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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 6, June, 1857.

VOLUME X.

Price 2s. 6d. per annum, in advance.

## The Presbyterian.

### THE EDINBURGH CHRISTIAN MAGAZINE.

The number of this spirited monthly for March last closed the eighth volume. Its numerous readers, we are sure, must feel deeply grateful to its able Editor, the Rev. Norman McLeod, of the Barony Parish, Glasgow, who has for the last eight years presented to them so much that is interesting, fresh and vigorous, bearing upon the interests of Christ's Church in the Earth. It cannot be without heartfelt satisfaction that in the brief address in the last page of the last volume they are told by the Editor,—"I have resolved to keep it under my eye for another year, and perhaps longer, if my parental heart cannot then stand the shock of parting." We do not know the exact circulation of this periodical in Canada, but we are fully aware that it is not great. We are surprised at this, considering the amount and quality of the matter which appears in its pages, and the very few shillings for which it can be had. In the hope that many will avail themselves of the information, we embrace this opportunity of stating that Andrew H. Armour, Esq., bookseller, Toronto, is in a position to supply subscribers with the forthcoming numbers of the next volume, and also that he has a number of the preceding volumes for disposal.

### THE VACANT CHAIR IN QUEEN'S COLLEGE.

We are delighted to learn that the advertisement for a professor to fill this important situation has been largely responded to. The number of candidates shows the interest which is felt in the College, and is a clear proof that situations of a similar kind in this country will not be despised, if a proper remuneration is offered and a judicious appeal made. There are no less than fourteen applicants at Home for the present vacancy, and we know of two others resident in North America. The Trustees will have a most important duty to discharge in making a selection, and, when the present position of the College and the Church is considered, there is a responsibility in the matter of the gravest kind. Our prayer is, that they may be imbued with a large share of the wisdom which cometh down from above, and that, duly weighing all circumstances, they may be directed to a choice which will yield them much satisfaction and reflect great honour on the Institution whose interests are so deeply involved.

### THE CHURCH IN CANADA.

[For the Presbyterian.]

CHURCH OF NELSON AND WATERDOWN.  
The following payments have been made to

me, per the Rev. Dr. Skinner, since January, 1856, for the causes respectively designated, viz.:

Synod's Widows' and Orphans' Fund, 1856.—	
Waterdown, £1 16s. 3d.; Nelson, £2 15s. 1d.....	£4 11 4
Synod Fund, 1856.— Waterdown, £1 6s. 3d.; Nelson, £1 6s. 3d.; Rev. Dr. Skinner, £1.....	3 12 6
Educational Bursary Fund, 1856.— Nelson, £1 13s. 9d.; Waterdown, £2 3s. 4d.....	3 17 1
Synod's Widows' and Orphans' Fd., 1857.—Nelson, £2 2s. 6d.; Waterdown, £1 2s. 6d.....	3 5 0
Home Mission Fund for 1857, and former omissions.—Nelson, £1 17s. 6d.; Waterdown, £1 17s. 6d.	3 15 0

GEORGE BELL,  
Clerk of the Presbytery of Hamilton.

### MINISTERS', WIDOWS' AND ORPHANS' FUND.

Congregational Collection at Huntingdon, per Rev. A. Wallace,....	£2 0 0
Collection at Dalhousie Mills, per A. Cattenach, Esq.,.....	2 0 0
Collection at Clifton, per Rev. Geo. Bell,.....	4 10 0
Collection at Valcartier, per Rev. D. Shanks,.....	0 14 9
Collection at Chatham, additional, per Rev. Wm. Mair,.....	1 0 0
Collection at Point Levy, per Rev. D. Anderson,.....	3 0 0
Collection at Quebec, per Rev. Jno. Cook, D.D.,.....	25 0 0

JOHN GREENSHIELDS,  
Treasurer.

## PRESBYTERY OF BATHURST.

This Presbytery met in Perth on Wednesday, the 13th May. There were present, David Evans, Alexander Mann, William Bain, Solomon Mylne, William McHutchison, and Duncan Morrison, *Ministers*; Judge John G. Malloch, and James Gardner, *Elders*.

The Presbytery had under their consideration the Interim Act anent retired Ministers. Mr. BAIN thought the language inconsistent and contradictory, inasmuch as the Act provided that the retired Minister should have the right of discharging all duties for which he is competent, and yet the duties of the junior Minister were not to be interfered with.

Mr. MORRISON feared that difficulties might arise in the working out of the Act in its present shape. In the first place, who was to be the judge of the competency of the retired Minister as to any particular duty? Himself, or the junior Minister, or the Session, or the Congregation, or all? Then, supposing this point settled, and the right of judging as to the competency of the retired minister lodged in some body, was it not plain that, if he were permitted to discharge any duty whatever contrary to the views of the junior Minister who had to deal more closely with the people, unpleasant things might arise so as greatly to interfere with the peace and the prosperity of the congregation? He might baptise children to unworthy parents; he might obtrude his services on sacramental occasions; he might do much to embarrass the Session, to weaken the hands of his successor, and injure the congregation.

Mr. MANN would like to look at the other side of the question. He could easily understand that the services of an aged and retired Minister would still be highly relished by those to whom he had ministered in his younger years, and he would deem it a misfortune if an Act should be passed in our Synod that would deprive congregations of such a privilege. He thought, upon the whole, that, if it were provided that the retired Minister might do duty with the approbation of the junior Minister, and only with his approbation, no difficulty could arise such as had been referred to, and that all the advantages contemplated in the Interim Act would be secured.

Mr. Mann's views were adopted.

The Presbytery had also under their consideration the injunctions of the Synod relative to the Widows' Fund, the College Building Fund, and Church Property, respecting which matters the following minute was adopted:

"The Presbytery enjoined Members who have not already complied with the instructions of the Committee on Church Property, and also those who have not collected for the Widows' Fund, or contributed towards the payment of the College Buildings, as directed by the

"Synod, to do so before the meeting of Synod, and appointed Mr. Morrison to write absent members to this effect."

A petition on behalf of Sabbath Observance, addressed to the different branches of the Legislature, was also adopted.

The rest of the business was chiefly of a routine character.

## PRESBYTERY OF MONTREAL.

A regular meeting of this Presbytery was held in St. Andrew's Church, Montreal, on the 6th ult. There were present Rev. Dr. Mathieson, Rev. W. Simpson, Rev. J. T. Paul, Rev. F. P. Sym, Rev. W. Snodgrass, and Messrs. Ferguson and Fenton. In the absence of the Moderator, the Rev. J. T. Paul, of St. Louis, Ex-moderator, presided. The minutes of the preceding meeting were read and sustained. Extracts of election by the Kirk-sessions of La Prairie and Russelltown in favour of James Fenton and D.A. Livingston, M.D., were read and sustained, and these names were added to the roll. Dr. Urquhart, of Cornwall, Presbytery of Glengary, and the Rev. Geo. D. Ferguson, of Three Rivers, Presbytery of Quebec, being present, were invited to sit as members of Court.

Members reported their fulfilment of all the appointments given at last meeting. The Committee on the St. Gabriel Street Church and property were recommended to exercise renewed watchfulness and diligence in the matter entrusted to them. Dr. Mathieson reported a continued correspondence with the Colonial Committee, which was reckoned favourable. A book, containing the Formula required to be subscribed at License, Ordination and Induction, was laid upon the table, and all the ministers present adhibited their names. The Convener of the Committee on Church Property within the bounds reported that since last meeting returns had been received from Louis de Gonzague, Ormstown, St. Paul's, Montreal, and Beechridge, but that there were still many properties of which no account had yet been received, although written for. The Committee was re-appointed.

Agreeably to notice given at last meeting, Dr. Mathieson moved the transmission of an overture, praying the Synod to take steps for legally securing that part of the property of Queen's College, acquired for the training of young men for the ministry, for the sole use of the Theological Faculty. The motion was seconded and agreed to, and an overture in terms thereof was submitted and unanimously approved of.

The draft of the form of Procedure in the calling and settling of ministers, remitted by the Synod, was approved of generally, and the Presbytery agreed to transmit the same with a recommendation that it be considered paragraph by paragraph before passing into a law. With reference to the proposed Act anent the

status of retired ministers, the Presbytery considered the arrangements proposed in the second paragraph to be indefinite and impracticable, and agreed to recommend the Synod to declare the practice of the Church of Scotland, as stated in Dr. Hill's "Practice in the several judicatories of the Church of Scotland," to be henceforth the practice of this Church.

There was laid upon the table a subscription list from the congregation at Hemmingford, guaranteeing the regular payment of £89 2s. 6d. currency, per annum, for the support of a minister. Fred. S. Verity, M. D., one of the Kirk Session, appeared in behalf of the congregation, and in an interesting and earnest address stated the wants of the people and solicited the sympathy of the Presbytery. He stated his belief that, although this congregation had given almost nothing hitherto for the support of a minister, every subscription now promised is a valid and reliable one, and concluded by mentioning that the Managers have on hand a sum of £200 for the purchase of a manse.

There was also laid on the table a subscription list from La Prairie, showing that twenty individuals in that struggling congregation agreed to pay the sum of £57 4s. currency, per annum, for the support of a minister to be ordained to La Prairie, but required to officiate there only on each alternate Sabbath, should the Presbytery see fit to make this arrangement, so that an opportunity might be afforded to the minister thus ordained of cultivating an adjoining station. Mr. Fenton, the representative Elder from that quarter, stated that there existed at present an opportunity of purchasing a house, conveniently situated for a manse, on favourable terms; and another member of Court said that he was authorized to mention that the Lay Association of Montreal had guaranteed £15 per annum for three years to assist in maintaining a minister at La Prairie. This subscription list was accompanied by a petition from the congregation, setting forth that they had been seven years without a minister, and that their present spiritual destitution is very great, and urgently imploring the Presbytery to do what they could in their behalf. The Presbytery, taking all the circumstances, past and present, of these congregations into consideration, agreed to record on their minutes that they most thankfully regard the facts submitted as tokens of encouragement, and that, while receiving them as such, they entertain the hope of their being reliable proofs that the said congregations are disposed to do their utmost for the support of ministers, and pledged themselves to do all in their power to secure the services of clergymen for these vacancies as speedily as possible. The Clerk was instructed to transmit a copy of the above effect, with such accompanying documents and statements as may be proper, to the Colonial Committee.

In the absence of Mr. Morris, Dr. Mathieson, agreeably to notice given at last meeting, moved the transmission of an overture, praying the Synod to take measures for securing an annual return of statistical information and of the state of Religion throughout the Church. The motion was seconded and passed, and the terms of an overture agreed to.

The Clerk reported that, as empowered at last meeting, he had furnished Mr. Hutchison with a letter of transference to the Presbytery of Bathurst, with a view to his induction into the vacant charge at Beckwith. There was read a printed circular from the Colonial Committee, relative to the payment of bills drawn by Colonial ministers; also a circular from the Clerk of the Presbytery of Kingston, intimating the intention of that Presbytery to take Mr. James Sieveright, student in Divinity, on public probationary trials. The roll of Presbytery was revised and a copy ordered to be transmitted to Synod.

The Presbytery unanimously agreed to transmit an overture, praying the Synod to adopt the practice of the Church of Scotland in securing an annual report on the Sabbath Schools of the Church.

The report of the Select Committee upon the petitions presented during the present session of Parliament to the Legislative Council, praying for the better observance of the Lord's Day, having been read, it was agreed to memorialise the Legislature in accordance therewith. A draft of petition was submitted and agreed to, and arrangements were made for forwarding the same.

Supplies for the next three months were appointed for La Prairie, Hemmingford and Dundee. A series of Presbyterian visitations was resolved upon, and arrangements made for visiting St. Andrew's, Montreal, Lachine, Beauharnois, St. Louis, Georgetown and Ormstown.

The Presbytery having resolved itself into a Committee on the French Mission, the report of the Sub-Committee on the present state of the Mission was submitted. It contained a recommendation for the employment of M. P. Leger, a student of Queen's College, as Catechist during the summer months, and proposed that the Mission should henceforth assume the form of encouraging the training of French-speaking students, with a view to their being ordained as regular ministers of our Church in such localities as may be favourable for their conducting their ministrations in the French and English languages, in a manner somewhat similar to that followed by the Gaelic ministers of our Church. The above recommendation was approved of, and it was agreed to adopt the proposal just referred to, and transmit it for the confirmation of the Synod.

Thereafter the Presbytery appointed their next meeting to be held in St. Andrew's Church, Montreal, on the first Wednesday (the 5th) of August next.

UNIVERSITY OF QUEEN'S COLLEGE.

On Thursday, 30th April, after a lengthened examination on the various subjects prescribed, the following gentlemen were admitted by the Senatus Academicus of the University to degrees in Arts, viz:—

Joseph Evans, Kitley, to the Degree of Master of Arts. And, of the students who have completed their curriculum, to the Degree of Bachelor of Arts—

John May, Beckwith.	} With honors.
John Machar, Kingston.	
Donald B. McLennan, Glengarry.	}
John Martin Fraser, London.	
John Livingston, Pictou, N.S.	
Alexander McLennan, Glengarry.	
Duncan McMillan, London.	
James Pennington Macpherson, Kingston.	
James Webster, Guelph.	

And the following gentlemen to the Degree of Doctor of Medicine:

James Maxwell Bell, Nassagaweya.  
 Samuel S. Bowers, Berlin.  
 H. F. Chisholm, Belleville.  
 Joseph Crawford, Owen Sound.  
 Sylvanus Joy, Otterville.  
 Alexander R. Laidlaw, Milton.  
 Michael Lawlor, Toronto.  
 Alexander R. McDonald, Kingston.  
 Julien Perrault, Belleville.  
 Oliver Thibodo, Kingston.

PRIZE LIST.

FACULTY OF ARTS.

FIRST LATIN CLASS.

- 1 John Kerr McMorine, Ramsay.
- 2 Alexander Campbell, Drummond.
- 3 Herbert Stone MacDonald, Gananoque.
- 4 William Bannington Curran, Kingston.

ORDER OF MERIT.

Alexander Dawson, Strathdon, Scotland.  
 James Bethune, Cornwall.  
 John Agnew, Kingston.

FIRST GREEK CLASS.

- 1 Alexander Campbell.
- 2 John Kerr McMorine.
- 3 Herbert S. MacDonald, } Equal.
- 3 James McCaul, Kingston, }
- 4 Alexander Dawson, } Equal.
- 4 William B. Curran, }

ORDER OF MERIT.

James A. Somerville, Kingston.  
 Henry Cargill, Nassagaweya.  
 Andrew Watson, Williams.

GENERAL PROGRESS.

Walter Ross, Pictou, N.S.

SECOND LATIN CLASS.

- 1 D. James Macdonnell, Bathurst, N.B.
- 2 Archibald Currie, Scotland.
- 3 William Craig, Kingston.

ORDER OF MERIT.

James Douglas, Quebec.  
 Edmund Hooper, Newburgh.  
 Robert Drummond, Kingston.

SECOND GREEK CLASS.

- 1 D. James Macdonnell.
- 2 James Douglass, } Equal.
- 2 Edmund Hooper, }

ORDER OF MERIT.

Archibald Currie.  
 William Craig.

THIRD LATIN CLASS.

- 1 John May, Beckwith.
- 2 James Carmichael, Beckwith.
- 3 John Machar, Kingston.

ORDER OF MERIT.

James P. McPherson, Kingston.  
 John M. Fraser, London.  
 Donald B. McLennan, Glengarry.

THIRD GREEK CLASS.

- 1 James Carmichael.
- 2 John Machar.
- 3 John May.

ORDER OF MERIT.

James P. McPherson.  
 John M. Fraser.  
 Donald B. McLennan.

ESSAYS.

I Class.

- 1 Herbert S. McDonald, Gananoque.
- 2 Alexander Smith, Quebec.

ORDER OF MERIT

William B. Curran.  
 Hugh Cameron, Scotland.  
 Alexander Dawson.

II. Class.

- 1 Finlay F. McNab, Elmsley.
- 2 James Douglass, Quebec.

ORDER OF MERIT.

D. James Macdonnell.  
 Archibald Currie.

III. Class.

John Machar. } Equal.  
 James Carmichael, }

ORDER OF MERIT.

James P. McPherson.

METRICAL TRANSLATIONS.

- 1 Alexander Smith.  
 Horace Odes, II. Book, 3d and 19th Odes.
- 2 James B. Mullan, Chatham, C. E.  
 Ditto, Ditto, 9th Ode.

ORDER OF MERIT.

Alexander Dawson,  
 Ditto, Ditto, 14th Ode.  
 Charles Mair, Perth.  
 Ditto, Ditto, 16th Ode.

*Voluntary Exercises done during the Recess.*  
 John May.

Translation of part of Euripides' Medea.  
 John Machar.  
 Translation of 2d and 4th books of the Iliad.  
 D. James Macdonnell.  
 Translation of 2nd Book of the Iliad.

ANCIENT HISTORY.

I. Class.

- 1 Herbert S. Macdonald.
- 2 John Agnew.

ORDER OF MERIT.

Charles Mair.  
 William B. Curran

II. Class.

- 1 Edmund Hooper
- 2 D. James Macdonnell.

ORDER OF MERIT.

James Douglass.  
 Robert Drummond.

III. Class.

James P. Macpherson. } Equal.  
 John Machar, }

ORDER OF MERIT.

James Carmichael.  
 Donald B. McLennan.

## JUNIOR MATHEMATICS.

Best Mathematicians.

- 1 Alexander Campbell, Drummond.
- 2 James Alexander Somerville, Kingston.
- 1 Henry Cargill, Nassagaweya.
- Alexander Dawson, Strathdon, Scotland.
- James McCaul, Kingston.
- Herbert Stone Macdonald (Geometry), Gananoque.
- John Kerr McMorine, Ramsay.
- Andrew Watson (Geometry), Williams.

ORDER OF MERIT.

- Duncan McDonald, Pictou, N. S.  
James Mullan, Chatham, C. E.

Best Prize Exercises.

- 1 Alexander Campbell.
  - 2 James Alexander Somerville.
- Uniform Good Conduct.  
Hugh Cameron, Scotland.

## SENIOR MATHEMATICS AND NATURAL PHILOSOPHY.

Juniors.

- 1 Daniel James McDonnell, Bathurst, N. S.
- 2 Edmund John Hooper, Newburgh.

ORDER OF MERIT.

- Archibald Currie, Scotland.  
James Douglass, Quebec.  
Robert Drummond, Kingston.  
Finlay F. McNab, Elmsley.

- Essay on Steam Engine—Finlay F. McNab.  
Essay on Electric Telegraph—James Douglass.  
Ditto Ditto —Daniel James McDonnell.

- Exercises during Recess—Robert Drummond.  
Diagrams of Telegraph Instruments—William Craig, Kingston, Robert Drummond.

Seniors.

- 1 James Carmichael, Beckwith.
  - 2 John Machar, Kingston.
  - 3 John May, Beckwith.
  - 4 Donald B McLennan, Glengarry.
  - 5 Duncan McMillan, London.
- Essay—"Sketch of Natural Philosophy" (written during recess)—John Machar, James Carmichael.
- Best Prize Exercises in Mathematics.. Duncan McMillan.  
Best Essay on Astronomy.. James Carmichael.  
Best Essay on Locomotive Engine.. John Machar.  
Best Answers to Astronomical Questions.. Jno. Machar.  
Astronomical Diagram.. John May.

## MENTAL AND MORAL PHILOSOPHY AND LOGIC.

1. James Carmichael.
2. John Machar.
3. Donald McLennan.  
George Porteous. } Equal.  
John Fraser, }

## COURSE OF STUDY

## FIRST LATIN CLASS.

Parts of the 2nd, 3rd and 4th Books of Livy, Virgil's *Æneid*, Book VIII; Horace's *Odes*, Book II; Arnold's Latin Composition. Daily written Exercises, Translations, &c.

## FIRST GREEK CLASS.

Edinburgh Academy Greek Grammar; Arnold's first Greek Book; Xenophon's *Anabasis*, Book II; Homer's *Iliad*, Book II. Daily written Exercises, Translations, &c.

## SECOND AND THIRD LATIN CLASSES.

Livy, Book XXII; Horace *Ars Poetica* and *Epistles*, Book I Daily written Exercises and Translations, &c.

## SECOND AND THIRD GREEK CLASSES.

Xenophon's *Memorabilia*, Book IV Sophocles *Electra* with Choral scanning; Homer's *Iliad*, 3rd and 4th Books; Arnold's Greek Prose Composition; daily written Exercises, Translations, &c.

## MATHEMATICS.

Juniors,—Euclid, first Six Books, Plane Trigonometry and Logarithms; Hind's Algebra; daily and weekly Exercises in Geometry, Algebra, and Trigonometry, with the use of instruments of observation.

Seniors,—Euclid, Eleventh and Twelfth Books; Mensuration of Planes and Solids; Analytical Plane and Spherical Trigonometry, with application to Geodetical & Astronomical Problems; Whewell's Conic Sections; Differential and Integral Calculus; Differentiation and Integration of Functions of various kinds, with their applications, Taylor's and McLaurin's Theorems, Numerous exercises throughout the Session, &c.

## NATURAL PHILOSOPHY.

Lectures on Light, Heat and Electricity, with weekly examinations in Arnott's *Physics* on the properties of Matter, Statics, Dynamics, Pneumatics, Acoustics and Hydrostatics. Lectures on the Chemistry of all the Non-Metallic and of a large portion of the Metallic Elements and their Compounds.

## MORAL PHILOSOPHY AND LOGIC.

One hour for Lecture; the other hour of the day was devoted to examination on the Lecture previously heard and to the reading of Essays. The students were required to write an Essay each week, which was read and criticised in the class.

## FACULTY OF THEOLOGY.

## ORIENTAL LANGUAGES.

JUNIOR CLASS—Elements of Hebrew Grammar. Read from the Books of Genesis, Exodus, the Psalms, and the Song of Solomon, the passages being carefully analysed. Progressive Exercises in rendering English into Hebrew.

SENIOR CLASS—Elements of the Grammar, both Hebrew and Chaldee Read in Hebrew from Genesis, Exodus, Judges, I. and II. Samuel, Proverbs, the Song of Solomon, and Isaiah, and in Chaldee from Daniel and Ezra. Careful analysis of the passages. Translations from English into Hebrew.

## BIBLICAL CRITICISM.

Criticism of the Old Testament. Dissertations from the Students on the leading subjects.

## CHURCH HISTORY.

Lectures, Examinations, and Essays, on the subject of the Course.

## SYSTEMATIC THEOLOGY

The business of the Theological Class for the present session may be given in the following brief synopsis;—

1. A very full course of Lectures on the Personality and Work of the Holy Spirit in Sanctification.
2. A somewhat full course on the doctrine of Moral Government, and the great principles of the Moral Law.
3. A series of Lectures was also given on Pastoral Theology and the preparing of discourses for the Pulpit.

The students were regularly examined on the Lectures, and were required to write an Essay each week on some subject in Theology; they also delivered discourses according to their standing, and were occasionally examined on what they read in Theology in private.

## CLOSE OF QUEEN'S COLLEGE.

The fifteenth Session of the above Institution terminated yesterday. On Tuesday and Wednesday a public examination of the Students in the Faculty of Arts was held. It is to be regretted that an invitation to the public to attend this examination was not more general, as we understand the exhibition of the Students in the various classes on these occasions was highly creditable to the University, and would have afforded a rich treat to the literati of Kingston.

We are pleased to observe that Queen's College is gradually securing the confidence of the country, as is manifest from the large increase in the number of its students from year to year. In the Junior Class in the Arts' Department there were during the past Session seventeen Students, a number much greater than during any former Session. The whole number of Students in Arts was 47, in Divinity 10; while the number in the Medical Department, we believe, exceeded 60.

But, while we are gratified that Queen's College is every year gaining ground in this Province, we must say it is a great pity that the Trustees have not ere this fitted up a large and commodious hall, to be set apart for public occasions, such as the opening and the close of each Session, and the conferring of degrees.

We make this remark, because yesterday a great number of visitors, who had been attracted to the College to witness the interesting proceedings at the close, were obliged to go away owing to the want of room, much to their own disappointment, and to the chagrin of those who were to receive honors on the occasion. The distribution of prizes was the first in course of the proceedings of the day, and we feel assured that the successful competitors in the different classes were not a little elated on receiving the rewards of their diligence before such a large and respectable audience as that present. Then came a no less interesting and much more solemn part of the proceedings, the conferring of degrees.

After conferring the degrees, the Rev. Vice-Principal proceeded, as usual, to give a parting address to the Students, and chose as his subject, "Live to do some good in the World," which he handled with his wonted vigour, and applied with soul-stirring earnestness. But we forbear any comments upon it, as we hope to see it published in full. (See page 90.)

When the proceedings of the day in the College were over, the students in his different classes, together with a deputation of his students of former years, waited on the Rev. Dr. George at his own house, and presented the following address, accompanied with a very handsome gold watch, chain, and other appendages, valued at £61. The inscription on the watch was as follows:

"Presented to the Reverend James George, D.D., by his Students and Ex-Students, as a small token of their admiration of his eminent abilities, indefatigable exertions, and paternal solicitude for their welfare.

"Queen's College, Kingston.

"April 30th, 1857."

To the Reverend JAMES GEORGE, D.D., Vice-Principal of the University of Queen's College, Professor of Systematic Theology, &c., &c., &c.

Your Students of the Session just closing, and of former ones, desire to embrace the opportunity, afforded by the close of a collegiate term, of tendering you a sincere though humble expression of their admiration, gratitude and respect.

At great inconvenience to yourself and your family, then residing in a distant part of the Province, you filled one of the chairs of the Col-

lege for several years as an "Interim Professor."

Your permanent appointment to the chair which you now fill has enabled you to labor under more favorable circumstances than formerly in the business of your own department. While we rejoice in your intimate connexion with the College as one of its regular Professors, charged with defined duties, we cannot overlook the self-denial which you have displayed in performing labors not pertaining to your own department of instruction, and also in consenting to act as the temporary head of the Institution. We feel assured that your sense of injustice done you by assigning to you duties too numerous and weighty for any individual to perform satisfactorily to himself, will be materially alleviated by the reflection that, under no other arrangements, possible in the circumstances of the College, could its interests have been so well conserved, or such ample justice been rendered unto those who study within its walls.

To the laborious and self-denying efforts which, in conjunction with the other Professors, you have made during the summer vacations, to advocate the claims of this Institution upon the support of the Church and of the country, in this Province and in the adjoining ones, is largely due the improved condition of the College with regard to accommodation, finances and the attendance of Students. To the Faculty of Medicine you have devoted considerable attention, and have commended it to public confidence by your sentiments and acts. We congratulate you on its increasing prosperity, the credit of which you are entitled, in some measure, to share with the "Members of the Faculty."

By the amount of labor which you have expended upon the duties of your classes—by the zeal and energy with which it has been performed—by the stimulus which you have imparted to those who have been privileged to hear your admirable lectures in the class-room, where the youthful mind is stripped of its early prejudices, its powers expanded and drawn forth into the regions of independent thought, where sophistry is set forth in its true light, and where honest and severe criticism is combined with a delicate regard to the sensibilities of your Students; by the instructive and affectionate conversations which you have held with them—by the quickened activity which you have awakened in the different departments of study through the example of your own enthusiasm—by the all-absorbing desire which you have ever manifested to conserve the interests of the Church which you represent, striving to make this Institution as efficient as possible—above all, by the attachment to your own person which you have inspired in the bosoms of all the Students through the kindness of your intercourse, and your paternal solicitude for their welfare in every respect, you have rendered valuable service to this University in the hour of its need, and have secured a very high place in the affections of all those who have been the immediate objects of your exertions.

In conclusion, it is our fervent hope that you may long retain your high position and influence here, an ornament to this University and a blessing to the youth who attend it, enjoying, as a reward of your indefatigable labors, not merely the deserved honor which others may render you, but the elevated consciousness that you are employing your talents in a most honorable and beneficent service.

We beg your acceptance of the accompanying testimonial of our sincere regard.

Dr George replied as follows:—

GENTLEMEN,—I heartily thank you for your address and the very handsome gift which accompanies it.

As I regard both the address and gift as tokens of your esteem, they awaken in me very tender and agreeable emotions. For, although a Professor ought assuredly to act from higher motives than even the esteem of his students, yet, when he knows that he has this, it cannot fail to gratify his heart, and strengthen his hands for the performance of his work. As to my labors in behalf of the College, I shall merely say I have done my best, and I am glad to know that those, who have had good opportunities for judging of these labors, do not think that they have been wholly fruitless. But, if our young Institution is, on the whole, at present in a prosperous condition, and is gradually securing the confidence of the country, I am far from arrogating to myself the credit of its success. I assure you nothing in the world could be further from my thoughts: for I can say with perfect candor and great pleasure that I believe each of the other Professors has, in his own department, labored just as faithfully as I have done. Indeed such an Institution as Queen's College, if it is to be truly efficient in fitting young men for the different learned professions, must have able instructors, at the head, not of one, but of all the branches of education carried on within its walls. And I cannot but think that those competent to judge will admit that this has really been the condition of our College. Nor does this apply with less truth to our new Medical Faculty than to the Faculties of older standing. It is well known that there has been some difference of opinion betwixt myself and certain parties in reference to the Medical Faculty. This, however, has arisen entirely from certain views I hold as to rights and claims on the property. This whole matter, I hope, will soon be satisfactorily adjusted. For the Medical Faculty I entertain a high respect: and you are right in supposing that I take a lively interest in the prosperity of our Medical School. Nor, indeed, of its success can any one have the least doubt, when he reflects on the great ability of the Professors, and the untiring diligence with which they discharge their duties. I have a thorough conviction that our Medical School has nothing to fear from a fair comparison with any similar Institution in the country.

But, Gentlemen, I do not need to tell you that, let the acquirements and diligence of the Professors in their several departments be ever so great, still much of the results of a College course will depend on the character of the Students. Even were I in the habit of paying broad, general compliments to our Students, yet surely this were not the occasion I would choose for that. It is, however, but bare justice to say that the labors of the Professors have hitherto been nobly seconded by the application to study and by the peaceable and orderly demeanor of their students. This state of things, while very pleasing to the gentlemen of the different Faculties, and unspeakably profitable to the young men under their care, cannot but in the end yield the most precious fruits to the country.

You do me but justice in saying that I have all along felt the deepest interest in the welfare of Queen's College. But on this I cannot speak—indeed I cannot. And there is another subject intimately connected with this, on which it is, if possible, even more difficult for me to give expression to my sentiments, viz: the interest I feel in the future success of all our Students. Were it necessary for me to enlarge on this, it would be an absurdity for me to do so. I hope it is not necessary for me to use words. Indeed, I cannot but feel that any language I could employ to express what is in the depths of my heart on this matter would be but a sort of poor impertinence. O yes, gentlemen, I do wish all of you great success in life, and my prayer to God is, that He may make you all very useful

and very happy by bestowing on you the graces of His Spirit to adorn, sustain and direct all your gifts and acquirements for the advancement of His glory, the good of your fellow-creatures and your own true happiness.

DIED—At New Richmond on the 9th April, of malignant scarlet fever, Elizabeth Moody, wife of the Rev. John Davidson.

The deceased took a warm interest in the religious education of the young. While she staid with her brother-in-law, the Rev. Mr Simpson, of Lachine, she superintended the female department of the Sabbath School. When she left her scholars felt the loss of a friend and teacher. Her desire was to spend as much time as she could command in the religious training of the young around her.

At New Richmond she superintended a Sabbath and week-day class. With heart-felt sorrow her former pupils in Lachine and those in New Richmond received the intelligence of her death.

DIED at Montreal on 28th April, of inflammation of the lungs, Catherine McKenzie, the beloved wife of T. A. Gibson, Esq., of the High School Department of McGill College, aged 32 years.—She was an active and useful member of St. Paul's Church from her youth up, and cheerfully lent her aid to any benevolent scheme. Gifted with a fine taste and considerable skill in the science of music, and naturally possessed of a very fine voice, it was her delight, as opportunity offered, to employ these gifts, lent to her by the Lord, in her Master's service. More especially she devoted several months for many years in teaching the Scholars of the Sabbath School a knowledge of Sacred Music, and by practising with them constantly she brought them to a most creditable state of proficiency in this delightful part of the service of the sanctuary.—Deeply sensible how much we all need a Saviour's atoning sacrifice, she was clothed with humility. By the grace of God she attained to a simple and undoubting faith, and departed peacefully, as we humbly hope, to the inheritance of the just.

"Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

In compliance with the application of an old member of St. Paul's Church during a recent visit to our City, we insert the inscription on the tablet erected in that Church in 1845 to the memory of its founder, Edward Black, D. D.

#### SACRED TO THE MEMORY OF EDWARD BLACK, D. D.,

Founder of this Church and Minister until his death. He was a native of Penningham, Galloway, Scotland, and died in this City, 3th May, 1845, aged 53 years. His congregation have erected this Tablet, To testify their admiration of his virtues; Their grateful remembrance of his faithful Services as a Minister of the Gospel; And their grief for the loss of one Who was beloved by every member Of his flock as a personal friend.

#### THE CHURCH IN THE LOWER PROVINCES.

The number for May of the Halifax *Monthly Record* has been received. It is an exceedingly good one, containing a great variety of interesting intelligence, and an unusual variety of original matter. We are glad to find that it continues to be well sustained, although we can sympathize with the Secretary to the Committee

of Management when he complains of the slowness with which payments are made. We select the following items of intelligence:

The Rev. William Macrobie, of the *quoad sacra* Church of Gartmore, near Stirling, had arrived in New Brunswick. He is likely to be immediately inducted to the vacant charge of Tabusintac and Burnt Church, in the Presbytery of Miramichi. He was sent out by the Colonial Committee in the room of the Rev. Mr. Gibb, who, after being designated to the Presbytery, withdrew his acceptance of the Committee's commission.

The new church at Moncton, in the same Presbytery, is commanding the sympathy and support of many friends both near and at a distance.

The Rev. Thomas Jardine, one of the Colonial Committee's missionaries, lately arrived, had become assistant to the Rev. John Scott, of St. Matthew's, Halifax. There are now four ministers of our Church employed in that city.

A Female Association for religious purposes has been formed in connection with St. Andrew's Church, New Glasgow, having a membership of ninety-six ladies.

The sum of £12 sterling, from a lady in Halifax, is acknowledged as a donation to the Jewish Mission of the Church of Scotland.—The *Record's* monthly correspondence from Canada, begun sometime ago, is continued, but there is no word of a correspondent as yet in Nova Scotia, New Brunswick or Prince Edward's Island, to the *Presbyterian*.

### CORRESPONDENCE.

FROM OUR CORRESPONDENT IN SCOTLAND.

April 24th.

MESSRS EDITORS—We have had a very wet and cold spring in Scotland, so that seedtime has been much later than usual; but it is one of those things which, God has promised, shall never fail. The East winds and March dust, which has come in April this year, are now over, and spring has fairly come with its fine days and green fields; its emigration to the coast and to distant lands; its half-yearly sacraments when great guns come up from the country to electify our city congregations; its meetings of synods; elections of representative elders from Presbytery and Burgh; and its prospect of the General Assembly, the only great national gathering which Scotland sees in these days. Since I last wrote Dr. Robertson has been busy with his Endowment Scheme, holding great and successful meetings in Edinburgh and the Provinces. The Edinburgh meeting, which appears to have been very influential, was presided over by the Dean of Faculty, the first man of the Scottish Bar, and the illustrious son of an illustrious sire, Dr. Inglis of the Grey Friars, who founded our Indian

Mission, and was addressed by Sir John McNeill, of Persian and Crimean reputation, Lord Neaves, and other distinguished laymen. The Chairman showed the folly of the Church depending in these days entirely upon the State for carrying out its Schemes; and insisted upon the necessity of it fulfilling its duties toward the people by making up all deficiencies from private benevolence. He detailed the steady progress which the Endowment Scheme has made, the first annual subscription amounting only to £7000, while last year it had risen to £44,000; and stated that, though the reported subscription for the current year had only reached £25,000, there is every prospect that before the meeting of Assembly it will at least come up to last year's sum. Unquestionably Dr. Robertson's Endowment Scheme is the greatest ecclesiastical movement in Scotland, and the best part of the nation is being drawn into his wake. A hundred new Parish Churches will soon be added to the parochial machinery of the country, and then we shall have a corresponding increase in our missionary collections and in all other departments of Christian activity.

There was a very interesting article in the last No. of the "Edinburgh Christian Magazine," a monthly publication edited by the Revd. Norman McLeod, showing the progress which the Church has made in Glasgow since 1843; and this, though more than an average specimen, illustrates what has been going on over the whole country. The 10 City Churches, some of which were nearly emptied in 1843, and which were surrounded on the Sunday after the Secession by groups of the New Seceders, gathered there to see who would have the hardihood to go in, are now much as they ever were; some scarcely so full as in former days, and others crowded now that never were before. St. John's, an immense Church built for Dr. Chalmers, was so completely emptied through the attachment of the people to their excellent minister, Dr. Brown, that only 70 communicants received the sacrament on its first observance afterwards, and the Sabbath Schools were entirely broken up. There are now above 1000 communicants, 100 Sabbath School Teachers, and 900 scholars.

Besides these there are 12 Parish Churches, 10 of which have been endowed, and erected into Parishes, within the last 8 years. Six of them were retained by the Free Church till long after the Secession, but they are all now in an efficient condition, with a complete Parochial machinery and large congregations, and are exerting a most beneficial influence upon the community.

In addition to this there are 17 Chapels of Ease, 10 of which were retained by the Free Church, several of them till 1849; now all are open, all have ministers, all have congregations of less or of greater

size, and the work of evangelisation in the City is proceeding with rapid strides, through the efforts of which their churches are the centre and the seats. Of these 17 two are new churches recently built in the West End of Glasgow at a cost of £20,000; one, a splendid building, is already filled with an overflowing congregation, and is presided over by Mr. M. Duff, whose devotional works have an immense circulation in this country, and in America, as I was once told by a New York publisher; the other, which in point of architectural perfection will stand next to the venerable Cathedral, has secured the services of Mr. Caird, of Errol. It was rumoured some time ago that Mr. Caird is to get a salary of £1000, and I am sure I hope it may be correct, as there is no reason why the first preacher in the country should not get that much, when successful merchants make their 4 and £5000. Three more new churches, also I believe in the West End, will soon have to be added to this list. After 1843 the number of Sabbath School scholars, superintended by the Church in Glasgow, was not more than 400 or 500; the number of Teachers is now 1210, and the average attendance of scholars is 11,000. The writer mentions several other tokens of progress, and concludes with perhaps the most pleasing feature of all, the kindly intercourse that subsists between the Church and all other denominations. It must be admitted that these facts give evidence of a great revival; a growth which has not its parallel, I think, in any other denomination in the land. Great praise is due to the young men of the Church, both clerical and lay, for having thrown themselves so heartily into the work, and done it so faithfully and zealously. Coming into public life at a critical period, and seeing how much depended upon them, they have not been found wanting. I heard Dr. Robertson some time ago, at one of his Endowment meetings, declare, as a Professor of Divinity, that it was his conscientious conviction that the young men coming forward to the Church are in all respects superior to what they were in former years; and this is a common remark now throughout the whole country.

The young ministers of the Church are doing Christ's work, and that faithfully and quietly, carefully avoiding strife, which is the life of dissent; and this is one great reason of her restoration. And, while I am speaking of the young clergymen, and have Glasgow in my eye, I cannot help referring to the debt which the Church owes to her younger laymen. The great Sabbath School success, and Chapel-opening success above mentioned, are largely indebted to an admirable class of young men, who are to be found in Glasgow, the sons of our mercantile princes, such as Mr. Campbell, son of Sir James, and others, who have allied themselves with Sabbath Schools and all the earnest religious



movements of the day. I do not wish to exaggerate the increased vitality of the Church at Home, for there are many deficiencies and inefficiencies to humble us still; but I think it is clear that the trials, through which she has passed, are resulting in greater humility, greater earnestness, purity and dependence upon God.

If any form of dissent is gaining ground in Scotland, I would say it is the Scotch Episcopal Church. That sect, though fostered by Puseyism in the South, is very small, and must ever remain apart from the great current of the Scottish people; but one hears occasionally of a chapel rising by the aid of funds from England, when it is not wanted nor needed, and of a full-grown Scotchman, who is anxious to be somebody, getting himself re-baptized, and beginning to mouth the Prayer Book in fine English, which sits badly on him. These perversions are not often found among the old gentry, the blood gentlemen, as an Irishman calls them, nor among the substantial middle classes; but among successful tradesmen and parvenus, who are desirous to hide their innate vulgarity under a superficial gentility, and who are ready to barter away the memories of the past and all sympathy with the institutions of their country for recognition at a chapel door by some great Lord who comes to Scotland only at the shooting season. There is not a great deal of this sort of thing, but there is something of it. It is perhaps uncharitable to say that an utterly degrading vanity is at the root of this would-be exaltation, but people do say so; and, while churchmen look with respect mingled with regret upon those who dissent to any of the other Presbyterian denominations, I am afraid contempt comes pretty near the feeling with which converts to Scottish Tractarianism are regarded, though Episcopacy, as the religion of an English colony in Scotland, is looked upon with every respect.

Puseyism has received a shock from the recent Episcopal appointments of Lord Palmerston, and the two parties in the Church of England seem to be separating farther from each other. The recent decision in the Knightsbridge case is claimed as a triumph by both parties. It is in favour of the evangelicals in so far as it disallows the ideas of altar and sacrifice in their worship, and in favour of Tractarians in the matter of crosses and church ornaments. These last are taking advantage of their liberty, and the recent Easter celebrations saw lighted candles, and chasubles, copes, albs, &c., and other articles of clerical dress, the meaning of which is known only to antiquarians, revived in some of their churches. A new paper, called the "Union," has been started, in addition to the already strong phalanx of High Church periodicals; but this, though last in starting, leads the van, the union advocated being no less than union with Rome. It certainly says much in favour

of our Presbyterianism that, among the many perverts to Popery during the last 20 years, scarcely one has gone over direct from our Church, and very few who in early life received her training.

The war of ecclesiasticism, which has recently overflowed so much of Protestant Europe, has touched us however more or less, and has left its marks in clerical costume and stained glass, church-building and restoration, better singing and greater attention to order and decency in the devotional exercises of the House of God.

Since I last wrote, another Edinburgh minister has gone to give in his account, Dr. Steven, of Trinity College Church. In early life he was a minister of one of the Scotch churches in Holland—those interesting memorials of former days, and living links still uniting us to the Dutch Reformed and other Continental Churches. He was an accomplished scholar, and an exceedingly amiable and pious man. He was the author of "A History of the Scotch Churches in Holland," "A History of Heriot's Hospital" and other works. I have heard it said that Dr. McTaggart, a clergyman who has been eminently successful and useful in Aberdeen, and whom all churchmen from that city, whom I have seen, talk about, is to be successor to Dr. Mur, of St. James's, Glasgow, but the appointment is not officially announced.

The Presbytery of Glasgow met the other day for the ordination of another Missionary to India, the Revd. William Buchanan, late of Bridge of Allan. The operations of our Indian Mission have been impeded for the last two years by the discussion that has agitated the Church on the reception of grants in aid from Government for our Indian Schools.

It is clear from the overtures, that are being sent up, that the question will be debated over more in the General Assembly, but no one has any doubt but that the decision of last year will be confirmed; and then it is to be hoped that all parties will unite in efficiently carrying out this Mission. Mr. Hunter, as those of you who read the "Home Missionary Record" will know, has already commenced operations in our new missionary field in the Punjab, and from the character of the people there is every probability of that becoming one of our most interesting missions. Last Sabbath all our churches resounded with prayers and thanks to God for His goodness in the safe delivery of the Queen. She is to open Parliament in person in a few days, and then it will be seen of what sort of stuff the new Legislature is made. There can be no doubt that Lord Palmerston has gained immensely by the appeal to the country; but ingenious conservatives sometimes tell us that, if we could strike the balance, it would turn out that over all this Parliament is not so radical as the last. The question, which your Government has referred to the Queen respecting the future capital of Canada, is

exciting a good deal of interest in the press. The *Times* has pronounced for Montreal, the *Saturday Review*, a very able paper and organ of the Peccites, for Toronto, if not for some city even further West, others for Ottawa, and so on. All the leading newspapers have taken the matter up, just as if it had been referred to them instead of her Majesty, and they seem to think it necessary to give an opinion on the subject.

## MISSIONARY INTELLIGENCE.

### THE CHINESE BIBLE.

Those, who are accustomed to trace God in history as well as in His Written Revelation, will doubtless feel an interest of the deepest and most thrilling kind in the coincidence to which we now call attention. It is precisely at the period of this wonderful movement of the Chinese toward the renunciation of their idols that the great evangelizing societies of our country have prepared for them the New Testament at the extraordinary low price of four pence, and in a greatly improved translation. This book is now lying on our table, and, of all the marvels of the typographic art, this is the most marvellous. It is a small volume, five and a half inches long by three and three-quarters wide, and more than an inch and a quarter thick. The paper is beautiful, and the type exquisite. Of all the specimens of Chinese printing we have ever inspected, we should be disposed to say this must appear to the Chinese themselves the most beautiful exhibition of their language that has ever been presented to them; and that this should have been effected by the "barbarians," whom, for ages, their rulers have taught them to despise, may contribute not a little to lower their self-confidence and modify their national prejudices. But that such a work should have been brought to perfection just at this era of their history, that it should be possible to multiply, by means of the modern improvements in printing to any extent, these Chinese New Testaments for four pence, presents to the contemplative mind a fact that deserves and will well repay attention. It is the design of Providence that the Christian should read, in his own tongue, the wonderful works of God? Then Providence has provided that word without miracles or the gift of tongues. But all that labour, ingenuity, and mechanical skill and perseverance which have accomplished this work, might have remained for ages abortive, as seed laid up in a granary, had not the present movement presented the wide field made accessible, and, as it were, ploughed-up almost from end to end, and ready to receive the precious seed. Dr. Morrison's types, though excellent in their day, were comparatively costly—not adapted for the masses. It would have been impossible to give copies of his Bibles to any great extent. In his day the metal Chinese types were unknown. This is the invention that was to synchronize with the opening of China, and, though the two facts have been brought about by two very different sets of individuals, without concert, or even the knowledge of each other's purpose, they both develop themselves almost at the same moment. One mail brings us the intelligence that China is being revolutionized by a set of men who possess



only a part of Genesis in their own language, but who recognize the whole Bible as their religion, though they read it only in fragments; and the next mail brings to this country the first completed copy of the New Testament in their language, as remarkable for cheapness as it is for beauty.

The London Missionary Society has the honour of supplying the men who have made the translation and cast the type; while to the Bible Society is due the honour of affording pecuniary aid towards the requisite machinery. Had not both these Societies been in operation, no one could have said how China was to have produced them; and she could not have produced them for herself. Then, again, if China had not been prepared to accept the Bible, little could have been done with the work now accomplished, except at the trading-posts upon the mere fringes of the empire. In all probability the demand for these cheap Testaments will now become immense. Another year, or even a few months, may decide the fate of the Tartar dynasty; and, whether the revolution issues in one universal monarchy, or in the four cardinal ones at present suggested by the titles of the princes—East, West, North, and South—in either case, the efforts of the missionaries to spread the Scriptures are likely to be left perfectly free; and, when it is remembered that, though the pronunciation of the language is different in the different provinces, yet the character and power of it are the same everywhere, what an entirely new and vast scope will be given for the operation of that Word of Life which has, in great part, emancipated the mind of the Western World, and has now to emancipate the Eastern from the consolidated darkness of four thousand years.—*British Quarterly Review*.

#### FRUITS OF THE LONDON CITY MISSION.

At the London City Missionary Meeting the Rev. William Arthur, in the course of a most admirable speech, said:—

I hardly know in what particular aspect first to look at the Society. It is a Free Library Society. There are your 73,000 books distributed during the year, lent for reading among different portions of the poor. Why, that alone ought to excite the sympathy of any man that knows how much good may be done by the reading of a good book. Then, again, it is a great Tract Distributing Society. Then, again, if it were only a Visiting Society, paying innumerable visits of kindness,—if it were nothing else, it ought to move us all. And then, again, look at it simply in its aspect of.

#### KINDNESS AND RELIEF TO THE POOR.

Take, for instance, one scene that is sketched in the Report for the previous year, a scene occurring in one of our familiar thoroughfares during the time of the cholera. There you see, going up Shoreditch, a poor mechanic out of work, who has just left his home because there is nothing there to sustain him a moment longer. He is carrying in his arms a motherless child, the mother of which has just died of cholera in that miserable home; before him is borne an eldest daughter, smitten with the cholera too, and being carried to the work-house; behind him two little children are following, and this broken-hearted family have no friend with them,—that friend is the City missionary. As they are going on to seek admission into the work-house, the landlord is coming to what was a while ago his home; he seizes on everything that is there; he sells it, and all their earthly goods bring the landlord five shillings. In the

meantime the family and the missionary enter the workhouse; and there that eldest daughter dies of cholera in the arms of the City missionary. Now, suppose that this Society were doing nothing whatever more than to administer solace such as this,—sending a friend to the poorest of the poor in the day of their utmost destitution,—that alone would be an aspect of the work that ought to appeal to us all. But another of those scenes, occurring that year, shows how much further the benefits of the Society go. One day, in the autumn, a missionary called on a poor man, who had recently been a drunkard, recently a swearer and boxer; and he asked this man how he was going on; and from those lips he heard the words, "Ah! I am trying now to serve God as faithfully as formerly I served sin." He left that man, and in ten hours afterwards he was in another world. Multiplying cases of that kind surely is one of the greatest and most blessed works that any of us can do.

I was very much touched lately with the tale that I heard with regard to

#### A POOR CHILD.

One night, after ten o'clock, a poor woman came to the gate of the Training College in Horseferry-road, Westminster, and knocked. The man was disturbed from his slumber, and was rather cross. He asked her what she wanted, and she said she wanted her little girl, that the little child attended the infant-school, that she herself had been out to work, and the person who attended the child when she was away told her that she had not come home. The man told her to go about her business, thinking she was in liquor. He said that they had no children there at that hour, but that they had all gone long ago. The poor woman went with her tale to the station-house, but without success. By and by, when the man went to clean out the school in the morning, he found a little girl about four or five years of age playing with the forms. "How is it you are here?" said he. "Oh!" said she, "I have had such a nice night in the gallery." "Such a nice night in the gallery! Have you been here all night?" Yes, I have been here all night; and it has been so pleasant and so nice!"

"But how is this?" "Why," she said, "school is so nice, that last night, when we were going out, and I should have gone home, I hid under the bench; and I have had such a nice night here in the gallery." I do not wonder that the poor man was so melted that he took the child home, and, instead of being content to give her what he had for his own breakfast, he went out and bought cakes for her and made the best treat for her that he could. But just imagine a thing that a child calls home, and yet that thing is so miserable and desolate that a child would rather hide under a bench, and spend a whole dark, cold night in a large and lonely room, than go to what she called home! You have, then, 11,000 such children gathered up during the year, and brought into school. Surely that work alone, if there were nothing else, is something in which the hearts of every one of us ought very greatly to rejoice.

There is another branch of the work that has struck me very much. I allude to

#### THE MISSION TO THE CABMEN.

What an astonishing statement that is in the Report of 1855, that one-third of the cabmen of London are now not working upon the Lord's day; that even of the 2900 and odd who have license for seven days in the week, upwards of 1000 of them do not use their licenses on the Lord's day, but take the advantage of that day of rest. This single fact alone ought to make us feel that even in the streets and upon the cabs there is some blessing shed by the labours of this City Mission. Then another very extraordinary feature of the movement of the Society was also mentioned in that Report, and therefore ought to be alluded to here. I mean the

#### LABOURS IN PUBLIC-HOUSES.

preaching the Gospel in bar-rooms, distributing God's Word to men in the act of drinking, talking to them about their souls, when they are over their cups. I find in the Report of that year, that by one City Missionary, in public-houses alone, 20,000 people had been pointed to the Lamb of God. The Lord be with that brother, whoever he may be! And others are labouring in like fields, going into houses where the people are actually engaged in all that is bad and promotive of badness, and yet causing them to receive these, it may be the first, impressions that will lead them to everything that is good.

I know not how we can more directly or more universally affect the Christian world than by promoting the interests of this City Mission. Let us look at her in her twenty-first year.

#### WHAT HAS SHE DONE?

There she is, sitting amidst the Institutions of our land, and she may take her seat now in the family circle of those that are venerable and honoured. There come all the beauties and the ornaments of our Lord,—our home work, our foreign work, works of benevolence to the body, works of benevolence to the soul. They are a lovely company, and they may ask this new sister that has just attained her majority. What is thy work, and what thy labour? In this one year there have been 153 shops closed, where last year every one was open; there are 500 human beings, it may be, who have a Sabbath now, who had no Sabbath before. Again you ask,—Is this all? No, there are 263 families made out of those who last year were no families. Thanks be to God for that! Is that all? No, here are 410 houses, where there is an altar to-day, where there was no altar twelve months ago. Then there are 817 lips that have been this year led for the first time to drink of the wine that shows forth the Lord's death. And then, beside all this, here are 600 and odd drunkards who, thank God, have put their hands to the solemn covenant that they will drink no more, and are living according to it. Besides that, there are some of those whom the Master would not have despised. Here are 565 women, who last year were at the worst point to which woman can go; and now some of them are in asylums, and the rest are all set out upon a new way. And then here are the little children, 11,564 children, who finish this family group. Then I say to the London City Mission.—God bless thee, with that family around thee: those reformed drunkards, those recovered prostitutes, those hapless children gathered into school? It is a family on which the blessing of Heaven is sure to descend. Go on,—go on and prosper; may thy strength be a thousand times more than it is, and may the Lord's hand be laid bare on your behalf!

To these stirring sentences from Mr. Arthur, we add the following words from the Report of the Society:—

Twenty-one years since there existed in London no City Mission, no Church Pastoral-Aid Society, no additional Curates' Society, no Scripture Readers' Association, no Country Town Mission Society, no Ragged-School Union, no Open-air Mission Society, no Society for the Improvement of the Dwelling of the Poor, no Model Lodging-houses. Who can look back on the past, and compare it with what now is to be beheld, without praise to God for the advance which has been made? Could all the fruits which have resulted from the formation of the London City Mission during its minority be presented at this time to this meeting—could only all those who have been reclaimed from ruin and converted to God by its instrumentality be here assembled—what heart could but bless the God of all grace that this Society was originated! But these cannot be all assembled here. Nor, if

they could, would this spacious hall itself at all suffice to receive the numbers. Let us, therefore, carry forward our hopes and look to the period when we shall behold, before the throne and before the Lamb, clothed with white robes, and palms in their hands, a great multitude which no man can number, as the fruits of City Mission efforts, of all orders of degradation and neglect, and misery and ruin, yet crying with a loud voice, Salvation to our God, which sitteth on the throne, and unto the Lamb!

## POETRY.

## RESIGNATION.

GRACE does not steel the faithful heart  
That it should know no ill;  
We learn to kiss the chastening rod,  
And feel its sharpness still.

But how unlike the Christian's tears  
To those the world must shed!  
His sighs are tranquil and resigned,  
As the heart from which they sped.

The saint may be compelled to meet  
Misfortune's saddest blow,  
His bosom is alive to feel  
The keenest pang of woe.

But, ever as the wound is given,  
There is a hand unseen,  
Hasting to wipe away the scar,  
And hide where it has been.

The Christian would not have his lot  
Be other than it is;  
For, while his Father rules the world,  
He knows that world is His.

He knows that He, who gave the best,  
Will give him all beside:  
Assured each seeming good he asks  
Is evil, if denied.

When clouds of sadness gather round,  
His bosom owns no fear;  
He knows, where'er his portion be,  
His God will still be there.

And, when the threatened storm has burst,  
Whate'er the trial may be,  
Something yet whispers him within,  
"Be still, for it is He."

Poor nature, ever weak, will shrink  
From the afflictive stroke,  
But faith disclaims the hasty plaint  
Impatient nature spoke.

His grateful bosom quickly learns  
Its sorrow to disown;  
Yields to His pleasure, and forgets  
The choice was not his own.

*Translated from the German.*

## REVIEWS.

LAWS FROM HEAVEN FOR MEN ON EARTH: ILLUSTRATIONS OF THE BOOK OF PROVERBS. BY THE REV. WILLIAM ARNOT, AUTHOR OF "THE RACE FOR RICHES."

This is a most delightful book. Whether in point of matter or form, there is a winsomeness about it which is irresistible. It is a perfect treasure. Useful as it is attractive, sound as it is vigorous, we regard it as one of the most valuable contributions to the religious literature of the day.

It is no attempt at a critical exposition of the Book of Proverbs—not that the author undervalues an undertaking of that kind, but, rightly judging as to the portion he has received of God's diversity of gifts, he adopts a plan which his qualifications best fit him to pursue, and keeps before him a design which few men could so well accomplish. While according all importance and praise to a scientific inquiry into the joints of the machine, he thinks "it may not be amiss that a workman should set the machine agoing, and try its effects on the affairs of life." He confines himself to the obvious, the plain, easily understood statements of Divine evangelical truth, in which this book so richly abounds. His business is to apply what every reader may understand, but the force of which so many readers miss—not to elucidate the obscure or interpret the doubtful. Like every true Christian, he has strong impelling sympathies for weary, struggling humanity in all its forms and relations; and, viewing the doctrines of grace as so many healing, reformatory streams emanating from the Fountain-head of redeeming love, he seeks to make them the conductor of a precious freight of practical wisdom and knowledge to the hearts and homes of men. Like a vessel borne downwards by a river current, the duties enforced are carried only whither the doctrines lead. The two are seen to be inseparable for all practical purposes, while the relative importance is carefully maintained. The practical is launched on the bosom of the spiritual. The spiritual is the motive element which gives the practical utility, value, circulation, by bringing it within the reach of all classes of men, to be subservient to the advancement of their best interests, and the satisfaction of their most pressing wants. It is the author's "desire to lay the Christian system along the surface of common life, without removing it from its foundations in the doctrines of grace." "The aim is to be doctrinal without losing our hold of earth, and practical without losing our hold of heaven."

These expositions will edify, warn and encourage every attentive, thoughtful reader. They are obviously designed to meet the eye and reach the heart of readers in every situation and relation of life. The eye is directed to the beauty and excellence of the various institutions and ordinances appointed by God for the comfort and happiness of our race, and the heart is sought to be impressed with a deep interest in the preservation of these qualities. Wherever God has set the seal of His authority there is something to be respected, and something to be rendered conducive to human happiness, whether it be in the words of the Bible, the ways of Providence, or the mutual relationships of parents and children, brother and sisters, husbands and wives, masters and servants, buyers and sellers. The opportunities of

dying good which these things and relationships supply, the laws which God has instituted for their healthful maintenance, the evils and dangers attending the perversion of them, are faithfully and skilfully pointed out, and an eminently Christian influence is thrown around them all. The expositions are not so many formal addresses to these different classes, but the course of exposition and illustration is such as to have a direct and immediate bearing upon their duties and responsibilities. This we regard as one of the chief excellencies of the book.

If a comparison may be allowed between the human and the Divine, these expositions are to a considerable extent like the proverbs they illustrate. The sentences are short, striking, piquant, containing home truths in a homely form, while almost every sentence is a new and fresh illustration of the truth to be unfolded and enforced. The author, both as a preacher and a writer, excels in the number and variety of similes, we might say parables, which he employs, and we know no one who adopts this mode of teaching with so much naturalness and effect. All his life long a keen observer, his stores of telling, practical illustrations seem perfectly inexhaustible. This gives great force and attractiveness to every lesson. The attention of the duller reader does not falter. The prevailing suggestiveness of the writing furnishes abundant material for the more thoughtful and reflective. The writer of these observations is a clergyman. It would be a great satisfaction to him to know that this book has a place in every home, and at least one reader in every family, under his spiritual charge. It will be easy and delightful to give an occasional extract from these expositions. In the meantime we would place before our readers the following well expressed sentences from the opening chapter, entitled "The Preacher," and founded on the first verse of the Book of Proverbs. It is not a fair specimen of the style in which the book is written. It is selected for the matter's sake:

"God's word is like God's world: it combines unity of pervading principle with endless variety in detail. The whole Bible, considered as one book, stands entirely apart from all other writings; and yet every several portion of it is distinguished from every other portion, as much as one merely human writing is distinguished from another. This combination results from the manner in which it has pleased God to make known His will. One Divine Spirit inspires; hence the unity of the whole. Men of diverse age, taste and attainments write; hence the diversity of the parts. Although the books are written by Moses, David, Solomon, they are all alike the word of God: therefore they exhibit a complete separation from all other writings, and a perfect consistency among themselves. Again, though they are all one as being the word of God, they are as much the genuine product of different human minds as the ordinary writings of men are the work of their authors: therefore there is in matter and manner an unconstrained, natural, life-like

diversity. It was God who "spake unto the fathers," but it was "by the prophets" that he spoke; not by their tongues only, but their understandings, memories, tastes; in short, all that constituted the men. There is as much individuality in the books of Scripture as in any other books. There is as much of Moses shining through the Pentateuch as of Gibbon in the Decline and Fall. As are the articulating lips to the soul, whose thoughts they utter, so are the prophets to the Holy Spirit, whose mind they reveal. Every writer was chosen by God as well as every word. He had a purpose to serve by the disposition, the acquirements, and the experience of each. The education of Moses as one of the royal race of Egypt was a qualification necessary to the leader of the Exodus, and the writer of the Pentateuch. The experience of David, with its successive stages, like geologic strata, touching each other in abrupt contrast, first as a shepherd youth, then as a fugitive warrior, and last as a victorious king, was a qualification indispensable to the sweet singer of Israel. God needed a human spirit as a mould to cast consolation in for every kindred in every age. He chose one whose experience was a compound of meekness and might, of deep distress and jubilant victory. These, when purged of their dross, and fused into one by the Spirit's baptism of fire, came forth an amalgam of sacred psalmody, which the whole church militant have been singing ever since, and "have not yet sung dry."

Solomon did not, like David, pass his youth in pastoral simplicity, and his early manhood under cruel persecution. Solomon could not have written the twenty-third psalm—"The Lord is my Shepherd;" nor the fifty-seventh A psalm of David when he fled from Saul in the cave. His experience would never have suggested the plaintive strains of the ninetyeth psalm—A prayer of Moses the man of God—"Lord, Thou hast been our dwelling-place." But, on the other hand, Solomon went through a peculiar experience of his own, and God, who in nature gives sweet fruit to men through the root sap of a sour crab, when a new nature has been engrafted on the upper stem, did not disdain to bring forth fruits of righteousness through those parts of the king's experience that cleaved most closely to the dust. None of all the prophets could have written the Proverbs or the Preacher; for God is not wont, even in His miraculous interpositions, to make a fig-tree bear olive-berries, or a vine figs; every creature acts after its kind. When Solomon delineated the eager efforts of men in search of happiness, and the disappointment which ensued, he could say, like Bunyan, of that fierce and fruitless war, "I was there." The heights of prosperity he had reached; the paths of human learning he had trodden, farther than any of his day; the pleasures of wealth and power and pomp he had tasted in all their variety. No spring of earthly delight could be named, of whose waters he had not deeply drunk. This is the man whom God has chosen as the school-master to teach us the vanity of the world when it is made the portion of a soul, and He hath done all things well. The man who has drained the cup of pleasure can best tell the taste of its dregs.

The king of Jerusalem was not from his antecedents qualified to sit in the chair of authority and teach morality to mankind. No, he was not: and, perhaps on that very account, the morality which he taught is all the more impressive. Here is a marvel; NOT A LINE OF SOLOMON'S WRITINGS TENDS TO PALLIATE SOLOMON'S SINS. How do you account for this? The errors and follies were his own; they were evil. But out of them the All-wise has brought good. The glaring imperfections of the man's life have been used as a dark ground

to set off the lustre of that pure righteousness which the Spirit has spoken by his lips."

#### LIVE TO DO SOME GOOD IN THE WORLD;

*Dr. George's Address to the Students at the recent close of Queen's College.*

GENTLEMEN.—The great truth which lies in these few simple words is that on which I intend at present to address you. The mere announcement of the subject must secure the careful attention of every student of intelligence and virtue. Nor is it easy to conceive of any subject more entitled to the consideration of young men, whose future position and avocations may enable them greatly to increase the happiness of their fellow-creatures. For, while the position of no one is so obscure or his means so limited as to render it impossible for him to add his mite to the stock of human happiness, it is nevertheless plain that he, who has high talents, holds weighty trusts and occupies an elevated position, must possess abundant means, if rightly employed, for ministering to the well-being of his fellow-men. This principle would assuredly hold in a world in which there is nothing to mar the happiness of creatures: for other causes for a moment set off, it is abundantly plain, that the happiness even of Heaven is made by infinite wisdom to spring to a great extent from minds acting benevolently towards other minds, and especially the higher on the less gifted. But in our world of sin, with its innumerable forms of suffering, and yet with the capacity of man for happiness and the hope of it unfolded by God, there is abundant scope for the loving and the wise, labouring to do good so as to increase the happiness of others. He, who is ignorant of this, has yet to learn one great end of his mission into existence, and, if he remains in ignorance of this, he will never be fitted for an entrance into a higher existence. Let it not be supposed, however, that I intend to address the assembled students on this occasion as if I were delivering a lecture in the Moral Philosophy or Divinity class; my object is to throw out before you such broad and practical views on doing good as may be suitable to all, inasmuch as all ought to engage in this godlike task.

As an Institution of science and learning, this College ought to aim at fitting young men for future usefulness. Did it fail in this, it would be but a lame apology to say, that its students had been taught sound moral principles and trained to correct moral habits. In that case even a pious parent might justly say; Yes, the moral culture of my son's mind I held to be a very high matter; but, if your college has failed to give him the knowledge and intellectual training necessary for his profession, it has utterly failed to do justice to him, to me as his parent, and to society. I cheerfully admit the truth of this. I admit that, unless we did justice to your intellectual culture, so as to prepare you for professional usefulness, our efforts, were they ever so successful to improve your conscience, would show, but too plainly, that we had either little conscience ourselves, or little common sense. For it has long appeared to me that the most mischievous and despicable of men are those who would make a profession of high moral sentiments stand as a meritorious apology, for intellectual imbecility in their education or professional knowledge. And this applies with hardly less force to the sacred than to any one of the secular professions. If you had a compound fracture in your limb, it would be but little satisfaction to know that the surgeon, who had begun to handle the broken limb, was a man of very fine moral sentiments, but grossly ignorant of anatomy. You might wish your practitioner to be a man of high moral worth, but you would also have a very special reason for wishing him, in the circumstances of the case, to know something of putting broken

bones together. Nor would it be to an enlightened Christian matter of satisfaction to be told that the preacher, to whom he had been listening, but who from want of learning or intellect had been fearfully mangling some passage of Scripture or some great doctrine, was yet a man of sincere piety. Plainly, without piety he ought not to go into the pulpit at all. Yet, if he wants other qualifications, his piety will not fit him for his public duties.

The fact is, that intellectual culture and the knowledge suitable to each profession must be held as indispensable, not only to success, but even to the attempt to discharge certain duties. We, your professors, assume the responsibility of furnishing you with the means for acquiring both knowledge and education. It is true, after we have done our part, unless ye also do yours, you may fail in being successful in your profession. Yet I need scarcely say that a regard to your own credit set off for a moment: our friendship for you, as well as our wish for the good of society, powerfully induces us to desire your highest success in professional life. Entertain not a doubt on it, gentlemen: there is not, I believe, one Professor within these walls, whose bosom would not glow with almost parental delight to hear that you had become distinguished and were very successful in that walk of life which you had chosen.

Yes, we wish you to be successful. But what do we mean by success? for this, like many other terms, is often employed in a sense not only logically inaccurate but morally lax. To accomplish some immediate purpose, to gain some end on which the heart is set, or, more frequently, to arise to wealth and fame, is commonly regarded as the consummation of success. The lawyer or medical man is spoken of as successful, when he has acquired a large and lucrative practice; and that clergyman, who has obtained a situation that secures for him large emolument and general comfort in society, is said to have been successful. Now, as I wish to take pretty high ground before I have done, I am anxious not to be mistaken as to any of the principles I may lay down. In a rich country, there be fair scope for competition, he who does not attain to either wealth, reputation or social comfort, cannot be spoken of as having been successful in his profession. Nor do I far to affirm that these things ought to be objects of legitimate ambition to every young professional man. I have met with certain persons, neatly-mouthed persons, who are far too benevolent to my liking. They are ever telling you in an oily way that they wish to labour in their profession for the mere love of it, or simply the love of doing good, that they think not of emolument, despise fame, and have but little regard even for comfort. These men are either extraordinary saints, or canting, knavish men. I have ever said to plain people, Don't go near the physician who offers advice gratis, simply charging you a little for his drugs; and I would add, Don't go near that preacher who is ever boasting that he cares nothing for emolument. Depend on it, men never pay so dearly as when they get medical advice and preaching for nothing. To me, boasting of an utter forgetfulness of all self-interest in either the clerical or medical profession is utterly detestable. Lawyers, I do not find, are much in the habit of this kind of boasting, for no man, I presume, ever heard a lawyer professing that it was the greatest delight of his heart to work with tongue and pen for the mere good of his clients, although he never got a penny.

Alas! it is true, if you would keep a clear conscience before God, you may have to do much for your fellow-men without reward. But, when the reward can be given and is withheld, it is simply a flagrant injustice. Not to

feel this, is no mark of either greatness or benevolence. Paul had to preach at Corinth for nothing, and felt that, if he were to be faithful to his Lord and to the souls of men, he could not do otherwise: yet he did not fail to show afterwards how keenly he realized the parsimonious meanness and ingratitude of those who were so unjust as to take his mental labour and give nothing for it. Hence, while he did his duty, and looked to God for his reward, *making tents* on week-days, that he might preach on Sabbath, yet he taught the broad moral principle, that the mental labourer is specially worthy of his hire, and that those who withhold it are unjust. Now this hire in its simplest form is cash payment; in its more refined forms, reputation, love and esteem. The faithful professional labourer is entitled to this reward in both its forms. To withhold it in either form is unjust. This is the common-sense view of the matter.

Yet I am sorry to say that many have the most lax and absurd notions on the claims the professional man has on the fruits of his labour. Persons who would never dream of asking the farmer for his produce without an equivalent, or the mechanic for his labour without payment, will, without the least scruple of conscience, take the professional man's labour without any reward. It is strange they do not consider that he has spent a great deal to fit him for the services they ask of him, nor do they seem to reflect that his mental resources constitute his property, and that he has as good a right to the fruits of his brain as others have to the labours of their hands. Hence to appropriate mental labour without an equivalent is the worst species of dishonesty, as this is the sort of labour of which society stands most in need. Yet there are many who never pay either the doctor's or teacher's bill or the minister's stipend without a grudge. *There is a sad confusion of ideas* which prevails in the public mind on the rights and claims of the mental labour of professional men. This however is not the time for clearing it up. I have merely made these remarks to prepare the way for discussing the topic I have announced. I have said we are anxious to qualify you for being successful in your profession, and that you have a most perfect right to wealth, reputation and social position, as the rewards of high talent successfully employed. Yes, we are anxious that you should be successful. But now let me ask, when in after years you may have acquired wealth and fame, shall ye then have attained to that success which may fully meet the wishes of your professors, which will fully realize your own highest hopes and the ardent aspirations of fond parents? Alas! one has to own with grief that this is but too common a view on the subject. All men of spirit, I might say, of conscience, desire success in life, nor is this, when the end is high and the means proper, wrong; but, surely, it is a wrong and narrow view of the great mission of man into this world, of his moral condition and his destiny for another world, to suppose that, when he has acquired wealth and risen to distinction, he has then been fully successful. He, that looks to this kind of success as to the end, is woefully mistaking the means for the end, and indeed can hardly be said to look wisely at all at the end.

Let man possess what he may of wealth or professional distinction, if he has not obtained happiness suitable to his nature, he has really as yet gained nothing. *Without true happiness*, wealth and fame may but more vividly reflect to a man's self his own wretchedness: for wretchedness is never so thoroughly realized as, when a man walks amidst abundance and splendour with all the forlornness of an aching bosom, crying to the objects, which others

envy, for happiness, and can find no happiness. It is not needful to go to the Alexanders, the Caesars and Napoleons of the world for the truth of this; for human experience in all the relations of life has taught nothing more plainly. From the conqueror of nations down to retired merchants and professional men, who have been supposed eminently successful, there has often come the bitter lamentation, that all had ended in disappointment, and the heart repudiated with derision the false compliment that success had been attained. *Success was not attained*, for happiness was not attained: and without this every man feels in the end that his life has been a failure. Now assuredly many things are needful, sincere piety above all, to that success that implies happiness. *But, till a man has learned to live to do good*, he has really not begun to be successful in answering the end of his being, and in securing true happiness.

Let me not be mistaken, I have no wish to teach any romantic theory of doing good. Benevolence divorced from common sense becomes the creature of a heated imagination, and can only in the long run produce mischief. He that would do real good in the world must act from lofty principles, be guided by sound reason, and have his mind raised yet sobered by high ends and motives. To labour to lessen misery by raising men from moral and physical wretchedness, and so widen the domain of happiness, is to engage in a work quite unsuitable to the weak-minded and fanatical. Yet how often do we meet with silly-minded persons, running up and down in all the avenues of life in hot haste, searching, as they tell you, for some work by which they may do good. God forbid that I should utter a word against any one, be he ever so weak, who from pure motives is anxious to do some little good. The drift of this address should be a refutation of any such inference. Yet I cannot but think that the fantastic search for work to do good may not seldom be traced to a frivolousness that cannot rest, and an unhealthy love of notoriety, rather than to a simple and ardent desire to do the will of God, merely to lessen the wretchedness that is in the world. Alas! it is a sore task to lessen human wretchedness. Hence I must say that I have no faith in either the silly enthusiast or canting busy-body doing much at this hard task till he has first done a great deal of needful work in his own breast. With him at least, it is true that the work of charity should begin at home. Nor have I much respect for the man who never can find an opportunity to do good unless when he steps into his neighbour's corner of the vineyard, and with a meddling hand interferes with works to which he has no call, and for which he may have no fitness. *No man in such a world* as ours can lack legitimate opportunities of doing good, for, be assured of it, God never leaves any man without a field of labour in which he may employ his talents for good to their full extent. But then he must labour not only from pure motives but with great wisdom and prudence, else he will never do good.

But, having stated these general views, I again reiterate my great principle, *that you cannot be successful unless you be happy*, and happy you never shall be unless you are striving to do good. Success without happiness is but defeat under the appearance of triumph, and failure under the appearance of victory. I have already stated that the great end of your education is to make you useful; he that is not useful is despicable; and all the more despicable if he does not feel that he is wretched. But usefulness must have one of two senses: useful to others, or useful to yourselves. I shall show immediately that both these senses run into one. Is it not the

ardent wish of your bosoms that you may be useful? Now permit me to remark that you cannot be useful to others, as moral creatures, unless you are labouring from a benevolent disposition to do them good. God may bring good out of evil by making not only the wealth of man but man's selfishness to yield good. In this, which happens not seldom, we see a wonderful manifestation of the power, wisdom and justice of the Supreme Ruler. Indeed the way by which God brings indirect benefits from pestilences, earthquakes and tornadoes, gives a remarkable proof of a presiding providence—and just so may the Divine Ruler in His mysterious way make heartless and selfish men labour much, little as they think of it, for the good of their fellowmen. But then it is to be borne in mind that, when they are thus the unwilling instruments in doing good, *they derive no happiness from it themselves*. Man is a creature fitted for moral government, and it is only, when he acts voluntarily and from motives suitable to his moral nature, that he honours his Maker, does good to others, and augments his own happiness. Assuredly bad men have in many instances been made the instruments in doing good acts. And yet it is worthy of observation that, when wicked and selfish men are thus employed, it is rather as scavengers to clear away what is evil than master-builders to rear what is good. In fact God rather employs selfish men of talents as the instruments of His justice than of His benevolence. Such men have neither the motives nor the tastes directly and efficiently to do what is really good. Hence he that wants benevolence cannot be directly useful to others, for, although he may, by his physical energies or mental powers, in many ways indirectly serve them, *yet, as he wants the mighty power of love*, he neither can understand nor perform many of the duties most difficult and needful to lessen misery and increase happiness. Let me admonish you that to many of the hardest tasks of well-doing you need not put your hand, unless the heart be warm and the conscience pure. But, if what I state be true, it amounts to this, that, unless you strive to do good from pure motives, you cannot to any extent be useful to your fellowmen in those cases in which your labour may be most needed.

I can at present have no argument with the man who feels under no obligation to be useful in life. That man is either too stupid to be reasoned with, or his hardened selfishness springs from mere atheism. I am not stating this too strongly. Assume, which you do not deny, that God has arranged that order of things in which every intelligent creature shall employ his powers so as to be useful, is it not plain that, if he is violating this great law, he is setting aside a fundamental principle in the moral government of the Universe. But, then, he can only give effect to the great law of being useful, in as far as he is striving to do good by lessening misery and increasing happiness:—and, if he is really striving after this, I deny that he can possibly fail to be useful, for his powers are then working in harmony with the grand designs of the Almighty. There is a great deal done "in sowing the wind," and in that case men "must reap the whirlwind."—But labour, guided by wisdom and animated by love, only appears in the eyes of men to fail:—in the eye of God it never fails, for in one way or other He will make it bear fruit. *He may tremble* who is acting from selfish motives even in the best work, lest his labour prove in vain; but let not that man, who is labouring from pure motives to do good, despair of suitable results. He may seem "to be casting his bread on the waters"; yet it shall not be lost. The heart, that ardently desires to make others happy, has in it a power for usefulness, which the most talented selfish man cannot understand

But, next, a man cannot be useful to himself, so as to be happy, unless he is living to do good. God has implanted in all minds the desire of happiness. It is man's duty as well as his inclination to seek for happiness. Indeed, were he quite incapable of this, he would not be fit to be a subject of moral government:—for moral government is carried on by the hope of reward as well as the fear of punishment. But the hope of reward implies the desire of happiness. Yet, while this desire is universally felt, alas, how few understand how it is to be rightly gratified! *I do not speak of the monstrous folly of supposing that the gratification of malign passions and sensual appetites can make you happy.* All who have attempted to find happiness in either, even under the most favourable circumstances, have been compelled to admit, that the failure was not only complete, but, that the cup of coveted gratification contained ingredients which utterly poisoned all happiness. Experience has calmly uttered this in lessons of wisdom, and not seldom has proclaimed it in the deepest accents of anguish and remorse. Oh, that young men would learn these lessons from the experience of others, and not be compelled in the end to learn them amidst ruined health and blighted hopes!—*But is it not just as true, gentlemen,* although not so apparent, *that thorough selfishness is fatal to all pure and lasting happiness.* Readily do I admit that he, who does not attend to his own interests in the broad sense, cannot in any full sense do good to others. Very plainly the man, who neglects his own affairs, will stop the means of his own enjoyment. If you do not attend to your own interests, individual responsibility is lost, all your powers are impaired and utter confusion introduced into the social relations of life. It will not be supposed that I shall ever teach that kind of disinterested benevolence that would utterly set aside a legitimate regard to your own interests. And yet let me tell you that, if you have started in life with the notion that you can fully attend to your own interests, so as to secure your happiness, although you utterly disregard the happiness of others, you have embraced a delusion that is not the less pernicious because very generally held. I do not deny but a man of talents and energy, by devoting his whole heart, soul and strength to his professional business, may acquire wealth and a kind of reputation;—in short, I do not deny but he may turn out *what is called a successful man*;—but, if he has utterly ignored the happiness of others as an element in his calculation, then I deny that that man can be happy. He may have wealth, fame and social position, *ye the has not succeeded*, first, because in a broad sense he is not useful, and in no proper sense is happy. Surely it is important to ascertain whence has sprung his failure. This is easily explained—it has sprung from the blind selfishness of supposing that, although he disregarded the Divine law of doing good, and utterly neglected the happiness of others, yet he could be happy himself. God will not admit this selfishness to grow into true happiness. It were indeed a fearful reflection that, under the Divine government, any creature could participate in happiness, while making others miserable, or be practically indifferent to their happiness.—I say indifferent to the happiness of others. For it will not do to affirm that the selfish man's sin is not in trying to make others wretched. This we may for the sake of argument admit, and then reply conclusively that his heinous sin is in solely attending to his own interests, without the least regard to the well-being of others. What a blessed change we would see in the world if men rightly understood their own interests:—for I deny that on the pure selfish principle a man is attending to his own interests if we understand by this his own happiness in its most

comprehensive forms. The fact is, that the selfish man not only loses sight of the interests of his soul,—he loses sight of his highest interest as a social creature. We may forget or openly violate the Divine law; but let us never be so mad as to dream that we can disannul it or escape its penalties if we live in constant violation of it.

Now the whole tenor of the Divine law in one of its grand branches is that we shall love our fellowmen as ourselves,—and do to them as we would that they should do to us. The injunctions to give effect to this are as plain as they are emphatic. “Bear one another's burdens and so fulfil the law of Christ.” “Do good as ye have opportunity.” “Rejoice with those that do rejoice, and weep with those that weep.” Nay, hath not our Divine Saviour set us a perfect example as to all this? Was not the grand end of His mission into this world to seek and to save the lost? in a word, to make the miserable happy? and how emphatic is that simple statement, “Jesus went about doing good.” Now, think ye, young gentlemen, that God's laws and Christ's example are to be made nullities, and that you can in any proper sense be made happy in your profession on the principle and practice of an exclusive selfishness? Sooner shall heaven and earth pass away, than any men shall get happiness acting from pure selfishness. Oh, never have a doubt on it, that God will ever permit any creature to gather up happiness from the wrecks of the enjoyments of others, or be truly happy in a heartless disregard to the good of his fellowmen. This never can be—for the principle of a heartless selfishness is violently antagonistic to all the perfections and all the laws of God. As the God of love, He is the fountain of all happiness in the Universe. The mightiest of creatures are full of joy near His throne, just because of His love, while such are the abundant and varied emanations of that love that the meanest and most remote dweller in the Universe is made happy by it. Yet I cannot think that God intends that any creature shall be made happy even by the Divine love, if he selfishly isolates himself from the interests of other creatures. He, that would be happy in the Divine love, must be a co-worker with God in diffusing happiness. If he fails in this—and he may fail through mere selfish neglect,—then he has not answered the great end of his being. He is not useful,—he is not happy,—he has not in any high sense succeeded, but his life, be his wealth or fame what it may, is a helpless failure, a miserable abortion. Nor, in support of our argument, should it be overlooked that man's happiness depends almost entirely on the state of his affections, the objects on which they are set, and the way they are reciprocated. But the selfish man, who does not love others sincerely, never can have the genuine love or friendship of his fellowmen. As the truth of this admits of no doubt, so it admits just of as little, that such a man is forever cut off by his selfishness from the chief source of true happiness in life. I hold, then, that the man, who is not striving to do good as he has opportunity, is not useful to himself, for, till he has learned the great lesson of communicating good to others, he never can taste a cup of true sweetness in life. I shall by-and-by point out some of the modes by which you may do good, but my object at present is to press on you the Divine principle, that to do good, so as to diffuse happiness, is the sure way to be happy. Would to God, my young friends, that I could get you firmly to believe this, and from pure motives ever to act on it.

I do not deny but selfish men may after their own fashion often engage in the work of doing good. But in this they are but poor workmen, as their principles are bad, and their motives low and impure. The cool, calculating, selfish

man will do good to others just as far as he thinks it will advance his own interests. But, while this never fails to do moral harm to himself, it will accomplish in most cases but little good for others. It is perhaps well that the motives of even the best of men are but imperfectly seen by their fellowmen—yet, assuredly, if one could look into the bosom of a prudent selfish man, while he is doing good, or, rather pretending to do good to others, much would be seen to awaken pity, scorn and contempt—for what deception, what vanity, what heartless calculations when the good deed is to be done, so that all the real advantages shall be thrown into his own scale. But God sees all this,—and not man but God can weigh such actions—and think ye that the God of love and of justice will reward that man's labours with happiness? Fix on this as your guiding principle on the matter—that you shall do good, imitating God and following the example of the Saviour,—and shall never try to do good on the ground of a selfish calculation that for the good you do to a fellow-creature you shall indirectly make a large per-centage to self-interest out of every benevolent transaction. One bitterly regrets to see a man, striving to do good, misunderstood or neglected,—but, on the other hand, you feel that neglect and even contempt is his just reward *who is scheming it so that he shall make every act of benevolence yield a large amount of gain to self-interest.* This is perhaps the most refined form of the basest selfishness, for it is the cunning of hypocrisy clothing itself in the white robe of heavenly charity, that it may at once fill its pocket and feed its vanity. Yet I fear this loathsome character, which can assume so many different shapes, is by no means uncommon in the world. Let me, however, hope, gentlemen, that you will be incapable of this baseness. *I have already shown that no man is required to cashier his own interests, when he sets about doing good to others,—nay, that this is really the only way by which he can secure his true happiness.* Yet I hope you will never stoop to calculate how much hard cash, sweet praise, or selfish ease you can make out of the kind word spoken, or the benevolent act you may do. *Oh, if men were branded as they deserve, what brand would be black enough or deep enough for him who by a cunning selfishness caricatures the Divine work of doing good!*

Yet very firmly do I hold to the maxim, that well-doing to others is doubly blest,—it blesses him who gets the benefit, and him who bestows it. And no truly benevolent man can labour among persons, capable of appreciating his acts and motives, without receiving that purest of rewards,—esteem, love and gratitude; yet it must not be disguised that much may have to be done without this reward, for it is a painful fact that in this world of stupidity and wickedness the persons, who most need your aid, may be the least capable of appreciating either your motives or your labour. Well, it must just come to this, if you would labour to do good under adverse circumstances, *you must get your motives from God,* and look to Heaven for your reward. And he, who does this, will in the end find that, although no human eye has marked his works of love and no human memory retains them, yet the eye of God has marked them, and they are all written down in the book of His remembrance. Is not that enough?

But, if you feel aright the principles which I have laid down, you will carry them into practice. Without less or more of sound speculation there cannot be sound practice, for principles are the seed whence the fruit of practice must spring; and no man has ever done good on a wise and liberal scale, who did not first hold right principles, and reason correctly from them. It is therefore at once noble and useful for a man to speculate wisely and earnestly how he shall



make others happy. Such a man not only keeps a conscience but has a bosom into which he needs not greatly fear if an angel occasionally looked. But, while well-doing must begin in well-thinking, benevolence must not end in speculation. The benevolence that thus ends was never held by faith, but was the mere plaything of a sentimental fancy. Fancy has its legitimate place and suitable work, but surely its work is not to amuse the mind with pictures of benevolence which is never to come into action. Mere fancy pictures of doing good are not only fruitless, but they sophisticate the conscience, and harden the heart. The fact is, our world is not only a world of realities but of evils terribly real. These evils are not to be dreamed over, but fought with; are not to be charmed away by sentimental fancies, but to be met and overcome by sore toil and trouble. Hence those, who would increase happiness in the world, must do more than think and talk. They must put their hand to the work, and labour at many a thankless task, and in many a disagreeable scene with desperate earnestness. Of course a man must think, and think to purpose, of the best methods by which he can do good, nor should he fail to speak of these with other men; but, then, let all the thinking and talking be with a view to action. It is in all things dangerous, and specially so in this, to be satisfied with good intentions. That strong adage "that hell is paved with good intentions" has in it a deal of truth.

If you would then answer the end of your being, and glorify your God, you must set practically to work to do good, and, wherever you find a piece of work by the doing of which you can lessen misery and increase happiness, do it with all your might. Nor do I speak unguardedly when I say that there may be those within my hearing whose conscience tells them that they have as yet done extremely little to increase the sum of human happiness. It is quite probable that not one even of these will deny my premises, yet they escape from the conclusion, to which my reasoning should bring them, by affirming that they have had no opportunities of doing good. This is not only a serious mistake, but, were it true, would involve a heavy charge against the providence of God. God's command is "Go into my vineyard and work." This is comprehensive of more than the doing of good to others. Yet who can doubt that it fully embraces this? But can you suppose that God has given a command to do good and yet has furnished no opportunities for man giving effect to that command. Be assured of it, God is saying to the youngest here, *Do good, and to the youngest* God has provided a field of labour, or, it may be, many fields of labour. Say not, I am too young, my means too limited to do any good; I cannot do anything to make others happy. What? have you no younger brothers or sisters to whom you have hitherto been harsh, and of whose interests you have been selfishly careless; and have you not in many ways been careless of the interests of your young companions; or, what is of far more solemn consideration, careless of the feelings and interests of your parents. Now, if conscience tells you this is true, you have not only had a field for doing good, but that field you have neglected; you have not only not done the good you might, but done evil as you could to others; alter your course. Omit nothing by which, you might increase the happiness of others; and do nothing by which you will send a pang to the heart of parent, brother, or companion. He that has but the slenderest gifts and the most limited means has nevertheless opportunities afforded him so as to increase the sum of human happiness. Oh, that I could only bring you to understand this, and so to force the claims of it on your conscience that you would instantly set to work who have hitherto been

worse than idlers! I would feel that a great thing had been accomplished for your success.

But let me carry my views a little into details;—you are all looking forward to one or other of the learned professions. Now assuredly in each of these abundant opportunities may be found for doing good on a very wide scale.

I presume that not a few of those I address are looking to the law as their profession in life. Let no one smile when I say, that, as lawyers, you will strive to reduce these principles to practice, and will labour in your profession from pure motives to do good to your fellowmen. I know there have been sad limbs of the law, but would not the same men have been sad limbs of any profession? In fact I am rather pleased when I hear of a youth of a rickety conscience studying for the law, for I feel that, next to his going aboard a man of war, he is going into a position, where he will meet with men who can look sharply after his movements. And, while I readily admit that an acute unprincipled lawyer may do a terrible deal to increase the miseries of men, yet I utterly repudiate with measured contempt the vulgar notion that all lawyers are merciless and greedy harpies, preying on the follies and wretchedness of society. Some of the most beautiful specimens of human character I have known for intelligence, high honour, virtue and piety, have belonged to the legal profession. Such noble-minded men ought not to be confounded with that terrible human vermin, unprincipled pettifoggers, whose nature seems to be a compound of the ferret and the wolf: for the present state of the world, for the safety of all the great interests of society, the virtuous and talented lawyer is a most indispensable man. Nor can it be doubted that, while he stands as the guardian of human rights in general, he might not only in the open defence of these rights, but indirectly, do an immense deal of good to his fellowmen without in the least impairing his professional success. Much of the weakness or folly of men comes under his eye at a point at which he might powerfully influence it. It is an old adage, "that every man thinks his own cause right," yet, when they go into court, how many find themselves to have been grievously mistaken. Now what a blessed thing would it be for many simple-minded but angry men, did the lawyers to whom they first unfold their cause tell them honestly and kindly that their cause is bad. What vexation of soul, what waste of property, and waste of health, may be saved by a few true and kind words from the lips of a lawyer, when simple but irritated men consult him. I am not ignorant what professional duty requires in this, as well as what custom warrants: nor am I ignorant that without high and pure motives, animating a man to do good to his fellowmen, mere professional duty will never accomplish what I am hinting at. But not merely in this but in many other ways the high-minded and virtuous lawyer may contribute greatly to the happiness of his fellowmen. And I must take leave to say:—and I beg that you attend to it—I have scarcely known a man of real talent, who acted on the principles to which I have referred, that did not succeed in his profession. Such a man indeed is worthy of all admiration, for he feels that his grand mission into society is not to fatten on the wickedness and follies of his fellow-creatures, but to lessen both:—in short, to try and make a little more happiness in the world. It cannot be but men will come in the end to respect, trust and employ that man.

But, now, I am sure you will go along with when I say that these principles apply with even greater force to the medical man. The very end of his profession is to lessen human suffering: hence called *the healing art*. But, then, he who frees the human bosom of one pang

contributes directly to increase human happiness. It is true, neither art nor affection can always accomplish this. Yet surely, when the medical practitioner is instrumental in not only freeing the sufferer from pain, but of shedding new hopes into his bosom, he cannot but be regarded as a true benefactor. Indeed among all God's instruments for communicating temporal blessings no one does this more directly than the medical man. I readily admit that the mere sense of professional duty, or the pride of success in his art, may often be his sole motive to relieve his patient from suffering. It is a great pity it should be so. For, while, as I have already hinted, I would by no means set aside professional distinction as a motive, yet I would have the medical man animated by still higher motives. In short, let him aim in the fullest sense at doing good. Whatever may be the minor motives, let this ever be one of the greater:—let it gladden his heart exceedingly when God makes him an instrument of causing health to mantle, again on the cheek, and joy once more to awaken its blessed melody in the family in which a parent or a child has been raised up from a bed of sore sickness. Who does not envy the feelings of the medical attendant, who, after watching for weeks betwixt hope and despondency, amidst great family fears, at length retires with a good hearty smile, telling them to be thankful to God, and now to patronize the butcher and baker. That man deserves not only his money fee, but something for which money is no equivalent.—But the medical man, if truly benevolent, will strive to relieve suffering, and as far as possible make wretched creatures happy, where there is no hope of either fee, fame, or gratitude; and really to me it is grand to see the medical man finding his way to dens of wretchedness, and labouring to alleviate the misery of human beings, whose lips have forgotten to utter even the word *thanks*. Surely he that can toil for the good of these helots of humanity is really engaged in the work of doing good. But this is not all—the medical man has opportunities every day not only of relieving poor mortals from bodily pain, but in soothing bosoms while there is hope—and then, when he dares hope no longer, there comes the great though painful duty of plainly warning the dying man to prepare to meet his God. Yea, verily, he has then a solemn opportunity for doing good. But in a word I would say to all looking forward to this profession when ye enter on it; Oh, strive to do all the good ye can.

I shall only say a very few words, in enforcing the principles I have laid down, to those who are looking forward to the clerical profession. I feel in speaking to such I may be brief; partly, because I have other opportunities of addressing them on this subject; but chiefly, because their declared aim in entering into the ministry is that they may do good. Indeed, if this be not a reigning motive, no intellectual endowments will fit them for their work. I can conceive a clergyman of moderate attainments, yet, if his heart be burning with the desire to do good to souls, to prove a highly useful man; but, if destitute of this desire, did he possess the attainments of an archangel, I cannot think of him as other than a useless and mischievous man. He who selfishly seeks his own things in the work of the ministry, under what pretence or in what path soever, hath mistaken his profession. If he does not imitate his Divine Master in going about doing good, let him never open his lips to preach the doctrines of that Master. These are sentiments well weighed by me, ere thus strongly expressed; let them be well pondered by you who are looking forward to this work. In looking forward to it, is your whole soul strongly moved with the desire to do good to ignorant, guilty and miserable men?

But, gentlemen, whatever your path in life is to be, or whatever your position in society, if



you would occupy that position with the approval of God, and the approbation of conscience, *take up now the noble resolution that you shall throughout life strive to do good.* Be determined, while young, that through God's grace you shall not leave the world without endeavouring to do somewhat to leave it better. Begin the work of well-doing now—for, if you are honest in your resolution, God will furnish you with means for this kind of labour. There is not a lad going to his home who may not find means of doing good in that home; nor any one going to a school in the most obscure corner of the country who will not in that sphere find many opportunities of doing good. Like the Apostles of old, that student may have to say, Silver and gold have I none to give, but such as I have I will give in order to make others happy:—I will speak more tenderly to those whom my words may cheer and comfort:—I will do what I can to instruct the ignorant, or put them in the way of getting useful knowledge. I will set a more consistent example before those over whom I have influence—I will speak more truly, more earnestly, more sternly yet more gently to those who may be going astray from the path of virtue that I may reclaim them. Oh, where sits that young man whose conscience and heart is all in a glow with these high resolves?—where sits he; for to that young man I would point and say, Mark him. He may not be the most intellectual—he may not be the best read, he may not be the subtlest dialectician in this assembly of students:—but nevertheless mark him, for he is a right noble youth. He holds the title of his nobility from the throne of God, and, doubt it not, he will do nobly, and in the best sense be great.

But, on the other hand, how utterly loathsome is that coldhearted, calculating, selfish youth, who shuts out all human interests and human claims, except in as far as he can make them minister to his own passions or appetites. This hateful selfishness may be hidden or artfully disguised to his fellow-men, but God sees it all as it is, and man too often sees through the disguise, and, oh, how hateful! Still may not this cold-hearted, cunning man succeed? Never, if our definition of success be correct, never. I admit, as men vulgarly think of success, he may be successful, for he may acquire wealth, professional distinction and even general fame, to awaken the envy of many, and yet for all this his life may be a miserable failure, and all his acquisitions turn out wretched abortions. It must be so if God reigns, if His laws be equitable, if penalties back these laws, if the Day of Judgement will bring the reckoning, and eternity open up the grand scene of the soul and bring the boundless reward. But, alas, need ye ask what must be the reward to a man impudently selfish from the God of love and justice?

I will not argue the question of human interests with the man who ignores all this. For who can argue human interests with him who takes man out of the category of the subjects of moral government, and puts him into the category of beasts to be influenced solely by a selfish sensualism. But there is one thing which no man can put out of view. The end, gentlemen, will come, the day of life will close, and it is the close of the day that tells the day's work. *Mark that aged man and learn a lesson.* There he sits in his easy chair, although to him not easy:—wrapt up in his flannels:—hands shriveled and palsied, eyes clotted with rheum, while from these blue and skinny lips nothing comes but the painful mumbblings of second childhood. Yet he, yes, even he was in the world's estimation a successful man. He gained wealth, fame and high professional position. But now, ah, now he is on the isthmus that divides time from eternity, and he must soon go, for, disguise it as he may, he knows that the inexorable messenger is at the door, and the grand inevitable

event must be met; for "those that look out at the windows are dim, desire hath failed, the grasshopper is a burden, the wheel will soon be broken at the cistern, and he will have to go to his long home." His part is about played out, the curtain is about to drop,—but has he played his part well, who never felt one ardent wish to do good, and from pure motives never did good. But was he not successful? Alas, no, *and, when he steps off the stage* and the curtain drops, will angels of Heaven that may be around cry, plaudite? No, for in life that man never entered on the godlike work of doing good. Miserable man! *he poured the light of Sacred Truth* into no soul; took the sting of sorrow out of no breast—soothed no conscience—gladdened no afflicted bosom with words or deeds of pure-hearted kindness. What has he to look back on in the labours of the day of life, that shall awaken one gleam of joy at its close? And tell me, when he turns his eye to the awful future now so near and so full of tremendous consequences, if he can have the well-grounded hope, when his soul is ushered into the presence of his God, that he shall hear that declaration, "Well done, good and faithful servant, enter thou into the joys of thy Lord." Alas! my young friends, think ye that that man was successful? No, and, were ten thousand to proclaim him successful, his own conscience would repudiate the compliment, for he finds at the close that he has made of life a terrible mistake, and he is compelled to cry out. "Vanity of vanities, all is vanity and vexation of spirit." "The harvest is past and the summer is ended; "but with him life ends not well. Now mark it, ye whom I address, the dew of your youth is yet on you, the path of life before you with its toils and achievements, and, when you have passed through its toils, would you wish all your achievements in life to end thus? God forbid—but let me rather hope that, in what walk so ever you are to move, and what triumphs so ever you may gain, you will be able to look back at the close of life on much work done to make poor erring, suffering mortals happier and wiser:—so that affection will drop its silent and warm tears on your grave, and the heart of living men in admiration and esteem will give utterance to this sentiment—Yes, this is the grave of a brave, honest and kind-hearted man, who never forgot the grand mission of Heaven—he lived to do good.

"A Brief Inquiry into the Poetic Element in the Scottish Mind," being a Lecture delivered before the Young Men's Christian Association of the City of Kingston: By the Rev. Professor George, Vice-Principal of the University of Queen's College. Published by request.

We regret that we have not space for an extended notice of this interesting and eloquent lecture. Our readers have already had several specimens of Dr. George's style of lecturing. The little volume before us evidences much of the author's original matter, sound thought, correct analysis and peculiar eloquence. We believe it can be had of the principal booksellers in the larger cities, as at the stores of Mr. Duff, Kingston, and Mr. Dawson, Montreal. We mention this, and besides feel a particular pleasure in advising our readers to get copies for themselves, because we observe the proceeds of the publication are to be given to the Orphans' Home of Kingston. The price is small, considering the worth of the lecture and the object of its sale.

## SELECTIONS.

## THE WORDS OF JESUS.

## THE COMFORTING ASSURANCE.

"Your Heavenly Father knoweth that ye have need of all these things."—*Matth. vi. 32.*

Though spoken originally by Jesus regarding temporal things, this may be taken as a motto for the child of God amid all the changing vicissitudes of his changing history. How it should lull all misgivings; silence all murmurings; lead to lowly, unquestioning submissiveness—"My Heavenly Father knoweth that I have need of all these things."

Where can a child be safer or better than in a father's hand! Where can the believer be better than in the hands of his God? We are poor judges of what is best. We are under safe with infallible wisdom. If we are tempted in a moment of rash presumption to say, "All these things are against me," let this "word" rebuke and unworthy surmise. Unerring wisdom and Fatherly love have pronounced all to be "needful."

My soul, is there aught that is disturbing thy peace? Are providences dark, or crosses heavy? Are spiritual props removed, creature comforts curtailed, gourds smitten and withered like grass—write on each, "Your Father knoweth that ye have need of all these things." "It was He who increased thy burden. Why? "It was needed." It was He who smote down the clay idol. Why? "It was needed." It was supplanting Himself; He had to remove it! It was He who crossed thy worldly schemes, marred thy cherished hopes. Why? "It was needed." There was a lurking thorn in the coveted path. There was some higher spiritual blessing in reversion. "He 'prevented' thee with the blessings of His goodness."

Seek to cherish a spirit of more childlike confidence in thy Heavenly Father's will. Thou art not left unbefriended and alone to buffet the storms of the wilderness. Thy Marahs as well as thy Elims are appointed by Him. A gracious pit-cloud is before thee. Follow it through sunshine and storm. He may "lead thee about," but He will not lead thee wrong. Unutterable tenderness is the characteristic of all His dealings. "Blessed be His name," says a tried believer, "He maketh my feet like hinds' feet" (literally, "equalleth" them). "He equalleth them for every precipice, every ascent, every leap."

And who is it that speaks this quieting word? It is He who Himself felt the preciousness of the assurance during His own awful sufferings, that all were needed, and all appointed; that from Bethlehem's cradle to Calvary's cross there was not the redundant thorn in the chaplet of sorrow which He, the Man of Sorrows, bore. Every drop in His bitter cup was mingled by His Father. "This cup, which thou givest me to drink, shall I not drink it?" Oh, if He could extract comfort in this hour of inconceivable agony in the thought that a Father's hand lighted the fearful furnace-fires, what strong consolation is there in the same truth to all His suffering people!

What! one superfluous drop! one redundant pang! one unneeded cross! Hush the secret atheism! He gave His Son for thee! He calls Himself "thy Father!" Whatever be the trial under which thou art now smarting, let the word of a gracious Saviour be "like oil thrown on the fretful sea;" let it dry every rebellious tear-drop. "He, thine unerring Parent, knoweth that thou hast need of this as well as all these things."—*The Words of Jesus.*

## THE POWER OF PRAYER.

"Whatsoever ye ask in My name, that will I do that the Father may be glorified in the Son."—*John xiv. 13.*

Blessed Jesus! it is Thou who hast unlocked to Thy people the gates of prayer. It was Thy atoning merit on earth that first

opened them; it is Thy intercessory work in Heaven that keeps them open still.

How unlimited the promise—"Whatsoever ye shall ask!" It is the pledge of all that the needy sinner requires—all that an Omnipotent Saviour can bestow! As the great Steward of the mysteries of grace, He seems to say to His faithful servants, "Take thy bill, and under this my superscription write what you please." And then, when the blank is filled up, he further endorses each petition with the words, "I will do it!" He farther encourages us to ask "in His name." In the case of an earthly petitioner there are some pleas more influential in obtaining a boon than others. Jesus speaks of this as forming the key to the heart of God. As David loved the helpless cripple of Saul's house "for Jonathan's sake," so will the Father, by virtue of our covenant relationship to the true Jonathan (lit., "the gift of God"), delight in giving us even "exceeding abundantly; above all that we can ask or think."

Reader, do you know the blessedness of confiding your every want and every care—your every sorrow and every cross—into the ear of the Saviour? He is the "Wonderful Counsellor." With an exquisitely tender sympathy He can enter into the innermost depths for your need. That need may be great, but the everlasting arms are underneath it all. Think of Him now, at this moment—the great Angel of the Covenant, with the censer full of much incense, in which are placed your feeblest aspirations, your most burdened sighs—the odour-breathing cloud ascending with acceptance before the Father's throne. The answer may tarry; these your supplications may seem to be kept long on the wing, hovering around the mercy-seat. A gracious God sometimes sees it meet thus to test the faith and patience of His people. He delights to hear the music of their importunate pleadings—to see them undeterred by difficulties—unrepelled by apparent forgetfulness and neglect. But He will come at last; the pent-up fountain of love and mercy will at length burst out, the soothing accents will in His own good time be heard, "Be it unto thee according to thy word!"

Soldier of Christ! with all thine other panoply, forget not the "All-prayer." It is that which keeps bright and shining "the whole armour of God." While yet out in the night of a dark world; whilst still bivouacing in an enemy's country, kindle thy watch-fires at the altar of incense. Thou must be Moses, pleading on the Mount, if thou wouldst be Joshua, victorious in the world's daily battle. Confide thy cause to this waiting Redeemer. Thou canst not weary Him with thine importunity. He delights in hearing. His Father is glorified in giving. The memorable Bethany utterance remains unaltered and unrepealed—"I knew that Thou hearest me always." He is still the "Prince that has power with God and prevails"—still He promises and pleads; still He lives and loves!—*I bid.*

[The "Words of Jesus" and "The Mind of Jesus" are replete with the most pointed and spiritual appeals, warnings and consolations, and should be very widely circulated. They are by a minister of the Church of Scotland, who also published anonymously *Morning and Night Watches*, and some other works—

all of the same earnest and excellent character. ED. MONTREAL WITNESS.]

\* The minister above alluded to is, we believe, the Rev. M. Duff, of Glasgow, who was spoken of as likely to accompany Rev. N. McLeod on an inspecting missionary tour to Turkey. He is the author of the following works in addition to those mentioned above, viz:—"The Footsteps of St. Paul," "Family Prayers," "The Woodcutters of Lebanon" and "The Exiles of Lucerne," "The Great Journey, a pilgrimage to Mount Zion," and "The Faithful Promise." These works are all characterized by a deep vein of earnest piety, and should be extensively perused. We commend them earnestly to the attention of our Readers. ED. PRESBYTERIAN.

#### EXTRACTS FROM THE REV. N. MACLEOD'S HOME SCHOOL.

##### OBEDIENCE.

Obedience, in its lowest form, is submission to mere authority, because it has a right to command; in its highest and truest it is submission to authority, because it commands what is right. Disobedience in either case is that essential evil in us, which consists in setting up our own will, as the supreme will, and self-worship in the place of God. "My own way!" and not *the* way which we should go, is the motto upon man's treason-banner. "Let me alone, give me my own way" is the child's first petition to its parents though only expressed by tears and fretfulness, when its self-will is thwarted. "My own way!" cries the rebellious young man, as, in the pride of fancied independence, he spurns the control of all authority, and despises the laws of God and man. "My own way!" is the last prayer which rises from the heart of the hoary-headed sinner as he totters on the brink of eternity, to the very last the slave of his own lawless desires and rebellious will.

Self-will in childhood is the leprous spot, which, unless cured by the reception of "the Spirit of Life, which is in Christ Jesus," will surely spread itself over, and consume the whole body. It is the spark which, unless extinguished by the fire of Divine love, will kindle itself to "everlasting burning." It is the birth of a demon, who, unless destroyed by the birth of a new man in Christ Jesus, will live for ever an enemy to the living God. Self-will is an enemy to God. It desires to reign without Him, and would, if it could, hurl Him from His throne of supreme authority. It is hell begun!

Parents! do not think lightly of or trifle with such evil as this. Earnestly contend against it. Pray God to master it. Let all the power of love and authority which He has given you be put forth to accomplish its destruction, by establishing in its place the reign of principle, and the habit of yielding obedience to what is right. Unless this is done in early, it cannot be done by you in riper years. If the tiger cannot be tamed or overcome when young, how shall you expect to subdue it when it has reached its strength? Habitually check, control, this wilful rebelliousness; and mould the infant mind into obedient submission. Let the child be accustomed always to yield its will to yours—at first, if necessary, simply because it is *your* will,—until it is able to see its righteousness. Thus will you train them up to God, so that, in after life, they may be able to say: "We have had fathers of our flesh which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of our spirits, and live?"

It is remarkable, the connexion traced everywhere in the Bible between obedience to God. In point of time, the heavenly is rooted in the earthly. The first curse after the flood was occasioned by irreverence to a parent. When God promised to bless all nations through Abraham which was the bringing all nations into obedience with himself, He connected this with the fact of obedience to parents, "all nations shall be blessed in him, (Abraham) for I know that he will

command his children," &c. "Children," says Paul, "obey your parents in the Lord for this is right. Honour thy father and mother; which is the first commandment with promise; that thou mayest live long on the earth." It is "the first commandment" of the second table of the law; thus forming a link, as it were, between our duties to God and man, or the two great commandments to love God and our neighbours as ourselves. Our blessed Lord magnified this law of obedience and made it honorable by having been "subject to His parents." This was the feature in childhood of His life, whose meat and drink it ever was to do the will of His Father in heaven, and those things always which pleased Him.

It is good for parents to be reminded of God's judgements pronounced upon rebellious children, as recorded again and again in the Old Testament. How solemn are those!

"He that smiteth his father or his mother shall be surely put to death."

"He that curseth his father or his mother shall surely be put to death."

"If a man have a *stubborn* and *rebellious* son, who will not obey the voice of his Father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them; then shall his father and his mother lay hold upon him, and bring him out unto the elders of his city, and unto the gate of his place: and they shall say unto the elders of his city, This our son is *stubborn* and *rebellious*, he will not obey our voice; he is a glutton and a drunkard. And all the men of his city shall stone him with stones that he die. So shalt thou put evil away from among you."

Though God does not punish this evil now as He did then—a far worse punishment being in reserve—the evil is still the same in His sight. See then, that it is evil—very evil itself—and beware lest, by your own disobedience to God's will, you bring upon yourselves such heavy punishments as He sent Eli, who, though God's High Priest and, in the main, a religious man, nevertheless, through easiness of temper, permitted his children to have their own way; and, while he trembled for the Ark of God, trembled not for the sins of his own household. "I have told him," said the Lord, "I will judge his house for ever, for the iniquity which he knoweth, because his sons made themselves vile, and he restrained them not."

It is very true that "the best men are but men at the best," and will come far short of this model of perfection. But it is Jesus who says: "Be perfect, as your Father in heaven is perfect." Remember that those who aim high, while they may not come up to the mark that is higher, yet come very much nearer it than those who aim at the ground.

You know how very unlike the training is which those parents who even profess godliness give their children to that I have been speaking about; nay, how often is it quite of an opposite character! Let me ask you a few homely questions on this point, to illustrate more fully and plainly what I have said.

Do you ever break your word to your children?—If so, is this being like God to them?—Does He ever fail to keep His word to you?

Do you give way to angry, unreasonable passion with your children?—If so, is this God's method with you?

Do you wish your children to be *clever*, wealthy or prosperous rather than to be *good*, and do you train them up accordingly?—Is it for such ends God is first educating you?

Are you hard, unfeeling, unsympathizing, unforgiving to your children?—Is God so to you? Are you so indifferent as not to chastise your children when they require it?—Will God thus deal with you?

Do you chastise from hate, and not for good?—Does He so deal with you?

I need not enlarge my catechism. You see, I hope, clearly what is meant by educating your children in the spirit with which God, your own Father, educates yourselves.

But, perhaps, you ask me, how this can be accomplished? On this point I cannot here enter at any length. One or two hints, however, may help yourselves to obtain the truth more fully.

Learn first to be good children to your own Father in heaven, and this will best teach you how to be good parents to your own children on earth.

Would you, for instance, like your children to love you?—Love, then, your own Father. Would you like your children to obey you?—Obey your own Father. Would you like your children to open their hearts to you in sweet confiding intercourse, pouring out their sorrows, confessing their faults, telling you their wants, expressing to you their joys, and revealing to you their love? Do all this to your own Father.

Follow out this train of thought for yourselves, and it will lead you to further light on your personal and parental duties.

And, if you wish to have your affections as children kindled towards your heavenly Father, you may learn, even from your feelings towards your own children, much to help you. You know the love which you bear them; how deep and real it is; how it began before your children could understand it, or return it; how inseparable it is from hatred to their sins; and how it longs to impart to them every possible blessing! Is there no love in God to you like this, though infinitely deeper and more lasting?

You know what you would do for your children's good; how much you would sacrifice to make them happy; how their cry of distress would awaken your pity, and their prayers for help, though uttered with the imperfect lisping of a babe, touch your heart, and make you put forth all your strength to relieve them! Is there nothing in this which God, who made your heart so to feel, wishes to be a witness for Himself?

THE CABINET:

OR THINGS NEW AND OLD.

THE MYSTERY OF DEATH.

What is it that makes us fear the dead? It is the change from motion to stillness—from speech to silence—from affliction and suffering to eternal rest? With the spirit embodied, we can hold converse: but with the act of quitting its dwelling, it may, for aught we know, acquire other feelings, other propensities, other passions: and dispositions, and from having been all we loved become all we hate. There is a mystery in death which defies our scrutiny. Its imperturbable calm, acquired suddenly in exchange for agony, mocks our sympathy. It has put on the aspect of Nature herself; sorrow, and sin, and shame, vex it no more. There it lies—inscrutable as eternity: and then its beauty—is it not something bewildering.

THE BIBLE.

Place yourself, in imagination, by the side of an Australian gold digging, observe the earth that is drawn up from its bottom. It is likely that your unpractised eye will see nothing but a heap of rubbish, and dirt, and stones. And yet that very heap of earth may prove, on washing, to be full of particles of the purest gold. It is just the same with the Bible. We see but little of it now. We shall find hereafter that every verse of it contained gold. Place yourself, in imagination, on the top of some Highland mountain. Look at the minute mass of lichen which clings to the side of that mass of rock. Tell me if you can, what use and purpose that lichen serves. The birds of the air, the beasts of the field, the very insects leave it alone—grouse, and ptarmigan, and red deer, draw no sustenance, from it. The rock does not require its covering. And yet that minute lichen is as truly a part of God's creation as the cedars of Lebanon, or the Victoria Regia of the South American rivers. Place it under a mi-

croscope, and you will see that it is like all works of God, it is "very good," and full of beautiful design. Settle it down in your mind, as it is with the book of nature, so it is with the book of revelation, the written Word of God. There is not a chapter or verse from first to last which is not in some way profitable. If you and I do not see its use, it is because we have not eyes to see it yet. But all, we may rest assured, is precious. All is "very good." Well said Bishop Jewell—"There is no sentence, no clause, no syllable, no letter, but it is written for thy instruction. There is not one jot, but it is signed and sealed with the blood of the Lamb."

GRASS.

Gather a single blade of grass, and examine for a minute, quietly, its narrow sword-shaped strip of fluted green. Nothing, as it seems there, of notable goodness or beauty. A very little strength and a very little tallness, and a few delicate long lines meeting in a point—not a perfect point neither, but blunt and unfinished—by no means a creditable or apparently much cared-for example of Nature's workmanship; made, as it seems, only to be trodden on to-day, and to-morrow to be cast into the oven; and a little pale and hollow stalk, feeble and flaccid, leading down to the dull brown fibres of roots. And yet, think of it well, and judge whether of all the gorgeous flowers that beam in summer air, and of all strong and goodly trees pleasant to the eyes or good for food—stately palm and pine, strong ash and oak, scented citron, burdened vine—there be any by man so deeply loved, by God so highly graced, as that narrow point of feeble grass. And well does it fulfil its mission. Consider what we owe merely to the meadow grass, to the covering of the dark ground by that glorious enamel, by the companies of those soft, and countless, and peaceful spears. The fields! Follow but forth for a little time the thoughts of all that we ought to recognise in those words. All spring and summer is in them—the walks by silent, scented paths—the rests in noontday's heat—the joy of herds and flocks—the power of all shepherd life and meditation—the sunlight upon the world, falling in emerald streaks, and falling in soft blue shadows, where else it would have struck upon the dark mould or scorching dust—pastures beside the pacing brooks—soft banks and knolls of lowly hills—thymy slopes of down, overlooked by the blue line of lifted sea—crisp lawns all dim with early dew, or smooth in evening warmth of barred sunshine, dined by happy feet, and softening in their fall the sound of loving voices: all these are summed up in these simple words—the fields—and these are not all. We may not measure to the full the depth of this heavenly gift in our own land: though still, as we think of it longer, the infinite of that meadow sweetness, Shakspeare's peculiar joy, would open on us more and more, yet we have it but in part. Go out, in the spring time, among the meadows that slope from the shores of the Swiss lakes to the roots of their lower mountains. There, mingled with the taller gentians and the white narcissus, the grass grows deep and free: and, as you follow the winding mountain path, beneath arching boughs all veiled and dimmed with blossom—paths that for ever droop and rise over the green banks and mounds, sweeping down in scented undulation, steep to the blue water, studded here and there with new-mown heaps, filling all the air with fainter sweetness—look up towards the higher hills, where the waves of everlasting green roll silently into their long inlets among the shadows of the pines: and we may, perhaps, at last know the meaning of those quiet words of the 147th Psalm. "He maketh grass to grow upon the mountains"—*Ruskin's Modern Painters*, vol. iii., p. 231.

TRUTH.

There is something so irresistible in truth that it at once convinces the understanding, and forces a passage to the heart. In vain does the hypocrite attempt to imitate this amiable virtue, or endeavour to impose upon the credulous by the fabrications of deceit; for he is generally caught in the intricate trammels of invention, and it is not easy to say whether he is most condemned or despised. Moreover truth is always consistent with itself, and needs nothing to help it out. It is always near at hand, and fits upon our lips, and is ready to speak out before we are aware; whereas a lie is treacherous, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.

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