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# THE PRESBYTERIAN.

JULY, 1864.

WE give up a large portion of our space this month to the proceedings of Synod, of which we are enabled to present a very full account. Room has also been made for a brief notice of some of the principal topics discussed in the two Scottish General Assemblies.

As regards the annual meeting of our own highest Church Court, it passed off fully as pleasantly as any we ever remember. There seemed to be a closer keeping to the work on hand; and, in consequence, a larger amount of business was despatched in a shorter time than usual. It is hoped that the various proceedings will tend to inspire the officebearers of the Church with increased zeal in the discharge of their duties, to promote the edification of the people waiting upon their ministry, and to strengthen the stakes and enlarge the borders of our Zion.

THOSE of our readers who are particularly interested in the French Mission scheme will read, with gratification, of the enthusiasm displayed in its behalf at the meeting of Synod. It is surely not to be believed that the ardour aroused will pass away as the early dew. Some gladdening tokens of better things to come have already appeared, and let us hope that the day of full prosperity is at hand. While waiting the implementing of the determination, expressed in Synod by the representatives of congregations, to make a special effort in behalf of Mr. Baridon, it seems the easiest thing in the world for such of our readers as are disposed to help the Committee in their present emergency, to enclose a dollar bill or two in an envelope, and address it to the Treasurer, Archibald Ferguson, Esq., Mansfield street, Montreal. The Convener has issued a circular on the subject, to which the immediate attention of ministers is solicited.

The operations of the Juvenile Mission must on no account be interfered with; but

if the children of the Church can contribute something in aid of the day school, a new cause of thankfulness will present itself. Their little offerings will be much prized, and, with the enlarging blessing of the Lord upon them, will be a most useful instrumentality.

FROM the digest of the Report of the Committee on Finance, it will be seen that a considerable deduction on former prices for the Minutes of Synod, has been agreed upon. A full set, from the commencement of the Synod in 1831, to the last meeting inclusive, may be had for five dollars, postage paid. Already the number of complete sets on hand has been reduced to two; and as soon as these are bespoken, the minutes of 1863 will be reprinted, when a number more will be ready. They bind very neatly in two pretty large volumes, and ought to be in the hands of most of our members—at least of all our officebearers. The execution of orders will afford infinite pleasure.

THE employment of an agent for the better working out of our Schemes is broached in our columns by a valued correspondent. We invite attention to the subject and his remarks upon it. There can be no question that an agency such as he indicates would tell immensely upon the advancement of our different enterprises; otherwise the experience of other Christian denominations, who have wisely resorted to it, goes for nothing. We are of opinion that, without circumscribing in the least the sphere at present occupied by voluntary unpaid labour, such a combination might be made of general duties connected with the several departments of activity, as would not only be self-sustaining in a pecuniary point of view, but also prove very profitable to the Church in other respects. How this could best be accomplished is the point likely to occasion a diversity of opinion. We hope to see the

day when the Church will have its office in some central part of the Province, with its officer or officers giving their attention solely to the general work of the Church, *under the direction of its various Boards.* Already we have a sufficient number of offices admitting of being united, and together forming a good nucleus for such an institution. The workers out of such a project would, however, need have a care that both the indoor employment and outdoor labour are duly provided for. Our correspondent, we know, is particularly concerned about the advocacy of the claims of the Schemes by an agent who would visit the different congregations, enforce the merits of the Schemes, and take subscriptions; and from the desirableness of such a service we would not divert attention.

WE must notice a subject concerning which we never encumber our columns without necessity.

Our receipts for some time past have *been much under the average, and quite inadequate* for the expenses which are incident to the efficient support of the magazine.

Subscribers in arrear will find their accounts enclosed. Will each one remit his small account, and thus furnish us with an amount considerable in the aggregate?

It would be very grateful to our feelings not to have to advert to this matter. Besides paying a just debt, our subscribers who are in arrear will have the satisfaction of thinking that they are promoting our comfort and peace of mind, should they take this hint.

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## News of our Church.

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### THE SYNOD.

**FIRST DIET.**—*June 1.* Our supreme ecclesiastical Court began its sittings according to appointment, in St. Andrew's Church, Kingston. The Rev. John Campbell, M. A., Minister of Nottawasaga, Moderator, conducted the opening service, preaching a suitable discourse from 2 Cor. vi., 1.—“We then, as workers together with you, beseech you also that ye receive not the grace of God in vain.”

The meeting having been constituted with prayer, the Clerk called the names of 105 Ministers, and 89 Representative Elders, composing the Roll of the Synod. There were present, during the whole or part of the session, 98 members, namely, 71 Ministers, and 27 Elders.

From the addenda to the printed roll it appears that there are 19 retired ministers; and 10 missionaries, 5 of whom are ordained ministers, and 3 licentiates; there are other two licentiates whose names by some oversight have not been returned. Comparing the Roll with that of last year, 5 ministers have been removed—3 by death and 2 by resignation, while 3 have been added by induction.

Respecting two of the brethren who during the past year ceased from their labours, the Synod made record in the following terms:—

The death of the Very Reverend William Leitch, D. D., Principal of Queen's University and College, Kingston, having occurred since the last meeting of this Court, the Synod take the earliest opportunity of recording their sense of the loss thereby occasioned. By this dispensation, with which it hath pleased the All-wise Head of the Church so soon to afflict us, we are deprived of one to whose services we had reason to attach a very great value. His numerous accomplishments as a scholar and his eminent worth as a Christian imparted

far more than ordinary weight to his personal character. In him both theological learning and natural science had a distinguished representative and an able expounder. Rare powers of observing and discriminating, exercised upon important practical questions, gave breadth to his views and force to his counsels, while the gift of lucid and effective expression seldom failed to secure consideration for his opinions. Whilst from his large and enlightened sympathies, the late Principal took a lively interest in the subjects of religion and education, as bearing upon the welfare of mankind and the advancement of science, it is as a Minister of this Church, as a Member of this Court, and as Principal of Queen's University and Professor of Divinity during the last few years, that we, his brethren, are especially familiar with his name and acquainted with his career. In these several capacities he showed a zeal and an aptitude for work, from which, it is believed, much benefit has already flowed, and the influence of which, it is hoped, may be felt among us for many days. This Synod, while lamenting his early departure, and sympathizing with his numerous friends here and with his bereaved relatives in Scotland, desire, with humble submission, to acknowledge the hand of God in this dispensation, and to pray that they may be enabled to reap therefrom the peaceable fruits of righteousness, and to learn the solemn lesson of the uncertainty of life and of the necessity of working while it is called to day. The Synod hereby instruct their Clerk to transmit an Extract of this Minute to Miss Leitch.

The Synod unanimously agree to express their sense of the loss which the Church has sustained, since the last annual meeting of this Court, by the death of the Rev. John Skinner, D. D., Minister of Nelson and Waterdown, who by his talents and his zeal notably discharged his

pastoral duties in the most exemplary manner, but also exerted himself successfully in behalf of Schemes to which the Church attaches the highest importance. The Synod regard with the utmost satisfaction the untiring efforts of Dr. Skinner in promoting the spiritual welfare of his flock, and commend for imitation the spirit of love, harmony, and liberality, displayed by his people. Though no longer enjoying his kind, methodical, and genial pastoral superintendence, his valuable and wise counsel in times of trial, affliction, and bereavement, the Synod trust that, gratefully cherishing his memory, the congregations of Nelson and Waterdown will be followers of him, wherein he was a follower of Christ, and be made to experience that all things work together for good to them that love God. The Clerk is instructed to transmit an extract of this Minute to Mrs. Skinner.

Before retiring from the office of Moderator, Mr. Campbell nominated the Rev. Archibald Walker of Belleville, to be his successor, a nomination which was unanimously accepted, and which proved to be a most excellent one; for we are sure we but express the one feeling of the Synod when we say that Mr. Walker discharged his duties with great dignity and urbanity.

The thanks of the Synod having been conveyed to Mr. Campbell for the efficiency with which he had acted as Moderator, and for the discourse he had preached at the opening of the Court, some time was spent in hearing the Report of a Committee on the business to be brought forward during the session, and in appointing Committees.

A despatch from the Secretary of State for the Colonies was read, intimating that the Synod's Address of last year to the Queen, "had been submitted to Her Majesty, who was pleased to receive it very graciously, and was much gratified by the expressions which it contained of loyalty and attachment to Her Throne and Person." An acknowledgment of a similar document presented to the Governor General expressed, in very kindly terms, His Excellency's interest in the work and progress of the Church.

The right of Robert Dennistoun, Esq., to represent the Session of Peterboro' having been brought up by a Dissent and Complaint of the Rev. J. S. Douglas against the Presbytery of Toronto, was decided in his favour on the ground that there was no competent reason for the complaint.

Mr. Snodgrass reported that the late Principal Leitch and himself had obtained commissions to represent the Synod at the meetings last summer of the Synods of Nova Scotia and New Brunswick, and while stating the manner in which these commissions had been acted upon, gave some details of the state and progress of the Church in the Lower Provinces.

Passing over some items of routine business, we may notice the report of Judge Malloch, Judge Logie, and Alexander Morris, Esq., Advocate, on the question whether a Professor in Queen's College can legally act as a Trustee

of the Institution. These gentlemen having carefully considered the point submitted to their consideration, gave their opinion unanimously in the negative. The report was ordered to be kept *in retentis*, and the following day Professor Williamson, whose position it affected, gracefully bowed to the opinion reluctantly given against him by intimating his resignation of the office of Trustee.

The election of Trustees of Queen's College in room of the retiring ones, Rev. J. McMorrine, Dr. Mathieson, and Dr. Cook, was the next business in order. The result of several nominations was the re-election of the two former and the appointment of the Moderator in room of Dr. Cook, who declined re-election.

SECOND DIET.—June 2. After the appointment by the Moderator of ministers to preach on Sabbath, the Synod received applications to take Students of Divinity on trials for license—from the Presbytery of Kingston in favour of James McCaul, B.A., James C. Smith, M.A., William Hamilton, and John Gordon, B.A.; Toronto in favour of Hugh Lamont; Guelph in favour of Alexander Hunter, B.A.; and Perth in favour of Thomas Hart, B.A. These students were instructed to appear before the Examining Committee, and at a subsequent Diet the Committee reported in very complimentary terms of the manner in which they had stood their examination both written and oral. Agreeably to the recommendation of the Committee, Presbyteries obtained permission to proceed to license these gentlemen to preach the gospel.

The Rev. Duncan Anderson of Point Levi, and the Rev. Thomas G. Smith of Melbourne, were elected Governors of Morrin College, with instructions to report to next Synod as to the performance of their duties.

The report and financial statements of the Temporalities Board, which were laid upon the table at the former Diet occupied some time of the Court, their great importance entitling them to much consideration. The managers reported that no change had been made in the investments; that they had passed a by-law in accordance with the recommendation of Synod to the effect that any minister receiving £50 from the Fund must obtain from his congregation or otherwise a subscription to the Fund of \$50. Should the congregations of privileged ministers—which congregations may reasonably be hoped to be in the best condition to subscribe—give as is expected, before the next term of payment, the managers hope to meet all demands. At the date of the report, 26th May, the deficiency was \$1200. The receipts for the year amounted to \$40693.46—the payments to ministers and expenses of management to \$40906.87. The contributions to the Home Mission Fund amounted to only \$936.80, which surely indicates something like a break-down of the machinery employed by the Board a few years ago to obtain and collect subscriptions. The contributions to the Contingent Scheme amounted to \$8467.32, a considerable portion of which, we rather think, came from the pockets of the ministers themselves, and not from their people. A resolution passed unanimously conveying the cordial thanks of the Synod to

the Board and especially to the Chairman, Thos. Paton, Esq., for their management.

The Sixteenth Annual Report of the Ministers' Widows' and Orphans' Fund was next called for. Dr. Mathieson explained that in consequence of no election of members by the Synod last year he had not been able to attend the meetings of the Board as a member, but he had continued to exercise a watchful care over the interests of the Fund. A report from the Treasurer, John Greenshields, Esq., with full financial statements, was received, from which the Synod rejoiced to hear of the prosperity of this important Scheme. The total receipts for the year amounted to \$6895.36 of which \$1588.44 were from Congregational collections, an increase from this source of \$178.13 over the receipts of the previous year. Ministers' contributions came to \$1380, and the interests from investments to \$2269.38, being an increase for the year in this department of \$379.76. The total increase over the preceding year is \$984.91. The management of the Fund had cost only \$277.35; new investments amounted to \$2686.67; while the annuities to widows came to \$2150. The annuitants now number twenty-one, the largest list there has yet been. The amount now invested is \$39,586.67, and the whole capital was stated at \$42,174.13. It is difficult to understand and very much to be regretted, that a considerable number of congregations should be in arrear with their contributions. It is surely not considered how much their interests are affected by this default. If the repeated experience of the Board, when an annuity is allocated to a widow, could be imparted to such, they would certainly feel themselves constrained to be more faithful. It is oftentimes a painful thing to find the annuity at a lower figure than the particular case seems to demand: but the just principles of distribution must be adhered to. Vacant congregations especially stand in their own light when they fall into arrears; and it appears to be necessary for Presbyteries to take more effective steps to keep them to their duty.

With feelings of deep regret the Synod heard of the determination of Mr. Greenshields to resign the Treasurership, an office held by that gentleman since the commencement of the Scheme. To his unwearied interest and faithful discharge of duty, the position of prosperity and stability which it now occupies is very much owing. The Synod left the acceptance of his resignation to the Board. It will relieve the minds of the best friends of the Church should Mr. Greenshields be led to re-consider his decision in the interval. A vote of thanks to the Board, with the Treasurer's name particularly mentioned, was passed by acclamation. The Synod elected Dr. Mathieson and Messrs. Mitchell and Morris to supply the places vacated last year; and the retiring members for the present year, namely, Rev. W. Simpson, and Messrs. Greenshields and J. M. Ross were re-elected.

The Report of the French Mission came next in order. It was read by Mr. Snodgrass, Convener of the Committee of management. The operations of the Scheme were very fully detailed. Some new efforts, such as the opening

of a day-school in the Mission premises, Montreal, the formation of a Ladies' Auxiliary Association in that city, and the engagement at its instance of another missionary, M. Antoine Geoffroy, to assist the Rev. J. E. Tanner, whose health is still such as to prevent him from active labour were particularly alluded to. A gratifying increase in the receipts was reported by the Treasurer, A. Ferguson, Esq.,—for the General Fund \$72.77 as compared with \$576.32 the former year, some of the collections being very liberal. The statement of the Building Fund showed some excellent contributions, and those from congregations in the Lower Provinces were particularly noticed.

The whole debt against the Scheme is only \$500, an amount that would soon disappear if a few congregations or individuals would just lay the matter to heart. The tardiness, surely we must not say the positive refusal, of congregations to contribute had caused a suspension of the salary of Mr. Baridon. Although an animated discussion took place upon the claims of the mission in general, the intimation of this fact fairly roused the ardour of the Court, as may be inferred from the unwonted circumstance that several members stepped forward to the Clerk's table and laid down their offerings, for the purpose of wiping out what was freely declared to be a shame and a disgrace. Such a spirit once excited we hope will never abate, and as we write these lines we feel convinced that in various portions of our Church that spirit is busily engaged devising liberal things. We may take upon ourselves to say, that the Committee are in a position to act forthwith upon this hopeful sign, and further, that if the Church will only supply the means, the Committee will engage to enlarge the mission to almost any extent. The Rev. J. Hogg, of Guelph, in an admirable address, moved the reception of the report, noticing in the resolution he submitted its most prominent particulars. The denunciation proposed was seconded by David Allan, Esq., and passed unanimously.

The Report of the Bursary Scheme the object of which is to aid young men requiring pecuniary assistance in their studies for the ministry, was brought up at this Diet, and in the absence of Professor Mowat, the Convener, was read by Professor Williamson. Help was given to twenty-six students, not exceeding \$40 to any unless when specially requested by donors. Fifteen bursaries were accorded after competitive examinations; the others were granted by the Senatus after due inquiry into the circumstances of the recipients. During last Collegiate Session, \$113 was the sum disbursed, but of this the Committee had been enabled by congregational collections to supply no more than \$365.72. There had been only 23 contributing congregations. The Committee expressed their regret that so important a scheme should be overlooked by most of the ministers from year to year, but hoped that the Synod would continue to countenance and commend it. The deliberations of the Court were in a great measure diverted from the true merits and claims of the Scheme, by the intrusion of animadversions upon the course fol-

lowed by the University Trustees in appropriating the amount (with a little addition), which they used to expend upon the maintenance of the Training School attached to Queen's College, to the establishment of Bursaries in connection with the Kingston Grammar School in which that other institution had been merged. The objection urged was that this was an unwarranted expenditure of funds collected for the Church for the use of the College, and it was argued that Kingston, though the seat of the University, should have no privilege for its Grammar School over any other in the country. The bearing of the matter upon the Bursary Scheme had not affected, in any way, the operations of the Committee in the considerate and faithful expenditure of the funds intrusted to them; but it was alleged for the benefit of members, to the majority of whom it seemed to be a piece of information entirely new, that the course followed by the Trustees of the University is calculated to produce the impression that they had ample funds at their command, which is not the case, or that they were not careful enough to expend their funds in strict accordance with the original intention of the contributors. The question was brought up on several subsequent occasions in the course of the session, and was finally settled, we hope, without any detriment to the future of the Bursary Scheme, by one of the Trustees declaring that in defence to what seemed to be the opinion of many in the Synod, the Board of Trustees had determined to discontinue the grant for Bursaries in the Kingston Grammar School. It occurs to us to suggest that the object of the Bursary Scheme and the good of the Church might be materially promoted by Presbyteries selecting Grammar Schools within their bounds, and instituting Bursaries in them in favour of scholars who, on obtaining them, would go up to the University to study for the ministry. Much might be urged in favour of this suggestion; but we refrain, only remarking that it is much more the duty of Presbyteries to select young men, and earlier to begin the superintendence of their studies for the ministry than seems to be generally supposed.

The Synod received the report, earnestly commended the Scheme to all ministers and congregations, named the first Sabbath of March as the day for a collection in its behalf to be made, and recommended the offering up of special prayer for Queen's University, and the urging of the claims of the Gospel ministry upon young men of piety and talent.

**THIRD DIET**—*June 3* After re-electing Dr. Cook, Dr. Barclay, Thomas Paton, Esq., and John Cameron, Esq., to be members of the Temporalities Board, and coming to an understanding in regard to the time and place of next annual meeting of Synod, the time of the Court was for a while devoted to the hearing and determining of a number of preliminary dissents and complaints in a case of reference from the Presbytery of Toronto. These were decided unfavourably to the complainant, and the leading cause having been referred to a Committee for consideration it was afterwards intimated that parties had consented to its withdrawal—a course which it is always most

desirable to follow, when without the sacrifice of principle it can be adopted by parties at variance.

A previous consultation of parties leading to a mutual agreement was followed by the same satisfactory result, in a case of reference from the Hamilton Presbytery, respecting a debt incurred for missionary services before the formation of the Presbyteries of Niagara and Guelph.

The Church is yet without a Form of judicial process, as the Committee intrusted with its preparation were not ready to report. They were instructed to give their best attention to the matter before the next meeting of Synod.

Applications for leave to retire from the active duties of the ministry presented by the Revs. Joseph Anderson of South Gower, James Thom of Woolwich, Donald Munro of Finch, and William Johnson of Lindsay, on the ground of ill health, were reported upon by a Committee appointed to consider them, and agreeably to the recommendations of the Committee were granted.

At this and a subsequent Diet applications from congregations or leave to dispose of church property, agreeably to the spirit of its tenure, were disposed of in favour of the memorialists.

The evening meeting was devoted to the consideration of the Report of the Committee on the preparation of a Hymn Book. The Report was read by the indefatigable Convener, Rev. F. Nicol of London, and from its modest tone and judicious proposals met with favour. The Committee had published a volume of Hymns with the object of exciting a fuller consideration of the subject than could be devoted to it by a Committee. The endeavour had been to select hymns free from common faults and at the same time possessed of positive excellence, under the conviction that our Church cannot tolerate any hymns which are familiar and irreverent in their treatment of sacred subjects. Spirituality and elevation of tone must combine with sweetness and flow of language. To make a good selection is confessedly difficult and many emanations bear the mark of haste, but the attempt may be honestly made, and the Committee hope that in a few years satisfactory progress may be attained. In their opinion, the time has not arrived for the Synod to take immediate steps for the adoption of a Hymn Book. For a year or two we should give ourselves seriously to the question, carefully examining every hymn offered for approval. The result will probably be a collection which we shall not be ashamed to carry with us to the house of God, and which will prove a useful, if humble companion to the noble psalms which is already in our hands.

A very interesting discussion followed the reading of the report. There were very few objections, and the objections did not seem to amount to much. The nature of the report skillfully disarmed opposition. The spirit manifested must have been encouraging to the Committee, and one result we should think would be a more rapid sale of the volume. The Committee was re-appointed with the addition of many names, and though the Synod

declined to give any express deliverance as to the use of the book in churches, the understanding was elicited, that it may be employed, if congregations think its introduction likely to promote their edification.

**FOURTH DIET.**—*June 4.*—To-day being Saturday, the Synod remained in session for only a part of the usual time.

A Committee was appointed to consider and report upon the position of the Church as affected by certain cases of difficulty in the support of ordinances.

The Rev. Geo. Macdonnell read a report on Sabbath Schools based upon statistics returned to him in answer to inquiries sent to ministers during the year. Reports had been received of 47 schools, which are believed to be far short of the number actually in operation. In these there are 3,712 scholars, and 409 teachers of whom 225 are females. There are besides 202 attending Bible classes. The increase for the year was 215. Nearly all the schools have libraries. *The Juvenile Presbyterian* and other periodicals are freely circulated. The missionary spirit is systematically fostered, and finds scope for its exercise in the support of children at the Indian Orphanages. Considerable attention is paid to sacred music. In some schools there are infant classes. Prizes are given in many of the schools for regularity of attendance, good behaviour, and preparation of lessons; but the practice of presenting a New Year's-day gift book is recommended by the Committee as preferable, because free from the dangerous tendency to jealous rivalry. In regard to evidences of vital Christianity the returns in general are hopeful but cautious. Teachers' meetings where practicable are kept up. The minister is frequently the superintendent. Though the Committee think that "probably little more than a half of the Sabbath Schools of the Church have been heard from," as regards those that have reported, "they present to the wellwishers of the church a very promising and refreshing appearance."

The Committee were thanked for their diligence; increased attention to Sabbath Schools on the part of the church was earnestly recommended; and the Committee were re-appointed with Rev. W. M. Inglis, as Convener.

Mr. Mackerras read the report of the Committee on Finance and the Treasurer's statement of the Synod Fund. The receipts for the year were \$516 99. There are arrears amounting to \$432, part of which the Committee are disposed to think may be written off as bad debts. The estimated expenditure for the current year is \$575. The Committee recommended the Minutes of Synod, 1838, to be reprinted this year as those of 1837 had been last year, and proposed a reduction in the price of the Minutes generally, in the hope that a larger circulation of them among the members of the church would thereby be promoted. The rates proposed stand thus:—

Whole set from 1830 to 1864 postage paid .....	\$5 00
Reprint of first six years.....	1 00
Single copy for any year.....	0 15
The recommendations contained in the report	

were adopted, and the Committee was re-appointed with the cordial thanks of the Synod. Mr. Mackerras to be Convener.

**FIFTH DIET.**—*June 6.* After disposing of some minor details of business, the Synod heard the report of a committee appointed at a former diet to consider the documents submitted by the Foreign Mission Committee. The latter committee had not entered upon the proposed mission to Beyrout, chiefly because they had found themselves limited by the deliverance of last Synod to the funds on hand. The offer of a licentiate to go out as a missionary had been withdrawn. They now solicited authority to commence the scheme—the amount of available funds being \$2659.90. As regards the Foreign Branch of the mission, three proposals were submitted, the result of correspondence with the Colonial Committee of the Church of Scotland.—1st., The institution of a Tamil mission in Ceylon; 2nd., the origination of a mission to the Pacific Territories of British North America; 3rd., aiding the Church of Scotland in her mission to these Territories.

The Committee of Synod appointed to consider these proposals reported against the institution of a separate mission by our Church, and in favour of the expenditure of funds on hand through the Mission Committees of the Church of Scotland. This in their opinion would leave the Church free to concentrate her energies upon the other Schemes, none of which have yet received the support they deserve and need; it would still afford the means of cultivating a spirit of enterprise in behalf of Foreign Missions; and it would be an appropriate mode of co-operating with the Parent Church, which has many claims upon our gratitude and missionary sentiment.

It was proposed to amend this report by resolving to invest the funds in good securities until a favourable opportunity of entering upon one or another of the Schemes suggested should arise; but this proposal met with little favour when placed against a motion to adopt the report, as regards its recommendation to co-operate with the Church of Scotland, and to leave the expenditure of the funds in this manner to the discretion of the Committee, with instructions to solicit from the Mission Committees of the Parent Church periodical accounts of the operations of such Schemes as may be aided by our contributions. It is hoped that this course judiciously followed will maintain the missionary spirit of the Church; and it may be the means of opening up for us a particular field upon which we may enter.

After hearing and disposing of Reports on Synod, Commission, and Presbytery Records, the Synod listened with marked attention to a memorial of the Rev. Geo. Bell respecting the position of the Church property at Clifton. This beautiful and valuable property was acquired at a time when it was thought that Clifton, which is close by the Niagara Suspension Bridge, would be a place of much greater importance than it has yet become, at a time too when high prices had to be paid for everything. Friends of the cause who were confidently expected to do much in its behalf

had passed away. The consequence is that in order to secure the claims upon it there is danger of its being brought to sale. The little congregation in possession had put forth every effort to avert this crisis, but after all they had done, \$1,000 would have to be speedily raised. Much sympathy and many assurances of assistance were expressed by members present, and the Synod authorized the congregation to take up subscriptions and collections throughout the Church.

Judge Logie submitted the report of the Committee on Church Property of which he is Convener. The report contained important information regarding properties belonging to the Church in different parts of the Western section of the country, and suggestions of much value respecting the tenure of property generally. The Committee was enlarged, and requested to prepare an Act of Incorporation for the Synod.

Instead of the usual evening sederunt a Missionary Meeting, as agreed upon in the morning, was held. Addresses were delivered by Rev. James Bain of Scarborough and Douglas Brymner, Esq., of Melbourne, on the Home Mission, by Rev. John Hogg of Guelph on Foreign Missions, by Rev. W. Snodgrass of Montreal on the French Mission, and by Rev. Robert Campbell of Galt on the Bursary Scheme. The attendance was good considering the nature of the intimation, and a collection of upwards of \$21.00 was made for the French Mission.

SIXTH DIST.—June 7. Applications from Southwold, Norwich, Whitby, and Pittsburg to the Colonial Committee for aid in the building of churches were passed, subject to the remedying of certain defects in regard to title deeds.

The Synod having agreed to the conveyance of a piece of land at Whitby, Professor Williamson embraced the opportunity of moving a resolution, which passed unanimously, commendatory of the very zealous and liberal conduct of William Laing, Esq., of that town. Mr. Laing, in conjunction with some attached friends of the Church, succeeded in re-establishing religious ordinances in connection with the Synod after a vacancy of thirteen years. The elegant and substantial sanctuary, on the erection of which he spent a large sum of money and much personal effort, stands as a monument of his devotion to the interests of our Church and of religion. Well might the Synod record its highest commendation of such beneficence, and hold it up as an example for such as are possessed of worldly substance to follow. Wealth has its responsibilities, and the true consideration of these should lead to its use for the glory of God by those who have it, while they have it, and not after they are compelled to leave it behind them.

The subject of Sabbath observance brought up by a report from the Synod's Committee on that subject, engaged attention for some time. Various forms of desecration were pointed out and deprecated. The Moderator was instructed to petition the Legislature, and Presbyteries and Sessions were exhorted to act upon the recommendations of the Committee, which was reappointed.

Special collections for the Schemes of the Church were appointed as follows;—I, for the Home Mission on first Sabbath of July; II, for the French Mission on the first Sabbath of October; III, for the Ministers' Widows' and Orphans' Fund on the first Sabbath of January; and, IV, for the Bursary Scheme on the first Sabbath of March.

Professor Mowat, with any other member who might be in the Lower Provinces at the time of the meetings of the Synods there, was appointed to correspond with these Courts.

The Juvenile Mission Report was called for, and John Paton, Esq., the Treasurer, being in the house, was invited to read it. The amount raised for the mission during the year had been \$543 70, of which \$541.70 had been devoted to the support of children in the Orphanages maintained by the Scottish Ladies' Association for Female Education in India. The increase on last year's revenue is \$27.35. The Scheme maintains 29 orphans, two of whom are boys. Accounts are constantly received of the blessed fruits of this effort, and these circulated among our children, by communications from the Treasurer and in the pages of the *Juvenile Presbyterian*, foster in their minds a lively interest in missionary enterprises and results. The Canadian school in a Mussulman suburb of Calcutta is another institution maintained solely by this Scheme. It is taught by an excellent native Christian, who is aided by his wife. The attendance is generally about 40. The school is divided into classes, one of which can be assigned to each contributor of \$10, but the smallest contributions are thankfully received. The annual expense of maintaining the school is about \$175. The Treasurer expresses his regret that this year he is \$75 short of the amount required. Surely there is enough of prompt liberality amongst us to meet this deficiency at once, and thus dispel all fear of abandoning the effort.

The Treasurer was reappointed, with the justly deserved cordial thanks of the Synod for his services in behalf of this important mission.

A memorial was heard from the Session of Melbourne, C. E., respecting the state and prospects of the Church in the Eastern Townships. The memorial contained important information, and craved attention and sympathy. Douglas Brymner, Esq., Representative Elder, spoke very ably and at considerable length in support of the memorial, his statements evidently exciting the interest of the Court. The Melbourne Session was commended for its diligence and encouraged to persevere; the attention of Licentiate was specially called to the district as a clamant yet hopeful field of labour; and the Presbytery of Quebec was recommended to renew its application to the Colonial Committee for a missionary.

Draft addresses to the Queen and Governor General were read and adopted; the Rev. J. H. Mackerras, was appointed Secretary of the Examining Committee; meetings of the Commission of Synod were arranged; suitable acknowledgments of the hospitality shown to members of Synod by the friends of the Church



in Kingston, and of the travelling facilities granted by the Railway and Steamboat Companies were recorded; the Minutes of this Diet were read and sustained; the Synod engaged in devotional exercises; and the Moderator closed an agreeable and profitable meeting of our supreme ecclesiastical Court, with an able and eloquent address in which he paid a touching tribute to the worth of the late Principal Leitch, and with the announcement that the next meeting of Synod would convene in St. Andrew's Church, Ottawa, on the first Wednesday of June, 1865, at eleven o'clock, A. M.

**QUEEN'S UNIVERSITY.**—Some changes have taken place among the office-bearers of this Institution. In the list of Trustees the name of Rev. Archibald Walker of Belleville, takes the place of that of Dr. Cook, who, at the meeting of Synod, declined re-election; the name of Rev. F. Nicol, of London, appears instead of that of Professor Williamson, who resigned in deference to the opinion of three members of Synod—themselves Trustees and also legal gentlemen—to the effect that a Professor cannot legally hold the office of Trustee. George L. Mowat, Esq., of Kingston, has been elected in the room of John Thomson, Esq., of Quebec. Octavius Yates, M.D., Professor of the Institutes of Medicine, has been translated to the Chair of the Principles and Practice of Medicine, and Donald McLean, M.D., L.R.C.S.E., has been appointed in his stead. The Rev. George Porteous, of Wolfe Island, has been elected Librarian. The Principalship and the Chair of Classical Literature have not yet been filled up, but a meeting of the Governing Board is called for the 3d prox., it is understood, for the purpose of taking steps to supply these important offices.

The following Minute was recorded in their books by the Trustees at their first meeting after the death of Principal Leitch—

The Board desire, on this the first opportunity of their assembling since the decease of the late lamented Principal, to express their sense of the great loss which that melancholy event has occasioned to this institution, and to the cause of higher education in the advancement of which he took so deep an interest.

Endowed with a vigorous intellect and possessing rare powers of scientific investigation, with a mind well stored with varied and valuable acquirements, a bright prospect of usefulness in the important position of Principal of Queen's College seemed open to him. During the brief period of his connection with that institution, he had done much to extend its usefulness and promote its interests. Under him the pursuit of scientific and religious knowledge received an impulse which it is hoped, may not cease to be felt until the high aims of him from whom it proceeded shall be fully realized. The Students of Divinity were, from his position as Primarius Professor of Theology, the special objects of his care, and alike from the fatherly interest he took in their welfare and the high abilities he brought to bear in communicating instruction to them, they, in common with the Trustees, will ever look back to his memory with the fondest respect.

Conscious that from a less sensible contact, owing to the long distance which intervenes, the sympathy which they desire to convey may not be so warmly felt, yet the Trustees cannot allow this opportunity to pass without saying that with his bereaved relations and friends they do most warmly sympathize, and for them earnestly join in imploring the comfort and consolation of Him who, in His good providence, has removed their beloved friend to shine in a higher sphere.

The following sentences are culled from the *Monthly Record* of the Church in the Lower Provinces:—

We are convinced that the news of the death of the Very Rev. Principal Leitch, D.D., will be received with the most profound sorrow by very many of our readers. The warm-hearted, genial friend, the courteous gentleman, the dignified Principal, the scholarly man of letters, loved and admired by all who knew him, has been taken from us. Few literary men of the day had a more correct taste or a more lucid style than Dr. Leitch; and as he published little till within the last few years of his life, he must have left behind him many articles, scientific and religious, the publication of which would be acceptable to a large circle of readers. His sermons were characterized by a charming simplicity of style, and a readiness of original and happy illustration that would cause them to be read with even more interest than they were listened to. His amiable and winning manners, combining so much of the Christian and the gentleman; his love of the beautiful and the curious in nature, and the charms of his conversation, so endeared him to the hearts of our ministers and people that his death is widely and acutely felt among us. Perhaps no man who ever visited our Synod became, in so short a time, so popular with all classes. He counselled and laboured in Charlottetown, Pictou, Halifax, and St. John; and, in the most earnest spirit, he unweariedly pressed into every one of our country districts that was at all near to our centres of communication. For many a day his memory will be green with us.

**PRESBYTERY OF GLENGARY.**—*Home Mission.*—We have before us in printed form a very full and able report of a Committee of the Presbytery of Glengary on their Home Mission Scheme. In August, 1862, we learn, the Presbytery instituted a Mission fund for the purpose of employing Missionaries for the destitute portions of their bounds, and in February 1863, they resolved to institute an Annual Missionary meeting in the several churches, with the view of enlisting the sympathies of their congregations, and evoking their support of the effort. During the month of January last such meetings were held, and with their success the Committee express themselves as highly satisfied. The financial result was not small—amounting to \$253 91 from collections and subscriptions, and the well founded conviction is expressed that in addition thereto the meetings were productive of much good, being adapted to awaken the love of the people to their church, and to stimulate them to do their best towards advancing the Kingdom of our Lord and Saviour

Jesus Christ. The services of James Croil, Esq., of Archerfield, whose eloquent and impressive addresses were highly appreciated, are gratefully acknowledged. An estimate, confessedly a vague one, is given of the present state of the Mission field, according to which there are 2062 adherents of the Church, almost entirely in one section of the bounds, without the regular enjoyment of the public means of grace. The committee write hopefully of the prospect of meeting this destitution, especially as they are convinced that their Home Mission Scheme will now be worthily supported.

**ORDINATION.**—In the Town hall of Douglas on the 15th ult., the Presbytery of Renfrew met for the ordination of John Kerr McMorine, M.A., and his induction as minister of Bromley. Rev. Alex. Mann, of Pakenham, presided. Rev. J. Evans of Lit. hfield, preached an able and suitable sermon from Ezek. xxxiii, 7-9. Rev. G. Thomson, of McNab and Horton, in an earnest and impressive manner charged the young minister; and Rev. P. Lindsay, of Arnprior, addressed the people.

Douglas is a thriving little village picturesquely situated on the river Bonne Chere about sixteen miles above Renfrew, and likely to become a place of some importance. The congregation present was respectable in number

and seemed deeply impressed by the solemnity of the services. There was a heartiness in their singing, which was refreshing. The settlement is a harmonious one and likely to result in much good. The Congregation is numerous, but scattered over several townships. The field at present is a laborious one but much work may be done for the glory of God; and it may be that in a few years the field now occupied by one labourer will be divided into more than one pastoral charge. In the valley of the Upper Ottawa there is room for indefinite expansion, and the present outposts may in a few years be bases of operation for still further progress.

**MISSIONARY APPOINTED.**—The Report of the Colonial Committee presented to the General Assembly intimated the appointment of the Rev. Mr. Spencer, to act as a Missionary within the bounds of the Presbytery of Guelph.

**PRESENTATION.**—On the evening of 10th ult, the teachers and scholars of the St. Matthew's church Sabbath school at Point St. Charles, Montreal, presented their Superintendent, Mr. W.C. Menzies, on the occasion of his leaving for London, C. W. with an address and a magnificent copy of the Imperial Family Bible. Mr. Menzies responded in suitable terms. A farewell hymn, composed for the occasion, was sung, and the Rev. Mr. Darrach gave an address.

## Correspondence.

To the Editor.

### AN AGENT FOR OUR SCHEMES.

SIR.—The reports presented to the Synod by the Conveners of the different Committees on the Schemes of the Church, together with the financial statements and verbal explanations which accompanied them, must have convinced most of the members, that congregations do not contribute in anything like a fair proportion. The truth is, that a very limited number bear the burden of carrying on the work which it should be the duty of all to do. Take for instance the French Mission, about the most important we have. With the Convener of that Committee it is a labour of love, and he has exerted himself to the utmost; and yet, notwithstanding that several large sums were obtained from Congregations specially visited, the Committee felt themselves compelled to give Mr. Baridon notice that they were unable to continue his salary, a disgrace only averted by members of the Synod becoming individually bound to raise a certain amount. And so it is with all our Schemes. We have no system. However enthusiastic a Convener may be,—and without a certain amount of enthusiasm, it is useless for any man to assume the office,—he cannot, with his other duties, be expected to

visit and stir up congregations which have not contributed. That must be done by some other means; and I believe the time has now come for the Church to think seriously whether it would not be advisable to obtain the services of an active and intelligent agent, who could devote his time to the work, to seeing that every Congregation is called upon to contribute, and by personal visitation to bring before the Church, in every part of the Province, information as to the working of the various schemes, so that none could plead ignorance. By this means it is certain that a very much larger sum could be raised than there is at present, with less pressure upon those who contribute and with the certainty of a steady and increasing annual income. At first, at least, the finances should be managed as at present, except that the agent might be instructed to draw up a general financial statement to be laid before the Synod annually, together with a report of his own proceedings, and such other information and suggestions as it might appear desirable to bring forward. For the first year or two, until things were fairly in train, a great deal of travelling would be necessary, and an agent would have enough to do to get matters licked into shape; but ultimately the whole

the finances must be managed by a paid agency, as it is too much for the Church to expect men to give year after year their valuable time and services. This is a matter for after consideration. What is wanted now is a plan to reach

every individual belonging to the Church. There is no doubt the columns of the Presbyterian will be open for the discussion of this question.

15th June, 1864.

E. C.

## Articles Communicated.

### LIFE OF THE APOSTLE PETER.

#### PART I.

In a little nook at the extreme north-western corner of the Lake of Galilee stands an old rickety mill, the noise of whose operations alone breaks the death-like stillness of the place. The stream that turns it murmurs over its pebbly bed, and invites the traveller from his horse to sit musing on its banks. Oleanders grow in wild profusion around, and, though with a scanty perfume, sweeten the air. It is a delightful spot, and this old mill alone marks the site of the ancient Bethsaida, the birth-place of the Apostles Simon and Andrew. "House of fish" it was, and shoals of fish to this day choose the little bay as their favourite sporting ground. There was another Bethsaida,—Bethsaida Julias,—further east and up the stream of the Jordan. It was there that our Lord fed the five thousand with five barley loaves and two fishes. But this on the western side was certainly the home of the brother Apostles. We know little or nothing of the early lives of any of the Apostles; we cannot determine the dates of any of their births, and we do not know which of the two brothers, Simon and Andrew, was the elder. Their father's name was Jonas, but there is little faith to be put in the tradition which calls their mother Johannah.

We may suppose that the children were circumcised at the proper time, and that they enjoyed that instruction in the history of the nation and in the law, which it was the special duty of Jewish parents to impart to their children; and it is very probable that they afterwards received such education as the schools in connection with the synagogues of the district may have afforded. When it is said in Acts iv. 13, that the council perceived that they (Peter and John) were "unlearned and ignorant men," the expression in the original would not lead us to conclude that they were wholly without learning, but that they had not received that training which was alone obtained in the schools of the Rabbis. The

language of the brothers was the rough Aramaic of the district, but it is probable that they had, even in early life, some acquaintance with Greek, which Peter at least afterwards improved.

Jonas was a fisherman, and the brothers followed their father's calling. The occupation of a Galilean fisherman, though humble, was not mean nor servile, nor was it incompatible with a competency and a certain degree of comfort and mental culture. The trade carried on somewhat extensively with the capital and other important cities of Palestine was, we may well believe, remunerative, and several circumstances would lead us to conclude that Peter was in the enjoyment of comfort, and that he relinquished not a little when he gave up all for Christ.

The life of a fisherman on that beautiful but stormy inland sea was favourable to the development of a vigorous and earnest character; its perils and privations, its labours and constant watchings were calculated to call forth fortitude and perseverance, those qualities which were most essential to an Apostle of Christ. Connecting the narrative of Clement of Alexandria, who no doubt received his information through Mark, with the notices which we have in the Gospels and Epistles, we judge that Peter was married in early life, and was an affectionate husband. His wife, whether according to different traditions we call her Concordia or Perpetua, bore him a daughter and perhaps other children, and Rauch and Neander receive literally the expression, "Marcus my son" in the closing salutation of the first epistle. She apparently suffered martyrdom before the Apostle, and was encouraged by him in the last hour.

As to Peter's personal appearance, several traditions agree with the representations in early pictures and mosaics, in describing him, at least in his later years, as "of a robust frame, with a broad forehead, and rather coarse features, and open undaunted countenance, short gray hair, and short thick beard curled and of a silvery white, and the

quick impulses of his soul revealed themselves in the flashes of a dark eye." Peter was probably at the time of his call between thirty and forty years of age. He and his brother, and at least one of the sons of Zebedee, John, had previously attached themselves to the Baptist, and were attending on his ministry in the valley of the Jordan. The fourth Evangelist has recorded with minuteness, the circumstances of the earlier call by Christ, and we learn that thus early did our Lord discern the character of Simon, and discover in him those qualities which would make him a sincere disciple, those predispositions and capabilities which under the influence of the Great Master would fit him for the office of a Christian apostle.

Ardent and energetic, he was yet too impulsive, too readily surrendered himself to each impression that seized him, and was liable in rash self-confidence to venture and say more than he could accomplish: he needed a union with Christ and the fire of divine love to transform him, that his zealous nature should be tempered by Christian graces: but his natural character thus purified and ennobled was just such as peculiarly fitted him for the early Christian work to which he was called. The first call led to no immediate change in the outward position of Peter. He and his companions did not then attach themselves as actual disciples to Christ, but returned to Capernaum, and to the pursuit of their usual occupation. We may believe it was intended that what they had seen and heard should be allowed for a time quietly to produce its effects on their minds in preparation for the decisive impression, which took place on the sea of Galilee near Capernaum, where the four, Peter and Andrew, James and John, were fishing. The miracle which was wrought out on that occasion, and the language which was addressed to the disciples, were calculated to impress them with a sense of the nature of the work to which they were called, and to foreshadow the success which would ultimately attend their labours. From this time the four were enrolled formally as disciples of Christ, and accompanied him in his journeys. After the call, our Lord went to Peter's home, and wrought there the miracle of curing his wife's mother. In the immediately subsequent ministrations of our Lord, in the country around, the disciples were spectators of his many marvellous works, and Peter and the two sons of Zebedee were chosen to be present on the occasion of the raising of the daughter

of Jairus, and to witness the transfiguration, and the evidence of these works must have made them better acquainted with the character of Christ, and have deepened the impression that they had already received. Shortly after, Peter and his eleven fellow disciples were set apart to be our Lord's more immediate attendants and delegates, and as such received the name of apostles, and were gifted with supernatural powers, the credentials of their supernatural mission. From this time our Apostle bore publicly and almost exclusively the name he had already received of Peter, and became really the Coryphæus of the Apostolic band. To whatever cause we may attribute his pre-eminence, it is certain that he did hold the first place among the Apostles, not assuming however any distinct office, nor claiming any power which did not belong equally to the others. There was indeed much in his character to mark him as a representative man, and he is named first in every list of the Apostles. Our Lord addresses himself especially to Peter, and it is he who stands forward to express the feelings and convictions of the little company. Twice did he in the name of the Apostles affirm their faith in their Master, once at Capernaum on the occasion of the first secession of the disciples; and again at Cæsarea Philippi did he declare their conviction in Jesus, "that thou art the Christ, the Son of the living God." Upon this faith, and the energy and fortitude of character which gave expression to this faith, did our Lord declare that the Church should be built as upon a rock firm and unshaken. But while there were many engaging and noble qualities in Peter's character, he was not without his weak points, and his rash self-confidence detracted in a measure from his zeal and energy, and his devotion to his Master.

Shortly after the second occasion when Peter affirmed his faith, in affection no doubt, but also in presumption, did he venture to declare as impossible the suffering and humiliation which Christ predicted of himself, and received from him the sharpest reproof which our Lord ever directed to any of his disciples. "Get thee behind me, Satan, thou art an offence unto me; for thou savourest not of the things which be of God, but those that be of man." Again on that occasion when in his zeal and courage he left his ship, and walked on the waters of Galilee, his faith failing him, he was about to sink, but was preserved by Christ, who however reproved him for his

weakness of faith. There are other instances of alternating zeal and presumption, courage and feebleness of faith, which we may discover in the gospel narrative, and which make more striking the conflicting, but really not unnatural characteristics of the Apostle. But in the account of the last days of our Lord's ministry, the peculiarities of that character came out still more impressively. The limits to which we must confine these articles will not permit us to dwell on the details of the sad fall of the Apostle on this occasion, on the protestations of sincere attachment to his Master, on the warning of Christ, on the chilling indifference and want of sympathy which Peter evinced for his suffering Lord in the Garden of Gethsemane, or on the thrice-repeated denial in the Court of the Judgment Hall; a strange picture of mingled courage and weakness, zeal and indifference, warmth and coldness of faith, in the foremost of the Apostles. It was truly a fiery trial. The great tempter was sifting him as wheat, and his triumph seemed almost complete. But though there was an obscuration of the Apostle's faith, it yet was not extinct; the spiritual within him was not gone out, and his repentance was instantaneous and effectual. These dark episodes, now and then occurring, are the stumbling stones in the Apostle's life, but the rock remains firm and unbroken. We may believe that in St. Mark's gospel we have a minute account from Peter himself of the sad event, and we may receive the expression of the full poignancy of his feeling in the words "and when he thought hereon he wept." Upon this scene of deep repentance, with expressive humility, he allows the curtain to drop, and it is the Apostle of love who informs us that, with himself, Peter was the first to visit the sepulchre on the morning of the resurrection, and the first to enter it; and it is the same Apostle who has preserved to us that pleasing picture of Peter's restoration by the sea of Galilee, the spot and the circumstances being calculated to remind us of that earlier occasion when he was called to his Master's work.

So now is his commission renewed and he is to feed Christ's Sheep, to feed Christ's Lambs.

With the close of our Saviour's life the first part of Peter's history appears to terminate, and from the day of Pentecost he seems to come before us with changed features, characterized by even greater boldness but less self-confident, equally energetic and

earnest but tempered by Christian prudence—his harsher traits softened down in that hard path through which God had permitted him to be led, and be quickened by a truer faith and growing deeper love for his Divine Master.

L'Original, 10th June, 1864.

#### DIRECTIONS FOR SECRET AND FAMILY WORSHIP.

In that good old much-neglected volume which contains the Westminster Confession of Faith, the Larger and Shorter Catechisms, and other standard documents of our Church, there are two directories, the one for the public worship of God, the other for family worship, which might be of ever read with much profit by ministers and members of our congregations. Some of the Assembly's directions "concerning secret and private worship, and mutual edification" we will here quote and commend to all readers."

1. "For secret worship, it is most necessary, that every one apart, and by themselves, be given to prayer and meditation;" [we beseech our readers to notice how *meditation* is named as a proper accompaniment to secret prayer]. "the unspeakable benefit whereof is best known to them who are most exercised therein; this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained: and therefore it becometh not only pastors, within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions, but also it is incumbent to the head of every family to have a care, that both themselves, and all within their charge, be diligent herein."

O reader, have we forgotten that man was made God's son; son, not servant made for communion with God?

Then follow counsels as to family worship, reminding one of earnest times when the father of a house was not ashamed to be father in matters spiritual as well as temporal; a provider for wants of the soul as well as of the body. Very domestic these admonitions are; the rule of the house set above everything; order and subordination duly respected, and evil opinions well ward'd off. The reading of Scripture is no mere form; the true purpose of all reading is not left under discussion; but every one, by whatever means, must, to the extent of his ability, understand what is read.

On the conducting of prayer in the family we have the following section:

IX. "So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure: to which effect, they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family. And, in the meantime, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth." (and here if the reader, be in earnest, he may find some plain, available helps.)

'Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the spirit of prayer.

'They are to confess their sins, and the sins of the family; accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

'They are to pour out their souls to God, in the name of Christ, by the Spirit, for forgiveness of sins; for grace to repent, to believe, and to live soberly, righteously and godly; and that they may serve God with joy and delight, walking before him.

'They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the Gospel.

'They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time, (whether it be morning or evening,) as ament health or sickness, prosperity or adversity."

They are, lastly, to pray for the church of Christ, when special interests should be remembered, missionary undertakings at home and abroad, Sabbath schools, &c. Nor should the civil government be forgotten, or the common business of the or the welfare of our relatives, friends, and neighbours.

And, let us observe how the pious family will spend the Lord's day.

VIII. "On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord, (in whose hands the preparation of men's hearts is) to fit them for the public worship, and to bless to them the public ordinances, the master of the family ought to take care that all within his charge repair to the public worship, that he and they may join with the rest of the congregation: and the public worship being finished, after prayer, he should take an account what they have heard; and thereafter, to spend the rest of the time, which they may spare, in catechising, and in spiritual conferences upon the word of God: or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God: that so the profit which they found in the public ordinances may be cherished and promoted, and they more edified unto eternal life."

The exhortations will, no doubt, appear a little old-fashioned. A brilliant Sab, in correspondence with some newspaper of the times, will probably find traces of the Puritan Sunday, which so "b red" him in Washington city. Alas, there are so few in these times who can enjoy the Puritan Sunday; who know what it was, and can judge of its influence on the mind! Rest and holy content, peaceful contemplation, joy in spiritual discipline, the repose of the heart in victory over the world and self, the lifting up of the soul to communion with God; to how few of us are these things known! How they have become words merely of a peculiar sacred language, and no longer express real things to us! With the prophet of old it was the saddest evidence of the degeneracy of his people that the Sabbath was to them no more a delight. Nor was it at all because Isaiah was a preacher of ceremony. Read the first chapter of his prophecies. But he was taught to know that the Sabbath was made for man, to be a blessing to him, and a day of exceeding happiness.

## Notices and Reviews.

CHURCH ESSAYS: By George Cumming McWhorter. Dawson Brothers, Montreal.

This is a collection of Essays which appeared from the author's pen in the *Church*

*Monthly Magazine*, Boston, during the years 1861 and 1862. Why they should be called "Church Essays" we were at first somewhat at a loss to conceive, seeing that

the great majority of them are upon such subjects as Redemption, Grace, Faith, Truth, Charity, Providence, Prayer, Death, which have in themselves, one would suppose, extremely little Churchism. But few of them, however, require to be perused in order to see that in the estimation of the author the Church is the great vehicle of truth, and the teaching of the Church the great standard according to which the truth is to be expounded. There is a neatness in the brevity of these Essays, but nothing particularly attractive or very satisfying in their matter. If the author comes to any fame it will be rather as a compiler than an original writer.

**THOUGHTS ON PERSONAL RELIGION**, being a Treatise on the Christian life in its two chief elements, Devotion and Practice: By Edward Meyrick Goulburn, D.D., Prebendary of St. Paul's, &c., &c. Dawson Brothers Montreal.

This will be found to be an excellent manual for those who, while engaged in the active duties of life, are nevertheless intent upon that holy living—that living above the world and unto God—to which the disciples of Christ are called. The author's attachment to the Church of England and its forms is perceptible, but his great aim is to illustrate and enforce the precious

doctrines of the inspired volume. The thought is singularly vigorous and refreshing; the enforcement of truth is persuasive and stimulating; the treatise as a whole is characterized by fulness of arrangement and felicity of execution.

**THE CRIPPLE OF ANTIOCH**, and other scenes from Christian Life in Early Times: By the author of "the Chronicles of the Schönberg Cotta Family." Dawson Brothers, Montreal.

The "other scenes" in this volume are named, "The False Christ" and "Wayside Notes in the days of Chrysostom." The tales carry us back to the earliest history of the Apostolic Church, and are more or less broadly based on facts. The attempt is to commend "Christ and Him crucified;" but while the truth as it is in Jesus is made manifest, and the plan adopted is not without attractions either as regards the conception or the style, we think the author has resorted to a rather round about way of leading the reader "through and beyond all images and all veils to Him into whose transforming presence the spirits of the just men here spoken of have passed to be made perfect, in whose light alone we can see light, or in any measure shine so as to glorify Him."

## The Churches and their Missions.

**LOWER PROVINCES.**—The first Session of Dalhousie College, Halifax, has been a very successful one. Forty regular and twenty occasional students attended, a larger attendance than in any other College in the Lower Provinces. The students were of almost every denomination. The chief honours were carried off by young men studying in connection with the Church of Scotland, the highest place in Classics and Mathematics having been attained by Mr R. Shaw, who was trained under Dr Inglis in the Prince of Wales College, Charlottetown, P. E. I. It is intended hereafter to have two sessions—one to be five and a half months, and the other commencing about the middle of April to continue till the end of June.

A new Church in connection with the Church of Scotland is about to be built at Clyde River, some nine miles from Charlottetown, P. E. I.

*The Presbyterian Witness*, Halifax, publishes an account of the arrival of the *Day Spring* at Melbourne, in March, after a prosperous voyage, in which the little vessel, the fruit of the children's efforts in Nova Scotia, Australia, and Britain, reflected great credit upon the New Glasgow ship

builders, by her speed and sea-going qualities. She was visited by 3,582 children at Melbourne. The churches at Melbourne were put at the disposal of the missionaries, that they might, in preaching the Word, enjoy full opportunity of interesting all religious people in the cause of foreign missions. A large missionary meeting was held, presided over by Dr. Cairns, at which addresses were delivered by ministers of different denominations. By a most opportune arrangement, Mr. Geddie, who, with Mrs. Geddie, is on his way to this Province, was present and with him a heathen convert. He detailed the changes that had taken place among the Aneiteumese, since he went there 20 years ago. Then they were murderers, infanticides, worshippers of the heavenly bodies, constantly engaged in war, degraded, cruel. Now, they are attached to God's Word, moral, peaceable, and willing to aid in the work of missions. Mr. Geddie is expected here about the end of June. We are sure he will receive a warm welcome from all denominations. His zeal, his enterprising spirit, his steady, prudent, well regulated enthusiasm, his self-denial, and his success in founding, amid many obstacles and discouragements,

a prosperous mission, having now many agents in these islands of the New Hebrides group, prove him to be a very remarkable man. No doubt his success is God's work, but the wisdom of the Divine Being is evinced in selecting men suitable, by their qualities of character, for His work. Mr. Geddie's name will long be remembered as one of those who have reflected credit upon this Province—a name more illustrious than those of Williams, Inglis, Parker and Welsford, because he chose to seek the benefit of his species in the highest and purest sense, and in a path in which all the avenues to worldly ambition, comfort and splendour were effectually closed against him, and in which he had fortitude enough to turn a deaf ear to the seductions of the flesh.

It will afford his many friends much pleasure, to learn that Dr. Donald, of St. John, is to be relieved of his duties for four months, and proceed to his native country on a visit. His congregation have shown their attachment to him by advancing his half-yearly salary, amounting to £250, and adding £150 more to it. He well deserves it at their hands, and it is also creditable to them that his labours have been appreciated. Professor Mowat, of Queen's University, Canada, supplies the pulpit.

The Rev. J. Sprott, who has been more than 50 years a Minister of the Secession Church in Nova Scotia, writing to the *Monthly Record*, says: "The Church of Scotland, like other churches, has had her bright days and dark days. At the time of the Disruption, she had nearly lost her lights in Nova Scotia; and the matter might have been worse had not Dr. McGillivray and Mr. Martin stood by her altars, and trimmed her fires. I was in Scotland soon after the Disruption. A man could hardly live in Glasgow unless he was a Free-Churchman. On steamboats and railroads the question was often put to me: "Are you bond or free?" I had no relish for such questions, and did not usually return satisfactory answers. In Glasgow I called to see an old acquaintance. The lady brought in a glass of wine, but, before giving me the wine, she wished to know whether I was "bond or free." I attempted to avoid the question by telling her that in the time of a revival in America, they asked an Irishman to what side he belonged. Paddy replied that he had never seen any religion, but he could turn his hand to it. I was then in danger of being thrown overboard as a Unitarian, and would have lost the wine had not a brother officer of mine, who was with me, told her that I was justly entitled to the wine, for I was a correspondent of the Rev. Dr. Chalmers.

"At that time the Kirk was almost deserted, and the Church of Scotland reminded me of a noble ship which had been in a storm and had lost her spars. She has regained the harbour: and we hope that under the fostering care of heaven, she may continue to spread truth and holiness over the hills and valleys of Scotland."

SCOTLAND.—The General Assembly of the National Church commenced its sittings on the 19th of May. The Rev. Dr. Pirie, of Aberdeen University, was elected Moderator, and Lord Belhaven appeared as Lord High Com-

missioner. The Rev. R. H. Story, of Roseneath, acted as Sub-Clerk in the absence of Principal Tulloch on the continent from ill health. The following are the items of business most likely to interest our readers:—

Dr. Cook gave in a report on the increase of the means of education, especially in the Highlands and Islands. There had been an increase in the contributions of the past year. The Female School system was especially commended by the Assembly. Great anxiety was felt as to the course taken by the Privy Council Committee in regard to the Normal Schools, the effect of which was to produce pecuniary embarrassment.

An Overture from the Presbytery of Edinburgh was sent down to Presbyteries with the object of making better provision to secure uniformity in the course of study for the Church as followed in Foreign Universities and in the Universities of Scotland.

The Report of the Colonial Committee contained full particulars as to their operations, and intimated a very gratifying success. The appendix to the report contained an abstract of a minute of the Trustees of Queen's College, Canada, in reference to Professor Weir and the occasion of his dismissal. Mr. Weir's brother, the minister of Drainie, complained of the injustice done by the publication, as it contained an accusation of being troublesome and given to dissensions. On the motion of Dr. Lee the passages complained of were ordered to be deleted, and with that amendment the report was adopted.

The report of the Endowment Scheme showed that great results continued to be produced by its means. Twenty-two new parishes had been added to the Church of Scotland. During the whole period of its existence it had created more new parishes than had been added to the parochial economy of the country since the Reformation.

A Committee was appointed to consider the Scotch Episcopal Clergy Disabilities Bill; and they reported that after careful consideration there seemed to be nothing in the Bill requiring an expression of opinion on the part of the Assembly.

The Committee on Foreign Correspondence, in reviewing the progress of Protestantism on the Continent of Europe, and especially in Italy, referred at length to the celebration of the tercentenary of Calvin's death.

The Report on Foreign Missions was given in by Dr. Craik in the absence of the Convener, Dr. Robertson. The operations of the Scheme were detailed at length, and interesting particulars given of the progress of missionary work among the Hindoos by means of native missionaries, catechists, and schools. It was observed that the missions were receiving much more local support now than formerly. Funds are wanting to prosecute the missions properly. Dr. Norman McLeod was by acclamation appointed Convener of the Committee.

An Overture for the shortening of the course of study for the ministry was reported, approved of by 34, and disapproved of by 30 Presbyteries. One speaker stated, in reply to a remark made by a Rev. Dr. in a dissenting Presbytery on the difficulty of the Church of Scot-



land in obtaining licentiates, that the Church was never so strong as she is at this moment in the number and quality of her licentiates. For a recent vacancy there had been 127 candidates.

The subject of communion with ministers of other churches, with a view to their admission to the pulpits of the Church of Scotland, was brought up by several overtures and an animated discussion ensued. A motion carried repealing the Act of 1799 in so far as it prohibits ministers from receiving into their pulpits any but licentiates of the Church of Scotland. Hitherto, we believe, in fact it was stated by one of the prominent speakers in the debate, that it was unlawful to admit a licentiate of the Church in Canada to preach in any of the Churches belonging to the Establishment without a special dispensation.

The report on Home Missions showed an increase of £700 in the receipts, the total revenue being £4616.16.4. The expenditure supports 53 un-endowed Churches and 46 preaching stations.

A very interesting report on the admission of ministers from dissenting churches was submitted. Four clergymen of excellent standing were received; one of them being the minister of the Free Church at Govan, and another the minister of Free St. Bernard's, Edinburgh. The same report recommended the admission of Mr. Niel McNish who had completed his Arts course in the University of Toronto, to the Divinity Hall of Edinburgh University, and the recommendation was unanimously approved. A deposed minister, after a due probation and most minute inquiry, was reponed.

The report on Sabbath Schools contained these statistics:—1771 schools, taught on an average of 10 months in the year; 134,776 scholars on the roll, average attendance 110,062; 11,835 teachers; 76 non-reporting parishes, 33 without schools.

The Committee on Aids to Devotion reported 15,000 copies sold. They have it under consideration to publish an edition in Gaelic, to add a few prayers for the use of families, and to translate part of the volume into modern Greek.

The Free Church Assembly met on the same day as that of the Church of Scotland. Principal Fairbairn, of the Free Church College, Glasgow, was elected Moderator.

The Report of the Finance Committee gave the following statement of collections for the Schemes:

Home Mission.....	£3,242	13	11
Home Evangelization.....	2,367	5	9
Highlands.....	3,024	5	3
College.....	2,544	9	4
Colonial Mission.....	2,468	19	6
Jewish Mission.....	3,001	19	5
Pre-Disruption Ministers.....	2,791	7	3
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Amt. of these seven collections,	£12,441	0	5
Add partial collection for Foreign Mission.....	912	2	5
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Total.....	£13,353	2	10

A. abstract of the whole funds raised during

the year, compared with the previous twelve months, was as follows:—

1862-3.....	£342,038	9	7
1863-4.....	343,134	8	9½
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Increase.....	£1,095	19	2½

In connection with a report on applications for colleagues and successors, the Earl of Dalhousie passed a high eulogium on Dr. Guthrie, who by medical advice had been constrained to solicit arrangements for a colleague and successor so as to enable him to retire from the active duties of the ministry. The noble Earl dwelt particularly on the two great schemes with which he considered Dr. Guthrie's name should be associated—The Free Church Manse Scheme and the Ragged School enterprise. A Committee appointed for that purpose brought up at a subsequent diet a suitable minute on the subject.

Dr. Robert Buchanan gave in the financial report of the Sustentation Fund Committee for the year ending May 15, 1864. The following is the substance of the report: Total to May 15, 1864, £115,784 16s 6d; do. 1863, £114,292 19s 9d; increase, £1491 19s 9d. Associations for 1864, £112,504; do. for 1863, £111,118 3s 6d; increase, £1385 16s 6d. Donations for 1864, £3280 19s 6d; do for 1863, £3174 16s 3d; increase, £106 3s 3d; net increase as above, £1491 19s 9d. The number of ministers on the roll of presbyteries at 15th May, 1864, as returned by the presbytery clerks, including those invalidated, and excluding Professors and others not drawing stipend from the Sustentation Fund, is 894. From this total of 894 ministers there were 179 deducted, who, though participating in the Sustentation Fund, were either not on the platform for equal dividend, or being admitted in the course of the year did not draw a full year's equal dividend. This deduction left 715 ministers among whom the equal dividend was to be apportioned.

The Assembly engaged in private conference on the inadequate supply of candidates for the ministry, and, in connection, took up overtures from the Synod of Aberdeen, the Synod of Moray, the Presbytery of Dundee, the Presbytery of Edinburgh, and the Presbytery of Glasgow. The overtures were to the effect that whereas there had been for several years a marked decline in the number of students intended for the ministry, that the Assembly take the subject into grave consideration, with a view to ascertain the causes that have led to this ominous decline, and the best mode of securing a sufficient supply of zealous and able ministers and missionaries.

From the famous Presbytery of Strathbogie the Assembly had communication in the shape of a complaint of Messrs. Moffat and McGilvray against a resolution to delete an amendment of theirs to a eulogium recorded at a previous meeting on the late Duchess of Gordon. These Rev. gentlemen thought the eulogium too unqualified, and that it should be tempered with the Presbytery's disapprobation of the religious policy of the Duchess in connection with her preaching and other practices. Dr. Canahill commented strongly on their conduct in recording what they had done regarding

the memory of one of the most excellent of Christian ladies. He characterized their conduct as indecent, and moved that the Assembly order their amendment to be deleted from the Presbytery books—a motion which was carried by acclamation.

The report on the subject of union occasioned a very keen and animated debate. The points of difference between the Committees of the Free Church and the United Presbyterians will indicate to our readers the state of the prospect for union. We insert them as follows.

*II.—Statements by the two committees respectively, exhibiting their distinctive principles.*

STATEMENT BY THE FREE CHURCH COMMITTEE.

1. That while the Civil Magistrate must not so sustain himself a public judge of true or false religion as to dictate to his subjects in matters of faith, and has no authority in spiritual things, yet, owing obligation to Christ, he may lawfully acknowledge, as being in accordance with the Word of God, the creed and jurisdiction of the Church. As a further act of homage to Christ, it is his duty, when necessary or expedient, to employ the national resources in aid of the Church, provided always that in so doing, while reserving to himself full control over the temporalities, which are his own gift, he abstain from all authoritative interference in the internal government of the Church. And while the Church must ever maintain the essential and perpetual obligation which Christ has laid on all His people to support and extend His Church by free-will offerings, yet, in entire consistency with said obligation, the Church may lawfully accept aid from the Civil Magistrate when her spiritual independence is preserved entire. But it must always be a question, to be judged of according to time and circumstances, whether or not such aid ought to be given by the Civil Magistrate, as well as whether or not it ought to be accepted by the Church. And the question must in every instance be decided by each of the two parties judging for itself, on its own responsibility.

II. It follows from the preceding Articles, that any branch of the Christian Church consenting to be in alliance with the State, and to accept its aid, upon the condition of being subject to the authoritative control of the State or its courts in spiritual matters—or continuing in such connection with the State as involves such subjection—must be held to be so far unfaithful to the Lord Jesus Christ as King and Head of His Church. And upon this ground, in accordance with the history and the constitutional principles of the Church of Scotland, a protest is to be maintained against the present Establishment in Scotland.

STATEMENT BY THE UNITED PRESBYTERIAN COMMITTEE.

1. That inasmuch as the Civil Magistrate has no authority in spiritual things, and as the employment of force in such matters is opposed to the spirit and precepts of Christianity, it is not within his province to legislate as to what is true in religion; to prescribe a creed or form of worship to his subjects; or to endow the Church from national resources: that Jesus Christ, as sole King and Head of His Church,

has enjoined upon His people to provide for maintaining and extending it by free-will offerings, that, this being Christ's ordinance, it excludes State aid for these purposes; and that adherence to it is the true safeguard of the Church's independence.

II. That the United Presbyterian Church, without requiring from her members any approval of the steps of procedure of their fathers, or interfering with the rights of private judgment in reference to them, are united in regarding as still valid the reasons on which they have hitherto maintained their state of secession and separation from the judicatories of the Established Church—as expressed in the authorised documents of the respective bodies of which the United Presbyterian Church is formed—and in maintaining the lawfulness and obligation of separation from ecclesiastical bodies in which dangerous error is tolerated, of the discipline of the Church, or the rights of her ministry or members, are disregarded.

Moreover, though uniformity of opinion in respect to civil establishments of religion is not a term of communion in the United Presbyterian Church, yet the views on this subject, held and universally acted on, are opposed to these institutions, and the statements set forth in these distinctive Articles are regarded by the Church as a protest against the Church Establishment in Scotland.

Principal Candlish moved, That the General Assembly approve of the diligence of the committee, and continuing to cherish unabated interest in the great subject of union among the Churches of Christ, reappoint the committee under its former instructions. Further, the General Assembly receive with cordial satisfaction the report of the Christian and brotherly spirit which has hitherto pervaded all the conferences which have been held on the above subject; they welcome with no ordinary feelings of satisfaction the communication from the Synod of the Reformed Presbyterian Church, intimating the appointment of a committee for the purpose of joining in these conferences; and they commend this whole matter to the gracious guidance of God's Holy Spirit.

Dr. Julius Wood moved in amendment, That the General Assembly approve of the diligence of the committee, receive with much satisfaction the report of the brotherly and Christian spirit that has uniformly characterised the conferences between the two committees, and reappoint the committee; but, looking at the doctrine regarding the civil magistrate's relation to religion and the Church, which always has been held in all its completeness by this Church—at the difference of views that has already emerged in the joint-committee and elsewhere—and also at the difficulties that encompass the whole question of an incorporating union between the two Churches, instruct the committee that, omitting the question of an incorporating union between the Free Church and the United Presbyterian Church, they should in future conferences with the Committee of the United Presbyterian Church, seek to promote such arrangements as may tend to the extension of the friendly intercourse between the two Churches, and to encourage co-operation where such is practicable and for edification, in

order to turn to the best account the resources of both Churches, and to strengthen and advance the cause of truth and righteousness in the land. And further, with regard to the communication from the Synod of the Reformed Presbyterian Church, the General Assembly, cordially welcoming that communication, instruct their committee to confer with the Committee appointed by the Synod of the Reformed Presbyterian Church, with the view of ascertaining what grounds there may be for an incorporating union between that Church and the Free Church of Scotland, and to report thereon, and also as to any arrangements proposed to be entered into with the United Presbyterian Church, to the next General Assembly.

After a long debate in which a considerable diversity of opinion and some passion appeared, Dr. Wood withdrew his amendment in favour of Dr. Candlish's motion so modified as to embody the instructions of last year, instead of what follows the first sentence, and to close with the injunction, to aim at the object contemplated by all suitable means consistent with the principles of this Church.

The following are the whole sums raised for the various objects of the Church for the year ending 31st March, 1864:—

Sustentation Fund .....	£116,521	5	6
Building Fund.....	49,314	7	4½
Congregational Fund.....	107,395	18	0½
Missions and Education.....	54,639	9	0
Miscellaneous.....	15,262	5	11

Total..... £343,144 8 9½

**DEATH OF THE REV. DR. ANDERSON OF NEWBURGH.**—The Rev. Dr. Anderson, minister of the Parish of Newburgh, has died at Nice. Finding his health failing him about a year ago, he petitioned the Presbytery for the appointment of an assistant and successor. He was born at Newburgh about the close of the last century, and was ordained to the charge of Dumbairne, in Perthshire, in 1821; and was translated to Newburgh, his native parish, in 1833. The degree of Dr. of Divinity was conferred on him a good many years ago by the University of St. Andrews. He was a member of the British Association, and a constant attendant of its meetings. He was the author of several excellent papers read in the geological section; and it may be of interest to recall the fact that in 1859, at the Aberdeen meeting, he read an elaborate paper "On the Remains of man in the Superficial Drifts," in the course of which he controverted the views of Sir Charles Lyell, Leonard Horner, and others as to the antiquity of the human species; and at the close evoked from Sir Charles Lyell a strong expression of concurrence in the caution necessary to be observed "in arriving at conclusions as to the antiquity of the human race, founded on the association of bones in caverns with human remains." In 1846 he published "The Course of Creation," and he has since, we believe, occupied much of his time in preparing a sequel to that work, to be entitled "The Course of Revelation," which, we understand, he has left in an advanced state of preparation. Dr. Anderson took part in the production of various works on local geology,

among which we may mention his "Geology of Fifeshire," an essay which obtained the Highland Society's prize in 1838; "The Geology of Scotland," which forms part of the "History of Scotland," edited by the Rev. Dr. Taylor of Glasgow, and published in 1852. In 1859, Dr. Anderson published "Dura Den; a Monograph," he having been associated with the late Dr. George Buist, of Bombay, and Mr. Page, in bringing to light the remarkable geological phenomena of that locality, the discovery of the fossil fishes of which had rendered it of late years a source of great attraction to the geological student. Indeed, it was principally through his advocacy that two successive grants were obtained from the British Association to prosecute the geological researches in that now classical locality. Dr. Anderson was a frequent contributor to *Macphail's Magazine*, and other publications. He was a fellow of the Geological Society, and a member of several other learned bodies.—*Monthly Record*.

**NEW SOUTH WALES.**—The union of the Presbyterian bodies in New South Wales has been virtually effected. The following is the basis of union which was agreed upon at the conference of representatives of the Free, United Presbyterian, and Established churches:—1. That the designation of the United Church shall be "The Presbyterian Church of New South Wales;" and that the Supreme Court of the Church shall be designated, "The General Assembly of the Presbyterian Church of New South Wales." 2. That the Word of God, as contained in the Scriptures of the Old and New Testaments, is held by this Church as the supreme and only authoritative rule of faith and practice. 3. That the Westminster Confession of Faith, the Larger and Shorter Catechisms, the Form of Presbyterian Church Government, the Directory for the Public Worship of God, and the Second Book of Discipline, are the subordinate standards of this Church. 4. The subordinate standards above enumerated are received with the following explanations:—1. That, while the Confession of Faith contains the Creed, to which as to a confession of his own faith, every office-bearer in the Church must testify in solemn form his personal adherence; and while the Catechisms are sanctioned as Directories for catechising, the Directory for Public Worship, the Form of Church Government, and the Second Book of Discipline are of the nature of regulations rather than of tests, and are not to be imposed by subscription upon ministers and elders. 2. That in adopting these standards this Church is not to be held as countenancing persecuting or intolerant principles, or any denial or invasion of the right of private judgment. 3. That, by Christ's appointment, the Church is spiritually independent, and is not subordinate in its own province, and in the administration of its own affairs, to the jurisdiction or authoritative interference of the civil power. 5. That this Church asserts for itself a separate and independent position in relation to other churches, and that its higher court shall possess supreme and final jurisdiction over its inferior judicatories, office-

bearers and members. 6. That this Church shall receive ministers and probationers from other Presbyterian churches, applying for admission, on their affording satisfactory evidence of their qualification and eligibility, and subscribing a formula.

The following resolutions were also agreed to — 1. That no official application for the supply of ministers be made from the United Church to any of the Churches in the United Kingdom. 2. That no agency for the supply of ministers shall be appointed in the United Kingdom for the United Church. 3. That, so soon as the necessary preliminary arrangements are effected, the Union shall be consummated. A committee was appointed to consider what legal arrangements may be necessary or desirable respecting the property of the several churches concerned in these negotiations. A committee was also appointed to consider what financial arrangements it may be most advisable to adopt in the United Church, particularly in relation to the support of the ministry.

INDIA.—SECUNDERABAD.—Some time ago a grant of £100 from the Foreign Mission Committee of the Church of Scotland, was given towards the erection of a small native church at Secunderbad. The kirk-session of Secunderbad have contributed £50 for the same object. That sum will be required to be supplemented by the aid of other friends. The greatest economy is practised in the erection. The Rev. Mr. Bell, the chaplain there, takes a personal superintendence of the work, and bestows much time and care upon it. The foundation of the church was laid on the 12th of February last, and it is hoped that the building will be completed in June. As an instance of liberality, and the growth of a spirit which did not always exist in India, it may be mentioned that a Mohammedan gentleman lately contributed twenty-five rupees (£2 10s. 0d.) towards the undertaking. The church is a small one, having an area of about 860 feet; it is intended for natives alone. The station, which is under the charge of a native licentiate of our Church (Mr. Daniel Jacob), has made considerable progress. The number of communicants is now thirty-six. The whole number of native Christians, young and old, connected with the station is about one hundred. Few as they are, however, they have begun to do something for the Mission cause themselves. They support a native Scripture-reader, who has for the last eighteen months been employed in Secunderabad at a small salary, besides making occasional contributions in behalf of their own poor. This sum of eight or nine pounds in the year, from so small a congregation, will compare most favourably with many churches at home, and may be regarded as an evidence of the sincerity and earnestness of that little Christian community.

ALGERIA.—One of the most remarkable efforts now carried on in Algeria is that among the Spaniards who live or travel in the country. A Spanish pastor reached Algiers in May, 1863. The Protestant Consistory granted him the use of its church at once, and on June 4th he preached to his countrymen for the first time

The hearers were few, but attentive and orderly. The pastor, besides preaching, received and made a good number of visits; he read the Bible, and distributed tracts, especially to the captains of vessels with whom he met. Appeals were soon addressed to him from neighbouring localities, where they had heard of his services, and wished to know and participate in them. New services were thus originated, and in eight months three Evangelical congregations of Spaniards were founded in Algeria.

Not less interesting than this work is he who conducts it. As he has often told his story, we may repeat the substance of it. M. F. Ruett was born at Barcelona, of a Catholic family, and was destined for the bar. At the age of 22 he went to Italy to finish his studies, and settled at Turin. He soon learned Italian, and, being a man of talent, he shortly became distinguished as an advocate. But one day, as he passed through a street in Turin, he was surprised to see a number of persons enter a house. Curiosity prompted him to go in, and he found a large room, with a serious assembly soon filled. Some inscriptions on the walls attracted his attention: "There is one God, and one Mediator between God and man, the Man Jesus Christ," "The just shall live by faith," and so forth. A man entered a desk (it was Pastor Meille), offered a prayer, and delivered a discourse on subjects new to him. He left the meeting in a pensive mood; but went a second time, and a third time; more and more urged by the wants of his soul, he purchased a New Testament, read it with eagerness, and at last besought the pastor to receive him into his Church. To be brief: after some months he became an evangelist in the service of the Protestant community of Turin.

Nothing indicated that he should quit this post, but the Lord had designed him for a more difficult field. A dream determined him to leave Italy. Twice he thought himself carried over snowy mountains, and borne by an irresistible force to an agitated crowd, which spoke his mother tongue. There, priests awaited him, and threatened him with violence; but, braving their anger, he preached the Gospel. This reiterated dream seemed to him to indicate the will of God. He left Turin, and went to Barcelona, where, Bible in hand, he preached the good news of salvation by faith. The authorities interfered; he was arrested, cited before the Tribunal, and commanded to keep silence. No sooner was he released than he began afresh. Again he was arrested, and with no better result. From the balcony of his house the bold champion of the Gospel preached Christ to his countrymen. This could not be endured. He was bound with cords like a bandit, and having been again dragged before the judges, he was this time banished from the kingdom—as a heretic. Exiled from Spain, he settled at Gibraltar. There were Spaniards there, and through them the truth might, perhaps, get access to the kingdom which excluded it. He was not deceived. One of his regular hearers was Manuel Matamoros, and it was from the preaching of the exile that Matamoros received the first germs of the faith for which he too was to be exiled. In 1863, M. Ruett had to leave Gib-

raltar for reasons unknown to us, and went to Algiers to commence the work of which we have spoken. There are, in all, from 150 to 160 hearers in the three places where he has established regular services. Many leave, it is true, but they carry with them good seed which, we doubt not, will some day germinate in Spain.

UNITED STATES.—Yale College has been specially favoured of late with liberal contributions to its funds. Its first great gift was the Ellsworth bequest of \$30,000. Then came the munificent gift of \$100,000 from Joseph E. Sheffield, to place the Scientific School on a

firm foundation. Then the State gave the avails of the Congressional grant in aid of agriculture and mechanical education, which will yield perhaps \$100,000. Then Mr. J. S. Battell, of Brooklyn, gave \$35,000 to erect a College chapel, and Mr. S. B. Chittenden, of the same city, \$30,000 to a fund to support a College preacher. Then Mr. A. R. Street, of New Haven, established a professorship of modern languages on a present foundation of \$35,000. And now somebody, whose name is not yet given to the public, has donated the noble sum of \$90,000 to erect a building for the occupation of the students.

## Articles Selected.

### THE SCRIPTURAL ARGUMENT FOR PRESBYTERIANISM.

(Continued from page 91.)

It is contended that the name, bishop, came into use immediately after the apostolic age, up to which period the name Apostle had been appropriated to the prelate. A postle was then the original and scriptural appellation for the supreme diocesan ruler, and bishop was a less ancient and unscriptural title, superseding it. This looks very much like surrendering the main point, and it is certainly abandoning Scripture ground. It is observable that the New Testament is totally silent in regard to any such anticipated change, and makes no provision to meet it.

We acknowledge that the scriptural meaning of the term, bishop, did undergo a change after the Apostles' days, and was made to include a wider range of superintendence; in which we coincide with the admissions made by Bingham, the great English authority on the antiquities of the Church, and after him by the leading American writers, from Ravenscroft to Wainwright; but we ascribe the change to a cause altogether different. That cause was the insidious entrance of corruption. The leaven of ambition was beginning to work. The love of power and domination, which once fired the bosoms even of the sons of Zebulun, prevailed and became universal. An office no greater at first than president, chairman, or standing moderator of the Presbytery, grew by gradual usurpations to the claim of absolute predominance.

If we are told that the church, in those primitive times was too pure to admit such a supposition, we reply, that it would be a great mistake indeed to imagine corruption then impossible. We must be careful not to be led away by sounds, and thence to infer the innocence of the primitive church. Without reminding you of the disorders rebuked by Paul among the Corinthians, or appealing to the testimony of the early Fathers, which is by no means flattering, we will content ourselves with reminding you of Diotrophes of Corinth, "who loved in all things to have the pre-eminence," disregarding even the letters of the Apostle John himself, and excommunicating

individuals whom John deemed worthy to be called "brethren."

Nor does it relieve the difficulty to say that a usurpation of unscriptural authority could not have taken place silently. We answer that precisely such a change did occur, as must be admitted by all, in the case of the Metropolitans, Archbishops, Archdeacons, Subdeacons, the date of whose precise origin is unknown, although indubitably subsequent to the apostolic era. The title of *Pope*, *Patriarch* or *Father*, now limited to the Bishop of Rome, was originally the common appellation of all bishops, and is to this day the familiar title of every priest in the Greek Church. It is ridiculous, therefore, to affirm that the change in question could not have taken place silently and without resistance, when we find other changes of a similar character thus established. The price of liberty is incessant vigilance; and the early church paid the penalty of its easy neglect by its gradual subjugation beneath the yoke of prelacy. Of the possibility of such silent and gradual changes, moreover, we are furnished with a striking and lamentable example in New England. The Congregational churches were formerly provided each with one or more ruling elders, but in the course of time, the office has become almost wholly extinct.

But, still further to strengthen our position, we deny total silence on the subject. The change did not take place wholly unnoticed. Jerome, in the fourth century, explicitly mentions it as a fact, and describes it as having "gradually" come in through pride and contention. He challenged the whole body of bishops and clergy to deny the fact, but conscious of its truth, not one of his cotemporaries had the hardihood to do so; nay, Augustine, his correspondent, admitted the fact, and acknowledged that he owed his dignity to the custom of the Church. Now this is as strong an argument as we are in the habit of deducing for the truth of our Saviour's miracles, from the circumstance, that while the early infidels explained them by magic and other methods, not one of them ever denied the fact of their actual occurrence.

The formal suppression of the Chorepiscopi, or bishops of country congregations, by the Council of Laodicea, in 360, and subjecting them to the complete control of the city

bishops, is another fact that speaks loudly on this subject. One privilege after another was gradually abridged, till in the ninth century we find them extinct through the direction of the Pope, and on the ground that they were not truly bishops.

The remarkable diminution of the number of bishops in inverse proportion to the increase of the churches is another proof of a change having occurred restricting the title. In the Council of Trent, in the sixteenth century, which was designed for an ecumenical or general council, there were but forty bishops or prelates. Over all England, with her 10,000 parishes, there are but twenty-seven, including two archbishops. Over Spain, with her 146,696 clergy, there are but sixty-one, including the archbishops. Contrast with these small numbers, the fact of 600 bishops convened to try Paul of Antioch, about the year 260: more than 500 were present at the conference between Augustine and the Donatists, in a single province in Africa, about the year 410; and during the Vandalic persecution in Africa, in one single region, no less than 660 are reported as having fled, not counting the number murdered, imprisoned, and tolerated.

Among the 300 dioceses of Italy, some comprised a territory of but ten or twelve miles square, and others were within three miles of each other. Asia Minor, which was about 600 miles long by 300 broad, was covered by no less than 400 dioceses, giving, on an average, one bishop to a little over every twenty miles square, but in some instances we know the territory was less. In the small Province of Caria, embracing a territory considerably less than that of New Jersey, there were anciently no fewer than thirty-one dioceses, each from ten to fifteen miles in circuit.

Is it credible that all these were prelates in the modern sense, when the districts of country in which they resided were not larger than regions which a very few prelates are competent to manage in modern times? There is but one mode of explanation,—that the name "Bishop" did not lose but gradually its scriptural sense of parochial superintendence.

Surely this point is sufficiently clear; and it must be conceded, on all hands, that that class of texts which describe the functions of a bishop specify the functions, not of a diocesan, but of a parochial bishop.

V. We proceed to that class of texts which make the distinction of the apostolate, consist not in the sole power of ordination and general superintendence of the churches, but in being witnesses of Christ's resurrection, and having their testimony accompanied with the power of working miracles, for credentials.

The apostle Peter has stated the true object of the appointment. When the hundred and twenty disciples were all assembled after the suicide of Judas, Peter proposed to supply the vacancy in the apostolic college, in these words, "wherefore of these men which have accompanied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness of his resurrection;" not, to share the onerous rule and government of churches

which as yet had no existence, but to supply the place of an eye witness of all that had happened to the Redeemer. The principle of the selection is obvious. The cardinal fact of the resurrection of Christ from the dead, on which depends the whole verity of the Christian religion, must be attested by witnesses of unquestionable competency. It was not enough to be a disciple, the person called to this duty must have been qualified by such an acquaintance with Christ before and after his resurrection, as would enable him to identify his person. Therefore they chose one who had companied with Jesus during the term of his ministry, and whose testimony would be unimpeachable.

Paul himself refers to his being miraculously qualified for the office of an apostle by a vision of the glorified Redeemer. To those who disputed his authority, he adduced but two proofs on which he rested his claim,—first, his having seen the Lord: next, his ministerial success, "Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord? Are ye not my work in the Lord?" He seems to allude to it again, when he tells the Corinthians, "After that he was seen of James, then of all the apostles. And last of all he was seen of me also, as of one [i. e. as of an apostle] born out of due time. For I am the least of the apostles, that am not meet to be called an apostle because I have persecuted the church of God. But by the grace of God I am what I am" Cor. xv. 7—10. This was said in connection with the propounding of the death, burial, and resurrection of Christ, which he had preached to them, and of which he certified as a competent witness. It was said, moreover, in close connection with the mention of the other apostles as if this were an indispensable qualification.

Of their testimony miraculous gifts constituted the appropriate credentials. Paul reminded the Church of Corinth, "Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." There was the seal of God's approval visibly affixed to the apostolate. It might be well for our modern bishops, who claim to be successors of the apostles and to have the sole legitimate claim to that title, (a title which nothing but the characteristic modesty of the order, as they would have us believe, has permitted to fall into desuetude,) to ponder this remarkable intimation of Paul. They have derived many an argument from intimations not half as clear and striking as this. And it may not be an impertinent inquiry, which the people are authorized by these words of Paul to put, if the "signs of an apostle" consist in miraculous gifts, are we not entitled to expect like satisfactory credentials at their hands?

Functions like those before described, of course, ceased with the death of the witnesses, and it is idle, therefore, to talk of successors of the apostles. They left no successors behind them. Their exercise of ecclesiastical authority and discipline proves nothing; for this they could do in their capacity of presbyters, evangelists, or special missionaries, such as Eusebius describes, regulating what was in an unformed state, and then leaving the Churches to govern themselves, and when it was necessary, aiding them with parental counsel.

## THE MOST WONDERFUL BOOK.

The most wonderful volume in existence is, beyond a doubt, the Bible. It is wonderful for its pretensions, for its almost incredible claims to divine origin, for its exceeding antiquity. It is wonderful in its revelation of the being of God, and its declarations concerning the attributes of this almighty Spirit. It is wonderful for its professed revelation of the creation of the universe, the formation of man, the origin of evil, man's fall from innocence, and his restoration to happiness. It is wonderful for its daring chronology, its positive history, its prophetic declarations. It is wonderful on account of its sublime philosophy, its exquisite poetry, its magnificent figures, its overwhelming language of description. It is wonderful for the diversity of its writers, diverse in their attainments, countries, languages, and education. It is wonderful for its boldness in the use of illustrations, metaphors, figures drawn from every department of human knowledge, from natural history, from meteorology, from optics, from astronomy. It is wonderful for the superior conceptions of its writers of the grandeur and magnificence of the physical universe. It is wonderful that it has exposed itself to attack and destruction at every point of time, by every discovery of man, by the revelations of geology, chronology, history, ancient remains disembowelled from the earth, by astronomy, by the discoveries of natural history, and above all, by the non-fulfilment of its historical predictions. And it is most of all wonderful, that up to the present time, in the opinion of hundreds of thousands of the judicious, reflecting, and reasoning among earth's inhabitants, during three thousand years since its first book was written, it has maintained its high authority, and has retained in all this vast lapse of time a powerful sway over the human mind.

It has not escaped overthrow for lack of enemies. It has been assailed at every point—its history, its theology, its chronology, its cosmogony, its astronomy, its geology, all these in their turn have been attacked by the cultivators of science, and by the onward movement and development of each succeeding age. All else dies, while the Bible survives. Even the nation from whence it sprang, the languages in which it was composed, the countries of its birth, scarcely exist but in its marvellous pages. If indeed it be the word of the ever-living God, then indeed the mystery is revealed; but if this high claim cannot be maintained, he who disbelieves must frame a theory by which the present facts may be reasonably explained.—*Prof. O. M. Mitchell.*

## STORY OF A MERCHANT.

Some score years ago the father of one of the merchant princes of Glasgow was despatched from home by his widowed mother to seek his fortune. The little fellow did not carry much from home, but among his possessions was a handkerchief which his mother, with the thrift characteristic of Scotch bodies, told him to tell his lady, whoever she might be, was "turkey red, and wad wash." He started on his travels barefooted and with a light purse, carrying

with him, however, this injunction, "Ye'll be sure an' gie a saxpence to the Lord the morn." Next day was Sunday, and the boy spent it in Paisley. Being religiously brought up, he concluded that he would best comply with his mother's command, by going to church, and putting the sixpence in "the plate." He did accordingly, but a grave and reverend elder, standing, as these white necktied gentlemen are in the habit of doing, watching the coppers, was struck with the singularity of the circumstance of a ragged boy putting silver in the collection, more especially as his mite had been preceded by a copper from the fat hand and fatter purse of a wealthy farmer, whose income counted by hundreds. The elder called the lad back, and inquired if he had not made a mistake. The boy replied no, and told the astonished gentleman what his mother had commanded him to do. The elder was a worthy man, and filled with admiration at the little fellow's conscientious attention to his mother's wishes, placed him in his own seat in the church. After the service was over, the old gentleman, as the little ragged boy told with much feeling in after life, took him home and gave him "broth and something to it." His career was after this never lost sight of by the kind friend whom Providence had cast in his way. He was placed in a mercantile house, and here his industry and attention to business gradually brought him on, until in the course of time he attained a position from which he was enabled to start for himself, and in a very short time he made his fortune. Long after the good old elder's protegee had got on so well in the world, the man to whom he owed his career got into difficulties. The circumstances came to the knowledge of him who had been the ragged boy. He did not hesitate for a moment, and going to the old gentleman who had been his quondam patron, he placed in his hands a sum—upwards of £2000—which at once relieved him of all his difficulties. He latterly succeeded in business, and his son, who is now one of the wealthiest merchants in Glasgow, has no greater pleasure than to show the receipt for the money which his father was enabled in time to repay the lender.

## THE TWO SUNSETS.

No bird-song floated down the hill,  
The tangled bank below was still;

No rustle from the birchen stem,  
No ripple from the water's hem.

The dusk of twilight round us grew,  
We felt the falling of the dew;

For, from us, ere the day was done,  
The wooded hills shut out the sun.

But on the river's farther side,  
We saw the hill-tops glorified;

A tender glow, exceeding fair,  
A dream of day without its glare.

With us the damp, the chill, the gloom;  
With them the sunset's rosy bloom;

While dark through willow vistas seen,  
The river rolled in shade between.



From out the darkness where we trod,  
We gazed upon those hills of God,

Whose light seemed not of moon or sun ;  
We spake not, but our thought was one.

We paused, as if from that bright shore  
Beckoned our dear ones gone before ;

And stilled our beating hearts to hear  
The voices lost to mortal ear !

Sudden our pathway turned from night ;  
The hills swung open to the light ;

Through their green gates the sunshine showed ;  
A long, slant splendour downward flowed.

Down glade, and glen, and bank it rolled ;  
It bridged the shaded stream with gold,

And, borne on piers of mist, allied  
The shadow with the sunlit side !

"So," prayed we, "when our feet draw near  
The river, dark with mortal fear,

And the night cometh, chill with dew,  
O Father ! let thy light break through !

So let the hills of doubt divide,  
So bridge with faith the sunless tide !

So let the eyes that fail on earth  
On thy eternal hills look forth ;

And, in thy beckoning angels, know  
The dear ones whom we loved below."

JOHN G. WHITTIER.

### GARIBALDI.

Giuseppe Garibaldi was born on the 22nd July, 1807, at Nice, in the same house, and, indeed, the same chamber, as a much less noble warrior—Massena. Garibaldi's father was an honest seafaring man, who cruised about the Mediterranean in a little craft of his own; his mother, Rosa Ragiundo, was a woman of singular intelligence, piety, and goodness. The boy received a plain education. His father wished that he should be brought up to a profession—that he should become an advocate, a doctor, or a priest; but it was useless to try to keep him ashore. The lad took to the water, and made the sea his playfellow. He learnt his lessons, did his work passably well, and then hurried down to the quay. Throughout his life he has been as much sailor as soldier—as much Nelson as Bayard. At length, tiring of the schools, he sailed away in the little *Costanza* to Odessa. His second voyage was with his father to Rome. The love of the sea never left him. A strong, healthy, active youngster, with a good deal of the poet and the dreamer in his nature, and yet for all that, emphatically practical, he took storm and sunshine as they came, and grew happily up to man's estate. The early years were amongst the sweetest of his life. He had his trials and troubles, fell grievously sick at Constantinople, for instance, and on recovering found it no easy matter to earn his bread, but on the whole he prospered, and was a contented skipper. Strong, handsome, and hardy, and endowed with a marvel-

lous power of winning the affections of all true women and all manly men, he had reached the age of seven-and-twenty when, for the great good of Italy, he met a Genoese exile at Marseilles. The exile was Mazzini. Vague hopes and aspirations became definite in Garibaldi's brain, under the influence of the Republican thinker. The Genoese was the man of thought; the Nizzard the man of action. They met, they spoke of Italy, of her past greatness, of her present degradation, of her future hopes. This was in 1834; in 1849 they met again, Joseph Mazzini was triumvir of Rome, Joseph Garibaldi his trusted soldier.

The organization of "Young Italy," initiated by Mazzini, was spreading through the land, when the young sailor devoted himself heart and soul to its interests. The republican and national idea had proselytes in every class of society. Entering the Piedmontese navy, Garibaldi exerted his singular influence to win fresh recruits to the good cause. An armed expedition was prepared, the leadership of which was confided to Ramorino, an officer who had shown courage and capacity in the Polish campaign. It failed utterly and miserably. Before he knew its results, Garibaldi, feverish with impatience, left his ship, rowed ashore, and landed at Genoa. An insurrection had been arranged, but delayed. There were traitors in the camp; the Government was in possession of all the republican plans. The news came that Ramorino's corps, in which Mazzini served as a private soldier, had been dispersed. Garibaldi, sheltered at first by the keeper of a fruiterer's shop, disguised himself and left Genoa. Safe from the Piedmontese police, he was arrested by the French. He escaped, passed the night in an auberge; sang Beranger's "Dieu des bonnes gens;" and so won the men's hearts that those whose duty it was to seize him acted as his guides instead. He reached Marseilles in safety, and there learnt that the Sardinian Government had condemned him to death. "It was," he says, "the first time that I saw my name in print." Very prudently, he changed it; and soon afterwards, as "Joseph Pane," he saved a boy's life by plunging into the harbour of Marseilles. Shipping himself as mate on board a French vessel, he made another voyage to Odessa; then embarked in a frigate belonging to the Bey of Tunis; and on returning to Marseilles found that the cholera was raging in the town. Garibaldi at once volunteered to assist in the hospitals; for fifteen days the young Italian tended the sick, and then the pest began to pass away. He joined the brig *Nautonier*, of Nantes, Captain Beauregard, bound from Marseilles to Rio Janeiro. The wonderful scenery, the glorious luxuriance of South America, filled his soul with ecstasy. He sought for some one to share his joy; and he found the friend he needed in Rossetti.

The Republic of Rio Grande was then at war with the empire of Brazil. Garibaldi received letters of marque from the republican authorities; armed a little ship of about thirty tons, named her the *Mazzini*, and then, with Rossetti and fifteen other companions, put to sea. After taking some prizes and narrowly escaping shipwreck, he landed and gazed for the



first time upon the vast plains that stretch eastwards from the Uruguay, plains with which he soon became as familiar as a gaucho, and upon which he was to fight many a stubborn battle. Returning to his ship, he was attacked at daybreak by two Brazilian vessels—his helmsman was killed, his craft became unmanageable, Garibaldi was shot through the neck and became unconscious, but awoke to find that the enemy had been beaten off, and that his little vessel was quietly floating up the river Parana. The courage of his men, however, soon after failed them, and they deserted. Garibaldi was taken prisoner.

Released, he resumed his adventurous life—now galloping over the plains, now cruising and fighting in the long lagoons. After a fight near the Estancia de la Barra, the hero fell in love. The courtship was a short one. Anita and Giuseppe loved at first sight, the two noble souls recognized each other at once; they married; and in September, 1840 their son Menotti was born—the gallant young soldier who stands by his father's side as the General bows in answer to the cheering thousands who welcome him in England. Anita was worthy to be a hero's wife. Her nature, tropical in its intensity of passion, was akin to that of Garibaldi; and the bitterest hour of a life which has known many changes and much sorrow, was that when a hunted fugitive, he laid her in the grave, far away from her native land, in that Italy which he loved and loves so well. He had gained a bride; he was soon to lose a friend. In a fight at Moringues, Rossetti, dangerously wounded, fell from his horse; he refused to surrender, and was slain. Garibaldi mourned him bitterly, but had no time to waste in idle sorrow. His activity redoubled. In 1844 he entered the service of the Republic of Monte Video, then fighting for existence against the infamous Rosas. Few partisan leaders in a land, where almost every man has some of the instincts of a guerilla, were now more famous than the Italian. Silently and gravely he was preparing himself for the mighty work that yet remained for him. In the intervals of action he studied and thought. Slowly but certainly the idea grew upon him that he might form an Italian legion in South America, which, practised in warfare, might cross the sea when the good time came, and strike a blow for the Fatherland. With three ships he fought for three days against ten vessels belonging to the Dictator of Buenos Ayres; the odds were too great even for Garibaldi; but so heroic was his resistance that, when he returned to Monte Video, he was hailed by the people as heartily as though he had gained a victory. The Italian Legion was formed; a band of noble men, proscribed and banished, thinkers, scholars, plain artisans, soldiers, sailors—but all patriots, and loving their leader. With those men he gained battles. At Cerro, at La Boyada, and at San Antonio he was victorious. So signal was his triumph at San Antonio, that the Government of Monte Video decided that the date of the battle, and the name of Garibaldi, should be inscribed in letters of gold upon the flag of the Italian Legion. Time went on—the years passed happily enough—Garibaldi was poor, but his wants

were few. He had a wife to whom he was passionately attached—little children whom he loved with that grave sweet tenderness which marks the affection of a hero. His name was no longer obscure even in Europe. Mazzini, and the few faithful and earnest men who kept alive the flame of Italian patriotism, knew that in the brilliant soldier-sailor of South America the country should find such a warlike chieftain as it needed.

There came over the sea to Garibaldi the news that Pius the Ninth was Pope, and that Italy had started from her slumber; so he sailed away towards Rome, and though timid men reminded him that in Piedmont he was still under sentence of death he landed at Genoa. With a wild cry of enthusiasm, the people gathered round him. His name, even then, would have been worthy twenty thousand troops. The manhood of the whole land would have rushed into the field at his bidding. Modestly and humbly the great guerilla placed his sword at the service of his king. Carlo Alberto refused it—the most fatal mistake of his life! The tide of battle, which had long been running in favour of Italy, turned, and the ebb was swift and strong. The Sardinian army withdrew before the Austrians, and left Milan to its fate. The noble city whose sons had themselves driven out the Germans, a few months before found that it had been unwise when it put its faith in princes. Disenchanted, it called "Young Italy" to its aid. Mazzini himself shouldered a musket. Garibaldi hastened to Milan, raised a free corps, and marched upon Bergamo. He was compelled, however, to retire, and, after establishing himself for a time near Lago Maggiore, he crossed the frontier into Switzerland. In September, 1848, Nice, his birthplace, sent him as its deputy to the Sardinian Parliament. It has been said he is not a politician. The statement is only partially true—to make it accurate, we should say that he is not a diplomatist, though he has sometimes cut knots with his sword which diplomats were unable to untie, and that he is not an orator except when upon the battle-field he gives the word to charge. 1849 arrived. Pius fled from Rome; the republic was proclaimed. Joseph Mazzini, Aurelio Saffi, and Armellini governed it as a triumvirate; and Garibaldi summoned by them to the Eternal City, was entrusted with the command of the first brigade. Louis Napoleon Bonaparte, then President of the French Republic—at present "by grace of God and the national will," Emperor—sent an army to Civita Vecchia, under General Oudinot. Many men doubted whether the Italians would fight; they soon solved the problem—they fought. They drove back the French from the walls of Rome. Garibaldi at the Villa Pamfilii, not only defeating the assailants, but taking three hundred of them prisoners. An armistice was concluded with Oudinot, but the Nizzard did not like to waste time. With three thousand men he sallied forth from the city, and routed five thousand Neapolitans at Palestrina. Ten days afterwards, at Velletri, he attacked the enemy, who were commanded by the King in person—by Bomba—father of Bombalino, and swift and craven was the flight of his evil Majesty. Garibaldi, who was slightly wounded in the com-

bat, returned to Rome. The siege was drawing to its close. Republican France crushed "Republican Italy. Rome surrendered. With seven thousand foot soldiers and four hundred horsemen, the Nizzard left the city, eager to continue a guerilla warfare in the mountains, or else to get to Venice, which under the leadership of Daniele Manin, still held the Austrians at bay. He reached San Marino, but the little republic, threatened by the allies, compelled him to disband his troops. With a few devoted men, Garibaldi departed and endeavoured to gain the shores of the Adriatic. On the 2d July he left Rome; on the 30th of the same month he quitted San Marino. His wife, Anita, who had born him three children and was again about to become a mother, accompanied him. On the 3d of August he reached Cesenatico, hired 12 fishing boats, and set sail for Venice. The City of the Sea was almost in sight when Garibaldi perceived that his little fleet was pursued by Austrian ships, the wind shifted, and blew dead against him; eight of the fishing boats were captured; with the other five he ran the gauntlet through the Austrian squadron, and landed on the coast. His little band dispersed. It was no longer a question of war, but simply of escape. With his wife, his children, Cicernacchio and his family, the Lombard officer, Livraghi, and Barnabite monk, Ugo Bassi, Garibaldi trusted himself to the honour of the peasantry, and found them nobly faithful. But the hardships of the flight overcame Anita. The noble woman died; and Garibaldi, digging her grave with his own hands, swore that he would yet revenge her upon the Austrians. Heart-broken, he wandered wearily away. In time he reached Ravenna, then passed into Tuscany, to Genoa, to Tunis, and from Tunis sailed, a lonely man, whose country had been ruined, and whose wife has been hunted to death, for America. A weaker nature would have sunk under such calamities, this great man, keeping his grief to himself, set to work to earn his bread by the labour of his hands, and waited for the time when, in God's good providence, Italy should again call him to her aid. In New York he turned trader, but the old love of the sea came back, and he again sailed as a merchant skipper. He visited California and China. He came to England—a grave bearded man, who sat among his bales and crates, and talked of freight and other trading matters, but whose manner had still so strange and subtle a charm that those who did not know his name walked away in wonder as to who this Italian could be. At Newcastle the north countrymen gave him a sword of honour, he has used it since to some effect.

His mother died in 1851, in 1854 he returned to Italy, which was now doubly dear and sacred, because the twofold happiness of his life, as son and husband, was buried there. Gradually the Republicans—the "party of action"—drew nearer to the King. Garibaldi believed in Victor Emmanuel, and accepted a post in his marine. Then, establishing himself at Caprera, he rested and waited. The air was thick with tokens of the coming storm, and by this the marine knew well enough that the tempest was rolling up. On New Year's day, 1859,

the Emperor, who had destroyed Rome, hinted that he would deliver Italy. The French army crossed the Alps. At the first whisper of war, Garibaldi offered his services to the King. Cavour knew his value, and accepted them. Then, with his "Huntsman of the Alps," the hero dashed to the front, beat up the Austrian quarters, and began the war. From Lago Maggiore to Varese, from Varese to Como, this irregular force marched before the Austrian general had inspected his troops, or seen the last orders received from Vienna; and ere he could telegraph that the "enemy had escaped him at Varese," Garibaldi had entered Como amidst the cheering of the people. In this campaign, the marvellous fertility of resources, the quickness of decision, the celerity of execution, displayed by Garibaldi, convinced all Europe that the reputation which he had won in America was not exaggerated. Sore trials remained for him. Solferino was followed by Villafranca. When the shameful news reached Garibaldi's camp, he bore it bravely—it was hateful, it was horrible, but he had to do his duty to his king for all that. Cavour resigned, Garibaldi held his commission for some time longer. A still heavier blow had to be endured. The Emperor, who had gone to war for "an idea" sent in his bill of costs. Nice and Savoy were to cease to be Italian. At this news the great heart of the Nizzard almost failed him. That his very birth-place should be bartered away was terrible. He spoke out vehemently, he denounced the transaction as an infamy, and then waited for the spring. In the first days of May, 1860, volunteers began to assemble in the neighbourhood of Genoa. Garibaldi himself was then at Quarto, five miles from that city. During the night between the 5th and 6th of May, a detachment, under the orders of Nino Bixio, seized two steamboats—the *Lombarardo* and the *Piedmonte*—and proceeded to a rendezvous which had been appointed. The people of Sicily had risen in insurrection, Garibaldi, the knight-errant of liberty, was going to their aid. He took his own place at the helm on board the *Piedmonte*, and steered the ship himself. In all, his men numbered about a thousand, the greater part of them being Lombards. The enterprise on which he had embarked seemed one of the most desperate ever attempted. The Piedmontese Government disowned him, by that of Naples he was denounced as a pirate and an outlaw. Steadily steering on, and keeping a keen look out for hostile cruisers, he held his course. He touched at Talamone, on the Tuscan border, took in coals at Santo Stefano, and then steered due south towards the coast of Africa. Safe thus far, he took in provisions at Cape Bon, and then pushed right away to Sicily. On the 11th May he made the land, a fishing boat informed him that a Neapolitan frigate and two corvettes had that morning quitted their anchorage at Marsala, and gone round towards Trapani. The harbour was free. Garibaldi landed, and the hostile squadron returning just too late, could only seize his deserted steamers and open an idle fire upon the town. Next morning he and his "red shirts" were on march. On the 15th they met the enemy at Calatafimi, and beat him, on the 26th, driving the Neapolitans before him, he occupied Palermo. In due

time all Sicily acknowledged him as a Dictator. Early in August he crossed from Messina to mainland. At the mere whisper of his name regiments dispersed; and Bombalino ran as swiftly from Naples as his father had fled from Vellieri. Then, when he had conquered two kingdoms, Garibaldi laid the gift at the feet of Victor Emmanuel, and went back, a poor man, to grow turnips at Caprera. In all history there is not a more wonderful glorious episode.

Again he left Caprera on a sad journey. With the cry of "Rome or death," he called his friends around him. Mad as the undertaking seemed, there were many who, remembering what he had already done, believed that success might yet be possible. The suspense was short? By no Frenchmen—no Austrians—was Garibaldi overcome. He fell at Aspromonte, and it was an Italian hand that shot him down. It was a dark and awful time; but even through this he has lived. A shudder went through Europe when the news was heard, and all who were generous and noble felt that, however much Garibaldi might have erred through excessive patriotism, he was more than sufficiently punished by such a fate. A long and weary illness followed; and now his cure is not quite completed. Such a life requires no commentary.

#### OLD AGE.

Let it always be respected. It has its dark side always: and its bright side, when the life has been godly. But in all cases let the young revere the aged, and honour the old men and aged women. Our heart always goes out to the children who are kind and respectful to the occupant of the old arm-chair, who love to wait on the grandmothers and grandfathers.

Old age,—we are always glad to see it in comfortable circumstances. When people have been industrious to bear the burdens of life in the heat of the day, it is a peculiarly pleasant sight to see them surrounded by a competency in old age. It is a bad policy that squanders in youth and in the vigour of manhood, instead of accumulating something against the time of old age. At that period the sprightliness of youth and the strength of mid-life have passed. The infirmities of age, the load of years, when they that look out at the windows are darkened, when one starts at the sound of the bird, when fear is in the way,—all these make it desirable that the aged be most kindly administered unto by children, grand-children, and all other members of the household. And this care and respect of old age, the Bible enjoins as a filial and sacred duty upon the young.

Old age may be the lot of any of us, and we have said that it has its bright side. Sometimes it is contemplated with much pleasure. You and I love to see an old man, reverend in years, glorious in grey hairs, and in the ripe fruits of a long religious life. There is a patriarchal halo and brightness resting on the last years and acts of Abraham, Isaac, Jacob, Joseph, Moses. There is a cheering record given us of Simeon in the temple, and Anna of about fourscore and four years, who served God with fastings and prayers night and day. Fathers and mothers in Israel these, and thou-

sands such there are among us now, who seem preserved by a gracious Providence as the salt of the earth, for the twofold purpose of connecting the present with past generations, and of praying to God for the peace and prosperity of the Church of God.

Emphatically it is true, that kindnesses done to the aged saint are the same as if done to Christ. And if the aged be poor, and if some of them have been ungodly even in earlier portions of life's journey, still be kind to them; for if God has borne with such fourscore years, then our children and grandchildren can a few days. 'Thou shalt rise up before the hoary head.'

But religion shall make old age a welcome closing and ripening scene to a well-spent life. A glorious sunset is as pleasant to look upon as a sunrise. These wait for thy salvation, O Lord.—*Christian Treasury.*

#### HOUSEHOLD ARRANGEMENTS IN SCOTLAND A HUNDRED YEARS AGO.

Before the year 1760 none of the poor, or only a small proportion of them, wore stockings. Even in the houses of gentlemen of high rank, the maid-servants seldom used them in the earlier part of the day while employed in servile work. The celebrated Charles Townsend used to give a ludicrous description of his being received by a "female porter" without stockings or shoes, when he paid his respects to Lord President Craigie in the Lawnmarket, Edinburgh, in 1758 or 1759.

The dress both of men and women alike in the middle and higher ranks exhibited by turns the extremes of gaudy ostentation and disgusting slovenliness. Not only the hats, but the body clothes of gentlemen in full dress, were fringed with gold or silver lace. The hats were all then cocked. (Velvet caps, however, were worn by many of the gentlemen, and leather caps frequently by the farmers.)

Ladies when visiting or receiving company, wore silk gowns, or riding habits with gold or gilded buttons and fringes. A silk plaid wrapped loosely about the head and body was the prevailing fashion at church. Patches on the face formed a part of the full dress of ladies, particularly of those farther advanced in life. This fashion was beginning to wear out in my early life.

The undress of both sexes was often coarse and slovenly beyond any example even among the lower orders in modern days. Gentlemen used to walk about all the morning in greasy night-caps and dirty night-gowns (dressing-gowns,) or threadbare coats. The elder ladies wore large linen caps called *toys*, encroaching on the face, and tied under the chin, with worsted shortgowns and aprons. The word *toy* is probably derived from the French *loger*, the hood worn by women of mean condition in France.

The clergy, in my early life, were not less slovenly than their neighbours. Many of them wore coloured clothes of very coarse materials. Blue was the common colour for full dress among persons of my own profession in Scotland at that time.

Most families, both in the higher and in the middle ranks, used tea at breakfast, but among the latter it was only recently introduced, or beginning to be introduced in the afternoon, and then exclusively on the occasion of receiving company. The tea "equipage" at breakfast was placed on the uncovered table, small linen napkins being handed to all the guests. The wheaten bread was partly used, yet cakes, or "bannocks" of barley and pease meal, and oat cakes, formed the principal household bread in gentlemen's families; and in those of the middle classes, on ordinary occasions, no other bread was ever thought of. Potatoes made a part of the food of the common people, but were considered a luxury, being cultivated only in gardens, and more costly than meal. I do not recollect any instance of potatoes being planted in the open field previous to the year 1760.

The following is a statement of the price of butcher's meat founded on my own personal knowledge, when I commenced a householder in the year 1770:—Beef then cost 2d. or 2½d., never exceeding 4d. per lb.; lamb, 1½d.; veal, 4d. and 5d.; and mutton in like proportion. I have been told by my older parishioners at Jedburgh that, within their remembrance, the whole carcass of a lamb was often purchased for 1s. or 1s. 6d.; butter at 4d., cheese at 3d. per lb.

In the kitchen, the utensils were few and clumsy. I do not remember to have seen a roasting-jack in my early life. The spit was turned by one of the servants, and sometimes by a dog trained for that cruel service. The dog was made to turn a large wooden wheel in a box attached to the spit. The dogs, I have heard, used to hide themselves or run away when they observed indications that there was to be a roast for dinner.

In families of my own rank, the beverage offered to ordinary visitors, as I have already had occasion to mention, consisted of home-brewed ale and a glass of brandy, or when there was greater ceremony, claret and brandy-punch. Tobacco, in all its forms, was more in use than it is now. Many young ladies, and perhaps the greater number of married men and women carried snuff-boxes. The habit prevailed so generally that it was not uncommon for lovers to present their sweethearts with snuff-boxes, which were to be purchased for that purpose, adorned with devices emblematical of love and constancy.

Household furniture was simple and inexpensive—wooden platters, for instance, being more or less in use in almost every house, and exclusively in those of the farmers, and of many of the clergy. The ordinary hour of dinner was twelve or one o'clock, and never later than three o'clock in the most fashionable houses. A punch-bowl, and teacups and saucers of china were, however, always considered as indispensable, and were ostentatiously arranged in what was called *the cupboard*—a small press with open or glazed door, which was fixed in a conspicuous part of the dining-room. Mahogany tables, except for tea, were rarely seen even in houses richly furnished. The dinner tables were usually of oak, and, by constant rubbing, shone like a mirror. Car-

pets were found only in the principal rooms—the drawing-room and dining-room, indeed, except in houses of some pretension, they were altogether unknown. I have been told that, sixty or seventy years ago, no more than two carpets existed in the whole town of Jedburgh, one being in the manse, and the other in the house of Provost Lookup. Household clocks were confined to large houses, and the possession of a watch was a distinction which did not descend below the middle classes of society.

I could add many other particulars of this kind, as that the drawing-room often contained a bed—of course the most showy in the house; that in many gentlemen's houses there were no grates in the bed-rooms, the fire, when a fire there was, being kindled on the hearth; or that turf and peat were the fuel then chiefly burned, even in the public rooms. But this applies chiefly to large mansions. In the houses of middle rank, the walls were generally neither painted nor draped.

English blankets were almost unknown; and one of the burdens unrepiningly submitted to by the last generation was the pressure of from five to ten pairs of blankets during the hours devoted to rest. Box-beds, still to be seen in cottages, from which the air was almost entirely excluded during the night by means of sliding doors, were in general use, in spite of all experience of the pernicious effects of this arrangement. Such, however, as the beds were, in entertaining visitors, it was not reckoned any deviation from respect to assign one bed to two guests, even although the two gentlemen, or the two ladies, as the case might be, thus assorted, might be before unacquainted with each other, or of different age and rank.

The wages of servants since the period of my becoming a householder in 1770, have advanced at least fourfold. I then paid one of my maid-servants £1 5s., another £1 10s. for the half-year; and my man-servant £4 yearly. The annual wages of a man-servant of the same kind may now be stated at £16 or £18, besides board; and the wages of the maid-servant at £7 or £8 per annum. Mr. Scott, who resides at Monklaw in my parish, at an advanced age, has informed me that his father, 50 years ago, hired his female servants for 10s., with a pair of shoes, for the half-year; and his ploughman for £1 5s., with the like gift, or *bountith*, as it was then called.

With regard to health and comfort, the advantages of the present generation are so obvious as to supersede discussion. Greater attention is now paid to cleanliness and ventilation by more frequent house-cleansings and open windows; nor can it be doubted that the improvements which have taken place in these respects, and also in medical science, have, in an incalculable degree, conducted to the preservation of life and health.

As far as happiness depends upon external accommodation and appliances, all classes of the community ought to be happier now than they were in my early life. The poor especially are better fed, better clothed, and better lodged. Their diet is more ample, of more wholesome quality, and better dressed, their houses cleaner and more commodious; their clothes neater,

and, by the general use of flannel, better adapted to the inclemency of a northern latitude.

### CHOOSING A MINISTER.

#### A LEGEND OF OLDEN TIME.

In one of the cities of Asia during the first century, a couple of disciples had met together to choose a minister.

"We need," said A, "located as our church is, in the very heart of a city given to idolatry, a man not only distinguished for talents and attainments, but also for eloquence; I would therefore nominate Apollos, who is 'an eloquent man, and mighty in the Scriptures.'"

"Apollos is undoubtedly eloquent," said B, "and a good biblical scholar; but we want a bold, energetic man, who will grapple with the giant evils of our day, and fearlessly 'fight the good fight of faith.' Such a one is Cephas, whose very name suggests firmness and strength. He is also ardent and zealous, and will 'stir up our pure minds by way of remembrance.'"

"We live among men of great learning and attainments," said D, "and I would ask whether Cephas is sufficiently scholarly to meet the arguments and sophistries of men distinguished as philosophers and critics?"

"If you want a highly educated man," said E, "select Paul. His scholarship is undoubted, and his learning and attainments will secure a prominent position among our most distinguished men. Besides, he has a wonderful power of attraction. Why, the Galatians loved him with such intense devotion that if it had been possible, they would have plucked out their own eyes and given them unto him."

"If Paul is such a great man," said F, "it is a pity that he has not a juster appreciation of his abilities. He said himself, when at Corinth, that he came among them 'in weakness and in fear and in much trembling.'"

"Paul's peculiar talent," said G, "seems to consist in writing well. His letters are weighty and powerful, but"—here the speaker's manner was sarcastic—"his bodily presence is weak, and his speech contemptible."

This attack upon Paul irritated his friends, and angry words might have followed, had not H, pale, sad-looking man, commenced speaking.

"Brethren," said he, "if our Master had seen fit to afflict you with the terrible evils that have befallen me, you would see the need of a minister who can 'bind up the broken-hearted.' Such a one is Barnabas, who is eminently a 'son of consolation.' Let him be our minister."

"Barnabas," said K, "is a lovely Christian, as well as qualified to comfort the afflicted, but I doubt whether, in other respects, he is equal to any of the candidates already named."

"I came here as a listener," said L, "but you will allow me to make one remark. It seems to me that you expect every possible perfection to cluster around your chosen candidate. Can such a man be found?"

"I think I have such a one in view," said M, "It is not necessary for me to name him, enough for me to say he is the 'brother whose praise is in the Gospel throughout all the churches.'"

As they were about to discuss the merits of the nameless candidate, a gentle knock was heard, and, to the surprise of all, Paul himself entered.

"My brethren," said Paul, "you know that for a time I have had the care of all the churches, and I find that our Master has not given to any one minister every diversity of spiritual gift, but has distributed his gifts as he saw necessary for 'the edifying of the body of Christ.'"

"You will not, therefore, find perfection, but having chosen a minister, receive him as from the Lord, and 'esteem him very highly in love for his work's sake.' Like Epaphras, 'labour fervently for him in your prayers, that he may stand perfect and complete in all the will of God.' Pursue this course, and you will no longer say, 'I am of Paul, and I of Apollos, and I of Cephas,' but, 'We are all of Christ.'"

The name of the successful candidate is not recorded, but the legend stated that Paul's advice was followed, and the Church became eminently prosperous.

"And they continued steadfastly in the Apostles doctrine and fellowship, and in breaking of bread, and in prayers." "And the Lord added to the church daily such as should be saved."

### ABOUT THE LOBSTER.

Who does not like the flesh of the lobster? Even the child knows the nursery riddle, "Black in the kitchen, red on the table." Without any warmth in their bodies, or even without red blood circulating through their veins, they are wonderfully voracious. They even devour each other, and may be said to eat themselves; for, changing their shell and stomach every year, these remains are generally the first morsels to glut their new system. They are always in harness, heavily armed to the teeth; seven-jointed is the cunningly-forged mail of their back. Beneath this protecting roof move four, yes eight scrawling feet, four on each side, pushing forward the unwieldy war engine, like the Roman legion under the shelter of the battering-ram.

The two great claws are the lobster's instruments of provision and defence; and by opening like a pair of scissors, they have great strength, and take a firm hold. Between the two claws lies the animal's head, very small, with eyes like two black, horny specks, on each side; and these it can advance out of the socket, or draw in, at pleasure. The mouth, like that of insects, opens lengthwise of the body, not crosswise, as with man and the higher races of animals. It has two teeth for its food, but three more in the stomach. Before the pointed nose, the long, wire-like feelers or horns are stretched out, that seem to aid the dimness of its sight. The tail, or jointed instrument, is its great locomotive, by which it is raised and propelled through the water. Beneath this we see lodged the spawn in great abundance.

When the young lobsters leave the parent, they seek refuge in small clefts of the rocks, or crevices at the bottom of the sea. In a few weeks they grow much larger, and change their shell for lobsterhood. In general, this is

done once a year, and is a painful operation. For some days before this change, the animal loses its usual strength and vigour, lying torpid and motionless; but, just before casting its shell, striking its claws against each other, every limb seems to tremble. Then the body swells in an unusual manner, and the shell begins to divide—it seems turned inside out, the stomach coming away with its shell. In like manner the claws are disengaged, the lobster casting them off much as you or I would kick off a boot too big for us. For several hours it now continues enfeebled and motionless, but in two days the new skin becomes hardened, and the shell in the same time is perfectly formed and hard, like the one just cast off.

The lobster has increased more than a third in its size; and like a boy that has outgrown his clothes, it seems wonderful how the old shell could contain so great an animal as fills the new. Below, in his native element, he reaches the age of twice ten years, and loses a foot or claw without feeling his loss, for he very well knows that they will grow again. At certain seasons, lobsters never meet each other without a fight; and when a leg or even a claw is lost, the victor carries it off, while the vanquished retires for a thorough repair of his injured anatomy. This is quickly accomplished, for in three weeks the new limb is nearly as large and powerful as the old one. When hunting, the lobster resorts to stratagem, if his strength be insufficient. In vain the oyster closes the door against his grasping, vice-like claw; for so soon as the unsuspecting mollusk opens its house, in he pops a stone, and the breach made, the oyster must surrender.

The lobster has his rocky home at a depth of from six to twelve fathoms; and the propagation of his race is continued in marvellous numbers. More than twelve thousand eggs have been counted in a single female. When he reaches the light he is inactive; but in his own realm he dashes with rapid speed over chasms and rocky table-lands of the ocean. A motion of the tail is sufficient to hurl him down more than fifty feet deep, and thus escape the swiftest pursuit. So sure is this leap, that he never misses the entrance of his cavern, even in the most precipitous flight, although, too, it merely offers space enough to admit his body.

### THE SHOEBLACKS OF LONDON.

To spend \$31,140 is much easier than to earn that sum by honest labour. Yet this is the amount gained in pennies during the past year in the streets by the 373 boys of the London Shoeblick Brigades. But a far deeper interest is excited when such commercial prosperity is seen to be only one phase of an effort to combine religious education with remunerative employment, and to give this double benefit to homeless children, that they may hereafter work and behave and live as honest citizens of a Christian land. The first Shoeblick Society was begun in March, 1851, in preparation for the Exhibition of that year. Seven other societies have sprung up, and the movement is still expanding. All these societies are managed

on precisely the same plan, though by distinct committees, and they are restricted to certain districts. Besides these, there is a Society for Roman Catholics, differently managed, and there are also the parish shoeblicks, not in allegiance to any Society, undisciplined, vagrant and trouble-ome—the “treebooters,” as they may be called—who prefer the license of the idler with small gains to the strict rule and larger earnings of the legalized system. The original Shoeblick Brigade has its head-quarters near Temple-bar, in a large house paid for by the boys themselves, with every other expense; for this Society has been for several years self-supporting. About 1,300 young lads have been sent out and started in life by the agency of this one Society, which employs at present seventy-four boys, who earned last year £1824. These wear a red uniform, and are managed by ten lawyers in the Temple and Lincoln's inn, who, without a patron or a chairman, have carried on the work for twelve years in perfect harmony. They have regulated the savings and investments of all the earnings of the proteges, amounting to more than £17,000. The boys employed by this Society are selected from twenty ragged schools in the district, and each of them continues his attendance at the particular school every day after his work, as well as on Sundays, affording a good example to his schoolmates, and an object of abiding interest to the teacher of his class. Before eight o'clock in the morning you will find all these happy little fellows, neat and clean, in the Society's great room, where a hymn is sung and a short prayer is offered. Fortified with hot coffee and other good things for the “inner boy,” they march to their stations, and if it is a sunny day, they ply a busy trade. Nobody cares to have his boots cleaned while it rains, but far weather encourages the suggestion, “Clean your boots, Sir?” from a smart little lad, with one hand to his cap and the other pointing to your dirty shoes. The charge for this operation is one penny; but there was a case in which a man with a wooden leg claimed and was allowed his legal right to compound by paying a half-penny. The society's officers visit every station frequently, and supply blacking to the industrious, or bestow relief on the idle, until about six o'clock, when all the boys return with their earnings, and soon fill up a great bowl with copper money, among which are often found some foreign francs and cents. Part of what each boy brings is paid to himself, part is laid by for him in his bank, and part is retained for the expenses of the society. It is thus each lad is taught to earn, spend and to save money with honesty, care, and providence. Many of them keep adding to their store until £20 is hoarded, but from time to time they draw on their “bank” to help a mother's poverty or a sister's sickness, or to sport the vanity of a “brand new waistcoat, with blue glass buttons.” A visit to the depot of one of these societies enables us to judge of the cheerful character of the boy-life of the shoeblicks, but the annual treat, when all the societies assemble in new bright uniforms, is quite a hilarious scene. The Freemason's Hall was filled last week with their tea-party. They mustered in their several colours. One of the

speakers of this meeting—Lord Charles Russell—began by telling the boys, "I was once a shoeblack myself; but there was this difference between my shoeblacking at Westminster School and yours—that you always get a penny for your work, whereas often I had only a kick for my pains, and that, too, from the very boot I had polished." It must be a very dull heart that could be present on an occasion like this, without rejoicing that to so many children, who else would be running wild, or perhaps be driven along the broad path to crime and misery, a new path is open to industry and happiness, and that now it may be truly said, "No boy with hands to work need starve in an English town." It is evident that a shoeblack's occupation is only a temporary means of subsistence, by which he may live while he learns, and may acquire habits of industry and earn a character that fits him for regular work-day life. Hundreds of these boys are thus every year enabled to enter the army and navy, and to become domestic servants or errand boys, or to emigrate to wider fields of labour in the colonies. Many of them write to the society from all parts of the world, remembering with gratitude the share it has had in saving them from ruin, the kindness of the committee, the pleasant evenings with the magic-lantern, the country excursions, the schoolings and discipline, the rewards—nay, the punishments of their

shoeblack days—and, more than all, the gentle influence of their Sunday-school. Failures there are, no doubt, both numerous and grave; but in what effort of social reform can we say there are not? Year by year, however, the success of this system of managing the street boys has increased, and the managers, who claim a right to speak from experience, assure us of the fact that the London shoeblacks are a signal instance of the happy fruits of that practical Christian benevolence which gives work, food and learning, and a home to the outcast, while it cheers the desolate heart with the love of a friend to the friendless.—*English Paper.*

The joys of parents are secret, and so are their griefs and fears; they cannot utter the one, nor will they utter the other. Children sweeten labours, but they make misfortunes more bitter; they increase the cares of life, but they mitigate the remembrance of death.—*Bacon.*

HA! AND AH!—Ha is the interjection of laughter; Ah is an interjection of sorrow. The difference betwixt them is very small, as consisting only in the transposition of what is no substantial letter, but a bare aspiration. How quickly, in the age of a minute, in the very turning of a breath, is our mirth changed into mourning!—*Thomas Fuller.*

## Sabbath Readings.

Abide in Me and I in you, *St. John xv. 4.* \*

Observe our Lord prescribes mutual indwelling, as the secret of spiritual fertility. Take heed that ye "abide in Me, and I in you." Here is not one idea only, but two; the dwelling of the Christian in Christ, as the body dwells in an atmosphere, and the dwelling of Christ in the Christian, as the soul dwells in the body.

I. Take heed, first, that "ye abide in Me." This is done by faith. As we first consciously entered into fellowship with Christ by faith (I say *consciously* entered into fellowship with him, for when we were baptised as infants, we entered *unconsciously* into His fellowship), so there is no other way to abide in Him, than by repeated exercises of the same faith. The faith which enables the soul to abide in Christ is nothing else than an assured trust and confidence on our part, that as He has already wrought out for us our acceptance with God, so He will work in us every gracious disposition (be it repentance or faith itself, or humility, or hope, or love) which is necessary to qual-

ify us for glory. It is not enough to supplicate these graces; we must lean upon Him for them, and fix the eye of expectation upon the promise of His new Covenant; "I will put My laws into their mind, and write them in their hearts;" being well assured that He will fulfil to us the terms thereof. There is a promise, I say, that He will fulfil in us all the work of Sanctification; and it is well that it is so, by way of making assurance doubly sure, and giving to the doubtful heart a stronger consolation. But even were there no promise, could it be a question as to whether He would form in us those tempers and frames of mind, which He Himself requires of us? Do we seriously believe that he loved so intensely as to abdicate His throne in Heaven for our sakes, to empty Himself of all the glory which He had with the Father before the world was, to confine Himself within the limits of man's feeble faculties, and feebler body, to expose Himself to shame, and spitting, and obloquy, and a death most cruel and ignominious? If we do not believe as much as this, we are clearly no Christians. And if we do believe thus much, is it conceivable that He who has gone to the ut-

\* From "Thoughts on Personal Religion," by Edward M. Goulburn, D. D., Prebendary of St. Pauls, &c.



most verge of self-sacrifice in ransoming our souls, should be wanting to us in what will cost Him no sacrifice, but yet is necessary to complete our salvation? If the soul has the least scintillation of a desire to be holy; much more, if it is bent on being holy, as far as its power goes; still more, if it is striving and struggling to be holy, and beating against the cage of its corruptions in a great longing for spiritual freedom, as a poor imprisoned bird beats, who sees outside the bright sun and the green trees, and other birds flitting to and fro in the blue ether,—is it conceivable that the Incarnate Love, the Love which bled, and agonized, and poured itself out in death for the objects on which it had fastened, should not meet that desire, that longing, that striving, and visit the soul with power? As without holiness no man shall (or can) see the Lord, must not Christ be much more earnestly anxious to make us holy, than we can be to be made so? If we do not believe in this earnest anxiety of His, do we believe in His love at all? Have we ever really apprehended it; or has it been merely a tale recited to our ears, which we do not care indeed to contradict, but which has never at all taken hold of, or touched our hearts?

Ah! what if these struggles to be holy should themselves be in a certain sense a token of unbelief? What if the poor bird imprisoned in the cage should be thinking that, if it is ever to gain its liberty, it must be by its own exertions, and by vigorous and frequent strokes of its wings against the bars? If it did so, it would ere long fall back breathless and exhausted, faint and sore, and despairing. And the soul will have a similar experience, which thinks that Christ has indeed won pardon and acceptance for her, but that Sanctification she must win for herself, and under this delusion beats herself sore in vain efforts to correct the propensities of a heart which the Word of God pronounces to be "desperately" wicked. That heart,—you can make nothing of it yourself;—leave it to Christ, in quiet dependence upon His grace. Suffer Him to open the prison-doors for you, and then you shall fly out and hide yourself in your Lord's bosom, and there find rest. Yield up the soul to Him, and place it in His hands; and you shall at once begin to have the delightful experience of his power in sanctifying.

"Yield up the soul," we say. And in saying so, we of course imply (though it needs to be expressed, as well as implied)

that you yield up your will without reserve. There is no such thing as yielding up the soul, without yielding up the will; for the will is the chief power of the soul. Christ Himself cannot sanctify a moral agent, whose will holds persistently to his corruptions. Even a man cannot liberate a bird from its cage, which likes to stay there, refuses to move when the door is opened, and flies back when it is taken out. God has given us a free will, the exercise of which cannot indeed change our hearts or renew our moral nature, but which *can* say "Nay" to the world, to the flesh and to the devil; which shows that it can say "Nay" by saying it sometimes, when worldly interests are concerned. And this "Nay" it must say, if the soul is to be sanctified, and bring forth fruit.

II. But our blessed LORD said not only "Abide in Me," but also "Let Me, or take heed that I. abide in you." He thus teaches us that Ordinance, as well as Faith, forms part of the system of His religion, and especially that Ordinance, in which indeed all others are included, by which He communicates Himself to the faithful soul. In order to the fruitfulness of the vine-branch, two conditions have to be fulfilled; the first, that the branch shall adhere closely to the stem, and offer an open tube for the passage of the sap,—this is the abiding of the branch in the vine; the second, that the sap shall rise ever and anon from the vine-stock, and pass into the branch,—this is the abiding of the vine in the branch. Similarly in the case of the Christian. The first condition of his spiritual fruitfulness is, that he shall adhere by a close trust to Christ, and keep open towards Him the avenues of faith, hope, and expectation. This is, "Abide in Me." The second is, that Christ shall continually send up into his heart a current of holy inspirations, new loves, good impulses, devout hopes. Or, more accurately, that He shall communicate Himself to the soul by the continual influx of the Holy Ghost. This is, "And I in you." And this communication of Himself is made specially (where that Sacrament may be had) in the Supper of the Lord; He comes at those seasons into the opened avenue of the faithful communicant's soul, comes to cement by His own passage into the inner man the union in which our faith cleaves to Him; and the result is "the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine."

Thus a devout and frequent use of the



Sacrament, appointed for spiritual growth, and as the instrument of Christ's indwelling, is, though not literally expressed in this passage, clearly implied. And it should be observed that the Divine allegory quite precludes the supposition that without faith in the recipient, the Holy Supper will avail any thing for sanctification and growth in grace. The vine-stock may push upwards its sap in strong current, at the first outburst of the genial spring; but what will that avail the branch, which does not hold closely to the tree, which is half broken off from the stem, and the fracture filled up with dust, or corroded by insects? Christ may offer Himself to us in the Lord's Supper; but if the soul cleaves not to Him, if the avenues of the heart are not open towards Him, how can he enter?

Finally; it is particularly important in speaking of Christ's communication with us by Ordinances, to recognize the exact position which the Ordinance holds so as not to estimate it unduly, or erect it into the place which is due only to the Lord of the Ordinance. Be it clearly understood, then, that no Ordinance (not even the Holy Communion itself) is otherwise valuable than as a channel or vehicle of communication with the Church's Lord. They are all (even the highest and holiest) so many tubes, through which the sap of grace rises from the vine-stock into the branches. For which reason, in advocating the devout use of Ordinances, we do not in the slightest degree derogate from our Lord's honour, nor direct the eye of the mind to another point of sight than Him. It is not to be imagined for a moment that a man by prayers, and fastings, and meditations, and Sacraments, lays in a stock of holiness, which becomes to him so much realized spiritual gain, upon which he may draw in case a spiritual bankruptcy should threaten him at the hour of death or the day of judgment. Away with such ideas, which are a modern form of Pharisaism! These Ordinances are precious and blessed for no other reason than that they bring us into relation, by His own institution of them, with the great Head of the Church, and except we stand in such relation, and except such relation is from time to time renewed, and cemented, and strengthened, there is no life in us. Of faith itself the same remark might be made. There is no intrinsic merit in trusting to Christ, just as there is no intrinsic merit in praying and communicating; but faith is the ordained inward means, as Prayers and Sacraments are

the ordained outward means, of communication with the One Source of Life and Sanctity.

An illustration may sometimes serve a good turn in keeping truth distinctly before the mind. I therefore offer the following illustration of the mutual relations between Christ, our faith, and Christian Ordinances. A woman, like the Samaritan in the Gospel, comes with a pitcher to draw water at a well. Her object is to reach and procure the water; and she does this by letting down the pitcher into the well, and drawing it up again. It is at once understood that the pitcher is not the same thing as the muscular action, by which it is let down and drawn up. Both must contribute to the result; for without either pitcher or muscular action no water could be obtained; but the pitcher is external to the person, the muscular action is a movement of the person. It also clearly seen that neither pitcher nor muscular action are water,—that the arm might put itself forth for ever, and the pitcher be let down continually, but that if it were a dry pit into which the vessel were lowered, no refreshment could be had thereby. The figure is easy of application. Christ is the Well of the Water of Life, from Whom alone can be drawn those streams of Grace, which refresh, and quicken, and fertilize the soul. It is by faith that the soul reaches out after this living water; faith is the soul's muscular action, by which the water is drawn up and brought into use. But faith needs as an implement those means which Christ has appointed, and particularly the mean of means, which He instituted for the conveyance of himself to faithful souls. These means are the pitcher in which the water is conveyed. Faith is not a Christ; neither are Sacraments a Christ; but faith (under all circumstances) and Sacraments, where they may be had, are necessary to the appropriation and enjoyment of Christ.

Oh for more faith, more of the principle which cleaves closely in trust, and affiance, and self-surrender, to the Lord! It is not in the use of means, generally speaking, that religious persons are deficient; but it is in that believing use of them, which recognizes Him as the only Source of Grace and Life, and having done His will with simplicity, assures itself of the blessing. O True Vine, let us cleave to Thee with such a faith, so that the virtue which is in Thee may pass into our souls, and that we may bring forth much fruit, to the glory of God the Father! Amen.