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THE PRESBYTERIAN.

JULY, 1862.

THE SYNOD.

This reverend Court met in St. Andrew's Church, Toronto, on Wednesday the 28th May. There was a fair attendance of ministers and a small attendance of elders.

The Rev. William Bain, M.A., of Perth, occupied the chair, and after Divine service delivered his closing address as Moderator.

On motion of the Rev. Alex. Mathieson, D. D., seconded by Archibald Barker, Esq., the Very Reverend William Leitch, D. D., Principal of Queen's College, Kingston, was unanimously elected Moderator for the ensuing year. The business of the first day was chiefly of a routine character, and, after a discussion on the propriety of amalgamating the offices of Trustees and Managers, the Synod adjourned. On the second day Dr. Mathieson presented the report of the Ministers' Widows' and Orphans' Fund, which was received and adopted. James Reekie, Esq., was added to the Board of Managers. The report of the Trustees of Queen's College was read and adopted. This report shows a most encouraging increase in the number of students, and that the University is in a very flourishing state. The report of the Committee on the Bursary Scheme was also received and adopted. A long discussion took place on the subject of a mission to Vancouver Island and British Columbia, and the matter was finally referred to the Committee on Jewish Missions. The Rev. Geo. Macdonnell, of Fergus, presented a highly satisfactory report on Sabbath Schools, which was read and unanimously adopted, after which the Synod adjourned till the following morning.

In our next number we shall give a brief review of the different matters that came before the Synod, among which the question of Instrumental Music was the most prominent. The decision arrived at on this important subject would lead us to think that, as the congregation in Toronto is allowed to use a musical instrument,

other congregations may do the same, and that in point of fact the conducting of the Psalmody will be kept in the hands of sessions and congregations without much interference from the higher Church Courts. Our desire in this matter has always been to make the musical portion of our Church service as perfect as possible, and as excellent in every way as the means at the disposal of congregations will permit; by which we mean that it should be so conducted as to solemnise the mind and encourage devotional feeling. We are opposed to all artistic display, but would insist on really good music in every church. The oldest of our psalm tunes are the best, and, when well sung—perfect in tune and time—nothing can surpass them, nor can anything more tend to raise the soul in heartfelt praise to God. If the decision of the Synod shall lead to this end, we certainly shall not object, and in the meantime, as in duty bound, we bow respectfully to the authority of our highest Church Court in this as in all other matters.

We call attention to the Closing Address of the Moderator, which will well repay perusal. We may state that the roll shows that we have 99 charges with ministers, that we have 8 missionaries and 7 retired ministers, so that 2, who are not at present on the roll, with 4 new licentiates would make a total of 113 ministers.

It gratifies us much to see from the Minutes that we are to have, what we have long wished to see, a French Protestant Church, connected with our body, worshipping in a building worthy of the cause, and to build which means are now about to be raised so as to commence operations forthwith.

PRESBYTERY OF MONTREAL.

We have had beside us for some time a report of the proceedings of this Court for which we are indebted to the Rev. James Black, Clerk of Presbytery.

At the ordinary meeting held on 7th May the address of condolence to Her Majesty was reported by Dr. Mathieson. The Session rec-

ords of St. Paul's and St. Matthew's in Montreal, also of Chatham and Dundee, were attested. The Rev. Thos. Fraser, lately the minister of Lanark and now residing here, kindly offered to discharge any duty required by the Presbytery in so far as his health would permit. The Rev. Wm. Maxwell Inglis from Scotland, assistant to Dr. Mathieson, was received as a probationer within the bounds. Dr. Mathieson in the absence of Mr. Alex. Morris, M.P.P., moved and carried the appointment of a Committee to prepare a plan for promoting Home Missions within the Presbytery. Permission was granted to the Rev. James Wilson to move into the Presbytery of Bathurst. Mr. Wilson read a report of his missionary labours in St. Joseph Street station, which was approved, and an application was made to the Colonial Committee for a missionary in Mr. Wilson's stead. Some correspondence from the Presbytery of Pictou was read relative to Mr. Cameron's induction at Dundee, to which the Clerk of this Presbytery was instructed to send a suitable reply. Rev. Mr. Snodgrass carried a motion in favour of obtaining accurate annual statistical returns from each congregation. The congregations of St. Paul, Montreal, Hemmingford, Russeltown and Chatham reported that they had made collections in behalf of the French Mission Fund. The Presbytery considered the overture from the Synod on the representation of the eldership, and supported certain alterations therein, also the interim act anent calling and settling of ministers, and recommended the Synod to appoint a small committee to revise the same before enactment. The overture on the bounds of the Presbytery was retransmitted to the Synod; also there were transmitted overtures to the Synod regarding ministers asking contributions for church-building purposes without permission of the Presbytery of the bounds, and regarding a collection of Hymns published by authority of the General Assembly. The case of Mr. Wm. Hamilton, student, was referred to the Synod with a favourable recommendation. Arrangements were made to supply the vacancies at Laprairie and St. Joseph Street stations. The Presbytery roll was revised and ordered to be transmitted to the Synod. The next ordinary meeting was appointed to be held in St. Andrew's Church, Montreal, on the first Wednesday of August next at noon.

We have received a second article from *Presbuteros*; also a Lecture on Astronomy from the pen of Principal Leitch, to which we will give insertion in an early number.

We are sorry that we have not room to insert the list of contributors in aid of the church edifice at Arthur.

Correspondents and contributors of local notices are requested to condense their articles as much as possible, bearing in mind that *brevity is the soul of wit*; and in the case of *figures, proper names and technical terms, &c.*, to write with due plainness.

This number contains the concluding article of Narrative of Travels in Egypt and Palestine, for which we have been indebted to the Rev. G. D. Ferguson, of L'Original. We have no doubt that our readers have received much information and instruction whilst accompanying our reverend friend in his travels.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections:	
Belleville, k. Arch. Walker,	\$20 00
London, " Francis Nicol,	15 00
Finch, " Don. Monro,	12 00
Perth, in addition, Rev. W. Bain, M.A.,	1 00
Arthur, Rev. Jno. Whyte,	6 00
Bromley, Grattan and Wilberforce, Rev.	
W. T. Canning,	2 00
Simcoe, Rev. M. Livingston,	12 00

JOHN GREENSHIELDS, \$68 00
Montreal, June, 1862. *Treasurer.*

JEWISH AND FOREIGN MISSION.

RECEIPTS.

Lachine, per Mr. Thomas Allan,	\$6 00
Mr. John McFarlane, Thorold, per M.	
Harkness,	2 00
Seymour, per Rev. R. Neill,	15 00
Georgetown, per Rev. J. C. Muir, D.D.	8 00
Dundas, per Rev. J. Herald,	4 10
Legacy to the Presbyterian Jewish Mission, of the late Mrs. Puffer, of Quebec, paid by her heirs-at-law,	800 00

ALEX. MORRIS, *Treasurer.*
Montreal, 18th June, 1862.

FRENCH MISSION FUND.

Congregational Collections:

Rev. John Hogg, Guelph,	\$18 00
" Wm. Stewart, Milton,	3 00
" F. P. Sym, Beauharnois,	6 25
" Alex. Buchan, Stirling,	12 00
" T. McPherson, Lancaster,	6 00
" John Tawse, King,	4 00
" James Sieveright, Ormstown,	13 80
" R. Stevenson, East Williams,	4 50
" Alex. Mann, Pakenham,	6 00
" H. Gibson, Bayfield and Varna, ..	3 00
" J. Herald, Dundas,	6 66
" Wm. Cumming, Bromley,	1 35
" John Bell, Northeast hope,	4 00
" J. Mackerras, Bowmanville,	5 00
From a widow to Rev. J. Hogg, Guelph,	1 00

\$94 56

ARCH. FERGUSON,
Treasurer.

Montreal, 16th June, 1862.

SOIREE AT ST. MATTHEW'S CHURCH.—Last evening a Soiree was given in St. Matthew's Church, Point St. Charles, by the members of the Congregation. After refreshments had been served there were addresses by the Rev. Mr. Darrach, pastor of the Church, who presided, Rev. Mr. Snodgrass and Mr. Greenshields.

the speeches were appropriate to the occasion, and the evening passed off pleasantly.

At the close of the weekly prayer meeting on Thursday evening, 1st May, the ladies of St. Matthew's Church presented their minister, the Rev. W. Darrach, with a gown and address through T. W. Cuthbert, Esq., as a token of esteem for him as their pastor. We regret much that want of space precludes the insertion of the excellent address and reply.

INDUCTION AT LANARK.

In Lanark on the 11th day of June the Presbytery of Bathurst met for the induction of the Rev. James Wilson, minister of the gospel lately labouring in Montreal. Mr. Mylne preached from Zech. iii. 2. Mr. Mylne addressed the minister in earnest and suitable terms, and in like manner Mr. Lindsay addressed the assembled congregation.

The call to Mr. Wilson seems to be as cordial as it is unanimous. The charge is an old one and both numerous and respectable, and presents a fine field of usefulness to their new minister. A large and elegant church has just been completed, and the induction services were conducted in the new sanctuary. Long may the minister now placed over this congregation in circumstances so auspicious be spared to labor among the flock thus committed to his charge, and on that day which will prove all things may it appear that he is not labouring in vain.

CLOSING ADDRESS

Of the Moderator of the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland, delivered, 4th June, at Toronto.

FATHERS AND BRETHREN,—I gladly avail myself of the privilege of briefly addressing you before parting. And I may be pardoned if, at the outset, I express my grateful acknowledgement of the honor you have conferred upon me, by placing me in this chair at the first meeting of Synod which I have had the opportunity of attending. I have to thank you also for the manner in which you have rendered my duties light and pleasant. I have had seldom occasion to exercise the prerogative of the chairman in calling to order. The quiet and orderly manner in which the proceedings have been conducted rendered my interference unnecessary.

This being the first opportunity which I have enjoyed of attending the Synod, and making the acquaintance of the members of this branch of the Church of Scotland, I have observed with much gratification the evidences of attachment and reverence towards the Parent Church. It would have been a matter of no ordinary discouragement did I find any symptoms of an alien or even indifferent disposition. But it is refreshing in the extreme, to find that as deep and sincere a love to the Parent Church is cherished here as in the bosom of the Church at home. Connected as I am with Queen's College, it is a matter of much satisfaction to find

in this Synod many members who were educated there, and who, by their talents and accomplishments, are so well qualified to maintain the credit of the Church of Scotland. In the course of time the proportion of ministers, born and educated in this country, must greatly preponderate, so that, in future, the Church of Scotland here must bear a Canadian stamp. I am glad to have the opportunity of forming and expressing the conviction that the church has no reason to look upon such a result with apprehension. When I witnessed the leading part which the Canadian ministers have taken in this Court, their peaceful and Christian bearing, and when I found how very little they contributed to the anxiety and troubles of the Church, all doubt vanished from my mind as to the possibility of raising up a ministry in this country of which the Church of Scotland might be proud.

It cannot but be gratifying to all true sons of the Church of Scotland to find, that there is a growing desire to cultivate a closer connection with the Parent Church. At present, there is no proper organic union between the daughter and the Mother Church. A minister of the church in Canada is not necessarily a minister of the Church of Scotland. If licensed and ordained here, he is not eligible to any ecclesiastical office in Scotland. He can be admitted but only as any dissenting minister, by an act of the Assembly. His claim for admission to the Church of Scotland is put on the same level with that of any other minister who has passed through a similar course of training. There is a very natural and general wish, that there should be a closer bond than this, and that the ministers of this Church should be really and truly ministers of the Church of Scotland. There is at present an invidious distinction which ought not to be perpetuated between the ministers who are members of the Church of Scotland and those who are ministers only of the Church in Canada. The consequence is that the Church in Canada does not possess that *prestige* which she ought to enjoy. It is different in the Church of England. The Episcopalian clergy in Canada are really clergymen of the Church of England. Their orders qualify them to hold livings in the Church at home, and no bishop is ordained without a Royal Patent from England. Everything is, therefore, done to give to the Episcopalians of Canada the benefit of their connection with the Church of England. The connection is a real and vital one, whereas, that of the Presbyterian Church is very much a formal one. There is no constitutional difficulty in the way of a real union. The difficulty in the Church of England would be greater, one would suppose, than in the Church of Scotland, and, yet, it did not stand in the way of such a union. To the want of a real union, may, in some measure, be ascribed the defection from the ranks of Presbyterianism of many who would be glad to be connected with an Established Church of the Empire. But this feeling could be fully gratified only in the ranks of Episcopacy.

For a considerable time, there was a grave difficulty as to the recognition of Canadian Licentiates in consequence of the want of a training institution where a course of instruction

could be given equivalent to that at home. But now, by the fostering care of the Church of Scotland and the liberality of the government of this country, this obstacle is removed by the establishment of Queen's College. The Grammar School education of this country has, also, materially aided in removing the difficulty in training a native ministry. Such education is now so easily accessible to the classes from which students preparing for the ministry are drawn, that the standard of matriculation is much higher here than in the Scotch Colleges. The great difficulty in elevating the academic education of Scotland is the low standard at which it is found necessary to admit students to the University, and this difficulty arises from the want of Grammar Schools throughout the country. The more favorable circumstances of Canada admit of the exaction of a much higher matriculation standard, so that Canada is already more than equal to the demands of the Church of Scotland in reference to literary training. Though our Curriculum is not, in point of time, perfectly coincident with that at home, there is every reason to hope that both the authorities of Queen's College and the Canadian Church would cordially cooperate in adapting their Curriculum to the demands of the Mother Church, so that a Licentiate of this Church might be recognised in the former. I do not by any means think that such a privilege would have the effect of drawing away our Licentiates to Scotland. No such result is experienced in the Church of England, and there would be no greater inducements in the Church of Scotland. The love of country is as strong in Canada as in any part of the world, and this would ever prove an effectual check to extensive expatriation.

There is this further claim that while the Colleges at home are now severed from the Church, and there is no guarantee for the religious element, Queen's College is organically connected with the Church of Scotland, and the most ample security is given that, not only in the Theological department but also in the Arts Faculty, the teaching shall be in full accordance with the standards of the Church. This Institution founded and fostered by the Church of Scotland, with its eighteen professors and lecturers, possesses a complete equipment in the literary and professional departments of a University course. We have now accomplished what the Church of Scotland originally aimed at, namely, the establishment of a College which should possess the means of sending forth ministers enjoying all the advantages of ministers educated at home, and it is but reasonable to expect that the Church of Scotland should recognise the Licentiates trained at her own College, as well as those of the Colleges at home which have now no special connection with herself.

It is but a reasonable and natural hope that a time may yet come when the Presbyterian bodies may be united in one great Church organisation. Such hopes are fondly cherished by many at home, and it is natural that such hopes should be entertained more strongly in this country. With the breadth of the Atlantic between us, the causes which originated the various secessions from the Parent Church shrink

into comparative insignificance, and it is gratifying to find that here, as well as at Home, sectarian rancour is fast subsiding, and, everywhere, there is manifested a greater desire for cordial cooperation and intercourse. But to render a satisfactory union practicable in the future, it is all important that we should draw closer the ties that bind us to the Parent Church. The real bond of union among the various sections of the Presbyterian Church must be the common love of the Parent Church from which we have all sprung. Some of the children of the Church of Scotland have left the parental roof in anger, and on the ground of real or fancied wrong, but all can look back to a period when they can regard the old home with only affection and admiration, and it is by a fond cherishing of the memory of the historical Church of our fathers that we can at last be reunited. The true bond of union among the children of the same family is the love of a common parent. It would be fatal to true union, if it was attempted to base it on a want of filial regard. Let us cling closer to the Parent Church in the firm belief that no union can be salutary which is incompatible with this affection. It is only in this way that we can expect to see a united Church in this country, breathing the spirit of the Church of Scotland and establishing far and wide her doctrine and discipline.

You have resolved to abate nothing in your missionary efforts, notwithstanding the urgent demands for the extension of the Church around you. It might be pleaded, as an excuse, that the home demands being so great, the call for missionary effort abroad should not be listened to. But I need hardly remind you, that it is the experience of every Christian Church that the more heartily it enters into missionary effort abroad, the more readily do the people contribute to missions at home.

The remarkable progress of our female mission in India is a sufficient evidence of the missionary life of our Church, if it only be called forth by suitable machinery. The warmest thanks of the Church are due to the zealous and indefatigable Convener who has united the various synods of the Church of Scotland in North America in this enterprise. The liberality has come through the best channel, namely, the children of our Sabbath Schools. The young, being thus early taught to engage in missionary work, will not likely forget the lesson when they have grown up and formed the future membership of our Church.

There is an interesting feature of this scheme which deserves special notice. It is carried out in connection with the machinery of the Church of Scotland in India. A mission to have permanent success, must be on a considerable scale, but in the infancy of our missionary enterprise we could not expect to commence on such a scale. You have adopted a plan which serves the same purpose. You have agreed to co-operate with the Parent Church, and in this way derive all the advantage that can be gained by combined effort and mutual encouragement. Another advantage is gained by having this Church brought into closer relation with the Church of Scotland. This Juvenile India Mission may be yet

found to be a useful nucleus for the further extension of our missionary efforts in that quarter of the world.

You have also declared your willingness to co-operate with the Church of Scotland in supplying means and men for the establishment of a Mission to Vancouver's Island. Such co-operation will do far more to bring us into closer relation with the Mother Church than any formal assurances of mutual regard and affection.

You have also declared your resolution to carry out the Endowment Scheme which has been so auspiciously begun. As a branch of the Church of Scotland it is right that we carry to this country the distinctive character of that Church as an endowed church. One great benefit of an endowed church is that it elevates the status not only of the clergymen of the church endowed, but also leads unendowed churches to aim at the same standard in supporting their ministers. While there is every ground of thankfulness for the liberality already manifested, yet it must be admitted that the sum subscribed is not at all commensurate with the importance of the Scheme or proportioned to the means of the members of the Church. It ought to be kept in view that this endowment is the highest form of voluntary benevolence.

While the Endowment Scheme, or as it is called, the Home Mission Fund, is essential to the carrying out of the distinctive character of the Church of Scotland, it is of prime importance that the immediate wants of newly formed congregations should be attended to. A fatal check will be given to the extension of the Church if aid is withheld, as is threatened, from new congregations. It is hoped that some means, corresponding to the Home Mission Scheme in Scotland, may be devised, by which the immediate and pressing wants of new stations may be supplied. The Home Mission Scheme of the Church of Scotland is designed to foster, by annual grants proportioned to the efforts of the people, new stations, and the Endowment Scheme comes in to complete the work by permanently endowing the church thus formed. This call is all the more pressing as an increased number of young men are now coming forward to devote themselves to the work of the ministry. If God thus put it into the hearts of men to dedicate themselves to this holy cause, shall we refuse the means necessary to bring their energies into action?

You had a case before you of peculiar difficulty in regard to public worship, which I believe has been decided on sound principles, and which it is hoped will render it unnecessary to revive unprofitable discussion on the subject. You have recognised two great principles, first, that it is unwise to limit too much congregational liberty, and secondly, that there is a usage which, though not enforced by the articles of our faith, ought not, except in extreme and special cases to be departed from. You have decided the question of instrumental music on the special merits of the particular case before you, and while permitting the use of it in this congregation, you have not encouraged it as a thing to be imitated by other congregations. This is not a matter to be argued on its gene-

ral merits in this Court. We have merely to determine what is the practice or spirit of the Church to which we belong. And the question simply is, is it in conformity with the spirit and practice of this Church? It may be said that the question of vocal or instrumental music is a very subordinate matter, but it is such subordinate matters that constitute the distinctive features which mark off one orthodox body from another. It is above all things important in this Colony that we should adhere strictly to the forms of worship sanctioned by the Church at Home. The Scotchman with the reminiscences of home demands in this country a stricter adherence to the forms of worship of the Church of Scotland than he would perhaps do at Home. It is the associations of Home that make the worship of the Church of Scotland so dear to the Scotchman in this country, and any departure from the usage of the Mother Church naturally jars upon his feelings. The resort to musical instruments can generally be traced to a want of musical accomplishment in the ministers of the church, and this again is due to the neglect of the church in not requiring a musical training in the case of her licentiates. It is deeply to be regretted that the Church of Scotland did not require as part of the accomplishment of her ministers that they should be conversant with the principles of music. In the Reformed Churches of the continent of Europe it is part of the clergyman's training to acquire a competent knowledge of music, and in the Lutheran Church the pastor invariably takes part in conducting the vocal music of the sanctuary. The consequence is that however indifferent the other parts of the service may be, the music is always good. Were our ministers trained in a similar manner at college, it would not be needful to resort to the doubtful expedient of musical instruments. Ministers thus trained would develop a taste for music in the congregation. The Sabbath School, Bible Classes, and Special Classes for exercises, would be so many expedients for training the congregation to take part in the singing. And wherever there is a well sung church there will be no desire for instrumental music. Instrumental music would only be possible where the congregational singing sinks so low that an instrument would be a positive relief. The vocal music of the church is the only part of the worship in which the congregation can join audibly in the Presbyterian service, and it is of great moment that nothing should be allowed to interfere with this right of the people to take part in the worship. Choral singing is too apt to degenerate into a mere artistic display, in which we are apt to find our pleasurable, sensuous, æsthetic feelings with those of true devotion. The use of choirs should always be tested by their power of leading the congregation to sing. When a band or choir fails in this and monopolises the music of the congregation, it becomes a purely operatic and artistic display altogether inconsistent with the spirit of Protestant devotion. You have wisely tolerated the use of the instrument in the special case brought before you. It would be unwise to enforce by injunc-

tion or judicial censure what you believe to be most in harmony with the spirit of the Church of Scotland. I believe that you will gain your object more effectually by wise toleration and kindly counsel. What would not be yielded by stern injunction will, I believe, be gained by affectionate advice and remonstrance.

It would be a matter to be deeply deplored if we changed the form of worship to such an extent, that the humble Scottish emigrants should not recognise this Church as the Church of their fathers, and I believe that nothing would tend more to alienate the Mother Church from this branch than wantonly tampering with those outward forms, which to the mass of emigrants constitute more than general questions of church polity, the identity of the parent and daughter church. What interest could the mother Church have in our progress if her sons and daughters in coming out to this country to settle for life, should be driven from the threshold of our churches by having their most sacred associations shocked by instrumental music in the house of God? It is not necessary to argue the question whether it is right for them to be so shocked. I state it merely as a fact. There may be a few fashionable city congregations in Scotland that might tolerate instrumental music, but the class of emigrants to this country, sincerely attached to the Church of Scotland, would almost to a man prefer worshipping in a dissenting congregation without instrumental music, than in the Church of Scotland with such music. It would be a cruelty to such as well as an unfaithfulness to the Mother Church, if when they came to worship with us they found nothing to remind them of the services of the dear old Church at Home. Who could blame them if they turned away sadly from our doors and went to some Presbyterian or other church whose worship approached nearer to that to which they had been accustomed? I urge this practical view of the matter if we hope to maintain closer relation to the Mother Church. Compared to this practical consideration I consider all art discussions on the subject as frivolous and irrelevant. It is to be hoped that the deliverance of the Synod will be regarded as conveying no uncertain sound, and that if in a few cases instrumental music be in the meantime tolerated, it is in the hope that by greater interest in the psalmody taken by the minister, kirk session and congregation, instrumental music may be dispensed with, so that throughout the whole country there may be no church in connection with this body, where the pious Scotchman may not worship, without violence being done to his most sacred feelings and associations. Those members of the Church who have outlived what they may regard as their prejudices in regard to instrumental music, are bound generously to respect the conscientious scruples of their countrymen, who have not enjoyed the same æsthetic cultivation, and from whose hearts the old memories of Home cannot be banished by the force of the most ingenious art arguments. Let us not despise these feelings. They are often more powerful than the most cogent logic in keeping a man true to his country, his church, and his God.

I cannot but seize this opportunity of gratefully acknowledging the cordiality and unanimity with which you have expressed your resolutions of supporting the Bursary Fund with increased liberality and vigour, and more especially that branch of it by which competitive bursaries or scholarships are granted by individual congregations, and awarded to particular students at the annual university examinations. The increased number of students urgently requires increased aid, and by the plan of competitive scholarships, congregations will be led to take a deeper interest in the students and at the same time a stimulus to increased exertion on the part of the students will be afforded.

Fathers and Brethren, allow me in conclusion to express the hope that our present meeting may stimulate us all to more strenuous exertions for the salvation of souls and the extension of the Redeemer's kingdom. The Lord has been pleased to visit other lands with abundant showers of Divine grace. May the wave of Divine influence which has refreshed other churches visit us also. May the Lord revive His work with power in this land, and may we set our hands to the work, not with feeble and formal efforts, but with our whole souls, so that the wilderness and the solitary place may be glad, and the desert rejoice and blossom as the rose!

UNIVERSITY OF QUEEN'S COLLEGE, KINGSTON.

CLOSE OF THE ARTS SESSION.

The Annual Convocation of the University, closing the proceedings for the Session 1861-62 took place in the Convocation Hall on Thursday, 24th April. The proceedings were presided over by the Very Rev. Dr. Leitch, Principal of the University. On the platform were seated the University authorities, the Trustees of the College, the Professors and Lecturers in the Faculties of Arts, Theology, Medicine and Law, the Trustees and Teachers of the College and Grammar School; and there were likewise present most of the prominent citizens of Kingston, Graduates from a distance, the Chairman of the Board of Trustees of Common Schools, &c. The hall was densely crowded. The proceedings were opened with prayer by the Principal, after which the Prizes and Scholarships were announced and presented to successful competitors, and Degrees were conferred in Arts and Medicine. After which the following address was delivered by the Principal:—

Before parting it will be expected that I should shortly review the events of the Session which has now closed. Perhaps the event that will in the minds of many most strongly mark the present year was the note of war which roused the patriotic ardour of the whole country and converted our College Halls into drilling ground. You felt that every true lover of his country must be a soldier in the hour of need. It is satisfactory to know that, though so many heartily engaged in the work of the drill, there was no perceptible falling-off in the prescribed studies; and this suggests the feasibility of the plan of having a military drill

as part of the College exercises. Two ends would be served. The defence of the country in any emergency would be provided for. Students accustomed to the drill at College would in after life form a body from which volunteer companies could be officered with best advantage. The second object would be that the best form of gymnasium would be supplied, and amidst the snows of the long Canadian winter it is not easy to take the exercise which is found so beneficial in milder climates. The athletic games which so invigorate the frame and tone the mind in the Universities of the Old Country are wanting here, but it is desirable that some substitute should be provided, and the military drill supplies what is wanted. The danger of the gymnasium, unless when very rigidly managed, is that it tends to destroy discipline, whereas the great end of the drill is to enforce it. Were Government to take the matter in hand, there would be no difficulty in organizing a corps permanently in each University. Neither the students nor the country would be losers by the patriotic ardour that would thus be cherished.

Perhaps the most important event for this University and for the interests of higher education in Canada is the progress made towards a settlement of the University question. Unfortunately this momentous question had hitherto been mixed-up with political and religious controversy, so that its real merits were overlooked; and a question which more than any other bears on the future of this country bade fair to have its adjustment indefinitely postponed. An attempt was made last winter to withdraw the question from the bustings and the platform, and to adjust it on purely educational grounds. The movement proceeded on the assumption that there was a deep national desire to have a system of higher education of which Canada might be as proud as of her Common School system. The question was how to give this national wish a tangible form. Different political parties ranged themselves on the sides of different Universities, whose interests they professed to protect. The Universities were thus kept apart and in a state of apparent hostility, and there was no tendency towards a final and permanent adjustment. It was attempted by friendly conferences to come to some understanding as to a plan which might be satisfactory to the various Universities, and at the same time effectually promote the cause of higher education. This attempt has been crowned with the most satisfactory success. It was found in conference that Universities, which by political necessities had been ranged in hostile array against each other, were really as one in spirit and in aim—that there was but one universal feeling to do something to raise the character of University education. The grand defect of the present system of affiliation is that every temptation is presented to lower the standard of education. The kind of rivalry that exists at present is one that necessarily tends towards depression. Besides the resources of the country are dissipated in fragmentary efforts instead of being applied to the maintenance of one grand consistent and national scheme in which the whole country might be embraced. The problem was

simply to establish a system which would develop a rivalry tending to the elevation instead of the lowering of the standard, and to unite the whole into one great national institution. After much consultation a plan was devised which received the most gratifying approval from all the parties chiefly interested in this question. The main feature of the plan is to have one National University Board meeting at the various associated or affiliated Colleges, which, while retaining their individuality and present independence, will agree to have the course of instruction and the graduation examination regulated by the general University Board—each College or University being equally represented in this Board—to be called the University of Upper Canada. A guarantee will thus be given that the standard of education will be maintained in each College at a proper level, and that no degree shall be conferred except on such students as pass the examination of the examiners of the General Board. It is but just to mention that the University of Toronto, while candidly acknowledging the defects of the present system, has without a dissenting voice approved of this plan of securing to Canada a truly national University. The various religious bodies are at present represented in the Senate of the University of Toronto, and their representatives have given a hearty concurrence. We have thus the institutions and parties, hitherto opposed, now as one as to the right constitution of a national University, not confined in its operations to one locality but embracing the whole province. There is every ground to hope that this unanimity will speedily lead to legislation which will effect a satisfactory and permanent adjustment, and thus gratify the national ambition to have one great national University which may stand on a level with the older Universities of Europe.

A local movement was commenced last winter, which, I doubt not, will bear in an important manner upon the future of this University. I allude to the effort to connect by means of Scholarships the Common Schools and Grammar Schools with the Universities. The distinguished founder of the Common School system saw the vast importance of supplying links of connection between the various educational institutions, and power was given to the municipalities to assess for the purpose of founding Scholarships. This clause has however been inoperative. No Scholarships were founded by the municipalities and the Common Schools and Grammar Schools have stood apart without the one bearing on the efficiency of the other. No inducement was offered to the boy in the Common School to aspire to the Grammar School, or to the Grammar School boy to aspire to the University. The educational system was thus disjointed. The various grades of educational institutions did not conspire to attain one common result. It was to remedy this great defect that various gentlemen of this city came forward to supply the missing links by establishing scholarships at their own expense. The thanks of this University and of the community at large are due to the Hon. Mr. Campbell, Mr. Watkins, Mr. Kirkpatrick, Chairman of the Board of Grammar School

Trustees, and Mr. Ford, Chairman of the Common School Trustees, who have munificently founded Scholarships from the Common Schools to the Grammar Schools and from the Grammar Schools to the University. It is to be hoped that this example may be widely imitated throughout the Province. Any party specially interested in any particular Grammar School has only to offer a scholarship to be competed for at the Grammar School and to be tenable during the ensuing session at the University. It is hardly possible to point out a way in which greater good could be effected at so little expense. It is not only the successful Candidate that is benefited; the whole school derives advantage, and the standard of education is permanently raised. A corresponding result is obtained by offering a scholarship to a Common School, to be tenable by the successful competitor for a given period at the Grammar School. By these Scholarships the separate parts of our educational system will be dovetailed into one another, and a compact and stable system will be reared.

The last year is also signalized by the union of the College Preparatory School and the County Grammar School, the united institutions being now affiliated to Queen's College. The success which has already attended this union is very satisfactory. A complete and accomplished staff of Teachers is secured, and there is every ground to hope that it will not only adequately meet the wants of the city, but attract from the surrounding districts more advanced pupils who intend entering College or finishing their education in this city.

The conditions of the trust-deed of the Astronomical Observatory came into operation last winter, and lectures were delivered on the recent advances of Astronomical Science. The great interest in the science manifested by the public gives good ground for hoping that the great object in view will be ultimately carried out. This object is to raise the institution to national importance by furnishing it with instruments of the most improved character and supplying it with a staff of observers fitted to advance the boundaries of Science. Canada with all her resources is destitute of an Observatory worthy of the name. It is high time that this country should be contributing to the common stock of human knowledge, and there is no department of Science so well suited to the capabilities of the country as that of Astronomy. The sum required for this object is so small that, whether by private contribution or public aid, it is reasonable to hope that the national want will soon be supplied.

Since I addressed you on a similar occasion last year, a Botanical Garden has been formed, and by munificent gifts of public institutions and private individuals it is already supplied with a large selection of plants well adapted for educational purposes. A Herbarium has also been formed, and it is made the depository of the collection of plants made in the course of the geological survey. Additional accommodation is much needed for the Museum, as, from the taste for Natural History which is now being developed, we may expect largely increased contributions.

The Law Faculty at present labours under

the great disadvantage that the lectures are not regarded as a substitute for the keeping of terms and attendance at lectures at Osgoode Hall. It is but reasonable that the course at Kingston, which is much more extensive than that at the Law Society at Toronto, should be held as equivalent to the latter. The great plea for the keeping of terms at Toronto is that it is a time-honoured custom in the Old Country; but we are not in this new and practical country called upon to import customs whose only recommendation is their antiquity. The College has memorialized the Law Society on this subject, and, should the boon be granted, we may expect that the Law Faculty will rise in importance, as in that case the legal education of a Law Student can be completed in Kingston without the expense and inconvenience of going to Toronto.

For the purpose of raising the standard of Medical education and protecting the country against incompetent practitioners it is imperatively required that some plan should be devised to define the bodies entitled to grant licenses and to prescribe requisite courses. Whether this be done, as in England, by a Medical Council created for the purpose, or by incorporating the Medical Faculties in the general University system, there is a widespread feeling that the object must be accomplished in some way. At present there is a fatal temptation presented on the part of Medical Schools to secure students by lowering the standard. The character of the Medical profession and the lives of Her Majesty's subjects loudly demand a reform. In regard to the Medical Faculty, I cannot but allude to the munificent donation of £1000 by Mr. Watkins for the erection of a new wing to the Hospital. By this addition new wards and a theatre for clinical lectures will be supplied.

Some of you who this day graduated will now bid a final adieu to the walls of this College, but I doubt not that you will bear an affectionate remembrance of it wherever you go. The future prosperity of the Institution will in a great measure depend on the position you take in the world. The prizes in the actual struggle of life are the best tests of the efficiency of the training of any institution, and your teachers fondly hope that many of you may be ornaments to your country and a credit to this Institution. The avenues to distinction are open to you in the various learned professions, and to whatever pursuit you may devote yourselves. Besides professional men Canada needs much a Literary Class. To elevate the national character it is necessary that she should have men of Science, Historians, Poets, Artists, as well as men to adorn the money-making professions. You may, and indeed necessarily will, forget a good deal of the formal knowledge you have acquired at College, but I trust that you will bear through life by a well balanced and disciplined mind the traces of your training in this Institution.

I had occasion last year to express the regret that so many were pressing into the legal and medical professions while so few were disposed to enter the Church. I am glad that the ground of complaint is this year in a great measure

removed, as there is a large increase of theological students and of those preparing to enter the Theological Hall. Though the influence of the press has destroyed the monopoly of the Church in moulding the minds of the people, still the character of the people must always depend in a large measure upon the character of the Clergy. It is impossible that an educated clergyman with any force of character can weekly address his people and daily mingle with them in his visits without leaving a certain impress on their character, and it will always hold true to a large degree, "Like clergy like people." Hence the vast importance for the elevation of a country that her clergy should be men of the highest stamp. I dare say many of you may think it an unreasonable thing that a man should be obliged in the Church of Scotland to spend 6 long years in study before he can be licensed to preach the Gospel, but I believe that none who have been thus compelled to spend so long a period have ever regretted the compulsion. The Church of Scotland at Home demands 8 years, and this has often been urged against her as excluding men from her orders who would be an ornament to the profession; she has however through long centuries demanded this high standard of education, though often at the greatest inconvenience. Sometimes her efficiency, if not her existence, has been periled for want of men, but yet she sternly adheres to the full requirements of an educated ministry. I do not by any means maintain that an uneducated ministry has not been useful. I believe the Gospel could never have spread so wonderfully over the American continent were it not for the labours of devoted men who were indebted only to the natural talents which God had given without any aid from the schools of learning. It is the mission of some Churches to work with unlearned instruments, and God has greatly prospered their labours; it is the vocation of the Church of Scotland to supply a learned ministry. Each Church has its own peculiar gift and will in general be successful in as far as it adheres to its historical type. The wants of the people are varied, and we find that each church meets in its own way these wants. If much is done already by an uneducated agency, it is only the more necessary that the Church of Scotland should cling to her time-honoured traditions of a learned clergy.

Some of you this day received no mark of honourable distinction, but I would not have you discouraged by this if you are conscious that you have done your best. If it were possible, the most useful kind of prize would be that for the greatest progress made in the course of training. A man may come short of the prize, and yet have more merit than the man who gained it. The one who gained it may have made no advance, while the man that loses may have made a most distinct advance. It is impossible to measure accurately this progress, and therefore the convenient test of absolute proficiency is adopted, and the efficacy of such rewards arises from the fact that in many cases progress and proficiency go together. Still there are cases where great progress is made, and yet the student comes short

of the work, and in such a case he ought not to be disheartened. His intellect and character are improved, and this indeed is the great substantial prize.

The death of a fellow-student of high promise and amiability of character within these few days, and with whom you were familiarly associated during the past session, reminds you that it is wrong to postpone the real work of life till a future period. You are apt to think that nothing great can be done unless you have a long life for doing it in. But some who have told most upon their fellow-men have died young; and, though taken away in the midst of your days, if you are fit for the work and service of Heaven, the great end of your life has been gained. You will long cherish the memory of the departed, and in the brilliant and joyous throng of last night a dark shadow was cast across many a youthful heart, reminding you that you ought to join trembling with your mirth. Though dead, he yet speaketh, and his solemn words are—"Be ye also ready, for in an hour that ye know not the Son of Man cometh."

Cultivate diligently the faculties God has given you. Open your heart to all humane and generous sympathies. Let progress be the great law of your life, and you will be ever young. Your earthly tabernacle may fail, but the immortal spirit is ever young when progressive, and this is why we see men of genius retaining all the characteristics of youth. Guard against the incrustations of sloth and apathy as mortal foes. They are apt to creep upon you like the progress of a malignant disease; and, though your body be vigorous, your spirit may be torpid and virtually dead.

And now, farewell; you have the enviable buoyancy of youth, you have the warm golden hues of a bright future before you. May your hearts be brave and strong for any fate. Let life be earnest. Let stern honour and integrity be the guide of your steps; and with a good conscience within, a world of activity around and a living God above, you will live to purpose and die in peace.

The following are the lists of graduates and prize-men as furnished to us by the Secretary:—

The Secretary of the Senate reported that after lengthened oral and written examinations on the various subjects prescribed the Senate agreed to admit the following gentlemen to the degree of Master of Arts, and the degrees were formally conferred by the Principal.

Don. McLennan, Glengary, (Honorary), Alex. McBain, Thorah, Don. Ross (with honours), Glengary; Walter Ross, Nova Scotia.

And of B. A. upon the following:

John Bell, Kingston, Alex. Campbell, Do.; Jas. Ferguson, Do.; Thos. F. Harkness, Do.; James A. Hope, Do., Arch. E. Malloch, with honours in Classics and Mathematics, Brockville, John McMillan, with honours in Moral Philosophy, Classics and Mathematics, Nova Scotia, Alexander N. McQuarrie, with honours in Moral Philosophy, Nova Scotia; George Milligan, with honours in all branches, Scotland; Duncan Morrison, with honours in Moral Philosophy and Mathematics,

Brockville; John R. Ross, with honours in Moral Philosophy, Scotland; Wm. Sullivan, Kingston; Wm. B. Thibodo, Do.; Robt. Thibodo, Do., Horace Sumner Tarbell (ad eundem gradum), Belleville.

The following Students have passed the University Examinations for session 1861-62.

Henry Edmison, with honours in Classics and Mathematics, Peterboro'; Thos. Ferguson, Pittsburgh, Kingston; Baldwin Fralick, with honours in Classics, Belleville, Alex. Jamieson, with honours in Classics and Mathematics, Glengary; Robt. Jardine, with honours in all branches, Brockville; John V. Noel, with honours in Classics, Kingston; George A. Yeomans, with honours in Classics and Mathematics, Odessa, C. W.

The following Students of the Junior Class passed the University Examinations for session 1861-62.

Josiah J. Bell, Carleton Place; William Bethune, with honours in Classics, Cornwall; Donald Fraser, with honours in Classics and Mathematics, Glengary; Lachlan McAlister, with honours in Classics and Mathematics, Nottawasaga, Wm. McGeachy, with honours in Classics and Mathematics, Bowmanville; Wm. McGillivray, with honours in Classics and Mathematics, Nova Scotia, Neil W. McLean, Cornwall, Alex. McLennan, Glengary; Wm. McLennan, with honours in Classics and Mathematics, Glengary, Elias Mullen, Chatham; James Wylie, Ramsay.

LAW FACULTY.

The following Students passed the University Examinations for session 1861-62.

1. J. P. Gildersleeve (with honours), Kingston; 2. P. J. Buckley (with honours), Do.; 3. B. Boyd (with honours), Do.; 4. C. V. Price and A. Drummond equal, (with honours), Do.; 5. M. Macnamara, Do.

PRIZE LIST.—FACULTY OF ARTS.

CLASSICAL DEPARTMENT.

Junior Latin Class.—1. William McGeachy, Bowmanville; 2. Lachlan McAlister, Nottawasaga; 3. Don. Fraser, Glengary, Wm. McLennan, Glengary, and Wm. Bethune, Cornwall, equal.

Order of Merit.—Daniel McGillivray, Nova Scotia; Alex. McLennan, Glengary; James Wylie, Ramsay, Neil W. McLean, Cornwall.

Junior Greek Class.—1. William McGeachy, Bowmanville; 2. Lachlan McAlister, Nottawasaga, and Don. Fraser, Glengary, equal; 3. Wm. Bethune, Cornwall; 4. Wm. McLennan, Glengary.

Order of Merit.—Daniel McGillivray, Nova Scotia; Jas. Wylie, Ramsay, Alex. McLennan, Glengary, Josiah J. Bell, Neil McLean, Cornwall.

Senior Latin Class, Junior Division.—1. Robt. Jardine, Brockville; 2. Alex. Jamieson, Glengary; 3. Henry Edmison, Peterboro'; 4. Baldwin Fralick, Belleville.

Order of Merit.—John V. Noel, Kingston; George A. Yeomans, Odessa.

Senior Greek Class, Junior Division.—1. Robt. Jardine, Brockville; 2. John V. Noel, Kingston; 3. Henry Edmison, Peterboro'; 4. Geo. A. Yeomans, Odessa.

Order of Merit.—Alex. Jamieson, Glengary, Baldwin Fralick, Belleville.

Senior Latin Class—1. Geo. Milligan, Scotland; 2. John McMillan, Pictou, Nova Scotia; 3. Arch. E. Malloch, Brockville; 4. James A. Hope, Kingston, and John Reid Ross, Scotland, equal.

Order of Merit.—Jas. F. Thibodo, Kingston; William B. Thibodo, Do; Duncan Morrison, Brockville.

Senior Greek Class.—Senior Division.—1. Geo. Milligan, Scotland; 2. John McMillan, Pictou, Nova Scotia, and Arch. E. Malloch, Brockville, equal; 3. Wm. B. Thibodo, Kingston; 4. Jas. A. Hope, Kingston.

Order of Merit.—John Reid Ross, Scotland; James Forsyth Ferguson, Kingston; Duncan Morrison, Brockville.

For Essays Written during the Summer recess.—Robt. Jardine, Brockville; Jas. Simpson, Lachine; Geo. A. Yeomans, Odessa.

Junior Mathematics.—1. Wm. McGeachy, Bowmanville, 2. Don. Fraser, Lochiel; Lachlan McAlister, Nottawasaga, and Wm. McLennan, Glengary, equal; 3. John Mudie, Portsmouth; 4. Daniel McGillivray, Pictou, Nova Scotia.

Prize Exercises.—Don. Fraser, William McLennan, Wm. McGeachy, Lachlan McAlister.

Senior Mathematics and Natural Philosophy.—1. Robert Jardine, Brockville; 2. Henry Edmison, Peterboro'; 3. Alex. Jamieson, Glengary; and Geo. A. Yeomans, Odessa.

Prize Exercises.—Robert Jardine.

Senior Natural Philosophy.—1. Geo. Milligan, Scotland, 2. John McMillan, Nova Scotia; 3. Arch. E. Malloch, Brockville, and Duncan Morrison, Do., equal.

General Merit in the Class.—Alex. N. McQuarrie, Nova Scotia.

Essay.—"Refraction of Light." Duncan Morrison; Wm. Henry Sullivan, Kingston; and John Reid Ross, Scotland.

Moral Philosophy and Logic.—1. Jno. R. Ross, 2. John Mudie; 3. James A. Hope and Duncan Morrison, 4. James F. Ferguson; 5. John Bell.

Natural History.—1. Robert Jardine, Brockville; 2. Baldwin Fralick, Belleville, 2. Alex. Jamieson, Glengary.

THEOLOGICAL DEPARTMENT.

Prize.—James B. Mullen, (for Missionary duty.)

HEBREW—1st Class.—John Gordon, B. A.

2nd Class.—Donald Ross, M.A.

3rd Class.—James B. Mullen.

SCHOLARSHIPS.

THEOLOGICAL FACULTY.

2nd Year—To be held during session 1862-63.—Donald Ross, St. Andrew's, Hamilton.

1st Year—To be held during session 1862-63.—Chs. J. Cameron, St. Andrew's, Montreal

FACULTY OF ARTS.—3rd Year—To be held during session 1862-63.—1. George Milligan, Allan Scholarship; 2. John R. Ross, Montreal, Do.; 3. Duncan Morrison, St. Andrew's.

2nd Year—To be held during session 1862-63.—1. Robt. Jardine, Kingston Scholarship; Alex. Jamieson, Aberdeen Do.; 3. Henry Edmison, Montreal Do.; 4. George A. Yeomans Foundation.

1st Year—To be held during Session 1862-63.—1. Wm. McGeachy, Foundation; 2. Lachlin McAlister, Toronto Scholarship; 3. Donald Fraser, Glasgow; 4. Wm. McLennan, Montreal.

COMMUNICATIONS.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

Shakespeare in his Henry VI. alludes to the legend that Damascus was built on the spot where Abel was killed by his brother. Without according the slightest faith to such a legend, Damascus is certainly one of the oldest of cities. It was already a place of importance in the days of Abraham, whose steward was Eliezer of Damascus, and Josephus affirms that it was founded by Uz, son of Aram and the great grandson of Noah.

It stands in a beautiful situation in an extensive plain stretching from the eastern base of Anti-Lebanon, and a portion of which is well watered by the two streams of the Abana and Pharpar. For some miles around the city the plain is covered with a rich vegetation, and beautiful orchards presenting every variety of foliage. But on the east the great desert of Jetur, extending to Palmyra, encroaches upon this verdure, and as far as the eye can look eastward there is nothing but a dreary level of sand, only broken by a few barren hills, offshoots from Bashan.

Damascus is perhaps the most interesting city of the East, as well for its historical associations as for its present peculiarities and beauties. Though the oldest city in the World, it may be said to be still young, and gives evident signs of health and vigour. Its streets are crowded with a busy population; its bazaars are filled with the most elegant wares, carpets of Persia, shawls of India, and Cashmere Eastern silks, gold-embroidered robes, jewelled daggers and Damascus blades; its gardens are fragrant with lemon and orange blossoms and beautiful flowers; its mosques, palaces and private houses are rich with their arabesque ceilings, mosaic walls and marble floors; and the many fountains which adorn and freshen its courts are fed by the waters of the sweet Abana. We can sympathise with the adulation of the Eastern poet, "Though old as history itself, thou art fresh as the breath of Spring, blooming as thine own rose-bud, and fragrant as thine own orange-flower, O Damascus, pearl of the East."

Few antiquities have survived the

chequered fortunes of the city; there are many mosques with their beautiful domes and picturesque minarets; there are palaces of a very mixed architecture, but there are no ruins like of the temples of the neighbouring Baalbek or Palmyra, or even of Rukleh. We may however visit the house of Ananias or that of Judas in the street that is still called Straight, but a large amount of credulity is required to receive the traditional sites as really the spots where either of these persons dwelt.

The Bazaars present some fine specimens of Saracenic architecture, and here and there the portions of a Corinthian column may be discovered built into the modern walls. But these bazaars are especially interesting for the variety, peculiarity and often great richness of the wares exposed. As in other Eastern cities every department of trade has its separate accommodation, but perhaps nowhere else are they all so fully and so richly represented. In threading the narrow lanes it is interesting to observe the passers-by, or the little groups collected at some open stall, their really noble and expressive countenances almost hid under their immense turbans of every variety of colour. Though the streets of Damascus are not cleaner than those of other cities of the East, still the walks about the city and environs are pleasant, almost everywhere there is running water, and without the city rich orchards and corn-fields, groves of beautiful trees, of the graceful weeping willow, of the pomegranate, fig and walnut, around which vines interlace themselves so as to form a perfect labyrinth.

We can put as little faith in the traditional sites of Damascus as of the other places in the East. It is almost certain that the scene of Paul's conversion must be placed not on the east but the south of the city. The Scripture narrative does not enable us to identify the spot, but somewhere it was on the great road from Jerusalem to Damascus, near the latter city and probably just before entering the avenue of trees. Sufficient it is for us to know the leading features of the landscape. Snow-capped Hermon and the long bare ridge of Anti-Lebanon rose on his left, and stretched before him away to the north-east, the same rich groves with their variegated foliage, the same fields, the villages embowered in orchards, and the city itself with its handsome buildings peering over all. The . as now there would be strings of camels go-

ing towards the city, laden with the produce of the provinces, or returning with the wares of the capital, Bedouin horsemen with their gaudy trappings and long lances, and peasants going about their daily toil; the same cloudless sky, the same sun pouring down its scorching rays upon Saul and the little band of persecutors.

After a stay of a week at Damascus we left the city for Baalbek and the Cedars. The road to Baalbek differs little from the other roads of Syria. There is a similarity in mountain scenery, yet perhaps more than any other it admits of variety, and, though the road winds through similar glens and passes, and climbs similar mountain sides, still there is a pleasing change and freshness at every turn. The fountain of Fijeh, one of the principal sources of the Barada, is one of the finest fountains in Syria. The water flows from a cavern under a ledge of rock and leaps and foams a rapid mountain torrent till it joins the other streams of the Barada. We reached Baalbek on the second evening and encamped within the enclosure of the great temple. This ruin in magnificence and grandeur can only be compared with the temples of Thebes, though it is wholly in the Greek style and is really one of the *chef-d'œuvres* of Grecian architecture. It resembles the structures of Egypt in its colossal dimensions and the cyclopean proportions of its masonry, but it preserves more symmetry and is more elegant in its friezes and capitals. Much larger than the temples of Athens, it does not equal them in chasteness and purity. Some of the blocks of stone of which this temple is built are of enormous size, yet are raised to the height of 20 feet, and we cannot but wonder what means were employed to elevate such large masses. This magnificent ruin is really one of the wonders of the World, and has been said to be the boldest plan attempted in architecture. It no doubt belongs to the palmiest days of Phœnician history, but it has undergone some changes at the hands of Greek and Roman conquerors.

From Baalbek the road crosses the pleasant plain of Bukaa and shortly after begins the ascent of Lebanon. We encamped for the night at the beautiful fountain of Ain-Ata, which springs from the base of the great central range of Lebanon. The water as it flows out in a copious stream is icy cold.

The next morning we climbed the rug-

ged ascent of the central ridge where it rises to the height of nearly 8000 feet. The ascent over bare limestone rock is steep and rugged, while the crest is covered with snow to the depth of several feet. On the western side of this ridge 1000 feet below the summit is the Cedar Grove of Lebanon, the only remnant of the once stately forest. This grove consists of about 300 trees, 60 or 70 of which only appear from their gnarled and broken trunks to be of a great age. The mention of these trees is enshrined in our memories. They are essentially the trees of the Lord. They were employed in the building of the temple, and presented to the sacred writers the emblems of majesty, grandeur and strength. But before many years even these last remnants of the cedars will have past away.

We returned to Ain-Ata the same evening, and next morning took the direct route to Beyrout. The road traverses the country of the Druses, who are sometimes very insolent to travellers, and crosses the western part of the beautiful plain of El Bukaa. As we approach Beyrout we fall into the main road leading from Damascus and a worse road there is not in all Syria. Beyrout is the representative of a very ancient Phœnician town; it is not however mentioned by any of the sacred writers nor by the earlier Greek historians. It has perhaps never enjoyed greater prosperity than at present, for it now monopolises all the foreign trade of Syria, as its beautiful bay furnishes almost the only harbour of refuge on this stormy and rock-bound coast. The town, which is divided into the Old and New, occupies a pleasant situation on a promontory extending some little distance into the sea. Behind and almost encircling the town rise the lofty ridges of Lebanon.

There are many pleasant drives about Beyrout, or sails around the bay; one of the principal of these is to the mouth of the Nahr-el-Kelb, the ancient Lycus, which flows from the height of Lebanon through deep ravines into the bay. It is now celebrated for its beautiful rock tablets, which in the hieroglyphics of Egypt record the conquests of the great Rameses, in the cuneiform characters of Assyria the victories of Sennacherib, and the Latin inscriptions of the Emperor Antoninus, at whose command the road which leads over the cliff was made.

From Beyrout we took the steamer to

Alexandria. We had not visited Jaffa on our way to Jerusalem, and were now glad of the opportunity, as the vessel touched here for a day, of seeing its celebrated orange groves and visiting the site of Simon the tanner's house by the sea-side. We reached Alexandria next day, having exceedingly enjoyed and, we trust, derived much benefit from our journeyings amid the scenes around which cluster our holiest associations.

(Concluded.)

THE GRAVES AND THE EPITAPHS.

IV.

The graves, which line the passages of the catacombs tier above tier to the number of six or seven, are generally closed by two or three slabs of marble or terra-cotta, roughly glued together by clay. On these slabs are scratched the epitaphs, which form the great body of the inscriptions of the catacombs; and even the clay frame, in which they are set, is often inscribed with a name or an emblem, or made the receptacle of a little glass bottle or a lamp.

As the endless galleries of the catacombs are so richly stored with graves, the number of sculptured tablets which once existed must have been enormous; but unfortunately by far the greater part has utterly disappeared. Only lately has their historical value been appreciated, and it is therefore but recently that any endeavour has been made to preserve them. During the many centuries of relic-hunting the contents of the graves and not their epitaphs were what men sought for: the slabs were therefore torn off and thoughtlessly destroyed; the mouldering dust within, whose value depended wholly on their testimony, diverting attention from that which might well be prized.

After the re-discovery of the catacombs by Bosio such care was not taken of the slabs as their then known worth should have ensured. When removed they were either thrown aside or given away, and thereby scattered throughout Europe. Not till the pontificate of Benedict xiv was the first collection of slabs made by Francesco Brancini: but the proposal he offered of arranging them in the long gallery of the Vatican was not carried out till the close of the last century. This still remains the most extensive collection, there being some 1,300 slabs imbedded in one wall, while in the opposite are inserted almost as many epitaphs from heathen graves,

—the regretful or haughty expressions of which Christian archæologists have ever delighted in comparing with the hopeful and submissive spirit manifested by those who in the gloomy catacombs recorded the death of the friends who had fallen asleep in Jesus.

But many other collections beside that of the Lapidarian Gallery exist. The Capitol contains several rooms filled with valuable inscriptions, and a large number of slabs is preserved in the Jesuit College: numerous smaller collections have been gathered in convents adjoining the mouths of the catacombs, and in many of the old papal families there are a few tablets. Seldom however is there attached to any of them the slightest remark to guide us in discovering whence they were taken. Their chronological position therefore must be decided from internal evidence; and this, though often sufficient to settle the date within a century or so, cannot be implicitly relied on for accuracy. On the other hand acquaintance with the exact spot where an inscription was found often leads to the discovery of its date within very close limits; for, if near by there should appear to have been a dated inscription, it may be concluded with tolerable certainty that both are of much the same age.

It is therefore a much easier task to arrange chronologically epitaphs now being taken out than such as have been previously exhumed: though from those whose age can with certainty be determined there will doubtless be deduced sound rules whereby to judge of the antiquity of all. In this respect much may be looked for from the labours of the Commission of Sacred Archæology under the Cavaliere di Rossi. Yet the large collection of inscriptions which he is arranging in the Lateran Museum are not being classified chronologically but according to their subjects: the *first* class being composed of *ex voto* offerings to the saints,—inscriptions generally of late date erected in honour of some favourite martyr after the cessation of persecution; the *second* of monumental inscriptions inscribed by the later Popes to commemorate the deeds of their predecessors, or to record some public work done in the catacombs, as that, for instance, of Pope Damasus, which relates his draining the cemetery in the Vatican Hill; and the *third*, and by far the largest, of funereal epitaphs. These again are subdivided into those whose date is known; those possessing some peculiarity of diction, and those having a doctrinal

bearing. As however the result of their labours has not been published, it would be impossible to follow that arrangement in the few specimens which we propose to transcribe. We shall therefore group together in several subsequent papers such epitaphs as illustrate, *first*, the social and religious life of the early Christians; *secondly*, the internal history of the Church; *thirdly*, its early annals; and, *fourthly*, the development of Christian doctrine; and conclude this with some general remarks on the character of the epitaphs and the origin of their forms.

As might be expected, considering the low social standing of the Christians and their persecuted condition, the epitaphs are not only rude in their execution but generally faulty in their orthography; and from the mixed nature of the community not unfrequently written in Greek or a strange compound of Greek and Latin. The letters are from 1 to 4 and 5 inches in length; sometimes coloured with a little vermilion; sometimes only traced in charcoal and not sculptured. They are often so ill-formed and so irregularly arranged that it is not easy to decipher them; and the difficulty of reading the epitaphs is further increased by the numerous contractions and the consecutive manner in which words follow one another without any intervening space or distinguishing dot. The duty of inscribing the epitaphs probably fell upon *fossores* or grave-diggers—men of so little education that they understood not themselves what they were scratching upon the brick or slab, if we may judge by a well-known inscription which is written backwards and can only be read by reflecting it in a mirror. Yet the numerous grammatical and idiomatic departures from pure Latinity are not in many cases errors but the colloquial dialect of the lower classes, which differed as widely from the language of the Court as the dialect of Yorkshire from pure English. For, when the epitaph records the death of one of the upper classes, the language is often as correct as can be found in the *mausolæ* of any of the patrician families of Rome. The following translation is of an inscription of this class, which however are rare: "*In Christ. In the time of the Emperor Adrian, Marius a young military officer, who had lived long enough when with his blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear on the sixth Ides of December.*"

Another in memory of "*Gaudianus deputy of Gaul, who was murdered with all his family in the faith,*" though of a man high in rank, is extremely faulty in both execution and grammar, a circumstance explained by the concluding sentence "*Theophila his handmaid set up this.*" The inscription is generally accompanied by one or more symbols,—the monogram of our Lord's name, a fish, a palm-branch, or some object expressive of the faith of the departed and the hopes of the survivors. This custom the Christians borrowed from the Jews, whom they copied likewise in one of the earliest forms of their inscriptions—a form which has remained popular down to the present day, viz. "*Here lieth.*" The following is a Jewish inscription from the museum of Naples:

"*Here lieth Salo, daughter of Gadias, father of the synagogue of the Hebrews. She lived forty one years her sleep is in peace.*" Or again:

"*Here lieth Tobias Barzarona and Parcorius the son of Tobias Barzarona;*" an inscription written in Greek, Latin and Hebrew, and accompanied as usual by the seven-branched candlestick and the olive-leaf. But the Christians used several other formulæ. They combined the idea of mere inactivity implied in "*lieth*" with that of sleep by employing the word "*resteth*" for instance, "*Here resteth in a double grave (a bisoneum) Samsun with his wife Victoria.*" Or they merely dedicated the tablet as in the following:

"*To Aurelia the well-deserving.*"

Sometimes a simple wish is recorded:

"*Severa, mayest thou live in God.*"

"*Pontia, mayest thou live for ever.*"

"*Eucarpia, thou sleepest in peace.*"

Frequently the graves are distinguished as the *place* (*locus*) of some one, as

"*The place of Leo.*"

More rarely it is designated "*The eternal home.*"

In their style many resemble the common type of Roman epitaphs; and many more illustrate the strong influence which their old belief and customs still retained over the Christian converts, even after their abjuration of paganism. Frequently the two letters *D M*, which stood in heathen epitaphs for *Dis Manibus*, are retained, perhaps out of the mere force of habit, perhaps with a Christian signification for *Deo Maximo*; and the anxiety lest their remains should be disturbed, which was so intensely felt by the heathen, is often expressed in the Christian epitaphs,

either by the express statement that the grave had been bought and was therefore the lawful property of its tenant, or, as in one instance, by a malediction on any one who should venture to violate its sanctity ;

Male pereat insepultus,

Jaceat, non resurgat,

Cum Juda partem habeat,

Si quis sepulchrum hunc (?) violaverit.

But, though the form in many instances remained the same between the heathen and Christian epitaphs, how different the spirit which pervades them ! The heathen *dies, pays the debt of nature, is snatched away by relentless death* ; the Christian *falls asleep, rests tranquilly* : the heathen can part from the lost one with no better wish than that "*mother earth may lightly press upon his bones*" : the Christian bids him fare-well for but a short separation with a wish that his soul *may sleep in peace, may live in the Lord*.

"Thy will be done on earth as it is in heaven."

Matthew vi. 10.

The Lord's prayer is a precious prayer. It is full of precious thoughts. It supplies us with invaluable petitions with which we may approach before God our Father. Truly, Christ knew what was in man,—knew what were his wants, his sins, his sorrows, and his dangers, when he thus addressed his earnest followers. "After this manner pray ye." Who can tell how often this prayer has been presented at the mercy-seat with acceptance ? Who can sum up the countless multitudes upon whom have descended, in answer to the requests herein invoked, the richest blessings of Almighty grace ? Afflicted, disconsolate, tempted believers—the weary and heavy laden—as well as rejoicing Christians, have experienced the highest comfort, in spreading before the throne of grace, this form of sound words which the Saviour taught. Youth and old age, the rich and the poor, the high and the low, the sick and the whole, those placed amid circumstances of adversity and those moving amid prosperity and joy, have, on occasions innumerable, been permanently blessed, and grown holier, and wiser and better, by conjoining with their other supplications before God this precious prayer, the Lord's prayer.

The burden of the petition before us is that God's "will may be done on earth as it is heaven." Such a petition commends itself to us at once. The infinite excellency and the essential loveliness of Jehovah's character are ample security indeed that we may present this prayer without a moment's hesitation. That the will of God should rule, that its supremacy should be acknowledged not only in this world, but throughout all worlds, and that all moral beings should most compliantly submit to it, and cheerfully obey it, are principles that every well ordered mind will, at once, most cordially admit. For God's will is

all, and always, right. There is nothing wrong in it whatever ; it is pure ; it is holy ; it is good ; like all his other attributes and perfections it is distinguished for its profound excellence and rectitude, for its love and truth.

We rejoice that we can speak with confidence respecting this matter. What floods of light are thrown upon this subject in the holy scriptures ? We, by no means, speak of an unknown God. And from what we know of Him as therein revealed we infer that all His determinations and commands, all His desires respecting, and all His dealings with, His creatures, must be holy and just and gracious and true. There have been gods worshipped by the nations, to whom, had they been possessed of sovereign power, it would never have done to have presented such a request as is now before us. But so inconceivably excellent is our God that none need have any fear as to the uprightness of His will whatever, nor be in doubt for a single moment, as to the duty and the obligation of pouring forth these words before Him, "Thy will be done on earth as it is in heaven."

There are two views of this subject which deserve attention, these being on the one hand God's will of Providence, and on the other God's will of Precept ; or in other words, His will as manifest in His *dealings and dispensations towards us*, and His *will of injunction and command*. Now, in this prayer we seek that both of these be done. We know that in heaven God's will of providence and His will of precept are paramount. Heaven is a sphere of Jehovah's providence just as much as our world is ; and like our world too, it is a sphere where divine law exists, and where God's will of authority and command reaches unto, and stretches over, every intelligent being that dwells amid its hallowed scenes. Without doubt, He rules among the armies of heaven, and His eternally sustaining providence and power comprehends within its grasp and its care, each, and every one, of its blessed inhabitants. And there can be as little doubt as to the high administration of divine law and sovereignty there, and as to how that law and sovereignty are recognized and obeyed. There is no disorder among the holy angels. Constantly and universally they do the will of their Father who is in heaven. And fully assured of this did the Psalmist of old call upon the "principalities and powers in heavenly places" to unite with him in praising and adoring God. "Bless the Lord, ye His angels that excel in strength, that do his commandments, hearkening unto the voice of His word. Bless ye the Lord, all ye His hosts, ye ministers of His that do His pleasure. Bless the Lord, all his works in all places of His dominion ; bless the Lord, O my soul."

It is evidently the design of Jesus in putting these words into our mouths to teach us to pray that God's will of providence may be done "as in heaven, so on earth." And by this language we are instructed to acquiesce cheerfully, and to rest satisfied with, and be perfectly submissive to all God's will concerning us. In heaven there is the more entire accord with all Jehovah's purposes. Not even for a moment can a single discordant thought,

or the least dissatisfied feeling manifest itself, on the part of the holy angels, towards the procedure of Him "who is wonderful in working and excellent in counsel." His holy providence as administered there is to them a source of unbounded delight. And, although it is doubtless true, that providence as exercised above must be widely different from its exercises as conducted upon the earth, still, nevertheless, it is the duty of all men to cherish the most cordial satisfaction in it, as angels do, and to exhibit the most complete submission and resignation to it. In heaven the reign of providence is attended with no trials. There is no occasion for painful discipline there. There are no imperfections about the character of its inhabitants to be removed, no defects calling for chastisements and stripes, no such coming far short of moral excellence and perfection, as renders needful the purifying fires of affliction. Their affections, and wills, and actions, being in entire conformity to the mind of God, there need be nothing disciplinary and corrective in His providences towards them. But with us it is otherwise. In this life the discipline of painful providences is necessary. If there is to be improvement of moral character on the part of man this is one of the appointed means through which it is to be accomplished. Chastisements are profitable, and are designed to make us partakers of the divine holiness. It is through the discipline of sufferings and bereavements and tears, that God carries on his work of grace in the human heart. And however much this discipline may be trying to flesh and blood, however mysterious and unaccountable, however painful and severe on many occasions it is, still, knowing its gracious purport and design, in the fullest assurance of faith should we relinquish ourselves to the good hand of Him who doeth all things well, and be prepared, in the language which Christ hath taught us to pray, "Thy will be done on earth as it is in heaven."

What a beautiful example of resignation to God's will of providence have we in the conduct of Christ, and as the Apostle affirms, "He learned obedience by the things which He suffered." Not that there was any indisposition in Him to obedience, or any perversity in His nature that required the discipline of suffering to remove it. So far from it, it was His meat and His drink to do His Father's will, and it was natural for him to obey. But these sufferings afforded the opportunity to display the character and the amount of His obedience—an obedience even unto the death. But what we call attention to, is His entire submission to the will of His Father, in the endurance of them. Does the reader remember the thrice repeated prayer uttered amid the shadows, dark and deep of Gethsemane? A horror of great darkness pressed upon the heart of Jesus. "His soul was exceeding sorrowful, even unto death." And these never-to-be forgotten words broke upon the midnight stillness, "O my father, if it be possible, let this cup pass from me." Surely, it was allowable to present this prayer, else it had never been presented. Jesus felt that suffering, in itself considered, was awfully undesirable. Although the divinely appointed Redeemer of the race of man yet did

He feel what an evil thing and bitter it was to meet with pains and agonies and shame, with the endurances of the Father's wrath, and the hidings of the Father's face. But notwithstanding all this, how profound His submission to the will of God! He sought to have no will contrary to His Father's will—no wish at variance with the Father's purpose. And if there was a needs-be that He should suffer, if it was the will of God that He should be wounded and bruised and put to open shame, so as that the work of redemption be accomplished, then, however nature might recoil at the thought of suffering, He was yet willing to endure it all. And hence the language so similar to that in the Lord's prayer, "Nevertheless not my will but thine be done."

Let us ponder this example. In bearing sorrow and trial there is much occasion for doing this. And in the working out of God's will of providence respecting us, we may be called to the endurance of these. If everything were in our hands and these were equal to the task, or were they to fall out according to our own wills and desires, we would endeavour that but few evils should sweep across our path. We would seek that no accidents should ever happen to us, that sickness and bereavement and death should be far away, and that the very ancient law should be completely cancelled and expunged, so far as we were concerned, "Man is born to trouble as the sparks fly upward." But God's plan of providence is doubtless best. And although there are grievous distresses and calamities and sorrows to be met with in His plan, still, as we remember that He doth not willingly grieve the children of men, and that when He does grieve them it is in love, and to further their most vital and precious interests, with childlike confidence should we endeavour to trace His finger in them all, and to drink the cup He placeth in our hands. It is well, like a patient sufferer of former days, to bow our heads and worship under painful dispensations, "Shall we receive good at the hand of God, and shall we not receive evil else; God gave, and He taketh away; blessed be His holy name." Or like another sufferer to vindicate and justify the ways of God, "I know that thy judgments are right, and that in very faithfulness thou hast afflicted me."

We have heard of those who, in times of trouble, could not bring themselves to address these words to God, "Thy will be done on earth as it is in heaven." They wished to have things according to their own will, and not according to God's will. They found fault with God's providence. They were unwilling to submit to it. They murmured and complained because God did what seemed good unto Him. But this is not the right disposition. There is rebellion in that heart that refuses to submit to God, and that resigns not everything into His hand saying, "Thy will be done." The spirit of resignation is the right spirit. O let us watch against a contrary spirit! Let us watch against all impatience under divine chastisements, and against all distrust of God. Silence becomes us in the season of trial. Like the Psalmist we should say, "I was dumb, I opened not my mouth, be-

cause Thou didst it." Piety towards God will lead us thus to act. And like Aaron when he lost both his sons in one day, and like Samuel also, when placed in similar circumstances, we shall be disposed to say, "It is the Lorú, let him do as seemeth him good."

Having now spoken of God's will of providence, let us pass on to make a few remarks upon His will of precept. And equally respecting this point, as of the other, should we be prepared to say, "Let it be done upon the earth as it is in heaven." Angels, in heaven, do the will of God without faltering. These pure spirits hearken constantly to the voice of Jehovah, and obey unweariedly, and with sincere delight all His commands. There is no insubordination among them, no lawlessness, no indifference to the divine requirements, and no infractions of the divine statutes. All is order; all is obedience; all is the most perfect loyalty and fidelity and love to the requirements of Jehovah's throne. Unholiness and unrighteousness there is none, no none. Promptly, and with most cordial alacrity, do they serve the God they worship. And their self consecration to God and duty adds in no small measure to the happiness of heaven. How would it go to promote the peace and the happiness of earth were all men actuated with similar dispositions and desires, and were God's will of precept as earnestly regarded as it is done by the angels who constantly behold the face of our Father who is in heaven!

Probably when Jesus taught His disciples the petition before us He had a more specific reference to God's will of *precept*, than to His will of *providence*. At the same time we cannot but regard the latter idea as included and embraced in it. What leads us to suppose a specific reference to God's will of precept and command in these words is the fact, that they follow so closely upon the preceding request, "Thy kingdom come," and almost seem to be connected with it. As God's kingdom comes, as it is established and built up in the world, so will the obedience of men to the will of the High and Lofty One, become more and more assimilated to the obedience of angels. They will serve Him with a similar readiness and willingness, with a similar zeal and love, with a similar unwearied delight and constancy, with a similar energy and whole-heartedness, and with a similar entire subordination of their wills to His will, which characterises the obedience of the hosts above. But, alas, alas, we see as yet but little of this. Obedience to God's will is not the predominating feature of the age. It is not God's will, but men's will, and Satan's will that sways and governs in the earth. And hence the ungodliness and wickedness of which we hear so constantly, and which we so often witness. It is because the hearts of men, so long as unrenewed, are fully set in them to do evil, and because Satan exercises a tremendous power over such "leading them captive at his will," that God's will is so perversely disregarded; and this world, instead of being the abode of willing, child-like obedience, as are the abodes of the saints in light, is full of all unrighteousness and sin,

and of unceasing opposition offered to the Divine authority and law.

It is a hopeful indication on the part of any when, in the point of view under consideration, they can pray this prayer. And how precious must the thought be to such that they are not in ignorance as to God's will! The whole range of duty He has pointed out. "He hath shewed thee O man what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" What thou owest unto Him, and what thou owest unto thy fellow, He hath not concealed from view. The circumstances of those in lands of gospel light and privilege differ widely from those who dwell where no vision is, and where the people perish. And of course, dwelling in the light, there need be no ignorance of His requirements. For any to be ignorant would be most reprehensible and blameworthy. It must be an exceedingly criminal matter to be ignorant of God's will of precept and command, in a land where these have been so fully made known, and where means have been appointed so as to make men thoroughly acquainted with them. Clearly it is the duty and the interest of all who know the will of God, to aim at promptly and perseveringly doing it. We admire the spirit exhibited by Paul when he was converted to the faith. His first enquiry was, "Lord what wilt Thou have me to do?" Such an enquiry evidently indicated his fixed determination to do the will of the Lord. Let us be filled with a similar spirit. And let all men everywhere be filled with a similar inspiration when they become acquainted with the "truth as it is in Jesus," and if not to the same extent, yet to a large extent, shall we behold the rule and measure of obedience as it exists in heaven, become conformed to by those who dwell upon the earth.

It is an evil of most tremendous character when the will of man runs contrary to the will of God. O how dire would be the result, and what fearful evil would impend were the will of any one of the angels to rise up in opposition to the will of its Maker, or were it to choose to break away from the rule and the requirements of His holy government! We cannot conceive of the misery which such an act would produce, nor of the fearfulness of the penalty which such an act would merit. Most surely would Jehovah hold such an one, not only as awfully responsible, but as awfully guilty. And just so does He hold those of the children of men who violate his law. They, like the angels, are under law, and are responsible for all their conduct. And in the view of past responsibility and sin, and of the future reckoning, we may well tremble; for who can tell how often he has offended? My dear reader, unless pardoned and forgiven through the blood of the cross, so multiplied have been our transgressions, and so aggravated, that every mouth will be stopped, and all the world become guilty before God.

We conclude our paper, with the remark, that to do the will of God perfectly on earth, the heart of man must be renewed by the power of the Holy Spirit. By nature we have no will to good. It is a painful consideration

that from the inborn depravity attaching to every one from his very birth we are uniformly disposed to evil. If we but watch our own hearts and feelings we will see this. There are tendencies and propensities to wickedness inherent in us, and natural to us. And this innate infection hath overspread all the powers and attributes of our moral nature. The will of man suffers from it just as much as do his affections, and his conscience, and all his other powers. And from this results that opposition to the will of God, for which, alas, our race is unhappily so remarkable. And what is worse, man himself cannot correct this state of things. There is no power in his withered arm to do it. Unless God does it for him it will never be done. As Jesus taught, "That which is born of the flesh is flesh;" and as He taught again, "A corrupt tree cannot bring forth good fruit." If man's nature is sinful and carnal and perverse, all his actions must be in accordance therewith; and as a consequence, his will and God's will must be in constant conflict. And all history and all experience go to prove that this is the real state of the case everywhere, and that the spiritual state of man is at utter variance with the will and mind of his Maker. O let us, conscious of this state of things, ask God to produce within us a better state of things—to change our natural hearts—to put His holy spirit within us, and to work within us mightily, to will and to do, of His good pleasure. Then shall we stand perfect and complete in all the will of God. We shall be enabled to do that will cheerfully and constantly. And our lives shall then correspond with our prayers. There shall be no discrepancy between the one and the other, as there now often is. And that it may be so, we pray in the reader's behalf, "That the God of peace who brought again from the dead our Lord Jesus Christ, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever Amen." ALEX. WALLACE.

NOTICES OF BOOKS.

THE CHURCH OF SCOTLAND HOME AND FOREIGN MISSIONARY RECORD. New series.

We are glad to see this periodical of the Parent Church make its appearance in a fresh verdant cover. The external garb betokens internal resuscitation. The management has passed into the hands of a very able and distinguished divine, Principal Tulloch of St. Andrew's. The announcement of his name as editor has had a great effect in magnifying the public anticipation of increased circulation, and the proof of this is the pile of advertizing pages you must turn over before you reach the contents of the journal; in exciting the interest of the Church, and the proof of this is the Principal's wail over the difficulty of finding space for the articles he receives, and of giving his founding the high character he is ambitious it should have, so long as the an-

cient system of weighting it with mere figures must be kept up. We now look for "The Record" with some degree of wistfulness, and have pleasure in wishing it a greatly enlarged list of subscribers—a long and prosperous career. We do not sympathize out and out with the chronic despisers of the old; we have often been indebted to its pages when, in our own days of weakness, the expiring month would overtake us with several columns unprovided for. We simply think the new is better.

S. S.

THE PRESBYTERIAN HISTORICAL ALMANAC AND ANNUAL REMEMBRANCE OF THE CHURCH for 1862. By Joseph M. Wilson, Philadelphia. Agent for Canada West, Rev. W. Reid, Toronto; for Canada East, Dawson & Son, Booksellers, Montreal. Price \$1.50.

To our regret this work has been late in reaching us this year. We have often wondered whether the unfortunate war in which our neighbours are engaged had arrested its annual career, but now rejoice to find that, while many excellent undertakings have suffered sadly from that cause, this one survives the shock unimpaired. We take the earliest opportunity of publicly welcoming the volume before us and thanking in the most cordial manner the author for sending it. A bare description of the plan of the work and its valuable contents would fill pages of our space, and still convey a most inadequate idea of its scope and usefulness. "The operations for the past year of every branch of the Presbyterian Church throughout the World," the only exception we notice being the Presbyterian Church of England in connection with the Church of Scotland, are detailed with remarkable judiciousness, and, we are sure, with immense labour and expense, over 385 pages. There is much to gratify the eye in its portraits of moderators and its views of churches, schools and colleges; much that touches the heart in the biographies of ministers and missionaries who have died during the year. Its historical sketches of churches, its lists of ministers' names, with the presbytery and post-office of each, and its various tables of statistics, form a vast store-house of interesting and valuable information. Comparing this volume with its three predecessors, we think the author is fully entitled to assure his readers that they will find therein "fresh sources of interest and more copious illustrations of the power and importance of the Presbyterian Church;" for it is not merely the presentation of the same classes of facts given in former years but the introduction of new features in the mode of presenting them, and also of subjects not before noticed. The commendable effort to awaken attention in regard to manse is an illustration of the freshness which characterizes this volume. We notice a marked improvement in the style of Moderators' portraits; that of Dr. Colin Smith of Inverary, Moderator of the Church of Scotland, is a very fine picture indeed, and the likeness of Dr. Taylor of Montreal, the first Moderator of the Canada Presbyterian Church, is the most natural and life-like that we have seen of our reverend and venerable friend. Our own Moderator does

not appear, not because his photograph was not forwarded or because the publisher was not anxious to insert it, but, as explained to us, because the artist engaged to engrave it betook himself to the U. S. Treasury notes instead, and the time did not allow of a new engagement being made.

We think that a work of so much utility and merit—a work that renders a signal service to the whole Presbyterian Church—deserves to meet with some favour and patronage in Canada. We are sorry to learn the contrary is the case. If any one will take our advice and invest a dollar and a half in it, we are confident that he will not only find himself in possession of far more than the worth of his money, but also feel grateful to us for tendering this little bit of counsel. S. S.

GOOD WORDS.

Edinburgh, Strahan; Montreal, Dawson.

"Good words are worth much and cost little," instead of being one of George Herbert's pithy sayings, might have been the matter of fact announcement of the price of the "Good Words" we have now under consideration. A magazine of a high standard of excellence, it was started under the editorship of the Rev. Norman McLeod, and was intended to afford opportunity to Christian men of every denomination to meet on common ground and to form a real union, not a mere outward mockery, a union by which all could combine for a common end. Worthily has the promise been fulfilled, and now, an established favorite, it seems to improve from month to month. With the first number we confess to have been disappointed. There were too many "good wee stories," very improving no doubt, but by no means giving any claim to a new applicant for public favor when so many of the same stamp were already in the field. The next number was rather better, and now we believe Good Words can challenge comparison with any of the best conducted magazines now published.

The contents are very varied, and combine instruction, amusement, and food for reflection. As an instance of what may be done in the exercise of a trusting faith in God, and at the same time by the persevering use of means to an end, what can be better than the account of the Raube Haus and its founder Wichern, its humble beginning, its gradual extension, the sharp contest of its founder with what to a man of less faith than Wichern would have presented insurmountable difficulties. Then, "Wee Davie," extracted in these pages, is a type of one of the many ways of present-

ing a great truth. Love begets love; the heart of a father who loves his own child dearly is more open to receive the impress of a divine love for a divine father, and this and the truth that a little child shall lead them, shall reconcile differences, dispel prejudices, cement friendships, and more, far more than, and above, all, expel evil habits and shew as by the touch of Ithuriel's spear the hideous thing lying couched under the tempting name of good fellowship, are well brought out in this simple tale by the editor. "The Old Lieutenant and his Son," as the tale went on from month to month seemed both, Ned with his bold, manly bearing, and the father noble and single hearted, to be old acquaintances whom we had long known. The other characters are well individualized. Curly, the patient, delicate, yet persevering student, Kate the loving daughter of the old Greenock merchant and his worldly and scheming wife, the rough ship's crew, the gruff fisherman, the high spirited Floxy, the politic and crafty Duncan Macdougall. Can we forget Babby with all her crabbed ways and her kind heart, the regard for the *gentility* of the family shewn in everything, even in her anxiety about the minister who should unite the young couple. "Eh! *I was* glad that ye werena married by Darymple! Tho' he routs in the poopit like a bull, yet when the body is crackin' wi' ye, he cheeps, cheeps, like a chirted puddock; and as for his sermons, they're jist like a dug's tail, the langer the sma'er." Poor Buckie! how many have we known about that same steamboat quay and all round from the Victoria to the West, *scobin* sugar, picking up unconsidered trifles, hounded by policemen, sent to sea, or trusted to hold the halter of a Carman's horse, sometimes turning out well but far too often the reverse. Poor Buckies! what a blessing Ragged Schools have been to you. And this brings us to the papers 'Religion of Life,' by the untiring advocate of Ragged Schools, Dr. Guthrie. His peculiar excellencies are too well known to require our commendation. But the genial, humorous, shall we say it, sometimes coarsely humorous lectures to working men by the author of Rab and his friends, will come to some, to ourselves among the number, with the added zest of novelty. There is a vein of unaffected piety through John Brown's writings that would redeem in our eyes faults much more numerous than he possesses. Dr. Leitch, the Principal of Queen's College,

Kingston, has contributed a number of admirable papers on astronomical subjects at once clear, popular, and profound. Why are there so few of these papers now?

We have not space to particularise further, but may mention that the "Tale of Mistress and Maid" by Miss Mulock, promised last year, has been begun in this, and from her pen we can calculate with safety on something certainly far above mediocrity. Our Sunday Evenings, At Home in the Scriptures, &c., form admirable Sunday reading, and not reading only, but matter for meditation as well.

Turning to the pictorial department we are sorry that J. B.'s Illustrations have terminated with the volume in which they were begun. While to some minds perhaps a few out of the number were not so pleasing as others from the nature of the subjects chosen, such, for instance, as the scene in the midst of the Deluge, with the floating swollen bodies of animals half submerged in the water, and the foul raven fleshing his beak in the carrion, suggesting horrible images to an imaginative mind, yet who can deny the vigor and justice of the treatment. The first and the last of these plates are however our especial favorites, the one the meek eyed dove sent forth by the hand of Noah from the Ark, the other, the hen gathering her brood under her wing. But with regard to a number of the Illustrations by High Art young gentlemen we have a plea on behalf of our children to lay before the Reverend Editor. We know from his character that he would never desire to have any thing brought before a child that would be likely to distort its mind, warp its intellect, or give it false notions of things. Has the eye no claim to this consideration? Look at the Vigil of Rizpah by McTaggart. Is it real? Was there ever such an attitude? From the artist's name he must be from Cambelton, and may perhaps have taken his model from one of the women waiting on a cold morning for draff at the distillery, and having in the faint light of a winter's dawn made a blunder in the drawing has thought his work so *real* that he must present this image for our instruction. In the number for April last, King Sigurd, the Crusader, is depicted in that style peculiar to Egyptian art, with which doubtless all our readers are acquainted. He is trying to keep off the *little!* Hinda, an idiot Patagonian woman who is about to rub his nose with hers, while behind her stand two cretins of the same tribe whose

goitres are beautifully developed. How is it that all of this school think it necessary to twist the necks of their victims? Was there so much beauty in the painting by Millais of the interior of the carpenter's shop at Bethany that all his followers have felt bound to follow suit. Who that ever saw that horrible production can ever forget it? A dissipated, good for nothing carpenter in delirium tremens trying to work at a bench, two hags uglier than any thing ever conceived by Fuseli in his worst fit of nightmare, two young blackguards, one with his finger cut, apparently having been done while breaking the shop window of a grocer, the floor strewn with mutton chops supposed to represent red and white shavings; but enough of this. Millais, judging from wood cuts, for we have now no opportunity of seeing the originals, has come to his right mind, but the harm he has done to true high art as distinguished from its spurious imitation, is inconceivable. If monstrosities like these we have referred to *must* be published, let them be issued separately, so that we may have our choice and not be compelled either to forego the enjoyment of a work we would not willingly give up, or set before our children the worst examples of the worst style of art. In our young days when we went to pantomines we used to see faces exactly like King Saul's in the battle of Gilboa. We have never seen one in real life. These artists, like nature's journeymen, have made men and not made them well, they imitate humanity so horribly. O! reform it altogether.

Monthly we look for the arrival of Good Words as anxiously as for the visit of a friend. We could sooner give up any of the other magazines than Good Words, and the subscription is so small it is easily within the reach of most people. If we had our wish there would not be a house in Canada without a copy. B.

POETRY.

ASLEEP ON GUARD.

"O SHAME!" we're sometimes fain to say—
 "On Peter sleeping, while his dear Lord lay
 Awake with anguish, in the garden's shade,
 Waiting His hour to be betrayed."

We say, or think, if we had gone
 Thither, instead of Peter, James and John,
 And Christ had left us on the outpost dim,
 As sentinels, to watch with Him;

We would have sooner died than sleep,
 The little time we vigil had to keep;

Than wake to feel His torturing question's power—
"Could ye not watch with me one hour?"

One hour in sad Gethsemane,
And such an hour as that to Him must be!
All night our tireless eyes had pierced the shade,
Where He in grief's great passion prayed.

What do we now to make our word
Seem no vain boast of love to Christ our Lord?
We cannot take the chidden sleeper's place,
And shun by proof his deep disgrace.

No more the olive's shade beneath
The human Christ foretastes the cup of death;
And leaves His servants in the outer gloom—
To watch till He again shall come.

Yet are these midnights dark and dread,
When Jesus still by traitors is betrayed;
Our bosom-sins the lurking foe at hand,
And "Watch with me" is Christ's command.

One little hour of sleepless care,
And sin could wrest no victory from us there;
But, with the fame of our loved Lord to keep—
Like those we scorn, we fall asleep.

Oh, if our risen Lord must chide
Our souls for slumbering His sharp cross beside,
What face have we to boast our feeble sense
Had shamed poor Peter's vigilance!

On Peter, James and John no more
The wrong reproach of hasty pride we pour;
But feel within the question's torturing power,
"Could ye not watch with me one hour?"

—*Family Treasury.*

SELECTIONS.

DR. JOHN ERSKINE.

"And now, sir, if you please, we shall go to Greyfriars' Church, to hear our historian of Scotland, of the Continent, and of America."

They were disappointed—he did not preach that morning. "Never mind," said the counsellor; "I have a moment's patience, and we shall do very well."

The colleague of Dr. Robertson ascended the pulpit. His external appearance was not prepossessing. A remarkably fair complexion, strangely contrasted with a black wig without a grain of powder, a narrow chest and stooping posture, hands which, placed like p. ops on either side of the pulpit, seemed necessary rather to support the person than to assist the gesticulation of the preacher; no gown, not even that of Geneva, a tumbled band, and a gesture that seemed scarce voluntary, were the first circumstances which struck a stranger.

"The preacher seems a very ungainly person," whispered Mannering to his new friend.

"Never fear, he's the son of an excellent Scottish lawyer, he'll show blood, I'll warrant him."

The learned counsellor predicted truly. A lecture was delivered fraught with new, striking, and entertaining views of Scripture history,—a sermon in which the Calvinism of the Kirk of Scotland was ably supported, yet made the basis of a sound system of practical morals which should neither shelter the sinner

under the cloak of speculative faith or of peculiarity of opinion, nor leave him loose to the waves of unbelief and schism. Something there was of antiquated turn of argument and metaphor, but it only served to give zest and peculiarity of style to elocution. The sermon was not read—a scrap of paper containing the heads of the discourse was occasionally referred to, and the enunciation, which at first seemed imperfect and embarrassed, became, as the preacher warmed in his progress, animated and distinct; and although the discourse could not be quoted as a correct specimen of pulpit eloquence, yet Mannering had seldom heard so much learning, metaphysical acuteness, and energy of argument brought into the service of Christianity.

"Such," he said, going out of the church, "must have been the preachers to whose unfeeling minds and acute, though sometimes rudely exercised talents, we owe the Reformation."

There are probably few criticisms on pulpit appearances which have been more generally read than the one we have just quoted. Sir Walter Scott, in the earlier part of his life, regularly worshipped in the Greyfriars', while Principal Robertson and Dr. Erskine were its incumbents, and the impression, which he describes as having been made in the course of one visit to the church on the mind of an intelligent English officer, was of course the same as that which was left upon his own by habitual attendance. We propose now to give a short sketch of the life of the man whose ministrations awakened so deeply the interest of the great novelist; and with such an association lingering round his name, we may hope throughout what we say, to get and retain the ear of the reader.

Dr. Erskine was born in 1721, of parents who both of them could trace their descent, and that not remotely, from the ancient nobility of Scotland; his father being a grandson to Lord Cardross, his mother a grand-daughter to Lord Melville. After passing with great credit through a course of preliminary study, at the Grammar School and University of Edinburgh, he reached the point when he was required to make choice of a profession. His friends were anxious that he should follow his father's example, and enter at the bar; and considering his talent and industry, and the influence of his family connection, there can be little doubt that, had he done so, he would, like a number of his own personal friends and contemporaries, have been elevated in time to the bench. But, before he had finished his philosophical studies at college, his mind had somehow received a strong bent to theology; and even his own decided inclination was even thus early to become a minister of the Gospel. How this bent was communicated, his biographer (Sir Harry Moncrieff) does not tell us. Perhaps he did not know: perhaps he was restrained from speaking of it by a regard to the "proprieties" of an age during which under an affectation of respect for sacred things little allusion was tolerated to the mysteries of the life of God in the soul; or perhaps, there was really nothing outstanding to tell. In Dr. Erskine's spiritual history there may be seen no abrupt transition

—no marked passage out of one state into another. His case, so far at least as his own consciousness and the observation of the world went, may have been one of gradual transformation, the Spirit insensibly leading him on till he had quietly enlisted all his sympathies and all his convictions on the side of evangelical religion. In any case the first manifestation of earnestness which is recorded in his history is in connection with the point now under notice,—the choice of a profession; and his whole conduct in relation to it was such as to leave upon the mind the impression that he had beforehand certainly experienced in some measure the power of the truth in purifying his own heart. He did nothing in the matter rashly or hastily. Out of deference to the judgement of his father and grandfather, and while a final decision was yet in suspense, he did commence the study of law, that no time might ultimately be lost. And lest, in following out his own inclinations, he should mistake a mere natural and perhaps fanciful impulse for the call of God, he made it his business to ask the advice of others on whose wisdom and impartiality and Christian principle he could safely rely. For example, he appears to have consulted the then famous Dr. Doddridge of Northampton, and to have received every encouragement from him to go forward. His resolution, therefore, to devote himself to the work of the ministry—which was at that time in Scotland not only peculiarly laborious but also peculiarly ill remunerated—was taken with the utmost calmness and deliberation, and altogether we can have little doubt that the spirit which animated him in adhering to it was that of pure love of Christ and zeal for the establishment of His kingdom.

His first charge was the parish of Kirkintilloch, near Glasgow, over which he was ordained in May, 1744. Here he remained for nine years, applying himself to every department of pastoral duty with great fervour, assiduity, and ability. Even before his settlement in this place he had proved his possession of more than ordinary scholarship and capacity. While he was yet only a stripling of 20, he had written a pamphlet in opposition to a treatise on "Man's Inability," by Professor Campbell of Aberdeen, which secured for him the admiration of no less a man than Bishop Warburton, author of the "Divine Ligation of Moses." And in Kirkintilloch his reputation steadily rose. In the neighbouring city there were then residing several men of literary and ministerial eminence connected with the Church of Scotland,—Maclaurin, for example, the preacher of that beautiful sermon, *Glorying in the Cross of Christ*, and Dr. John Gillies, the historian of the revivals of his time. With these Erskine became intimately acquainted; and, doubtless, the intercourse thus enjoyed helped to confirm him in maintaining his stand on what was certainly not the sunny side of the Church in those days, as a cordial supporter at once of the evangelical principles and of a popular policy. The strength with which the current of his sympathies went in this direction may be gathered from the heartiness with which he co-operated with Whitefield, and from the pains that were taken by him to

prove the reality of the work at Cambuslang. Whitefield's first visit to Scotland had happened while Erskine was a student at the University of Edinburgh; the discussions that went on respecting his character and labours out of doors by-and-by penetrated the College walls and disturbed the harmony of academic debating clubs. One society, of which the two future colleagues in the Greyfriars' were leading members, was literally broken up in consequence of the keenness with which the controversy was carried on. The subject of this sketch was then as ever a warm supporter of the great English evangelist. Not satisfied with defending him in private, he appealed to the public through the press; and in a pamphlet entitled, "Signs of the Times," he described the character of the work of awakening in which he had taken a prominent part, and showed its entire consistency with what the Bible warrants the Church to expect. And further when Whitefield returned to the North, in 1748, he not only opened to him his own pulpit at Kirkintilloch, but took a leading part in those debates in the Church courts which began immediately afterwards, the consequence of the efforts of the anti-revival party to put down what they called irregularities and extravagances. The same sincere and catholic interest in the progress of religion led also to his entering into correspondence with many of the good men who then were upholding the banner of the cross in North America. Among those we may especially distinguish Dr. Colman of Boston, Messrs. Davies and Dickson of New Jersey, and above all, Jonathan Edwards of Northampton. The nature of the intercourse that was thus maintained, not only by Erskine, but by such men as Maclaurin and Willison, between Scotland and the Colonies, may be learned most fully from the letters which Edwards sent home, and which are published in his *life*. The correspondents were men of letters as well as ministers, and there is a good deal of talk about new books, and a good deal of mutual information communicated about the various literary undertakings in which each is engaged. But concern for the glory of God and prosperity of Christ's cause is the paramount consideration, and those letters were read with most satisfaction which told of such wonderful awakenings as had occurred in Cambuslang and its neighbourhood on the one hand, and in New England generally on the other. We may give an extract here by way of specimen. It will, as effectually as almost anything else, show what manner of man Dr. Erskine really was:—

"A little while ago," writes Edwards, under date October 14, 1748, "I wrote a letter to you wherein I acknowledged the receipt of your letter and the books that came with it,—namely, *Taylor on Original Sin*, and on the *Romans*, with your Sermons, and Answer to Mr. Campbell; for which most acceptable presents I would most heartily and renewedly thank you I have very lately received another letter from you, dated April 4, 1748, which was indeed exceedingly acceptable by reason of the remarkable and joyful accounts it contains of things that have a blessed aspect on the interests of Christ's kingdom in the world

.....I think it very fit that those who have lately entered into an union of extraordinary prayer for the coming of Christ's kingdom and the prosperity of Zion, should inform one another of things which they know of, that pertain to the prosperity of Zion, and whereby their prayers are in some degree answered, that they may be united in joy and thanksgiving as well as supplication, and that they may be encouraged and animated in their prayers for the future, and engaged to continue instant therein with all perseverance. . . . I hope, dear sir, you will continue still to give me particular information of things that appear relative to the state of Zion and the interests of religion in Great Britain or other parts of Europe; and, among other things, I should be glad to be informed of any books that come out remarkably tending either to the illustration or defence of that truth, or the promoting the power of godliness, or in any respect tending peculiarly to advance true religion."

Thus passed away, in diligent parochial work, in the publication of occasional sermons or pamphlets, in happy social intercourse with congenially minded friends, and in widely extended correspondence with men of eminence in the religious world, both at home and abroad—thus passed away the nine years of his residence at Kirkintilloch. At the end of that time he was translated to a new field—which possessed, it was supposed, certain superior attractions, but the picture of his whole manner of life in his first charge is so pleasing that we can scarcely wonder that afterwards, in the bosom of his family, he was in the habit of expressing regret that he had ever been induced to leave it.

Culross, a beautiful parish on the shores of the Firth of Forth, was the new scene of labour into which Erskine was transferred. He had often lived near it before as the guest of his grandfather, Colonel Erskine of Carnock, and he was on intimate terms with the principal families of the district. This gave him a social standing in the place, which perhaps augmented his professional influence, but it was not the prospect of this which determined him to change, so much as the consideration that in the discharge of his parochial duties he would have the aid of a colleague. Those who are in any degree acquainted with "the condition of the Scottish intellect" in the eighteenth century, are well aware how needful it was then that evangelical religion should have its intelligent exponents and defenders. The infidel philosophy of Hume and Hutcheson was exercising upon many a most injurious influence; and contemporaneously with open unbelief in the world, there was much unfaithfulness, half belief and error in the Church. It was a most providential thing that just at such a time the mind of Edwards was brought to bear upon the points that were chiefly controverted; but he lived in a distant colony, and could neither know the state of matters so intimately, nor apply himself to a remedy so rapidly, as was evidently to be desired. It was of the last importance therefore that there should be one upon the spot who had at once the leisure and the capacity to attend to the interests of the truth. And

this service his friends evidently expected of Erskine. "I hope, dear sir, writes Warburton to him when the proposed translation to Culross was about to take place; "I hope that the change of your ministry is, in all respects, acceptable to you. I should be sorry if a too extensive pastoral care engrossed your whole time. There are many good men fit to discharge that part of the duty of the ministers of religion, and extremely few that other which you are so eminently qualified for, the defence of God's extraordinary dispensations against an unbelieving world. All this weighed, we may believe, with Dr. Erskine in helping him to decide as to his path of duty, and when he moved to Culross, he must have expected that with the greater leisure afforded by his having only a share of pulpit and pastoral work, instead of the whole of it, he would be able to do more in his study and through the press for the cause of Christ in Scotland. It is very probable, however, that he did not succeed in doing so much as he had anticipated, in doing more than he would have accomplished amid all the bustle and distractions of Kirkintilloch. It is pretty well ascertained to be a fact, that within certain limits, the more a man does, the more he can do, and literary leisure, however fine the expression sounds, is very often but another name for literary indolence. Erskine's correspondence with Edwards was carried on very assiduously during this period, and he appears also to have applied himself with some diligence and success to the study of Hebrew; but otherwise, there is nothing to mark his incumbency at Culross as a season of special activity in any respect.

In 1758 he was translated to Edinburgh—not at first to the charge of the Old Greyfriars' where he was as in Sir Walter Scott's sketch, the colleague of Principal Robertson—but to the New Greyfriars, all the duties connected with which he discharged alone for nine years. The amount of work which he immediately went through here seems to confirm the suspicion that his removal to a learned retreat at Culross was a mistake. His pulpit duties were not light. In the morning he had a lecture and a sermon, and a second sermon in the afternoon. He was indefatigable likewise in visiting not merely his own parishioners, but many others in different parts of the town. He took a deep and active interest too in the various able institutions in which the city abounded, and still faithful to the social habits of his previous life, he maintained frequent intercourse, by correspondence and otherwise, with a large circle of friends. Yet, with all this, he found leisure to pursue various considerable literary undertakings. Among other things he published in 1764 a volume of "Theological Dissertations," and, his biographer tells us, "a very considerable portion of his time was employed in giving small publications to the world which he thought were required by the civil or religious state of the country, or which could in his apprehension contribute in any degree to the edification or comfort of the society in which he lived." In this manner he laboured till 1767, when he was transferred to the Old Greyfriars' his last charge, and the one which

he held longest. Here he and Principal Robertson were colleagues for the long period of twenty-six years, and even that period measured only a part of his own incumbency—that continuing for ten years more. Erskine now occupied one of the most prominent and influential positions in the Church of Scotland. The wide difference that was known to subsist between his colleague and himself—not merely in regard to Church polity, but in respect of the nature of the Gospel, and the character of the message which they as ambassadors for Christ were required from Sabbath to Sabbath to give to the same people—gave a sort of personal interest to his preaching, which made it more remarked upon at times than it would otherwise have been; and anecdotes are circulating to this day, illustrating the curious collisions which sometimes took place between them. It is said, for example, that one morning Dr. Robertson endeavoured to show, in an elaborate argument, that the human mind is not so stupified by the fall as to be unable to recognize virtue when presented to it, and that the human heart is not so perverted as to be indisposed to love it when so recognized; and, following up his reasoning, he asserted that, if an embodiment of perfection were to appear now in the world, men would hail it with joy, and fall down and worship it. The evangelical Dr. Erskine heard the sermon, and in ordinary course appeared in the pulpit in the afternoon. Possibly the coincidence was undesigned; but, to the surprise, and doubtless somewhat to the amusement, of the lighter-minded hearers, his discourse turned out to be a direct answer to what had been advanced in the same place earlier in the day. He affirmed in the fullest sense the doctrine of human depravity, and finished his exposition by reminding the congregation that perfect virtue had appeared on earth incarnated in the person of the Saviour, and that men, instead of falling down and worshipping it, had first rejected, and despised, and then crucified it.

A better authenticated incident in the life of Erskine, however, is that which tells of his conduct in the General Assembly of 1796, when the question was being debated as to the Church's duty in reference to Foreign Missions. The minds of the Assembly were generally hostile. "Who are they," it was argued, "that they should be able to turn the myriads of India from superstitions rooted so firmly in all their habits and thoughts? Civilization must precede Christianity. It was in vain to attempt to convert the savage; his simple nature could not comprehend the mysteries of our faith. It was not to the savage hordes of Africa or India that Paul directed his footsteps, but to the polished cities of Corinth, of Athens, and of Rome." Much more was said to the same effect, and so powerful was the pleading on the anti-missionary side that it appeared, like a swelling tide, to be carrying all before it. There was one however, listening, who must have heard all this talk with pain and indignation, and when the most eloquent speech of the day had been delivered, he rose to reply. His first words must have sounded in many ears with startling effect. "Moderator," said Dr. Erskine,—and the elevation of his position and character, combined with the depth and intensity of his feel-

ing, must have imparted a keen and cutting edge to the implied reproach,—"*Moderator, reach me that Bible!*" This argument had been hitherto carried on without much reference to that book. Erskine sought to bring back his brethren to the simple consideration of, *What saith the law of the kingdom?* He did not succeed apparently to any great extent. The motion discountenancing missions was carried by a considerable majority; but his significant language has not been forgotten and "*reach me that Bible!*" is now one of the best and most honoured of Scottish watch-words.

Apart from services like these, Erskine still did a large amount of what we may call extraordinary work. As might have been expected, he took a peculiarly warm interest in the differences which arose between Great Britain and her American colonies, and did what he could by publications and otherwise to avert the calamity of war. He mingled also in the controversies which arose, toward the end of the century, with reference to the relieving of the Roman Catholics from their civil disabilities, and always true to what he conceived to be at least a part of his mission as an evangelical minister in a dark time, he acquired, in his old age, the Dutch and German languages, that he might translate, for the benefit of his countrymen, the best religious works that were appearing on the Continent. His "*Sketches of Ecclesiastical History*"—the fruits of these last mentioned endeavours—were immediately recognised of great value by competent judges, and so eagerly did he pursue the new mine of wealth that had been opened to him by his mastery over these foreign tongues that on the very night before he died he was diligently employed in reading a new Dutch book of which the leaves had been till then uncut. Thus to the very last he carried on the labours of a long and useful life, leaving an illustrious example of high-minded disinterestedness, burning zeal, and unceasing industry. He died on the 19th January, 1803, in the eighty-second year of his age.

N. L. W.

JESUS EVERYWHERE.

Annie Cunningham took cold at a party last winter, and a few weeks ago she was buried. Her sickness found her without preparation for death. She had left the Sabbath school, but her teacher still watched for her soul, and, when she was on her dying bed, renewed the efforts of former years for her salvation. Annie was thankful for her visits and instruction. She opened her eyes to the Truth:—rather let me say, that the Lord opened her heart to attend to the things that were spoken. A deep and distressing conviction of sinfulness fastened upon her. 'I am all the time fretting about my sins,' she said to me one day; and on another occasion, 'My heart is nigh to breaking for my sinfulness.' And well it might be. She had begun to know its plague; and, as her knowledge increased, she saw and felt that nothing but the blood of the Son of God could cleanse and care it. Some one told her to send for the priest. And then all the truths about sin and salvation, that had been poured into

her mind in the Sabbath school, seemed to break their way into her heart, to save her from the fatal suggestion that the priest could give her relief. She knew but one Priest, and said she wanted no other. To Him she applied by faith, and in earnest, frequent prayer. The evidence that she found and embraced the Lord Jesus, the only Mediator between God and man—which appeared in her conversation, in her patience and the sweetness of her temper, in her desire and efforts for the salvation of others, in her abiding sense of sin, and her humble confidence that even sin and death could not harm her—was very cheering to those who loved her tenderly. We are constrained to believe that she was a trophy of that matchless grace which reaches so many of God's elect through the instrumentality of Sabbath school teachers.

One day, as her teacher was with her, and Annie was coughing painfully, she was asked if her cough did not distress her greatly. She answered that she did not mind it much unless it came when she was at prayer; then it interrupted her thoughts and devotions very much. Her teacher replied, 'Yes, Annie, but the Saviour knows your thoughts without your words. He can understand you just as well when your desires are not expressed as when they are; for He is always with you, and He searches the heart.'

It was then that Annie, struck with the power and sensible of the sweetness of the Truth, said: '*Isn't it nice to have Jesus everywhere?*'

J. D. W.

SCRIPTURE WORDS OF COUNSEL.

FOR YOUNG MEN AND WOMEN.

It is God's Word that strikes deepest, whether for counsel or comfort or warning. It is quick and powerful, sharper than a two-edged sword. Let us take it up and try its edge. Young men and women, listen; 'he that hath an ear, let him hear.'

I. *Young Women.*—They are to be modest, gentle, simple, chaste; not vain or light either in word or deed; not given to levity, and foolishness, and idle companionship, either among themselves or with those of the other sex. Their conversation is to be as becometh godliness; and in their deportment, their looks, their dress, their manner, they are to be pure, so that they may be well reported of for good works. Of the virtuous woman Solomon could say, 'Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised. Give her of the fruit of her hands; and let her own works praise her in the gates' (Prov. xxxi. 29-31). Read God's message to the daughters of Zion (Isa. iii. 16-26), and His counsel to the female members of the Church (1 Tim. ii. 9, 10). Young women! live as followers of the Lord. Be sober, be circumspect, be watchful against Satan. Flee youthful lusts. Beware of sin in every shape, and shun all temptation to it. Beware of making light of sin; of calling lust by the name of love; of calling immodest conversation by the name of mirth; of speaking of deadly, damning, hell-deserving

guilt under the name of a 'misfortune.' Avoid foolish talking and jesting; leave the company of the profane, and licentious, and intemperate; abhor the impure song, or lascivious novel or journal; hate every allusion to things which ought not to be once named among Christians. If you have begun to follow Christ, follow Him fully and faithfully. Take heed to your steps, lest you should go astray or backslide, and so bring discredit on Christ's name and Gospel. If you have not begun to follow Him, begin now. Go to Him this very hour, and receive salvation at His hands.

II. *Young Men.*—You are now in the prime of your manhood. The world tempts you; Satan tempts you; riches tempt you; business tempts you; lust tempts you; pleasure tempts you. You think yourself entitled to enjoy the vanities and gaieties that surround you; to plunge into sin for a little, or at least to go the round of earth's harmless amusements. But beware! You have a soul to save; a pardon to obtain; a hell to escape from; a heaven to win; and are these trifles that can be postponed? What will it profit you to gain the whole world, if you lose your soul? Oh, seek first the kingdom. Lay up treasure in heaven. Hear Christ's message, 'I counsel thee to buy of Me gold tried in the fire.'

Beware of pleasure, and flee youthful lusts. Beware of evil company. Never enter a public-house, nor taste the maddening cup. Come not near the strange woman, for her touch is pollution, and her house is the gate of hell. Keep yourself pure in word and deed. Redeem the time: gather up its fragments. Don't keep late and irregular hours at night; and turn away from all ungodly companionships. Abhor blasphemy, all swearing, and lying, and evil speaking, and passionate words. Be honest in all you do; in the shop or out of it; under your master's eye or away from it; in doing business either for yourself or others. Shun everything that wears the remotest aspect of cheating, or meanness, or unfairness. Be upright; be generous; be sincere; be frank; as ever under the eye of God. Don't be in haste to grow rich. Leave that to God; and remember that the love of money is the root of all evil. Love not the world, neither the things that are in the world. Set your affections on things above. Live for eternity; and begin this hour, if you have not before. If you have begun, oh, be very watchful. The world's eye is on you. Be Christians always, wherever you are. Never let the ungodly say, There goes one of your praying hypocrites; he can cheat and lie like any other body. There goes one of your church-going misers; he likes money! Be circumspect, be holy, be an out-and-out follower of the Lamb.

THE DESTROYER AND HIS VICTIM.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering how it was that so many of the young men of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great Tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving along softly in the foot-path. He moved quietly, and without any fear. 'Now,' said the gentleman to himself, 'that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destroyed by scores!' Just then he saw a spider dart across the path, about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When he got quite across the path, she stopped, and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and wisted and turned every way to escape. He seemed now to suspect some mischief, for he ran this way and that way; and every time he turned, the spider darted around him, weaving another rope. There gradually was no space left for him, *except in the direction of the hole of the spider!* That way was left open, but on all other sides, by darting across and around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so that he could not get back *quite* as far as before. So his very agony continually brought him nearer the place of death! It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and, if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment, as if enjoying his terror, and laughing at her own skill, and then darted on him, and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony, and died. Mrs. Spider now hitched one of her little ropes to her victim, and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before!

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and her victim.

When I see a boy breaking the Sabbath, by going off to fish, to swim, or to play:

When I see one disregarding his father and mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon in company;

When I see one going to the theatre, where nothing good, but all evil, is displayed;

When I have reason to suspect that he takes money from his father or his employer, which is none of his, but which he *hopes* to replace;

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and

is drawing him toward his own awful home. The dead are there!—*Sunday School Times.*

CONCERNING PEOPLE WHO ARE TOO LATE.

BY THE REV. THEODORE L. CUYLER.

Esquire Tardy is one of the most exemplary members of the huge Tardy family. He regularly begins the week by being a few minutes too late at church on Sunday morning. We always know the full extent of our Sunday morning congregation when we see the broad-shouldered Squire enter his pew, for nobody comes in after him. And by the way they enter—with flushed faces, with collars awry, and shawls all on one shoulder—it is evident that they slept late in the morning, and have been hurrying ever since to overtake the lost hour. The Squire never hears the invocation, and so misses his share of the blessing; he never hears the "lesson" of Scripture, and so fails to get the thread of the text when it is taken from the morning chapter; he never fails to disturb the whole congregation either when he does arrive at last, puffing and out of breath.

A few days since we met Mr. Afterfair standing at a corner and gazing at a company of workmen who were excavating for a row of new buildings. "Ah! what a fool I was!" said Mr. Afterfair; "I was once offered this whole plot of ground for two hundred pounds per lot, and now it is worth four times that sum; but that is my luck." He was right there; it is always the "luck" of the slow coaches to lose all the passengers. We have no pity for speculators, especially for the blundering laggards who are always just one week behind their fortunes. Mr. Afterfair has brought up his family to little work and great expectations. We fear that he will wear a poor man's hair into his grave.

Every department of life is afflicted with more or less of the people who are always a little too late. Beautiful Paris abounds in memorials of the great Emperor who boasted that he was generally "fifteen minutes" a-head of his nimblest foes in getting into battle. But Paris, amid all her monuments to the heroes who have carried the French eagles to splendid victory, rears no pillar to Marshal Grouchy; for whatever services he had rendered before were all cancelled by the mortifying fact that he helped to lose Waterloo for Napoleon by being an hour too late. The history of our Washington on the other hand is the history of a man who was never behind his time. Rembrand Peale once told us that, when the Pater Patrie sat to him for his portrait, he regularly entered his studio while the State House clock was striking eight. When a tardy private secretary apologized for his delay by saying, "My watch is out of order," "Then," replied Washington, "You must get a new watch, or I must get a new secretary." Who can tell what the history of the Revolution might have been if at Taunton and at Yorktown the American commander had been just a little too late? It is quite certain that during the present conflict the rebels have excelled the loyalists in two things—in terrible earnestness of purpose and in *promptness of movement*

They have not as many muskets as we, nor as much money; but they seem to have better watches than our officers, for in only one battle did their reinforcements come up too late.

But the subject of our brief paper has a bearing beyond the events of this life. It takes hold on eternity. Men do not only lose fortunes and lose battles by unwise delays, but they have in unnumbered cases lost their immortal souls. For in the day of final judgment the dwellers in Christian lands will be divided into two classes—those who seized their opportunity and those who were too late. The happy hosts on the right hand of the Judge will be made up of those who “knew the time of their visitation,” who accepted the call of mercy, who improved the influences of the Holy Spirit, and pressed into the gate of salvation while the gate stood open. And among these rejoicing hosts the very happiest of the happy will be those earnest, fervent labourers for Christ who always seized every opportunity to do good, who redeemed their time, and spoke the “word in season” that saved a soul from death.

On the left hand of the righteous Judge in that momentous day will be a vast multitude of those whose fatal sin was that they were too late. They had the clearest knowledge of their duty and abundant exhortations to perform it. Christ came to them with His offers, as He came to besotted Jerusalem; but they knew not the day of their visitation. The truths of heaven often aroused them, as they once aroused Felix on his throne; but, like him, they put off repentance to “a more convenient season.” The door of hope was opened widely to them by the hand pierced on Calvary; but they lingered without until that door was shut.

There will be an especial bitterness in the fate of those who destroyed themselves by their own procrastination. They will be tantalized for ever by the recollection of what they so strangely threw away. The spectre that will haunt them in their abode of despair will be the ghost of a LOST OPPORTUNITY! That spectre they can never lay. It will rise-up before them for ever. It will ring the peals of Sabbath-bells in their memories and remind them how they profaned those Sabbaths by refusing God. It will whisper in their ears the sweet voices of a mother or a sister who once urged them to a better life. It will point them back to the very time and place where they finally refused the leader of eternal life and sealed their own doom. The words which it will echo and re-echo in their hearing for evermore will be, “too late—too late—too late!”

We began this little essay in a playful vein, but you will perceive, my reader, that the subject has sobered us as we went forward. It is too serious a one for playfulness. It involves too vast results. We do not mean to intrude a sermon upon you, but we would affectionately warn you against meeting in eternity the skinny finger and the hollow voice of a lost opportunity. It may then point you to the distant city of the blest in its celestial glories, and say to you, “The time was when you might have had a seat in yonder heaven. The gate was open; but you closed it. The Cross

was offered; but you despised it. The Saviour called; but you refused Him. You were almost in yonder region of the raptured. You might have been there; but you were *too late!*” God grant that your future endless years may not be tormented by such memories as these.

“Of all sad words of tongue or pen,
The saddest are these—*It might have been.*”

HOW THE REFORMATION SPREAD.

Luther's writings were read in cities, towns and even villages; at night by the fireside the schoolmaster would often read them aloud to an attentive audience. Some of his hearers were affected by their perusal; they would take up the Bible to clear away their doubts, and were struck with surprise at the astonishing contrast between the Christianity of the Bible and their own. After oscillating between Rome and Scripture, they soon took refuge with that living Word which shed so new and sweet a radiance on their hearts. While they were in this state, some evangelical preacher, probably a priest or a monk, would arrive. He spoke eloquently and with conviction; he announced that Christ had made full atonement for the sins of His people; he demonstrated by Holy Scripture the vanity of works and human penances. A terrible opposition would then break out; the clergy and sometimes the magistrates would strain every nerve to bring back the souls they were about to lose. But there was in the new preaching a harmony with Scripture and a hidden force that won all hearts and subdued even the most rebellious. At the peril of their goods and of their life, if need be, they ranged themselves on the side of the Gospel, and forsook the lifeless and fanatical orators of the papacy. Sometimes the people, incensed at being so long misled, compelled them to retire; more frequently the priests, deserted by their flocks, without tithes or offerings, departed voluntarily and in sadness to seek a livelihood elsewhere. And, while the supporters of the ancient hierarchy returned from these places sorrowful and dejected, and sometimes bidding farewell to their old flocks in the language of the anathema, the people, transported with joy by peace and liberty, surrounded the new preachers with their applause, and, thirsting for the Word of God, carried them in triumph into the church and into the pulpit. If they could not preach in the church, they found some other spot. Every place became a temple. At Husam, in Holstein, Hermann Tast, who was returning from Wittenberg, and against whom the clergy of the parish had closed the church doors, preached to an immense crowd in the cemetery beneath the shade of two large trees, not far from the spot where, seven centuries before, Ansehar had proclaimed the gospel to the heathen. At Arnstadt Gaspard Gütel, an Augustine monk, preached in the market-place. At Dantzic, the Gospel was announced on a little hill without the city. At Goslar a Wittenberg student taught the new doctrines in a meadow planted with lime-trees; whence the evangelical Christians were denominated the *Lime-tree brethren*.

While the priests were exhibiting a sordid

covetousness before the eyes of the people, the new preachers said to them, "Freely we have received, freely do we give." The idea often published by the new preachers from the pulpit, that Rome had formerly sent the Germans a corrupted gospel, and that now for the first time Germany heard the Word of Christ in its heavenly and primal beauty, produced a deep impression on men's minds. And the noble thought of the equality of all men, of a universal brotherhood in Jesus Christ, laid strong hold upon those souls which for so long a period had groaned beneath the yoke of feudalism and of the papacy of the Middle Ages.

Often would unlearned Christians, with the New Testament in their hands, undertake to justify the doctrine of the Reformation. The Catholics who remained faithful to Rome withdrew in affright; for to priests and monks alone had been assigned the task of studying sacred literature. The latter were therefore compelled to come forward; the conference began; but ere long, overwhelmed by the declarations of Holy Scripture cited by these laymen, the priests and monks knew not how to reply. "Unhappily Luther had persuaded his followers," says Cochlaus, "to put no faith in any other oracle than the Holy Scriptures." A shout was raised in the assembly, and proclaimed the scandalous ignorance of these old theologians, who had hitherto been reputed such great scholars by their own party.

Men of the lowest station, and even the weaker sex, with the aid of God's Word, persuaded and led away men's hearts. Extraordinary works are the result of extraordinary times. At Ingolstadt under the eyes of Dr. Eck a young weaver read Luther's works to the assembled crowd. In this very city, the university having resolved to compel a disciple of Melancthon to retract, a woman, named Argula de Stanfen, undertook his defence, and challenged the doctors to a public disputation. Women and children, artisans and soldiers, knew more of the Bible than the doctors of the schools or the priests of the altars.

The ancient edifice was crumbling under the load of superstition and ignorance; the new one was rising on the foundations of faith and knowledge. New elements entered deep into the lives of the people. Torpor and dullness were in all parts succeeded by a spirit of inquiry and a thirst for instruction. An active, enlightened and living faith took the place of superstitious devotion and ascetic meditations. Works of piety succeeded bigoted observances and penances. The pulpit prevailed over the ceremonies of the altar; and the ancient and sovereign authority of God's Word was at length restored in the Church.

The printing-press, that powerful machine discovered in the 15th century, came to the support of all these exertions, and its terrible missiles were continually battering the walls of the enemy.

The impulse which the Reformation gave to popular literature in Germany was immense. Whilst in the year 1513 only 35 publications had appeared, and 37 in 1517, the number of books increased with astonishing rapidity after the appearance of Luther's theses. In 1518 we find 71 different works; in 1519, 111; in 1520,

208, in 1521, 211; in 1522, 347; and in 1523, 498. And where were all these published? for the most part in Wittemberg. And who were their authors? Generally Luther and his friends. In 1522, 130 of the reformer's writings were published; and in the year following, 183. In this same year only 20 Roman Catholic publications appeared. The literature of Germany thus saw the light in the midst of struggles and contemporaneously with her religion. Already it appeared learned, profound, full of daring and life, as later times have seen it. The national spirit showed itself for the first time, and at the very moment of its birth received the baptism of fire from Christian enthusiasm.

What Luther and his friends composed others circulated. Monks, convinced of the unlawfulness of monastic obligations, desirous of exchanging a long life of slothfulness for one of active exertion, but too ignorant to proclaim the Word of God, travelled through the provinces, visiting hamlets and cottages, where they sold the books of Luther and his friends. Germany soon swarmed with these bold colporteurs. Printers and booksellers eagerly welcomed every writing in defence of the Reformation; but they rejected the books of the opposite party, as generally full of ignorance and barbarism. If any one of them ventured to sell a book in favour of the papacy, and offered it for sale in the fairs of Frankfort or elsewhere, merchants, purchasers and men of letters overwhelmed him with ridicule and sarcasm. It was in vain that the emperor and princes had published severe edicts against the writings of the reformers. As soon as an inquisitorial visit was to be paid, the dealers, who had received secret intimation, concealed the books that it was intended to proscribe; ever eager for what is prohibited, immediately bought them up, and read them with the greater avidity. It was not only in Germany that such scenes were passing; Luther's writings were translated into French, Spanish, English and Italian, and circulated among these nations.*

NO MAN can be uniformly a good preacher, who is not habitually perusing the Scriptures as his book of delights.

It is a shame for a minister not to be acquainted with all the heads of theology, all the great schools of opinion and all the famous distinctions, and he will not learn them well unless he preaches upon them.

The democracy must be reached—people must be made to feel that the heart of the minister is with them. Common people require this. Age requires it. Young men require it.

FAITH.—Faith takes God at His word, and depends upon Him for the whole of salvation. God is good, and therefore He will not, He is true and faithful, therefore He can not, deceive me. I believe that He speaks as He means, and will do what He says; for which reason let me be strong in faith, giving honour to God, and rejoice with joy unspeakable and full of glory.—*Ryland.*

* Merle d'Aubigné's "History of the Reformation."