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THE  
**PRESBYTERIAN;**

A MONTHLY RECORD

OF

*The Presbyterian Church of Canada*

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

*Journal of Missionary Intelligence and Useful Information,*

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



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VOL. XVI.

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MONTREAL:

PRINTED FOR THE PROPRIETORS BY JOHN LOVELL, ST. NICHOLAS STREET.

1863.

# CONTENTS.

## Editorial.

	PAGE
African South Central Mission.....	329
British Columbia.....	273
Death of Dr. Machar.....	58
Donations to Queen's College Library..	88
Form of process for Induction.....	273
French Mission.....	3, 57, 87, 271
Influence of Missions.....	216
Interim Acts of Synod.....	89
Juvenile Mission.....	244
McPhail's Edinburgh, Journal,.....	31
Ministers' Widows' and Orphans Fund..	328
Montreal Anniversaries.....	85
Presbyterian Union.....	113
Prince of Wales' Marriage.....	115
Printing of <i>Congregational Reports</i> ...	116
Queen's University and College.....	243
Reply to Geneva.....	114
Reviewers of Bishop Colenso.....	117
Sabbath Observance.....	217
Selling of Church Lands.....	301
Social Meeting at Arnprior.....	117
St. Matthew's Church, Montreal.....	89
Students' Missionary Association...117,	128
Synod Meeting.....	157, 187
Synod Minutes and other papers.....	90
Temporalities Fund.....	1, 30, 299
Thanksgiving Day.....	330
The Presbyterian, 1, 30, 57, 116, 117,	157, 215, 271, 299, 327
Trip to the Lower Provinces.....	217
University Reform.....	158, 186, 215
Week of Prayer.....	3

## News of our Church.

### CONGREGATIONS.

Arnprior, Social Meeting.....	119
Belleville, Missionary and Social Meeting	64
Bishop's Mills, new Church.....	11
Fergus do.....	35
Galt, Missionary Meeting.....	276
Huntingdon, New Church.....	332
Kingston, election of Rev. W. M. Inglis	161
Lindsay, new Church.....	302
Mulmur, Sabbath School.....	276
Osnabruck, Temporalities Fund.....	159
Spencerville, Missionary Meeting.....	92

### PAGE

St. Matthew's, Montreal.....	10
Stouffville, New Church.....	64
St. Paul's, Montreal.....	91, 332
Tossorontio, Sabbath School.....	220
Vaughan, New Church.....	11
West Gwillimbury, Sabbath School....	332
Whitby, Social Meeting.....	91
<b>HOME MISSIONS.</b>	
Alexandria.....	11
Glencoe.....	303
Glengary Presbytery... ..	12
Leith and Johnson.....	66
Montreal Presbytery.....	331
Roxboro,.....	10
St. Joseph Street, Montreal.....	163, 220
Toronto Presbytery.....	331
Tyendinaga.....	195
<b>MISCELLANEOUS.</b>	
Acting Military Chaplain, Montreal....	247
Assistance from the Parent Church....	219
British Columbia.....	219
Cobourg Church case.....	68
Commission of Synod. 34, 121, 193, 218,	248
Dr. Barclay, a Senator of University of Toronto.....	161
Foreign Mission.....	65, 194
French Mission.....	274, 245, 193, 218, 304
Hon. Edward Ellice.....	306
Hymn Book.....	207
Juvenile Mission.....	246, 304
Lay Association, Montreal.....	306
Morrin College.....	219, 306
Mr. J. K. McMorine.....	302
New Presbyteries.....	248
Rev. W. Cochrane's arrival.....	92
Sabbath School Association, Montreal..	119
Sales of Church Lands.....	306
Synod Minutes.....	220
Synod Proceedings.....	187
Temporalities Fund.....	6, 22, 333
<b>OBITARY NOTICES.</b>	
Donald Mackintosh, Esq.....	277
William Craigie, Esq., M. D.....	277
James Carswell Esq.....	248
Rev. J. Machar, D.D.....	61, 62

## ORDINATIONS AND INDUCTIONS.

Kincardine, Rev. A. Dawson, B. A.....	302
Kingston, Rev. W. M. Inglis, M. A.....	247
Kitley, Rev. D. J. McLean, B. A.....	68
Montreal, Rev. J. Fraser, B. A.....	276
Pittsburgh, Rev. W. Bell, M. A.....	302
Stratford, Rev. J. George, D. D.....	89
West Zorra, Rev. W. Miller.....	89

## PRESBYTERIES.

Glengary.....	12, 65
Guelph.....	35, 160
Kingston.....	63
Montreal.....	118, 159, 247, 331
Ottawa.....	331
Perth.....	301

## PRESENTATIONS.

Rev. W. Bain, Perth.....	303
“ W. Bell, Kingston.....	303
“ J. Brown, Newmarket.....	220
“ A. Mann, Pakenham.....	35
Mr. J. C. Smith, Missionary.....	333
Rev. A. Walker, Belleville.....	194

## QUEEN'S UNIVERSITY AND COLLEGE.

Appointment of Robert Bell, Esq.....	332
Botanic Garden.....	162
Faculty of Medicine.....	121
Induction of Professor Murray.....	12
Kingston Observatory.....	219
Missionary Association.....	68, 163
Museum.....	11
Opening of Session.....	11, 305
Portrait of Dr. Machar.....	162
Presentation to Professor Weir.....	162
Resignation of Professor Lawson.....	332
The late Dr. Machar.....	62

## Correspondence.

About Organs.....	14
Apology to A. F. K.....	221
Geneva versus Kingston.....	127
Presbyterian Union, by <i>Presbuteros</i> ....	122
Presbyterian Union, Reply by Layman...	164
Professors in Church Courts.....	129
Reply by Rev. J. Mair to Editorial....	37
St. Joseph street Mission, by A. F. K...	197
Temporalities Fund and Rev. J. Mair....	35
University Reform question.....	74

## Articles Communicated.

Address at the ordination of Rev. D. J. McLean, Kitley.....	68
Age of the Sun, by Principal Leitch....	222
Age of the Earth..... do.....	249

## Government and position of our Church

	47, 76, 96
Hymn Book.....	168
Leaders of the Reformation..	16, 38, 93, 130
Mission Work in Central South Africa..	333
Notes of a visit to the Lower Provinces, by Principal Leitch.....	277, 307, 335
Points of Contact between Egyptian and Jewish History.....	71, 131
Review of the Life of Rev. R. Story, Roseneath.....	39
Sketches of New Testament characters.....	135, 199
Stray Leaves from my Note Book.....	45
Valedictory Address to Medical Graduates, by Principal Leitch,.....	138

## Notices and Reviews.

Beginning Life. Tulloch.....	59
Bibliotheca Sacra and Biblical Repository.....	250
Calendar of McGill University, &c.....	251
Charteris' Life of Dr. Robertson.....	223
Church Psalmody.....	5
Daily Walk with Wise Men.....	312
Draper's History of the Intellectual Development of Europe.....	224
Easy Lessons on General Geography...	169
Evidence as to Man's place in Nature...	250
Fireside Library.....	169
Falloon's History of Ireland.....	224
God's Glory in the Heavens. Leitch...	31
Home and Foreign News of Juvenile Missions.....	341
Hymn Book for Churches connected with the Church of Scotland.....	341
Last Addresses of Dr. Machar.....	118
Mackay's Montreal Directory.....	224
Margaret Waraer.....	5
Meditations on Death.....	90
Parish Papers. McLeod.....	4
Praying and Working.....	4
Presbyterian Historical Almanac.....	341
Supplementary Catalogue of Queen's College Library.....	342
Symbolic Character of the Sacred Scriptures.....	250
Two Friends.....	90
Works of Sibbes and Godwin.....	224
The Crusaders' Quarrel.....	60
The promise of the Spirit.....	90
The Last Times.....	312
The Thoughts of God.....	90
The Two Builders.....	117
The Work of the Christian Church....	117
The Works of Thos. Godwin, D.D.....	91
The Young Parson.....	312

**The Churches and their Missions.**

Abyssinia..... 207, 229  
 Afghanistan..... 257  
 Africa..... 318  
 Alexandria..... 176  
 Alexandroffsky—Appointment of Rev. Mr. Smith..... 50  
 Allahabad..... 258  
 Appointment of Dr. Caird to Professorship of Divinity in Glasgow University..... 20  
 Assam..... 175  
 Austria..... 204  
 Basle Mission House..... 254  
 Belgium..... 316  
 Bequest from a Private Soldier.... 20  
 British Columbia..... 282, 313  
 Bulgaria..... 286  
 Caffraria..... 176  
 Cairo..... 206, 229  
 Canada..... 170, 225, 251, 282, 314  
 Cardross case..... 50  
 Chascomus—Ordination of M. P. Ferguson..... 20  
 China..... 317  
 Chumba Mission, Punjaub..... 317  
 Church of Scotland Appointments..... 141  
 Church of Scotland chaplaincy in Paris..... 50  
 Church of Scotland Record..... 49, 141  
 Church of Scotland Sabbath Schools... 140  
 Colenso on the Pentateuch..... 52, 102  
 Commission of General Assembly—Lancashire Distress..... 49  
 Dahomey..... 319  
 Damascus..... 256  
 Death of Dr. McLeod, Glasgow..... 19 49  
 Death of Rev. Louis Goussen, D.D.... 255  
 Distress in Lancashire..... 102  
 Dr. Duff's retirement from India.....  
 Dutch Guiana..... 206  
 Edinburgh Old Town Mission..... 50  
 England... 143, 172, 203, 227, 253, 285, 315  
 France..... 143, 173, 204, 285  
 Geneva, ter-centenary of Calvin's death 316  
 Germany..... 173, 316  
 Greece..... 101  
 Her Majesty and Dr. N. McLeod..... 49  
 Hudson Bay Territory..... 171, 313  
 India..... 175, 206, 253, 286, 317  
 Ireland..... 172, 203, 228, 254, 316  
 Italy..... 102, 103, 143, 174, 205  
 Jerusalem..... 205  
 Labrador..... 170, 283  
 Madagascar..... 52, 176, 258, 319  
 Matambos and other Spanish prisoners 143, 228

Minnesota..... 207  
 Moravian Missions..... 260  
 Mosquito..... 207  
 Naples..... 51  
 New Brunswick..... 284  
 New Zealand..... 103  
 Nova Scotia..... 170, 201, 226, 283, 314  
 Persia..... 175  
 Polynesia..... 175  
 Prince Edward Island..... 51, 201, 226  
 Prussia, conversion of the Prince Bishop of Breslau..... 286  
 Punjaub Missionary Conference..... 143  
 Rev. Mr. Stewart appointed one of the Queen's Chaplains..... 49  
 Rupert's Land..... 201  
 Russia..... 256  
 Scotland..... 171, 202, 226, 252, 314  
 Scottish National Bible Society, Annual Meeting..... 101  
 Sierra Leone..... 319  
 South Greenland..... 255  
 St. Ann's and Kankakee, Illinois..... 319  
 St. Peter's, Rome..... 51  
 Sweden..... 204  
 Syria..... 175, 206 316  
 The Karens..... 175  
 Turkey in Europe..... 174, 286  
 United States of America.... 176, 282, 287  
 Vancouver's Island..... 201  
 Viceroy of Egypt..... 101  
 Waldensia..... 174  
 West Indies..... 207

**Articles Selected.**

Addison on viewing the tombs in Westminster Abbey..... 54  
 An evening in the Highlands..... 180  
 An exhumed city..... 264  
 A poor man is better than a liar..... 152  
 A touching scene..... 232  
 Big words and small ideas..... 53  
 Bohemian Protestants..... 150  
 Calvin and the great Reformation..... 208  
 Character is everything..... 181  
 Choice of a profession..... 178  
 Christian marriage..... 234  
 Conscience troubled..... 54  
 Day and years..... 98  
 Development Hypothesis..... 292  
 Early origin of Presbyterian principles. 345  
 Ejaculatory Prayer..... 20  
 Extract from the private memoirs of a person in a public situation..... 149  
 False tenderness..... 149  
 Forms of Church Order..... 320  
 Free Church versus Established..... 54



# THE PRESBYTERIAN.

JANUARY, 1863.

We are glad, in this our first issue for the year 1863, to be able to present our readers with a sermon on a subject of general interest by the Rev. Dr. Cook, Quebec; and to announce that it is our intention *periodically* to continue the insertion of sermons by others of the most eminent ministers of the Synod, provided we find that such an arrangement will be acceptable to our readers. We have also pleasure in stating that a zealous adherent and most active lay member of our Church has agreed to favour us with monthly articles on the "Heroes of the Scottish Reformation," of which that on the Regent Murray, the first of the series, will be found in another part of our present number; while one of our ministers, who is already well known to the readers of the Presbyterian, by his interesting and instructive articles on the Roman Catacombs, has favourably received a proposal to write for us monthly on the prominent characters of Old Testament history. We hope to be in a position to insert the first of these articles in our February number, and also to state the sources whence we expect to receive more original matter exclusively prepared for this journal. We would now thank our friends and subscribers for the confidence they have shown us in past years, and for the liberality which has now enabled us to issue the Presbyterian cut and stitched, and printed on a better quality of paper; and to say that a continuance of such liberality, and of the encouraging assurances which we have of late received that our labours have been appreciated, will induce us not to relax in our efforts to make the journal in every respect worthy of the position it occupies, and of the Church with which it is connected. It is now upwards of fifteen years since our first number was issued, and many changes have we all experienced since then. Many of those who are our readers now were then in infancy and early years. They have now entered on busy

life, and are engaged in contending with its difficulties and cares. And, alas, very many who were with us at the commencement of our labours have been called away to answer for their improvement of privileges at God's tribunal. Indeed when we look around us, and mark the changes caused by the removal of so many on the one hand, and the advancement toward maturity of so many on the other, we feel almost as if we were surrounded by another race. But still we rejoice in the privilege of being able, in our humble way, to advance the interests of the Church, and promote the cause of humanity, and, wishing our readers in the deepest and highest sense, a happy New Year, we proceed in our enterprise.

In compliance with the request of Dr. Cook, we insert, though not without hesitation, the letter of the Rev. James Mair, of Martintown, which lately appeared in the Toronto Globe; he intimation, arising from an unwillingness to disseminate erroneous statements. Nevertheless, on the principle of *audi alteram partem*, and because the matter is one of vital importance, we make room for Mr. Mair's letter, but in doing so we cannot allow some of his statements to pass unchallenged. He says he was settled in Martintown, and "when settled was given to understand that £50 a year was to be punctually paid to him from the Temporalities Fund; and therefore he holds the Synod legally indebted to him, year by year, for that amount" and announces that he will claim that right before the Synod or any other court. A virtuous resolve truly. But *ex nihilo nihil fit*. If the Board have not funds to pay with, courts will scarcely order them to trench upon their investments to pay stipends to recent acquisitions to the Synod. But what are the simple facts. The ministers of the Church agreed to commute their stipends with the Government, and the Synod, by its own resolution, on the 11th of January, 1855,

gave, as the Commutation Act required, their sanction to the commutation of the stipends of those ministers who should give to certain commissioners named by the Synod power to give a discharge to the Government for those claims to salary to which the faith of the Crown was pledged, "and to join the same into one Fund;" subject, however, to the fundamental condition, which it should not be competent for the Synod at any time to alter,—unless with the consent of the ministers granting such power and authority,—that the interest of the Fund should be devoted in the first instance to the payment of £112 10s. (to the commuting ministers), and that the next claim if the Fund should admit, and as soon as it should admit, to the £112 10s, should be that of the ministers now on the Synod's Roll, and who have been put on the Synod's Roll since the 9th of May, 1853 (and who were refused commutation by the Government).

On the faith of and in conformity with this resolution and pledge, and in response to a circular proposing to prefer these two classes of claims, which were thereby created *a lien* on "the one Fund," the ministers were requested by the Commissioners to authorise them by power of attorney to commute their stipends, and to hand over the amount to be joined with other similar funds into one Fund to be regulated by the Synod, subject to the fundamental constitution contained in the minutes of Synod held on the 11th of January, 1855, and above referred to.

The ministers, with one exception, complied. The amounts were received and consolidated into one Fund, and in 1858 an Act of Parliament was passed, incorporating the Temporalities Board, and vesting in them the moneys held by the commissioners, subject however to the condition "that the annual interest and revenues should remain charged, and subject to the several annual charges in favour of the several ministers and parties severally entitled thereto, of the several amounts and respective characters and durations as the same were constituted and declared at the formation of the Funds, *and the joining of the same into one Fund.*"

We have been thus particular in our statement, as the facts are of importance, and we deduce from them the following results:

1st. That the revenues of the Fund are pledged to the payment of £112 10s., to the ministers who created the Fund; and

that without their consent, if the revenues of the Fund are sufficient to pay it, this annuity cannot be reduced.

2nd. That the next charge is *that* to the twelve ministers who were excluded from the commutation, subject to the sufficiency of the revenues at the disposal of the Board after paying the first charge.

3rd. That all other ministers and missionaries are entitled to share in the surplus revenues in such manner as by the by-law of the corporation shall be defined; the act authorizing the corporation by by-law to fix the rate or scale of stipends, such by-law being subject to the approval of the Synod.

Under such By-law, then, falls the Rev. Mr. Mair, who was settled in Martintown in September 1860, on his coming to Canada, and what says the By-law, adopted by the Board and ratified by the Synod, after full discussion at the meeting previously held in June of that year? After providing for the two first charges, it gives to all others until such time "as the Board shall otherwise determine" £50 per annum as a minimum stipend. The funds are now insufficient; and the Board in consequence have determined to pay £50 per annum to the new Ministers in the order of their priority, which was in fact, the plain and evident meaning of the minute of Synod of 1856, quoted by Mr. Mair, as we read and understand it. There is here then no question of right or pledge but of judicious action. We believe that the Board have acted with wisdom and according to their best judgment: We shall not enter into the question of interest except to observe that Mr. Mair has altogether *underrated* the rate obtained by the Board. Nor shall we discuss the question of the management of the Fund. The executive Committee, who have had the special management of the Fund subject to the supervision of the Board, viz: Thos. Paton, Esq., of the Bank of British North America, Chairman, the Rev. Alexander Mathieson, D. D., (and not Mr. Morris as the Rev. Dr. Cook, in his letter to the congregation of Martintown, inadvertently states,) and John Greenshields, Esq., are quite competent to defend their action. We regret that such erroneous statements should have been so rashly hazarded and so widely circulated, and trust that the efforts of the Board to benefit Mr. Mair and those in like circumstances with him, may be sustained by the people, and prove largely successful.

Very few congregations have yet responded to the appeal for aid towards the erection of the French Mission Church in Montreal. Had the undertaking been a purely local or a very impracticable one, this might not have been wondered at. But the apathy shown to a Synodical scheme of great importance, and of easy accomplishment, were even the majority of our congregations alive to it, is unaccountable. The expectation of \$25 or \$30 from each is surely not extravagant, and the proposal to raise that amount in small sums is surely not beset with any peculiar difficulty. Who would grudge 12, 25, or 50 cents, for such an object? When we think of the few returns that have been made, we are tempted to ask,—Has the enterprise been really explained and commended to the people? Have any steps been taken to encourage and set agoing the work of collecting? If these questions may be answered in the affirmative, the reply in the absence of remittances must be accepted as a sad proof of prevailing indifference to missionary interests—if in the negative, those who are responsible for it, and who in Synod gave their concurrence to the approval of the committee's proposal, have yet to give the only satisfactory proof that the Synod's recommendation is something better than a sham. The proposal submitted by the committee, was thought to have simplicity, as also economy of time, labour, and expense, in its favour. It will be a pity if Mr. Tanner has to be taken away from his proper work, to enter upon a collecting tour. Yet the committee are shut up to this course; and unless the receipts of the next few weeks are far more encouraging than they have hitherto been, they must at once proceed to give effect to it.

From the last monthly report of Mr. Baridon, we are glad to learn that his work is going quietly but steadily on. At Chazy, 9 miles from Mozer's, Mr. B. held regular meetings for years before he became our missionary, with a number of families converted to the Protestant faith. The meetings took place in the Presbyterian Church of the place, or in the school house. In his report, Mr. Baridon thus states the cause of their discontinuance and subsequent resumption: "The Baptist propaganda with its holy jealousy came to raise its flag, on which we read for motto, 'Come to the Jordan.' These poor people, always unable to retort their sophism, thought it was a meritorious work to be plunged in the river. Two or three of

them were immersed. In presence of such a disloyal concurrence, I stopped going there rather than make war. Baptist preachers were at work for a few months amongst them, but they were soon discouraged. Not having so much success in plunging them, as they expected, they left them aside. After a lapse of time, they call anew on my ministry, being anxious to have religious service every fortnight. I went to preach to them two weeks ago. Some of them are warmly decided to go forward, but others have backwarded. The devil draws advantage from our religious factions."

After mentioning some particulars about Centreville, Mr. B. describes an interesting scene, in which he administered baptism to a mother, the wife of a French Canadian and her child—the former on her confession of faith in the Lord Jesus Christ.

An invitation to observe a Week of Special Prayer at the commencement of the ensuing year has been issued by the British Evangelical Alliance. They thankfully acknowledge the valuable aid rendered by the various Missionary Societies and other institutions in kindly undertaking to transmit copies to the address of their respective stations and agents abroad.

Former invitations to observe a Week of Special and United Prayer at the beginning of the year have met with a very extensive and hearty response. From almost every country in every quarter of the globe did much prayer ascend to heaven during that hallowed week on behalf both of the Church and of the World.

The manifest blessings by which these seasons have been marked render it imperative upon us to repeat them. Christians of every country and name are, therefore, affectionately recommended to set apart the eight days, January 4—11 (inclusive) of the ensuing year, for simultaneous and earnest supplication with thanksgiving to Him who has commanded—"Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you."

As the topics suitable for intercession have been given publicity to in all the leading papers, we do not repeat them here.

May the Spirit of grace and of supplication be abundantly poured out upon all who respond to this invitation! May their prayers come up with acceptance before God, the Father Almighty, through the Priesthood of His Blessed Son!

As our journal is now issued in an improved form, we confidently trust that both Ministers and Laymen will use their utmost endeavour to have its circulation increased. From no selfish motive do we ask them to do this, but solely, that by all the passing ecclesiastical events of importance being known, the interests of the Church may be forwarded. Let our people only know fully what the Church is doing, and they will gladly give the Church the means of doing yet more abundantly. Many ministers have already lent us a helping hand and done their duty well; but there are many others who might do equally well who have as yet done nothing.

Every minister should feel it a privilege to make known to his people what is designed to promote the cause of religion, and stimulate a Missionary spirit through-

out his parish, and if he neglect to do this, no small blame must lie with him if the schemes of the Church are in his neighbourhood insufficiently supported. We intend to have ourselves furnished with *data* by which we can calculate and show to our readers, the influence which the diffusion of Missionary information has upon the contributions of the people. Meantime in the absence of such *data*, we confidently affirm that their liberality will be in proportion to their acquaintance with the circumstances of the case which is intended to excite the liberality. As this paper then is the only medium of religious and Missionary intelligence which our Church at present enjoys, we trust that when the above assertion is taken into consideration, many new names will as a consequence be added to our subscribers' list.

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## Literary Notices.

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**PRAYING AND WORKING.** Being some account of what men can do when in earnest. Dawson Brothers, Great St. James St., Montreal.

We do not so much want to be reminded of the need, dignity and sacredness of work, as we want to be taught the need and sacredness of prayer; and that it is a force which, though the world knows nothing of it, yet establishes greater than the world's works. Forgetfulness of this truth is dangerous, aye, more, is equivalent to the practical ignoring of God, of a spiritual world and spiritual laws. It is the start downwards to the grossest and most superstitious materialism; and is further, we unwillingly confess, a clear peril of our present time. Heartily then do we hail the work before us, which is intended to indoctrinate our minds into the belief that prayer is not an arbitrary provision for temporary circumstances, but is fixed in the ways of God, and in harmony with the settled actions of the world and the laws of human conduct. The author proves the truth of this principle by giving the history of Wichern, Fliedner, &c., who have each of them performed something very remarkable, independently of the result of their lives; showing clearly that if men begin in God's name a fitting work, God will establish it, answer their prayers regarding it, and enable them to deal wisely, righteously, and prosperously by it. The labours accomplished by these men of

prayer as well as action cover the most recent period of spiritual activity in Germany. Conscious of a work to do, in the strength of that consciousness they committed it to God, not holding that prayer should nullify their efforts, but intensify, guide and purify them; and how they have succeeded, it has been our delight to trace. Through their intensity of purpose, breadth of sympathy, and thorough absolute faith in Christ, the conception of Mission energy characteristic of a healthy church is in their country wider and stronger than here. The volume before us, coming from the pen of one who has the advantage of being known to many of our readers, as a writer in Good Words, cannot fail to interest.

**PARISH PAPERS:** By Norman McLeod, D.D., one of her Majesty's Chaplains for Scotland. Author of *Wee Davie*, &c., &c. Dawson Brothers, Great St. James St., Montreal.

This work, containing thoughts on "the Mystery of Sorrow, a Future Life, Recognition in Heaven, &c., &c.", is not the product of a mere theorist or of an unsuccessful Minister, but of one who has ever sought to ground his opinions on gospel truth, and whose labours have been signally blessed by heaven. Abounding in ideas, which are throughout striking, and here and there couched in language of the loftiest genius and manliest love, the volume cannot fail to

interest; and we are sure our readers will not rise from its perusal without having thanked us for having recommended it to their attention. With admirable skill the author has shown that Providence can inflict no wound on the human soul that Christianity cannot heal, and with delicate tenderness does he administer the antidotal element. Humanity, to enable it to bear its ills, needs consolation; and we know of nothing which will minister so effectively to this need as a perusal of the part of the book before us which is devoted to a solution of the mystery of sorrow; or which will better tend to lead us to yield ourselves meekly and lovingly into Jehovah's hands in the full assurance of faith that our interests are there in best and safest keeping; and cause us to feel that it is our first duty and noblest privilege to trust him when we cannot trace him, being persuaded that he does all things well, and that what we know not now, we shall know hereafter. Then, again, when treating the subject of recognition in heaven, the author never bounds into those cloudy regions of grand words and misty speculations, which common intellects, despairing to reach, look up to in wonder; but uniformly pursues such lines of thought as cannot fail to cheer the *weakest-minded* Christian on amid the world's darkness, to enlighten the eyes of his understanding, and show him, as far as human language can, "what is the hope of his calling and what the riches of the glory of his inheritance in the saints."

CHURCH PSALMODY. Edinburgh, Edmonstone & Douglas, or through any Bookseller.

This appears to have been originally delivered as a sermon, from Ephesians v. 19, but where or by whom no information is vouchsafed. The intention of the preacher or writer is to advocate the use of instrumental music in churches, and this he does with great moderation and good sense. After an historical statement of the case, and a review of the arguments that have been used on both sides of the question, the following is the conclusion to which the author comes:

The extent to which music should be employed, and the form that it should take, are matters, therefore, that depend on the culture or education of voice, hand, ear, and judgment or taste. The music, whether vocal or instrumental, that would suffice for the present need of one man, or of one church, not only would be insufficient, but might be offensive, childish,

indeed, or barbarous, in the esteem of another; while that which would be only pleasant and serviceable to the latter, might be like speech in an unknown tongue, or like Babel sounds to the former. Here, then, as often elsewhere, we are reminded of the necessity and the right, both of congregational liberty in matters of congregational interest, and of personal liberty in matters of personal interest.

This conclusion is certainly sound, but there are nevertheless many who think and act differently, to the annoyance of their fellow-men, and to the spread of a bitter and intolerant feeling towards each other. The following paragraph concludes the sermon, which we recommend to the attention of our readers:—

Happy are they whose natural faculties have been so drawn out and trained as to prove appropriate and useful instruments for promoting both their own and their neighbours' edification by means of psalms and hymns and spiritual songs! Yet only less happy are they who, if not able to assist others or themselves in this way, can be assisted by others' psalms and hymns and spiritual songs to sing and to psalm in their own hearts to the Lord! And, again, only less happy than these are a third class, with whom, if they can neither aid or be aided in this way, yet "the melodies abide of the everlasting chime," and "Who carry music in their heart  
Through dusky lane and wrangling mart;  
Plying their daily task with busier feet,  
Because their secret souls a holy strain repeat."

There are, too, as we have seen, spiritual feelings and aspirations that no music can either express or heighten; so that, when song has exhausted its powers, the soul is still ready and wishful for sublimer communion with God, and feels that only heaven can satisfy it. And thrice happy is this soul! And it shall be satisfied!

MARGARET WARNER: OR, THE YOUNG WIFE AT THE FARM. Dawson Brothers, Great St. James Street, Montreal.

This is a very interesting book and well adapted for a Sabbath School library. Written in an easy, unaffected and lively style, it affords without the least pretension a great deal of information, and reads out many useful lessons which it is desirable should be inculcated on the young.

SATAN TO BE BOUND WITH OLD RAGS.

Wherein shall Satan be confined during the millennium, or wherewith shall he be bound? In some impregnable fortress or colossal prison? With some adamantine chains? No, but his towering look shall be brought low, and his pride humbled in the dust, when he finds himself firmly bound with nothing but old rags and a few thoughts, &c., Bible truth.

YONGE.

## The Church in Canada.

### DR. COOK'S CIRCULAR AND THE ANSWERS THERETO.

We make no apology for complying with the request of Dr. Cook, in inserting the following letter. We consider the work in which he is engaged, under the authority of the Temporalities Board, of vital importance to the Church, a work too, of brotherly and kindly feeling on the part of the Committee and of the Board, which it seems impossible for any one not to understand and appreciate; and it is right that the church should know how far it is, or is not, encouraged by ministers and congregations. The great majority of the answers which have been received up to this date, are, we rejoice to say, favourable to the scheme, and give promise of its successful working.

*To the Editor of the Presbyterian.*

MR. EDITOR.—May I request you to insert in your next number, the enclosed circular, from a Committee of the Temporalities Board, with a specimen of the answers. The first I should not send, had it not already appeared in the *Globe*; nor probably the others, but that the honour of the church seems to require the contrast. The first, your readers will observe, is from one of the ministers, for whose behoof the Committee of the Board is making earnest exertion. The others are from privileged ministers, who are to derive no advantage from that exertion. I enclose also for publication minutes of a meeting of the congregation of Martintown, and the copy of a letter from myself to Neil J. McGilivray, Esq., chairman of the meeting, for which also I hope you will spare room.

I am, Mr. Editor,

Your obedient servant,

JOHN COOK.

Quebec, 5th Dec., 1862.

QUEBEC, 15th November, 1862.

REVD. AND DEAR SIR,—I am instructed to explain to you the state of the Fund under the management of the Temporalities Board:—

At the meeting of the Board in Montreal, on Tuesday, the 11th inst., it was found that the revenue of the Board, for the half-year ending on the 31st December, amounted from interest of investments, to £4339 13s., to which sum is to be added £90, derived from Congregational collections to the Contingent Fund, making a total of £4429 13. The privileged claims for the half year amount to £3906 5s., leaving a

balance of £523 8s., which enables the Board to pay only *Twenty-one* of the *Forty-eight* non-privileged ministers on the Roll of the Synod, excluding from the list of recipients the *Twenty-seven* last inducted. It further appeared, that to meet the January payments of this year, the members of the Board, anticipating a better state of things, did themselves advance the sum of £172 10s., and to meet the July payment, £506 8s. By the first advance, *ten*, and by the second, *twenty-two* ministers were paid, for whom the Fund made no provision; against whom, therefore, the sums received on these two occasions, as standing in the books of the Board, must be charged with interest, when in progress of time they come upon the list of recipients. To make all this clear, there is appended to this letter, first, a list of non-privileged ministers to be included in the January payments; second, a list of ministers who must be excluded; and, thirdly, a list of ministers indebted to the Fund, with the sums, due by them respectively.

The condition of the Fund, which this statement exhibits, arises from three causes:—First, the reduction of interest on some of the investments; Secondly, the increase of ministers on the roll of the Synod; and, Thirdly, the scantiness of the congregational collections to the Contingent Fund. The Board deeply lament this state of things; and with a view to its improvement, and to the bringing up of the Fund to such a sum as will enable the Board to pay every minister on the roll, an object which they have deeply at heart, they have appointed a Committee to meet in this City, and to correspond, through the ministers, with every congregation in the Province. Of this Committee I have been appointed Chairman, and I have now earnestly to entreat your attention to a plan for the increase of our finances, the leading provisions of which have received the sanction of the Board.

To pay twenty-seven ministers, at the rate of £50 a year, there is required the sum of £1350. On the roll of the Synod, there are 106 congregations. It is proposed that each congregation be charged with the payment of \$50 yearly, to be paid half-yearly by a certain day—say the first of May, and the 1st November, to the Treasurer of the Temporalities Board; and this to be in lieu of the Congregational Collection to the Contingent Fund. The Board are willing that when congregations have contributed to the Home Mission Fund, sums extending over a term of years, they be allowed to deduct the \$50 from such contributions, if they desire it. The Board have resolved that such annual payments of \$50 are indispensable to the placing on the list of recipients, any who are now excluded, or who may hereafter be placed on the roll of the Synod; and while they wish it to be understood that it is the duty of Ministers, as well as others to contribute to the Fund according to their means, they will require from ministers assurance that such annual sum of \$50 is bona-fide

obtained from their congregations, and not paid by themselves, further than by a contribution as aforesaid. With the view of carrying this plan into operation, I am to entreat you to call together your Elders, Trustees, or Congregations, and to obtain from them a pledge for such annual payments, in the way which you may conceive to be most binding, and to arrange measures for the fulfilment of the pledge. A Church Society, each member contributing so much—a special subscription to make up the sum—the regular collection of \$1 every Sabbath after divine service;—these are plans, which it has occurred to us to suggest to you. Ministers, whether privileged or non-privileged, who receive from the Fund, will, it is hoped, have a special and brotherly regard to the necessities of those ministers, who, if the plan should fail, must be excluded from any participation in the Fund, and do all in their power to secure to the Board this annual payment from their congregations; considering also, that the increase of the Church, as far as it is dependent on this fund, requires the adoption of the plan proposed.

The larger and more wealthy congregations should and will come forward to a much larger extent than \$50 a year, and they will be dealt with to do so, separately and individually. But their extra contributions should be regarded as one source from which new Ministers are to be paid—another being the stipends, which fall in at the death of the privileged ministers.

It will be proper for you to state to your congregation that the privileges of these ministers come from their having given the money which constitutes the Fund, and the rights which they reserved.

If this plan is adopted by the congregations of the Church, the Board will take steps to have the Ministers, who were paid from advances made in January and July last, relieved from the debt which must otherwise be charged against them.

I have to entreat an answer to this communication as speedily as possible, and will only add further, that if each minister is prepared to say—"My congregation cannot pay in this money immediately, but I see my way so clearly to the adoption of this plan by it, that I am willing for once that the sum of \$25 be deducted from my allowance for January, to be repaid to me by my congregation,"—the January payment will be made to all ministers, on the roll. A letter to this effect would require to reach me by the 15th December. It would be greatly more desirable if the minister could say—the \$25 has been paid—but either way a greater evil would be avoided, and much misery spared to those who have calculated on receiving the usual allowance.

I heartily pray that God may be pleased to give to all, ministers and people, a spirit of generous liberality towards this important scheme. And, once more entreating to it your immediate attention, and to this communication a speedy answer,

I am, Revd. and Dear Sir, Yours truly,  
JOHN COOK.

*List of non-privileged Ministers whom the Board will be enabled to pay in January next:—*

Revds. Robert Stevenson, Peter Watson, John Campbell, (Brook.), W. E. McKay, W. Snodgrass, A. Buchan, Hugh Niven, W. White, James Sivewright, W. Miller, W. McKee, M. W. Livingstone, James Herald, Charles Campbell, James Patterson, W. Masson, J. S. Douglas, W. C. Clark, Joseph Evans, Alex. Forbes, John Hogg.

*List of non-privileged Ministers whom the Board will be unable to pay in January next:—*

Revds. Donald Ross, John Rannie, W. F. Canning, David Camelon, P. Nicol, David Stott, (Missionary,) George Porteous, James Mair, James Carmichael, W. Stewart, John Hay, W. R. Ross, John Darroch, James Black, Archibald Currie, John Wells, John Cameron, William Darroch, James S. Mullan, H. J. Brothwick, Robert Campbell, James Wilson, R. G. McLaren, J. G. Smith, James B. Mullen, Mr. Ross, Mr. Cameron, Mr. McLennan.

*List of Ministers, to pay whom, in Jan. 1862, the Board was obliged to borrow; with amounts overdrawn:—*

Revds. John Wells, (New Richmond, C.E.) \$45.00; John Cameron, \$10.00; Arch. Currie, \$32.00; John Darroch, \$65.00; James Black, \$60.00; Walter Ross, \$100.00; John Hay, \$100.00; W. Stewart, \$100.00; James Carmichael, \$100.00; James Mair, \$100.00;

*List of Ministers, to pay whom, in July, 1862, the Board was obliged to borrow; with amounts overdrawn.*

Revds. H. J. Brothwick, \$60.00; R. Campbell, \$45.00; James Wilson, \$10.00; William Darroch, \$100.00; James S. Mullen, \$100.00; John Cameron, \$100.00; Archibald Currie, \$100.00; James Black, \$100.00; John Darroch, \$100.00; W. R. Ross, \$100.00; John Hay, \$100.00; W. Stewart, \$100.00; James Carmichael, \$100.00; James Mair, \$100.00; George Porteous, \$100.00; David Stott, \$100.00; F. Nicol, \$100.00; D. Camelon, \$100.00; W. T. Canning, \$100.00; John Rannie, \$100.00; Donald Ross, \$100.00; John Hogg, \$100.00.

SOUTH GEORGETOWN, Nov. 20th, 1862.

The Rev. Dr. Cook, Quebec:

DEAR DOCTOR,—I suppose you are the John Cook from whom comes the circular about the Temporalities Fund, though neither D. D., nor P. M. C., is added to the signature, I of course authorize the retaining of the \$25 from the sum due to me at the end of the year, and will attend to the other recommendation, though I cannot well do it till after the New Year.

Yours very truly,  
J. C. MUIR.

WINTAR, Nov. 26th, 1862.

The Rev. John Cook, D.D.:

DEAR SIR,—I to-day received your circular of the 15th instant relative to the Temporalities Fund. In reply, I beg to say, that I shall

take the earliest favourable opportunity of submitting your scheme of annual congregational contributions to my congregation. In the meantime I enclose \$25 as a first instalment of the \$50, on behalf of the Parochial Association of my church. It is taken from a fund for the decoration of the pulpit; but we cheerfully apply it at present to the more urgent object submitted in your circular.

Believe me, with respectful regards,

Rev. and dear Sir,

Yours very truly,

K. McLENNAN.

ANNPRIOR, 4th Dec., 1862.

The Rev. John Cook, D.D.:

DEAR SIR,—Yours of the 15th ult., came to hand in due time. I sympathize deeply with the twenty-seven brethren, for whom the Temporalities Board can make no provision. Today I called a meeting of the Trustees of my congregation. To raise money is not easy, but we have agreed to try it by Sabbath Evening collections.

Please therefore for *this once* to take \$25 from my January allowance, and apply it for the aid of those unprovided for. I remain,

Yours, truly,

PETER LINDSAY.

14th Dec. 1862. Up to this date answers have been received to the same effect, and in the same liberal spirit, from

Mr. Snodgrass,.....St. Paul's, Montreal,  
 Dr. Urquhart,....Cornwall,  
 Mr. Hogg,.....Guelph,  
 Mr. Geo. Bell,....Clifton,  
 Mr. Macdonell,....Fergus,  
 Mr. Patterson,....Hemmingford,  
 Mr. Clarke,.....Middleville,  
 Mr. McKee,.....Orangeville,  
 Mr. Douglas,.....Peterburgh,  
 Mr. Mann,.....Pakenham,  
 Mr. McMorine.....Ramsay,  
 Mr. Thomson,.....Renfrew,  
 Mr. Walker,.....Belleville,  
 Mr. Ferguson,.....L'Orignal,  
 Mr. Spence,.....Ottawa,  
 Mr. White,.....Richmond,  
 Mr. Neill,.....Seymour,  
 Dr. Skinner,.....Nelson & Waterdown,

and from Mr. Cooper, in behalf of the congregation of Nelson and Waterdown, of which Dr. Skinner is minister, who sends at once the \$50 required.

The congregations of almost the whole of the twenty-seven excluded, have come forward to pay the required contribution.

The Manse, Martintown, Nov. 29, 1862.

REVEREND SIR.—I have your letter of the 15th of November. I have called neither my

"elders," my "trustees," nor my "congregation," but I have given your letter my most serious consideration, and find I am constrained to answer you as follows:—

1st. I was settled in Martintown by the Presbytery of Glengarry, acting under the authority of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland. When settled I was given to understand that £50 a year was to be punctually paid to me from the Temporalities Fund, and upon that understanding I signed the usual guarantee of allowance to the Widow's and Orphan's Fund. I therefore hold the Synod legally indebted to me, year by year, for that amount, subject to the conditions mentioned below. If the Synod had in any year warned presbyteries against promising this amount to intrants, it might have been different, but in the Synod minutes I find no such warning given.

2nd. The deliverance of Synod on this subject in the year 1856. at Kingston is:—That a committee, consisting of, &c., be appointed, that the interest of the Communion Funds and of all such funds as may come into their hands, shall, by them, be applied in the following manner:—

"1. For the payment of £11? 10s. per annum to the ministers who commuted.

2. For the payment of £100 a year to the eleven ministers who were on the Synod roll at the time of the secularization of the clergy reserves, but who were not permitted to commute, and—

"3. For the payment to all ministers not so provided for, £100 a-year, if the funds in their hands admit of it; it being understood that such annual subscriptions as may be received for the sustentation of the church, are to be applied to this last mentioned purpose; further, that if the sum that can be disposed of for this purpose should at any time be insufficient to give £100 a year, the whole sum be divided among the claimants, but the division shall not be continued after the allowance to each minister has fallen to £50."

Now, Sir, if there is meaning in words, the fund has come to that pass at which it ought to be discontinued. Does not the deliverance to the Synod say:—but the division shall not be continued after the allowance to each minister has fallen to £50. The allowance to each minister has fallen to £50 and below it, therefore, according to this deliverance the division ought to be stopped. But no—your Board continues that division, spending year by year all the money upon those who by chance have been long settled, and who, therefore, ought to be the best able to do without it, and depriving those lately settled, who, being young men and generally in poor congregations, can least afford to want it. I would not, were to discontinue the £100 to the privileged eleven, although I cannot conceive what better right they have to such a sum than those settled after them. But I distinctly assert that so long as the remainder of the Fund continues to be divided among the fortunate *twenty-one*, I have a right to my share, and if moral principle or the voice of the Synod do not give it to me, perhaps civil law may do me justice. If you would act according to the

deliverances of our highest court, the Synod, the thought of appeal could never enter my mind; but if, for the sake of some, who, from your behaviour, are likely to be friends of your spoliation system, you cut and carve the money then I shall do all in my power to prevent it.

It is true that at its last meeting the Synod did accept your report, and thereby seemed to sanction the system of continuing the allowances to a few, and cutting off the rest. But here the Synod was constitutionally at fault. If the acceptance of the report be held as sanctioning and giving authority to this plan, it is equivalent to changing what had been, up to that time, a standing rule of our Church. They changed a resolution come to—a law enacted in 1856. Such change they effected at one fell swoop, as, according to the constitution of our Church, can only be effected by submitting the proposed change as an overture to be passed by the Synod as such, and submitted to the several Presbyteries of the Church for their opinions. If any of the "twenty-seven" bear to be thus trampled on, the spirit of the fathers must have departed from the sons.

Were the division discontinued, as the Synod in 1856 distinctly declared it should be, the "forty-eight" clergymen might all be deprived for a year or two, but at the end of such time all would again become recipients. By your plan those now cut off are never likely again to participate. This, for certain, if the funds are allowed to continue under such management as the present; unless the congregations are foolish enough to invest still more money in a Fund that has ever been a bone of contention—a Fund that has waddled through such a deal of mismanagement that it is next to a miracle it now exists—a Fund concerning the investment of which the managers have never given an account to those who trusted them—a Fund entirely *per se* in every feature. Great has been the speculation at times in public funds. But I dare assert that never in the management of any public trust were the directors so outrageously confident in their power of casting dust in the eyes of their shareholders, that year after year they should systematically refuse a full report. In no single report since the temporalities fund fell into the present management, has there been a statement of the sums invested, or of the rate of interest. I have tried to make something like an approximation to the rate at which your investments pay, and find that the average is somewhere about five per cent. per annum. If I am wrong, you have yourselves to blame, for the least you could have done was to have told us how you had invested the funds, and at what rate of interest. It seems as if you had forgotten that the Fund belongs to us; that ever since the ministers so nobly instituted the Fund, every individual minister has a right, title, and interest in that Fund. Now, it is well known that eight per cent. has been offered to you for the money; equally well is it known that good safe investments can even now be had at eight per cent. Had this money been thus invested, something like \$15,000 more would have been in hand for the past year alone—a sum sufficient to pay three times the number of the poor unfortunates; while, in

past years, at this rate, plenty would have accrued to have prevented you the necessity of "advancing."

3rd. In your letter you speak of "a list of ministers indebted to the Fund, with the sums due by them respectively." If, in reading your letter, and reviewing your proceedings in reference to this Fund for years, I could have retained a shadow of an idea in favour of your business capabilities, that shadow would have been dispelled by this sentence. What? Do you really mean to make us refund the sums thus referred to, or to deduct them from the incomes we may in the future receive, if the fund should ever attain that position, (of which I have little hope under its present management?) Was it ever heard of among business men, that one should borrow a sum and give it to his unwitting neighbour as his right, and a few days or years after meet him with the demand, "I borrowed that sum to pay you, I cannot refund it, you must." Out upon the absurdity. None of the "twenty-seven" had a voice in the borrowing, yet you say, we have to refund! Let those who advised you to borrow, if any did, refund. I for one, and I believe many more, had no voice in the borrowing, for the system was begun before my arrival in the country. And I may state that if I had had the least idea of your system of managing the fund, I never would have placed myself under obligations to it. Meantime, as I am placed, I shall defend my rights to the last before your board, the Synod, or any court that, under the glorious British constitution, protects the ecclesiastical as well as civil rights of every subject.

When I have time to meet my congregation, I shall let you know their mind on this matter.

I am, &c.,

JAMES MAIR, A.M.

Rev. JOHN COOK, Quebec.

At Martintown, and within St. Andrew's Church, 4th December, 1862, the Congregation met pursuant to notice from the Pulpit.

Moved by the Rev. J. Mair, seconded by Mr. Alexander Robertson, and unanimously agreed that N. J. McGillivray, Esq., take the chair, and that Mr. P. W. Conroy act as Secretary.

*Inter alia*.—Moved by Mr. Alexander Robertson, seconded by Mr. Duncan McLennan, and resolved—

I. That this congregation do express their dissatisfaction with the manner in which the Temporalities Fund has been managed during the past few years.

Moved by Mr. Robert Blackwood, seconded by Mr. P. W. Conroy, and resolved—

II. That this congregation, before lending itself to the payment of the \$50 mentioned in Dr. Cook's circular, ask further explanation regarding the manner in which it, by payment of this sum, secures the amount of \$206 to the pastor. Whether it is necessary that every congregation should pay the sum of \$50 before any minister, now cut off the list of recipients, becomes entitled to his share; or can any individual congregation by paying its \$50 have a just claim for the full amount to its minister.

Moved by Mr. Alexander Kinloch, seconded by Mr. Robert Hill, and resolved—

III. That this congregation are prepared to guarantee the sum required (\$50) so soon as they become satisfied that by so doing they secure the usual payment to their minister.

The meeting was closed with the benediction.

NEIL J. MCGILLIVRAY.  
P. W. CONROY, Sec.

*Neil J. McGillivray, Esq.,*

DEAR SIR,—I have to acknowledge the receipt of a Copy of the Resolutions passed at a meeting of the Congregation of Martintown, on the 4th inst., of which you were chairman: and I shall lay them before the Board at its next meeting.

I regret to find that the respectable Congregation of Martintown have thought it necessary to express their dissatisfaction with the management of the Temporalities Fund. With the management of that fund, which has only been in existence for a few years, I think the Congregation can scarcely be conceived to be much acquainted. When I state that the gentlemen with whom the management has rested mainly, I may almost say entirely, are Thomas Paton, Manager of the Bank of British North America; John Greenshields, Merchant; and Alexander Morris, M. P. P., Advocate;—men known over the Province for their business capacity, their sound judgment, and unsullied integrity,—I think the Congregation will probably be disposed to believe that they have been misled, by statements made in ignorance and misapprehension.

The rule on which the Board is bound to act, in the payment of non-privileged ministers, is to give £50 a year to each minister, as long as the funds in their hands will admit,—beginning with the first inducted, and taking ministers in the order of their induction. Whatever monies may come in from the congregations of the privileged ministers, under the plan stated in my circular, will be distributed on the same principle, as also from the congregations of the non-privileged; with this exception, that if the Board cannot transform the \$50 into \$200, it will return the \$50 to the minister from whose congregation it comes. Such is the view, at least, of the Committee, and I have no doubt it will be approved by the Board as just and reasonable.

Our object, however, is to ensure, if possible the payment of £50 a year to every minister; and though some ministers should behave foolishly, and others prove indifferent to the wants of their brethren, and be followed in this by their congregations, we shall not relax our exertions, or despair of a favourable result.

I am, dear Sir,

Very respectfully yours,

JOHN COOK.

Quebec, 5th Dec., 1862.

POINT ST. CHARLES CHURCH, MON-  
TREAL.

We have pleasure in stating that the Congregation worshipping in the above Church

entered heartily into the proposal of subscribing the sum required for the Home Mission Fund, in terms of the circular of Dr. Cook. A few ladies undertook the work of collecting, and in a very short time were able to report that there had been subscribed \$110, fifty of which will be paid over to the Home Mission Fund, and the remaining sixty to the manse building Fund. If, in this newly organized, and by no means wealthy congregation, such a result with vigorous effort could be arrived at, what may we not expect from older and wealthier congregations.

#### CATECHIST'S LABOURS IN ROXBORO'.

(Read by Mr. Joshua Fraser before Glengarry Presbytery and published at their request.)

Agreeably to the appointment of Presbytery, I entered upon my labours in this Township on the third Sabbath of May by holding service in a private house, my audience numbering about 50 persons.

At that meeting I explained to the people the object of my coming, and announced my intention of residing among them for some months, intimating, at the same time, that I would (God willing) conduct services every Sabbath morning, organize a Sabbath School, and commence visiting among them. Accordingly I commenced a regular system of visitation among the people the following day, and was busily occupied with this for some time. By some I was received with great cordiality, by others with decided coolness. I found that the Methodists had been labouring among them for the last two years;—having regular services, and holding their usual inflammatory meetings, and in consequence had succeeded in attaching not a few of the adherents of our church to them. Many were, therefore, inclined to look upon me as an intruder, or at best, to use their own term "the opposition preacher." I am happy, however, to report that I found some who were sincerely attached to the church of Scotland, though the great majority were in the usual state of those who have been long deprived of the means of grace—careless and indifferent.

I conducted service every Sabbath morning, and taught the Sunday School in the afternoon. Our meetings were held at first in a school-house, but as that proved too small and incommodious we removed from it to a large barn, where we held our meetings till the fall when we were compelled to return to the school house, as the barn was required for the storage of grain. The services, I am happy to say, were always attended by large and respectful audiences, the average number during the summer being about one hundred and fifty persons.

The Sunday-School also was largely attended; commencing with fifty it gradually increased to eighty, and remained at that number all summer. We were fortunate also, in securing the services of competent teachers. The spirit with which all, both old and young, entered into this sabbath school enterprise, was most pleasing and encouraging; and I feel confident in saying that under the blessing of God, this

school will of itself, repay the labours of your catechist in this section. I cannot here omit acknowledging the generous and munificent grant of fifty Bibles to the Sabbath-school from the Bible Society of Martintown congregation, likewise of fifty volumes of Sabbath school books from St. Paul's Sabbath-school, Montreal. These grants, with a library of one hundred volumes purchased by the people themselves, and a large quantity of tracts gratuitously supplied, tended somewhat to remedy the evil effects which had arisen among them from a state of almost total destitution of religious reading matter.

Owing to the scattered state of the population, and the difficulty of defining the boundaries of a new congregation in such a locality, it is almost impossible to estimate exactly the number of families belonging to our church. During the summer I visited over fifty families; of these, I think, about thirty may be considered as belonging to the Roxboro' congregation of the Church of Scotland. And, without doubt, this number would be largely increased, perhaps doubled, if the people were supplied with regular services.

The great disadvantage under which both catechist and people laboured during the past summer, in not having a suitable building in which to meet, is about to be remedied. The people have decided to erect a church. The proper site has already been chosen, and the necessary arrangements made for erecting a suitable place of worship thereon. The church—a log one—to cost about £70 (exclusive of the frame, which the people themselves intend to erect,) is expected to be completed and ready for service by the beginning of next summer.

Altogether the missionary field at Roxboro' is an interesting one, and well worthy of the fostering care and assistance of the Presbytery. For though it is not likely at least for many years to become a self-supporting congregation, yet it will undoubtedly be a most important mission station; and, if joined to another of equal importance, will be well able to contribute its share towards the support of a minister.

#### CATECHIST'S LABOURS IN ALEXANDRIA.

I commenced my labours in Alexandria according to the appointment of the Presbytery on the third Sabbath of August, and, as directed, alternated during the remainder, of my engagement betwixt Alexandria and Roxboro'—the distance between these places being twenty miles. I co-operated with the Free Church missionary of Alexandria, in the Sunday School, and also in weekly prayer-meetings.

I usually held two services on Sabbath in the School house. These were always largely attended. The population of Alexandria is about five hundred; of these about eighty or a hundred are protestants. These are divided between the Free Church and the Church of Scotland—the adherents of the latter being nearly three times the number of those of the former. Between these two bodies, I am sorry to report, there has existed an unfriendly feeling for some years—a feeling which has placed religious affairs in a rather unhappy condition.

This feeling has arisen from misunderstandings and dissensions with regard to the respective claims of each party to a church which has been in process of erection for some time. As the merits of this case have been so frequently brought under the notice of this Presbytery, it is unnecessary for me to enter into them. Suffice it to say, that overlooking the past altogether, and, judging by the present state of affairs, a union between these two bodies, either as one congregation, or for the purpose of having what is called a union church, is impossible. If there are to be two congregations, and that now seems a settled fact, there must be two churches. Accordingly, the adherents of the church of Scotland have resolved to erect a church for themselves, and have taken all the necessary steps for doing so. This church (a brick building 24 by 36 estimated to cost £350) is expected to be ready for service in about a year. I may add that the committee have subscriptions already to the amount of nearly £300.

In connection with our church at Alexandria and its immediate vicinity, we have about eighteen families. As may be very easily conceived this congregation cannot be self-supporting; like Roxboro' it can be only a mission station, and, I have no doubt, also an important one. The people themselves are anxious to unite either with the congregation of Lochiel or with that of Dalhousie Mills; but in this they wish to be guided by the advice and counsel of the Presbytery.

#### QUEEN'S COLLEGE MUSEUM.

It is pleasing to find that the students and graduates of Queen's College do not forget their Alma Mater. A very gratifying instance of this has taken place during the last few days, in the shape of a large and valuable collection of minerals and plants, presented to the museum of the University by Messrs Augustus Thibodo, Oliver Thibodo, and Robert Thibodo, who are now at Walla Walla, Washington Territory. The specimens are sixty in number, and have been gathered at different places throughout British Columbia, Oregon, Washington Territory and Mexico. The collection was received in good order through Mr. John Worswick, who has just returned to this city from the Pacific coast. The thanks of the Senate have been conveyed to the donors for this valuable gift.

#### OPENING OF A NEW CHURCH IN VAUGHAN.

This church was opened for divine service on Sunday, the 16th of November; when the pastor, the Rev. Donald Ross, preached in Gaelic at half-past ten, a. m., choosing for his text 1 Kings, viii. 27. The Rev. Mr. Bain, Scarborough, followed in English at twelve, discoursing from Psalm xxvii. 4. At half-past six, p. m., the Rev. Mr. Gordon, Markham, conducted the devotional services, and read and commented on an appropriate portion of Scripture, followed by the Rev. Mr. Carmichael, of King, who preached from Acts xvii. 26. The attendance at all the diets was large, the spacious church being crowded even to the passages, and great numbers unable to obtain admission. Liberal col-

lections were made in aid of the Building Fund. This church, situated in Mapleville, opposite the old one, on the other side of the highway, is seated for 350, and is, in all respects, a model of taste and elegance. Even with abundant material for brick on the spot, the committee, we think wisely, decided in favour of timber, but of the best description, and resting on a foundation of five feet of solid masonry. The design and workmanship are about the best we have seen. The spire is lofty and well proportioned, and the bartizan very gracefully ornamented. For the first time, the solemn sound of a bell summoned the people to the worship of God. The painter's brush has done its work within and without with the happiest effect. A large chandelier hangs from an ornate circle in the centre, and all along the side walls are glass lamps with metallic reflectors; the effect in the evening was fine, and showed the illuminating power of the new oil to equal the most copious supply of gas. Sheds have been erected in the ample area reserved for the purpose, of sufficient depth to protect both horses and conveyances from the inclemency of the weather, and trees have been planted to afford additional shade. Nor must we forget the vestry, immediately behind the pulpit, which is fitted up with great neatness and every convenience; while the pulpit itself is spacious, tastefully covered with crimson velvet, and the entire back decorated with gold leaf in the shape of diamonds. This edifice, which, with due care, will retain its strength and beauty for at least three generations, has been erected—ground included—for two thousand dollars, the last cent of which will be paid by the first of January, 1863. The people of Vaughan appear to value their privileges, and to know that God helps those who help themselves, for they rely on the means with which his providence blesses them. The other church, belonging to this pastorate, on the seventh concession, has been abandoned for the thriving village of Kleinsberg, one mile and a half distant, where accommodation has been found, in the meantime, in the Lutheran church; but measures are in progress for the erection of another, on a very commanding site, which, for capacity and elegance, is expected to outvie the one at Mapleville. "Beautiful for situation, the joy of the whole earth is Mount Zion. Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following. For this God is our God for ever and ever; he will be our guide even unto death."

#### PRESBYTERY OF GLENGARRY.

The Presbytery of Glengarry held their usual quarterly meeting in the Church in Cornwall on the second Wednesday of last month, Mr. Mair, Moderator. The meeting was thinly attended; only eight members present out of twenty-two. The business was in general routine. Interesting reports were read by Joshua Fraser and William Ferguson, missionaries within the bounds of the Presbytery. This Presbytery have endeavoured to inaugurate a Presbyterial mission, by which they propose to

raise two hundred dollars annually, and thus have the benefit year by year of the services of a student missionary for the summer months. The success with which Mr. Fraser, the missionary for the past summer, has laboured, and with which his labours have been crowned, ought to make them more zealous in the cause: while the encouragement they have received from their congregations ought to make them enter on the scheme at once, without any doubt about the supply of the necessary funds. Three congregations alone—those of Cornwall, Martintown and Osnabruck—have raised \$59,00—while the mission stations have raised over \$60.00.

The Presbytery next took up the interim act "anent the calling and settling of ministers."

The two questions connected with this subject, presenting themselves for discussion were: Whether the word *member* was synonymous with "*communicant*?" and, whether, according to the present constitution of the church, the call is to be signed by adherents, although not communicants? The two questions were of course referred to the Synod. They both involve principles of the utmost importance. Concerning the first it may be mentioned that the word '*member*,' in the ecclesiastical code of our mother church, is invariably synonymous with *communicant*: while in this country, it seems to have been used as signifying merely adherent. Concerning the second question, it is absolutely necessary that the attention of the Synod should be called to it; for we believe that the synod has never yet said whom they expect to sign a call, nor whose signatures shall be held as giving validity thereto.

#### PRESBYTERY OF GLENGARRY MISSION FUND.

The members of the Presbytery of Glengarry, whose congregations have not yet contributed to the Presbytery Mission Fund, are requested by the Presbytery clerk, to attend to the injunctions of the Presbytery in this matter, and to transmit contributions without further delay to the treasurer, the Rev. Dr. Urquhart.

#### QUEEN'S COLLEGE.

On Monday, the 24th November, the trustees, professors, and students, met to witness the induction of Mr. Murray to the chair of moral and mental philosophy. There was also a large and influential gathering of the town's people. The principal, after opening the meeting with prayer, referred to the steps taken by the trustees to fill the vacant chair. A correspondence was opened with the most distinguished professors and metaphysicians of Scotland; and, with gratifying unanimity, they indicated Mr. Murray as the most suitable man. Mr. Murray was one of the most distinguished students of Sir William Hamilton, and under this great master had made himself acquainted with Scottish metaphysics. He afterwards proceeded to Germany, and studied German philosophy, at some of the most distinguished seats of learning. It was hardly possible to overestimate this advantage. Most of the insidious attacks on Christianity at the present

day, are under the guise of German philosophy; and it is important that the defenders of Christianity should be thoroughly acquainted with that philosophy. Some of the ablest apologists of the Christian faith, at the present day, have derived their knowledge of German philosophy from second hand sources, and their defence has consequently failed in its effect. Mr. Murray, enjoyed the advantage of the most direct sources of information, and is consequently in the best position for meeting the recent attacks on the Christian faith. The first duty of a professor is to instruct his students, but it is also expected that he should aid in advancing the branch of knowledge to which his chair belongs. Canada, though a young country, is still old enough to do something for the extension of science. He was very much mistaken in his estimate of Mr. Murray, if he did not gain for himself a distinguished place among the philosophers of our times, by his contributions to metaphysical science. The ceremony of induction being gone through, Mr. Murray's name was enrolled in the list of members of the College Senate, and he then proceeded to deliver his introductory lecture, of which the following is an abstract:—

Professor Murray commenced his lecture by remarking that, as all knowledge must start from an indefinite conception of the object known, he intended at the outset to present his students with such an indefinite conception of philosophy to guide their subsequent studies. The preliminary conception of philosophy which he then sketched, may be thus briefly indicated. Philosophy is really, as it is etymologically, the love of wisdom: but the meaning to be drawn from this etymology is not that the philosopher *loves*, without claiming actually to *possess*, wisdom, but that wisdom, and none of the less worthy objects by which other men are attracted, is that which he loves and pursues. What then is wisdom? what is that, the love of which you profess in the study of philosophy?—The Greek term *σοφια*, containing the same radical syllable as its Latin equivalent *sapientia*, must be regarded as expressing primarily taste, then the delicate discernment or accurate knowledge of anything whatever. The Saxon term *wisdom* again expresses the condition of the man who may be said to *exist* or know; and thus both the Greek and Saxon terms used to denote the object of your studies teach you that what you are to love and follow after is knowledge, distinctly so called.—that is, accurate knowledge; for knowledge is knowledge only in so far as it is accurate. But all the sciences imply the love of knowledge: science is but a Latin name for knowledge. What is it then that distinguishes philosophy from the other sciences? The other sciences investigate each one class of the various objects presented in our knowledge. Philosophy asks a question prior, in the order of things, to that with which they are occupied. It asks not, What is this or that particular object of knowledge? but what is knowledge itself? But of the objects presented to us we say not only that we know them, we say also that they exist. The other sciences inquire into these existing objects. Philosophy again reminds them of a previous question, What is ex-

istence? This twofold object, knowing and being, science and existence, constitute the entire matter about which philosophy is conversant. Now before the results of the sciences can be vindicated as unmistakably correct, the questions must be answered, whether in the act of knowledge there have been no elements to disturb the process of scientific inquiry, and whether our theories of existing things have not overlooked the conditions themselves of existence. Only when these questions have been answered can science be regarded as complete; and as the science of knowing and being imparts to the rest of the sciences this completeness, as it is the last step in the process towards their demonstrated certainty, he who carries his inquiries up to this height, as indeed every truly scientific mind must, may be called, in a higher sense than any who stops short of this, a philosopher, a lover of wisdom or knowledge.—Having found thus that philosophy is the love of wisdom and that wisdom is knowledge, we are brought to the inquiry, what is knowledge? Having answered this, we shall proceed to consider the forms under which knowledge is manifested and the laws or conditions which must be fulfilled in order to its realisation. In the fact of knowledge we shall discover the elements of action and passion with their accompanying feelings of pleasure or pain, and the desires generated in consequence, to reach the former or avoid the latter of these. In the element of action we shall have to view the fact that there are events of which no account can be given except as originated by ourselves; and the consciousness of accountability or responsibility, as of an imperative law of duty, with the necessary inferences will bring us at last to the most important department of the studies with which we are to be engaged, the science of ethics, moral philosophy.

The outline,—Professor Murray concluded,—which I have thus sketched to you, I do not of course expect that you will fully understand. It may be impossible also for me, owing to the recent date of my call to this chair, and my ignorance of the necessities of a country in which I have yet resided but a few days, to fill up the sketch with any completeness; but it is my hope that I may at least be able to put you on the way towards completing the sketch for yourselves. For as your studies in the university should in no department be regarded as the completion, but rather merely as the beginning of that education which is to fit you for going successfully through the duties of life, so in the department of philosophy above all others, it is far more important that you should become a philosopher, a lover of wisdom, than that you should master, even in its minutest details, any one philosophical system. All systems have necessarily been conditioned by the limitations of time and space to which human life, mental as well as bodily, is everywhere subjected; and it is idle vanity in any man to arrogate to his system an approach even to absolute exemption from these limitations. The system which you may be taught here must take its form from the influences amid which your teacher has been brought up; and he will be the last who will

wish you to suppose that there are not "many things in heaven and earth which have never been dreamt of in his philosophy" or in the philosophy of the school from which he has come. These heavenly and earthly things, suggesting their eternal questions to every lover of wisdom, remain still to be studied after every system attempting to explain them has had its day. "Which," says Schiller,— "Which of all the philosophies now remaineth, I know not; but philosophy shall still, I hope, ever remain."

With these remarks, Gentlemen, I may be allowed to connect a concluding observation, which they suggest with regard to ethical philosophy, and its study. If every philosophy is but a philosophy of the time in which it was constructed, then even the best ethical philosophy of heathenism must, as too many systems of ethics have forgotten, fail to give entire satisfaction to those who have not been shut out from the influences of Christianity. It is not necessary that we should turn this chair into a pulpit, or our classroom into a theological hall; but if no man dare teach astronomy, as if Newton's demonstrations were fallacies; or chemistry, as if Sir H. Davy's discoveries had never been made, then unless Christ is to be denied the rank even of a moral teacher, and unless the civilization of the last eighteen cen-

tures is to be declared a blunder, it must be a preposterous anachronism to treat moral science without the slightest reference to what has been accomplished by His teachings, as well as by His life and death. A complete moral science must take cognizance of the facts that the moral condition of man, is far from being perfect; and that the history of the human race, in which you and I are now playing our little parts, is but the historical development of a divine plan, in which a place is allotted to us, for their delivery from their present abnormal condition, and restoration to the normal condition which was designed in their creation. Your study of moral science, this winter, must be regarded as one of the means put within your reach, for accomplishing the end contemplated, by this plan, in your individual case; and, therefore, if you possess the spirit of the true philosopher, if you feel anything of that enthusiastic and self-sacrificing devotion to the pursuit of wisdom, which may claim to be called love, you will surely keep yourself open to the influences issuing from so sacred a study, and spread the sails of earnest endeavour to catch the kindly breeze, that at the session's close you may have the joy of finding yourself borne nearer to the haven of a perfect manhood.

## Communications.

*To the Editor of the Presbyterian.*

### ABOUT "ORGANS."

To whom it may concern:—

I am passionately fond of good music,—I commiserate most sincerely the man who is not; yet I confess I don't like to hear the band of the Scots Fusileers playing "the Campbells are comin'," of a Sunday morning as I am coming from, and they are marching to church. The inward monitor whispers "there's a time for every thing." I do love to listen to the sublime strains of the organ pealing solemnly 'neath the vaulted canopy of some old cathedral, or even the less pretentious old English parish church; yet I would not insist upon the introduction of the organ into Presbyterian Churches so long as "a weak brother," either from conscientious scruples, or long cherished prejudice, persists in "seeing it to be his duty" to differ from me. The same sweet sounds that dissolve me into ecstasies may grate harshly upon his ear. What I, in the fulness of my heart, may style the king of instruments, he may scornfully denounce as "a kist fu o' whistles," or, at best, "a relic of Popery."

It is not wonderful that the organ question should have created some feeling in Canada. It has been discussed even in Scotland, and the

advocates for its introduction there derive encouragement from the fact that, at least, an "organ question" exists, nay, is tolerated; whence they argue, though it may seem from small premises, that the introduction of instrumental aids to devotion, in the Church of Scotland, is but a matter of time.

It is of small importance whether your humble servant sides with the "yeas" or "nays;" for the organ question he would speak of is of a totally different kind. It is one that admits of no discussion. It has long ago been settled by consent of all religious denominations. It is in a manner necessary to their existence. Episcopalians, Presbyterians of every hue, Roman Catholics, Independents, Methodists, Baptists,—each have an ORGAN, and we have ours, "THE PRESBYTERIAN."

It is generally known that this magazine originated, and has been managed, by laymen, at a great sacrifice of time, and no inconsiderable outlay of money. I venture to say, however, that the amount of drudgery and annoyance that has been superadded is *not* known.

No doubt "the Conductors" have had to contend with the blunders of the printing-office in common with all others who resort thither. Often must they have been perplexed with

illegible manuscripts, bored to death with interminable epistles, in which there may have been but a grain or two of matter in any way interesting to any body except the self-opinionated, self-conceited contributor. Abused like pickpockets (if not to their face, what is worse, behind their backs) if they refused to insert such, or, if they have printed them, because they were "put in a corner," or in "small type," or were not "double leaded." Possibly they may have been rudely reprimanded because they ventured to express an opinion of their own at variance with, what their invariable politeness prompts them to call "an esteemed correspondent." With many journalists such annoyances are but offsets on the road to fame or opulence; but the hopes and aspirations of the "Conductors of the Presbyterian" seem to centre in the good of others, the height of their ambition "that the magazine may yield them such profits as shall enable them to assist some of the schemes of the church."

Nothing is more distasteful to the intelligent reader than a practice, too common with Journalists now-a-days, that of sounding for ever their own praises—devoting column upon column of argument to convince the reader that a particular journal is conducted in a manner superior to all other journals. A greater or less admixture of such clap-trap finds its way into most periodicals of the day. But to this the conductors of "our organ" have never stooped. They have always contented themselves by placing before their readers a modest and candid statement of their position, object, and prospects. Far be it from me to indulge in fulsome flattery, yet would I volunteer a word or two in behalf of "The Presbyterian." The "conductors" will, I am sure, impute to me no unworthy motive; while to thee, O Reader! I premise that I have nothing earthly to do with the management of it—that its success or failure will no more affect me than the humblest subscriber.

There is no other channel through which we can derive the same amount of information respecting the whole Presbyterian family at the same cost. The Presbyterian is a history of "the Kirk" in Canada, by far the best and most complete that will ever be written:—and, besides, supplies a want felt in every family, a fund of useful, interesting and well digested Sabbath reading. Its columns are open to the temperate discussion of the various religious topics of the day: in this way too it is valuable as shewing in what direction runs the current of public opinion. Through its pages we become conversant with all that is going on in

our own branch of the Christian Church—in the parent Church, as well as in the Churches of the lower provinces. Here we have interesting reports of what is being done in "Queen's College," and occasionally interesting addresses and lectures by the talented principal and professors. Here we are told of a new College springing up in Lower Canada endowed by a princely bequest of a late member of our Church; and should our gravity be somewhat unsettled by reading that "the Rev. Edwin Hatch, B. A., of Trinity College, Toronto, is for the present the *only professor* in the institution," we have some guarantee that the supply of academic education in Quebec will be kept up equal to the demand, in the fact that the Rev. Dr. Cook, whose name is "known in all the Church," and is of itself a tower of strength, is the Principal. We should remember too that "Rome was not built in a day,"—a very commonplace saying *that*, but I will give you another, more to the point. Of the University of Edinburgh founded in 1582, it is written, "Students were taught humanity by Rollock, at first the only professor of whom the College could boast." In 1860, this University had a staff of five and thirty professors, and students to the number of 1464.

Many other subjects are to be found in the Presbyterian calculated to arouse our dormant energies and unite our sympathies. Talk about Union! it were well did we exhibit the blessed effects of internal Union—unity of purpose—wide-spread interest in the gospel cause—a higher degree by far of that "*esprit du corps*," without which all religious enterprises must languish.

It is surely desirable—is it not possible—to increase the circulation of this useful, let me add, well conducted magazine? and thus diffuse more widely among our adherents intelligence of what our church is doing, what she is *not* doing, and what she would like to do. If not, then we must admit a want of an average share of intelligence. What proportion of our people take the paper, including the illustrious "five hundred" who never dream of paying for it?—132,640 Presbyterians in connection with the Church of Scotland give us 22,000 families—2,000 subscribers is only 1 in 2 who read the Presbyterian. The Free Church "Record" wriggles its way into 7,000 families: a similar reference to figures indicates that it is read by one family in *five*.

I believe the ministers of our Church have done what they could to aid in its circulation. Let us of the laity now try what we can do.

If one layman in each congregation would devote a little time and a little influence in this direction, "the Presbyterian" might soon double at once its circulation and its usefulness.

To those who do take the Presbyterian one word of advice—In the first place READ IT. Every subscriber does not do *that*. Having read it, don't hurry it with indecent haste to the book-case, but leave it on the parlour table, that "the family" may read it too. Lend it

to your neighbour, being sure to caution him not to have it soiled, nor the leaves turned up, and, above all, that he *return* it, for you want to have it bound." He will thus see that you place some value on it yourself; and if he is a sensible Presbyterian he will take it without your asking him to do so. BIND IT? yes, be sure that you bind it. Each year will give you a handsome volume of 350 pages, which, years hence will be as interesting to you, perhaps even more so than it is now. JACOB.

## The Leaders of the Reformation.

There is perhaps no body of men whose names have been more fiercely assailed than those of the heroes of the Scottish Reformation. Their reputations and achievements have been attacked from various points of view, with equal bitterness. Papist historians have travestied history, to excuse their abuse of the men who freed the Church of Scotland from Romish bondage. Tory writers have been quite ready to forget the immortal services of our Reformers, in hatred of their determined opposition to the interference of Princes with the inalienable rights of the Church of Christ. Prelatists, half envying, half hating, the deeds of men who made no compromise with error, but restored their national Church to apostolic faith and order, have delighted to decry the Presbyterian chiefs. And the whole host of those who hate all true religion with bitter hatred, have been loud in their condemnation of such unyielding guardians of the faith.

It rests with true Scotsmen and Presbyterians, of all branches of the Church, to defend the fame of men to whom we owe a debt of lasting gratitude—to declare their praises—to celebrate their triumphs—as well as to remain in affectionate communion with that Church which they adorned in the day of its trial and suffering. With this view it is intended to give in *The Presbyterian* brief sketches of some of the men who had a great part in the work of the Reformation. There are few who are unacquainted with the life of Knox: and the first of our series will be that of James Stuart, Earl of Murray, whose assistance was of so much service to him, and whose untimely death he so deeply deplored.

James Stuart, son of James V., King of Scotland, and of Lady Margaret Erskine

of Mar, was born about the year 1530. It was at the period of his birth the custom of Princes to bestow on their illegitimate children valuable ecclesiastical benefices; and, when quite a child, the Revenues of the Priory of St Andrews were granted to the future regent. It does not appear, however, that he had ever any intention of taking orders in the Roman Church. Indeed, as early as 1555, we read of his attending at Calder the preaching of Knox, and of his expressing a wish that more could hear him. If we except some skirmishes with English invaders in which he gave earnest of the prowess and military skill for which he was afterwards so distinguished, the first public affair in which he took part, concerned the marriage of his sister Mary, the unhappy Queen of Scots, with the Dauphin of France. With several noblemen of high rank he proceeded to Paris where he narrowly escaped being poisoned, with several of his companions. It has been denied that any foul attempt was made upon the lives of the heretically inclined ambassadors. But it is certain that several of them died suddenly under suspicious circumstances; and that the Lord James, as he was then called, never wholly recovered from the effects of doses of which he had partaken. Knox, driven from Scotland, had in the meantime retired to Geneva, where Calvin still presided over a Church which he regarded with the profoundest respect; and the work of Reformation went on but slowly in Scotland. Grieved at this, Lord James wrote him from Paris begging him to return as speedily as possible to Scotland, and promising him all the assistance in his power. Knox, detained at Dieppe, did not however succeed in getting back to Scotland before 1559, when he proceeded

to Perth where he was soon surrounded by an earnest assembly of men who, like himself, longed for the good work of Reformation. The Queen Regent, a fanatical Papist, as soon as she heard of the doings of Knox, wrote to Lord James, and to the Earl of Argyle, complaining of his conduct, insisting that Knox and his followers should immediately retire from Perth, and promising that if they did so no molestation would be offered to the inhabitants. Scarce had they done so, however, than the French Guards entered the town, and outraged in every manner the feelings of the people. Disgusted at these misdeeds, Lord James determined to espouse openly the Protestant side. With Argyle he went to Fife where he resolutely opposed the Popish party, and assisted in the destruction of Popish strongholds. Taking an active part in the great organization known as 'the Lords of the congregation,' he raised a powerful army, laid siege to Perth, and drove out the Queen Regent's foreign troops. But the struggle was only beginning. When the Queen, who had retired to Stirling, reached that town, she found that Lord James and a portion of his troops had arrived before her; and ruined monasteries, and churches purged of images, bore witness to the determined zeal of the army of the Reformed.

But Edinburgh was of course the great point; and the Protestant army determined to press on to the capital. To save Edinburgh, and to keep up her authority, the Queen Regent invoked the assistance of France, and large numbers of French troops were sent to help her. All loyal subjects were urged to come to her aid. Not only was Lord James, who, though as yet but a very young man, was regarded as the leader of the Lords of the Congregation, a wicked heretic; he was also, it was said, an enemy of legitimate authority; and every artifice was used to rouse against him the prejudices, and jealousies of powerful nobles. But flattery and abuse were alike unable to turn him from his course. The work of Reformation, he said, in reply to a letter purporting to come from the King and Queen of France, was Christ's work, he had embarked in it, and would never abandon it. Difficulties however of all sorts were before the 'Congregation;' and, although their forces reached Edinburgh, and set up the Reformed worship in one of the parish churches of the city, they were compelled to return to

Stirling. But, the death of the Queen Regent in June, 1560, leading to the withdrawal of the French troops, the prospects of the Reformers brightened. Lord James, after settling public affairs as well as circumstances permitted, proceeded to Paris accompanied by a splendid retinue to hold an interview with his sister. He was received by Mary with coldness, and it is recorded that at Paris he met with a second narrow escape. A rabble surrounded him in the street calling out "*Huguenot, Huguenot,*" and hurling stones at him as he with difficulty made his way on horseback. He returned to Scotland in May 1561 with power from his sister to act as regent till her arrival. On his return, while he secured peace to the Reformers, he set to work vigorously to improve the civil administration of the country. He cleared the borders, long infested by daring robbers; and when, in the following February, he was created Earl of Murray, he entered upon his title with the approbation of all good men.

The return of Mary, now Queen of Scotland, led, however, to new troubles. The prosperity of Murray, his growing renown, and the affection with which he was regarded by the people, roused the fierce enmity of haughty nobles, jealous of his just ascendancy. It does not appear that many of them were, like the queen, sincerely attached to the Romish worship. But, to induce her to withdraw her confidence from her brother, they eagerly professed Popish sympathies. Her uncles, of the House of Guise, pressed her from France to discard him. Her priestly advisers never ceased to denounce him. But Mary, knowing the worth and of his character, his high sense of duty, his sincere affection, was unwilling to part with her heretic brother. It was not till the murder of Darnley, and Mary's subsequent marriage with her husband's murderer, that Murray asked the queen's leave to travel abroad, and retired in disgust from the profligate court. Having heard in France that Mary was a prisoner in the Castle of Lochleven, and that his enemy, Bothwell, had fled to Denmark, he returned to Scotland, where, with the joint consent of the queen, and the greater part of the nobles, he was made regent during the minority of the young king, afterwards James I. of Great Britain.

His administration was the best that Scotland had ever witnessed. Religion he encouraged by his example, and supported

by his power. The suffering Church had peace for the fulfilment of its work. The Reformed worship was set up through all the land. Ever zealous for the education of the people, Knox headed our Reformers in planning the establishment of those parish schools, which have proved the best aids of religion, and to the instruction given in which, second only to the teaching of the Church itself, is to be ascribed the position of Scotland at this day. Religion, and civil peace and good order, were what the great regent had at heart. Love of country was second in him only to that love of religion, without which no country can be truly happy. Had popish machinations and domestic jealousies left him at his post, he would have handed over Scotland to his nephew a very different country from what he received it. But every instrument was used against him whom by common consent the people termed the "Good Regent." The unfortunate queen, aided by a powerful party, escaped from Lochleven. A great battle followed between her troops and those of the regent, in which the regent, commanding in person, won a great and memorable victory. After the battle the queen fled towards England,—and the regent summoned a parliament to meet at Edinburgh. The queen of England, already, perhaps, disliking her kinswoman, invited the regent to London, to converse with him personally on the affairs of Scotland. It has been often calumniously asserted that, with unbrotherly feeling, he pressed the severest charges against his sister. But, although undoubtedly eager for the overthrow of her power, so pernicious to the best interests of his country, it has never been proved that he regarded her without pitying affection. While negotiations were thus going on in England, new attempts were made by the queen's party in Scotland; and the regent, loaded with honors by Elizabeth, returned to Edinburgh, where he was received with acclamations of joy.

But his end was approaching. The man who had been unhurt in many battles for the religion and liberty of his country, was destined to fall by the hand of an assassin. Hamilton of Bothwellhaugh, convicted of a grave offence, had been sentenced to death, and his life spared by the clemency of the regent. Unhappily, however, part of his lands passed into the hands of a savage soldier who took possession of his house in his absence, and turned out his half clad wife into the cold of a December

night. She died next morning a raving maniac; and her husband vowed that he would have his revenge. The regent, he in common with his kinsmen, hated as a politician; and he was urged by his uncle the Archbishop of St. Andrews to make Murray atone for his wife's death. He agreed to the wicked proposal, laid his plans with cool courage, and succeeded in wounding the regent mortally as he rode into Linlithgow followed by a cavalcade of nobles and soldiers. The regent died on the day he was wounded, the 23rd January, 1570. Hamilton escaped to France; to the end of his life deeply lamenting the atrocious deed by which he had, to revenge the crimes of another, taken away the life of a ruler who had spared his own.

The death of the regent caused the deepest grief to all the friends of the Protestant cause. While yet young he had been taken from a Church of which he had been the chief defender, from a nation which he alone was able to govern. Knox expressed the intensity of his feelings in a prayer of touching earnestness. "O Lord," he said, "in what misery and confusion I found he this realm! To what rest and quietness by his labors, suddenly he brought the same, all estates, but especially the poor commons can witness. Thy image, Lord, did so clearly shine in that personage, that the devil and the wicked to whom he is prince, could not abide it. And so to punish our sins and ingratitude thou hast permitted him to fall, to our great grief, into the hands of cruel and traitorous murderers. He is at rest, O Lord: we are left in extreme misery." In sermons printed at the time, the last words of the regent are alluded to. On somebody at his bedside observing that it was a pity he had spared Hamilton's life, he said, "this is no time to regret a deed of mercy." He was buried at Edinburgh, in the Church of St. Giles, in the presence of an immense and weeping concourse of all classes of the people. Knox preached the sermon, taking for his text the words "Blessed are the dead which die in the Lord." The Latin epitaph on his tomb was written by Buchanan, who, in early youth had been his teacher, and who has depicted his character in his history. Over his arms are the words "Religion bewails her defender;" and, in the epitaph itself, Buchanan says, that the monument is erected by a mourning country to testify sorrow for the loss of the best man of his time.

The regent left by his wife, Lady Anne Keith, two daughters, Elizabeth and Margaret, the eldest of whom married Sir James Stuart of Doune, known in history as the "Bonny Earl of Murray." The present Earl of Murray is ninth in direct line from the regent, and it is worthy of record that the great Earl of Chatham was proud to number himself among his descendants.

Buchanan, who knew the regent well, says that "his death was severely felt by the whole community, but especially by the common people, who loved him while alive, and wept over him while dead, as a public parent; because, beyond all his other brilliant actions, they remembered that the country, from being everywhere in a state of disorder and confusion, had within a year been so completely quelled that a person was not more safe at home than upon a journey, or at an inn; and now, laying aside envy, they, who were unjust to him while alive, followed him with praises to the grave. His house, like a holy temple, was free not only from impiety, but from improper conversation.

"His liberality was excessive: he gave much and frequently, and the gift was enhanced by his readiness in giving; and often, lest he should offend the delicacy of those who received a favour, he bestowed it secretly by his own hand. At every meal there was read in his house a chapter from the sacred Scriptures." "He was," says Archbishop Spottiswoode, "a man truly good."

These accounts of him are borne out by all the Protestant writers of his own, and the following generations. Surely it is an honour to defend such a character from the calumnies of the enemies of all good—surely it is right to contribute to keep up the memory of such deeds. The great and good deserve at our hands grateful remembrance of their services. And, while the triumph of the Reformation was in the highest degree due to the genius of Knox, it would be hard to over estimate all that Scotland owes to the wisdom and the valour of the Good Regent.

J. W. C.

St. Andrew's Manse, Quebec.

## The Church of Scotland.

### APPOINTMENT OF PROF. OF DIVINITY.

We observe that the Professorship of Divinity in Glasgow University, vacant by the resignation of Dr. Hill, has been filled up by the appointment of Rev. Dr. Caird.

### MODERATOR OF NEXT GENERAL ASSEMBLY.

It is reported that the Rev. Dr. Craik of St. George's, Glasgow, will be appointed Moderator of Next General Assembly.

### DEATH OF DR. NORMAN McLEOD OF ST. COLUMBA CHURCH.

This veteran minister, at the ripe age of seventy eight has passed away to his rest, having much to testify that the world has been a gainer by his presence here, and leaving, as not the least, a name and a memory beloved and respected by the wide circle to which he was personally known. He was the son of the Rev. Mr. McLeod, Minister of the Parish of Morven, who, for nearly half a century, laboured in the unobtrusive and faithful discharge of the duties of that office. Born in 1784, he was early destined for the Church, as was also his brother John McLeod who afterwards succeeded his father as minister of Morven where he now labours. Dr. McLeod commenced his duties in the Parish of Kilbrandon, as assistant to Dr. Smith, whom he afterwards succeeded. He was then offered the presentation to Campsie, of

which Parish he was minister from his ordination, in 1825, to the year 1836, when the Gaelic Church of Ingram street, Glasgow, became vacant by the death of Mr. McLaurin. Dr. McLeod was unanimously called to succeed him. The congregation was strictly a Highland congregation, and Dr. McLeod felt it his duty to accept the charge which was offered to him. This church was subsequently raised by his zeal, ability, and energy, to the position of Parish Church of St. Columba. The love of the congregation of St. Columba Church towards their pastor was well expressed on the occasion of the jubilee to Dr. Macleod, when he completed in 1858 the fiftieth year of his ministry. He was then presented with a portrait of himself by the master-hand of Mr. Graham Gilbert, as a token of the congregation's affection and esteem. Since his jubilee he has preached sometimes, but not frequently, and during the last two or three years he has been almost entirely laid aside from duty. His pulpit ministrations were highly valued for their lucidity and earnestness, carrying comfort and encouragement to many a bosom, and solace to many a sorrowing heart. He preached before her Majesty at Blair-Athole, on one of her first visits to Scotland; and on her Majesty's subsequent visit to Glasgow, she at once recognized the Doctor on board the Fairy at the Broomielaw, and greeted him very cordially. He was present at the Peel Banquet, and took a part in the proceedings.

The deceased Dr. Macleod, himself the son of one minister and brother of another, leaves behind him two sons, who have likewise devoted themselves to the work of the ministry. The eldest son, Dr. Norman Macleod, of the Barony and the distinguished Editor of "Good Words," is esteemed and loved for his large-hearted sympathies, and his life of active wall-doing, wherever his name is known. The second son is the Rev. Donald Macleod, minister of Linlithgow. The nephew of the deceased, the Rev. Norman Macleod, succeeds him in the charge of the congregation of St. Columba. Another nephew, the Rev. John Macleod, is minister of Dunse. His son-in-law, the Rev. Archd. Clerk, is minister of Kilmallie. The third son of the deceased gentleman is Dr. George H. B. Macleod, of this city; and his fourth son is Mr. John Macleod, of the Union Bank, Kirkcaldy, and factor to the Earl of Glasgow in Fife. He leaves also a widow and four daughters.

#### BEQUEST FROM A PRIVATE SOLDIER.

It is a pleasing duty to record the bequest of £3, respectively to the funds of the Home Mission and the India Mission, from a private soldier, of the name of William Campbell, belonging to H.M. 92d Gordon Highlanders, who died at Fort William, Calcutta, on the 22d of July last. In a letter to the Rev. Dr. Crawford, from Mr. Dawson, Church of Scotland chaplain to the 92d Highlanders, inclosing the bequest, the writer states, that William Campbell, "after leaving a few articles to some of his comrades, bequeathed the rest of his property—one-third to the Calcutta Auxiliary Bible and Tract and Book Societies, and the remainder, in equal proportions, to the India Mission and Home Mission respectively of the Church of Scotland." He adds that Campbell died of consumption, after protracted illness, and that he regarded him as one who, amid the temptations of a soldier's career, had faithfully maintained a Christian profession.

#### PRESBYTERIAN CHURCH AT CHASCOMUS.

On Tuesday, 30th September, the presbytery of Dunoon met in the parish church there, and, after despatch of other business, proceeded to the ordination of the Rev. Martin P. Ferguson, a young clergyman, who has been laboring for some years past at Inellan with very great acceptance, and who has recently been selected by a committee of the Church of Scotland to proceed to fill the office of Scotch Presbyterian minister at Chascomus, near Buenos Ayres, where a large and influential Scotch population are resident, and have built a handsome church and manse. This settlement speaks volumes for the religious liberty enjoyed by our fellow-countrymen who have emigrated to this and the other numerous fertile plains of the district watered by the Rio de la Plata, where a liberal and enlightened government are desirous of promoting all the social and religious institutions which those who may adopt their country have previously enjoyed at home, and we cannot doubt, therefore, that a large and

respectable class of emigrants will seek this new and splendid field for their capital and labour.

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

PROPOSED CHANGES IN THE SERVICE.—St. Andrew's Church, in which public worship has been suspended for about three months during the progress of internal cleaning and embellishment, was reopened on Sunday. The interior renovation, which has been gone about in a most thorough manner, and mainly at the expense of the congregation, has very greatly improved the aspect of the church, which the Town Council had long kept in a very uninviting condition. In the forenoon the Rev. John Stuart, minister of the church, officiated, and took for his text 2d Chronicles xxix. 35—"So the service of the house of the Lord was set in order." The reverend gentleman preached a most eloquent and impressive discourse. He took occasion to refer to the pleasing alteration that had been effected on the interior of the church, and said that he thought the reopening was a fitting time for introducing those changes in the postures of worship, and in other respects, which had been adopted elsewhere. He proposed that instead of sitting during the singing of the psalm, and leaving it to be sung principally by the choir, the whole congregation should join more unanimously and fervently with their voices, and should adopt a standing posture to give greater effect to the psalmody. He also adverted to the many irreverent attitudes which might be observed while the minister was offering up prayer: and proposed that if the congregation could not kneel, for which posture the pews of the church were not well adapted, they should at least bow the head during that most important part of divine worship. He also alluded to the use of liturgical forms, and expressed his wish, if he received the sanction of the eldership, to introduce these under certain limits. The discourse was listened to with deep attention by a crowded congregation.

#### EJACULATORY PRAYER.

Ejaculatory prayer is the Christian's breath—his secret path to his 'hiding place'—his express to heaven in circumstances of difficulty and peril.

"It is the tuner of all his religious feelings.

"It is his 'sling' and 'stone' with which he slays the enemy ere he is aware of it.

"It is the 'hiding of his strength': and of every religious performance it is the most convenient.

"Ejaculatory prayer is like the rope of a bell; the bell is in one room, and the end of the rope which sets it ringing in another. Perhaps the bell may not be heard in the apartment where the rope is, but all can hear it in its own. Moses laid hold of the rope and pulled it hard on the shore of the Red Sea, and though no one heard or knew anything of it in the lower chamber, the bell rang louder than ever in the upper one, till the whole place was moved. 'Wherefore criest thou unto me?'"

WILLIAMS OF WERN.

## Children's Corner.

### IT'S VERY HARD.

"It's very hard to have nothing to eat but bread and milk, when others have every sort of nice things," muttered Charlie, as he sat with his wooden bowl before him. "It's very hard to have to get up so early on these cold mornings, and work hard all day, while others can enjoy themselves without an hour of labour. It's very hard to have to trudge along through the snow, while others roll about in their coaches."

"It's a great blessing," said his grandmother as she sat at her knitting—"it's a great blessing to have food, when so many are hungry; to have a roof over one's head when so many are homeless. It's a great blessing to have sight, and hearing, and strength for daily labour when so many are blind, deaf, or suffering."

"Why, grandmother, you seem to think that nothing is hard," said the boy, still in a grumbling tone.

"No, Charlie, there is one thing that I think very hard."

"What's that?" cried Charlie, who thought that at least his grandmother had found some cause for complaint.

"Why, boy, I think *that heart is very hard* that is not thankful for so many blessings."

### HOW CAN I GET THERE?

"Mamma, I want to go to heaven; how can I get there?" Thrice had the mother heard that question repeated; and now, as she clasped in her arms the precious boy, there arose from her fond, yet fearful heart, this prayer, "Lord, spare, O spare to me my treasure!"

Again she explained to little Louis, Jesus, the way to heaven—Jesus, the tender Shepherd who folds the little lambs in His bosom, and carries them through rough and slippery paths.

"Will Jesus carry me soon? I want to go to that happy home," said Louis.

"Wait patiently, my boy," said his saddened mother; "the Saviour wants you, He will come."

Louis, satisfied, ran to his play.

The shadows had lengthened over the silvery hills; the sun slowly descended beneath them. Little Louis knelt beside his mother's knee for his evening prayer. As the mother looked into the boy's flushed face, she felt yet more apprehensive; and after laying him on his little cot carefully, she watched his slumbers. In the silent midnight, restlessly he tossed upon his bed.

"The angels are coming," he cried. "Jesus wants me, mamma. Jesus wants me."

Before the morning dawned, the little spirit, on angels wings, had soared away to heaven.

"How can I get there?" Little ones, have you asked this question? Are you ready, as was little Louis, to go to heaven. Jesus loves you. He says, "Suffer little children to come

unto Me.' Will you not come to Jesus? In yonder churchyard are many little graves, and Jesus will soon be ready for others of the lambs of His fold.—*Congregationalist*.

### ALL PLAY AND NO WORK.

Bessie was a very little girl; and, like many another, she sometimes had foolish thoughts. This was one of them: "If I could only have a whole day to do nothing in—no work, and no lessons—only play, play, all day—I should be perfectly happy." When she told this wish, her mother said, "To-day shall be yours. You may play as much as you please; and I will not give you any work, no matter how much you may want to do it."

Bessie laughed at the idea of wishing for work, and ran out to play. She was swinging on the gate when the children passed to school, and they all envied her for having no lessons. When they were gone, she went to the cherry-tree, and ate as much fruit as she wanted, and picked a lapful for pies; but when she carried them in, her mother said, "This is work, Bessie! Don't you remember you cried yesterday, because I wished you to pick cherries for the pudding? You may throw them to the pigs; I cannot take them." The baby began to awake, and Bessie ran forward to rock the cradle; but her mother stopped her again. "No work to-day you know!" and the little girl went away, rather out of humor. She got her doll, and played with it a while, but soon was tired. She tried all her other toys, but they did not seem to please her any better. She came back, and watched her mother, who was shelling peas, and rocking the cradle with her foot.

"May not I help you mother?" she asked.

"No, Bessie; this isn't play."

Bessie felt very much like crying. She went out into the garden again, and leaned over the fence, watching the ducks and geese in the pond. Soon she heard the clatter of plates; her mother was setting the table for dinner. Bessie longed to help. Then her father came back from his work, and they all sat down to dinner. Bessie was quite cheerful during the meal; but when it was over, and her father away, she sat down on the low seat by the cradle, and said wearily, "Mother you don't know how tired I am of doing nothing! If you would only let me wind your cotton, or put your work-box in order, or even sew at that tiresome patchwork, I would be so glad!"

"I cannot, little daughter, because I said I would not give you work to-day. But you may find some for yourself, if you can."

So Bessie hunted up a pile of her father's old stockings, and began to mend them; for she could darn very neatly. Her face grew brighter; and presently she said, "Mother, why do people get tired of play?"

"Because God did not mean us to be idle. His command is, 'Six days shalt thou labour. He has given all of us work to do, and has made

us so, that unless we do just the very work that He gave us, we cannot be happy.'

'What is your work, mother?' asked Bessie.

'To serve God in my daily life as a wife, mother, and Christian.'

Bessie did not quite understand this; but she said, 'Don't you ever get tired?'

'Yes, often; but then I go to my heavenly Father, and tell Him so; and if He thinks I have more than I can bear, He either takes it away, or gives me strength to do it.'

'And may I do the same mother?'

'You may, my dear. If you will be God's child, you may ask His help in every work you have to do through life, and He will give you everything you need.'

So, on Bessie's day of idleness she learned one lesson which she never forgot.—*S. S. Baner.*

### JESUS, SAVE ME!

A gentleman from Brooklyn said he wished to say a word in regard to the work of the Divine Spirit in the heart of a little girl—a poor, uninstructed Irish girl. She was awakened at a meeting for prayer, in which there was little noise, but the low sobbing voice of this little girl was heard, and all the prayer she could make she was making, by repeating over and over again these three words—'Jesus, save me!' She knew little of the forms or the language

of prayer, and these were all the words she knew how to use. She felt she was a poor, lost, guilty sinner, and she had heard that Jesus was mighty to save; and He did save her. She rejoiced with joy unspeakable and full of glory. She was a member of a Mission Sabbath School, where she had learned all she knew about Jesus.

The little girl after her conversion, was anxious to bestow some little token of gratitude upon her teacher, but she was so poor, she had not one penny, and could buy nothing. She cast about her to know what she could do. Finally she bethought herself that she could work a bookmark in a strip of canvass and give it to her teacher. So she took a little short strip and wrought in it the three words of her first prayer—'Jesus, save me'—and when this was done, she cut off a piece from her bonnet string and sewed it upon *that*—and here it is, said the speaker, standing near the desk and holding up the ribbon, and here are the words of that poor little girl's first prayer—'Jesus, save me.'

I related the case of this little girl in a prayer meeting a few evenings since, in Brooklyn, and nine persons immediately arose for prayer. And when we all kneeled in prayer there was another Irish girl who took up the words of this bookmark—'Jesus, save me.' That night she and two others found peace in believing in Jesus.

## The Arab Women of Galilee.

(From Miss Roger's *Life in Palestine*.)

After this I was very tired, and I asked Sit Sâra to let me sleep. She said, 'Let us walk out on the terrace; the rain is over, the stars are shining. Let us walk out, O my daughter! and the room shall be made ready.' So we strolled on the terrace of the harem with Helweh. There were red watch-fires on the hills around; and, by looking through the round holes in the parapets, we could see people in the streets below us, with servants carrying lanterns before them. And bright stars shone in the deep purple night sky.

I was led across the court into a square room, and introduced to the fourth and youngest wife of the Governor of Arrabeh. I had not even heard of her before. She was surrounded by her women and attendants, and was sitting on a mattress, propped up by pillows and cushions, and partly covered by a silk embroidered le-haff. Her head-dress was adorned with jewels, and roses, and everlasting flowers, and her violet velvet jacket was richly embroidered. Her cheeks were highly rouged, and her eyebrows painted. Her eyelids were newly dressed with kohl, and her hands with henna. She lifted a little swaddled figure from under some heavy coverings, and handed it to me: it was her first-born son. He was seven days old, and his father had not yet seen him. The mother had hoped and prepared for the pleasure of placing her boy in his arms that night, but he had not returned to Arrabeh. (A week

is usually allowed to elapse before a Moslem father sees his new-born child or its mother, and the eighth day is generally kept as a day of rejoicing and congratulation. Professional singing women are hired for the joyful occasion.)

Coffee was made for me, and a narghilé prepared; but I did not linger long with the young Moslem mother and her infant son, for the room was so over-heated that I could scarcely breathe. A large open brazier, filled with glowing charcoal, stood near the door, and the air and everything in the place seemed to be impregnated with an oppressive odour of musk. Even the coffee and the fumes of the narghilé were strongly flavoured with it. I was very glad to be in the fresh air again on the starlit terrace.

When we went back into the large room, I found that it had been nicely swept. In one corner five mattresses were placed, one on the top of the other, with a red silk pillow, and a silk embroidered wadded quilt, lined with calico, arranged nicely as a bed for me. I rejoiced inwardly, thinking I was to have the room to myself. But very soon I was undeceived, for seven other beds were spread on the floor, each formed of a single mattress only, with a quilted coverlid and pillow. (If a Moslem wishes to pay great honour to a guest, several mattresses are piled up for him or her to sleep upon: and these gradations of respect

are curiously observed. Five is rather a high figure, but I have known my brother to have seven spread for him.)

I found that all the ladies, and children, and servants, and slaves were to sleep in the same room with me! Two ... hammocks, each about a yard long, were taken from a recess, and, fastened to ropes, suspended from iron rings in the ceiling. The hammocks were oblong frames, made of the strong stems of palm fronds, with coarse canvas stretched over them. To these two swaddled and screaming children were securely bound. Ropes, made of palm-fibre, were fastened to the corners, and united and plaited together, about one yard above, and then fixed to strong ropes hanging from the ceiling. The four corner ropes formed a tent-like frame-work to support a piece of muslin for a mosquito curtain.

When I began to undress, the women watched me with curiosity; and, when I put on my nightgown, they were exceedingly astonished, and exclaimed, 'Where are you going? what are you going to do?' and, 'Why is your dress white?' &c. They made no change in their dress for sleeping; and there they were, in their bright-coloured clothes, ready for bed in a minute. But they stood round me till I said, 'Good night.' They all kissed me, wishing me good dreams. Then I knelt down, and presently, without speaking to them again, I got into bed, and turned my face towards the wall, thinking over the strange day I had spent. I tried to compose myself for sleep, though I heard the women whispering together. When my head had rested for about five minutes on the soft red silk pillow, I felt a hand stroking my forehead, and heard a voice saying very gently, 'Ya Habibi!' i. e., 'Oh, beloved!' But I would not answer directly, as I did not wish to be roused unnecessarily. I waited a little while, and my face was touched again. I felt a kiss on my forehead, and the voice said, 'Miriam, speak to us; speak, Miriam, darling!' I could not resist any longer; so I turned round, and saw Helweh, Saleh Bek's prettiest wife, leaning over me. I said, 'What is it, Sweetness? what can I do for you?' She answered, 'What did you do just now, when you knelt down, and covered your face with your hands?' I sat up, and said very solemnly, 'I spoke to God, Helweh!' 'What did you say to Him?' said Helweh? I replied, 'I wish to sleep: God never sleeps. I have asked Him to watch over me, and that I may fall asleep remembering that He never sleeps, and wake up remembering His presence. I am very weak; God is all-powerful. I have asked Him to strengthen me with His strength. By this time all the ladies were sitting around me on my bed, and the slaves came and stood near. I told them I did not know their language well enough to explain to them all I thought and said. But, as I had learnt the Lord's Prayer by heart in Arabic, I repeated it to them, sentence by sentence, slowly. When I began, thus, 'Our Father, who art in Heaven,' Helweh directly said, 'You told me your father was in London.' I replied, 'I have two fathers, Helweh: one in London, who does not know that I am here, and cannot know till I

write and tell him; and a heavenly Father, who is with me always,—who is here now, and sees and hears us. He is your Father also. He teaches us to know good from evil, if we listen to Him and obey Him.'

For a moment there was perfect silence. They all looked startled, and as if they felt that they were in the presence of some unseen power. Then Helweh said, 'What more did you say?' I continued the Lord's Prayer; and, when I came to the words, 'Give us day by day our daily bread,' they said, 'Cannot you make your bread yourself?' The passage, 'Forgive us our trespasses, as we forgive those who trespass against us,' is particularly forcible in the Arabic language; and one of the elder women, who was rather severe and relentless-looking, on hearing it, said, 'Are you obliged to say that every day?' as if she thought sometimes it would be difficult to do so. They said, 'Are you a Moslem?' I answered, 'I am not called a Moslem. But I am your sister, made by the same God, who is the only one God, the God of all, my Father and your Father.' They asked me if I knew the Koran, and were surprised to hear that I had read it. They handed a rosary to me, saying, 'Do you know that?' I repeated a few of the most striking and comprehensive attributes very carefully and slowly. Then they cried out, 'Mashallah!'—'The English girl is a true believer;' and the impressionable, sensitive-looking Abyssinian slave-girls said, with one accord, 'She is indeed an angel.'

Moslems, both men and women, have the name of 'Aliah' constantly on their lips; but they do not appear to realize the presence and power of God, or to be conscious of spiritual communion with Him. Their common greetings and salutations are touching and beautiful words of prayer and thanksgiving, varied with poetic feeling and Oriental sentiment, to suit any occasions. But their greetings, after all, seem to me only to express politeness, respect, kindness, good-will, or affection, as the case may be: even as the old English 'God be with you!' has lost its full significance;—and more, it has even lost its sound, clipped as it is into a common-place 'Good-bye.' The Moslem ejaculations before and after eating, and during the performance of ablutions, though beautiful and appropriate, are now merely like exclamations of self-congratulation, without reference to any superior or unseen power. And the regular daily prayers, so scrupulously said by men, though generally neglected by women, are reduced to ceremonial forms; while the words uttered are in many instances sublime and magnificent.

If this my notion be correct, it will explain why these women were so startled, when, in answer to Helweh's question, I said simply and earnestly, 'I spoke to God:' for that took them by surprise, and gave them the idea that I believed my words were really heard; whereas, if I had answered in common-place language, such as 'I was saying my prayers,' or, 'I was at my devotions,' probably they would not have been impressed in the same way; though they might have wondered that a Franji should pray at all to their God. One of the women

remarked, 'that no people, except Moslems, ever prayed to the one true God.'

After talking with them for some time, and answering, as clearly as I could, their earnest, shrewd, and childlike questions, I said 'Good-night' once more. So they kissed me, and smoothed my pillow. But, though I was fatigued bodily, my mind was so thoroughly roused and interested that I could not immediately sleep. I watched the women resting under bright-coloured quilts, with their heads on low, silken pillows. The lantern on the stool in the middle of the room lighted up the coins and jewels on their head-dresses. Now and then one of the infants cried, and its mother or a slave rose to quiet it; and it was fed without being taken from its hammock. The mother stood upright while the slave inclined the hammock towards her for a few minutes; and then there was silence again. The room was very close and warm, and the faces of some of the sleepers were flushed. At last I slept also.

When I awoke in the morning, I found that all the beds had been cleared away. Helweh and Sit Sâra stood by mine, as if they had been watching for me to wake. A number of boys almost blocked up the doorway, where the sunlight was streaming in. Servants and slaves were chattering, and piling up the mattresses in the recess. Little children were quarrelling; and the boys alone were silent. A black girl was sitting on the floor, pounding some freshly roasted coffee-berries in a marble mortar; and their fragrant aroma filled the room. I think the mortar was made out of an ancient capital; it was beautifully carved, like Roman work. Another girl was making a kind of porridge of bread, milk, sugar, and oil for the children.

When Helweh saw that I was awake, she called out to the boys to clear out of the doorway; and a group of women, shrouded in white sheets (who had been waiting in the court outside), entered. They were neighbours, who had been paying visits of congratulation to the young mother whom I had seen on the previous night; and they had been invited to come in 'to hear the English girl speak to God.'

My garments were examined with curiosity, and I had very much more assistance than I required in making my toilette. When I was dressed, Helweh said, 'Now, Miriam, darling, will you speak to God, that the women, our neighbours, may hear?'

So I knelt down, saying, 'God, the one true God, is the Creator and Father of all; and those who seek Him truly shall surely find Him.' Then in a few simple words I prayed that He would keep us in continual remembrance of Him, that we might feel His presence; and that He would write His law in our hearts, and lead us to seek earnestly to understand and to obey His will concerning us; that we might be inspired to love Him more and more with a trustful and reverential love, and live in harmony with all people.

After a pause I said, 'Will you say Amen to that prayer?' They hesitated, till Helweh exclaimed, 'Amin, Amin:' and then the others echoed it.

Sâra said, 'Speak yet again, my daughter; speak about the bread.' So I repeated the Lord's Prayer, explaining it (as I understand it) sentence by sentence, at their request. They asked me some very curious and suggestive questions, and they prayed that I would stay with them always. But, while I was taking coffee and hot bread and cream, one of the boys brought me a note from my brother, to tell me that he would be ready to start in half an hour, and that I was to go to him in the divan as soon as possible. So Sâra brought me my cloak and habit, which had been nicely dried and smoothed. With regret I took leave of my warm-hearted friends of the harem. They said, 'Go in peace; and, 'Return to us again, O Miriam, beloved!'

### OUR TROUBLES.

Far up on the mountain, a block of granite rests,  
The winds frolic over it, but ruffle not its breast;  
Aloft, in rugged roughness, it rests every hour,  
Not warmer in the sunshine, nor cooler in the shower.  
But now the miner comes, and, with repeated blows,  
He drills a hole within the stone, and therein powder throws;  
Then with a blast so mighty, the mountain's made to rock,  
The granite's blown asunder and crushing falls the block.  
The miner saws and cuts it to a fashion of his own,  
Then bears to some great city this adamantine stone.  
Here skillfully 'tis chiselled, and polished; till at length,  
Fresh forms of beauty lendeth new graces to its strength.  
And then the block is tackled, and rais'd into the air,  
As a crown stone to some monument, to honor genius fair.  
Thus, God our Heavenly Father doth deal with every son.  
He chisels hearts of granite, that graces may be won.  
Our troubles are His tools, each stroke in love is given,  
To polish our rough natures, and perfect them for heaven.

### GOD, THE GOD OF FAMILIES.

"I am the God of Abraham, of Isaac, and of Jacob." He was the God of Joseph and of the Israelitish people, and never forsook them till they cried out, "A ray with him, away with him." *God never forsakes a family till he is sunned out of it.*

WILLIAMS OF WERN.

### SLIGHT CONVICTIONS.

Cherish slight convictions, and they will grow deep and strong. If we destroy all the infants in the country, where shall we find a nation of MEN?

INTD.

## Sermon.

PREACHED IN ST. ANDREW'S CHURCH, QUÉBEC, ON THE LATE DAY OF THANKSGIVING.

BY THE REV. DR. COOK.

*Psaln l. 14.*

MY FRIENDS.—We have been called together to-day, by the supreme civil authority, to offer unto God thanksgiving for two great blessings—the late abundant harvest and the preservation and enjoyment of peace in the land. In other words, we are to recognize the supreme government of God, both in the world of matter and of mind—both in regard to the forces of nature, and the powers and passions of men, and to render to that government the due homage of thanksgiving and praise.

In so viewing the government of God, we proceed on the principles of that theology which the Scripture teaches. It is characteristic of that theology continually to recognize the dependence of all second causes on God, the great first Cause of all. According to it, natural causes are of the establishment of the God of nature. They are his way of working, who hideth the face of his throne, and spreads his cloud over it, and whom no mortal eye hath seen at any time. And so it is that we are constantly to regard them. Thus, in respect to the bounties of harvest, of which we are to speak, first, it is a prescribed and dependent part which all second causes perform, and God is represented as the original and efficient cause of all. Do the clouds drop down the dew upon the earth? Does the earth nourish the germ cast into its bosom? Do the sun's light and heat mature and ripen the new plant? Does bread give vigour to the frame? Does wine make glad the heart of man, and oil make his face to shine? It is God who hath ordered it so. "Thou," says the Psalmist, adoring the infinite power and goodness of God, "Thou visitest the earth and waterest it; thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it so. With showers; thou blestest the springing thereof; thou crownest the year with thy goodness." This is the philosophy which the Bible teaches. There is a long gradation of means to the end—a gradation larger than our imperfect faculties can fully trace. But the first impulse is from above. It is God who works *in* and *by* these means. The touch which sets all the machinery of second causes in operation is given by his hand, and the result is by his will and by his ordination. A scriptural doctrine this; but entirely also in congruity with man's reason, when that reason is allowed to have free scope, and is not checked and perverted in its exercise by the imaginations and passions of the corrupt heart.

Now there is a mighty difference between an intelligent and cordial acceptance of this doctrine, and confining our views to the blind forces of nature. Natural laws and natural causes, which there is in the natural mind too much inclination to regard, as the origin of all that is to be desired or feared, are without mind—without will. They must be recognized and submitted to. They may be studied, known

and made applicable and subservient to the uses of man. But there is no personality in them. They claim no gratitude. They impose no sense of obligation. They leave the spirit free and disengaged from any sense of duty. It is very different when, beyond all the intermediate links in a chain of second causes, we recognize One holding that chain in his hands, and are constrained to contemplate the volition and ordinations of a presiding mind. Then it is a person with whom we have to do; the Infinite, the All-perfect, the Almighty. Then there is of necessity created the feeling of a moral relation. Then between God, the infinite in wisdom and goodness, and us rational and moral, made after his image, though at an infinite distance from his divine perfection, there is felt to be a connection from which we cannot break free, imposing the obligation of acknowledgment and duty. Then we are no more the creatures of chance, the sport of the elemental forces of nature. We are the subjects of a great ruler. We are the children of a great Father. We have an immediate interest to know what is the character of him who presides over all,—and at whose word and will all nature moves submissive,—we have an immediate interest to know his will that we may order ourselves according to it, and to study his doings, that according to their nature we may be influenced by them.

In particular has he in his hands all the natural causes in heaven and earth, which make the seed sown to germinate, and to bring forth in due season the needful aliment without which man and beast would perish from off the face of the earth? Is it he who so guides the courses of the heavens that Spring and Summer and Autumn, do, in regular succession visit the earth, and pour out their treasures for the sustenance of every living thing? Is it he who giveth to the beasts their food, and to the young ravens that cry? Is it he who never leaveth himself without a witness, in that he giveth rain from heaven, and fruitful seasons, filling men's hearts with food and gladness? Is there will, purpose, ordination, in all this? Oh then is it not meet that our hearts should overflow with gratitude to him who does so load us with his benefits? Is it not meet we should say what the Israelites in a period of defection failed to say,—“Let us fear the Lord our God, that giveth rain, both the former and the latter rain in his season—who reserveth to us the appointed weeks of the harvest?”

Is it not meet that we should feel with the Psalmist, when he said “Bless the Lord, O my soul, and forget not all his benefits, who crowneth thee with loving kindness and tender mercies; who causeth the outgoings of the morning and of the evening to rejoice over thee.” Surely that must be an evil and atheistic spirit which in glad and greedy enjoyment of the gifts of the Divine bounty, has

no thankful remembrance of the giver—which goes not beyond the operations of nature in tracing back the rich products of the harvest,—which looks only to the natural causes by which that harvest has been rendered a bountiful one,—which regards only the skill and labour of the husbandman, or the fertility of the soil and the happy alternations of rain and sunshine, which have rewarded his skill and crowned his labour, and rendered them fruitful of blessings:—which in the former sees *man* only, and in the latter sees *nature* only, and recognizes not God, in both, imparting skill and strength to the one and giving all the required efficacy to the other.

It is not God's method of procedure to bestow his blessings temporal or spiritual directly and immediately from his own hand. *That* he does mediately and through the intervention of men or things. Spiritual blessings, pardoning mercy, and sanctifying grace, come through the intervention of our great Mediator; and even the knowledge of him and of his mediation comes to us, through the intervention of others—the apostles and evangelists, who recorded his words and taught the truth as they received it from his Spirit; and through the living voice of his ministers; the pleading tones of parental tenderness; and the bright pattern of a holy life in believers. And so it is also with the bounties of Providence. They spring out of the ground. They hang in every graceful variety of form upon the trees. The earth is covered with them. The sea teems with them. Is it, because man's labour,—and for man's good,—is needed to plant or to gather them?—is it because the rain and the dew nourish them, and the light and heat ripen them for use, that God's hand is not to be acknowledged in the giving of them? Are these, themselves the fruit and ordination of Divine wisdom and love, to hide from us the Father, who openeth his hand so widely, and whose tender mercies are over all his works? Nay, is not every blessing to be received as direct from that great Father,—with the same feeling of grateful affection, and the same ready ascription of praise, as if it were given by his own hand?

It is very right and reasonable, that from this place, and from such places as this, the claim, that should be most set forth, upon the human spirit, should be that of redeeming love. That is the claim which we should exhibit of tenest, and, if it pleased God to grant it, with demonstration of the Spirit, and with power. We preach Christ Jesus the Lord. Our message is the gospel of his grace. Our work is—even as though God did beseech sinners by us, in Christ's stead, to pray them to be reconciled to God. Yea, as workers together with God, our entreaty to all, to be reiterated from day to day, is, that they receive not the grace of God in vain. Yet though our attention should most be directed to that which concerns not merely the short life of the body, but the undying life of the soul, yet is it becoming, from time to time, and even as Scripture sets us the example, to dwell in solemn and thankful contemplation, on the providential bounty of God. Is it not right to note the large capacities of varied and exquisite enjoyment, with which it hath pleased the great Father to endow our

common nature,—and the adaptation of things external, to the exigencies and enjoyments of a nature so endowed? Those are the senses,—inlets at once of knowledge and pleasure. There is the power of reason,—there is the play of fancy,—there is the brilliancy of wit,—the charm of music,—the tenderness of loving affection,—the glow of patriotism,—the sentiment of pity,—the apprehension of the right and the good,—benevolence to men,—devotion to God. And all is so ordered, that for each of these there is room and scope in the constitution of things, in which we are placed. And all is so ordered, that in each of them there is enjoyment. There is an austere self-denial which dreads and renounces such enjoyment, through the powers which God has given, except it has immediate reference to Himself. And so much has the ascetic temper prevailed and been commended—(and not altogether unjustly, since, because of the self control which it manifests, having so much of real nobleness in it,) that to many it seems as if there were something necessarily, and essentially wrong, in such enjoyment. Whereas it is really flying in the face of God's good Providence so to judge,—to judge that evil, for which He hath made evident provision in the very nature of man. The evil is not in the exercise or enjoyment of any power or capacity, which God hath given; but in failing to see and gratefully regard God in it; and in failing so to see and regard God, as that his will should guide in the use and measure, to which every power should be applied. Of the good things of this world, to whatever extent given, they enjoy the most, who thus see and acknowledge God; unless their minds are perverted by superstition, and by unwarrantable views of the duty which God requires. And is it not becoming and right, that the homage of praise and thanksgiving should arise to God continually, for a constitution of things under which his creatures have so many sources opened up to them, of pure and legitimate enjoyment?

And while we are thus bound to acknowledge the general goodness of God, special mercies call for special thanksgiving; and public and general mercies call for public and general thanksgiving. The late abundant harvest is such a special and general mercy, and we are rightly and properly called to recognize the good hand of God in it. Being a blessing which we enjoy in common, it is reasonable that it should be acknowledged in common, and that rich and poor should alike feel and own themselves pensioners on the bounties of Providence. There is indeed just cause in this respect over all the Province, for the thankful acknowledgments which we have been enjoined to make. The year has been crowned with the goodness of God. The labours of the husbandman have been abundantly blessed, and in that blessing, there is the surest pledge of commercial prosperity and political tranquillity. Therefore should there be offered this day, not the homage only of a cold and passing acknowledgment, but the tribute of a lively and fervent gratitude—each having in his heart, and on his lips, the words of the Psalmist, "Bless the Lord, O my soul, and all that is within me, bless his holy name"—each

according to the admonition of the text—offering unto God thanksgiving and paying his vows to the Most High.

But there is a second ground of thankfulness: namely, the preservation, and enjoyment of peace in the land, which has been suggested to us by the civil authority, and in acknowledging which we recognize the supreme government of God, in the world of mind, as well as of matter—as respects the powers and passions of men, as well as the forces of material nature. Scripture, indeed, in speaking of the supreme government of God unites the two—and represents the same almighty power as stilling the noise of the seas, and the tumults of the people: ruling in the army of Heaven and among the inhabitants of the earth. It would be preposterous indeed to imagine that God would confine his rule to inanimate nature, and leave out of the sphere of his authority, the immortal minds which he has endowed with reason and understanding, and created after his own image. In them, and in their transactions, there may be a long chain of second causes—and these, unlike the forces of nature, having each a moral character,—manifesting good or evil,—manifesting wisdom or folly, yet all subject to the dominion of God,—all subject to an invisible government, regulating, controlling, guiding, according to its own principles,—seeking the execution of its own high ends,—carrying forward its own great purposes, and that with an influence and energy, irresistible and uncontrollable, by the strength or the wisdom of man. Take for example the two states of mankind suggested to our consideration, by our second ground of thankfulness this day—the state of war and the state of peace. St. James tells us the immediate cause of war: “From whence,” says he, “come wars and fightings among you? Come they not hence even of your lusts, that war in your members?” He may have alluded in these words to the quarrels of individuals. But the same is true in regard to the strifes of nations. Immediately they spring from evil and wicked passions,—the lust of power,—the desire of conquest,—the desire of revenge,—the desire of glory and pre-eminence. But behind these immediate causes, there is the purpose of Him, who maketh the wrath of man to praise him, and can convert man’s worst and wickedest passions into the executioners of his will. Though Sennacherib meant not so, neither did his heart think so, he was yet the rod of God’s anger,—the staff in his hand was the instrument of the divine indignation. “I will send him,” said the Lord, “against a hypocritical nation; and against the people of my wrath, will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.” And as it is with war, so it is with peace. A great many second causes may easily be specified in each instance in which it is preserved or restored: the wisdom of statesmen—the returning sense of the people—their impatience of the necessary expenditure of life and treasure. But behind these also is the purpose of God,—of whom, if it may be said, “Behold the works of the Lord, what desolations he hath made on the earth,” it is

also said, “He maketh wars to cease unto the ends of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire.”

And if war and peace may both be traced ultimately to the Divine Providence, whose dominion is over all—the one a scourge, and a judgment,—the other a blessing and privilege—how just a ground of thankfulness there is to that Providence, in the peace and security, which we have so long enjoyed, and which even in the neighbourhood of the fierce strife, of what may now be called contending nations, has continued undisturbed. For as war to a nation—above all war carried on—within its own borders, is the greatest of calamities—involving and producing an incalculable amount of misery: so peace—a stable peace—an honourable peace, gained by no mean or forced subservience to foreign power—peace in the enjoyment of civil and religious liberty, and giving scope and leisure and security to cultivate the arts of life—such peace, as we under Providence do now enjoy, is the greatest of earthly blessings.

It should quicken our apprehension of the value of peace and our sense of gratitude for the continuance of it, to consider how near we were during the last year of having lost it, and being plunged into the very vortex of a war between two great empires—the one standing with inflexible determination for the honour of its flag, and the safety of all under its shelter, of what race, or creed, or clime soever they might be,—the other wild with suspicion and jealousy, and rancour that its internal troubles should be discussed, or even witnessed, by others—to consider how near we were, less than a year ago, to a share of these calamities of which we are daily hearing, as occurring in the American Republic. It should quicken our apprehension of the value of peace, and our sense of gratitude for the continuance of it, to consider the extent of these calamities, and the slight prospect there yet is of any speedy period being put to them,—the prodigious loss of life—the interference with personal liberty, the disorder of trade and finance, the demoralization of the people, the infuriated passions of civil warfare. It is of God’s good providence, to be devoutly and thankfully acknowledged this day, that we share not in these calamities, and that hitherto, they have affected us so little.

That good may come out of such calamities, renders them not less calamities,—good no doubt will come out of them. There will be good if the overweening pride of long prosperity be humbled. There will be good in empires less extended—and the inhabitants of which are more identified in interests and pursuits. There will be good in the establishment of stable government. There will be good in the conviction that the extension of self and popular government does not necessarily imply wise government, or freedom from abuse, from tyranny, from corruption, from the strifes of intemperate passion, from civil broils or foreign war. There will be good in the extinction of slavery, which the extended growth over the world, of the production, which chiefly makes slave labour valuable, promises to render inevitable. There is good in the spectacle which

England now presents—of patient suffering in one class, and Christian benevolence in another class of its people—and while both may thus be bound together, a way may be found to render the one that suffers, less dependent on the fluctuations of commerce. Thus no doubt God works out his wise and beneficent purposes. Soft showers and bright sunshine—in their turn ripening the sown seed for the coming harvest, and causing it to bring forth fifty, sixty, or an hundred fold,—are God's instruments to benefit and bless. But so is the hurricane which purifies the air from pestilential vapours, and compensates for its immediate devastation, by the more extensive benefits, which it ultimately confers. Yet is not the hurricane less dreadful. Nor is the calamity of war less to be deprecated. It is matter of thankfulness if we are subject to neither. We should pray for peace, and even when it is needful to prepare for war, seek the things which make for peace. Nor is it to be forgotten this day, amidst the grounds we have for thanksgiving to God, that there is a pacific spirit in the counsels of the empire,—and that it meets with the public approval,—that while jealous of the national honour, and providing for the public safety, those in authority avoid every cause of offence, and, in the face of temptation and provocation, preserve that honourable neutrality, which alone preserves us from being the first sufferers in a war. Yet it is not to them, but to a higher than they, that we are to look for continued peace and security. What saith the sacred "Scripture," Cursed is the man that trusteth in man, and maketh the flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is."

It is to temporal mercies that our attention is this day called. But it behooves us, even while regarding these, and offering unto God the tribute of thanksgiving for them, to remember the spiritual privileges and advantages which we enjoy, and the claim which they establish, to a deeper and livelier gratitude. That we live in a Christian land,—that we have the word of God in our hands,—that we are free to worship according to the dictates of our consciences,—these are privileges, beyond what are enjoyed by the great proportion of mankind,—privileges calling for gratitude, and imposing responsibility. Then what ground of thankfulness there is for the revelations made to us, in that word of God, which it is our privilege to possess. The revelation of a merciful God, of an Almighty Saviour, of a glorious immortality! The offer of a free forgiveness, the promise of God's Holy Spirit to renew and sanctify, assurance of grace to sustain amidst the trials of life, and the terror of death!—all temporal blessings, how precious soever, and desirable for a season, sink into insignificance when compared with these. For these it is meet and right, that every day should be a day of thanksgiving,—that the daily life should be a continual sacrifice unto God, and that song of praise be begun on earth with which the courts of heaven are ever resounding.

There are views of human life, according to which it seems a light and insignificant thing, and but little to be valued. Thus it is said,—What is your life—it is even a vapour, that ap-

peareth for a little time, and then vanisheth away." There are views of human life in which it seems a very wretched thing—a long series of labours and troubles, cares, vexations and disappointments, all terminating in disease and death. But how glorious a thing it is, when it is also a Christian life. It is the gift of God. It is spent under the eye of God. It is cheered by the favour of God. It is the preparation for a life with God. And that life is without end—and with nothing to bar the soul's ever advancing progress towards perfection in knowledge and all virtue. Who feels that such life is his—Who that but feels that such life may be his—but must own how justly the admonition of the text may be addressed to him, "Offer unto God thanksgiving, and pay thy vows to the Most High!—Yield, that is, to God the gratitude of the heart, and the willing and steadfast obedience of the life.

### THE USEFUL LIFE.

Go labor on ; spend, and be spent,—

Thy joy to do the Father's will ;

It is the way the Master went,

Should not the servant tread it still ?

Go labor on ; 'tis not for nought ;

Thy earthly loss is heavenly gain ;

Men heed thee, love thee, praise thee not ;

The Master praises,—what are men ?

Go labor on ; enough, while here,

If he shall praise thee, if he deign

Thy willing heart to mark and cheer ;

No toil for Him shall be in vain.

Go labor on ; your hands are weak,

Your knees are faint, your soul cast down,

Yet falter not ; the prize you seek

Is near,—a kingdom and a crown !

Go labor on, while it is day,

The world's dark night is hastening on ;

Speed, speed thy work, cast sloth away :

It is not thus that souls are won.

Men die in darkness at your side,

Without a hope to cheer the tomb ;

Take up the torch and wave it wide,

The torch that lights time's thickest gloom.

Toil on, faint not, keep watch and pray ;

Be wise the erring soul to win ;

Go forth into the world's highway,

Compel the wanderer to come in.

Toil on, and in thy toil rejoice ;

For toil comes rest, for exile home ;

Soon shalt thou hear the Bridegroom's voice,

The midnight peal, behold I come !

—Bonar.

### THE ABSORBENT NAME.

The Wye and the Severn lose their names in the Bristol Channel, and the Bristol Channel loses its name in the Atlantic, and the Atlantic in the Pacific; and the names of the various religious sects are all ultimately to be absorbed in the all-comprehensive name of *Christian*—a name which the ransomed will retain throughout *eternity*. ΑΝΘ.