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THE PRESBYTERIAN.

NOVEMBER, 1862.

The opening remarks of "No. VI. on the Roman Catacombs," which appeared in our September issue, have given much offence to many of our readers, some of whom have expressed themselves to us on the subject, with greater indignation than is at all necessary; though we are free to admit that there is just cause of complaint. A Presbyterian does not expect to have the primitive character of Presbyterian order denied by a Presbyterian and in a Presbyterian journal; and least of all would he expect it, in an article on the Roman Catacombs, from which the writer himself acknowledges that no evidence can be found on the subject. Dr. Campbell's theory of the origin of diocesan Episcopacy, and Whateley's view of the inherent freedom of the Christian society to choose its own order as circumstances may render expedient, are confusedly mixed up in the article, with the writer's own notion that diocesan Episcopacy existed in the time of St. John and received his approval: and with his positive assertion, that the apostolic organization of the Church was "certainly no more Presbyterian than Episcopalian."

A well read Presbyterian can afford to smile at such notions or assertions, when, as in this case, they stand only on the magisterially expressed opinion of a writer who gives no evidence that he has ever fairly grappled with a subject which has divided the Protestant Churches from the days of the Reformation, and on which men of the most eminent learning and wisdom have held very different opinions from his.

We would respectfully request our valued contributor to intermingle no more "obiter dicta" on controverted points of ecclesiastical order, with the interesting and instructive information which he has gathered for our readers, concerning the Catacombs.

For ourselves we confess to a feeling of

regret for having admitted an article assuming the apostolic character of Episcopacy, and the non-apostolic character of Presbyterian order, without at the same time meeting the assumption with an expression of our own, very decidedly, opposite convictions.

It is impossible to exaggerate the importance of rich and cultured congregational singing. It is true we worship a spiritual God, who requires of us only a spiritual service; but it is also true that we who worship are largely dependent upon our senses for the excitement of spiritual feeling. If we read the Bible, we are greatly influenced by the beauty of David's poetry, the splendour of Isaiah's eloquence, and the intellectual force of Paul's reasoning. If we hear sermons, we are affected by the eloquence as well as by the orthodoxy of the preacher. If we pray, our devotions are winged by the fitness and tenderness of the words that we employ. So if we sing, we are affected by tune as well as by words. We ourselves can hardly suspect how much our spiritual fervor and joy are dependent upon the fitness and beauty of our vocal praise. It gives a color to every service, and a tone to every feeling. Every thing else is imbued by its subtle spirit,—chilled or jared by its unfitness, or made to glow with fervor and beauty by its magic power. Excited and exalted by rapturous song, how easy it is to pray, how pleasant to preach, how profitable to hear. Our sympathies are excited, our souls are harmonized and vivified, we hardly know how. More than any thing else such singing makes the Sabbath a delight, and its early influence abides with us through life, investing the worship of our childhood with a beauty and a glory, instead of with a repulsiveness and a penance. Snatches of pious song will come back to us in maturer years, like Alpine echoes, softened and purified by distance, and with subduing and

sanctifying power. In this active utilitarian age, especially when our religious life is practical rather than devotional; benevolent towards men rather than emotional towards God, working outwards rather than upwards, it is more than ever necessary that we culture the heart of praise,—the hallowing and elevating influences of worship. We have no sectarian theory to maintain, no clique to vindicate, no school to recommend. We do not presume to say what distinctive mode of worship is ritually right or wrong. We take our stand upon an eclectic and catholic basis, disposed to think that in such matters whatever *does best is best*. With an impartial eye, therefore, and a sympathising heart, we would “prove all things, and hold fast that which is good.” We would not test church song by its mere poetry and music. These may be of the very highest artistic excellence, and yet for all purposes of worship be but “as sounding brass or a tinkling cymbal;” they may possess only the intellect and the sensibilities. A man may have the most exquisite enjoyment of both, and his heart of worship remain untouched. Neither would we test church song by mere ecclesiastical usages or traditions, either episcopal or nonconforming, for these are often as unreasoning and injurious as the traditions of the Pharisees; but we would test it by its practical fitness for inciting and expressing true worshipping feeling, by its power experimentally proved of appealing to that which is highest and holiest in our spiritual life, of making us forget self and think about God, of making the love of evil depart out of us, and of producing godliness within us. That may be the best form of worship for one congregation which is not the best for another. Wisely then did the Synod of our Church grant liberty to each congregation to use that form which will be most conducive to its own worshipping joy. The only advice we would give on this point is that whatever the form selected it be the worship of the people, the united vocal praise of the whole congregation, a form of song in which every worshipper can easily and heartily join. We do not sing when we merely listen to a choir, any more than we preach when we merely listen to a sermon; the song or sermon may affect us, but it is the act of another, not our own. God cannot be worshipped vicariously; and few perversions of worship are more incongruous than for a congregation to be listening when a choir is per-

forming, than for a worshipper with his heart full of praise to refrain from giving utterance to it. The people are preached to and prayed for, surely they are not to be sung to as well. Whether, therefore, it be choir or precentor; whether the rustic composites of the village church, or the artistic slovenliness of the town cathedral; whether the barbarous vocalizations of the “Denmarks” or “Polands” of the last generation, or the skilful combinations of Handel or MeJelssohn in this: in these things let every church be persuaded in its own mind. We would “lay upon it no burden further than this necessary thing:” that from a service of worship every form of song be excluded in which every worshipper cannot join. Worship is a sacrifice to God, not to musical art.

We have occasion to complain of the tardiness with which contributions are sent in aid of the French Mission Building Fund. The encouragement given by the Synod, in a full house, to this enterprise was, in the estimation of the committee, an important element in the discretion with which they were authorized to proceed. It was expected that when the time for collecting came, the practical result of such encouragement would lighten, to a very considerable extent, the undertaking with which the committee is charged. Is this to be another instance of the say-much and do-little characteristic which so often distinguishes the proceedings of corporate bodies? Is the responsibility of imposing a heavy burden upon a Mission Committee to begin and end with the collective capacity from which it proceeds? Is it right for the Synod, as such, to countenance a work, and, for the members of Synod forthwith to forget all about it? Were the Mission Chapel an enterprise in which Montreal alone is concerned, we have no doubt that Montreal would do all that is required, if the members of the Church there undertook it at all. But we conceive it is only rightly viewed, when it is regarded as an important step for the extension of a *Synodical* scheme. The choice of a base of operations must be regulated by considerations of convenience and advantage; but the choice made is in the interest of the whole Church responsible for the scheme and not a mere section of it. We are of opinion that the future welfare of the general scheme depends very much upon the extent to which this branch of it is sup-

ported, and this is a view of the case for which we would entreat due consideration. We would again implore prompt attention to the matter as submitted to all the Ministers of the Church. Any who do not intend to countenance the proposal, might be courteous enough to transmit an intimation to that effect either to the Con- vener or Secretary. The sooner the worst is known the better.

There remains but a few weeks before the year 1862 closes. During the former part of this year we extinguished our debt, and were receiving much encouragement for the future. But for the past two or three months we have received next to nothing in the shape of remittances, and

a debt is beginning again to accumulate. With this number, we send accounts to all subscribers in arrear. To *them* we appeal to send us during the next month those amounts which, though small, in the aggregate form a considerable sum, and the receipt of which will enable us to close the year free from debt. Should our appeal be responded to, the magazine will in future appear in a cover, enlarged by four additional pages, and so improved that it will be beyond doubt the cheapest and most interesting periodical published in Canada. We sincerely thank our correspondents for past favors, and earnestly entreat them to continue sending us for the benefit of our readers, and the church at large, whatever of interest may come under their notice.

Literary Notices.

THE PATIENCE OF HOPE. By the author of "A Present Heaven;" with an introduction by John G. Whittier. Dawson Brothers, Montreal.

This little volume assumes the life and power of the gospel as a matter of actual experience; it bears unmistakable evidence of a realization, on the part of its author, of the truth that Christianity is not simply historical and traditional, but present and permanent, with its roots in the infinite past and its branches in the infinite future, the eternal spring and growth of Divine love; not the dying echo of words uttered centuries ago, never to be repeated, but God's good tidings spoken afresh in every soul—the perennial fountain and unstinted out-flow of wisdom and goodness for ever old and for ever new. It is a lofty plea for patience, trust, hope, and holy confidence, under the shadow as well as in the light of Christian experience, whether the cloud seem to rest on the tabernacle, or move guidingly forward. It is perhaps too exclusively addressed to those who minister in the inner sanctuary to be entirely intelligible to those who wait in the outer courts. It overlooks perhaps too much the oneness and solidarity of humanity, but all who read it will feel its earnestness, and confess to the singular beauty of its style, the strong steady march of its argument, and the wide and varied learning which illustrates it. In short, it is a book for the quiet hour of holy solitude, when the heart longs

and waits for access to the presence of the Master. The weary heart that thirsts amidst its conflicts and its toils for refreshing water, will drink eagerly of these sweet and refreshing words. To thoughtful men and women, especially such as have learnt anything of the patience of hope in the experiences of sorrow and trial, we commend this little volume most heartily and earnestly.

HISTORY OF FRIEDRICH II, OF PRUSSIA, called Frederick the Great. By Thomas Carlyle. Dawson Brothers, Montreal.

Carlyle is about the only writer whose opinions are of value, even when it is impossible to agree with them. No one is more fond than he of paradox, but few men's paradoxes hint at so important truths. His judgments, even where they cannot be confirmed, always enforce some weighty principle which we were in danger of forgetting, and if it sometimes happens that neither the hero nor the principles commend themselves, still the thoroughness of the execution, and the fire with which all his writings are instinct, never fail to make a great work. We need scarcely say then that the book before us, which is devoted to a description of the life of one who had in him so much of the brilliant, the popular, and the magnanimous, is one of intense and thrilling interest.

COUNTRY LIVING AND COUNTRY THINKING. By Gail Hamilton. Dawson Brothers, Montreal.

The writer of this book commences by detailing the peculiarities of men and women in general, mediately discusses subjects too numerous to mention, and ends by pointing out the lights among the shadows of the American civil war. Abounding with sentences as pithy as the following,—"If a northern blacksmith refuses to put on southern horses the shoes which southern money has paid for, and rushes to his mother state for help, let her not shield

the culprit, but set him *vi et armis* before his forge and anvil. If a clergyman stealthily and feloniously leave his parish before his time is out, bearing with him both salary and sermons, carry him back to old Virginia, and make him preach his barrelful. Law and equity alike demand it, and all educated people will say Amen,"—the book cannot fail to attract, and we hope the reader's interest will not be lessened either from prejudice or any other cause, when we state that of a sudden and by the merest chance, we discovered that the story teller belonged to the gentler sex.

The Church in Canada.

PRESBYTERY OF BATHURST.

The Presbytery of Bathurst met at Ross on the 17th instant, for the purpose of receiving the trials for ordination, prescribed to Mr. Hugh Cameron of Queen's College, Preacher of the Gospel, at a previous meeting. The following members of Presbytery were present. Mr. D. Morrison, Brockville, Moderator *p.t.*; Mr. P. Lindsay, Mr. J. Evans, and Mr. J. B. Mullen.

The discourses were sustained, and the Presbytery adjourned to the following day for the ordination of Mr. Cameron.

A respectable congregation assembled at the hour appointed, and the Edict having been returned duly served, Mr. Mullen preached an appropriate discourse from Luke xix. 10. "The Son of man is come to seek and to save that which was lost." The Moderator put the questions required by the laws of the Church in such cases, and these having been satisfactorily answered, Mr. Cameron was then solemnly ordained to the office of the Holy Ministry, and inducted to the pastoral charge of the Congregation of Ross and Westmeath. Mr. Lindsay addressed the Minister, and Mr. Evans, the people, in appropriate terms, in reference to their several responsibilities and privileges.

The Presbytery also met at Beckwith on the 15th instant, for the purpose of receiving the trials for ordination previously prescribed to Mr. Walter Ross, A.M., of Queen's College, Preacher of the Gospel, and, if sustained, of ordaining him. There were present, the Moderator, Mr. A. Mann, Mr. J. McMorine, Mr. W. C. Clark, and Mr. W. Bain, Ministers; and Mr. D. McLaurin, Elder.

The trials were sustained, and were very creditable to Mr. Ross. The congregation being assembled, and the Edict returned duly served, Mr. Wilson preached a very appropriate and excellent discourse from Mat. xxii. 11-13. Mr. Mann gave an interesting narrative of the circumstances which led to this settlement, referring, in terms of affectionate remembrance and just eulogy, to his reverend friend, the late Rev. John Smith, the first pastor of the congregation—whose memory is still precious to many in Beckwith.

The questions usual in such cases were then put by the Moderator to Mr. Ross, and these having been satisfactorily answered, Mr. Ross was, by prayer and the laying on of the hands of the Presbytery, solemnly set apart to the office of the Holy Ministry, and inducted to the pastoral charge of the Congregation.

Mr. McMorine, with characteristic affection and appropriateness, addressed the young Minister; and Mr. Clark, in besitting terms, reminded the people of the privileges which, through the goodness of God, they were again in possession of, and of the duties which they owed to their Minister.

We feel that we can congratulate these two Congregations on the Pastors whom the Head of the Church has now set over them, to feed them, and to break unto them and to their families the bread of life. From all we have heard of the previous character and conduct of Messrs. Cameron and Ross, and from all we personally know of them, we believe them to be young men well adapted to, and well furnished for the charges upon which they have now respectively entered, and that they will thoroughly devote themselves to the arduous and responsible duties of the sacred office which they have now assumed.

But with equal cordiality, do we congratulate Messrs. Cameron and Ross upon the Congregations of which they are now the Pastors.

The Congregation of Ross and Westmeath has now obtained its first Pastor. For years has this Congregation made application after application to the Presbytery to aid them in getting a Minister, offering what, in their circumstances, the Presbytery considered a liberal maintenance; but hitherto, equally to the regret of Presbytery and people, without effect. We feel that this Congregation will, when fully gathered in and organized, be found a large one, and that, as the Ottawa Valley fills up, it will become an important one. The Congregation of Ross has built a commodious and comfortable Church. They have themselves hitherto contributed all that has been expended in the building, and with further contributions, about to be made by them, and a small grant expect-

ed from the Colonial Committee, it is expected that the Church will soon be fully completed and out of debt.

The Congregation of Beckwith has long enjoyed an honorable reputation in the Presbytery, and also, it is believed, throughout the Church generally, for its high appreciation of the ordinances of religion, its affectionate attachment to its Minister, and the scrupulous fidelity with which it fulfils all its pecuniary obligations to him. The conduct of the congregation, on the present occasion, well sustains its past reputation; and many of the families connected with it present an example of liberality, in order to securing to themselves and families the public ordinances of religion, which might worthily be imitated in many other Congregations throughout the Church, with no loss, or sacrifice, but with much advantage to themselves, and greatly to the comfort of their Ministers and families. The Congregation of Beckwith is not a large one, nor are the families composing it, though in very comfortable circumstances, better off than thousands of our well-to-do farmer, in other parts of the country, yet the Beckwith Congregation guarantees upwards of £100 to their Minister, and among the subscriptions by which this sum is made up, there is one of £5 10s., one of £4 10s., two of £4, and several of £3 10s., £2 10s., £2, and smaller sums.

As shewing the attachment and confidence subsisting between the families belonging to the Congregation, as well as affording hopeful evidence that sums thus promised shall be promptly and faithfully paid, it may be mentioned, that the worthy Representative Elder of the Congregation, expressed, in the Presbytery, his willingness to give his own personal bond for the amount.

Such a Congregation deserves a good Minister, and they may be expected to benefit, temporally and eternally, by the ordinances of religion ministered unto them.

PRESBYTERY OF MONTREAL.

Of the various forms of progress in the direction of Church extension there are *two* peculiarly gratifying. *On the one hand*, when the waste places of Zion are brought in, and the solitudes gladdened by the opening of new churches. *On the other* when we find congregations hitherto covering a large area, animated with gratitude for their increased abilities and consequent opportunities, spontaneously resolving to form themselves into two or more workable sections, and taking steps towards the establishment and maintenance of separate ordinances.

Of the latter this Presbytery, which met on the 17th of September, at Huntingdon, for the purpose of considering what steps, if any, should be taken towards the separation of Athelstane and Elgin, from Huntingdon proper, and forming them into separate charges, had a pleasing instance.

Divine service was conducted at Huntingdon by the Rev. James Black, minister of Chatham; at Athelstane by Dr. Muir, of Georgetown; and at Elgin, by the Rev. Mr. Sieveright, of Ormstown.

After service, all interested had opportunities of expressing their views and of giving information. It was most pleasing to notice the great attachment of the people to their present pastor, whilst they readily admitted that his field of labor was too extensive.

The impression made upon the members of Presbytery was that each of the three districts must soon form separate and self-sustaining congregations, and towards the accomplishment of this or any other arrangement that circumstances may render necessary, each of the present sections of Mr. Wallace's charge were instructed to prepare and forward statements of their respective necessities, wishes, and resources, to next ordinary meeting of Presbytery to be held on the first Wednesday of November next in St. Andrew's Church, Montreal.

ORDINATION AT MULMUR.

We learn that Mr. Alexander MacLennan, B.A., Probationer, was recently ordained and inducted to the pastoral charge of the congregation of Mulmur, rendered vacant by the retirement of the Rev. Archibald Colquhoun. The various services usual on such an occasion were conducted by the Rev. Messrs. Carmichael, Mackee, and Mackay.

Mr. MacLennan enters upon his charge, which embraces a very extensive field, amid many auspicious circumstances. The settlement was most cordial and harmonious. A new church is in course of erection. Active means are being taken by the congregation to show the lively interest which they feel in the various schemes of the Church. To both minister and people we wish a long and prosperous continuance of the union thus happily formed.

INDUCTION AT MELBOURNE.

The Presbytery of Quebec met at Melbourne on Wednesday, 24th September, for the purpose of inducting the Rev. Thomas G. Smith to the vacant charge there. Dr. Cook, of Quebec, preached and presided. Judging from the large attendance on the occasion, and from information derived from other sources, we have reason to believe that this settlement will prove most advantageous to the spiritual interests of the congregation.

ORDINATION AT ROSS.

In Ross on Wednesday the 8th instant, the Presbytery of Bathurst met for the ordination of Mr. Hugh Cameron. The day was fine, and the church was crowded with earnest and interested worshippers. Mr. Morrison presided, and Mr. Mullen preached from Luke xix. 10. "For the Son of man is come to seek and to save that which was lost." Mr. Lindsay addressed the newly ordained minister in suitable terms, and Mr. Evans in like manner addressed the people.

At the close of the ordination services, a handsome pulpit Bible and psalm book, were presented to the new minister, from the young ladies connected with the congregation. The act was graceful and appropriate. Long may the givers of so suitable a gift have the hap-

piness of listening to the saving truths contained in that book as they fall from the lips of their new minister.

After the services were concluded, and the congregation had given a hearty welcome to their minister, the Presbytery retired to the house of William Knight, Esq., where they were entertained in a most hospitable manner. One thing more we add to the credit of this congregation,—they paid in a handsome manner the expenses of the Presbytery in coming to the ordination. In this matter this people in the backwoods set an example to congregations more favorably situated than they, which it would be well for them to imitate.

The congregation over which Mr. Cameron now labors, is numerous, and warmly attached to the church of their fathers. The charge consists of two stations, Ross and Westmeath. Each has a church, and it is to be hoped that in a few years each will have a minister of their own. The distance between the two churches is about eight miles, and the country well settled, and soon will be able to support another labourer.

Still there is room for expansion. Let our church go forward. Let us look upon Ross and Westmeath as only the base of operations for a still further progress. As the valley of the Ottawa is transformed from a wilderness into a fruitful field by the toil of the hardy settler, so in a loftier sense may it be made to "rejoice and blossom as the rose."

APPOINTMENT OF A MISSIONARY.

We are informed that the Colonial Committee of the Church of Scotland have appointed the Rev. Wm. Cochrane to be a missionary within the bounds of the Presbytery of Montreal, with a special view to the St. Joseph Street mission. With their usual liberality, the Committee undertake the support of Mr. Cochrane, but expect the Presbytery to relieve them of it as much as possible.

NEW CHURCH. CHINGUACOUSY.

The church recently erected here was opened on Sabbath, 28th of September, by the late pastor of the congregation, the Rev. Thomas Johnson.

The Rev. W. E. Mackay, B.A., of Orangeville, preached in the morning, and the Rev. William Stuart, of Milton, in the afternoon.

A crowded church at each of the services evinced the interest felt by the congregation in the auspicious event. The spirit of friendship and kindness prevailing among the different denominations of Christians in Chinguacousy is pleasing and gratifying.

CHATHAM—MONUMENTAL TABLET.

A Monumental Tablet has been erected at Chatham, C. E., in memory of the late Rev. William Mair, at a cost of \$275, of which \$80 were contributed by Geo. Hamilton, Esq., of Hawkesbury. We understand that the erection of this monument was suggested to the people by Dr. Mathieson of Montreal.

COMMISSION OF SYNOD.

The Commission of Synod is appointed to meet in St. Andrew's Church, Montreal, on Wednesday, the 6th inst., at noon.

DEATH OF F. S. VERITY, M.D.

It is with unfeigned regret that we have to record the death of one well known to many of our readers—Frederick Steele Verity, M.D., of Hemmingford, Canada East, who departed this life on the evening of Wednesday, 15th October, aged 49 years. The deceased was not only eminent as a medical practitioner, richly endowed by nature, and highly educated, but was also a good man, and a zealous and active member of the Church. The congregation of Hemmingford, for many years represented by him in the Church Courts, is much indebted to his exertions on its behalf. He will be long and tenderly remembered by all who enjoyed the privilege of his friendship.

DEATH OF JAMES FENWICK, ESQ.

Mr. Fenwick, one of the oldest elders of the Presbyterian Church of Canada in connection with the Church of Scotland, died at Cashel, Township of Markham, C.W., on the 28th ult., at the advanced age of 85. Mr. Fenwick was a native of Perthshire in Scotland; and before leaving for this country, served under Admiral Nelson on board the Bellerophon, and in 1809 received a commission in the North York Militia, and shortly after the war of 1812, in which he took an active part, was gazetted captain. Mr. Fenwick was a man of enlarged and enlightened views, and took for many years an active part in managing the affairs of the township in which he was a resident. Ardently attached to the Church of Scotland, he, in the year 1818, along with seven others, entered into an agreement to pay \$600 annually for the support of gospel ordinances in the townships of Scarboro', Markham, Vaughan, and Whitchurch. The church at Cashel, appropriately named St. Helen's, after Mrs. Fenwick, owed its existence to his indefatigable exertions. For these, and many other gratuitous services, the Presbyterians of Markham owe him a deep and lasting debt of gratitude. He was for some weeks previous to his death confined to his bed, and suffered great pain; amidst which, however, the sweet peace of conscience he enjoyed gave ample proof of his hope and trust in Divine goodness, and of his intelligent appropriation of a Saviour's mercy.

OPENING OF THE UNIVERSITY SESSION.

The session of the University of Queen's College was formally opened on Wednesday, first of October. The proceedings were conducted in the Convocation Hall, in the presence of a full attendance of the public. The students mustered in their usual number, and a few graduates of the University in both arts and medicine were also present. The chair was taken, in the absence of the Principal, by the Rev. Professor Williamson, and the platform was occupied by the staff of the professors of the institution and by city clergymen and others. Among the

gentlemen from a distance who were present may be mentioned the Rev. Mr. Bleasdel, of Trenton, the Rev. Mr. Touke of Nova Scotia. The proceedings were commenced by the reading of Scripture and by prayer, after which the Chairman delivered the inaugural address of the session. The subject matter was the advantages of collegiate education and training, addressed to the public, with suggestions and counsel addressed more particularly to the undergraduates in arts. The formal announcements of the two faculties were next made respectively by the Secretary of the Faculty of Arts (Prof. Weir) and by the Dean of the Faculty of Medicine (Prof. Dickson). Dr. Kennedy, the Professor of Anatomy, was then called upon to deliver his address to the medical students. This was a very comprehensive and thoughtful effort, replete with practical suggestions to the beginner in the study of medicine, and full of interest in the latter portion to the more advanced student and the practitioner. In the first part the lecturer adverted to the nature, responsibilities and duties of the medical profession, the necessity of method in the study of medicine, of thoroughness, persevering application, and other essentials to success. The second division of his address was a comprehensive view of the science of medicine, in which he showed what constituted rational medicine, and endeavoured to point out how the boundaries of the science might be extended. The limits of a paragraph of this kind scarcely admit of a reference to the more prominent points of his argument, which might even interest the general public: suffice it to say, therefore, that the address was of a nature very favorably to impress the students with the depth of knowledge and the capacity for generalising and communicating it which their new Professor possesses. The address was warmly characterised as an excellent one. The proceedings were concluded with prayer by the Rev. Dr. Williamson.

KINGSTON COUNTY GRAMMAR SCHOOL.

It will be remembered that Queen's College Preparatory School was united with the County Grammar School last winter, and the latter affiliated to the College; which very desirable arrangement was effected by Principal Leitch after long negotiation.

From the annexed slip it will be seen that an able and efficient Head Master has been secured. Mr. Woods brings testimonials of the highest order from Dr. McCaul, Dr. Wilson, Principal Cockburn and others; and also from Dr. Barclay of Toronto, Mr. Woods being a member of the Church of Scotland.

"At a meeting of the Board of Trustees of the Kingston County Grammar School, held on the 16th instant, Mr. Samuel Woods, B.A. was unanimously selected to fill the vacant office of Head Master. Mr Woods was the gold medalist and most distinguished student of last year at the Toronto University, and his testimonials are of a high order. During the illness of the classical tutor at University College, he was selected by Dr. McCaul to supply his place, and he is now Assistant Classical Master at Upper Canada College. Mr. Woods

is expected to take charge of the classical department in the Grammar School early in November, the mathematical department remaining in charge of Mr. Gordon."—*News*.

QUEEN'S COLLEGE.

At a meeting of the Board of Trustees, held on the 9th instant, the Rev. John C. Murray, of Paisley, in Scotland, was unanimously appointed to fill the chair of Logic and Mental and Moral Philosophy in the University of Queen's College. The new Professor was a favourite of the late Sir William Hamilton, of Edinburgh, and his testimonials are of the very highest order. Throughout his College course he distinguished himself in all the departments of study, but especially in that which he will now teach. Since leaving College, he has made Mental Philosophy his favourite study, having spent a year in Germany with that view, and having also filled the office of President of the Metaphysical Society of Edinburgh. The Rev. Mr. Murray is a son of the Provost of the Burgh of Paisley, where he is not less esteemed for his amiable disposition than for his varied accomplishments as a scholar. He is expected to reach Kingston early in November, to assume the duties of his chair.—*Kingston News*.

ADDRESS OF QUEEN'S COLLEGE.

To His Excellency the Right Honourable Viscount Charles Stanley Monck, Governor General of British North America, &c., &c.

MAY IT PLEASE YOUR EXCELLENCY,—We, the Board of Trustees and Senate, with the graduates and students of the University of Queen's College, gladly embrace the opportunity of this your first visit to Kingston to offer to your Excellency our most respectful and hearty welcome, and anew to tender the expression of our devoted attachment and loyalty to Her Most Gracious Majesty's person and government, through you as her Representative in this part of the Empire.

Of the higher educational institutions now in operation in Canada West, the University which we have the honour to represent is the oldest, being the first incorporated by Provincial Charter, and the first which obtained a Charter from the Crown. The seat of the University was fixed at Kingston as the most central locality in the United Provinces, and as being then in all likelihood destined to continue the Metropolis of Canada, having been chosen as the seat of Government once by the Privy Council at home, and next by one of the most able of your Excellency's predecessors.

Under the charter of Her Most Gracious Majesty, whose name our College bears, its operations have been conducted for the last twenty years, and although in a great measure unaided and deprived of its just share in the public University endowment, we can point, and with well-founded satisfaction for the success of its efforts, to the yearly increasing number of its students, and to the high position which, with a disparagement to others, it is admitted to hold among the Universities of Canada. Although connected with the Presbyterians of the Church of Scotland, no religious tests are required

from its undergraduates and graduates, and its professors and students belong to all the leading denominations in the Province.

It is our sincere and earnest prayer that God may bless your Excellency and family in all the relations of life, and make your administration of your exalted office a source of satisfaction to yourself and of lasting benefit to Canada and to the Empire.

JOHN HAMILTON,
Chairman Board of Trustees.

Signed on behalf of the Senate by
JAMES WILLIAMSON.

His Excellency read very distinctly the following reply:—

To the Board of Trustees and Senate, with the Graduates and Students of the University of Queen's College:

GENTLEMEN,—I receive with much satisfaction your address of welcome on my arrival at Kingston, and the expression of your feelings of attachment to our Sovereign.

I am gratified to learn from you that the oldest of the higher educational institutions of Canada still retains in its operations all the vigor and elasticity of youth, and that the

liberal spirit in which it is conducted has rendered the advantages it affords available to all classes of the people.

I thank you most cordially for your kind wishes for my family, and I wish you increased success in the prosecution of your beneficent labours.

Oct. 7, 1862.

THE MORRIN COLLEGE, QUEBEC.

We learn with pleasure, from the Quebec newspapers, that the first session of Morrin College is to commence in the beginning of this month. The Corporation of the College have, we learn, acquired from the Government a site for the future College, and meanwhile the classes will meet in the Music Hall. The Rev. Edwin Hatch, B. A., late of Trinity College, Toronto, has been appointed Professor of Logic and Classics, and is for the present the only professor in the institution.

We wish the institution much success. Lower Canada with its sparse English-speaking population, and its overwhelming mass of Romanism, needs the leavening of sound Protestant institutions, in which the higher education can be afforded.

Communications.

CATACOMBS AND CHURCH ORDER.

To the Editor of the Presbyterian.

SIR,—In common with several of my acquaintances, subscribers to your excellent Journal, I have been much astonished at the offensive contents of an article headed "Roman Catacombs No. VI," which appeared in your September issue. Probably from want of taste I had not been a reader of the Catacomb series of articles; nor would I in all probability have read No. VI, had not a friend, struck in glancing over it by the words Episcopalian and Presbyterian, called my attention to the statements which it contains with regard to the relative antiquity of Presbytery and Prelacy. Had these statements come from an Episcopal deacon, instead of from one who has the honour to be a Presbyterian minister, no one would have had reason to be astonished. But in your number for May, you tell us that the Catacomb articles were being written expressly for *The Presbyterian* by a "Minister of our Church." The knowledge of this fact has caused the letter to give double offence to many who have read it. Some of my cross-tempered friends got almost furious about it. Others of milder disposition said that it must be the production of a Levite of tender age, and expressed a hope that advancing years would give him a fuller insight into ecclesiastical history, a clearer method of expressing the opinions which he had gathered, and a better sense of his duty to that Church of which he vowed, at the most solemn moment of his existence, to be a faithful and affectionate minister. In relating this, I must say that you too came in for a share of blame. Should "No. VI"

have been inserted in a Presbyterian paper? Charity compels me to believe that like myself you have not been a reader of the Catacomb articles.

Although the September article has given general and just offence, it is not probable that its writer has weakened the faith of any one in the primitive and apostolic character of our beloved Church. The discussion is entered into by your anti-Presbyterian correspondent, as the French say, *à propos de bottles*. The Roman Catacombs throw, he admits, little new light on the condition of the early Roman Church. But yet, on the strength of these Catacombs, he goes on to argue with silly dogmatism that Episcopacy is the original form, and Presbytery an innovation. Who is this genius who decides with a stroke of his pen this long-veiled point? If he is little of a scholar, (and his article warrants us in thinking so), then what shall we say of the calm assumption with which he gives out his anti-Presbyterian opinions? If, notwithstanding his style, he chances to be somewhat of a scholar, and is blessed with something more than a little Latin and less Greek, then what could not be said of the folly with which he decides, in a few ill-connected sentences, questions which have divided the Reformed Church? Lord Macaulay, in one of his *Essays*, alludes to the rival claims of the Churches, and declares strongly that, notwithstanding Anglican fellowships and Anglican acquirements, more than one-half of the learning and wisdom of Protestant Europe has been opposed utterly to Episcopal pretensions. The good taste with which this anti-Presbyterian Presbyterian clergyman dogmatizes against *Presbytery*, is only

equalled by that with which he sends such effusions to a Presbyterian paper. I do hope that no more such opinions will find their way into a paper so much esteemed by good Churchmen as *The Presbyterian*.

Your correspondent says that whatever may have been the order of things instituted by the Apostles, it certainly was no more Presbyterian than Episcopalian. Now, if it were permitted to quibble about words, this might in a sense be true. The words *Presbuteros* and *Episcopos* are admitted, by Prelatic as well as by Presbyterian writers, to be used indifferently by the Apostles in their letters to the churches; and in this understanding of the words, no doubt the "state of things" instituted by the Apostles was as much Episcopalian as Presbyterian. All admit that the same officers of the Church were sometimes called bishops and sometimes presbyters in the apostolic writings. But what all Presbyterians worthy of the honoured name, do deny, is that there is any warrant, either in God's Word, or in the custom of the Church for more than one hundred years after our Lord's death, for the Prelacy or Diocesan Episcopacy, which, with other corruptions, soon after crept in to deface the beauty and to destroy the order of Christ's house. It is this Prelacy which our Presbyterian Church, in its various branches, and all its faithful ministers and people, unite in repudiating. And assuredly the eminent writers who have defended our Church's doctrine and order, have given strong reasons in defence of them. Even Episcopalians have admitted that Presbytery can be made out of the writings of the earlier Fathers. And yet we have a Presbyterian minister, in the course of an article on the Roman Catacombs, asserting that there is no doubt of the greater antiquity of that Black Prelacy, which was such a curse to the land to which we owe our origin and our faith. Has your correspondent read Dr. Campbell on the origin of Episcopacy? If so, he has taken up a most senseless view of the writings of that grand old divine. His letter is as confused as it is out of place.

One good thing your correspondent has done. He has awakened Church feeling in many who have read his article. But this matter should not stop here. The various Presbyteries, the Synod itself, should see to it that no man gets orders in the Church without at least some slight superficial knowledge of the arguments for Presbytery. It would not then be the Church's fault if earnest Presbyterians were occasionally annoyed by such productions as this September article. The holy office of the ministry has been conferred on the author of that letter. Instead of attacking Presbyterian order, it should be his highest boast and greatest pride that he has been set apart to be one of the humblest bearers of the Church's commission.

A LAYMAN.

PRESBYTERIAN CHURCH GOVERNMENT.

To the Editor of the Presbyterian.

SIR,—I think your readers owe much to your correspondent who has been searching out, and compiling for us in a brief and readable form, information concerning that most interesting subject, the Roman Catacombs. Some few er-

rors do indeed appear in his letters concerning them; but he has evidently sought his information from reliable sources, and has on the whole faithfully transcribed his authors' views. As far as the Catacombs are concerned, we owe him thanks. But *ne sutor ultra crepidam*. He shouldn't attempt to meddle with Church history. He evidently knows nothing about it. Although it is not perhaps very difficult in these days of books, of manuals, of "guides" innumerable, to get up something on the Catacombs, it is a frightfully rash thing to eschew the caution ascribed to the angels, and to rush into the controverted points of church history and church order. But with what authority your correspondent speaks! "I am Sir Oracle, let no dog bark." But unfortunately those who have barked on church order are among the very ablest of Protestant divines, and of these a majority have differed altogether in opinion from your worthy correspondent. Is it not, under these circumstances, somewhat absurd of your Catacomb contributor to be so flippant on the subject? I am, I confess, though but a dweller in the backwoods, slightly inflicted with *odium theologicum*, and consequently fond of reading controversial books. In the course of my studies I have often come across Episcopal writers; and if I have sometimes met arguments almost as pithless as your correspondent's, I must confess that I have never from one of them met with such positive dogmatism and self-satisfied statement. It is but fair to say too, that the great doctors who have defended Anglican views do so, for the most part, in an infinitely more humble and less confident spirit than that assumed by your correspondent.

In the meantime, as we owe this anti-Presbyterian thanks for his articles, let me give him a little advice. Campbell, though a very lucid writer, is probably in his present state of knowledge, a little beyond him. Hill, though not perhaps such a powerful athlete of the faith, will probably answer the purpose better. Let him read that able man humbly, carefully, repeatedly; and although he may not be able either to make him think or write clearly on difficult points, he will at least convince him that there are two sides to the question as to the apostolic origin of Diocesan Episcopacy.

A PRESBYTERIAN.

THE EARLY CHRISTIAN FATHERS.

To the Editor of the Presbyterian.

SIR,—Without pausing to express the surprise and indignation which might naturally be produced in the mind of any true-hearted Presbyterian, upon reading the article upon "Roman Catacombs," contained in your last number, I shall proceed to call in question the rash statements of its author, by a direct appeal to the early Christian Fathers.

Let us first examine the testimony of Clement of Rome, in whose epistle to the Corinthians it is affirmed that "the tendency to the Episcopal form of church government is already plainly discernible." In the 42nd, 43rd, and 44th sections of that epistle may be found the following passages: "The apostles going about preaching through countries and cities appointed the first-fruits of their ministry to be

Bishops and Deacons;" without one word of a third and superior order. Again, "the Apostles knew, by our Lord Jesus Christ, that contentions would arise about the name of Episcopacy, and therefore, having perfect foreknowledge of this, they appointed persons, as we have before said, and gave direction how, when they should die, other chosen and approved men should succeed in their ministry. Wherefore we can not think that those may be justly thrown out of their ministry who were either appointed by them, or afterwards chosen by other eminent men with the consent of the whole church. For it would be no small sin in us, should we cast off those from their *Episcopate*, who holily and without blame fulfil the duties of it. Blessed are those *Presbyters* who having finished their course before these times, have obtained a perfect and fruitful dissolution." And subsequently he tells the Corinthian Christians that it is a very great shame, and unworthy their profession, that they should be led by one or two persons into a sedition against their *Presbyters*, exhorting them to be in peace with the *Presbyters*, and to submit themselves unto them.

In these quotations we find Clement speaking of a *plurality* of Bishops for the same city, and using the title interchangeably with that of *Presbyter*, but not one hint does he give of any distinction between the offices they held, which could be construed into authority for *Diocesan* Episcopacy.

In the passage which is triumphantly quoted by the friends of prelacy, he refers to the three orders of the Jewish economy, but he likewise speaks of the four classes of officers in the organization of an army, so that it no more contains an intimation of *three* than of *four* orders in the Christian ministry, but is merely an injunction to the Corinthians to submit to their pastors and to observe ecclesiastical order.

Hermas, who comes next, in his fanciful composition of "the Pastor," clearly refers to but *two* orders in the Christian Church: "Bishops and Presidents of the Church, and such as have been set over inferior ministeries, and have protected the poor and widows."

The epistles of Ignatius are so avowedly corrupted and obliterated by interpolations of a later date, that they are acknowledged by Episcopals themselves to be of doubtful authority; yet these very epistles—which the explorer of the Catacombs assures us incontrovertibly prove that at the close of the Apostolic age, Episcopacy was a well developed system,—represent a Bishop as simply the pastor of a *single* congregation, whose duty it was to be present whenever the flock came together for worship, and to be personally acquainted with every individual in it, and moreover who was the *only* person authorized to administer the sacraments,—a fact in itself subversive of *Diocesan* Episcopacy.

It is worthy of particular notice that this favorite father of Episcopals speaks, not of the Bishops, but of the *Presbyters*, as the successors of the Apostles,—thus, so far from advocating the claims of a hierarchy, giving his testimony in favour of Presbyterianism.

Papias, Bishop of Hierapolis, who lived about the year 110, and was a bearer of John and

companion of Polycarp, unmistakably places Bishops and *Presbyters* upon the same footing, calling even the Apostles by the latter name.

Irenæus, who was a disciple of Polycarp, speaks in one place of the succession from the Apostles to the Bishops, and in another place ascribed the same succession to the *Presbyters*; calls Polycarp a *Presbyter*, and styles the Bishops of Rome in one instance Bishops, in another *Presbyters*. In short, had it been his express object to prove that the titles Apostolical, *Presbyterial*, and *Episcopal* succession were used interchangeably, he could not have succeeded in doing so more conclusively, thereby completely refuting the allegation that after the death of the Apostles the title "Bishop" was confined to a higher order of clergy.

We find Clement of Alexandria stating that in the Church the *Presbyters* were entrusted with the dignified ministry; the Deacons with the subordinate; applying the apostolic injunction regarding marriage, in one sentence to Bishops, in another to *Presbyters*, and comparing the grades of church officers with those of angels, of which there are but *two*—archangels and angels. And if this Father gives any authority for confirmation, as it is claimed he does, he distinctly ascribes it to *Presbyters*.

It will be seen from this brief survey of the Christian Fathers that during the first two centuries they are unanimous in their testimony regarding the equality of rank of Bishops and *Presbyters*, and in referring to but two orders in the primitive church.

Not one instance can we find of the rite of Confirmation, the administration of which is confined to Bishops, much less of any *Presbyters* receiving a second ordination as Bishop. It is left to any person of candour and honesty, who considers these and other similar facts which might be adduced, to say whether there is greater authority for the *Presbyterian* or *Episcopal* form of Church government.

Decidedly the most plausible argument in favour of prelacy is its early establishment, as it is acknowledged to have been the existing form early in the fourth century, and we are reasonably called upon by its advocates to account for its introduction. We are told by them that it is extremely improbable it should have been an innovation of human ambition, as such a supposition would be utterly inconsistent with the piety, zeal, and self-denial manifested by the ministers of the post-apostolic age; that ecclesiastical pre-eminence was rather to be avoided than desired, as exposing its possessors more prominently to persecution from their pagan enemies; that even supposing the clergy to have been ambitious, and to have had sufficient temptation to incite them to encroach upon the liberties of their brother ministers, it is not at all likely that the latter would have meekly submitted to such an usurpation, and that it could not have been forcibly accomplished without a contest, of which we hear nothing in history.

Now those who are satisfied with this reasoning will find it equally capable of supporting the *papacy*, as it is an indisputable fact that the Bishop of Rome had acquired a pre-eminence over all other bishops early in the fourth century.

But with regard to the first statement that it is incredible that holy and devoted men should be guilty of an ambitious and tyrannical usurpation of power, for which they had no scriptural authority,—we find that even our Saviour's immediate disciples disputed as to who should be the greatest; that the Apostles frequently rebuked the Church in their day for its love of power, and its pride, 1 Peter, v. 3, John iii. 9, and that in 2 Thess. ii. 7 there is an allusion to the working of that mystery of iniquity, which finally developed itself into the papal hierarchy. The writings of the Fathers, however, contain abundant evidence that ambition and corruption were at work in the Church from the earliest ages. Thus in Eusebius we read of a fierce conflict between Victor, Bishop of Rome, and Polycrates of Ephesus, which took place in the second century. Hermas speaks of those who had "envy and strife among themselves concerning dignity and pre-eminence." Cyprian tells us that in his day, "the religion of the clergy slackened and decayed, and that Bishops left their charges and wandered about in search of disreputable gain." Origen refers in the most severe terms to the vices of the clergy, and tells us that "the pastors of God's people suffered none, not even though it might be the chiefest of Christ's disciples, to be equal with themselves."

We need feel no surprise at the silence of history upon the various steps of this clerical encroachment, when we remember that literature was almost wholly in the hands of ecclesiastics, whose object it would be to keep us in the dark, and that many important books written during the first three centuries have been lost. Nor is it difficult to understand the quiet submission with which it was received

by both ministers and people, when we consider the gradual nature of the change, and the gross ignorance of those nations among whom the gospel first spread.

Both Mosheim and Gibbon give an account of the probable rise and establishment of prelacy, in which they agree that it is of human origin, and differed from the primitive form of church government.

Having glanced thus briefly at the testimony of the Fathers, and of modern historians, I shall conclude by remarking that while it is our duty and should be our delight to live in peace and love with every branch of the Christian Church, and to rejoice in the general prosperity of Zion, it is likewise incumbent upon us to devote our first energies to building up that branch of it with which we are specially connected, so that while avoiding bigotry, we may not fall into latitudinarianism. And while giving to all other forms of church government the praise and admiration which are their due, let us not through ignorance or lukewarmness suffer others to set aside the claims of our own to Scriptural authority, far less presume ourselves to do so.

If your correspondent in reading Maitland and other Episcopalian authors upon the Catacombs, would content himself with gleanings their facts upon that subject without also borrowing their opinions as to Church government, and direct his attention for a short time to such Presbyterian writers as Miller, Smyth, and King, he would doubtless be cured of his Episcopalian leanings, and learn to uphold his own Church, as approaching more nearly than any other to the Apostolical model.

A TRUE PRESBYTERIAN.

Roman Catacombs.

No. VIII.

THE DOCTRINES OF THE EARLY CHURCH.

We may seem to be looking to the Catacombs for more than they can reasonably be expected to yield, if we proceed to extract from them an expression of Christian doctrine: for it is not when under the dark cloud of sorrow that men give careful utterance to their belief. The soul is then apt to pour itself forth in words of agony, which imply much that in its calmer moods it would repress: and more especially will this be the case where conventionality and custom have not stereotyped the form of its lament, and thus restrained its natural outflow. So true indeed is this, that, unless it be borne in mind, the epitaphs may in certain instances mislead and favour the opinion that doctrines were held in the Early Church, op-

posed to the teaching of Christ. But after making all allowances, and above all guarding watchfully against a too literal interpretation of the language of grief, we may safely accept the voice from the Catacombs as the truest and grandest which has reached us from the post-apostolic age. It is often low and indistinct; it tells us little or nothing of its precise rendering of certain cardinal truths. But in this it probably represents the Church above ground: for this was the age of action, not of thought, when the militant virtues of the soul were called into play, but the intellect little cultivated. Men believed with fervent faith in Christ as Lord, and God and Saviour; they loved Him and worshipped Him and trusted in Him, but thought not of attempting to define His relation to their and His Heavenly Father.

There were parties in the Church: some adhered to Paul, some to Cephas, others to Apollos; yet these divisions were schismatical not heretical. It is true that heresies likewise soon sprung up. It would have betokened ill for the intellectual life of the Early Church had there been none: but till the cessation of persecution had given the Church at large opportunity to sift and reduce its faith to formulæ, these heresies probably disturbed its peace to no very great extent. Although therefore a study of the Catacombs disappoints us here, they reveal the strength of that higher, because more active, faith that distinguishes the primitive age from all that have succeeded it. They teach us in what light to view it; they point out its noblest aspect. They therefore reprove that spirit of unfair criticism which would depreciate it on account of the many germs of error which it fostered, and hold forth for our admiration and imitation, the meekness, the gentleness, the courage of the persecuted Christian.

And after all, the religious character of an age or people cannot be better studied than in their graveyards. How expressive are the tombstones of the middle ages of that chivalrous enthusiasm, allied to religion, which excited and exhausted itself in the Crusades! How indicative is an old churchyard of the Reformation, with its rows of mural tablets, each surmounted by a skull and cross-bones, of the spirit which pervaded it,—stern, fierce and melancholy, which seemed to take a gloomy pleasure in arraying death in its most repulsive aspect! and may we not accept as a hopeful sign of a true phase of faith the custom now so prevalent of strewing the graves with flowers—fit emblems of the resurrection? In the dark vaults of the Catacombs no flower could blow, but every object no less emphatically bespeaks the glorious hope of everlasting life which cheered the comfortless earthly life of their occupants. Here they could look for nought but persecution and tribulation: they had enlisted under the banner of the cross, knowing full well that they would be called to bear hardship as good soldiers of Jesus Christ. From infancy to old age they were living in constant apprehension, and ever and anon a violent death seemed imminent. This world therefore offered few inducements. They would be willing to stay in it while they had still work to do for their master, but their eyes would ever turn to the better world beyond, and to

death the portal of that better world. There is therefore an absence of all gloominess in the prospect of death, not only in the inscriptions but also in the symbols and paintings. With few exceptions, the epitaphs breathe a spirit of submission and hopefulness. "*Mayest thou live in God.*" "*Mayest thou rest in God.*" "*May thy sleep be sweet,*" are the wishes often repeated over the graves of those who had here experienced little rest, and had longed for the stillness of the grave, and that rest of endless activity in God's presence, to which death would admit them. No emblem occurs more frequently than the dove and olive leaf; the palm branch, the sign of victory over sin, the world, death and the devil; the anchor of hope; while no painting is known to exist illustrative of death as the destroyer. Not even in the death of Christ pictorially represented. They delighted especially in recognising him as the good shepherd who had gathered them when wandering from the fold on the mountains of error, but they never attempted to depict his sufferings. They were too sacred to be thus expressed. But another reason may have been, that their minds dwelt more habitually on the resurrection and His eternal life at the Father's right hand. Death was always staring them in the face. They needed not to be reminded of it. But they did need to encourage and strengthen themselves with the assurance of that higher life of which the resurrection taught them death was the birth.

The inscriptions likewise show how effectually the gospel repressed the natural spirit of revenge and bitterness which must have been particularly strong in those who had adopted Christianity late in life and been accustomed to give free scope to their passions. In the whole body of inscriptions hardly an expression of retaliation against their enemies occurs. There are words of sorrow and regret, but seldom words of revenge.

These cemeteries are therefore eloquent witnesses to the strength of the faith that supported the Early Church, and they beautifully indicate what were the truths to which the early Christian clung with most affection, and how these truths affected him.

While then to the history of speculative theology they afford little information, they bear unequivocal testimony to the spirit of meekness, gentleness and faith, which inspired the earliest adherents to

the religion of Jesus. Whatever their precise definition of Christian doctrine may have been, they had certainly imbibed the power of Christian truth, and displayed to the world then as convincingly as their graves now do to us, practical examples of the blessed and mighty influence of the light and life-giving Word.

Yet we may frequently discover traces of even their doctrinal belief. Here however we enter on debatable ground. To this point most writers on the Catacombs tend as to their desired goal, and here therefore their work is sometimes most unsatisfactory, as preconceived opinion and prejudged conclusions too often bias their judgment. The question upon which the epitaphs perhaps throw most light, are those of prayers for the dead and the invocation of saints. With regard to the former, Bishop Kip writes: "Among more than three thousand monumental slabs arranged in the Lapidarian gallery by the Papal authorities, the writer was able to discover nothing which sanctioned this error, nor could he in the voluminous works of Bosio and Arrighi, the result of more than thirty years' labour. There is nothing which conveys the idea that they supposed any change was effected in the condition of the dead by the petitions of the living. The utmost that can be discovered is an ejaculatory wish, the off-spring of fond affection, which would thus pursue the object of its love beyond the grave. It is rather the expression of a wish than a petition for the departed soul." He quotes as examples the following:

"Exuperius, mayest thou rest in peace. She lived 23 years."

"Mayest thou be in peace and benediction, O Sufusatus."

"Good Faustina, mayest thou live in God."

"Bolosa, may God refresh thee."

"Amerimnus to Rufina, my dearest wife, the well-deserving, may God refresh thy spirit."

Dr. Maitland admits having found one undated inscription with *ora pro nobis*.

On the other hand, Mr. Northcote, who had access to Dr. Rossi's unpublished collection of epitaphs, gives the following as decisive of the Roman Catholic view:

"Remember him, O God, for ever."

"May the Lord God refresh thy spirit in Christ."

"Lord, let not the spirit of Veaus be at any time in darkness."

"Zosimus, mayest thou live in the name of Christ."

He asserts that there are many others quite as conclusive.

Even admitting that the above were more than mere ejaculations, the all-important question arises: To what precise age do they belong? for if of the latter part of the fourth century, they prove little or nothing respecting the belief of the primitive Christians. The rarity indeed of anything which can with even plausibility be interpreted as a prayer, forms a strong presumption, if not a conclusive argument, against the formal belief then of what has since become so important and useful a dogma of the Romish church. As a natural impulse impels men to pray for the departed, and as the custom was common among pagans; as, moreover, freer scope was then given to the expression of feeling than now, when Christian doctrines have been reduced within the restricting limits of a symbol, and an unguarded word may expose one to the charge of heterodoxy, it need be a matter of no surprise if undeniable proof should be produced that prayers were now and then, from the very first, offered up for the dead.

In the Catacombs we can certainly discover the elements of saint worship. From the accuracy with which the day of the month on which the deaths occurred was recorded, and the almost universal omission of the year, we may infer that the anniversary of the decease was celebrated as a religious festival. At first the custom was without doubt harmless, if not beneficial; but soon it would assume an objectionable aspect, especially in the case of those who by their prominent position in the church, or their superior sanctity or sufferings, had merited unusual respect. A few steps would lead the church to saint worship, and to all those errors and evils which have sprung from it. The same tendency is remarkable in the post-apostolic writings, and it soon occasioned discord within the Christian body; for such supreme deference came to be paid to those who in time of persecution had displayed unwonted courage, or suffered bonds or imprisonment, that their opinion was regarded as oracular, and when at variance with that of the Bishop, was followed in opposition to his. Endless troubles and bitter schisms were the immediate fruit of this hero-worship; the most degraded form of Christianity has been its ripper fruit.

If such reverence was paid the saint in

this world, it would naturally follow him to the next; and the votary, who had here looked up to him implicitly for guidance, would then appeal to him for help, believing that he, who in this world displayed such sanctity, would be more acceptably heard by the Almighty, in whose presence he then stood, than he, and that his intercession would be omnipotent. It would require no lengthy period for saint-worship to grow up,—for respect to become reverence, and reverence adoration; for there was a flexibility in the early Church such as has never since been witnessed. Men were not on their guard against the intrusion of error, till error had been seen to be such. Hence it easily found admission where least expected, and once in was not easily expelled. Nevertheless, we cannot believe that the inscriptions quoted by Roman Catholic writers, as confirmatory of their doctrine of the invocation of saints, are much to the point, for they display few characteristics of very early epitaphs. The following are from Mr. Northcote:

"Aurelius Agapetus and Aurelia Felicissima to their most excellent foster child Felicitas, and pray for your husband Celsinianus."

"Pray for your parent Matrona, who lived 1 year and 52 days."

"Dionysius, our innocent child, lies here with the saints, (a most unusual expression) and remember us in your prayers, both us who engraved, and me who write."

Associated with the doctrine of saint-worship is that of the worship of the Virgin, which has at times in the Romish Church threatened to supplant the very worship of God. To it, however, the Catacombs give no support. Her name is not known to exist in any inscription earlier than the 4th century, and when represented in fresco painting she appears the very picture of modesty, and occupies a position quite subordinate to her son. Nor do they give us grounds to think that the doctrine of angels, as it was wrought out in the *Celestial Hierarchy* of Dionysius, and accepted afterwards by the Latin Church, was held by the primitive Christians of Rome. That forgery emanated from the East, and though there at an early period, probably before the Christian era, there may have been laid in the popular superstition, the foundation of that grand imaginative fabric which the pseudo-Dionysius erected, the Catacombs discourage the belief that in the West these fictions had been circulated

and entertained. Angels are mentioned as bearing away the souls of the departed, in expressions which scripture almost warrants; but there is no trace of that wonderful classification of the hosts of heaven and hell, on which the Church afterwards exhausted its ingenuity.

On other more important doctrines the Catacombs are said to bear direct, as well as incidental evidence. In the body of inscriptions about to be published by the Commission of Sacred Archæology, there are said to be several bearing on the doctrine of the Trinity; but, from the absence of any such among the hundreds which have already appeared, we need expect but little help from them in the contest with Unitarianism.

Roman Catholic writers find likewise in a number of incidental circumstances proof satisfactory to themselves of the primitive belief in transubstantiation. There are chapels in the Catacombs excavated, in all probability, before a martyr's or a bishop's grave, which may in some cases have been the work of the early Christians themselves, but which were in almost all instances re-decorated and altered afterwards. Over some of the graves there seems to have been a stone slab, used as an altar, and the fact of its being stone is supposed to prove that the elements must have been offered on it as an oblation. The niche also near the grave must have served as the credence table, on which the elements are placed previous to their consecration in the modern church.

All this may be true enough and yet prove nothing, till evidence can be produced that the altar so used was erected before a given time, and that the ideas of a stone altar and a sacrifice were then inseparable. But even then the ultimate appeal would be to scripture, and to scripture should the first resort be had; for reference to the primitive age in all matters of doctrine is only likely to mislead. An undue deference to Patristic theology is seen to conduct to Roman Catholicism, for in the earliest Christian writings there may be found the seeds of almost all the peculiar doctrines of that church.

The Catacombs, however, point out in their numerous paintings the broad lines of belief entertained by the Church. Pictorial illustration could do no more than indicate these in a general way; but this they do most emphatically. The large proportion of subjects derived from the Old Testament evinces their respect for that

portion of the Holy Scriptures, and the incidents chosen from it all refer typically, symbolically, or doctrinally to Christ and his work: Christ in paradise; Adam and Eve receiving the punishment of their sins; Noah in the ark; Abraham offering up his son Isaac; Moses receiving the law; striking water from the rock; Jonah, in all the different stages of his life; Daniel, as delivered from the lions, and his companions in the fiery furnace; are subjects often repeated, and they all have an intimate bearing on the leading truths of the Christian religion,—on sin, the law, the atonement, and the resurrection. And from the New Testament are selected chiefly such subjects as represented Christ as the merciful

Saviour, the king supreme over life, but above all as the vanquisher of death and the grave. Numerous also are the emblems which refer to the sacraments of Baptism and the Eucharist; but from the nature of the case all such testimony must be vague and inconclusive when used in the doctrinal contest, which has occupied so much of the energies of the Church. One thing however is certain, that if they afford but blunt weapons to the Protestant, they yield but little or no support to the Catholic: for no contrast can be stronger than that between modern Rome, as represented by St. Peter's and the Vatican, and the Rome of the Catacombs.

Miscellaneous.

QUIET THINKING.—"Quiet thinking seems now quite out of fashion," "and many know more of what is passing on the other side of the globe than of the working of their own souls." The weariness so many feel in being alone, the hours we have often heard called so "interminable" by young persons, and even those in mature life, when by chance they have had no friend to chat with through the afternoon or evening, the long hours and the weariness of the Sabbath to so many, if detained from the public services of religion, evince a deep want somewhere, a want of inward resources, and of an independent spiritual life, that augurs but ill for the true well-being and growth of the individual. To live spiritually, to make the unseen real, to feel the constraining influence of spiritual motives and affections, the "still hour," the hour of daily communion with God, is absolutely needed; for if faith without works is dead, faith without prayer and communion is an absolute nonentity.

SADNESS.—There is a mysterious feeling that frequently passes like a cloud over the spirits. It comes upon the soul in the busy bustle of life, in the social circle, in the calm and silent retreats of solitude. Its powers are alike supreme over the weak and the iron-hearted. At one time it is caused by the flitting of a single thought across the mind. Again, a sound will come booming across the ocean of memory, gloomy and solemn as the death-knell, over-shadowing all the bright hopes and sunny feelings of the heart. Who can describe, and yet who has not felt its bewildering influence? Still, it is a delicious sorrow; and like a cloud dimming the sunshine of the river, although causing a momentary shade of gloom, it enhances the beauty of returning brightness.

DIVINE GENEROSITY.—O friends and brethren in Christ! be generous! In your thinkings, your actings, your givings, be generous. The Lord loveth a cheerful giver. Give as the Son of God has given you. All in the Bible is

generous; yet we are not generous! All in God is generous; yet we are not generous! All in Christ is generous; yet we are not generous! We give little to God, and we grudge the little that we give. We spend our money on dress, or luxuries, or vanities, till we have none left for God. We love our apparel, our comforts, our meat, and our drink better than we love our Lord! The drunkards of this land spend their millions on strong drink, the Christians only their thousands. The drunkard loves his glass better than the Christian loves his Lord! Oh, shame, shame! Is this Christianity? Is this religion? Are these the followers of Him who, though He was rich, for our sakes became poor?

THE VELOCITY OF LIGHT.—The velocity with which light travels is so inconceivable that we require to make it intelligible by some illustrations. It moves from the sun to the earth in $7\frac{1}{2}$ minutes; whereas, a cannon-ball fired from the earth would require 17 years to reach the sun. Light travels through a space equal to the circumference of the earth, or about 25,000 miles, in about the 5th part of a second. The swiftest bird would require 3 weeks to perform the journey. Light would demonstrably require 5 years to move from the nearest fixed star to the earth, and probably many thousand years from the most remote star seen by the telescope. Hence, if a remote visible star had been created at the time of the creation of man, it may not yet have become visible to our system.

FAITH A TELESCOPE.—I recollect reading an account of two military officers, who had often fought side by side, retiring from the service covered with honors. They lived on each side of the Thames; their residences were in sight of each other, but too distant to admit of the recognition of persons moving about the grounds: and when it was not convenient for them to visit, it was agreed among them that at a certain hour, they would make use of tele-

scopes to look at each other. With these, of course, they dispensed when they met face to face. So the Christian makes use of the telescope of faith, and by means of it, brings nigh the delectable mountains; but, when he arrives at home he lays aside his telescope, for he shall then see the King face to face.

JOHN EVANS.

NATURE'S PROTESTS AGAINST THE DRUNKARD.—The barley when taken out of the dry granary and flung into the cold earth in April utters not a moan; it cheerfully dies to give birth to its successor; from that successor escapes not a murmur during the trying changes of weather to which it may be exposed, till the husbandman pronounces it fit for the sickle; it cheerfully submits to be amputated at the ankle joint; it lies down patiently to be thrashed. It complains not when it is disembowelled by the maltster, and when its life-blood stains the vat of the brewer; but, it utters a loud groan when it goes down the drunkard's throat.

WILLIAMS OF WERN.

THE PHILOSOPHY OF PULPIT FORCE.—The human heart is like a many stringed instrument; and in order to elicit from it the richest melodies which it is capable of sending forth, two things are indispensably necessary:—First, That it should be strung to the right tension, and that there should be found one who can cunningly play thereon; and the great secret of preaching, so far as human instrumentality has to do with it, is to know how to string this wondrous harp, and to pass a master's hand over its strings. INN.

THE MARVELS OF A SEED.—Have you ever considered how wonderful a thing the seed of a plant is? It is the miracle of miracles.—God said, "Let there be plants yielding seed;" and it is further added, each one "after his kind."

The great naturalist, Cuvier, thought that the germs of all past, present and future generations of seeds were contained one within the other, as if packed in a succession of boxes.

Other learned men have explained this mystery in a different way. But what signify all their explanations? Let them explain it as they will, the wonder remains the same, and we must look upon the reproduction of the seed as a continual miracle.

Is there upon earth a machine, is there a palace, is there even a city which contains so much that is wonderful, as is enclosed in a single little seed—one grain of corn, one little brown apple-seed, one small seed of a tree, picked up, perhaps, by a sparrow for her little ones, the smallest seed of a poppy or a blue-bell, or even one of the seeds that are so small that they float about in the air invisible to our eyes? Ah! there is a world of marvel and brilliant beauties hidden in each of these tiny seeds. Consider their immense number, the perfect separation of the different kinds, their power of life and resurrection, and their wonderful fruitfulness!

Consider first their number. About a hundred and fifty years ago, the celebrated Linnaeus, who has been called "the father of bot-

tany," reckoned about 8000 different kinds of plants; and then he thought that the whole number existing could not much exceed 10,000. But a hundred years after him, M. de Candolle, of Geneva, described 40,000 kinds of plants, and he supposed it possible that the number might even amount to 100,000.

Well let me ask you, have these 100,000 kinds of plants ever failed to bear the right seed? Have they ever deceived us? Has a seed of wheat ever yielded barley, or a seed of a poppy grown up into a sun-flower? Has a sycamore-tree ever sprung from an acorn, or a beech-tree from a chestnut? A little bird may carry away the small seed of a sycamore in its beak to feed its nestlings, and on the way may drop it on the ground. The tiny seed may spring up and grow where it fell, unnoticed, and sixty years after it may become a magnificent tree, under which the flocks of the valleys and their shepherds may rest in the shade.

Consider next the wonderful power of life and resurrection bestowed on the seeds of plants, so that they may be preserved from year to year, and even from century to century.

Let a child put a few seeds in a drawer and shut them up, and sixty years afterwards, when his hair is white and his step is tottering, let him take one of these seeds and sow it in the ground, and soon after he will see it spring up into new life, and become a young, fresh and beautiful plant.

M. Jouannet relates that in the year 1835, several old Celtic tombs were discovered near Bergorac. Under the head of each of the dead bodies there was found a small stone or brick with a hole in it, containing a few seeds, which had been placed there beside the dead by the heathen friends who had buried them, perhaps 1500 or 1700 years before. These seeds were carefully sowed by those who found them; and what do you think was seen to spring up from the dust of the dead?—beautiful sun-flowers, blue corn-flowers, and clover, bearing blossoms as bright and sweet as those which are woven into wreaths by the merry children now playing in our fields.

Some years ago a vase, hermetically sealed, was found in a mummy-pit in Egypt, by the English traveller, Wilkinson, who sent it to the British Museum. The librarian there having unfortunately broken it, discovered in it a few grains of wheat and one or two peas, old, wrinkled, and as hard as stone. The peas were planted carefully under glass on the 4th of June, 1844, and at the end of thirty days these old seeds were seen to spring up into new life. They had been buried probably about 3000 years ago, perhaps in the time of Moses, and had slept all that long time, apparently dead, yet still living in the dust of the tomb.—*Gaussen.*

Pride is the first weed to grow in the human heart, and the last to be eradicated.

Don't let your children learn good and bad things indiscriminately. To be sure, the bad might be eradicated in after years, but it is easier to sow clean seed than to cleanse unclean wheat.

The Church of Scotland.

(Extracts from Record.)

CHURCH UNION IN CANADA.

It is not surprising that the desirableness of union between the various Presbyterian bodies should be a matter of discussion in Canada as well as at home. The subject was brought under the consideration of the Synod at two successive meetings; but, at the last meeting in Toronto, the subject, by tacit consent, was allowed to drop. It was felt to be unwise, in present circumstances, to push the matter further. The reasons for abandoning the project are readily understood.

The first reason is, that the Church of Scotland in Canada is an endowed Church. It was formerly endowed by the State out of the Clergy Reserves. It is now endowed by the munificence of the clergy. The clergy, when the reserves were commuted, did not, as they might, pocket the money, but formed a fund, out of which the future ministers should be endowed. The endowment is, no doubt, small; but the laity have resolved not to be behind the clergy, and they have liberally contributed to increase the endowment fund. It has been the great aim of the members of the Church to make it the counterpart of the Church at home, and to raise the status of the clergy by giving them a liberal endowment. Any proposal for union would be met by the great difficulty, that the body with which it is proposed to unite has a large element of Voluntaryism. The U. P. Church is already united to the Free Church. The former body almost universally holds Voluntary views; the latter, to a certain extent, sympathises with these views. In the Voluntary controversy it was endowment *ab extra*, or by the State, that was chiefly objected to; but Voluntaryism, both at home and in the colonies, now objects to endowment *ab intra*, or by the Church itself. The difficulty would not then be removed by holding out to the Voluntaries that, in Canada, the endowment is not by the State, but from the resources of the Church itself; and no one within the Church would contemplate the idea of giving up the endowment as a condition of union. The endowment element constitutes an essential point of difference between the case of Canada and that of Australia, where the Presbyterian Churches have united. In the latter country the Church of Scotland stood, as to endowment, precisely on the same footing as the other Presbyterian bodies, and, consequently, no difficulty was felt on this ground.

Another reason arises from the circumstance, that the status of the ministers of the Church of Scotland is very different from that of the body with which it is proposed to unite. In the latter no literary training at any academic institution is required previous to entering the Hall. It was found impossible to occupy the land without dispensing with this essential qualification, and, consequently, a large proportion of the ministers drawn from Canada are without any college training. In the Church of Scotland, on the other hand, a training equivalent to that at home is rigidly

required. The students must pass through the arts curriculum at Queen's College before they can enter the Divinity Hall. This also forms an important point of difference between Canada and Australia. Though strongly tempted to relax in its requirements, the Church in Canada was resolved to keep up the status of the clergy, so that it should not sink beneath the requirements of the Church at home. It would be a great blow to the cause of religion in Canada if she did so. She is the only Church there that demands a high standard; all the other bodies, including the Church of England, dispense with a preliminary college education. No doubt, all the religious bodies would prefer such an education, but the Church of Scotland is the only one that requires it as a *sine qua non*.

Another reason for not entering into the projected union is that of politics. The Church of Scotland, as a whole, is strongly conservative, while the other Presbyterian bodies are, as a whole, strongly Liberal. The latter almost universally belong to what is termed the *clear grit* party, which is of a very extreme character. This antagonism is at present strongly brought out on the university question, in which the Church of Scotland joins with the Church of England, while the united body of Presbyterians is violently opposed.

The last reason we shall specify is, that the proposed union requires a severance of the Church of Scotland in Canada from the Church at home. This would be regarded by the warmest friends of the Church in Canada as an irreparable injury. It is the connection with the Mother Church that has led the Canadian Church to maintain her high position in Canada, by aiming at a high standard of education and a permanent endowment. This, too, is the secret of the successful career of the Church of England in Canada. The esteem in which that Church is held by her members is not due so much to the fact that she is an Episcopal Church as that she is the Church of England: for the Church at home and the Church in Canada are not merely connected, but ecclesiastically identical. It is true there is not so close a union in the case of the Church of Scotland and her branch in Canada. Still, in the case of a great many adherents of the latter, the bond of attachment is not that the Church polity is Presbyterian, but that the Church is the Church of their fathers, and an established Church of the empire. Were a fusion of the two bodies effected, so that the distinctive characters of the Church of Scotland were merged in those of the other party, it is highly probable that a large proportion of the more influential laity, and some of the clergy, would prefer joining the Church of England—just as many Scotchmen, in going to reside in England, prefer the ministrations of the Church of England to those of Dissenters, even though the Dissenting form be Presbyterian. Mere ecclesiastical polity is not always the strongest bond of union. Two Churches

identical in polity may be so opposed in their aims and character that a real union is impossible.

The above considerations have apparently led the Synod of Canada to abandon all official action for the furtherance of the union; and certainly, at present, a mere amalgamation of the two Churches would be the very reverse of union. It would be only a mechanical uniformity with vital elements of discord.

Is, then, all hope of union to be abandoned? Is all discussion of the subject to be quashed as adverse to the welfare of the Church? By no means. The freer the discussion the sooner will the nature of the most desirable union be understood. The subject of Presbyterian union at home is freely discussed. Even the Moderator of the General Assembly ventured, in his closing address, to moot the subject, and he would not likely have done so unless it were regarded as an open question by the warmest friends of the Church. But it is important to consider the nature of the union that is always meant. When such proposals are made at home, no one ever dreams of disestablishing the Church of Scotland, so that she may stand on the same level with Dissent, and thus effect a harmonious union. Nothing more is meant than that a door should be opened by which those who have seceded may return. Nothing more is ever thought of than a slight concession in reference to the settlement of ministers. In every scheme the Church of Scotland makes no abatement of her position as an established church. At home, all movements of this character have met with but little encouragement, but in Canada the project is by no means so hopeless. The Secession there was of a very different character from that at home. Here it was the result of a chronic agitation, of which separation was almost the necessary result. In Canada, the Secession was brought about by a sudden torrent of eloquence from parties sent out by the Free Church. The natural consequence is, that the strong feeling has subsided as rapidly as it was excited. Ministers freely exchange pulpits; the warmth and cordiality of social intercourse is rarely interfered with by sectarian feelings; and when convenience requires, the members freely join the communion of one another's Churches. A significant fact is brought out by the last census in reference to Toronto. By that return, the adherents of the Church of Scotland greatly outnumber those of the other Presbyterian bodies; and yet, the Church of Scotland has only one Church in that city, while the other Presbyterian bodies have numerous churches scattered through the city. It is plain that the larger proportion of the adherents of the Church of Scotland there worship in Dissenting churches, but are apparently glad of the opportunity of explaining their position. Church extension is only wanted to gather in vast numbers throughout Canada that properly belong to the fold of the Church of Scotland. The Secession in Canada is apparently great, but not really so if we take into account the warm feeling of attachment to the Church of their fathers, which is found so largely to exist among Seceding congregations. All this augurs well for a union at no very remote

period. But complete organic union with the Seceding Presbyterian body of Canada is hardly to be hoped or wished for. There will be, necessarily, an extreme outstanding Voluntary element, needed perhaps in Canada, but such as would never assimilate with the Church of Scotland. There is, however, in the same body a large number whose sympathies are with a highly educated and adequately endowed clergy. And where the elements of a real union exist, we may reasonably expect that God, in His providence, will somehow bring it about. The Synod of Canada is apparently resolved to adopt the wise plan of pursuing its own course, in closer connection, if possible, than ever with the Church of Scotland, and to abstain from any undignified overtures which might only postpone the desired consummation, trusting that the object will be gained by a spontaneous, not a forced, movement. May we not hope that Canada is to lead the way in bringing about a union at home? At the extremities in Canada there is not the same antagonism as at the centre in this country, and we may therefore expect that a union may be more readily effected, but it is reasonable to hope that the movement may spread from without inwards. The union in Canada may yet be far off, but when it comes it will not be, if we may judge from the temper of the Synod, a severance from, but an extension of, the Church of Scotland. The Church in Canada is now working out a problem which it is hoped will not be disturbed by the projects of union. It is to determine whether, in the extension of the Church of Christ, the Establishment principle can be anything more than a theory, or whether it can be practically maintained in all its essential characters. In the altered condition of society, a State endowment is impossible in Canada: but may not an endowment *ab intra*, or by the Church itself, be a satisfactory substitute? The Church of Scotland has now fallen back upon this original form of endowment, and is partially dependent upon it. May not a whole Church in Canada be maintained in the same way? The other element of an Establishment, the national recognition of her judicatories, is one in regard to which there is no difficulty. It would be a matter deeply to be deplored if theoretical schemes of union turn aside the Church of Canada from the great practical problem assigned to her by Providence.

DUTY OF A SYSTEMATIC CONTRIBUTION TO MISSIONS.

We have shown, in a late article under this head, the obligation under which the members of the Church are laid, to give a systematic support to its Missions. If this is not done, we pointed out how many and various are the causes that may prevent them doing their part in our Mission work, however well they may wish to do it. We shall conclude our remarks upon the subject in this Number, by showing that the duty of giving such a systematic support rests upon every one, from the fact that our Missions are the united effort of our ministers, our members, and our adherents, to advance the cause of God.

A Christian Church is a union of Christian men and women to learn the truth, and having learned it themselves, to diffuse the life and light they possess, wherever that life and light are not. Whatever work any Church takes up—every individual connected with that Church is, by his connection, identified with it; our Mission-work is not the ministers' work, as from observations we hear sometimes made we might suppose it to be; Missionary work is spoken of and regarded by some—most erroneously—as though it were a matter regarding which ministers alone should have any interest. The amount of the contributions, the success of the work, are regarded as ministers' matters; and so far does this delusion sometimes go, that it is supposed by some that a marked personal slight or favor is conferred upon a minister when support is given or withheld.

We need not say to any person of intelligence how gross is the misapprehension when contributions to Missionary effort are so regarded. Our Mission-work is the work of the Church, and, being the work of the Church, it is of necessity the work of every member of the Church. It is the joint effort of minister and members to spread Christian truth—the united dedication of substance to advancing, in the world the cause of God: and wherever there is a right and intelligent apprehension of its character, every member of the Church should feel that, personally and individually, they have cause for gratification or regret, when its Missions prosper or the reverse. Each individual should feel that it is a matter in which they have a personal interest and concern—an interest and concern not less than the minister has. Every member of our Church must feel this if we are to have a healthy Missionary feeling, and an enlightened Missionary spirit among us, and if the work is to be distributed and supported as it should. It is in the growth and influence and power of such a spirit as this that we look for the true apprehension of responsibility, and that conscious identification with our Mission-work, from which there will be given to it, by all our members, a generous, sustained, and systematic support.

And as it is with individuals so is it with parishes and congregations. The contribution of the congregation is the joint offering to the Lord. It is what throughout the year the congregation consecrates of its substance to the work of God. Each parish and each Church have thus a specific duty and responsibility not less than each individual. Congregations, not less than individuals, should remember that they are possessed of distinctive spiritual blessings, and that they have associated by God as an organized body for various reasons, but not least for the living active diffusion of the blessings which they themselves possess. They have, among the divinely ordained institutions of the country, a corporate character, and receive blessings from God as a corporate body; and so there is a corresponding obligation that, in their corporate capacity, they give proof of their recognition and appreciation of the privileges they themselves enjoy.

Every congregation should set before it then, as its effort and its aim, that it shall do a given work—raise a given sum. Whether it be £20,

£50, £100 or £200, let it be a work and a sum that shall bear proportion to the numbers, the means, the opportunities of its members. This is a matter, in which each congregation must look and in which each member of the congregation must take a personal interest, if our Missions are really to be wrought with the efficiency that God, for our privileges, justly requires of us, and if our parishes and our people, as should be the case, are equally to share the work that is to be done, and the anxiety that, in advancing and sustaining our missionary efforts, has to be borne. But, keeping this before us, let us ask our readers to look at the sums they and their congregations have contributed during the past year, such sums as £6, £8, £12, or £20. Now, we ask them with all urgency, and yet with all kindness, is this anything like their proportion of the work of the Lord in our Church? Is this what God might rightly expect as their contributions to His service? We do earnestly ask our congregations whether they really expect that God will bless them when so little evidence is shown of regard for Him and His work. We ask minister and people if congregational prosperity is really deserved—themselves being judges; if, with the possession of wealth and numbers, we hand back to Him such mites and crumbs from the abundance which He showers down upon us. But further we request parishes and congregations to examine and compare their contributions with those of others not better circumstanced, not wealthier, not more populous than their own, and they will find how very marked and painful is the discrepancy. They will find that parishes, in no way abler than they are, are contributing double and treble the sum that they are doing.

We call attention to such parishes, not that they may relax in their efforts, but that they may afford a model & encouragement to others.

Not one of us has exceeded, not one of us has reached, that liberality to which we are certain we shall yet attain. But many are far behind. They have not seriously or in any systematic manner contemplated their duty in regard to the Missions of the Church. Let such remember that now, with the entrance upon another year of missionary exertion, is the time to resolve that the deficiencies of the past shall no longer stand recorded as a reproach against them. Whether as individuals or as congregations, we should each and all of us feel that a duty rests upon us to contribute cordially and liberally and systematically to all the Mission-work that the Church has set before it.

We can do anything we really take up with a determination that we shall do it. If as one man every member of the Church and every congregation were to resolve that our contributions shall henceforth be doubled, or trebled or even quadrupled, there would not be the slightest difficulty, were the work only equally distributed and earnestly set about. We have wealth and numbers and Christian willingness among us to accomplish it; all that is wanted is just to place it before us as an object to be realised, and not to desist from our efforts till it is done. Let the contributions to the missionary enterprises of the Church be a matter on

which before God, all make up their mind faithfully and systematically to do their part, and not merely a thing to which there is a probability they may give something, *if they should happen to be at the Church on the day the collection is made, and if they should happen to be that day in the mood for giving.* Let this be the case, and what we contend for will, before next Assembly, be accomplished.

The advantage of distributed, systematic, equally-borne contributions, in comparison with irregular and mere impulsive collections, is practically and very well illustrated in the case of our Endowment Scheme. Here we had a great work to be done, and we set ourselves to its accomplishment resolutely and systematically: parishes and ministers and people, in north and south and west, uniting their exertions and their offerings, and in a very few years we will have raised the sum of £400,000. Had we been frightened by imaginary difficulties from going into the work in earnest, and trusted to the impulses of a fits-and-starts

church-door-collection generosity, it would have taken a hundred or a hundred and fifty years to do what has been done in less than one-tenth part of that time.

We cannot close without urging, as the last reason for a systematic and cordial contribution to our Schemes, that it is in this way the great Giver of all our gifts bestows His blessings upon us. It is not by occasional and isolated favours that He gives us of His regard. It is not by now granting and now withholding His mercy and His grace. "His loving kindness is new to us every morning, and His faithfulness every night." And taught by this, if we are His, such too should be the character of our appreciation and recognition of his regard. Such should be our discharge of the duty, and performance of the Christian work which He has given us to do. And it will only be so in this matter, if it be the resolution, and the part of every member of the Church, to give a cordial and systematic support to its missions.

A House Set in Order.

From "*The Christian Treasury*," for May, 1862.

Among many good directions to a Christian in the prospect of death, from the pen of Dr. Doddridge, we find the following:—

'I would advise that, as soon as possible, you would endeavour to get rid of all further care with regard to your temporal concerns by settling them in time in as reasonable and Christian manner as you can. I could wish there may be nothing of that sort to hurry your mind when you are least able to bear it, or to distress or divide those who come after you.'

Neglect of this incumbent duty has been an occasion of much anxiety on a dying bed. Time which would have been more profitably employed in communing with God has often been devoted to the settling of worldly affairs; and the agitation incident to the closing hours of life has often been enhanced by the consideration of business left in confusion, and no proper arrangements for the management of family affairs after death. A bright contrast to such cases was presented in the death-bed of Samuel Budgett, 'the successful merchant,' who could say, 'I have not a paper to sign; not a shilling to give away; not a book which any one may not understand in ten minutes.' Another case rises up to memory of a Christian man of business who used every Saturday evening to put all his affairs in such order that, in the event of sudden death, everything might be found well arranged by his survivors. He was found dead in his bed on a Sabbath morning. Many years ago we stood at the death-bed of another gentleman engaged in business, whose affairs were all arranged with such minuteness and accuracy as to form a very striking commentary on the exhortation which Doddridge may have had in his eye, when he penned the counsel with which this paper begins, 'Set thine house in order, for

thou shalt die, and not live' (Isa. xxxviii. 1). Having obtained leave from his relatives to make his case known to the public, we have much pleasure in doing so through the columns of the *Christian Treasury*.

The subject of this sketch was a widower with several children. He had experienced many trials in the wilderness, but could thank God that these had been the means of bringing him to share the gold tried in the fire; the treasures which neither moth nor rust can corrupt. In a little manuscript-book, found among his papers, we have a touching reference to the death of his first-born son when he had attained the age of twenty-one. After quoting some beautiful lines from Gillespie's poem on 'Consolation'—addressed to Consumption—commencing,

'Consumption! fell destroyer! thou canst boast
More victims even than war,'

he says, 'It is just twelve months this day since I received from Drs. A— and K— the appalling intelligence that my dear J— was then labouring under the hopeless disease referred to in the foregoing lines. Though he has been cut off in the bloom of life, and though the loss of the society of such a member of my family must ever be felt by us all as a most afflicting bereavement, it will always be a soothing and consolatory feeling to my heart, that his life, though short, was marked by most ardent piety, most sincere faith in the blessed Redeemer, most devout resignation to God's will, most faithful discharge of all his relative duties; and I indulge the cheering hope that he is now one of that happy number who through faith and patience inherit the promises.'

Almost up to the very period of his removal he was apparently in the enjoyment of robust

health. We find in a 'common-place-book,' among many extracts from different writers, the following memorandum penned by him a few weeks before his death :—

'I this day complete the sixty-third year of my age, and I deem it right here to record the profound gratitude I feel to the Almighty Disposer of all human events for the excellent health with which I have reached, through His blessing, what is called the grand climacteric in the life of man, as well as for the numerous temporal comforts which a gracious Providence has mingled in my lot.' After his death, however, the physicians found, from the examination of his body, that mortal disease must have been preying on a vital organ for years. It was matter of surprise to them, and thankfulness to friends, that so little suffering had been occasioned by it, symptoms indicative of disease having only manifested themselves a few days previous to his decease. Even then they yielded so far to medical treatment that the day before his death the patient conducted family worship in person, reading with unusual feeling the 103d Psalm; prosecuted his ordinary avocations, and formed engagements to meet several parties on business the following day.

Death came like a thief in the night, but it found him ready for the call. The previous 'setting in order of his house,' the following lines will illustrate.

His business books were posted up to the very day of his death, so that the accountant employed to wind up his affairs had little more to do than the simple process of 'compound addition.' In his private 'Scrutoire' were found two sealed packets of paper, on the cover of one of which was written, 'To be opened by my dear children after my death, and perused by them when they are by themselves and no other person present with them.' On the cover of the other directions were given as to the parties in whose presence it was to be opened.

Among the documents contained in the former packet there were, of course, many possessed of interest only to those for whose eyes they were designed. There were others, however, containing instructions and counsels to his family in the prospect of his removal, out of which we have obtained leave to cull a few extracts, characterized not only by a deep tone of warm piety, but of manly sense, reminding us now and then of the warm effusions of 'Old Humphrey' himself. In a long letter, addressed 'To my dearly beloved children,' we find him saying :—

..... 'Hold fast the faith of the Gospel of Christ, as the anchor of the soul sure and steadfast. Remember too, I entreat you, that religion is not merely a system of doctrines, but also a rule of life, and make it your study to show the sincerity of your faith in Jesus by leading lives becoming the Gospel. Never forget Christ's own words, "Ye are my friends if ye do whatsoever I command you;" and those of His apostle, "Faith without works is dead."

..... 'Let the same spirit of harmony prevail among yourselves which has hitherto subsisted among you. Remember the words of

our blessed Saviour, "A house divided against itself cannot stand;" and never allow any circumstances to make you forget the precept, "Little children, love one another."

..... 'While you study to cultivate a spirit of kindness and courtesy to all your fellow-creatures of whatever degree, be careful whom you make your friends and associates. Enter into the sacred bond of friendship only with those of whose good principles and honesty of purpose you have reason to entertain a favourable opinion. You will meet with many who will be disposed, for their own purposes, to flatter your vanity; but be assured that from the friendship of such persons you will never derive any benefit or comfort. Rest assured that those who will give you good advice for the regulation of your conduct, and who, in administering that advice, will point out your errors, are the best friends you can have.'

..... 'There is one relation of human life into which it may or may not be your lot to enter. I mean that of marriage. This is a connection which ought not to be entered into without the calmest and most prayerful consideration. It appears to me to be one in which there is no medium degree of happiness. The union will either prove a happy one or the reverse. Be careful, then, how you enter on it. Do not allow your affections to be rashly entangled by any individual. Be well acquainted with the temper, character and dispositions of those who may become the future partners of your lives, before you take a step which cannot be retraced. Be assured that the want of those essential qualities both of head and heart which are best suited to promote the solid and substantial comforts of wedded life can never be compensated by all the glitter and false splendour of riches or worldly distinction. These may enable a couple to shine in what is called the gay and fashionable world, but it is not there that conjugal happiness is to be sought for, but in the quiet and placid domestic circle. You ought, therefore, to seek in a companion for life for those qualities which are calculated not to dazzle and astonish, but for those which are designed to promote happiness at home.

'While I would caution you against mercenary marriages, let me exhort you to have a proper and prudent regard to worldly circumstances. The want of a sufficiency of means to enable your partners in life and yourselves to live with comfort and respectability in the sphere of life in which you are placed is apt to poison the happiness of matrimonial connections. Above all things avoid rash engagements which are not to be fulfilled till a distant period. Many circumstances may intervene which may make one or other of the parties repent of such engagements, and it is infinitely better to keep your minds free of any trammels of that kind.

'Ever bear in remembrance that perfect happiness on this side the grave is denied to mortals—that in every situation and connection of life there is a mixture of joy and sorrow. Receive the comforts which God may give you with a spirit of thankfulness to the Giver of all good, and regard the crosses you may meet with as the chastenings of a loving Father, all

whose appointments are designed to promote the best interests of His children.'

In a letter to his family was inclosed one to his employers in business, thanking them for all their kindness, and recommending to their notice as his successor one to whom he himself in times of trial had been greatly indebted. There were instructions given as to its transmission to each of his clients, along with a statement that it was found in his repositories after his death.

Evidently designed for one of his family, who was looking forward to the work of the ministry, was a paper containing many useful and practical counsels, addressed, 'To a young clergyman.' As a specimen of its plain and homely counsels, let the following sentences, which may prove beneficial to all invested with the sacred office, suffice. They are all the more valuable, as being the hints of one who was himself a hearer of the Word: 'As to the composition of your discourse, let me advise you to study simplicity and perspicuity of style, and to avoid all those gaudy and meretricious ornaments which may tickle the ears, but are not calculated to improve the hearts of your hearers. You are placed in the pulpit not for the purpose of astonishing your people by rhetorical flourishes, but of teaching them the will of God revealed for their salvation; and, the more plainness and simplicity of language you introduce into your sermons, the more likely will you be, with the blessing of the Holy Spirit, to reach the understandings and hearts of your audience..... In regard to your mode of delivering your discourses in the pulpit, let me advise you to study to have a manner of your own, and not to attempt to form it on the model of any other person. If you do this, the great likelihood is, that you imitate the defects more than the graces of his delivery..... If you adopt the plan of dispensing with your manuscripts in the pulpit, let me advise you never to allow yourself to go there with an intention of giving an extemporaneous discourse. Let your sermons be all fully studied and considered before you deliver them, otherwise your composition will in all probability become loose and slovenly. Besides I suspect a man, whose province it is to communicate his thoughts to

others, will always find he can best arrange and methodize them when he has the assistance of those most useful implements—pen, ink and paper..... Let me say a word or two in regard to your public prayers. In these I earnestly advise you to study simplicity of language, and to avoid too great length. I think there is often a great error in this respect. Long prayers in general contain many repetitions. They are apt to weary an audience, and render them less patient in listening to the discourse. In every point of view they should be avoided..... You will of course be frequently found in the dwellings of your people, however humble and obscure, when any of them labour under affliction, adding to all your friendly admonitions prayers to the Throne of Mercy that their sorrows may be sanctified to them. But your visits should not be confined to seasons of sickness or of sorrow. You will do well to visit them in every situation of life, endeavouring to show yourself the friend of those whom you are called to instruct in the ways of righteousness, weeping with those who weep, and rejoicing with those who rejoice.'

In addition to those letters to his children, full of wise and weighty words, which must have been all the more impressive from the consideration that, ere their eyes perused them, the hand that penned them was cold in death, there were many others to near relatives and friends, the preparation and arrangement of which showed the writer's calmness in the prospect of his removal from this world, and his anxiety to have all earthly affairs arranged ere the arrival of the hour when 'the pitcher is broken at the fountain, and the wheel at the cistern.'

May the perusal of this instance of 'a house set in order' constrain our readers to go, and do likewise; 'putting,' to use the words of good Matthew Henry, 'their affections and affairs into the best posture they can, that, when the Lord comes, they may be found of Him in peace with God, with their own conscience, and with all men; and may have nothing else to do but to die. Our being ready to die will make it come never the sooner, but much the more easily; and those that are fit to die are the most fit to live.'

Hints to Parents.

THE TASK COMPLETED.

The mother's work is never done, unless God takes it from her by a special providence, until her children are old enough to stand and act for themselves on the stage of mature life. From the birth of her oldest to the maturity of her youngest, she must work, work, work, watch, watch, watch, by day and by night, week in and week out, for months and years, following each other in long succession. We speak not here of material work; of the labor of the hands to supply the wants of the physical nature; the answering of, "What shall we eat, and what shall we drink, and wherewithal shall we be

clothed?" Money can accomplish all this, if we have it; and if not, we will not sigh, nor fret, nor covet; for the heart-work, the solicitude of a good mother for a virtuous and honorable character in her children, walks forth with a bolder, steadier step by the side of frugality and daily labor, than it is apt to do if separated from them.

It is a well-known fact that almost all the true greatness, the noble virtues, the heroisms which the world has seen, have arisen from the lap of obscurity, poverty, and toil. But the work to which we now refer is that which every mother, whether rich or poor, whatever

the advantages or disadvantages of her circumstances may be, is required by the most rigid obligations to achieve—the assiduous cultivation of the inner nature, of that which makes the true man or woman, that which shall live for ever and ever. For this she must be always at her post, with never so much as a recess from her maternal care and solicitude, toiling on, breaking up the ground, sowing the seed, training the tender plant, enriching the soil, watering, nourishing, stimulating every good and pleasant growth, until the flowers begin to bloom, and the fruit to ripen. Then there comes a heyday of enjoyment, of rest and comfort to the mother, in the golden autumn of life, when, surrounded by a group of affectionate, dutiful, virtuous and noble sons and daughters, she sits among them in beautiful repose, her face radiant in the glow of her own heart's ever-burning love, and the smile of Heaven as a halo of light about her head—a spectacle to be admired and envied of all. But this season of comfort, this "Indian Summer" of maternal life, never, never, comes to those who evade their responsibilities, forsake their trust, and leave their work for others to do, for the sake of personal ease, sensuous indulgence, or selfish gratification. The very thing they seek, they lose by a lamentable and hopeless mistake, verifying the words of the Lord, "Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, the same shall save it."—*Mrs. Stowe.*

CHRISTIAN FAMILY LIFE.

(From the German of Thiersch.)

TRAINING OF CHILDREN—THE PRINCIPAL CONDITION OF SUCCESS.

If we examine more closely what, at the present day, is called piety, in a special sense, our surprise at the poor success that attends the training of children will be greatly diminished. For it is particularly in this that the difference between a Christianity which consists merely in profession and one which manifests itself in the power of example, is most apparent. If there be hypocrisy in the parent, much will certainly occur in the development of the child to condemn it. If the piety of the parent be unsound and sickly, which is the case with the prevailing religious tendencies of the age, by what, we may ask, can the malady be more certainly known than by the morbid results of training? It must be openly confessed that our austere ancestors laid a better foundation, even with their dry morality, than many of the pious-minded, in our day, with their verbose, religious sentimentalism, combined with absurd management and instability of character.

Hence we would say to every one who inquires concerning the principles and particular mode of the training of children, *first be yourself that to which you would train others*; be it with all your heart. If what you require of your children be in any way contradicted by your own conduct in secret, you need look for no success, no blessing; but, on the contrary, be assured that your efforts in the training of children will prove abortive, and only reflect

dishonour upon yourself. There are many parents who, without being religious themselves, would yet like to bring up their children in the ways of religion, like that class of statesmen who, whilst they regard religion an excellent thing for the people, allow a different rule of action for themselves. From parents and children of this description nothing can be expected; they can only be pitied.

Before you assume the responsibility of training up others, be yourself, first of all, trained of God. This is the fundamental condition, and *must* be complied with, if your labours in behalf of your children are to be successful. And yet nothing is more common than to meet with parents, who, whilst they are living in violation of the law of God, entertain the foolish and presumptuous expectation of raising obedient children. Ernest, the pious Duke of Gotha, was wont to say, "A ruler, who would have obedient subjects, should himself be obedient to God." But, as there are rulers who expect loyalty from their subjects, whilst they themselves renounce allegiance to the King of kings, so also are there many fathers labouring under a similar delusion. But, as that mode of governing undermines all obedience, loosens all ties, and is a certain means for preparing a people for revolution, so also is this mode of training nothing but a source of ever-increasing disorder. But this fundamental condition, so salutary in its effects on education, is not only disregarded in practice; it is frequently set aside even in the theory. Macchiavelli's system in politics is practically applied by many in pedagogical science.

It is unreasonable to expect our labours to be attended with moral success, as long as we do not ourselves render submission to the requirements of the moral law. For, should children once entertain even only a suspicion as to our sincerity, all our admonitions, precepts and disciplinary regulations will fail to produce the desired effect. Let no one presume it an easy thing to keep his own transgressions of the Divine commandments concealed from the knowledge of his children. They take many a look at that which transpires behind the scene, and, though their reasoning powers may lack activity, they have an intuitive perception that something is not right.

But such an attempt is not only foolish, it is also presumptuous. For, supposing it possible to guard the child against the evil influences of our inconsistent and deceptive conduct, what then? We have, indeed, succeeded in deceiving a child, but we have not succeeded in deceiving God. We presume to accomplish a moral master-piece, without having the Author of all morality on our side. We act as if the fountain of blessing were not in God, but in ourselves. We labour as if we could dispense with Him who is alone able to influence the heart, and as if the moral law, by which He governs the moral world, had been surrendered to our keeping. We bid defiance to Him, and, if we had intended to demolish the works of our own hands, we could not have taken a more effectual plan to do it.

Christ speaks of a man who built his house upon the sand. The building went up rapidly,

and with ease; but, when the floods came, and the winds blew, the house fell, and great was the fall of it. So it is with every one who hears His sayings without doing them. So also is it with him who undertakes the teaching of them to others, whilst he neglects to obey them himself. It is an easy and agreeable task to build up out of Christ's doctrines a beautiful system of knowledge, or to make a show of it before the world; but on the day of trial the fall comes suddenly—the entire fabric crumbling into pieces to the disgrace and terror of its builder. No one should, therefore, permit himself to be deceived by the apparent success which seems to attend the pedagogical efforts of those who endeavour to inculcate the principles of the Christian religion without themselves obeying its precepts. The absence of piety in the teacher is the sandy foundation, which, though it may, perhaps, be concealed from human observation, will one day be brought to light by Him from whom nothing can be concealed, and who will show whereon they have built.

He who is sincere will find in all this much to comfort and encourage him. A conscientious man might become greatly discouraged in view of the manifold mistakes committed in the training of children. He inquires concerning the rules and regulations prescribed by pedagogical science: introducing him only more fully to what he is expected to perform, might cause him to distrust his own ability to exercise that care and watchfulness which may be necessary. The task imposed is so many-sided and so great that parents are, after all, only able to train their children "according to their pleasure" (Heb. xiii. 10). And whose condition will allow him to devote so much time and means to training? For most theories presuppose wealth and leisure, whilst many

parents, who are deeply concerned for the welfare of their children, are neither wealthy nor independent.

In view of all this we are comforted and encouraged by the thought that it is God who trains by our instrumentality. This He will surely do, if we will only comply with this one fundamental condition, namely, permit ourselves to be taught of Him. He trains us by his providence. And to permit Him to do this, we must submit patiently to His severe dispensations, be grateful to Him for the good we enjoy, and bear willingly the burdens our domestic and other relations may lay upon us. Yea, more, we must permit Him to discipline our own hearts, and impart to us His consolations. We must listen to Him as often as His Spirit corrects us, either by his servants or his Word. We must seek and hold fast the consolations of His grace, which are vouchsafed to us either in the sanctuary or during the secret intercourse of our hearts with Him. This is meant by being trained of God. The wisdom which He displays in training up men is the most exalted and the only perfect. From Him alone can we learn to do it aright. What human systems and books can communicate to us on the subject is very little. It lacks vitality. It is knowledge, but not wisdom. Wisdom is something that is ever present, something that accompanies him who is imbued with it wherever he goes, something that maintains a vigorous growth within him. It is active even under new and trying circumstances: it can only come from above; it is only to be acquired in the school of the Spirit. Christ alone can change our pedagogical knowledge into wisdom. Whoever does not permit himself to be taught by Him can be benefited neither by any other educational system nor by what we have written.—*Family Treasury*.

Children's Corner.

"WHERE SHALL I GET WINGS?"

Little Julia had listened with great interest to her mother's description of the glories of heaven. Her heart was full of joy as she heard of the golden harps and crowns, the palms of victory, the happiness of the angels and redeemed ones, and the eagerness with which those blest spirits fly to do the biddings of their Lord. And the thoughts of the little girl ran forward to the time when she hoped she would herself be among the redeemed, rejoicing in the presence of the Saviour whom she had already begun to love here on earth.

But her eye just then fell upon a beautiful picture, hanging on the wall, in which an angel was represented hovering over the earth with outspread wings. And a doubt fitted through her mind whether she should be able to fly to do the will of her dear Saviour, for the wings were wanting. She had hands, and feet, and a tongue, all ready and willing every day to do all they could to please Jesus, as her parents, and brothers, and sisters had learned

well from the many gentle words and kind acts of this sweet little daughter and sister, but these could not help her in flying. And Julia asked her mother anxiously, "Where shall I get wings?"

It is not the first time, perhaps, that a little heart has been troubled for the same reason.

Dear child, if you really love Jesus, who loves you so well; if you believe His words and have asked Him to keep you and guide you through this world home to Himself, making you His faithful servant here, and preparing you for His presence in the better world; and if you do this every day, do not let your heart be troubled concerning the wings. You will not need to "get" them anywhere. Faith, hope and love in your heart are preparing them for you. The same dear friend who has made ready the harp, and the crown, and the bright mansion for every dear child of God knows all about the wings that you will want as you hasten to obey Him, and therefore you need have no anxiety on this account.

But it is right that you should be anxious that your heart may be full of love for the Sa-

viour, and trust in Him. And I hope your prayer every day will be, "Dear Jesus, make me to love to do Thy will, as the angels do in heaven;" for that is the meaning of those words in the Lord's Prayer which you have repeated so often,—“Thy will be done on earth as it is in heaven.”

THE LITTLE BOY WHO SWORE.

“I used to swear sometimes,” said little Lewis; and the tears trembled in his eyes, and his lip quivered, at the thought of disobeying the great God about whom he had just been learning in the Mission Sabbath School.

How it gladdened my heart to see the spirit of penitence in one so young, and to hear him say that he would ask God to forgive him, and keep him from swearing any more, and make him a good boy.

“And father swears sometimes too,” he added, “when he forgets; but I shall tell him it is wicked, so he won't swear any more.”

Little boy! do you ever swear? I hope that, like little Lewis, you don't mean to—but there are some very wicked boys who swear when they do mean to—when they know that God has forbidden it; but they either do not care, or forget that He has said that He “will not hold him guiltless that taketh His name in vain.” He hears and remembers whenever you use His name wickedly; for He never forgets anything.

If you have ever broken the third commandment, I hope that you will go straight to God, and, like the little boy of whom you have been reading, ask Him to forgive you and make you a good boy.—*The Family Treasury.*

HIDING THE TRUTH:

James sometimes wanted to be a good boy. He did not always mean to do wrong, and yet he sometimes did wrong because he was afraid of blame or punishment. He was young and little, and sat on the lowest bench in school. On the high bench above him was a big boy who had a very rare inkstand. It was the finest one in the school, and unlike any that James had ever seen. He thought again and again, “Oh, if I could only take it in my hand and look at it,” but its owner would never allow him to touch it.

One day James was alone in the school-room, and it was a good opportunity for him to gratify his long cherished desire. He could take the inkstand in his hand, look at it as much as he pleased, and no one would ever know it. So he climbed upon the high bench, reached it, and held it. It was heavier than he expected to find it, but handsomer too. He examined it thoroughly, and was satisfied. He was just putting it back in its place when he heard a noise. He trembled. The inkstand fell. What a moment of agony! He caught the inkstand; saved it; but alas! the desk was covered with ink, the books and paper too; even his own hand. He sprang back to his low seat, and wiped his hand on the under side of his brown apron. He could not wipe off all the ink; the stain was there. He rubbed it very hard again and again, but it was still there, and he hid his hand in his

pocket. His sense of wrong, his regret for the ruin the ink had made, and fear of reproof and punishment filled him with distress.

When the teacher came in and saw what had been done, she at once asked Hugh Williams, a big boy of suspicious character, if he had spilt the ink. He protested his innocence; she questioned him; he still protested it. Other children were questioned. Every moment James expected his turn to come. He felt as if every eye were upon him, as if the teacher were looking right into his heart, as if God were frowning upon him, and he could not sit there and bear it. What added to his sorrow was that a big girl told a shameful lie, and said that she saw Hugh Williams have the inkstand and let it fall; and on her false testimony Hugh was severely punished. This was a new agony to James. How sad that another should suffer so for his guilt! And still he could not speak nor move. He sat there three long hours, hiding his inky hand in his pocket, and feeling himself guilty, and yet he had not the courage to make a confession and ask forgiveness.

When school was over, and James and his sister entered their pleasant home, James did not hasten for his mother's welcoming kiss, but crept slowly and timidly into her room. When she lifted her soft loving eyes, she saw that her little son was in trouble, and stretched out her hands towards him. He ran to her and hid his face in her lap. “What is the matter, James? Tell mother,” she said. Anna answered for him, and told his sin and the sin and sorrow that had grown out of it, and mother and children wept together.

“We will lay the case before the righteous and merciful God,” answered the mother; and she knelt with her children and prayed. They rose from their knees quiet and grave. Then the mother turned to James: “This wrong you have done must first be confessed. Tell the truth to the teacher; tell it to Hugh Williams. Ask the teacher to tell it to the whole school, so that justice may be done. Ask forgiveness of Hugh, and then by your good conduct towards all, especially towards Hugh, show that you are really penitent.”

“I'm afraid I can't tell the teacher; but I'm so sorry for Hugh. I can tell him,” said James in a loud voice.

The next morning Anna and James were among the first in the school-room. As soon as the teacher came in Anna told her that James wished to speak to her, and as soon as she had opened the school she called him to her side.

“I spilt the ink,” he said before he had quite reached her, and burst into tears. She asked him to repeat what he had said. His courage grew with his effort to do right, and he repeated it in a louder tone, and added, “I am very sorry I did it; and I am very sorry I didn't tell you; and I am very sorry that Hugh Williams was punished for me; and he stretched out his little hand that the teacher might punish him, but she did not take it.

“I am very sorry too,” she said, “for what you have done, very sorry; but I will not punish you now, as it is your first offence, and you have confessed it.”

At noon-time, instead of eating his dinner at once, James kept his eyes on Hugh Williams, and when he saw him alone, went up to him, and said, "I am sorry you were whipped. I won't do so again, Hugh."

Hugh laughed, though he looked more like crying, and answered, "That's nothing. I can bear whippings. I'd rather be whipped ten times than have a little fellow like you struck."

"But it wasn't right," said James, growing bolder all the time: Then he offered Hugh the largest of his two apples and his turn-over pie.

"I don't want your dinner," answered Hugh, turning his head, so that no one but James could see the big tears swimming in his eyes. James urged the apple, and Hugh took it; but when he offered the pie a second time, Hugh pushed it from him and ran away saying, "I'd starve first. I'm not so mean as to eat up your dinner."

Hugh's generous feeling towards little James was observed by all the scholars, and he was treated by them with a consideration and regard that he had never known before; so that he began to have a feeling of self-respect which finally led him to despise the small mischief in which he had once delighted. And, as Hugh grew better James grew bolder and more courageous, so that he was ready to confess his faults and ask forgiveness. He never again kept silence and let another suffer for his sin.

MAKE YOUR MARK.

Charles and Robert were two boys who went to their good grandfather's place in the country. It was a beautiful farm, with broad green meadows and great shady trees, and the hay-fields were full of strawberries, and the pastures covered with sheep and lambs. The grandfather was a kind old man and very fond of

children, and he let the boys do pretty much as they pleased. And so Charlie trampled down a great deal of grass in pursuit of flowers and berries, and chased the sheep and lambs, just for the fun of seeing them run, until they became frightened whenever they saw him, and one poor little lamb, when he saw Charlie behind him, ran off in such great alarm, that he did not step to see where he was going, and he fell from a high rock and was killed. One day Charlie saw a robin redbreast with a worm in her bill which she was carrying to feed her little ones, and he caught up a stone and threw it with all his strength at the poor little mother, and she fell to the ground, and when Robert picked her up she was dead. Robert was a kind-hearted boy, and he made the pretty robin a grave under a wild rosebush; and all night long he heard the little hungry birds up in the elm tree calling. "Mother, mother!" but she never came to feed them any more.

There was a beautiful spring under an oak tree in one corner of the meadow, where the two boys used often to sit when the weather was warm, and when their visit was over and their clothes and playthings were all packed for home, Robert planted a lily by the side of the spring; it was the last thing he did before he set out for the station. The two boys were walking slowly along, for there was plenty of time before the train would come, and their hands were full of fruit which their grandfather had given them when he bade them good-bye.

"What were you doing there by the spring?" asked Charlie of his brother.

"I was setting out a lily, so that grandfather might see it sometimes, and have something to remember me by when I am gone."

"Nonsense!" replied Charlie. "There's some thing to make him remember me," and he lifted a large stone from the wall, and aimed it at the little mound on the margin of the spring.

Sabbath Readings.

THE PREACHER'S FINGER-POST.

THE UNCHANGEABLENESS OF CHRIST.

"Jesus Christ the same yesterday, to-day, and for ever."—Heb. xiii. 18.

From the unchangeableness of Christ the following deductions are inevitable:—

First: *He must be essentially divine.* (1) The history of all creature existences shows that they are essentially mutable. Take the material creation. The mountain falling "cometh to nought." The vegetable kingdom is in everlasting change; the animal the same. "One generation passeth away," &c. Take the spiritual creation. All finite minds are ever on the change. Throughout the whole created universe, material and spiritual, there is nothing but *revolution*. Mutation is the all presiding law. (2) The nature of things show that the *uncreated alone* can be immutable. "I am that I am." "Whose goings forth are from everlasting." "Before the mountains were brought forth," &c. Christ Jesus then being

immutable, is God. "Unto the Son he saith Thy throne O God is for ever," &c.

Another deduction from His immutability is:—

Secondly: *That His gospel must stand for ever as the living expression of Himself.* The books of men do not stand as the constant expression of themselves simply because their authors are constantly changing in their ideas, feelings and purposes. We often live to refute our own books and regret their publication. There are but few, if any, departed authors who would not perhaps destroy, if they could, the works they left on earth. They find them so untrue to their present selves. But the author of the gospel being *unalterable*, the gospel *always* expresses Himself. Were He to produce it this moment it would be the same. He would do the same now as at Bethany, Jacob's well, in the house of Simon, &c. The same towards the scribes and pharisees, the young lawyer, the widow of Nain, &c., &c. "He would say the same thing," &c. The gospel

then is ever fresh and living. Having it we have the living Jesus ever with us.

Another deduction from His immutability is:—

Thirdly: *That his friends are eternally blessed.* Real, holy friendship is the greatest blessing on earth. But the best often fails a man here, and leaves his heart bleeding. It fails sometimes in wisdom, kindness, fidelity, power to help. It always fails in death. Our friends die. But Christ's friendship will never fail in any point. There will never come an alteration in His feelings, never a bereavement. He is "the same yesterday, to-day, and for ever." Rejoice then my brother in the unchangeableness of thy friend.

DIVINE PLANS OF ACTION UNALTERABLE.

"Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant."—Jer. xxxiii. 20, 21.

Immense jargon and sometimes worse have been written and spoken about "The Covenants." There are certain technical theologians who know all about the covenants. All I presume that is meant by the word is *plan of action*. The text suggests three general remarks:—

First: *That the Almighty both in the material and spiritual departments of His universe acts from plan.* The text speaks of a "covenant" with material nature as well as with David. The Infinite One acts evermore from plan. (1) *A priori* reasoning would suggest this. (2) The constitution of the creation shews this. The laws of nature about which philosophers talk, are only parts of His plan which they have discovered. (3) The Bible teaches this. It speaks of Him appointing everything in nature—the heavenly orbs, the rolling ocean, the changing seasons. Gen. i. viii. 21, 22; Isaiah iv. 10, 11; 104th Psalm, &c.

Secondly: *That the plan on which God conducts the material universe is manifestly beyond the power of His creatures to alter.* "If ye can break my covenant," &c., implying that the thing is impossible. What mortal can arrest one orb in its course, turn back the ocean, change the winds, or make seasons pause an instant in their march? (1) This is a blessing to all. If men could alter the order of nature what would become of us! (2) This is an argument for the Divinity of miracles, if miracles are changes in the order of nature.

Thirdly: *The unalterableness of His plan in material nature illustrates the unalterableness of His plan in the spiritual department of action.* "If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant." The idea may be generally expressed thus:—that it is as impossible for any change to be effected in God's moral method of action with His people as it is for frail man to alter the institutions of nature. Indeed it seems to us far more likely that God will alter His plan of conduct in the material system,

than that He will do so in the moral. It is not impossible for God to reverse the order of nature, but it is impossible for God to act contrary to those principles of absolute truth and justice which He has revealed in His words:—"The mountains shall depart and the hills be removed," &c. "Heaven and earth shall pass away," &c.

THE DESTINY OF THE GOOD

"I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15.

The words suggest:—

First: *That the death of the good is an awaking from sleep.* The best of men are scarcely awake here. The apostle felt this when he said: "It is high time to awake out of sleep." He was speaking to Christians. (1) There is much spiritual torpor even in the best. Where is that earnest activity which we feel is the right thing for us?—the activity which Christ had when He said: "I must work," &c. What Paul had who said: "I count not my life dear," &c. "I press towards the mark," &c. (2) There is much spiritual dreaming in the best. Our views of divine things are often only as the incoherent visions of a dream. At death the soul wakes up. It is a morning to it;—a bright, joyous, stirring morning. Do not be afraid of death, then, my brethren.

Secondly: *In this awaking at death there will be the complete assimilation of the soul to God.* "When I awake with thy likeness." What is this likeness? Not a resemblance to His wisdom, power or sovereignty, but a resemblance to His governing disposition:—LOVE. Moral likeness to a being consists in a likeness to His ruling disposition. Variety in material objects and mental characteristics, is the glory of the creation. But similarity in moral disposition is what Heaven demands as the essence of virtue and the condition of bliss. All can love, and to love is to be like God. At death, this in the good becomes perfect. Our sympathies will then flow entirely with His; our wills will then go entirely within the circle of His.

Thirdly: *In this assimilation will consist the everlasting satisfaction of our nature.* "I shall be satisfied." There is no satisfaction without this. (1) The spiritual powers will not work harmoniously under the dominion of any other disposition. (2) The conscience will frown upon any other state of mind. (3) The Great One will not bless with His friendship any other state of mind in His creatures. Likeness to God is likeness to His controlling disposition; His controlling disposition is *disinterested love* and this disinterested love, is that "well which springs up to everlasting life."

THE CONDITION OF SINNERS.

"Prisoners of hope"—Zech. ix. 12.

First: *All sinners are prisoners.* A prisoner implies (1) *Criminality.* (2) *Deprivation.* Society, light, &c. (3) *Bondage.* A sinner is a slave. His soul himself is enslaved, death cannot free him. Some of the prisoners have:

Secondly: *Hope.* Some, not all. None in hell. But some on earth. (1) Provision has been made for their deliverance. (2) The vilest of men have obtained deliverance. (3) Deliverance is freely offered to all.

THE EBB OF LIFE.

"My days are past, my purposes are broken off."
—Job xvii. 11.

The illustrious but afflicted patriarch felt now that his whole earthly life had well-nigh ebbed away. Look at the words as a description of expiring life :—

I. THE TERMINATION OF OUR EARTHLY DAYS. "My days are past." (1) Days of secular occupation are "past." (3) Days of domestic life are "past." (4) Days of redemptive discipline are "past."

II. THE BREAKING UP OF OUR EARTHLY PURPOSES. "My purposes are broken off," &c. Man's brain teems with "purposes." These give preciousness to his life. He lives in them and for them. (1) All avaricious pur-

poses, purposes for gain, are broken. (2) All ambitious purposes, purposes for power are broken. (3) All voluptuous purposes, purposes for mere pleasure, are broken. Purposes in fact of all kinds, relating merely to this life, *commercial, literary, artistic and political*, all are broken at death. "What castles in the air" are blown away with the last breath. Oh

What is life?—'Tis a beautiful shell,
Thrown up in eternity's flow,
On Time's bank of quicksands to dwell,
And a moment its loveliness show.
Gone back to its element grand,
Is the billow that washed it ashore ;
So another is leaving the strand,
And the beautiful shell is no more.

Poetry.

ONLY WAITING BY THE RIVER.

We are watching by the river,
We are waiting on the shore,
Only waiting for the boatman :
Soon he'll come to bear us o'er.

He has called for many a loved one,
We have seen them leave our side ;
With our Saviour we shall meet them,
When we too have crossed the tide.

Though the mist hangs o'er the river,
And its billows loudly roar ;
Yet we hear the song of angels,
Wafted from the other shore.

And that bright celestial city—
We have caught such radiant gleams
Of its towers like dazzling sunlight,
With its sweet and peaceful streams.

When we have passed the vale of shadows,
With its dark and chilling tide,
In that bright and glorious city
We shall ever more abide.

So we're watching by the river,
We are watching on the shore,
Only waiting for the boatman ;
Soon he'll come to bear us o'er.

DO THOU BE KIND.

Earth though a lovely place,
Teems with dark care ;
Clasping each other come
Death and Despair ;
Sorrows on every side
Frowning we find ;
Sad hearts need sympathy—
Let us be kind.

Love, like the sun, can gild
All things below ;
E'en tinge with golden light
Trouble and woe.
Few in this world of change
Ever find much ;
Some souls ne'er feel its warmth—
God pity such!

Hopeless and heart-broken,
Living 'mid' gloom,
Many are toiling on
Down to the tomb ;
Others are wandering
Morally blind ;
Would we do good on earth ?
Let us be kind !

What over wealth and fame
Soars far above ?
What is most sweet on earth ?
Friendship and love !
Who are most beautiful ?
Who most refined ?
Those who can pass through life
Truthful and kind !

God alone knows what pain
Some hearts endure ;
How they need sympathy,
Tender and pure.
We oft in thoughtlessness
Grief round them wind ;
Oh! when we can, to all
Let us be kind.

MATILDA BURTON.

THE TWO LIGHTS.

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue ;
And some with thankful hearts are filled,
If but one streak of light,
One ray of God's great mercy, gild
The darkness of their night.

In palaces are hearts that ask,
In discontent and pride,
Why life is such a dreary task,
And all good things denied ;
And hearts in poorest huts admire
How love has in their aid
(Love that nought ever seems to tire)
Such rich provision made.

R. C. TRENCH.