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THE PRESBYTERIAN.

DECEMBER, 1864.

TOO many of the resolutions come to by the Synod of our Church are consigned to the limbo of good intentions. Among these are two, affecting, to some extent, the attendance at, and, consequently, the efficiency of, our Church courts. We refer to clauses in the acts respecting the attendance of ministers and representative elders at meetings of our superior Church courts. These acts, introduced as bills in the session of 1860, subsequently, and after much deliberation, became law. Clause VII. of the *Act anent Representation of the Eldership in the Superior Church Courts*, says, "Inasmuch as representative elders are elected to attend the superior courts in behalf of the sessions and congregations to which they belong, and for the general interests of the Church at large, it shall be the duty of each session to make provision from any fund at their disposal for such a purpose, by public collection, or otherwise, for the travelling expenses of the representative elder to Presbytery and Synod." The third section of the *Act anent the Attendance of Ministers at the Meetings of the Superior Church Courts*, is to the same effect. It might have been thought that, without any injunction, sessions would have seen it their duty to defray the expenses of the minister and representative elder, in attending our Church courts. The reasonableness of this is very apparent; and the words of the act so clearly show why it should be done, that we believe the neglect need only be pointed out to be remedied. If, in the discharge of a public duty, members of our Church courts do not grudge to give their time, and often at a very inconvenient season, to leave their homes, should they be expected also to give the money which most people in Canada have laboriously earned, and which many can ill afford to spend. We believe that the neglect has arisen more from thoughtlessness than from stinginess. We are convinced that if sessions resolved to do what is right in the

matter, congregations, if appealed to, would find the means. We have no doubt that far too little confidence is felt in the liberality of our people. They only require to have the object for which money is required laid before them and clearly explained, and, if the claim is a right one, it will be met in a liberal spirit. Ministers and sessions are often apt to distrust the justice and generosity of their Church members; and, by their natural repugnance to appear exacting, congregations which would give gladly and generously if properly appealed to, are often stigmatised as ungenerous and niggardly. But liberality must be trained in order to its development, and the virtue of giving must be taught. Satisfied with calling the attention of sessions to this matter, we now leave it for their consideration with the full assurance that the grievance complained of will not long continue.

LEAVING yelling and execrations against our Saviour to the frantic mob who clamour for his instant execution, Infidelity, acting once more the part of Judas, seeks to betray him with a kiss, saying, "Hail, Master," or, with the soldiers, tries again to tear from him the seamless robe of the Godhead, to replace it with the false purple of an earthly potentate, bends the knee in derision, crucifies Him, while it affixes to the cross the mocking inscription, "This is Jesus the King of the Jews." It is the old story. Driven from one point of attack, infidelity chooses another, and, taking advantage of every discovery in science, every advance made in our knowledge of ancient history, every imperfectly translated sentence or apparent contradiction in the Word of God, builds up new theories as the old are demolished. It is with modern infidelity as with modern warfare. Its old weapons of attack and defence must be replaced by new. If our adversaries, entrenching themselves behind the defences of their iron plated batteries,

pour upon us volley after volley from weapons forged by the skill and directed by the malignity of an atheistical philosophy, shall we not, resorting to the armory of Heaven, seek to defend the cause of truth against error, by taking unto ourselves "the whole armour of God, that we may be able to stand in the evil day, and having done all, to stand."

That there are obstacles to the thorough training of youth in Canada few will deny who have given the subject any consideration. Our school system is one of these. Let us flatter ourselves as we may on the condition of our common schools, any one who has made himself acquainted with the system will be forced to admit that the one in existence here is very far indeed from being perfect. The teachers have no encouragement to devote themselves to the study necessary to impart knowledge efficiently. The very term made use of to describe their engagement shows the false position in which they are placed. "Hiring" a teacher for a few months, and then, almost as a rule, dismissing him, is the regular practice. How then can our boys be expected to acquire education systematically, or to be instructed properly. However competent the teacher may be, and however apt the pupils, to neither is there a fair chance given; and hence arises a fitful, hap-hazard bringing up, not training, whose tendency is altogether opposed to those habits of steady industry so essential to the success of a student. Then again, a great number of Canadian students for the ministry come from the country districts, where during a considerable part of the year, and at the very time they ought to be in school, young men and boys are kept at home to assist in the labours of the farm. This, of course, breaks in upon their studies; for that boy must be a rare enthusiast who, after working "from early morn till dewy eve," following the plough or swinging the scythe, can sit down to con over lessons which he is not expected to learn. Besides, there is not, generally speaking, a love of learning for its own sake; there does not prevail the old-fashioned Scotch feeling of respect for the sacred office, and of ambition on the part of the fathers and mothers of those in the humbler walks of life to see their sons in the pulpit, which has led to so many sacrifices being made to help on the youthful student. There are no libraries easily accessible to those who are desirous to follow a profession; and we have not, as a people, arrived at that stage in

which a collection of works of general literature, not to speak of a higher class of reading, is considered a necessary part of every man's household. The consequence of these and other circumstances which we need not particularise, is, that a very large number of the students who apply for admission to our various colleges, are fitter for entering a preparatory school than for beginning a collegiate course. Their whole education is therefore crowded into the few years they pass at college. They have little general knowledge, a very scanty knowledge of men and manners, and they leave college with perhaps a tolerable acquaintance with classics and theology, but having much to learn of human nature. Theology and classics are not education; they are only a part of it. Pulpit ministrations are not the only nor the most effective weapons for converting souls. The celebrated Edward Irving conciliated and finally won over a furious infidel shoemaker, by exhibiting to him his knowledge of leather. After leaving college, imperfectly prepared for the real work of the ministry, what chance has a young man, once entered upon the duties of a scattered charge, of acquiring a knowledge of subjects not immediately connected with his present work, and yet exercising a direct influence upon it. For if science be used as a weapon of offence by infidels, can the minister of the Gospel neglect its study? If geology, tracing on the rocks the history of by-gone ages, gives for a time its support to the wild theories of atheists as to the origin of the world, can we close our eyes to the facts thus revealed, and so leave to the opponents of divine revelation a weapon which has been so triumphantly turned against themselves? If there are those who impugn the authority of God's Word on the supposed evidence against its statements of ancient history, can we with safety be ignorant of the discoveries made by explorers in the ancient tombs of Nineveh, Babylon, and Egypt? In a word, shall men enter upon the office of the Christian ministry totally unprepared to meet the specious arguments of those who are ever active and untiring in endeavouring to sap the very foundations of man's belief in the existence of our Father in Heaven?

What position does our Church occupy? Even those who differ from her most widely acknowledge that her ministers, as a body, are worthy of all esteem, that her courts are conducted with dignity, and their deliberations marked by order and decorum.

Much of this must justly be attributed to the fact that distinguished men from Scotland have filled so many of her pulpits; and our readers will have no difficulty in naming many, some dead, some wearing on to a good old age, and some still in the prime and vigour of manhood, who would have taken a high place in any Christian church. In the early period of the history of our Church we had neither the means nor the men to have occupied the field of labour presented by Canada. Nor, looking to the progress we have made, can we say we regret this. Believing that an uneducated can never be an efficient ministry, the founders of our Church in this Province wisely set up as high a standard as the circumstances of the country would admit of, to which candidates for the ministry must attain before being admitted to the office. And if our Church has been accused of a lack of energy, it is because she believed no permanent good, and much, very much evil would be the result of turning loose into missionary fields raw, uneducated lads, to bring contempt upon the solemn and momentous truths of the blessed Gospel. We must all acknowledge the wisdom of the course that has been followed, when we see our pulpits throughout the Province filled by educated men, the majority of whom have come from Queen's College. But much as has been done by Queen's College in time past, we owe it to ourselves, as Scotchmen and Presbyterians, to make our University even more efficient. Constitutional changes, tending to make of these British North American Provinces a great nation, are now contemplated. It is for us to give to this nation the impress of our national character and religion. It is through our educational institutions that this must be done, and it is our duty to see that they are put in a position to exert a strong influence. A proposal has been made to found a memorial professorship in honour of the late Dr. Leitch. That is well, and we trust that it will be carried out. But we want more than that; and we know that if once roused, once in earnest, once having made up their minds that a thing must be done, it is no slight difficulty that will stop our countrymen. They are wise enough to know that it is from the educational system founded by our reforming forefathers, that Scotland's sons have taken a leading position in every part of the globe, and we are convinced that they in turn will leave to their children in this land a similar legacy.

AN address, calling attention to the evils arising from the too common practice of attending to the burial of the dead on the Lord's day, has been issued by the Protestant ministers in Kingston, C. W. The practice is not confined to our large towns. It is an evil existing also in the rural districts, and we trust that the example set by Kingston may be followed throughout the Province. The address has been signed by ministers of all denominations, and is as follows:

We, the undersigned Protestant Clergymen of this City, earnestly and respectfully request the attention of our people generally to the question of Sabbath funerals.

The too common practice of attending to the burial of the dead on the Lord's Day, when it might be avoided, is fraught with many evils—tending to the neglect of public worship and to general Sabbath desecration.

So strong are our convictions of the moral evils connected therewith, and of the benefits which would result from a more sacred regard for the obligations of the Sabbath, that we hereby declare our purpose not to attend funerals on that day, unless in cases of necessity: and we affectionately solicit the countenance and co-operation of the community in carrying it out.

IN issuing our accounts for 1865, we would again tender our thanks to the many friends who so promptly remitted this year; we rely on them to do the same for the next year. Arrears have accumulated to some extent; and if *The Presbyterian* is to extend its usefulness and increase its attractions, these must be collected. It is a disagreeable duty to remind those who are in our debt of the necessity of paying up, but, for the sake of the subscribers themselves, it must be done. Our terms are *strictly in advance*.

If, during the past year, those who have received the magazine feel that it has been an acceptable visitor to their own homes, will they not try to extend our subscription list for 1865. We enclose a schedule in each number of this issue, and would fain hope that many, if not all, of them will be returned with additional names. Not one half of the families of our own Church take *The Presbyterian*. Every minister and elder throughout the bounds of our Synod ought to act as an agent for this, the only literary representative of our Church in Canada.

WE have been compelled to leave over several original articles which have come to hand. We shall endeavour to find room for them in our next.

Reviews and Notices of a number of new works have also been crowded out. We have to acknowledge receipt of Blackwood's Magazine and the Westminster Review from the publishers, Messrs. Leonard, Scott & Co., New York. We beg to thank the Presbytery clerks who, during the year, have kindly forwarded information respecting the proceedings of these church courts, although we are sorry to say that there are

some who do not appear to consider it necessary to give publicity to subjects coming before them.

Some of our correspondents will see that we have been obliged to condense the information contained in their articles to a considerable extent. If they would but consider the demand made on our space, they would understand how necessary it is to give *multum in parvo*.

News of our Church.

INDUCTION AT SHERBROOKE.—On Friday, 28th Oct., the Rev. Joseph Evans, late of Litchfield, C. E., was inducted into the pastoral charge of our newly formed congregation of Sherbrooke, by the Presbytery of Quebec.

The sermon on the occasion was preached by the Rev. Mr. McLaren, of Three Rivers, and the charges to the pastor and people by the Rev. Mr. Smith, of Melbourne.

It is gratifying to see this interesting portion of the province, whose necessities were brought prominently before the last Synod, receiving attention.

We have every reason to believe that Mr. Evans is the right man for the place, and will, in time, build up a self-sustaining charge.

There is a prospect of another minister being settled in Durham early in the spring, and the Presbytery are hoping for additional aid from the Colonial Committee of the Church of Scotland.

Whoever has the spirit to enter this field, as Mr. Evans has done, will certainly not build upon another man's foundation. Have we not ministers unemployed in Canada, who are ready to make every possible sacrifice; and, for the glory of God, to answer some of the many calls for the ordinances of the sanctuary from the more destitute districts?

There are yet places in the Eastern Townships which may be occupied with the prospect of usefulness, comfort, and success, if only men can be found who are willing to spend and be spent in the Master's service.

ORDINATION AT LEITH AND JOHNSTONE.—The Presbytery of Guelph met at the school-house, Leith, on Wednesday, the 26th October. As the place of meeting was remote, and as the business it had to transact was special, the attendance was small, there being only three members present, Rev. Robert Campbell of Guelph, Moderator, and Rev. Messrs. Hay of Mount Forest, and Dawson of Kincardine.

A request having been laid before the Presbytery at its last meeting to ordain elders over the newly organized congregation at Leith and Johnstone, the moderator was appointed to fulfil that duty with the other two members of Presbytery as assessors. He, accordingly, preached from Acts i.24, and by prayer solemnly set apart Messrs. James Gibson, Donald Cameron, James Corbett, and Charles Robertson, to the

office of the eldership over the united congregation.

On the following day, the Presbytery met for the ordination of Mr. Alex. Hunter, B.A., to the office of the holy ministry over this congregation. Rev. John Hay preached and presided, delivering an excellent and appropriate discourse from Ps. lxxxix. 15. Rev. R. Campbell, briefly addressed the newly settled minister upon the duties, trials, and encouragements of the office upon which he had entered. Rev. Alexander Dawson addressed the people at great length upon their obligations to their young pastor.

This ordination is full of encouragement. It is the first Presbyterian congregation in this settlement, and has been organised by the labours of the new minister in his capacity as a catechist. The people are warmly attached to him, so much so, that while yet a student they resolved to wait until he was ready for ordination. The congregation is full of life and energy and the Presbytery felt that, notwithstanding the long rough road and disagreeable weather which they had to encounter, they were well repaid by witnessing the hearty greeting given to the young pastor. The natural advantages of the place are many. Beautiful scenery, fertile land and a genial climate. Cautiously feeling their way, the trustees have not only engaged to pay their minister his stipend, but have also bound themselves to raise the fifty dollars necessary to secure his share of the Temporalities Fund.

PRESBYTERY OF MONTREAL.—The usual quarterly meeting of this court was held in St. Andrew's Church, Montreal, on Wednesday, 2nd November. The members present were—The Rev. W. Darrach, Moderator; the Revs. Dr. Mathieson, William Simpson, Alexander Wallace, J. McDonald, F. P. Sym, J. Patterson, J. Black, J. Sieveright, ministers; and Messrs. Hunter, Ferguson, McMartin, Henry, and McNaughton, elders.

Elders' commissions were sustained as follows: *Lochine*, Daniel McNaughton; *Beechridge*, Hugh McLeod; *Beauharnois*, John McMartin; *Chatham*, John Nicholson; *St. Matthew's, Montreal*, Alexander Henry; and *Laprairie*, William Cunningham.

The Revs. Andrew Paton, James B. Muir, and Alexander Rose, recently arrived from Scot-

land, were introduced by Dr. Mathieson, and cordially welcomed by the Presbytery. Messrs. Paton and Muir, the former being the assistant in St. Andrew's, Montreal, presented presbyterial certificates from the presbyteries of Kinross and the North of England respectively, and were received as probationers within the bounds.

Full and interesting reports of missionary labour by Messrs. Cochrane and Jardine since last meeting of Presbytery were read. Mr. Cochrane was reappointed to Elgin for three months; Mr. Darrach was appointed to supply Laprairie on the 15th, Dr. Mathieson on the 22nd, and Mr. McDonald on the 29th of January.

Collections on behalf of the French mission were reported from Lachine, Beauharnois, St. Paul's and St. Matthew's, Montreal.

In terms of the Act of the Provincial Parliament, providing for the transference of the Elgin church property to trustees appointed by the Presbytery of Montreal, the following were appointed trustees of said property: Thomas Helm, John Elder, John Gillis, jun., John Tully, and the minister of Elgin for the time being.

The clerk laid before the Presbytery a scheme in detail for holding missionary meetings in the various congregations within the bounds, which was approved of, and he was instructed to take the necessary steps for carrying out the same.

Various other items of business, chiefly of a routine nature, having been transacted, the meeting was closed with prayer by the moderator.

On Tuesday, the 8th ult., a special meeting was held at Chatham for the purpose of receiving the resignation of the Reverend Mr. Black. After service, by the Rev. Mr. Sym, of Beauharnois, the Moderator, who presided, stated that, according to appointment, he had served the edict on the congregation, citing them to appear for their interests. Mr. Black, personally, stated the reasons which had led him to resign; and no objections being urged by the congregation, the resignation was accepted by the Presbytery.

A deep feeling of regret at the departure of Mr. Black seemed to pervade the people. The Presbytery put on record a minute expressive of their esteem for Mr. Black, and of their sense of the loss which the Church in Canada, as well as the Presbytery, has sustained by his removal.

We learn that the Reverend Mr. Cameron, of Dundee, C. E., has, by letter from Scotland, intimated to the Presbytery the resignation of his charge.

TESTIMONIAL TO THE VERY REVEREND PRINCIPAL SNODGRASS.—On the evening of the 24th Sep. the congregation of St. Paul's, Montreal, met along with many of their friends of other churches, to take a public farewell of the Very Rev. Principal Snodgrass. The place of meeting, the large room of the Mechanics Hall, was quite filled. The arrangements for the comfort of the assembly were excellent. On the platform were, among others, the Rev. Canon Bancroft, D.D.; Rev. Dr. Muir, of Georgetown; Rev. Dr. Taylor, Rev. Dr. Wilkes, Rev. Mr. Bonar, Rev.

Mr. Kemp, Rev. Mr. Darrach, Moderator of the Presbytery of Montreal; Rev. Mr. Simpson, of Lachute; Rev. Mr. Ross, Rev. Mr. Cameron, Rev. Mr. Sym, Rev. Mr. Masson, Hon. J. Rose, Mr. A. Morris, M.P.P., Mr. James Johnson, Mr. Wm. Lunn, Mr. J. M. Ross, Mr. J. Smith, Mr. Archibald Ferguson, Mr. Wm. Ferguson, Mr. Wm. Darling, &c.

T. A. Gibson, Esq., M.A., of the High School, having been called to the chair, the proceedings were commenced with singing and prayer, after which the Chairman reviewed the history of the church from its original foundation in 1831. Three pastors had had the care of it, during that time, two of whom—the Rev. Drs. Black and McGill—had died; and the third was he to whom they had met that evening to say farewell. He then, in a few appropriate remarks, presented, on the part of the members, office-bearers, and others of the congregation, a very handsome testimonial that had been procured as a grateful token of the deep sense the congregation entertained of the value of his services.

The testimonial consisted of a silver tea, coffee, sugar and cream set of elegant pattern, bearing the following inscription:

“Presented to the Rev. William Snodgrass, by the Congregation of St. Paul's Church, Montreal, October, 1864.”

Also a large silver salver of oval pattern, elegantly chased and engraved, bearing a crest consisting of a phoenix with wings extended and the motto “I rise,” beneath, the centre portion bearing the following inscription:—

“Presented to the Rev. William Snodgrass, by the Congregation of St. Paul's Church, Montreal, on his leaving them to enter upon the duties of his appointment as Principal of Queen's University and College, Kingston, Upper Canada, as a grateful token of their deep sense of his faithful services as their Pastor during eight years.

“Montreal, October, 1864.”

The Very Reverend Principal replied at some length. There were times, he said, when words would not come to express the emotions of the heart, and this was one of them to him; he had no words to express his feelings upon this occasion. He reviewed the circumstances under which he had come to be pastor over St. Paul's, and those which had now induced him to resign that office; he felt it unnecessary to justify his course to the congregation which had by this splendid testimonial shown its approval of what he had done. This was the climax of a long series of kindnesses. He extended a cordial invitation to such of his late congregation as might visit Kingston to call and see him, and join him in using the vessels just presented to him—while to such as had sons to devote to the ministry, if they would entrust them to him, he would say that while he endeavoured to strengthen their minds, he would be glad to welcome them also to partake of the beverages for which the vessels were intended. After referring to the increasing prosperity of Montreal, he concluded by wishing them and the city a hearty God-speed. May, he said, the gales of prosperity waft gently over her, may whatever is miser-

able, or tending to degrade, disappear, and all that is just and righteous flourish.

A hymn was then sung by the choir, after which addresses were delivered by the Hon. John Rose, the Rev. Mr. Black, and the Rev. Dr. Wilkes, when, after another piece of sacred music, the audience were invited to partake of the refreshments amply and tastefully supplied by the ladies of the congregation. After which addresses were given by Drs. Taylor and Muir, and by Mr. Morris, M.P.P., when with singing of the doxology and benediction, the very pleasant meeting terminated.

THE LATE MRS. MCGILL.

Remarks at the close of a sermon preached in St. Paul's Church, Montreal, on Sabbath the 30th October, by the Rev. A. Wallace, Huntingdon.

My dear friends, before bringing these observations to an end, we would embrace the opportunity that has arisen of paying the tribute of most sincere regard to the memory of a deceased lady, who has long been a worthy member of your church. That lady, was well known to all of you—we allude to the late Mrs. McGill, widow of one of the former ministers of this charge. Last evening we observed in one of the city papers the notice of her death. From our own knowledge we can testify as to the deep interest she felt in the progress and prosperity of this congregation. During the life-time of her late husband—the Rev. Dr. McGill—we had many opportunities of observing this. We have seen her in her works and walks of Christian faith and love labouring for the good of Zion, and more especially for the good of this part of Zion—endeavouring to carry out some scheme of holy beneficence, it might be the clothing of the destitute poor, the feeding of the hungry, or the providing for aged helplessness. We know that it can be said with all truth respecting her—the eye that saw her blessed her—she was a parent to the fatherless, and she caused the widow's heart to leap for joy.

In the character of the late Mrs. McGill the *amiable* and the *gentle* abounded. There was much of excellence about her—much of the meekness and gentleness of Christ. We have often admired that character; but it was Divine Grace that made her what she was. It was that grace that caused to gather around her all those lovely traits for which she was distinguished. Faith, and goodness, and charity were largely manifested in her life. We think that those who knew her best were those who loved her most.

You require not to be told that during the past few years the trials of a full cup have been wrung out to her. It appears but a short time indeed since we spent many a happy hour in that once united family—but now, four of its members sleep in the dust of death. First, the husband and father was called hence; and ere the first pang of grief had passed, a *daughter beloved* was snatched suddenly away—and, after but a short interval, a *son*—the child of many hopes and of many prayers, and who, it was fondly trusted, would be the stay and the comfort of her declining days—was carried

forth to the grave; and now she has been removed hence also—and all this in the space of nine short years. How busy hast thou been in thy work, O Death! But God's hand was in it all. What comfort in the thought that all the events of life are under the providence of God, and that our times, whether of joy or sadness, are in his hand! And, furthermore, what comfort in the thought, that amid all trials he will support His Saints—just as we believe that he supported her with strong consolations amid the various distressing afflictions with which she was tried. "These light and momentary afflictions," says an Apostle, (and yet how often do these afflictions feel as if they were too heavy to bear, and as if they would almost crush and overwhelm the soul,)—"yet work out for those who love God an exceeding and eternal weight of glory." Dear friends, if you would die as the righteous die, then live as the righteous live. Imitate the example of the good and holy. Like her to whom we have been alluding, run the race that is set before you, looking unto Jesus. Be found standing up for Him among your fellows. And when *your time comes*—for there is an appointed time to man upon the earth—you may anticipate an abundant entrance into the everlasting kingdom of your Divine Redeemer.

UNIVERSITY INTELLIGENCE.—*The suit Weir vs. Mathieson.*—The decree of the Chancellor, the effect of which would have been to protect the plaintiff in the teaching of classical literature in Queen's College and in the enjoyment of the emoluments and privileges connected with the office, has been stayed until the re-hearing of the case which takes place this month. Both sides in this unhappy suit are very confident of success. The uncertainty of the law has a corresponding disappointment in store for one of them.

Clinical Surgery Lectures.—Donald McLean, M.D., L.R.C.S. Edin., Professor of the Institutes of Medicine in Queen's College, has been appointed Lecturer on Clinical Surgery by the Board of Governors of Kingston Hospital. The chair had become vacant by the resignation of Dr. Dickson. The appointment was a perfectly unanimous and harmonious one. When the Trustees elected Professor McLean last spring to the chair of the Institutes of Medicine they did so on the most satisfactory recommendations from eminent members of the Medical Faculty of the University of Edinburgh, and other gentlemen of the best standing. This new appointment is additional assurance of the confidence which is placed in his professional qualifications and ability.

Theological Classes.—These classes were opened in the first week of November. There are fifteen students of all years—three of the third; seven of the second; and five of the first. This number is considerable when it is remembered that no less than eight passed out of the Hall last spring. Every additional minister which the College gives the Church creates a new and powerful claim upon the Church's interest and support. It is well known that the majority of students who study for the ministry are young men who have much

to struggle with in maintaining themselves during the curriculum. The Bursary Fund is specially designed to provide assistance when absolutely required. Many a member of the Church having means, and feeling at a loss what to do in behalf of the Church at large, could not do better than aid this fund or institute a Church scholarship.

Donations to the Library.—The Curators of the Library of Queen's University have the pleasure of acknowledging, with thanks, the receipt of the following donations since September:—From the Very Reverend Principal Snodgrass, 17 vols. From John Smith, Esq., Montreal, including very rare and valuable theological works, 23 vols. From John Lovell, Esq., 16 vols., besides 7 parts "Lower Canada Jurist." Education Office, Lower Canada, 7 vols. From Rev. A. F. Kemp, 1 vol. From Dr. H. Yates, "Smith's Bible Dictionary," 3 vols.

GEORGE PORTEOUS, *Librarian.*

In our October number the receipt of six volumes besides pamphlets was acknowledged as from John Lovell, Esq., instead of John Smith, Esq., Montreal.

MORRIN COLLEGE.

PROCEEDINGS AT THE OPENING OF THE SESSION
1864-5.

In a spacious room of that very fine edifice in St. Lewis street, known as the Masonic Hall, the third Session of Morrin College was formally opened yesterday.

At half-past seven in the evening the room was filled with about two or three hundred ladies and gentlemen, invited by the Governors to be present; the Professors and students were there robed; and the Governors, Professors, and Lecturers, with the Principal of McGill University, Dr. Dawson, were seated on each side of the Chair, which was occupied by the Reverend John Cook D.D., Principal of the College; immediately over the Chair being a fine painting, in oil, of the founder of the institution, the late Joseph Morrin, M.D.

The Governors, Professors, and Lecturers, &c., present on the platform besides those already mentioned were Dr. Rowand, Mr. M. Stevenson, Mr. A. Thomson, the Rev. James Douglas; Professor the Rev. E. Hatch, M.A.; Mr. D. Wilkie, Secretary; Professor the Rev. Mr. Thompson; Professor Parkin; and Professor Irvine.

After prayer, the Reverend Principal pronounced the following able and highly interesting address:—

GENTLEMEN,—When I had the honour, two years ago, of opening Morrin College, I spoke with considerable hesitation as to the prospects of the institution. The commencement of an academical institution in Quebec, under Protestant auspices, was an experiment, of which the result could not in any case be a very marked or immediate success, and which might altogether fail. The experience of other colleges in this Province, possessed of larger means, and in circumstances greatly more likely to attract students, furnished us with but little encouragement to be sanguine in our expectations. Nor could we possibly be ignorant, that the habits

of our society were not favourable to the sustained and self-denying application, necessary to follow out with advantage, a course of academical instruction.

We have now had some, though but a short experience, and it may fairly be considered as on the whole encouraging. We have been able, I think I may safely say, effectually to dispel the suspicion of any sectarian bias, or any view to sectarian purposes, in the management of the institution. We have received the necessary ecclesiastical sanction for the education of young men for the ministry of the church of Scotland, in this Province. The College has been affiliated to McGill University, on such terms as render the honours of that body as accessible to our students as to those of the College in Montreal. Having begun with one Professor, we have now secured the full staff necessary to conduct the course which qualifies for the degree of Bachelor of Arts. A Faculty of Law has been established, by attendance on which degrees in Law can be obtained in McGill University. We are forming a collection of valuable works, which would not otherwise be easily accessible. Free access has been obtained for our students, to the extensive Library of the Literary and Historical Society; and all this has been done without trenching on the capital given us by the founder. The number of students has been as great as we had any right to expect. We have had reason generally to approve of the regularity of their attendance and their application to the studies prescribed to them. Though some have discontinued their attendance, a fair proportion is steadily pursuing the course necessary to procure a degree in Arts, and it is in the highest degree satisfactory that at the Intermediate Examination in Montreal, conducted in writing, eleven of our students passed creditably.

No effort, I think, has been wanting on the part either of the Governors or Professors, to use to the best advantage for the interests of the institution, the means at their command, and thus far no doubt, their efforts have been attended with a fair measure of success. I may therefore, perhaps, be considered unduly distrustful when I think it still necessary to speak of our future prospects, with as much of humility and hesitation as when we commenced. No sufficient or satisfying assurance of the ultimate success of an educational institution, intended to raise the general standard of literary and scientific attainment in any country or community, can be gathered from what occurs during the first year of its existence. Then there is the charm of novelty about it. Then there is the disposition to form extravagant expectations of the advantages to be derived from it. Then there is apt to be entertained the delusive notion that somehow knowledge can be imparted and the honours and advantages of learning be attained without, or with but little exertion on the part of the learner. The sanguine spirit of youth is excited, and one encourages another to make trial of the new means provided for intellectual improvement. But all this is in a great measure temporary. The charm of novelty soon wears off. The necessity comes soon to be felt, in order to any valuable attainment, of work, sober, earnest, laborious; and as this revolts

the indolent and the less ambitious, they, one by one, drop off and so discourage others, and whether or not actively and in intention, they do yet in effect, diminish and deaden the tendency to seek after larger attainments than had been usual in the society in which they move. All this, dangerous everywhere, is peculiarly so when the field of operation is, as in our case, limited, and the efficacy of evil counsel or example can easily extend over it all. There will, I fear, with our institution as with others, be a period of struggle for existence, during which some will be ready, in despair, to cease from contending with difficulties which there appears to be no way of overcoming, before the advantages of such an institution are thoroughly and generally acknowledged—before the institution itself takes root in the community, and it comes to be considered as necessary a part of education, for the youth of a certain class to attend College, submitting to its labours and seeking its honours, as it is to attend a common or classical school. This is no more than has occurred elsewhere; and there is nothing in our circumstances to ensure an exemption from the conflict with indifference, and want of due appreciation in regard of any higher than mere elementary education, in the parents and guardians of youth, and in the youth themselves.

Then our resources are far below what is necessary to maintain with full efficiency, such an institution as Morrin College should be. No economy of means could have enabled us to do what has been done, unless we had been able to make arrangements by which teachers in the High School should also be Professors in the College. These arrangements are for the present advantageous to both; giving to the College a larger staff of Professors, than its means would otherwise permit, and giving to the school a larger and more highly qualified staff of teachers, than it could otherwise obtain. Still, there is thus laid on Professors the burden of a double duty, and we are besides left entirely without the means of appointing Professors of those branches of Natural Science, which are most attractive to the general community and whose classes, it might reasonably be expected, would be attended by many, whose tastes and circumstances will not admit of their seeking university honours, or attending a full course of academical education. While in regard of a college building, which for the honour of the Founder, and the uses of the institution, the Governors would in other circumstances be most desirous to erect, they cannot but feel, that if such building were erected on any respectable or suitable scale, it would exhaust their means, and preclude them from giving such educational advantages, as even their present limited sources enable them to offer.

It is possible that in the progress of time this pecuniary difficulty may be got over. Though for the present, from the fund set apart by the Government for superior education in the Lower Province, Morrin College receives only a hundred pounds a year—being considered apparently, rather in the light of a common school, than of an institution, giving a university course, and preparing young men to take

university degrees, it may be hoped, that it will hereafter be treated in a more liberal spirit and that though Quebec may not be destined to be the Capital of the Confederate Provinces, its citizens may claim that the like assistance be given to its literary institutions, as has been given in other parts of the country. It is, as I think, for the citizens, rather than the Governors or Professors of the College, to advance such a claim. Nor need it be doubted, that if the Protestant citizens of Quebec, satisfied that the College is conducted in a liberal spirit, and with a single desire for the intellectual improvement of all classes, were to join in making such a claim, it would be readily and fairly met by the Government.

Then apart from any Government aid, it may be hoped that in our mercantile community, individuals may be found of sufficient wealth and public spirit, to come to the assistance of an institution, honestly seeking the public good, though with deficient means and resources. Once and again such assistance has been given to McGill College, Montreal, by public subscriptions, and by the benefaction of large-hearted individuals. Is it too much to expect that something of the same kind should be done in this city, something towards the erection of buildings, or the endowment of professorships and scholarships? Is it too much to expect that Dr. Morrin's donation should be only the first of many similar acts of munificence? I am persuaded that some who are able, would also be willing to follow his example, if they seriously enough considered the uses and the responsibility of wealth, and the wisdom of turning it to account, ere it be taken from them, or they from it. I cannot but allude in connection with this subject to the case of the late John Munn, a man of unassuming worth—benevolent and upright. In his will, affecting beyond what such documents usually are, by the expression of his gratitude to the late Mr. Dean, for long friendship and many services, in terms of strength and delicacy, which could scarcely have been expected from a man of his education and habits, he had, it appeared, at one time left £20,000, not quite a third of the property which he then possessed, to Queen's College, Kingston, connected with the church of which he was then a member and an office-bearer. But before his will was seen, his riches had taken wings and flown away, and he died a poor man, without anything to leave. It has often occurred to me, how much better it would have been for him, even in a worldly point of view, had he given at the time his will was made, some such sum as he had intended, to that institution. He could have done so without the slightest diminution of his ordinary comforts, and though he might have lost all that remained, as did ultimately prove the case with his whole fortune, as a matter of justice, and gratitude, and affection, there would have been ample provision made for all his wants by an institution, which in that case, he would have had so largely benefited. He had made provision also for an educational institution of high character in this city, and though that also failed to take effect, we may yet take occasion to approve the sound judgment he displayed in the object of his intended

beneficence. He selected education rather than what is most frequently done, mere charity to the poor. Mere charitable institutions, however wisely conducted, do, I fear, almost always tend to increase poverty—to increase rather than to diminish, the number and the wants of the poor. But education does precisely the reverse, and raises and refines wherever it is general and wisely conducted. Had Mr. Munn, given rather than bequeathed, he would have been honoured in all time as a public benefactor. May not the result in his case serve as a warning to others, in like circumstances and with like intentions as his, not to fall into a similar mistake?

Nor was he wrong in his desire to provide specially the means of superior education. The education necessary for the common purposes of life, men can readily procure. The higher education, because of the smaller number who seek it, the longer time that must be spent in acquiring it, and the larger expense incurred in communicating it, cannot be given, and is not anywhere given, except by public or private munificence; and both rich and poor benefit by such munificence: the poor, because it gives those of them endued with the requisite capacity and industry, the means which they could not otherwise have, of rising above the common level; and the rich, because it furnishes the means of refining tastes and forming habits, which prevent the mis-application and waste of riches. How often has it been observed, especially in the society of this and of the neighbouring city, that what one generation accumulates, another squanders, and that the wheel is continually going round which places the families that are at the highest point now, in the next generation at the lowest. It is vain to expect that it can be otherwise, unless higher than the ordinary tastes be communicated,—vain to expect the prudence and self-denial and self-control, which accumulated wealth, in those who inherit it without labour, unless they be refined and elevated by intellectual cultivation, and by the implantation of moral and religious principle.

Even in respect of that common education, classical and mathematical, which has hitherto been considered sufficient by most of our citizens, I suspect people generally do not much consider how advantageous would be the regular practice of following the school with College attendance. It is not only that the College course serves to confirm, extend, and turn to account what has been learned at school, saving it from being forgotten, and without benefit, save for the measure of mental exercise and training in the acquisition of it, but that the idea of making preparation for the College class, and for obtaining University honours, gives an impetus to the school work. I cannot help thinking that the proficiency of the pupils of the High School would be doubled, if the association were firmly fixed in their minds between the School and the College, rather than between the School and the Counting-house.

It is, at the same time, not to be forgotten, as a peculiar advantage in the position of young men in this city, engaged in mercantile pursuits, that in the winter months the business of the College and the Counting-house can well

enough go on together, and it is to be regretted that so few of this class avail themselves of the advantages which Morrin College affords. Hitherto our students have mainly been young men preparing for the legal profession; and, for their own sakes, and for the public interest, it is highly desirable that such should be found seeking not merely a professional but also a superior general education. In the study of the noble science of law, and in the practice of all the branches of the law, there is ample opportunity for turning to account a large general information, and for the exercise of whatever acuteness and accuracy of inference and conclusion can be acquired from physical or metaphysical investigations. Extensive and accurate learning is of eminent utility and value at the bar, and it adorns and dignifies the bench. But it is not anywhere unsuitable. It has been found in the ranks of mercantile men, and to the extent to which it exists among them, it refines their taste, increases their usefulness, and multiplies their enjoyments. The acquisition of wealth, above what is necessary for the common purposes of life, is a pursuit in itself sordid enough; but it is redeemed from all its sordidness, if it be accompanied with a Christian spirit to impart of it, and a liberal and enlightened mind to use and to enjoy it. Nowhere will a highly cultivated intellect command truer respect and reverence, than when it is found in the walks of business. Gladly therefore would we see our classes largely increased by the attendance of young men engaged in mercantile pursuits, but desiring to combine with them the advantages of academical instruction; and we would see this if parents and guardians of youth would urge the probability and the importance of such a union. I have spoken to-night of various discouragements under which we labour, but the College would triumph, I do believe, over them all, if our elder citizens were in this respect to do their duty. If our experiment, for experiment I still hold it to be, should fail, the blame would mainly rest upon them.

One or two things I have still to say. I have to express the deep gratitude which all interested in Morrin College owe to Professor Hatch, not only for his invaluable services in the classes which he has conducted, but for his wise counsel and his active exertion in every plan for advancing the prosperity of the College. It was our special good fortune to have such a man, at the first, to place over our students—so well fitted to command their respect, and by the natural and necessary exhibition of his own ripe and refined scholarship to give them higher ideas of intellectual cultivation and attainment than had probably ever occurred to them before,—so, though not designedly, rebuking the common tendency to be satisfied with slight and superficial attainments, and giving a salutary lesson of humility.

It is right too that I should pay here a respectful tribute to the memory of Mr. Dean, one of the three whom Dr. Morrin, named as trustees of his munificent donation, of whom I am now the sole survivor. He was a man of naturally powerful understanding, of cultivated mind, of inflexible integrity, and who, partially at least, concealed under a shy and reserved

exterior, a most generous and affectionate nature. This is not the place to express the griefs of friendship for his loss—but we may justly lament, that our Institution can no longer enjoy the benefit of his sound judgment and his long experience of men and things.

It now only remains that I introduce to you the distinguished gentleman who has done us the honour to be present with us this evening

—whose well-known eminence in science—whose position at the head of a University—and whose special relation to us as the head of the University to which our College is affiliated, entitle him to our highest respect, and whose experience of the difficulties and discouragements of academic education in the Colonies, claims the most serious attention to such counsels as he may be prepared to give us.

Correspondence.

THE MINISTERS' WIDOWS' AND ORPHANS' FUND.

To the Editor.

DEAR SIR,—I find upon enquiry that the sum of \$618 only was paid into this fund, on behalf of ministers, by the Temporalities Board at the first of July last, whilst there were 116 acting and retired ministers then on the roll of Synod, exclusive of the Professors of Queen's College; from which I infer that nothing was paid over to its managers on account of these thirteen ministers who did not receive at that date the accustomed allowance of \$94. The question has occurred to me with considerable force, how do the claims upon the Widow's Fund of those thirteen stand affected in consequence? Does the right of their families, supposing them to have families, to participate in the benefits of this fund, lapse as soon as they cease to contribute to it, or, which is the same thing, as soon as no moneys are paid into it on their account, just as their claims upon an Insurance Company would fall through if they neglected to pay the premium on the stipulated day? If their claim still stand good it will be a consolation to them to be assured of that fact; but if the contrary be the case, then I submit if it were not right to warn them to that effect. For although it would bring home to them the comparative hardship of their lot to be obliged to give where they had been accustomed or been expecting to receive; yet most of them would probably rather try to scratch together \$6, to send semi-annually, than suffer to let lapse their right to participate in a fund to which their congregations, at least, if not themselves, have contributed in the past. It is not to be expected either that congregations will continue to support heartily a scheme if it should exist only for the benefit of others—if their own ministers should have no interest in it—or that the non-participating ministers should urge upon their congregations to do so. As the time for taking up the annual collection on behalf of this important fund is drawing

near, it is hoped that some one who has authority, and who understands all about the scheme, will be kind enough to throw light upon the point I have raised.

Yours truly,

ONE OF THE INTERESTED.

LETTER FROM BRAZIL.

RIO DE JANEIRO, July 31st, 1864.

To Rev. Mr. Snodgrass, and to the Superintendent, teachers, and children of the Kirk Sabbath School, Montreal.

Dear friends, when I addressed you in Montreal, little did I think that I should be so soon again in Brazil. It seems but a few weeks since I saw you (March last), and but a few days since I was in the last North American Sabbath-school; in Providence, R. I.

It was on the first Sunday in June, and I remember well how all nature without seemed in her radiant robes of early summer. I have travelled over 3000 miles of ocean, and 1000 miles of land since then; I have looked upon the green fields and picturesque comfortable homes of England; have rushed through France with her vineyards and quaint cities; steamed along the bold cliffs of western Spain; gazed once more upon the heights around Lisbon; the lofty summits of Teneriffe, and the Cape de Verds; and finally, I am here once again at Rio de Janeiro, in the mid-winter of the Tropics, and find the garb of nature as radiant as when I left Providence, R. I., on June 6th.

But I have written you many times about the scenery of this earthly Paradise (Paradise after the fall, for it is the many sinful children of Adam and Eve that brings me here), and therefore whatever I have to say about nature's adorning, will be altogether incidental. I have, however, just come from witnessing a scene which demonstrates, that God does yet walk upon earth, and commune with his people, whom he hath ransomed by the blood of the Lamb.

This morning ushered in one of those bright

Sabbaths which to the joyful Christian heart, seems so in accord with the day when the Saviour burst the bars of death. At half past ten o'clock, in a building differing in nothing from others in the same street, a company of Americans to the number of sixty perhaps, met together for worship; though the exterior of the house is upon the street, there is a large retired inner room, that is to say, there is another room between it and the street, but one side of the chapel looks upon a large garden, where passion-flowers climb the long arbours, the dwarf-dragon tree shows its pink leaves, the great scarlet pointsettia needs no hothouse, the rose bushes bend with their odorous blossom, the oleander whispers to the banana, and the palm-tree with rustling leaves rears its stately head. In such a place we sang hymns of praise, and lifted petitions for our native land, and for our dear ones at home.

Then it fell to me to preach Christ and Him crucified. Some present were Christians of years' standing, some have been converted here, and some are still in that bondage of sin, and fear, and death, in which all are who have not been liberated by the Saviour.

After this service was closed, and the Americans had dispersed, in came about thirty Brazilians and Portuguese to hold with the missionaries a prayer-meeting, a preparatory prayer-meeting for the communion, which was to take place in the evening. This meeting was a touching one. For here were men and women who four years ago were as ignorant or as indifferent Romanists as you could find in Austria or in Naples in 1859. Now I heard prayers in the Portuguese language ascend to the throne of grace, full of unction, fervour, and to the point,—nothing more edifying could be heard or seen in a conference-meeting at home. Aye was it not more edifying? These men and women are a handful (with the exception of another flourishing missionary church with a hundred members), what are they in comparison of 400,000 inhabitants who are given to pleasure or business on this sacred day.

These men and women had come out amid the scorn and derision of those who believe, (if they believe anything), that the Roman Catholic church is alone the portal of salvation. God will save Brazil for the handful of his people, scattered in Rio de Janeiro, San Paulo, Bahia and other widely separated points. It is the little leaven that leaveneth the whole lump.

At five o'clock the Sunday-school took

place, and then all the seats were full of parents and children studying the Scriptures. Oh you should have heard how lustily they sung the American Sunday-school hymn to the American Sunday-school tune, whose chorus is "singing glory, glory," &c.

Last year I drew in imagination for you, what would be the effect of a North American Sunday-school going to Pernambuco, and singing some of the rousing Sunday-school hymns and tunes; little did I think that the missionaries at Rio de Janeiro had then translated some of these very hymns, and had adopted the tunes sung in your school.

After the Sunday-school was through, it was time for the service to begin. The room was crowded, for there was to be the baptism of five little ones whose parents had professed faith in Christ; and many Roman Catholics had come to witness the Christian rite.

There were also many who we trust are seeking the way of salvation. There were three of us who expounded the Scriptures, exhorted, and administered the elements of the Lord's Supper.

Thirty sat down at that blessed table, and a profound impression was left upon those Romanists, who for the first time beheld the simple rites of Protestant Christianity, and we trust that good seed was sown which shall spring up an hundred fold. I came to my place of sojourn deeply impressed, and determined to write you at once.

August 26th, 1864.

Four weeks have gone swiftly by and not having a convenient occasion, my letter still remains unsent. To-morrow a vessel sails for the United States, and I add a few lines. You will be glad to learn that the English Sabbath-school, of which I spoke to you when at home, is still flourishing in the district of the city called the Saude. I was there recently, and was glad to find about thirty children instructed in the ways of truth.

After the Sunday-school I preached to the parents and children, and heard some sweet singing. Dr. Kalley, the missionary physician from Scotland, who did so much good formerly in Madeira, has just entered a new place of worship, with his flock (a hundred in number) of converted Portuguese and Brazilians. Missionaries are at work in other parts of the empire, and we trust that the Lord of the harvest may cause an abundant yield of fruit.

I have seen much to interest me, and one thing is the earnest desire of the Emperor of Brazil, that a proper direction may be given to education.

At Pernambuco I saw Mr. Johnson, and he was delighted to hear from the United States, and he was also anxiously looking for the books which for some cause have been delayed. He has been very much in want of them. I shall see him again in a few weeks, and shall have something to write you about, perhaps, from Pernambuco

And now dear friends, farewell. I know that you will bear Brazil in mind, and though this is a long letter, yet I hope that the subject-matter may be sufficiently interesting to make your flourishing school desire to see the Gospel more widely diffused in this large empire.

With kind remembrances to your pastor.

Faithfully yours,
J. C. FLETCHER

Articles Communicated.

LIFE OF ST. PAUL.

PART. IV.

After having spent some time at Antioch Paul proposed to Barnabas, "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." The peaceful, though no doubt laborious, life of a teacher at Antioch must have had its attractions; but a campaign in a wider field required a vigorous prosecution, and St. Paul was not the man to shrink from its difficulties and dangers. But the setting out on the second missionary journey was the occasion of a painful difference between Paul and the companion who had taken part with him in the establishment of the churches now again to be visited, and had shared the perils of his earlier labours; but our Apostle felt that he could not assent to the proposal of Barnabas to take again with him Mark, who had already shown himself so vacillating, or so timid. The dispute seems to have been marked by a degree of sharpness and severity, and resulted in the separation of the two Apostles, who henceforward pursued different paths, and laboured independently; Barnabas, accompanied by Mark, visited again his native island, Cyprus; but the Scripture notice of him here ceases, and we know nothing whatever of his future course. Paul chose Silas for his companion, and, having been "recommended by the brethren unto the grace of God," departed for Cilicia and Pisidia.

The mountains of Amanus, which belong to that great range of which Lebanon forms the southern part, though separated by the small plain through which the Orontes finds its way to the sea, form an angle with the Taurus, and serve with it to enclose the Province of Cilicia, and the bay of Issus. The gorge, through which the traveller now makes his way from Antioch to Cilicia, is the "Beilan pass," or is better known by the ancient name of the "Syrian

Gates." It was by this pass that Alexander the Great entered Syria, and by it Paul with his companion now passed into Cilicia. The Itinerary of Antonine marks the stations on the great Roman road, which the Apostles no doubt followed, and of which the traces are still evident. Confirming the churches, as they passed through Cilicia, Paul's native Province, the line of road led them over the limestone ridges of Taurus, and through those defiles so well known in Xenophon's Advance of Cyrus, in Cicero's Letters to his friend at Atticus, or in the narrative of the Crusades.

Having now penetrated to the central plains by an opposite direction from that by which Paul entered on the former occasion, they visited first the towns which are the last named of the previous Mission.

At Lystra, Paul found Timothy, on whom his teaching on the earlier visit had an abiding influence. This young man had shown a zeal and aptitude for the Christian work, and was now chosen to become the associate of the Apostle in his labours. To this important work he was set apart by "the laying on of hands of the Presbytery," and by his unfeigned faith, untiring energy, remarkable steadfastness, and peculiar amiability showed himself worthy of Paul's confidence. The Apostle watched over him with a parent's regard, while the attachment on the part of Timothy amounted to filial devotion. One circumstance however was judged to affect his usefulness among the Jews or Jewish Christians. Timothy had not been circumcised; his father had been a Greek, and though he had been brought up under the care and influence of his mother and grandmother, who were of Jewish descent, he had yet never received that rite which admitted within the pale of God's ancient covenant. In requiring that this rite should now be attended to, there was no yielding of those principles for the maintenance of which

Paul had already so earnestly contended. In refusing it in the case of Titus, and requiring it for Timothy, there was, in both instances, an assertion of that Christian freedom, which is expressed in his writings, "Circumcision is nothing and uncircumcision is nothing" "Let every man be persuaded in his own mind." But in the case before us we have an instance of that tact, and adaptation to circumstances, which distinguished the Apostle. "He was all things to all men if by any means he might save some." Paul, with Silas and Timothy, passed from Lycaonia through Phrygia, Galatia and Mysia, to Troas on the *Ægean*. We do not know what length of time was occupied on this journey, nor what churches were then founded. In the Epistle to the churches of Galatia, the Apostle has himself preserved the only reminiscences of his efforts, and success in this Province. We gather that "bodily sickness" compelled him to remain longer than he had at first proposed; but though this infirmity prevented his progress, it but little affected the discharge of his duty. He was "instant in season, and out of season," and under all circumstances he was ready to preach the Gospel.

We cannot say what was the nature of the infirmity from which the Apostle now suffered, whether we are to identify it with the "thorn in the flesh," alluded to in the second Epistle to the Corinthians, or regard it as one of the maladies prevailing in the climate of Asia Minor. Sickness in a foreign country has a most depressing effect, but the Apostle would be watched over with tender solicitude by Silas and Timothy, while his weakness, yet his devotion to the spiritual welfare of others, seems to have called forth the sympathy of the warm-hearted Gauls, and their ardent attachment to his person. He himself writes, "Ye received me as an angel of God, even as Jesus Christ; if it had been possible ye would have plucked out your own eyes, and given them to me." After leaving Galatia, it had been the intention of the Apostles to turn northward to Bithynia, but "the Spirit suffered them not."

It is possible that Paul had not yet proposed to preach the Gospel in Europe; but at Troas, where, under the direction of a higher guidance, he had gone, he had a vision by night, in which there stood a man of Macedonia, and prayed him, saying, "Come over into Macedonia, and help us." He at once recognized the vision as a heavenly intimation, and the voice as of one

who pleaded the spiritual wants of his country, and he prepared to obey the supernatural injunction.

But before Paul, Silas, and Timothy left Troas, they were joined by a new companion, Luke, "the beloved physician." It is possible that the feeble health of Paul had led him to put himself under the medical skill and attendance of Luke, the effect of which was, that he was induced to join the mission, of which he afterwards wrote the history. He says nothing of himself, but the substitution of "we" for "they" in the narrative points out when the historian himself forms one of the company.

The distance between Troas and Neapolis in Macedonia is not great, but the voyage is attended with some difficulty, for a strong current runs from the Dardanelles, while the prevailing north wind drives the ships down the *Ægean*. Paul and his companions, however, on this occasion had a prosperous voyage.

From Troas, the high peak of Samothrace, towering over Imbros, is perfectly visible, and steering for the island, they appear to have cast anchor there the first night, and the next day reached Neapolis, the harbor of Philippi. In the roadstead of Neapolis, ninety years before our Christian travellers arrived, the galleys that had conveyed from Asia Minor a portion of the army of the republic of Rome were riding at anchor, and on the space which separates Philippi from the sea was fought the double battle, which decided the fate of the Roman republic; and on that field, at the close of the second engagement, did the great captains of the republican army, Brutus and Cassius, in despair take away their lives by their own hands. Perhaps Paul and his companions might yet discern traces of the terrible contest, but the city itself was a memorial of the victory of the Imperialists, for it was rebuilt by Augustus, who also conferred on it the privileges of a Colony. Philippi was a military rather than a commercial city, and would present few attractions to Jews, of whom there were not so many as to form a synagogue; but they had a place for assembling, in some prosecution, or some shady grove on the banks of the Gangites, which flowed before the city. On the Sabbath after his arrival, Paul and his companions resorted to this spot, for the purpose of discoursing on religion to those assembled, who were principally women. On one at least of that little company the words spoken made a deep impression, and the heart of Lydia

was opened to the reception of the truth, and she and her household were admitted to the Christian church through baptism.

She was engaged in the trade of dyed goods, which, imported in large quantities from the neighbouring towns of Asia, and especially Thyatira, found a ready sale among the mountain clans of Pangæus and Haemus. In the spirit of Christian hospitality, Lydia urged the Apostles to make her house their home, and constrained them to accept her offer.

But the tranquillity and fair prospect which opened upon the first preaching of the Gospel in Europe, was soon disturbed by its coming into collision with one of those phenomena which the superstitious spirit of heathenism presented. High up in Haemus, behind Philippi, was the tribe of Satrac, which were in possession of an oracle of Dionysus. It is very probable that the "damsel possessed of a spirit of divination," was a hierodule from this establishment, engaged by some citizens of Philippi, and exercising her art among the neighbouring towns and villages. From whatever motive, this female slave followed the Apostle, and Paul, grieved with the wicked spiritual agency, pronounced over her an exorcism in "the name of Jesus Christ," which was effectual. Violent rage on the part of her masters, was the immediate result; and, laying hold of Paul and Silas, they dragged them before the magistrates. These men, accustomed, no doubt, to deal very summarily with the rough mountaineers of the district, in an equally summary manner now commanded Paul and Silas to be beaten, and then cast into prison. This injunction was at once carried out; and the jailer, with conscientious but rigorous cruelty, "thrust them into the inner prison, and made their feet fast in the stocks." But these faithful servants were not overwhelmed with the painfulness of their situation, but rather rejoiced that they were "counted worthy to suffer" for the name of Christ. He who had been with Joseph in the prison in Egypt, or with Daniel when cast into the lion's den, did not forget the apostles in the dungeon of Philippi. They were enabled to recall God's assurances and promises to his servants, "How the Lord did behold the earth to hear the groaning of the prisoners, to loose them that are appointed to death;" "He bringeth out those that are bound with chains;" "Which executeth judgment for the oppressed;" "The Lord looseth the prisoners;" and putting their trust in Him, with

joyful hearts they prayed and sung praises unto God, so that all the prisoners heard them. And then suddenly, as if in direct answer to their prayers, an earthquake shook the prison, the gates were opened, and every prisoner's bands were struck off. The jailer awoke, and supposing that the prisoners had escaped by the open doors, he saw evident death awaiting him, and, preferring suicide to open disgrace, "drew his sword." But the voice of the Apostle checked the rash act, "Do thyself no harm, for we are all here." The effect of the whole upon the jailer was the happiest. In mingled awe and hope he came trembling, and falling at the Apostles' feet, put up that inquiry so momentous to every human soul, "Sirs, what must I do to be saved?" The simple answer was, "Believe in the Lord Jesus Christ, and thou shalt be saved," and not only thou, but all "thy house." The heart of the jailer was touched; he received the disciples into his own house, washed their wounds, and set meat before them, while both he and his house listened to the more full explanation of the saving truths of the Gospel, and that night "was baptised, he and all his straightway."

On the morning following this eventful night, the magistrates, whether they had become conscious of their own injustice, or been alarmed by the earthquake, and had heard a report of what had happened, sent word by the lictors, saying, "Let these men go." The jailer gladly communicated the intelligence to the prisoners, and bade them "go in peace."

It was with no mere desire to brave the authorities, but in the vindication of justice, and having possibly in view the future relations of the Christian Church, that Paul appealed to his civil rights as a Roman citizen, and denounced the unlawful act of the magistrates; and as they had been publicly treated as guilty, required as public an attestation of their innocence. Fearing the result in a Roman colony of their own violation of the Roman law, the magistrates saw the necessity of humbling themselves, and in their own persons "came and besought them, and brought them out, and desired them to depart out of the city." Paul and Silas, released publicly from prison, returned to the house of Lydia, and having comforted the brethren, prepared to leave Philippi.

The church in this city, as far as we know, the first in Europe, was ever associated with fond remembrance to the Apostle, and was distinguished for its warm and

generous feeling; "I thank my God," he writes in his Epistle, "upon every remembrance of you, always in every prayer of mine for you all, making request with joy, for your fellowship in the Gospel from the first day until now." And when he had left them did they send gifts to him at Thessalonica, and again afterwards. It may be gathered from the narrative that Luke and Timothy did not accompany Paul and Silas on their leaving Philippi, but remained probably to confirm the Macedonian Christians. Luke may have returned for a season to Troas, and Timothy rejoined his companions shortly after at Thessalonica or Berea. On leaving Philippi for Thessalonica the Apostles would find themselves on the Via Egnatia, one of those great Roman roads which connected the capital of the Empire with the Provinces. According to the Antonine itinerary, the distance between Philippi and Amphipolis was thirty-three miles, between Amphipolis and Apollonia thirty, and Appollonia and Thessalonica thirty-seven. Amphipolis and Apollonia would form stages where the Apostles would rest on their journey, but Thessalonica was the place of their present destination. This city was perhaps the most important of northern Greece under the Roman dominion, and was situated on the direct line of communication between Rome and the east. It enjoyed almost a monopoly of the inland trade with the fertile plains of Macedonia, while its excellent maritime position enabled it to vie with Corinth and Ephesus for the commerce of the *Ægean*. It was thus a valuable centre for the spread of the Gospel, and no doubt it was for this reason that the Apostle proposed making it the scene of his more lengthened labours.

On their arrival in the city Paul and Silas turned to the synagogue, and for three consecutive Sabbaths reasoned with the Jews out of their own Scriptures, and sought to lead them to the Gospel. At first the Jews seemed inclined to receive their teaching, but very shortly we have a repetition of the events which we have already seen at the Pisidian Antioch, and at Iconium. The Gentile proselytes listened to the Apostles with a more awakened attention, but in proportion to the success among them of the Apostle's labours was the envy of the Jews excited. Gathering together the idle loungers of the markets and other public places, they raised a tumult and assaulted the house of Jason, in which Paul and Silas were lodging, with the in-

tention of bringing them out to the people; but as these were absent from the house, they dragged Jason and some of the other Christians before the magistrates. The accusation made at this time was political, as it was likely to be more successful with the civil authorities at Thessalonica. But from the peculiar teaching of the Apostle on this occasion, as we may gather from his Epistles to the church in that city, the accusation might appear to have some degree of plausibility for the Apostle urgently enforced the topic of the nearness of the second advent of Christ in royal state, and the establishment of his kingdom. The magistrates in some degree shared the excitement of the people, but seem to have acted wisely and justly in taking security of Jason and the rest, and letting them go. After these signs of danger the brethren immediately sent away Paul and Silas by night. The two Epistles to the Thessalonians give us information of the Apostle's stay in that city. Besides the gifts from the church at Philippi he speaks of his labours night and day that he might not be burdensome to any of them, and alludes to his work at Thessalonica as having been encompassed with afflictions, and the Gospel as having advanced in the face of much contention. The Epistles are evidently addressed principally to Gentiles, and the Jews are throughout treated as extraneous, as opposed to Christianity; the converts are not such as have turned from Hebrew fables and traditions, but from heathen idolatry.

L'Original, 14th November, 1864.

INDIAN ORPHANAGE SCHEME.

It is now about ten years since a printed report of the Ladies' Association of the Church of Scotland for female education in India found its way to Canada, and attracted attention to the scheme proposed of offering to appropriate orphans in India to parties in Scotland and elsewhere, who would become chargeable with their support. The plan seemed to supply a want here which had often been felt, of some attractive scheme for the youth in our Sabbath schools which would interest them in missions, and train them to the practice of Christian liberality. A humble commencement was made, St. Andrews' Church, Toronto, enjoyed the honour of sending the first subscription, followed closely by the Fergus and Kingston Sabbath schools; and out of this small beginning arose the Juvenile Mission of the Church, now deeply rooted in the affections of scholars

and teachers and which, according to last Synod Report, had collected about \$4500 for the mission cause.

At the present moment our Jewish and Foreign Mission Scheme is inactive, no missionary having been employed since Dr. Epstein's resignation, and our juvenile scheme is therefore the only effort for the conversion of the heathen in which the church is directly engaged. Under these circumstances the scheme has stronger claims than ever, not only upon our youth, but also upon the church at large; and we propose to present a few facts and considerations with the view of deepening interest and drawing forth increased liberality.

For many years missions in India and elsewhere were devoted entirely to the evangelization and conversion of the adult population around each station, the children receiving but little consideration or attention. It was twelve years before a single Hindoo convert could be welcomed into the Christian church, and longer still before the devoted Moravians in Greenland could see visible fruits from their labours. Among the first to perceive the inestimable value of schools among the young as a means of advancing the progress of the Gospel in India, was the eminent Dr. Duff, who has lately returned to Scotland with the view of acting as convener of the Free Church Foreign Missions. It seemed as if new light had suddenly been discovered upon the subject; and a wonderful impulse was given to the work in India by the opening of schools in the chief cities of each presidency. The Hindoo heart is proverbially callous and indifferent in riper years, missionaries constantly complaining that although they have silenced every objection and utterly demolished all belief in Hindooism among those around them, yet that no heart seemed touched, and that the effect was to leave their hearers in a state of atheism, but little better than Brahminism, nay, in some respects worse. The tender minds of the young, however, are not so affected, and the simple story of the cross or the sweet hymns of the mission schools have often speedily moved to tears the youthful Hindoos who were attracted as listeners.

It must be borne in mind too that the female population of India has been nearly as much removed or debarred from Christian influence as if the Gospel had never been seen or heard there. The missionary goes out to preach in the bazaars or public places but his audience is composed chiefly of male listeners, and only men come to hear him in the mission chapels. The higher class of females are rarely seen and

never spoken to outside of the Zenanas in which they are imprisoned, and if they exercise, even in a limited degree, that influence which mothers and sisters must ever possess over a rising generation, it will be admitted that no class has stronger claims upon our Christian efforts.

Considerations such as these led to the establishment of the orphanages in India, and of the day schools attached to them. Female infanticide was formerly very prevalent, an evidence of how fearfully heathenism can destroy natural affection in the breast, and from this and other causes female orphans could always be found to fill the orphanage. Need we doubt the wonderful success which these institutions have met with in training up and sending forth pious Christian females, who had been snatched as brands from the burning, and were now to go out among their heathen countrymen and women to extend, by example as well as precept, the truths they had received. Already not a few of the girls supported by our Canadian schools are to be found occupying positions of great usefulness in India. Some are teaching in mission schools; others are married to Christian native catechists, and for a few a door of usefulness has lately been opened up in a new and unexpected quarter. The wealthiest natives are beginning to manifest a desire for the education of their female children, and to repudiate the heathen notion that females should be secluded in ignorance and idleness. To send these children to school would be too great an innovation, and to admit missionaries or male teachers within their zenanas would be to them equally repugnant. Under these circumstances Christian girls, especially those trained in the orphanage, are beginning to be enquired for as governesses in the wealthy high caste families, where their opportunities of usefulness are invaluable among a class hitherto inaccessible to missionary effort.

The day is indeed beginning to break in India, the vast edifice of heathenism which had there been reared during centuries of darkness is beginning to totter from its very foundation. No longer are infamous heathen temples protected and supported by British government officials. Never again can the missionary be forbidden to land at Calcutta as was the case fifty years since, or prohibited from proclaiming the tidings of salvation to the millions of our fellow subjects in that vast empire. True it is that the Bible is still excluded from most government schools, and even from those where the Hindoo shasters are read or quoted, and

that the irreligious lives and examples of too many nominal Christians in India tend greatly to hinder the progress of the Gospel. The long dark night of heathenism is drawing to a close, and many signs can be seen that day-break is at hand. Not the least cheering and encouraging among these signs is the gradual emancipation and education of the female population, who have for ages been regarded as having an existence merely to minister to the wants and pleasures of their cruel masters. Female education and elevation is proving a solution to the difficult problem which so long baffled missionary zeal, and is already exerting an influence in the evangelization of the masses. To engage in such a work, blessed with so many tokens of success, is indeed a privilege for our Sabbath schools, and for our church at large.

The space at our disposal only admits of very brief allusion to the happy effects upon our Sabbath schools and youth which this scheme has exerted. It affords to every scholar a distinct and definite object on which to concentrate interest and liberality. Instead of contributing to some great scheme, in which small sums are swallowed up and lost sight of, the offering goes to support a girl at one of the orphanages with whose name and history each scholar is familiar. Between the interesting protégée and her supporters constant tokens of affection, letters and messages are being exchanged and a photograph picture has rendered the orphan's face that of a well-known friend. It cannot be wondered at then that our Sabbath scholars have adopted this scheme as their own, and that from it they are learning lessons of missionary zeal and Christian liberality, which cannot fail to benefit the church in after years.

It does not follow that because the scheme is known by the term Juvenile Mission its benefits here are confined to the young. A day school has been opened at Calcutta under the care of a worthy native Christian teacher and his wife which is proving very successful, and to this all are invited to contribute. The charge of \$20 per annum for an orphan was found too heavy for many to pay, an offer has therefore been made to appropriate a class in the Canadian school for \$10, and to call it after those who undertake its support. In this way there are classes known by the names of Barrielsfield, Portsmouth, Clifton, Spencerville, &c., &c.. Occasional reports are received of this school, and also interesting letters from the teachers. It is held in a small house at Calcutta, and is quite full, the number in at-

teadance being only limited by the capacity of the room and capable of almost indefinite expansion. At this school children are regularly instructed in the ordinary branches of a sound Christian education, and already good fruits have been witnessed.

Such are a few facts connected with our Orphanage scheme, and we commend it to the earnest attention of the office bearers and members of our church, as well as of her Sabbath schools. There are many among us who are deeply impressed with the duty of doing something for the extension of the Redeemer's kingdom among the heathen, and especially among our Hindoo fellow subjects. Not a few are now lamenting that our Jewish scheme cannot at present be rendered active, and seems to lack support.

To all such in an especial manner we commend the Juvenile Mission and Orphanage scheme as one which has for years been doing good service, and is now deserving of support.

We may also add, in conclusion, that the Ladies Association of the church at home are now sadly in want of funds, and obliged to contemplate the possibility of having to close some of their schools in India. At such a moment fresh vigor infused into our scheme would assuredly be welcomed and felt there, the efforts of our Juvenile Mission during the past four years having attracted much attention and led many schools in Scotland to engage in the work.

P.

VOICES OF THE DYING YEAR.

It is not a wild dream of the poet, but an idea which the universal heart of humanity acknowledges to be true, that everywhere around us in Nature there are invisible tongues, uttering now in softest and gentlest whispers, anon in deepest and loudest tones, messages from the eternal world full of instruction and warning. They declare to us some of the thoughts of Him who is above all, through all, and in all. They speak to us of present duty, and admonish us to prepare for death: and they should awaken within us aspirations after something higher, purer and more enduring than mere earthly good. Especially at this season of the year, when forest, field and hill are stripped of their beauteous garniture, and a solemn, melancholy stillness suffuses the landscape—a stillness not unlike that which we may have observed in the house where some beloved one sleeps the sleep of death—do we hear an unseen voice addressing us —

" Behold fond man !
 See here thy pictured life ; pass some few years,
 Thy flowering spring, thy summer's ardent
 strength,
 Thy sober autumn fading into age,
 And pale concluding winter comes at last
 And shuts the scene."

The mournful strain reminds us that the summer of our earthly existence shall soon have passed away, and that the dreary, lonely winter of death is fast advancing, when all that is gay and beautiful and lovely upon earth shall be forever hid from our gaze.

Let me ask, then, if the voices of the dying year have roused you to think of your own rapidly approaching dissolution, and of the solemn and awful truth which will then most assuredly force itself upon your mind, if you do not think of it sooner, the necessity of a pure and holy heart. Alas! you have perhaps never thought of dying, or at least have acted as if this life were to be the only scene in the great drama of your existence. Is it not so, that you have been pursuing your daily round of toil as if you were to go on in the same way for ever without interruption, and that you have not for a moment reflected, " it is appointed unto all men once to die ?" Can you wander through the fields and woods, and behold the trees stripped of their glory, and tread upon the sere and mouldering leaves, without feeling that, sooner or later, you must part with all you cherish and prize and love, and must decay and die and moulder into dust. If so, what an interruption of your hopes and plans, what a sudden arrest on your enjoyment and pleasure, would it be, were the veil, which conceals the future, removed, and the hour revealed to you close at hand when you should be hurried away from the old familiar world into the dark, portentous regions of eternity. Oh! if there is anything which should excite pity or sorrow or anguish in our bosoms, it must be the spectacle of one who can live in a world so full of change and decay—gay, thoughtless, busy only in seeking to gain riches or power or honour, never meditating upon God, or heaven, or death, or judgment, or immortality, while every returning autumn-season with its fading leaves, every case of sickness or bereavement in the community, every funeral procession that passes along the streets, tells him that he too must die ere long. And if God thus speaks to you through nature, Providence and the Bible, and tells you the necessity of preparing for that solemn event, only think how unspeakably guilty must be your conduct if you continue to pay no attention to these warning voices. Oh! it is a sad

and dangerous mistake, and the sadder that it is so common, to put off, until you have become absolutely certain that the end draweth nigh, the grandest and most important work of life, —to seek the Saviour's proffered aid, to give yourself, soul, body and spirit to Him, to cultivate and bring into active exercise every noble and tender susceptibility of your nature. Sad—because you do not thus fulfil the great end of your existence: for the great Father did not intend that you should spend your time of health, and strength, and activity, in leading a life of ungodliness, impiety, and selfish wordliness, and then, when you had but a few days or hours to live, to think of Him and Jesus Christ and heaven. It is not after the vessel has become worn out and lies a worthless hulk upon the strand, that the ship-owner needs its services, but after it is newly launched, and all its timbers and cordage and canvas are strong to carry burdens across the stormy deep. So it is not when you have become the wreck of sin, and all your powers are enfeebled and enervated, the strength of your moral principle has decayed, your hopes and aspirations have been corrupted by the action of worldly influences—it is not then that the great builder and fashioner of your being wishes you to glorify Him, but during your whole life-time. What a mockery of the Most High is it to say that you will, during your dying moments, render all the praise and glory due to Him, when, as you know, every year and day and hour of your existence are not sufficient to do so! It is very sad to see a wayward disobedient child leave the home of an affectionate and tender-hearted father, without endeavouring to pay, to some extent at least, the unspeakable debt of gratitude and love due to parental care; and after indulging in impurity, licentiousness and meanest joys, returning a bloated, deformed, withered and loathsome wretch to offer his services, when he is no longer able to use his limbs. And yet, sad as this is, there is something still more pitiful, there is an infinitely more awful sadness in seeing the sinner who is leading a careless, profane and ungodly life, destroying and wasting, by his indifference to holy things, every energy and power of his spirit, hardening and searing his conscience by exposing it to the deadening influences of the world—it is infinitely more heart-rending to see such a one neglecting, until the inevitable approach of death, to serve, and reverence and love that gracious and merciful Father in heaven who has sent His son to redeem every lost and perishing sinner.

But it is not only a sad, it is also a dangerous mistake. For only think how great a risk you incur by putting off the great work of salvation until a dying hour, inasmuch as its accomplishment will then be all the more difficult. Your conscience is gradually growing less keen and sensitive, your strength of will more feeble, all your moral powers more and more paralysed, your appetites and passions more fierce and clamorous, and hence, the longer you neglect to aspire after holiness, purity, and heavenly-mindedness, the more will they be beyond your reach. If you are putting off from year to year this preparation of heart and soul for eternity, remember that, when you would perhaps earnestly desire to commence it, it may be too late. As the husbandman may cast his seed into the soil too late in the season for the ears of corn to come to maturity, it may be too late for you on a death-bed to sow the seeds of truth in your heart to bring forth fruits meet

for repentance. And as the seed germinates quickly when cast into the earth during the moisture of spring, while it would be scorched and withered by the heat and drought of summer, the seed of the word takes root more rapidly in the youthful heart, than in that which has been long exposed to the hardening influences of sin. But it is still more dangerous to delay this solemn work until death, inasmuch as you may not have a moment's warning of its approach. The frail cord of life may be rudely snapped while you are enjoying all the bloom, and strength, and vigour of youth. A sudden accident, or an insidious disease, may instantly cut short your career, and if you have not made your peace with God through a crucified Saviour, alas! you will go forth into a drear eternity, realizing in all its fulness the mournful truth, that the summer of life is ended and you are not saved.

DONALD ROSS.

Martintown, 12th Nov., 1864.

The Churches and their Missions.

SCOTLAND.—*The Jewish Mission.*—The Rev. Thomas McKie of Erskine, who had visited the most important stations in the East has lately returned to Scotland. His report, which he has recently submitted to the Committee, will, we are persuaded, increase greatly the interest taken in the mission. At Constantinople there had arisen some differences between Messrs. Christie and Robertson and a majority of the British Engineers residing in Hasskiouy. The latter had engaged a teacher of their own as the former had refused to exclude from their school Greek and Jewish children. Mr. McKie attempted to come to some satisfactory arrangement, but was unable to succeed. He hopes, however, that, the new teacher having been discharged, the objections to mixed schools will soon be abandoned, and that all will, ere long, be found enjoying the privileges which Mr. Robertson's school affords so fully both to Jews and Gentiles. With respect to Mission premises some difficulty has been experienced. Mr. McKie urges strongly that the Committee should provide suitable accommodation for conducting public worship on Sabbath, for holding meetings with Jewish inquirers, and school-rooms in which both pupils and teachers could remain with some degree of comfort, and without danger to health. Until entering the place in which, from day to day, Mr. Robertson had to teach, he had no idea of the positive hardship to which he is continually subjected. With no proper means of ventilation, the rooms had an atmosphere so foul as to be injurious both to teacher and children. A sum of about a thousand pounds sterling would purchase a site and complete the buildings. He commends the prudence, ability, and fidelity with which Messrs. Christie and Robertson

have prosecuted their labours. At Smyrna he found the schools in a most efficient state, and the teachers doing their duty faithfully. Here also he had to lament the want of accommodation which very much retarded the progress of the work. The number of British subjects brought to Smyrna and vicinity by the railways formed, and forming, has largely extended the field of labour among our own countrymen. He was impressed by the necessity for having a monthly issue of periodicals suitable for circulation among the Jews at our several stations. At Beyrout an arrangement had been made with the members of the American Mission by which they agreed to make over the congregation, for whose benefit they have conducted an English service, to the Missionary to be appointed by the Jewish Mission Committee of the Church of Scotland upon certain conditions. In Alexandria much success appears to have attended the labours of our missionary Schools. Sabbath and Bethel services appear to be carried on vigorously; and altogether the report gives us much cause for thankfulness. Mr. McKie is one of the most energetic ministers the Church of Scotland possesses; and we have reason to know, how eminently judicious he is in his management of all those matters on which he has been called to attend.

PERTH.—The second Annual Christian Conference has been held in the City Hall at Perth. The object of these conferences, which are unsectarian in their character, is, by mutual consultation and prayer, to promote the advance in the country of genuine religion. The proceedings lasted three days, and the attendance during each of these three days was large, and went on increasing to the very end—the

closing meeting being of a peculiarly solemn and impressive character. Some of the most eminent evangelists, both lay and clerical, came from a distance and took part in the proceedings, assisted by many of the ministers and laymen of the city and surrounding district. The meetings in the City Hall were this year supplemented by meetings of a less formal character, held each afternoon in an adjoining and smaller hall, where free conversation was invited on questions of a practical character affecting the progress of the gospel. This experiment was eminently successful. This annual conference seems assuming the character of an established institution. Nothing could be conceived better fitted to advance the interests of Christian truth, than the sober, elevated, and healthy spirit of the addresses which have been delivered on this occasion, and the demeanour of the large and intelligent audiences which from day to day assembled to listen to them.

The annual meeting of the Educational Institute of Scotland has been held. The business of chief general interest was the unanimous adoption of the following overture from the Glasgow branch:—

“That the committee of management should be requested to urge upon all the branches to petition the Scottish Universities to institute a preliminary examination previous to the admission of students to any of the Arts classes. Were such an examination instituted, it is believed—1st. That the standard of education in those Universities would be considerably raised, while the students entering more on an equality as to the extent of their knowledge, would render the work of the Professors less onerous and much more satisfactory to themselves, and at the same time benefit the majority of the students to a very great degree; 2nd. That the burgh, and grammar, and parochial schools would then have the teaching of certain branches peculiarly their province, and accordingly reap all the advantages accruing therefrom; 3rd. That Scotland would be benefitted by a more enlightened, extended, and thorough education, and would resume the position among the educated countries of Europe which she once held and might still so easily maintain.”

It was agreed to memorialise the Universities further to have such entry examinations uniform.—*Christian Work*.

IRELAND.—The foundation of a new mission church has been laid at Castlekirke in Connaught. It has been endowed by the West Connaught Endowment Society. The Bishop of Tuam, who presided, referred to his connection with mission work for the last sixteen years, and mentioned that having thought it chimerical at first, he had only engaged in it after consulting the late primate.

In the west of Ireland, particularly about Sligo, lay evangelists have been preaching with much effect, and many persons of position and property are themselves roused to plead for the faith which once they despised. A large Romish party in Ireland is assuming a tone of serious hostility to the Church of Rome as at present administered in this country. Every

effort made by pastoral, and injunctions to crush them have hitherto failed, while they are driven by opposition to maintain almost a Protestant position, from which they would have shrunk at first. They are a mere political party, violent, morose, and hasty, with the heat of young blood, and it would be rash to attribute more importance to them than a sign that Dr. Cullen's policy is not universally admired.—*Ibid*.

AUSTRALIA.—The Presbyterian body are making rapid progress in all directions. They have now nearly one hundred self-supporting congregations throughout the colony. Every minister of standing arriving from the mother-country is cordially received and speedily settled. A Young Men's Association in connection with this body has recently been set on foot, and promises to be a very effective organization. It has its weekly meetings for discussions and readings; its monthly lectures; its Sabbath morning prayer-meetings, and its Bible-classes, and it has just appointed a city missionary, who will be entirely supported out of its funds. The Association numbers about seventy members, although it is confined to Melbourne, and has been only four or five months in existence.

I observe that at the annual meeting of the Congregational Colonial Missionary Society, held in London in May, the Rev. Mr Poore is reported to have said that there were thirteen Congregational churches in Melbourne a one. The report must be inaccurate. There are certainly that number of Independent churches in the city and the large suburban district around it; but this district contains several distinct and separate townships, as Williamstown, Brighton, Prahran, &c. In Melbourne proper there are but three Independent congregations. Indeed, it is in the city that this body is weakest. They have never been able to establish one good, substantial, central congregation in Melbourne, and the want of this has been a serious impediment to their progress in the colony. I state this fact simply as a fact, and without invidiousness.—*Ibid*.

INDIA.—The twenty-fourth report of the Basle Evangelical Missionary Society in South Western India says:—At the sixteen different stations, the earliest of which was established at Mangalore in 1834, there are forty-eight missionaries employed. The number of scholars in the Vernacular, Parochial, and other schools on the 1st of January, 1864, was 2186. The number of Native Christians was 3968, of whom 1522 were communicants, and the grand total of all connected with the mission was 4,769. Several churches have been erected, among which is one on the Neilgherries intended for the Badagas, an interesting hill tribe. The expenditure of the Indian branch of the mission for 1863 was Rs. 142,934.—*Ibid*.

ITALY.—A Florence correspondent of the *Daily News* says: “Allusion has more than once been made in the columns of the *Daily News* to the progress effected by the Evangelical party in the Tuscan provinces. A numerous and highly respectable class, chiefly tradespeople, throughout these provinces, hold meetings for the per-

formance of divine service. They attend at the communion; and the rites of matrimony and baptism are administered to them by their own clergy, according to the simplest tenets of the Evangelical Church. The Bible is read and expounded by one of their own ministers. A few simple prayers and hymns are said or sung. The congregations are composed of steady, respectable, well-to-do people, whose character in every respect does honour to the pure faith of Christ. Attempts at violence by the Catholic rabble had been made both at Pisa and Leghorn, against the members and ministers of this 'pestiferous heresy,' as the new doctrine is not unfrequently styled; but of late years greater toleration has been manifest, and even a certain respect has been generally shown towards the quiet and humble individuals who form the new sect. Quite recently, however, against all former precedent, whilst the body of one of these new Christians was being removed for burial along the streets of Leghorn, some of the populace not only jeered and reviled the 'heretic,' but a few fanatic women threw stones at the coffin as it was borne along. An attempt to inflame the population against the 'new sect' was likewise made at Pisa: in the person of a Roman Catholic priest, who having observed a Bible for sale, amongst other books, on a public stall belonging to an itinerant vendor in the streets, exclaimed aloud, 'These are all pestiferous and hellish books.' No notice was taken of his eloquence on the first occasion; the next day, however, on repetition of the same scene, the bystanders solemnly hissed the 'reverendo' with a hearty good will.—*Ibid.*

The French Emperor has entered into a convention with the Italian Government, guaranteeing the withdrawal of the French troops from Rome within two years. One of the conditions of the compact is that the capital of the Italian kingdom should in the meantime be transferred from Turin to Florence. The facts are made known through the official organs of the Government, and will give great joy to the people. However distant the prospect, all uncertainty as to the definite solution of the Roman question is now at an end. Next month we shall be better able to explain this mutual understanding of the French and Italian Cabinets, but I cannot refrain from calling the attention of the Christian public to the remarkable coincidence that the evacuation of Rome by French troops now solemnly agreed upon, will take place in 1866, the year to which all interpreters of prophecy point as the era of signal occurrences in the history of the Man of Sin.

TURKEY.—The English and American missionaries, and the agent of the Bible Society, laid before Sir H. Bulwer a formal complaint of the closing of their depots and their brief arrests by the Turkish police, bringing before him also the still more serious matter of the imprisonment of several Protestant Christian Turks. After communication with the Turkish Government Sir H. L. Bulwer replied to the missionaries at considerable length. The Ottoman Government, he said, would guarantee protection to Protestants in the exercise of their own religion, but they would not 'allow

any attempts, public or private, to assail the Mussulman religion;' and in this light they regarded the preaching of missionaries in Turkish inns in the Mussulman quarters of Constantinople, and the distribution of books directed against the Mohammedan religion. As to the imprisoned converts, the Porte said that they had all excited the animosity of the populace by preaching against Mohammedanism. Sir H. L. Bulwer added that his own opinion was that 'lecturing or distributing books for the object of showing the absurdity or falsehood of the Koran and its prophet was not advisable or expedient in these times and these countries;' and while he much regretted the imprisonment of the converts, he was not able to do more than warn the Government not to act fanatically, or in a spirit of persecution. The missionaries reply that the principles laid down in Sir H. Bulwer's letter would put an end to all missionary operations in Constantinople, and they vindicate themselves from having in any way overstepped the bounds of prudence. They insist that the only real offence of the imprisoned men is that they have changed their religion, and that the boasted tolerance of the Turkish Government is altogether belied by its treatment of these persons. Sir H. Bulwer professed to be watching carefully over the treatment of the prisoners, and to have procured from the Ottoman Government an assurance that they would not be exiled as criminals, but, at the worst, merely removed to a place where they could be locked after and kindly treated. It is stated, however, that they have been removed to Acre, and are there confined in the worst of Turkish prisons. They number as many as forty.—*Ibid.*

There has been manifested at Oorfa (Central Turkey), for some months, a cheering spirit of unity and prayer; as many as forty persons have been awakened, and there is reason to hope that twenty-five or thirty have become new creatures in Christ. The church is, as never before, "a witnessing church," the prayerfulness and Christian deportment of the members exerting a manifest influence upon those without. At Adyaman, also, the congregation has increased to an average of 175; the chapel has been enlarged entirely at the expense of the people, so that it will now accommodate a congregation of 400; to some extent there has been, as at Oorfa, an increased spirit of prayer; and "some ten or more hopeful conversions are reported."—*Evangelical Christendom.*

AMERICA—The Confederacy.—The receipts for foreign missions during the month of March, 1864, as acknowledged by "James Woodroof, treasurer," were 2,188.41 dollars. The receipts for domestic missions, and missions to the army, during the same month, were \$13,614.88. Of this sum, the Independent Presbyterian Church at Savannah, Georgia, contributed \$1,014; the First Church, Richmond, Virginia, \$710; the Church at Lynchburg, Virginia, \$817; the Church at Columbia, \$945.40; the Tuscaloosa (Alabama) Church, \$400; the Church at Raleigh, North Carolina, \$325; and other Churches smaller sums.

The Southern Presbyterians seem to be very active and zealous in their efforts to supply the

religious wants of their armies. They have more than one hundred missionaries in the service, and their expenditures are announced as exceeding \$9000 per month. They observe their fast days with scrupulous care. At the time of the late fast in the Confederacy, General Lee issued an order that all military duties not absolutely necessary should be suspended, and that the chaplains should all hold divine service.—*Ibid.*

SOUTH AFRICA.—A missionary of the United Presbyterian Church in Kaffraria, in mentioning the baptism of a woman who has come out of the depths of heathenism, but who had the seeds of Gospel truth sown in her heart while young and in service in the colony, observes:—

Perhaps more than one-half of those girls who had learned to read the Word in our stations, and received impressions of good from the instructions of missionaries, but whose parents, living in heathenism, sold them away afterward for cattle, when they came of age, became recovered in the long run. This is true also of young men, or rather of boys, taken away from our stations as soon as the period of manhood arrived. It is found that these persons are generally the first to come to newly-formed stations, should they happen to be near them. There are many facts of this sort that have come under the observation of missionaries. *Ibid.*

CHINA.—In Ningpo, there are decided evidences of advancement. In the mission with which I was formerly connected there have been more accessions to the Church during the last year, than during the first ten years of missionary work. And there is every reason to hope that the accessions to the Church for the next year will be still greater. It was my privilege to spend a Sabbath at Yuyiao, one of the out-stations, at which time fifteen were received into the Church by baptism. In this Church, where there were a little more than a year ago but five members, there are now more than forty. They are entirely independent of foreigners, as far as pecuniary aid is concerned, and give every evidence which could be desired of having embraced the Gospel in the love of it. The work in this station has been carried on almost

entirely by a native preacher, who was educated in the Ningpo Boarding School. He is an earnest and efficient labourer, and gives great promise of future usefulness in the Church. This young man, and five others, have lately been formally licensed to preach the Gospel. The principal part of the work of evangelisation is now performed by these natives, and I am glad to testify that they do the work faithfully and well.—*Ibid.*

Two native soldiers were lately baptized by the American missionaries at Tientsin. Soon afterwards an order came to detach one-fourth of the regiment to which they belong to receive and welcome at mid-night Hsi Shen, the god of joy. On application to the authorities, the missionary was informed that private soldiers were not required to worship idols; officers must.

Forty members were received by the American Presbyterian Church at an out-station near Ningpo, during last year, not one of whom receives any support from the mission. They have a native pastor, supported, in part, by the Church. In all, there are about two hundred members, two native pastors, and four licentiates or probationers.

The labours of the medical missionaries are operating most beneficially in securing for the brethren in general more respectful treatment than they would otherwise receive. "At one place," writes the Rev. Mr. Swanson, of Amoy, "on our return from Yam-Chau, we were stopped by a band of lawless fellows, and speedily found ourselves surrounded by a crowd. We were asked if we belonged to the same party of foreigners as Dr. Gauld, and on our replying in the affirmative, we were allowed to pass on without any further annoyance. Since Dr. Gauld has opened an hospital in Swatow, he has had patients in great numbers. One day while I was there, the doctor had 101 out-patients, besides 58 in-door or resident patients." Thus too, Dr. John Parker, of Ningpo, writes; "I can have any amount of patients, with all kinds of diseases. The people are very friendly, and have confidence in us, knowing that we are men who preach Jesus and heal their diseases. They hate foreigners, but they call us 'kwe kyu,' or honourable men." *Ibid.*

Articles Selected.

'WHERE THERE'S A WILL THERE'S A WAY.'

It was a breezy autumn evening, the clear sky and somewhat sharp air foretelling a frosty night. The sun was already far down in the western sky, but its beams still played amongst the leaves of the trees, lighting them up, and displaying to the greatest advantage the red, orange, and brown tints of their autumn colours.

There could be no doubt it was very beautiful out of doors that evening, and much more pleasant to be walking in the open fields, feel-

ing the fresh air blowing around you, and watching the sun as it slowly sunk behind the dark blue hills, than it was to be sitting in a small room learning a somewhat difficult lesson.

At least, so thought Archie Douglas, as he sat at the window of his school-room, in his father's country seat. A book lay on his knee, and the boy fancied he was learning a Latin lesson; but, truth to tell, his eyes were far more taken up watching the varying lights and shades, and the swaying of the boughs of the trees as the strong breeze shook them to and fro, than on looking at the words of his book; indeed

that evening Archie was wishing his Latin far enough away, and longing for a good run in the open air.

Presently the door opened, and his papa entered. 'Is your lesson learnt yet, Archie?' he asked.

The boy looked quickly up; 'No papa, not yet. And I don't believe I'll ever get through it, 'tis so dreadfully difficult and long. 'Taint fair for Mr. Anderson to give me such a long bit to learn. It is far more than I ever had before.'

Mr. Douglas took the book and glanced at the lesson. 'Not so very formidable, Archie,' he said, 'it only requires a little attention to master it; set your mind to it, and you will learn it in half an hour. 'Where there's a will there's a way,' depend upon it; at all events, will or no will, it must be learnt, and that before you come into the drawing-room to-night. Now don't put off any more time looking out of the window, but begin at once,' and so saying Mr. Douglas left the room.

Archie was no disobedient boy (only at times a little idle), so he did as he had been desired, turned away from the window and began to learn, although, it must be confessed, with a somewhat distracted attention. Once he thought he heard the sound of carriage wheels, and then he began to wonder who it could be coming at that hour; but after listening a while, he concluded he had been wrong, and began his lesson again. Then his favorite dog barked, and he fancied some one must be teasing him, and of course he must listen to find out who it was.

Presently the door opened, and a very bright looking little girl, of six or seven years old, slipped into the room. On seeing her, Archie's first impulse was to say, 'Now, go away, Fantie, and don't bother me just now;' but there was something so bright and so loving about the little girl, that none could ever find it in their heart to say a cross word to her. And now Fantie's eyes were dancing with unwonted glee, as she ran into her brother, and whispered in his ear, 'Only guess who has come, and is going to stop a great many days? Uncle Alick; and he is asking for you, and papa said you must not come till you had finished your lesson. Isn't it nice, Archie? oh! do be quick and come soon,' and then 'the little sunbeam,' as she was often called, glided away, and left her brother alone.

But her words had effected a wonderful change; there was no more dawdling over the lesson now, no distracted attention or startling at any sound. No; the will to learn had come, and the way was no longer difficult, and ere long Archie, having repeated his lesson to his papa, was in the drawing-room deep in talk with his favorite uncle, whose salutation to him was, 'Well, Archie, is the dreadful Latin learnt yet? papa said you would never get through it to-night, he thought.'

'Well,' answered Mr. Douglas, 'I don't think he would at the rate he was learning an hour ago, but the arrival of an uncle exercised some magical influence over the long, hard sentences, and changed them, I suppose, into short, easy ones, which were soon learnt, and so here is Master Archibald Douglas, a living illustra-

tion of the truth of the proverb, 'Where there's a will there's a way.'

The next evening, when the family party were again assembled in the drawing-room, Archie was busily studying a book, in which he was apparently much interested, when his uncle came up to him, and, laying his hand on the brown curly locks, demanded, in a jocular way, if the book he was reading was as interesting as the Latin lesson.

'I should think a good deal more so,' was the laughing reply. 'Why, uncle, don't you know it is Robinson Crusoe I'm reading. I never weary reading it over and over; wasn't Robinson a capital fellow, working away all by himself on his solitary island? Papa says, I'm a living illustration of the truth of the proverb, 'Where there's a will there's a way,' but I think Crusoe is a dead one at all events; only think what a lot of difficulties he had to overcome, building his house, making all his utensils, and finishing a boat too, and with hardly any right instruments, and with no one to assist him,—don't you think that it really was just his will to have those things which made him find the way to make them? Oh, I like Crusoe fifty times better than any Latin lesson in the world. I'll tell you what, uncle, you are a capital hand at a story, could you tell us one to-night?'

'Please do,' cried little Fantie, bounding to her uncle's side, 'a story! a story! Oh, mamma, Uncle Alick is going to tell us a story.'

Her uncle caught her in his arms, and said, 'Pray, miss, who said so? Not I, for I have never said a word on the subject yet.'

'No,' put in Archie; 'but then you did not say you would not, and you know silence gives consent.'

'Well, then, come along, and you shall have a real true story, one which will show even better than Robinson Crusoe how true it is that "where there's a will there's a way."'

Nearly twenty-three hundred years ago, in the palace of a Persian king, there lived a young man, who held the office of the king's cup-bearer. He was a stranger in the land; his own country being the land of Judah, and the home of his fathers, the once renowned city of Jerusalem. Enemies had often besieged it, and carried off many of its inhabitants captive, and often did the young cup-bearer think of these things and of his native country, and weep over its ruined state, though of the worst he knew nothing.

But one day a friend came from the land of Judah, and brought the sad news that the once famed city was in ruins, the walls thereof broken down, and the gates destroyed by fire, whilst the people who remained in the land were in great affliction and reproach.

When the cup-bearer heard these things, his heart was sad within him, he sat down and mourned and wept. But he was not one to waste time in useless grieving, he must act; every day was increasing the evil; there was no time to be lost if he would help his country and brethren. True, the thought would arise, what could one person do to stop the evil, and that person a captive cup-bearer; still he would try—he had the will, perchance the way would be opened up,—and first and best he knew

there was one thing he could do—he could pray to God in behalf of his country and seek a blessing upon his endeavours to help it. He was weak, but the God in whom he trusted was very strong, and could smooth down all difficulties, and subdue all his enemies.

From his knees he rose determined to begin to act. His first desire was to obtain leave of absence for a lengthened period from the king, and the next day he, with a sad countenance, presented the wine cup to the king, wondering in his heart how he would gain courage to make his request. But the king noticing his griefed, troubled look, said to him, "Why is thy countenance sad, seeing thou art not sick? this is nothing else but sorrow of heart."

Then he took courage and answered, "Let the king live for ever; why should not my countenance be sad, when the city, the place of my fathers' sepulchres, lieth waste, and the gates thereof are consumed with fire?" Then inwardly praying to God, he made his request that he might go for twelve years to the land of Judah, and build up the city of Jerusalem.

The request was granted; and having obtained letters from the king to several people who might aid him, he set off on his long and dangerous journey.

He arrived at Jerusalem, and at the dead of night rode out alone to see the real state of the city. The sight was one which might have made the boldest heart shrink from undertaking the task of restoration: ruin and desolation surrounded him; but, strong in the strength of his God, the cup-bearer was not cast down. He called together the Jews, and telling them how the hand of his God had been with him hitherto, urged them to begin the works. The people, injured by his words, shook off their apathy, and in spite of the taunts and threats of their enemies, began the great work.

Many were the difficulties which beset them, but people from all parts hastened to help; even women were stirred up to aid, the ruler of the half part of Jerusalem and his daughter assisting the work. Their enemies scolded, but the wall progressed; and in time, in spite of all obstacles, it was completed, "for the people had a mind to work."

Every device was tried to stop them. Their enemies tried to come upon them unawares, and slay them all; but they heard of their resolve, and armed themselves, part holding the spears whilst the others worked. Then again, they tried to lure the cup-bearer into the neighbouring villages that they might put him to death, and with this intent they sent a messenger asking him to meet them; but he read their designs, and sent back the bold answer, "I am doing a great work, and cannot come down."

Ere the cup-bearer's time was expired, the arduous work was accomplished. God had blessed it, and His holy name was held in reverence by the people. From the first, public worship was instituted; the people gathered themselves together as one man in the street, and Ezra, the scribe, brought the book of the law of Moses and read out of it to all the people, men and women, whilst he stood in a "pulpit of wood," which had been made for the purpose, then the Levites also read the book of the law of God distinctly, and caused the people to understand the reading

"The cup-bearer also laboured to bring back order to the city, and get rid of many errors into which the people had fallen. Once more was the Sabbath sanctified, burdens forbidden to be brought in or carried out of the city on the Sabbath, the house of God was restored, and the priests and Levites set about the right performance of their duties. It was with a rejoicing heart that the cup-bearer thanked his God for the great work he had been enabled to perform; and truly, when we think of the greatness of the undertaking, and how fully it was accomplished in the midst of such overwhelming difficulties, we may well hold up the story of Nehemiah, the cup-bearer, as it is found in the Bible, as one of the greatest illustrations of the truth of the proverb, "Where there is a will there is a way." Greater even than your friend Robinson Crusoe, Archie."

Yes, Archie acknowledged he thought he was; and Uncle Alick's true story was often referred to during the night.

Readers, see to it that you have the willing mind to seek the way of salvation. Jesus, from yonder home of glory, is still proclaiming the blessed invitation, "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."—*The Christian Treasury*.

ANIMAL LIFE IN LONDON.

A CONVERSATION BETWEEN TWO FRIENDS.

IN HYDE PARK.

Several days passed on, and we were unable to continue our conversations on the animal world; but, about a week after my arrival in town my friend declared his intention of taking a walk thro. St. Hyde Park, and, as I had nothing else to do, I made preparations for accompanying him. The present chapter will be devoted to an account of our conversation on that day. The reader is requested to suppose us already within the precincts of those broad lawns that stretch away between Knightsbridge and Bayswater, as he would be but little interested in an account of our omnibus drive to the Marble Arch. We sauntered along the broad walk which connects this entrance with the gate at the opposite corner. Before we had proceeded many paces my friend called my attention to a small circular hole in the centre of the path, and asked me whether it was the nest of some animal, as it seemed so regularly formed, and so neatly hollowed out. I stooped down to inspect it, and perceived that it was the entrance to the nest of a solitary bee. To my reply he returned the following question:—"What sort of insects are solitary bees?"

"Solitary bees," I answered, "are, in many respects, very similar to the common hive bee that is so well known to all classes. They are very numerous, and some of them are extremely abundant in all localities. A few of the solitary bees are parasitic—that is to say, they live in the nests of other species—but the majority of them are industrious, and excavate holes for their own nests, in which they store away a

...ture of pollen and honey for the sustenance of their offspring."

"Why are they called solitary bees?"

"Because the nest at its commencement only contains two individuals—the male, and the female. These two invariably have a home all to themselves; and, besides, among solitary bees there are no workers."

"And you say that many of these are parasitic on other species?"

"Yes; but what relation these intruders bear to the rightful lords of the soil has never, as yet, been ascertained."

At this moment a bee emerged from the hole in question, and, rising rapidly into the air, flew away across the park, and was soon lost to sight.

"There is one!" exclaimed my friend. "What is that?"

"I could not see it clearly enough to tell you its name," I replied; "and if I did, it would be a long Latin one that you would not easily remember, so that I do not think that you have lost much in not hearing it."

"I had no idea that there were more bees to be seen in England than the hive bee and humble bee. If you would not mind, I should like you to give me a short sketch of the tribe; not in long scientific terms, but in plain English."

"With pleasure," I replied; and, accordingly, entered upon my task somewhat as follows:—

"Bees, which are scientifically termed *anthophila* (flower-lovers), on account of their floral partialities, are extremely interesting, for many reasons, of which I may instance two as examples. Firstly—their form is so elegant and so neatly constructed, and their mental capabilities so thoroughly developed and perfected, that they may be considered the most highly organised creatures in the whole range of the insect world; and, secondly, they are remarkable for the great variety of their habits—for whilst some are social, others are solitary, and whilst some are parasitic, others are industrious; so that the student of this tribe finds his studies much less wearisome, on account of the many channels into which his researches may be turned with advantage. Without handling the subject in a purely scientific manner, I think I can easily classify the bees, for your edification, on such simple and popular principles as you will readily remember and comprehend. Proceeding on this plan, I will divide bees into two divisions: First, solitary bees; Second, social bees. I will now consider the first of these—solitary bees. They are as I said, either parasitic or industrious: I will, in the first case, take the former. But let me tell you how you may know a parasitic from an industrious bee, and what is really meant by the term, before I mention their habits. A parasitic bee may be known from an industrious one by two combined characters. First, they have no polleniferous appendages; but I must explain that phrase to you before I go on any further. If you take up a bee, a female and notice its hind legs, you will observe that each of them bears a brush of delicately-formed and beautifully-coloured hairs—these are the brushes by which they sweep the pollen from the flowers. Again, if you look behind the same legs, close up by the hip-joint, you will perceive

a curled "flocculus," or little brush, and you will likewise see that these hind legs are covered with long hairs throughout their length. These three appendages—the pollen brush, flocculus, and scattered hairs—are conjointly known as the polleniferous appendages."

"But," interrupted Frank, "how can I tell the male from the female bee?"

"Generally by the shape of the body. Male bees are mostly thin-bodied, large-headed creatures; whilst the females are small-headed and fat-bodied, and are always much larger than their husbands."

"Ah, well, proceed with your subject if you please."

"Parasitic bees are, as I have said, destitute of these so called polleniferous appendages; but this characteristic also extends to some few industrious species, which on this account were formerly supposed to be parasitic themselves. But the second characteristic to which I alluded is more decided. No parasitic bee burrows, or builds its own nest. All of them, without exception, inhabit the domiciles of other kinds. Thus, if you find a female bee destitute of polleniferous appendages, you must next discover whether it burrows, or builds any description of nest, unless you like to go deeper into the subject, and examine its tongue. No parasitic bee has a very short tongue, which is the universal characteristic of all those industrious species that resemble them in possessing no polleniferous appendages."

"Rather like Euclio," said Frank; "but, never mind go on."

"Well, I will now say a word or two on the habits of parasitic bees. It has been supposed that the parasitic bee watches a particular nest, and that as soon as a cell has been well stored with honey and pollen, it deposits an egg in it, and closes it over. Mr. Frederick Smith, of the British Museum, author of 'British Bees'—a work that I particularly recommend to your notice—tells us that he was led to the adoption of this theory from having found on the hind-legs of these parasites masses of clay, or sometimes of the gummy secretions of plants, the purpose of which, in his opinion, was for the closing up of the cell in which they had previously deposited their egg. It is a curious fact that every genus of parasitic bees is hilled on some particular genus of industrious bees, and they are never known to molest the nests of any others than those. Passing from parasitic, I pause for a few moments to say something about the industrious solitary bees, which are far more numerous, both in species and individuals. There is more variety among the habits of industrious than among those of parasitic bees, as you may easily suppose. I can only give you a brief sketch of the general outline of the subject. But, perhaps you are already tired of listening to me?"

"Oh, no! Not at all."

"Very well, then, I will proceed. Industrious solitary bees are of several kinds. There are, firstly, burrowers. They excavate deep holes in the ground, or in sandy banks, similar to the one which you, a moment ago, brought before my notice. These burrows are sometimes simple, and sometimes branched; but at the extremities farthest from the entrance, there is al-

ways built a membranous wall, rather like the cap of a drum. A store of pollen is then stowed away close to it; an egg is laid in the pellet, and the whole is shut from the rest of the burrow by another wall of a like nature. The same process is repeated until the entire nest is constructed. In the next place, there are wood-borers. These hollow out burrows in wooden posts, &c., and build cells within them somewhat in a similar manner to the former class. Then there are bramble-stick-borers. These construct their cells within the pith of bramble-sticks; they are mostly destitute of polliniferous appendages. Fourthly, there are leaf-cutters. These are very interesting. They burrow under ground, and line their tunnels with circular fragments cut from the petals of roses and other flowers; so that, when the nests are dug up, they look like the results of fairies work. And lastly, I may mention shell-builders. They choose some conveniently empty shells—generally those of the helix, or common snail—and build their cells within them: but there is a very curious matter connected with this process, which I will endeavour to explain to you. Of course they commence their work at the extremity of the whorl, and it is easily seen that at first one cell would be sufficient to close up the aperture; but as the shell widens, they have to alter their plan, and build the cells in a different manner, so as to economise room, and fill up the space as well—so that the bee does not always work upon the same plan, but alters it so as to harmonise with the capabilities and internal contour of the shell that she has chosen. I must not delay longer on the consideration of the solitary bees but will turn immediately to the social species, which are, comparatively speaking, few in number, although they are, of all the tribe, at once the finest, and most generally known. The social bees are of two genera. The first includes the well-known humble-bees, and the latter the common hive-bee. Humble-bees either build their nests in moss, or else burrow deeply into the ground. The former, I believe, are said to be most pugnacious.

"Do humble-bees sting?" inquired my friend.

"All female bees sting, whether they be social or solitary, industrious or parasitic," I replied.

"Well, a friend of mine once told me that he had often handled humble-bees, but had never, on any occasion been stung by them."

"The fact is," I replied, "that your friend, fortunately for him, must always have made his experiments on male bees, for they have not the power of stinging, seeing that they possess no sting."

"It may have been so," replied Frank; "but do not let me interrupt you in your account of bee-life, as I want to know something about the humble-bees. I had no idea before to-day that there were more than two species of that name."

"I will not enlarge upon them, however," I returned, "because there are so many books in which you may read for yourself far more than I could tell you during our morning's walk; besides, I recommend you to study them for yourself: you can learn far more by field-study

than by any course of reading. All I will say now can be compressed into few words. The nest originates with a single female that has survived the winter, and when the warm days of early spring rouse her from the torpid state in which she has existed during her winter-sleep or hybernation, she sets to work to build a few cells, in which she generally lays a corresponding number of eggs. These first-born individuals are invariably workers, or abortive females; and as soon as they have passed through the preparatory stages of their life—namely, the egg, the larva, and the pupa—and have attained the perfect condition of maturity, they assist most assiduously in the construction of the nidus, and probably lay eggs themselves, which only become workers like the former. Some observers, however, actually believe that in the early summer male bees are produced from the eggs laid by workers; but, at all events, this much is true, that no females are ever produced from the eggs of working bees. About May the female to whom the nest first owed its origin—for up to the middle of summer there is only one true female in the nest—lays eggs which, in process of time, become male bees; and it is not, therefore, until the wane of the year, when the glorious tints of autumn foliage proclaim the advent of winter snows, that the bee-season is at its height. Then, in the months of August and September, the warm, close air is full of these busy insects sipping the exquisite nectar from the autumn flowers, and we can scarcely walk a pace from our door in the country without seeing a number of these splendid insects, in their gorgeous liveries, careering from flower to flower in the exuberance of animal spirits. But a tragic end befalls these happy colonies; one by one the male bees lose their bright colours, and fade; and when the first frost of winter sends the brown leaves in a shower on the ground, these doomed individuals die, and not merely them, but the workers also, for it is only the true females that survive the winter."

"How sad an end," said Frank, "to such a life of gaiety! What a fit subject for the human mind to moralise upon! But you have said nothing about the hive bee; why is that?"

"Because," I answered, "we should not have time for the subject this morning, besides, you have some hives in your own garden, and we will discuss the subject when we are there."

"Look!" exclaimed my friend; "what can that great black bird be over there?" He pointed towards some large elm-trees that stood in the centre of the park.

"It is a raven," I replied. "These birds do occasionally build in Hyde Park."

"How do you know it is a raven?" inquired Frank.

"By its manner of flight," I replied. "If you look at it for a moment you will see what I mean."

"Oh, yes," returned he, after watching the bird for a few seconds; "it appears frequently to turn over in the air, and then it falls down a great distance, and gives a loud croak, whilst it rights itself again."

"Yes, that is one of the chief characteristics of the raven," I said.

"To what is it owing?"

"Most probably," I replied, "to its scratching itself when bitten by vermin; because it is easily seen that the thrusting out their legs to effect this must, of necessity, destroy their equipage."

"Is the raven a generally distributed bird?"

"Yes," I answered. "Stanley tells us that, wherever we go over the face of the wide world, the well-known hoarse croak of the raven is still to be heard. The bold mariners that visited the region of eternal snows, found him seated on the bare rocks that jutted out from the frozen waters of the Arctic Ocean; those who have visited the countries of the equator have seen him enjoying his feast of carrion under the burning rays of the tropic sun; and Captain Cook discovered him in the islands of the Pacific Ocean, and, likewise, also in the southern seas: whilst other travellers, who have visited every portion of the habitable globe, testify to his true character as a cosmopolitan."

"I have heard it stated that the raven has a peculiar habit of forsaking its young."

"On the contrary," I returned, "no bird deserves a higher credit for persevering attachment to its offspring whilst the young birds are in a totally helpless condition, than the raven; but, as is the case with most of its tribe, this affection is only temporary. When the young ones are capable of sustaining themselves, their parents reject them, and force them to find their own means of sustenance."

"But I have heard," he continued, "that when the raven sees its young ones newly hatched, and covered with down, it conceives such an aversion to them that it forsakes them, and does not return to the nest till a darker plumage has shown itself."

"It is one of those old legends," I replied, "that were believed in former days, before people took the trouble to test the accuracy of the report by personal observation. There is a story in White's 'History of Selborne' very much to the point:—A pair of ravens—and you must bear in mind that ravens are mated together for life—had built a nest in a most impregnable situation, about half-way up the stem of an old oak-tree. There the nest had remained from year to year, despite the efforts of mischievous youths; and year after year had the well-known pair made the tree in question their home. At last, however, the fatal day

arrived on which the grove in which the oak stood was to be levelled to the ground; it was the month of February, and the bird was sitting when the saw was applied to the butt. The wedges were inserted into the opening, the woods echoed to the heavy blows of the beetle, or mallet, the tree nodded to its fall, *but still the dam sat on.* At last, when it gave way, the bird was flung from her nest, and though her parental affection deserved a better fate, was whipped down by the twigs, which brought her *dead* to the ground."

My friend seemed convinced by this recital, and said no more on the subject.

UNITY IN VARIETY.—As you cannot have light without variety of colours, so you cannot have thought without difference of opinion. The rainbow, the creature of light, presents the loveliest picture of unity, and yet the variety of its colours constitutes its peculiar charm. Suppose that a man of science were to conceive the idea of reducing it to a uniform whiteness, and that it were possible by a chemical process to decompose this harmonious crescent, and to abstract from it colour after colour, the bow itself would speedily vanish from the view, leaving the disappointed reformer to gaze on the dark cloud on whose bosom it rested. So the narrow-minded and cold-hearted bigot, not content to find in the church substantial agreement amidst circumstantial variety, would reduce all to one single point of his own vision; and thus the faith of the Gospel vanishes under this rude and violent process. In matters connected with religion, there may be difference without opposition, variety without discord, and shades of difference without real diversity of sentiment.—*Godkin.*

TURN THEIR FACES HEAVENWARD.—Among the old Romans there prevailed the touching custom of holding the face of every new-born infant towards the heavens,—signifying, by thus presenting its forehead to the stars, that it was to look above the world into celestial glories. It was a vague superstition; but Christianity dispels the fable, and gives us a clear realization of that pagan yearning, in the deep solicitude which all its disciples cherish for the spiritual welfare of the young. The great design of the Sabbath school organization is to turn the faces of the little children towards heaven, and prepare their spirits for immortal glory.—*Rev. A. S. Pratton.*

For the Young.

TOO LATE!

THE funeral was over; the body laid in the deep earth, to be seen no more for ever; never a touch of the hand again, never a touch of the lips. "Dead—buried"—we say the words often, sometimes we *feel* them, but seldom till too late, till there is nothing left for us but regret and agony; when the heart that would have throbbled at love and kindness throbs no more; when the ear is dull to confession, and

the voice silent even to the cry of our remorse.

All over! The carriage that had moved so slowly and reverently behind the corpse, had hurried the mourners back to their homes at its usual pace; they were to go on with life again as before? No, never as before; nothing is the same to them, nor can be; they are not the same, nor can be.

How dismal is the room where she used to

sit! Did her presence bring such sunlight? Why had they not known it? The whole house is dismal. "How I miss mother!" exclaims the young son. "I didn't think I should miss her so."

"No, James, no," said his elder sister, gravely. "You used to wish her away sometimes; her presence was a restraint to you: you remember it now with anguish."

"If we could only have her back!" groans the penitent boy.

He goes to his own room. He was a bluff, honest boy; very manly and straightforward, but apt to be rude and obstinate. Now, however, all his hard nature was softened. He flung himself on his bed in passionate grief. He thought long of all his mother's care; and something more than that comes into his mind—he remembers his own complaints, his fault-finding. But he would never complain again, never find fault with her again, could he only have her care and kindness back again.

His hands are tightly clasped; his eyes fixed on the wall. He is remembering. Alas, such memories! He was sitting by his mother and sister, polishing his skates, trying to renew them.

"Have you learned your lessons, James?" asked his mother. "I wish you'd learn them."

"I shall."

"I wish you'd learn them now."

"Is it any matter to you when I learn them?"

"James!" And his mother gave him a look of pain as well as reproof. Will he ever forget that look—that tone? Oh, if remembering would do any good!

His pride was roused; his temper was already irritated. "Well, you're always worrying about my lessons," was his poor attempt at self-justification.

The grieved mother said no more. In the boy's mood more had been useless; and sulkily James rubbed away at the skate.

"What mean old skates these are! Can't I have a new pair?"

"Not this winter."

"Why not?"

"Because I cannot afford it."

"You haven't got to afford it: the money comes from father, not from you."

"Your father gives me the money to spend for you, and he has given me all he can spare for the present."

"I mean to ask him myself."

"No, my son, you must not trouble him: he is already troubled for money."

"You never give me anything I want, nor let anybody else."

The next evening his mother laid a package on his knee. He read the address, "For my dear son James, with the love of his devoted mother." The crimson rushed to his cheeks, the tears to his eyes.

He opened the package—a pair of skates! He knew it was a pair of skates as soon as he saw the package. He was moved at his mother's kindness, ashamed of his ill-treatment of her, but foolishly, weakly, proud; and determined not to show what he felt.

"Why, you said you couldn't afford me any skates."

"I thought I could not."

"How came you to change your mind?"

"I changed my purpose. I had intended to buy some snow-boots for myself; but when I saw your feeling about the skates, I gave them up. Do you like the skates?"

"Yes, I am sure I shall like them; I haven't tried them on. But I don't want you to give up your boots for me."

"I can do without them. I may not be able to go out much this winter. Try on your skates, and see if you like them."

James tried them on. "They fit well," he said, "but I am sorry you bought them."

"I wanted to please you."

"But can't you have the boots, mother?"

"No, my son; but never mind that. I hope you'll like your skates."

"Thank you for them," said James, not cheerfully, and took them to his room.

He went to his lessons, but it was hard to learn them: somehow, he could not remember what he read; everything went from his mind but the skates. He was sorry he had ever said a word about them.

The new skates were on the table. He put them out of sight; perhaps he could forget them sooner if he did not see them. But they would be in his mind.

There was good skating the next day: but James did not skate. He had not the heart to try the new skates, and was too proud to show his feeling about them by wearing the old ones. At last he tried them, and found them capital. All the boys praised them, but their praise stung him, knowing as he did, their cost.

His skating was spoilt for the winter. It was the most unhappy winter of his life. He was troubled lest his mother should suffer for his selfishness. When she stayed at home, he thought it might be for want of the boots she had denied herself; when she went out, he thought she might have suffered cold without them. He laid his skates away, both old and new, to forget them if he might.

"I'm afraid you don't like your skates, James," said his mother.

"Yes, I do."

"You haven't skated with them half as much as you did with the old ones."

"I don't care so much about skating as I used to," answered James.

Why did he not tell his mother all his shame for his selfishness, all his penitence for the wrong he had done her, and ask her forgiveness while her lips might speak it? Because he was too proud—too foolish.

And now she was dead. James sat with pale, quivering lips, and a wretched heart, remembering. Too late! Oh, those dreadful words, "Too late."

What can be done? James throws himself upon his knees. God still can hear. God lives. Not too late with him. The penitent son pours out his soul to him. Will he forgive? Yes; he will forgive all who go to him in sorrow and in trust.

But sin forgiven is not forgotten. James cannot forget; he will mourn his mother and his sin to her as long as he lives.

He never wears the too costly skates—never

has worn them since his mother died; but they have grown very precious to him. Often does he unwrap them and lay his lips to them, and drop great tears upon them, thus keeping his sin and sorrow fresh in his mind. And it is well, for so his heart has grown tender and unselfish, and he has become more like her he mourns, but whose love and worth he never fully knew until he mourned her.—*Quiver*.

LITTLE BY LITTLE.

Do my dear young friends ever sink how almost all that is good comes to us? Did you ever see a farmer planting and sowing? Down in the moist earth goes the seed and yellow corn, grain by grain, little by little. God sees the farmer at his work, and knows full well that he has done what he could; so He kindly sends the gentle rain, drop by drop, and not one of these little drops ever forgets its errand,—the pleasant errand upon which the good God sent it to the earth. 'I have found you out,' says the rain-drop to the tiny grain of wheat, 'though you are dead and in your grave.' God has sent me to raise you up.' Well, there is nothing impossible with Him; so when the rain-drop has done its errand, a spark of life shoots out from the very heart of the tiny grain, which is dead and buried; and little by little it makes its way out of the tomb, and stands a single blade, in the warm sunlight. That is nobly done; and if the great God pleased, He could make that little blade strong and fruitful in a single moment. Does He do this? No. Little by little does the stalk wax strong; and its leaves grow slowly, leaf by leaf.

Is it not so with everything that is good?

Should we like another way better? *Impatience* would.

It is only a few days ago that I heard a little girl say, 'I am tired, tired, tired! Here is a whole stocking to knit, stitch by stitch! It will never be done.'

'But was not this one knit stitch by stitch?'—I asked, taking a long one from her basket, and holding it up.

'Yes.'

'Well, this is done.'

The little girl was counting, instead of knitting her stitches. No wonder that she was tired.

Did you ever see a mason building a house of bricks? 'Poor man,' *Impatience* would say; 'what an undertaking!—to start from the earth and go so far towards the sky, brick by brick!' Who ever saw a patient, persevering person try, and not succeed at last? So, then, step by step, which is God's way, must be the best way.

Let us see that we do every day what we can. Any little boy or girl who, in looking back upon a day gone by, can say, 'I have done one thing well,' may be happy with the thought that he has taken one step in the way of wisdom and virtue. But remember one thing, dear little friend, the buried grain of wheat would never start into life if God did not send it help; and it is by the same help that it increases day by day. As the little rain-drop—God's beautiful messenger—descends into its tomb, so in the darkness and death of sin the Holy Spirit comes to us. If he breathe upon our hearts, we live to do good: without Him, we do nothing good. Let us obey this Spirit, and all good will be ours at last, though we gain it little by little.

Sabbath Readings.

CHRISTIAN SELF-DENIAL.

SELF-DENIAL is a form of self-control, in which the lower desires or inclinations are denied, thwarted, or overruled by higher ones. There are two kinds—one in which the ruling principle is self-love, like that of the man who denies his appetites for the sake of his health, or to save his property; the other in which the ruling principle is love to others, like that of the mother who denies herself comforts for her children's sake.

Both kinds find place in religion. There is self-denial to obtain future happiness, or escape future misery; and there is self-denial for the sake of Christ. The former is the mainspring of false religions, and has a place also in the true religion. It prepares the Hindoo's bed of spikes; it urges the caravans on pilgrimage to Mecca; it inspires the nuns and monks, and builds the great cathedrals of Popery; it moves the greater part of the unconverted who attend upon the preaching of the Gospel. The latter see that though it may be less trouble to stay at home than to go to hear the Gospel, it is better to deny themselves than to form a habit which will, in all probability, cut them off from

salvation. They see that it is better to bear the discomfort of a conscience kept awake by the means of grace, than to bear the torments of a guilty conscience in the world of woe. And so this self-denial, though possessing no more merit before God than that of the dyspeptic who rejects rich food, oftentimes, through God's mercy leads to their conversion to Christ, and to a better sort of self-denial.

Of self-denial for the sake of Christ, we have an example in the Christian missionary, who leaves the comforts of home and Christian friendship to live among ignorant, degraded, lying, thieving, malicious, and in every way disagreeable heathen. He does not deny himself thus to earn salvation, for he believes that he is saved already. The thought that he may thus lay up treasures in heaven, though lawful, and given by God for his encouragement, is a subordinate consideration. The main motive is regard for his God and Saviour. "The love of Christ constraineth us." This is Christian self-denial—a Christian grace found, in some degree, in all believers. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple."

Christian self-denial is the exhibition of regard to Christ, doing what will please him. It will please him, of course, to deny all ungodliness and worldly lusts, and live soberly, righteously, and godly. Our own interest, indeed, requires this; but still more does the love of Christ. The stress of this cross-bearing will be felt at different points by different persons. The converted drunkard will have an appetite to deny, which the tale-bearer knows nothing of. The tale-bearer has a tongue to tame, with an effort which the covetous man cannot appreciate. The covetous man must make a great effort to do the duty which the drunkard or tale-bearer, with their more liberal feelings, would see no difficulty in doing.

Besides denying ourselves things in themselves sinful, we are to deny ourselves whatever would hinder us from serving and honouring Christ. A good reputation is desirable, but we may have to deny ourselves that blessing, and have our names cast out as evil for the Son of Man's sake. A regard for Christ may give us foes in our own household, though it is lawful, in itself considered, to enjoy the love of friends and kindred. It is lawful to enjoy our honest gains; but regard for Christ may forbid us to spend upon our own comfort what can be better laid out otherwise for his glory. And so Christians will deny themselves many things which those who have no regard for Christ would not think of as unlawful.

Christian self-denial is no loss; it is substituting a higher good for a lower one. When the Christian denies his ease that he may work for the Church; when he mortifies the natural desire to increase his possessions, or cuts off luxuries and comforts that he may give to spread the Gospel, he only denies one desire that he may gratify a nobler one. He gains happiness in this life, without taking into account the reward promised in the other world. The self-seeking and self-indulgent gain nothing; they will be thwarted or punished. Like Lot, who went to Sodom for ease and wealth, but left it a poor old man—his possessions all gone, his family in part destroyed by God's judgment, and the rest corrupted by the vices of Sodom, himself saved yet so as by fire—even so self-seeking and self-indulgent believers will be the losers, while the self-denying and self-sacrificing will be the real gainers, both in this life and the next.—*Quirer.*

MEMORY.

THERE is no power of man's wonderful mind more mysterious and marvellous than Memory.

In the case of the child, memory must be like a fresh plate, on which no graver has as yet drawn a line, but on which when once the lines are cut, they are drawn so deep and plain that they cannot be erased.

The first things which we remember, are generally as clearly and holdly defined as the chief cities and boundaries of countries on a school map. The graver has gone deep into the plate so as to make these plain, the subsequent and comparatively less important places are cut with a lighter hand, and the last fillings up of the map still more lightly. If the out-

ward surface of the plate were to be carefully taken off by an eraser, those places which are just marked upon the surface would disappear, while it would be almost necessary to destroy the plate itself in order to take those away which were cut by the graver into the very heart of the metal. So is it with memory. The circumstances, the persons, the associations, the joys and sorrows of early childhood, are cut deep and strong into its very substance; the events of subsequent years less strongly; those in middle and later life least powerfully of all; for then the map of life has become crowded, and that whereof once the facts stood out clear and strongly defined, because they were few, is now almost confused by reason of their multitude. These latter inscriptions upon memory are seen, though they are often so worn out as to be scarcely legible, while the earlier writing stands untouched and unharmed even to extreme old age, and records, with a vividness that sometimes startles, the events and the very faces of our first and earliest life.

It may be doubted, indeed, whether anything is really forgotten, whether any fact once engraved upon the memory is entirely erased. It may be laid aside in the dust and darkness, like the scenes of some old and by-gone play. It may be stored up where we cannot put our hand upon it, like books stowed away behind others of more modern date and recent binding. It may be packed out of sight and out of reach, like the passengers' luggage in the hold which they may not touch. Still the things are *there* if we could get at them; they are out of sight, but not out of being; they often do come up to the light again; at all events, he who made our marvellous memory can make it give up its contents whenever he pleases: and he does please sometimes in this life to show that, when he will, he is able to call memory into court and compel her to give her evidence at his bar.

The well-known dream of the gentle and learned Doddridge is a case in point. In his sleep he came up to the door of a magnificent palace. He went in. The room which he entered was full of pictures. He went up closer to look at them. To his surprise he found that the first he looked at, nearest to the door, exactly represented one of the very first scenes of his own life; the one next to it, the scene next in order; and the whole exhibited his life in its principal acts clearly, vividly, startlingly pictured. While thus engaged his whole mind filled with awe, One entered the room, whose look, face, manner, showed him that he stood before the Redeemer. In gracious and loving words he told him that he was not yet to come and be with him, but to go back and work for him a while. That he did work for him well and faithfully we know, and at the end, according to the promise given in that dream, and still more according to the faithful promise given in his own inspired word, he "received him to himself." In this case we have a beautiful instance of memory being made to reproduce in sleep the chief passages in a Christian's life. That Judgment is often dead asleep when we are sleeping, while Fancy, like a wild and joyous child, is revelling in its liberty, and

taking advantage of the nap which Judgment is taking in the easy chair, seems quite plain from a careful observation of what passes in our sleep. But that memory is often as busy as fancy, that the two often sport together, and seem to challenge one another to see which can outdo the other is equally plain. In this instance memory simply brought out the pictures which she had carefully stored away, and hung that visionary ante-room with the exact copies of those facts which had really happened, painted with a vividness of resemblance to reality which made him that gazed at them live, as it were, his life again.

It is recorded of Luther, that during a serious illness the evil one seemed to enter his sick-room, and looking at him with a triumphant smile, unrolled a vast roll which he carried in his arms. As the fiend threw one end of it on the floor, and it unwound itself with the impetus he had given it, Luther's eyes were fixed on it, and to his consternation he read there the long and fearful record of his own sins, clearly and distinctly enumerated. There stood before his very eyes "the sins and offences of his youth," and all "his transgressions in all his sins." There they were in letters as black as he felt his sins to be, and as plain as he knew they would be if God should "set them before him in the light of his countenance." "His heart failed him," as he looked. That stout heart, which never quailed before man's,—that firm honest eye, which could look cardinals and bishops, princes and palatines, in the face, *did* quail before that ghastly roll. "His sins took such hold upon him that he was not able to look up." Suddenly it flashed into his mind that there was one thing not written there. He said aloud, "One thing you have forgotten; the rest is all true, but one thing you have forgotten, 'The blood of Jesus Christ, his Son, cleanseth us from all sin;'" and as he said this the "Accuser of the brethren," and his heavy roll "of lamentation, and mourning, and woe," disappeared together.

It will be said, "This was but a dream." True; but the mind of the sleeping man is still mind, and memory still memory, and the fact looks in the same direction as the other I have mentioned, and seems to prove that what is once done, though it may seem to be forgotten, may yet at any time be recalled.

It would appear from facts that are generally known and completely authenticated, as well as from some which have come under our own personal observations, that before death,—or what might have been and would have been death but for most marvellous interpositions,—memory is often intensely active. A naval officer, who afterwards reached the highest rank in his profession, when a very young man, fell into deep water, and after a few ineffectual strokes sank to the bottom. He was brought up perfectly insensible, and it was not till after much patient and diligent effort that the feeble spark of life, which had been almost quenched, was fanned into a flame, and he recovered. When strong enough to speak and to describe what he felt, he said that the sensations which he had experienced after the first agonizing struggles for life before he sank were pleasurable; that as he lay on his face on the sand at

the bottom, his whole life rose in review before him, scene after scene coming up, from the first things he could remember to the last day of life. Was his case exceptional? Was it that *his* memory was peculiarly and singularly strong? Or is it the fact that memory takes off the photographs of life: that they are then put away out of sight, but in no case *destroyed!*

I remember one man, whose case illustrates this supposition. He was a man of good moral character, and singular gentleness of temper. He carried it in his face. The habitual expression of it was mild and amiable. The very muscles of it, when let alone, sank down into this their normal state. As men grow older the lines that mark the face come out in bolder relief, and indicate in what direction the face has been most frequently drawn; and in this way they often tell concerning the passions, the cares, the tempers of the life. This man's face told of much calmness and gentleness of natural temperament, of much kindness of natural disposition. He became during the latter years in which I knew him very decidedly and earnestly religious. I need not say that his natural amiability was greatly increased; his natural kindness "grew exceedingly." Conscientious he had always been, he was much more so now,—for his conscience was enlightened, his views of duty enlarged, his standard raised, his motives hallowed, the aim of life elevated. Once, with all his amiability, he lived to himself; he now lived to God. The approval of his superiors was once his highest ambition; he was now the servant of Christ, and he knew that if he pleased men, he could not be the servant of God. It was now a "small thing with him to be judged of man's judgment;" the Lord whom he served would be his only judge; and so that he could have *his* approval, so that he was sure that *his* countenance was lifted up upon him, it was comparatively a small and a light thing what men thought or said of him. Yet this did not make him deficient in respect to those who were set over him. He had carefully read that old book, which for ever established and enjoined *respect for office*, when it told men to "honour the king" at the very time when one of the vilest men that ever sat upon a throne, wore Rome's imperial purple. He had not learned to read the fifth commandment, "Honour thy father and thy mother"—"if they are kind, if they are good, if they are compliant, if they do not curtail your liberty, if they do not encroach on your independence, if they do not require your help, if they are willing to make their home your house, or, at all events, your lodging." He read the commandment as God uttered it on Sinai, and as men, taught by his Spirit, endorsed it, and repeated it for Christian times. (Eph. vi. 1, 2).

So he learned to "honour all men" in their place, BECAUSE HE HAD BEEN TAUGHT TO HONOUR GOD ABOVE ALL.

While I had charge of a parish in Oxford, he and his excellent wife, one of like mind with himself, were regular and most attentive members of my congregation, though they never could be at church together, because his duty as porter of one of the colleges made it

necessary that one should be always in the lodge.

Some years after I had left he was taken with his last illness. His good and loving wife watched him with unwearied tenderness. One day, as she sat beside his bed, the curtains of which were closely drawn, careful not to move lest she should wake him from the sleep which she hoped he was enjoying, she heard him say the word "Peace!" and then twice repeat it, "Peace! Peace!" in a tone which struck her. There was something peculiar in the way he said the simple word. His voice seemed uttering a new tone. She waited a little while, and then asked him why he had said that word. He said "While I have been lying here with the curtains closed, my whole life has passed in review before me; my sins have all come up, God has set my misdeeds before me, I seem to have seen them all; but there came to my soul the assurance that they were all forgiven, and as I felt *that*, there flowed in a feeling of deep, calm, indescribable peace, which made me speak as I did. I know now what peace is—that peace which passeth understanding." With that blessed assurance of God's pardon through his Redeemer, in the mild light of God's reconciled countenance fully lifted up on him, in the sweet "hope of the glory of God," he lived—while he lived, and died a Christian's blessed death. Before he died he charged his widow to see me, if possible, and to tell his old minister and friend what "great things God had done for his soul." She faithfully delivered his message.

This case, again, looks in the same direction, and seems to show that memory keeps, though she may hide, what is deposited with her, but deposited *in trust* to be given up when *HE* wills it who created her.

Men often talk of having "bad memories." Doubtless some have the power of taking off what passes more accurately than others. But will there be any "bad memories" at the day of judgment? Will not that be the case with *every one* which has been shown to be the case with *some*; and will not memory be called and enabled to give up her dead as well as the ocean? Will not that book, which God has made capable of taking off and recording our lives, give as true a testimony as the other "books that shall then be opened?" What will become of any man, when these things are brought into judgment, unless like Luther, he has trusted in the merits of that precious blood "which cleanseth from all sin;" or, like the departed Christian, the porter of—College, Oxford, he has known that peace, which they only find "whose unrighteousness is forgiven, whose sins are covered, and to whom the Lord will not impute sin."—*Facts and Fragments*, by the Rev. W. W. Champneys.

AT THE GATE.

Footsore, cold, and weary,
The child stood at the gate,
Drench'd with rain and faint with hunger
All forlorn and desolate;
While the shrieking winds are flying,
And the autumn day swift dying,
Still the patient child doth wait.

Now and then, through wind-stripp'd branches
Fifful tossing to and fro,
Comes the gleam of many windows
All with ruddy light a-glow;
And the child's ear sometimes catches
Sounds of music faint and low.

In her soft and trembling accents
She has entrance sought in vain:
Ah! those cruel gates are silent,
Though she prays, again, again;
For one thought seems ever burning
In her fever'd childish brain.

"Mother said that she was going,
And that I too must go,
Through the gates of that far country;
And it must be here, I know:
For all there is warmth and gladness,
And all here is grief and sadness,
And my heart is aching so.

"And she said, for me my Saviour
Wash'd a robe all white from sin:
So that, torn and soil'd and bleeding,
Even I might entrance win:
But, ah me! He will not hear me,
Nor the angels bright come near me;
Mother, mother, take me in!"

But the dark night gave no answer
To the voice of child's despair;
Till at last the porter opening
At that oft-repeated prayer,
In rough and cruel accents
Bade the child not linger there.

On she wander'd, no one caring
Where she dragg'd her weary feet,
All along the stony roadside
Through the city's crowded street.
Where perchance strange words of kindness
The forsaken child would greet.

But too late all earthly comfort;
Need of earthly care is o'er;
For the broken heart is passing
Swiftly to that happy shore,
Where the pearly gates are open,
Bless'd be God, for evermore.

There all care and grief forgotten,
Safe as on her mother's breast;
If the way was rough and toilsome,
Oh how sweet the early rest
Within the endless glory,
As in the old, old story
In the arms of Jesus blest!

Ah! earth's gates how hard and cruel!
Where we stand, day after day,
Oft with sore and bitter weeping,
And all broken-hearted pray,
Not knowing in our blindness
That God's tender loving-kindness
Is turning us away,

To where for ever open
Stand Heaven's glorious gates of gold,
Through earth's dreary storm and tempest,
Summer's sun and winter's cold;
Till all God's wandering children
Safe are gather'd in the fold.