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THE PRESBYTERIAN.

MAY, 1862.

TO OUR SUBSCRIBERS.

Some of our subscribers appear to misunderstand the cause of the increase of price in our paper. We are not endeavouring to make those, who do pay, pay for those who do not. Subscribers when in arrear for a certain period are and will continue to be struck off our list. The price of the paper has been increased because the former price left us every year in debt, and did not allow us means to make the periodical what we wish to see the organ of the Presbyterian Church in Canada become.

We believe we are correct in stating that no religious periodical in this country affords the same amount of reading matter as the *Presbyterian*. True, some are less in price, but they do not give one-half (in some cases not one-quarter) the amount of intelligence.

We cordially thank those subscribers who in response to our appeal have remitted the amount of their accounts. With this number we send out accounts to all those still owing, repeating that the remittance of the respective amounts will clear each subscriber to Dec. 31, 1862. The publisher will rectify any error any subscriber may point out in his account, and by payment to the end of the year and regular remittance every January for the then coming year subscribers will save themselves from the possibility of mistake.

Much has been done this year already, but, if we are to close it unfettered by debt, our subscribers still owing must remit. We trust this month will produce an amount that shall relieve us of anxiety for this year and stimulate us to the improvement of our columns.

Although our Subscription-list has diminished in number by 200 names since we changed the form and price of "The Presbyterian," we have been so much encouraged by many warm friends expressing their satisfaction at the improvement that we feel determined that nothing will

be wanting on our part to make our Journal what it purports to be in its title-page.

The present number (a double one), we think, is a proof of this, and we intend to continue improving both in matter and appearance, if the Presbyterians in Canada, and more especially those of our own Church, give that support which we think the Journal ought to have. The Selections for the present number, some of which are written by men of eminence in our Church, are worth in real value the whole year's subscription.

Among our contributions are several articles in poetry and prose, written by ladies in Canada, which will compare favourably with the works of those who stand high in the literary circles of Europe. "A Wreath of Canadian Wild Flowers," we are sure, will be interesting to many of our readers. The lines by Miss Mary Hill, and the verses entitled, "A Voice from Canada," we consider really beautiful.

We give the 2nd chapter on the "Catacombs of Rome," written expressly for "The Presbyterian" by a minister of our Church, and an Essay on the Scottish Reformation by the Rev. John Cook, D. D., of Quebec.

We have to thank those who have contributed thus far to our columns, and trust they will continue their good work, and hope their example will be followed by others who may have hitherto felt indifferent to the cause.

Let us here repeat, what we have formerly stated, that the great object of the Committee is to forward the interests of the Presbyterian Church in Canada in connection with the Church of Scotland. To do this we require all the influence of our clergy as well as of the leading laymen of our Church to increase our Subscription-list, that the paper may be widely circulated.

Nothing would be more gratifying to the Committee, after paying the printer, than to have it in their power to present a sum of money to Queen's College, either in the shape of a bursary, or in prizes for distinguished

merit among the Students, or for any other good object.

We have so far stated what we would like to do, and we hope the day may soon come when we shall have this anticipated pleasure; but this can only be accomplished by making our columns interesting, and that chiefly lies with those who feel interest enough in the cause to contribute to our Journal.

By an oversight it has been omitted to give credit to "Good Words" for "Wee Davie," which will be corrected in our next number.

We omitted to state in our last number that the eloquent Address at Markham was delivered by the Rev. James Bain, A. M., of Scarborough.

Although we have named the 18th of each month as the latest day on which we can receive communications for insertion in the Journal, it would be very much more convenient for us to have all communications in the hands of the Editor by the 10th of each month. We should then be able to send proofs to the writers for correction, and thus avoid occasional errors in the printing.

We are specially indebted to our valued correspondent at Huntingdon for two very able articles, which we are unable to insert in this number, owing to the accumulation of articles received before his came to hand. One at least will appear next month.

A few other somewhat lengthy communications have been received, but too late to appear in this issue.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Many of our congregations have not yet sent in the annual collection in aid of this important Scheme. As the books of the Fund must be made up and closed for the year immediately, in order that the report to the Synod may be prepared, we hope that congregations in arrear will forward their annual collections as soon as possible.

THE LATE DR. MCGILLIVRAY.

It is with feelings of deep regret that we announce the death of this able, earnest and hard-working minister of our Church in Nova Scotia, where he has devoted all his energies to the service of the Presbyte-

rian cause since the year 1833, when he was settled in his first charge at Barney's River. He was afterwards translated to the congregation of McLennan's Mountain, where he continued until he died. He was greatly beloved by all who knew him, and he will long be held in grateful remembrance by the Highlanders of Pictou who were greatly attached to him. His name has been widely known in all the North American Colonies, and he has been at all the synods a welcome and honoured guest. He is also well known and appreciated in Scotland, and has often been mentioned in the General Assembly in terms of approbation. His loss will be mourned over by his brethren in the ministry as well as by the people. His remains, that have been laid near the church which he lately opened upon the highest point of McLennan's Mountain overlooking the extended field of his labours, were carried to this romantic resting place attended by a large crowd of people and by ministers from every denomination, all desirous to show their respect and affection for a man whose love for the people, laboriousness, sincere piety and manliness will not soon be forgotten.

HOME MISSION SCHEME.

Our readers are aware that exertions have been made by the friends of the Church to raise a sum of money for Home missions. The Fund is in charge of the Temporalities Board, which is elected every year by the Synod. Out of this Fund every minister receives £50 a year as soon as he obtains a congregational charge. It must be clear to every one that this payment is a very great assistance to congregations in paying ministers. It is therefore with great concern that we hear how very little has been done for this Fund during the past year, and that it is in consequence now largely in debt. We understand that it is impossible to grant anything in future to newly placed ministers from this source, as the Board is not able to pay even those who are now on the roll without considerable difficulty. All new ministers therefore will have to rely altogether upon their congregations and will receive nothing in the way of an endowment. We confess that we greatly grieve over this state of matters. Our hope was that congregations would liberally contribute to such a scheme—and in point of fact some have done so in a spirit most creditable to their

liberality—but in the great majority of cases nothing has been done at all; and, as a necessary result, our new ministers must cease to enjoy the benefits which all our ministers have enjoyed for years. We would earnestly entreat both ministers and congregations that have hitherto stood aloof from this scheme and done nothing for it to make an effort now, and so strengthen the hands of the Board of Managers as to enable them still to continue the benefits of the Scheme to every minister and congregation. The new congregations are those most in need of aid, and it is they unfortunately who will be the sufferers. Our wealthy and long settled congregations surely have a duty to discharge towards their less fortunate brethren, and we trust that they will no longer neglect it.

CONGREGATIONS OF BEAUHARNOIS AND MARTINTOWN—ANNUAL REPORTS.

We have received printed copies of the reports for the past year of the managers and sessions of the Congregations of Beauharnois and Martintown. It is pleasing to see the office-bearers of these congregations continuing this plan of giving an account of their stewardship, and we accept their doing so as an evidence that they find the system works well. It is a simple and satisfactory method of keeping a congregation posted up in the knowledge of its own affairs, an object which we deem of the greatest importance.

We like to think of a congregation as a religious corporation consisting of a given number of members and adherents associated together in a particular locality for the attainment of the highest ends affecting the well-being of the community to which they belong. Adopting this view of the case, we can conceive nothing so obviously right and just as the putting of a report of the kind now before us into the hands of each constituent. It is an example which the Church is too slow in taking from the secular societies which everywhere exist. It saves a great deal of trouble, prevents misunderstandings and suspicions, and effectually removes many of the disadvantages of ignorance. It sustains a becoming interest in the condition and undertakings of the body corporate, and cannot fail to have the effect of provoking to good works. Any member of either of the congregations above mentioned must be fastidious indeed if he is not thoroughly satisfied with the informa-

tion he receives, and, if there be anything to complain of, the report which is put into his hands and the next annual meeting furnish the means of demanding a remedy.

We earnestly recommend the plan for general adoption. The ministers of Beauharnois and Martintown, if applied to, will, we are sure, be glad to furnish copies of their reports for the direction of others. Were it the prevailing practice to issue annually such reports and send copies to all the ministers within the bounds of the Synod for the information of their respective office-bearers, we think an incalculable amount of good would result to the Church at large. Printed in the same neat manner as those before us, they could be preserved along with the Synod Minutes, and would form a most valuable record for reference, supplying at almost no expense the desideratum for which it was attempted to provide by the Synod's Statistical Scheme, now, we fear, fallen through. But, whatever may be thought of this suggestion, we trust that many bodies of our office-bearers will soon see it to be both their duty and interest to furnish their congregations with printed reports. The cost of a sufficient number for our largest congregations—supposing them to be similar to those before us (4 pages)—is only a few dollars, and we are confident the managers who spend that sum in this way find it to be one of their most remunerative disbursements.

We are glad to notice in both reports now on our table many evidences of good and prosperous management in the congregations from which they emanate. There must be large hearts and willing hands in the small congregation of Beauharnois. The strength of the congregation in numbers may be learned from the fact reported, that 124 sittings are let. Yet \$811.25 is the sum raised for church purposes, and there is not one cent of arrears.

Since writing the above a report, similar to the 2 noticed in the foregoing remarks, has reached us from Hemmingford, from which we are glad to learn that a marked improvement has been effected in the activity and support of the members of the congregation there, and we doubt not this is owing in a measure to the publication and circulation of a like report last year.

S.S.

MEETING OF SYNOD.

The time appointed for the next annual meeting of our Supreme Ecclesiastical Court is again fast coming round.

The Synod meets this year in St. Andrew's Church, Toronto, on Wednesday, the 28th inst.

The Committee on Business, consisting of the Moderator and Clerk all Presbytery Clerks, Drs. Cook, George, and Barclay, Revs. James Bain and K. McLennan, and the Representative Elders from Montreal, Brockville and Toronto, is to meet in the same place the evening before at 7 o'clock. Parties having new business to bring before the Synod are required to lay their papers before this Committee, and intimate their intention of doing so to the Synod Clerk 4 days beforehand.

There are *ought to be* at least 200 members of Synod—office-bearers, that is, privileged, *ex officio*, to take their seats, deliberate and vote. We say *ought to be*, because the complement depends upon the election of Representative Elders. If that duty has not been attended to, the number may be considerably less; if it has, as it ought to have been many months ago in every charge vacant or not vacant, the number is over what has been named.

The city of Toronto is central. Few places are more accessible to the majority of those who should be present. Once upon the journey and barring the expense, which is not serious, distance is no consideration in these times of direct and speedy travelling. The Presbytery of Toronto is itself responsible for the turning-out of 50 members; the 3 Presbyteries of Hamilton, Guelph and London, immediately to the West, for 50 more; Kingston and Bathurst to the East, for the same number; and, if there were a determination to muster in fifties, we do not suppose the 3 most distant Presbyteries, Glengary, Montreal and Quebec, would fail in their contingent.

The business will be important enough to ensure a large attendance, provided a becoming interest is felt in it. Reports will, as usual, be submitted on the various Schemes of the Church—the Temporalities Fund, including our great Home Mission effort, the Ministers' Widows' and Orphans' Fund, the French Mission, Jewish Mission, Orphanage and Bursary Schemes. Queen's College, Sabbath Schools, Sabbath Observance, and Church Property, will also engage attention. Then doubtless we shall have some Overtures, praying for the alteration of this law or

the enactment of that. Who ever heard of a meeting of Synod without Overtures? Does every body think it impossible, any body undesirable to have such a meeting? We hear also that grave causes, coming up by appeal from Presbyteries, will be submitted for final adjudication. To name these things is to say enough to indicate the importance of the business to be despatched. We only add that, if we find the ensuing meeting unimportant it will be a discovery we have not made in respect to any of its predecessors we have had the pleasure and honour of attending. The meeting over, the work done, the members dispersed, we have always left for home with the conviction 'hat, however keen the discussions, however improper the temper at times displayed, however contrary to our views the deliverances given, good has been done, we ourselves have been participators of the good.

But the interest taken in the affairs of the Church is not always proportionate to their importance. The sense of responsibility is not in the ratio of its proper seriousness. Shall we this year have a repetition of what happened two years ago at Kingston, the most central and convenient place of meeting in all the Province, when of 96 ministers and 82 elders—in all 178 members—only 62 ministers and 29 elders, in all 91 members, were present—just 2 or 3 more than *half* the whole membership; or a repetition of what happened last year at Québec, the attractions of which were supposed to have a peculiar charm alike for those who had been and those who had never been to that singularly interesting and most picturesquely situated capital—when, of 99 ministers and 89 elders on the Roll, only 52 of the former and 18 of the latter, a few more than *one third* of the whole, were present. If a proper sense of interest and responsibility existed in the hearts of our office-bearers, there was every reason for a full muster of members last year. It must have been known that the question of Union—a life-and-death question—as many seem to view it—was coming up, and surely that of itself was sufficient to rally the forces for and against. Yet what is the fact? Only 49 votes were told upon the division on that question. The conclusion is inevitable. There are office-bearers, preaching and ruling elders, whose special duty it is to superintend and encourage the upbuilding of our ecclesiastical edifices, who *may* be glad enough to see its walls

rise and its borders extend. But will they touch the materials with one of their fingers or stimulate the workmen by their presence? Not they. The time is not yet when that which is one of the most honourable and which may be made one of the most useful offices to which a man can aspire, is valued, desired and honoured as it ought to be.

We are always surprised at the small attendance of Elders. There is no want of intelligence amongst them. Why this lack of spirit, this withholding of their countenance, this disloyalty to the Church and the Church's Head?

We have heard some of these worthies say—"we are of no use: we cannot speak." It is not the man who speaks on every question, and perhaps six times on the same question, that is either the most influential or the most useful member of Court. The calm reflection, the honest conclusion, the deliberate vote, without a word to recommend it—this does the work, settles great questions, guides the ship in her course.

We have heard others say,—“The place and time of meeting are inconvenient.” Let every member attend the ensuing meeting and say what place and what time suit best, for any error on this point. Those who are absent are more to blame than those who attend.

Others tell us they purposed to attend the Synod but were prevented by unforeseen circumstances. Those who cannot attend should resign in favour of those who can, and it would be well for the Synod to provide for this transference of office down to the very latest period before the meeting of Synod as was attempted in a Bill recently rejected.

Many vacant congregations are actually disfranchised, no Representative Elders being elected. Whatever may be the law or practice of the Church of Scotland in regard to these, we have no law upon the subject, and the practice is certainly bad. We think the Synod would do well to legislate on this point too as well as on some others which ought not to be left uncertain or implied but clearly and fully defined.

S. S.

OUR SABBATH SCHOOLS.

No intelligent reader of *The Presbyterian* and no true friend of the Church of Scotland will deem our Sabbath Schools unworthy of a prominent place in these

columns. With the growth of the Church their progress has kept pace, and few of our ministers are not ready to admit that the labour bestowed upon them has been richly rewarded.

One means of advancing the usefulness of the Sabbath Schools and of enlisting the sympathy and aid of each congregation in its behalf has been found so successful that we devote a few lines to advocate its adoption wherever local circumstances permit. We refer to the annual Sabbath School Sermon delivered in many of our churches. It is not an uncommon remark that the vast majority of sermons are above the comprehension of children, are rather strong meat for the parents than milk for the babes. Indeed the character of pulpit discourses could not be otherwise, and the minister who lowered his style to the level of children's comprehension would hardly be able at the same time to interest and benefit his more mature hearers. But one sermon in the year may well be devoted to the special benefit of the lambs of the flock, and the knowledge that it is intended for them will not fail to fix the children's attention, and to render them more susceptible to Divine truth thus presented in a simple and more attractive form.

Another benefit likely to result from such a sermon is the opportunity it affords to enforce right views of the Sabbath School. It must be readily admitted by all who have devoted attention to this important subject that some parents err in entrusting too much to Sabbath School instruction, and are led to relax their own efforts to communicate religious knowledge. Such an error is assuredly most deeply to be deplored where it does exist, and well may it be exposed and correction strongly urged. The fault however lies not in the Sabbath School but at home, and no opportunity could be better adapted to inculcate family instruction than in the course of the Sabbath School Sermon. We are assured however that few religious parents will so far commit to any Sabbath School teachers, however capable, the solemn duty which was laid upon them at baptism, but that they will be aided in their own fireside training by the systematic instruction and sacred influences of the Sabbath School. Where parents neglect this duty and plead the Sabbath School as the excuse, it may be doubted if the absence of such an institution would render them more faithful. Upon all

such the earnest remonstrance from the pulpit would fall with increased weight when delivered in course of a sermon of the nature referred to.

The opportunity will also prove most seasonable for pointing out the advantages of Sabbath School instruction, and of recommending parents to send their children. The pastoral visits of the minister to each family are doubtless the most effectual means for recruiting his school, but these must necessarily be at distant intervals, especially in our larger congregations. The Annual Sermon will probably be heard by the great majority of parents, and prove to them, scarcely less than to their children, an occasion of much interest and profit.

The last argument which we would urge in favor of a special sermon is the favourable opportunity which it affords of calling forth liberality on the part of the congregation. Sabbath Schools entail more or less expense, and this often presses heavily upon their supporters. A good library is an essential requisite, annual additions of judiciously selected books being very desirable. *The Juvenile Presbyterian* may also with very great advantage be distributed, affording, as it does, much valuable information in regard to the Orphanage Scheme of our Church, and thus aiding to train-up our youth in habits of Christian liberality to the cause of Missions, which will yield good fruit in riper years. *The Children's Paper* and other excellent publications of a similar kind are also distributed with profit in many schools. These expenses will be greatly lightened by a collection on the occasion of the Annual Sermon, and few parents will grudge their contribution to objects so intimately connected with the well-being of their children.

The subject is one which will commend itself to the favorable consideration of every minister, and we believe its advantages will be found to exceed all that we have urged in its favor.

P.

THE UNIVERSITY QUESTION.

It is matter of much satisfaction that all parties have now acquiesced in a scheme of reform. As might be expected, the University of Toronto was the last party to yield to the necessities of the case, but now the Senate has without a dissenting voice concurred in the movement. It has assented to the principle that the affiliate colleges, as well as University College, are entitled to support from public sources; and that for the promotion of

the higher education of the country it is necessary that affiliation should be a reality and not, as at present, a mere name. Two great objects are contemplated in the reform which has now been assented to. The first is to prevent the multiplication of small colleges, and the monopolizing of education by one denomination. At present there is no barrier to the establishment of new colleges. Any party may obtain a charter, however inadequate the staff may be, and, as soon as a college is started, a chair is at once made for a parliamentary grant, and, if the particular denomination with which such institutions are connected wield political power, there is no limit to the exertions they force upon government. The present system is one that is fatally open to the machinations of popery. The projected reform contemplates the erection of a barrier that will effectually resist the present encroachments of popery, and at the same time avert the calamity—which has befallen the United States—of innumerable small colleges in which the educational strength of the nation is dissipated and lost. As the new University will embrace all the denominations in the country it will have a stability which the University of Toronto, representing a small fraction of the community, could not have. Five separate colleges will be embraced in this University, and it will be the interest of this body to prevent the incorporation of any institution which does not come up to a given standard. No college can receive degrees or be aided by government, which does not belong to this association. It will be the function of the University, as of the Governor in Council, to say what colleges should be affiliated. This University will form a monopoly, but a monopoly which embraces all classes and denominations in the country. As all denominations will be fairly represented, there is no probability that the popish element can gain an undue ascendancy.

All former attempts at reform have failed in consequence of the supposed necessity that each college must give up its own independence and merge its individuality in the University of Toronto. The scheme which has now received the assent of all parties requires no such sacrifice. Each college retains its independence, and the University is simply an association of colleges on equal terms. The University will not be a Building but a Board, which may meet anywhere, and in this Board each college will be equally represented.

The students will be examined and receive degrees at their own colleges. The function of the Board will consist in the securing of an equal standard of education by requiring an adequate staff of professors, a prescribed curriculum and a common examination. The various Universities do not require to give-up their charters or keep them in abeyance. They have only to agree to exercise their powers in accordance with the requirements of the common Board. They must agree, for example, to refuse a degree to a student who has not attended college a prescribed number of years, or who has not submitted to the prescribed examinations, and no college outside of this association will have power to confer degrees or have a right to public support. This plan will effectually check the present tendency to dissipate our educational means on a host of petty institutions. It may be argued that the 5 colleges, forming this association, are too small for the vast territory and increasing population of Canada, but then these colleges so fairly represent the mass of the population, and are so conveniently located, that in all probability they will meet the wants of the country for generations to come. University College, though monopolizing the educational endowment, is one of the smaller colleges. The annual number of graduates is 8, which is only about $\frac{1}{4}$ of the graduates of Queen's College; and the number of graduates is the true test of the efficiency of a University. It was not to be supposed that the country should long submit to such an injustice as that a college doing but a small part of the work should get all the endowment, and that those colleges bearing the chief burden of the labour should receive nothing. The University of Toronto has at last recognized this injustice and assented to the principle that the other colleges are entitled to a fair share of public support. It is not easy to estimate the advantages that will accrue to Canada if the projected reform be carried out by Parliament. The standard of education will be at once elevated and all the denominations and professions must ultimately experience the beneficial influence of such a change.

P. S.—At page 154, 2nd column, *surrucenia* has been printed instead of *Sarracenia*.

THE CHURCH IN CANADA.

QUEEN'S COLLEGE BURSARY FUND.

Congregational collections and donations, 1862: St. Andrew's Church, Perth \$24.00; Kingston \$45.00; Guelph \$22.00; Ottawa \$30.00; Fergus \$10.65; Valcartier \$3.00; Cornwall \$40 Hamilton \$44.05; John Watkins, Esq., donation \$60.00; additional \$80.00; = \$358.70.

W. IRELAND, Sec. & Treas.

Kingston, April, 1862.

SYNODICAL HOME MISSION FUND.

John Greenshields, annual subscription.. \$100
 Thomas Paton, 3rd instalment on \$600.. 120
 William Stephen, 1st & 2d " on 200.. 80
 Arch. Ferguson, 2d " on 200.. 40
 William Darling, 2d & 3d " on 150.. 60
 Jas. S. Hunter, 2d " on 100.. 20
 William R. Croil, 3d " on 100.. 20

\$440

THOS. PATON, Treasurer.

29th March, 1862.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections:

March 26.—Darlington, per Rev. J. H. McKerras..... \$12 00
 " " Bayfield and Varna, per Mr. Alex. Cameron..... 12 00
 April 1 Huntly, per Rev. Jas. Sinclair..... 5 00
 " " Chatham and Grenville, per Rev. Jas. Black..... 5 00
 " 4 Matilda, per Rev. Thomas Scott..... 4 00
 " 9 North Dorchester, per Rev. W. McEwen..... 6 00
 " 11 Huntingdon, per Rev. A. Wallace..... 5 05
 " " McNab and Horton, per Rev. Geo. Thomson..... 13 30
 " 14 Stirling, per Rev. A. Buchan..... 15 00
 " 18 Pointe St. Charles, per Rev. William Darrach.. 9 59
 " 19 Beechridge, per Rev. John McDonald..... 9 00
 " 22 Dundee, per Rev. John Cameron..... 12 00
 Scarborough, Rev. Jas. Bain, A.M. 14 00

JOHN GREENSHIELDS, Treasurer.

Montreal, April, 1862.

THE FRENCH MISSION FUND.

Congregational Collections:

March 26.—Per Rev. L. Baridon, a donation..... \$ 5 00
 April 10 Per Rev. J. H. Borthwick, Gantley and Chelsea.... 3 45
 " 12 Per Rev. Jas. Evans, Litcu-field 6 00
 " " Per Rev. W. C. Clark, Middleville and Dslhouseic... 5 00

"	17	Per Rev. W. C. Clark, in addition, Middleville and Dalhousie	1 00
"	13	Per Rev. D. Shanks, Valcartier	2 25
"	15	Per Rev. Jas. Douglas, Peterboro'	10 00
"	"	Per Rev. Wm. Barr, Wawanosh	2 00
"	"	Per Rev. Wm. Simpson, Lachine	10 00
"	20	Received a Donation from a Friend	3 00
"	21	Per J. M. Ross, Esq., St. Paul's Church, Montreal,	76 20
"	22	Per Rev. Alex. Spence, Ottawa	25 00
"	"	Per Rev. J. Campbell, Brock	3 00
"	"	Per Rev. J. Mair, Martintown	7 00
"	"	Per Rev. P. Watson, Williamstown	11 00
"	"	Per Rev. G. D. Ferguson, L'Orignal and Hawkesbury	9 00

\$177 90

ARCH. FERGUSON, *Treasurer.*

Montreal, 23rd April, 1862.

LECTURE ON ASTRONOMY.—The Rev. Principal Leitch delivered the second and last public lecture for the season in connection with the Observatory Trust Deed on Friday night. It was an interesting indication to see the City Hall crowded to excess, numbers being compelled to stand, and many to go away without being able to obtain admission. Such eager attendance at a scientific lecture is very unusual: though it must be confessed the lectures are rendered very attractive by the exhibition of the magic lantern apparatus and other illustrations and experiments. A very full synopsis of this lecture will appear in a subsequent issue. *Kingston News.*

CONGREGATION OF PICKERING.

We learn with much pleasure that this congregation has within the past few months presented to their pastor, the Rev. W. R. Ross, at one time a handsome buggy and on a subsequent occasion a most comfortable cutter. This circumstance cannot fail to be a source of encouragement to the minister, who was inducted into the charge only a year ago, as showing that his lot is cast among a people who testify by tangible and substantial tokens that his labours among them are appreciated. It is also very creditable to the people and proves that they understand the force and are prepared to act upon the suggestions of that golden rule laid down by the Apostle: "Let him that is taught in the word communicate unto him that teacheth in all good things." We trust that more of our congregations will take frequent opportunities of making it distinctly understood by all that the 6th verse of the 6th chapter of Paul's Epistle to the Galatians is in *their* Bibles—that they have studied it—and mean to practise it.

INDUCTION AT ORMSTOWN.—On Wednesday, 9th March, the Presbytery of Montreal in connection with the Church of Scotland met in the Church at Ormstown for the purpose of inducting the Rev. James Sieveright, B.A., into the pastoral charge of that congregation. The Rev. Alex. Wallace, of Huntingdon, preached an appropriate sermon from 2 Corin. vi. 1. The Rev. John Cameron, of Dundee, briefly narrated the steps that had been taken by the Presbytery to fill the vacancy, and Mr. Sieveright, having given satisfactory answers to the questions required to be put to intrants on their ordination or induction, was thereupon, in the name of the Lord Jesus Christ, the King and Head of the Church, solemnly inducted to the pastoral charge of that congregation. The Rev. Wm. Masson, Moderator of the Presbytery thereafter suitably addressed the minister and people on their respective duties. Mr. Sieveright's reception has been a very cordial one and much good may be augured from the very harmonious and gratifying proceedings witnessed on the occasion. The congregation is a large one, and, although long vacant, is still in a flourishing state.—*Huntingdon Herald.*

ORDINATION AT CLARKE.

On the last day of the present year Mr. James S. Mullen was ordained to the office of the Holy Ministry and inducted into the pastoral charge of the Congregation of Clarke. This congregation had previously to this been vacant since last summer, when the Rev. Samuel Porter, the former incumbent, retired on consequence of ill health. The ordination services took place in the neat little church at Newtonville, recently built, in presence of a large and respectable body of worshippers. The Rev. William Johnson, minister of Lindsay, presided and preached an appropriate discourse from Psalm cxxvi: 6: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." After sermon the usual solemnities connected with the rite of ordination to the ministerial office were gone through. Thereafter Mr. Johnson suitably addressed the minister and the Rev. W. R. Ross, of Pickering, the people on their respective duties. The congregation, as they retired from the building, embraced the opportunity, afforded to them, of giving a cordial welcome to their young minister.

Mr. Mullen was educated at the University of Queen's College, Kingston, and thus added another to the large number of students, trained at the Divinity Hall of this University, now labouring in the work of the ministry. We believe that of the 24 ministers composing the large and efficient Presbytery of Toronto eleven received their collegiate education in the halls of this Institution. This fact of itself is sufficient to show the vast benefit of this School of the Prophets to the Church. The call given to Mr. Muller to become pastor of the charge of Clarke was harmonious and cordial. A fine field of usefulness now lies before him; and from the energy and zeal with which he is already applying himself to the arduous and important duties of his new sphere

we augur well for his efficiency and acceptableness as a workman in the Lord's vineyard "that needeth not to be ashamed."

ST. ANDREW'S CHURCH, GALT.

ORDINATION OF THE REV. MR. CAMPBELL.—The Presbytery of Guelph met on the 10th April in St. Andrew's Church here for the ordination of the Rev. Robert Campbell, Preacher of the Gospel. The Presbytery was represented by Mr. Whyte, Moderator; Messrs. Thom, McDowell, Hogg and Hay, Ministers; and Messrs. McRae, Rintoul and other Elders.

The day being fine, the church was filled with a very respectable audience. The Edict having been returned duly signel, it was unanimously resolved to proceed with the solemn business of the day.

After the usual Proclamation had been made, and no objection to the settlement had been offered, Mr. Whyte proceeded to the pulpit and preached a very suitable and interesting discourse from Psalm 40th, 17th verse, "I am poor and needy, yet the Lord thinketh on me." After Divine Service Mr. Whyte detailed the steps taken to fill the vacancy, whereupon the Moderator, after solemn prayer to Almighty God, in name and by authority of the Presbytery of Guelph admitted Mr. Campbell to be Minister of the Church and Congregation of Galt; and the brethren present gave him the right hand of fellowship. Mr. Thom addressed the young minister in admirable terms; and Mr. Hogg gave a very appropriate exhortation to the people. Mr. Campbell's name was ordered to be added to the roll of the Presbytery; and the congregation, as they retired from the church, gave their newly admitted Minister a cordial welcome.

Mr. Campbell was for 4 years Head Master of the Preparatory School of Queen's College, Kingston. An excellent scholar, an acceptable preacher, as well as of popular talents,—this settlement promises to be a very successful and harmonious one.

THE COUNTY AND COLLEGE GRAMMAR SCHOOL. We have previously announced that the preparatory School in connection with Queen's College has coalesced with the County Grammar School. Under the direction of a staff of teachers the combined Institution commenced its educational labors on Wednesday last with very favourable prospects, indeed. There are 95 pupils in attendance, mostly youth, of the city. In a very short time, we imagine, this academy will become in reality a county institution and attract scholars from all parts of the district of

which it is the centre. There are 5 competent teachers attached to this Grammar School. Mr. John May, M.A., lately Head Master of the College Preparatory School, is the Classical Master; Mr. Thomas Gordon, lately Head Master of Johnson Street School, is Mathematical Master; and Duncan McDonald, formerly assistant Master at the Preparatory School, is the English Master. Mr. Charles A. Tanner and Mr. Light are respectively the supplementary teachers of French and Drawing.—*Kingston News.*

QUEEN'S COLLEGE.

SCHOLARSHIP EXAMINATION.—The examination for Scholarships took place last week at the County Grammar School. Ten scholarships of \$60 each were offered by the University of Queen's College to boys from the Common Schools of the city, who might desire to prepare themselves for a University course by entering the Grammar School. The examinations were conducted in presence of many influential friends of education in the city; among them Thos. Kirkpatrick, Esq., Wm. Ford, the Rev. Principal Leitch, Professors Weir, Lawson, Mowat and Lavell of Queen's College. Principal Leitch and Professor Weir conducted the examinations, the questions and answers being mostly written ones upon the principle of marks or points in each subject of examination, the mode adopted in England in the civil service examinations. Out of 22 candidates the following 10 boys were successful and are here mentioned in their order of merit:—J. Burgess, J. Matthews, J. A. McDowell, C. E. McIntyre, W. H. Fuller, Thomas Alexander, John Orr, John Farthings, R. Crawford and Thomas Butler. To the 11th in point of merit, T. W. Hugo, a scholarship of \$30 was subscribed by Mr. Kirkpatrick and Mr. Ford, to which the name of "Chairman's Scholarship" was given. It is to be remarked that these 11 boys were all from Johnson Street School. Mr. Ford distributed the awards, and he and other gentlemen present made congratulatory and appropriate remarks before the proceedings terminated.

THE CAMPBELL SCHOLARSHIP, QUEEN'S COLLEGE.

The following are the conditions in full of the Scholarship founded by the Hon. A. Campbell, and to which reference was made in the March issue of the *Presbyterian*. It will serve as an excellent model for any friend of Queen's College who wishes to connect the Grammar School education of the country with that institution:

- I. The annual value of the Scholarship shall be
- II. It shall be held for one year only, which year shall be the 1st of the curriculum at Queen's College.
- III. The Scholarship shall be held in rotation by a pupil from one of the 3 Grammar Schools in Cataraqui Division and in the following order, viz. The Newburgh Grammar School, the Bath Grammar School, the Kingston County Grammar School.
- IV. The Scholarship shall be open to any pupil who has been in the Grammar School for one year or upwards.

- V. Candidates for the Scholarship shall be examined in the Grammar School at one of the regular examinations by the Head Master of the Grammar School and an examiner appointed by Queen's College; the examination may be *written or oral*, or both, as the examiners may deem proper.
- VI. The subjects of the examination shall be those of the Matriculation Examination of Queen's College.
- VII. The Scholarship shall not be awarded by the examiners if, in their opinion, none of the candidates have acquitted themselves satisfactorily.
- VIII. In the event of the examiners reporting to Queen's College that no candidate has entitled himself to the scholarship, the same shall be for that year at the disposal of the Senate of Queen's College, to be by them given to the most deserving *freshman* of the year, other things being equal, a student bearing the name of "Campbell" shall be preferred.

UNIVERSITY OF QUEEN'S COLLEGE.

GRADUATION IN MEDICINE.

The 27th March last was the time appointed for conferring the degree of Doctor of Medicine upon those students of Queen's College who had passed the requisite examinations. The proceedings were conducted in the Convocation Hall, which apartment was crowded to excess by spectators who manifested a more than usual interest in the ceremonies of the occasion.

The Rev. Dr. Leitch, Principal of the College and President of the Medical Faculty, occupied the chair. He was supported on the platform by Prof. John R. Dickson, M.D., Vice President of the Medical Faculty, Prof. H. Yates, M.D., Prof. M. Lavell, M.D., Prof. F. Fowler, M.D., Prof. Lawson, Ph. D., Secretary to the Medical Faculty, Octavius Yates, M.D., Examiner in Anatomy. Among others on the platform there were the Rev. Mr. Bartlett, Sheriff Corbett, Dr. John Mair, Dr. Corbett, 51st Regt., Dr. Dupuis, Odessa, Dr. O'Reilly, Ottawa, Dr. Thirkell, Gananoque, &c.

The Rev. Principal commenced the proceedings by engaging in prayer, after which, the Secretary calling out the names, he conferred upon the following gentlemen the

DEGREE OF DOCTOR OF MEDICINE.

William Anderson Black, Port Hope, C. W.
 Patrick Kelly Branigan, Kingston.
 Theodarc F. Chamberlain, Farmersville, C. W.
 Barnabas W. Day, Kingston.
 David Hamilton, Kingston.
 Absalom Houghton Johnson, Kingston.
 John Dickson Kellock, Perth, C. W., (with honours).
 Andrew Mackenzie.
 Alexander John McPherson, Lancaster, C. W.
 Robert Wyatt Mcadows, L.R.C.S.E., 62nd Regiment, Kingston.
 Henry Skinner, Kingston.
 H. Spencer, Trenton, C. W.
 Wilson Irwin Switzer, Camden, C. W.

Robert Thibodo, Kingston.
 Jobert Tracy, Kingston.
 Daniel Young.

The following candidates were mentioned as having passed the necessary examinations to qualify for the degree of M.D., which will be conferred on their reaching the required age of 21 years.

J. A. Macdonell, Portsmouth.
 Andrew Moore, Kingston.
 James Nicoll, Perth, C. W.

The following were announced as having passed the Primary Examination in Medicine: Archibald Aylsworth, Kingston, James Beckett, John Brigham, John L. Bray, William F. Coleman, Alex. F. C. Comer, Thomas Makins Fenwick, Edward G. Ferguson, R. B. Ferguson, Isaac F. Ingersoll, Chamberlain Irwin, Robert Kincaid, James McCammon, Thomas F. McLean, Joseph B. Ruttan, Thomas Sullivan, Horace P. Yeomans.

The Principal then delivered his parting address to the graduates and undergraduates at the close of the Medical Session. At the termination of which the assemblage engaged in singing a hymn and was dismissed with a benediction by the Principal.

SOIREE AND PRESENTATION IN "ST. PAUL'S," MONTREAL.

A large and influential meeting was held in St. Paul's Church on the evening of Wednesday, the 26th March, "to cultivate the social principle"—to bring the members of the congregation together for friendly intercourse—to make all the congregation, as it were, more personally acquainted one with another, and in the way to induce a greater interest in the spiritual and temporal welfare of each other. The meeting was held in the Church, the Rev. Mr. Snodgrass in the chair, and was opened by the choir and congregation singing the 100th Psalm. The Rev. Mr. Inglis, assistant to Dr. Mathieson in St. Andrew's Church, then offered up prayer after which the Rev. Mr. Snodgrass gave a very interesting address upon the early history of the Church and congregation, beginning with the Rev. Edward Black D.D., the founder, and those who acted with him—the Rev. gentleman regretting that so very few of those old standard-bearers were left among us—and tracing the history through the incumbency of the Rev. Robert McGill, D.D., down to the present time. The choir and congregation then sung the 2nd Paraphrase, after which the Chairman called on the Rev. Wm. Taylor, D. D., of the Canada Presbyterian Church in Lagauchetière Street to address the meeting, which he did in a very eloquent and impressive manner. The Rev. gentleman alluded to

feeling terms to the very pleasant and friendly intercourse which had united him to the two former ministers of "St. Paul's," who had now gone to their rest, both of whom he knew well; and he spoke in most affectionate terms of the late Dr. McGill, with whom he had much brotherly union and sympathy. He encouraged the congregation to keep well together, and to work cordially and harmoniously in Christian enterprises of every kind. The choir and congregation then sung the 23d Psalm, and then the whole assembly retired to the lecture-room in the basement story, where the ladies had provided ample refreshments of tea, coffee, cake and fruit. A very agreeable meeting was held here, and the good things provided were discussed for about an hour, when a resolution was adopted in favour of repeating such meetings, and the assembly was dismissed with the benediction after a doxology had been sung.

In the course of the evening and shortly before the meeting the ladies of the congregation presented the Rev. Mr. Snodgrass with a handsome pulpit gown, as a token of their regard.

We greatly approve of these social meetings, believing that they help to bind the people together and to cement those ties which should unite minister, elders and people in one company, all feeling and caring for each other.

On the following evening the annual soiree of the Sabbath School children was held in the same place and was largely attended by scholars, teachers and friends.

COMMISSION OF SYNOD.

A meeting of this Reverend Court was held, in accordance with the appointment of Synod, in St. Andrew's Church, Toronto, on Wednesday the 19th day of February, and was constituted with prayer.

There were present the following ministers and elders, who had been members of Synod at its last annual meeting, viz: Dr. Barclay, Messrs. Tawse, Lewis, Campbell (Nottawasaga), David Watson, Mackerras, Gordon, James Eain, Campbell (Brock), Porter, Mackie, Donald Ross and Stott, ministers; Mr. Archibald Barker (Markham), elder.

Dr. Barclay was unanimously elected moderator, and Mr. Mackerras appointed to act as clerk.

The moderator referred to the sad bereavement with which, in the providence of God, the Queen had recently been visited; and suggested the propriety of the Commission of Synod presenting to her Majesty an address of condolence under her present severe affliction. In this suggestion the Commission unanimously

concurred; Dr. Barclay then produced a draft address, drawn up in his usual felicitous style, of which the following is a copy:—

"UNTO THE QUEEN'S MOST EXCELLENT MAJESTY.

"Most Gracious Sovereign,—We, your Majesty's loyal subjects, the ministers and elders of the Presbyterian Church of Canada in connection with the Church of Scotland, now assembled in Commission of Synod at Toronto, beg leave to approach your Majesty with the expression of our heartfelt sorrow at the sad affliction with which it has pleased Almighty God to visit you in the removal by death of H. R. H. the late Prince Consort."

"Into the privacy of domestic grief within the Royal Palace we would not venture to intrude. But we cannot refrain, in view of all the circumstances of this sad event, from begging permission to express our sympathy with our beloved Queen, who, after so brief an interval, has been called in the providence of God to sorrow under another bereavement."

"Even under the shadow of this great affliction, which has befallen your Majesty, there is a melancholy satisfaction in knowing that the great and good Prince, thus taken away in the mid-time of his days, had dignified and adorned the high position he occupied near the Throne by the due appreciation and faithful discharge of the duties and responsibilities of his exalted station: that, endowed with many excellent qualities both of head and of heart, he has left behind him a name that shall long be held in honored remembrance for the example which he so consistently set of public spirit and of private virtue; and that he had endeared himself to the whole British nation by the interest he ever took in whatever tended to promote your Majesty's happiness, and to advance the material, the intellectual, the moral, and the social well-being of the people at large."

"Great as your Majesty's personal loss must be in this event, which has awakened so painful an interest in the breasts of all your Majesty's loyal subjects, we yet feel assured that, whilst 'hearing the rod and who hath appointed it,' your Majesty will find comfort in the midst of your affliction from the presence and sustaining power of God, who 'causeth all things to work together for good to them that love Him.'"

"Relieving that, 'although no chastening for the present seemeth to be joyous but grievous, nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them that are exercised thereby,' we commend your Majesty and your Royal offspring to the God of the Widow and the Fatherless."

"That He who is 'the Refuge and Strength of His people, a present help in trouble' may, in this time of need, sustain and comfort your Majesty and those near and dear to you, who are more immediately sharers with you in this great trial; that F. would fill your heart with all grace and consolation; and that He would finally prepare you for 'the Crown of Glory that fadeth not away,'"

"and for the blessed inheritance of Eternal Life"

"Is our fervent prayer."

This address, having been read, was unanimously adopted. The clerk was instructed to have it engrossed, signed on behalf of the Commission of Synod by the moderator, and transmitted through the proper channel to be laid at the foot of the Throne.

The only other business that came before the Court was the consideration of a memorial, subscribed by the minister and members of the Building Committee of the Congregation of Huntingdon, to the Colonial Committee of the General Assembly of the Church of Scotland, making application for aid in the erection of their new church. Accompanying this memorial was an extract minute of the Presbytery of Montreal, recommending the same to the favorable consideration of the Committee, which was also read. Several members of the Commission expressed themselves strongly in opposition to the general principle of such applications; and, it appearing that this view was likely to prevail if the question of approval were put, the moderator suggested the propriety of the matter being reserved for the decision of the Synod itself on the ground that, the present meeting of Commission being composed entirely of members from the immediate neighbourhood, it seemed reasonable that in a matter of this kind the petitioners should be permitted to have their case disposed of by the supreme Court of the Church; especially as the Presbytery of Montreal, to which they belong, had so strongly recommended it. The petition and relative papers were accordingly laid on the table to await the action of the Synod in the matter.

No other business having been brought forward, the Commission adjourned *sine die*, and was closed with prayer.

PRESBYTERY OF TORONTO.

This Presbytery held its winter quarterly meeting in St. Andrew's Church, Toronto, on Tuesday and Wednesday, the 18th and 19th February last. The attendance of ministers and elders was not so large as usual. Of the former we noticed present Dr. Barclay, Messrs. Tawse, Lewis, Campbell (Nottawasaga), Watson, Mackerras, Cleland, Brown, Gordon, Bain, Campbell (Brock), who acted as moderator, Mackie, Mackay, Donald Ross, Walter R. Ross and Muller. The eldership was represented by Messrs. Macmurchy (Nottawasaga), Wells (Newmarket), Barker (Markham), Thomson, (Scarboro'), Curry (Orangetown), Tinline (West King, Senerville) (Pickering), Graham (Mulmur), and Mackinnon, (Caledon).

The Rev. Samuel Porter, retired minister, late of Clarke, and the Rev. David Stott, recently of Brantford, being present, sat with the Court.

The minutes of the last quarterly meeting, held on November 19th and 20th, and also of the special meetings of dates December 17th, 30th and 31st, were read and sustained.

Mr. Mackay of Orangetown reported that, in accordance with the appointment to that effect given to him at the meeting of Presby-

tery in November, he had visited Artemisia, and had dispensed the sacrament of the Lord's Supper to the congregation there on the third Sabbath in January.

Mr. Stott presented an application to be received on the Presbytery's staff of missionaries. Accompanying his application were an extract-minute of the Presbytery of Hamilton recording the action taken by that Presbytery with reference to Mr. Stott's demission of his charge at Brantford and their acceptance of the same, and also a Presbyterian certificate of a recent date, granted by the same Presbytery, testifying to his good and regular standing as an ordained minister of this Church. It was resolved to receive Mr. Stott within the bounds, and to give him appointments for supplying vacancies and mission-stations until the next ordinary meeting.

The records of several of the Kirk-sessions within the bounds having been laid upon the table, these were referred to a committee composed of the following members, viz: Messrs. Watson, Mackie, Walter R. Ross, Barker and Thomson, with instructions to examine them in conformity with the injunctions of Synod in the matter and to report.

Mr. Tawse gave notice that he would at next ordinary meeting move the adoption of an overture to the Synod at its ensuing annual session to take into consideration the propriety of repealing the Synodical act which makes it incumbent on each congregation calling a minister to make provision for the payment of a minimum annual stipend of £100, independent of such allowance as may be granted by the Temporalities Board.

Mr. Mackerras, on behalf of the Trustees of the Congregation of Darlington, stated that an offer for the purchase, on terms favorable to the interests of the congregation, of the undisposed remainder of their Glebe situated in the Township of Uxbridge, amounting to 130 acres and acquired under the provisions of the Presbytery's Glebe Scheme, had been made; and craved the sanction of the Presbytery to the proposed sale of the same. The Presbytery agreed to grant their consent as craved, and directed the Trustees to take due precaution that the proceeds arising from the sale of said property be in the meantime invested in good security from time to time, as the successive instalments of the purchase money are realized, in trust for the benefit of the minister.

The attention of the Presbytery was next directed to the consideration of a petition from the Managers of the Congregation of Pickering, craving permission to sell the Glebe belonging to the said congregation, situated in the Township of Thorah, consisting of 100 acres, inasmuch as it lay at so great a distance from their bounds; and to divert a portion of the proceeds accruing from the sale of the same to aid in the erection of a manse. The Presbytery agreed to accede to the prayer of their petition with the condition that such portion of the proceeds of sale as may be diverted to aid in the erection of a manse shall be limited to two-fifths of the expense of building said house, while the balance shall be permanently invested in trust so as to increase the stipend of their minister.

Mr. Neil Macdonald, of the Township of Georgina, made a statement with reference to the erection of a church in the Village of Sutton, from which it appeared that a considerable sum had been expended in raising a substantial and commodious place of worship for the use of the congregation adhering to the church in that village and the surrounding country; and that of the expenditure incurred in its erection up to the present stage of advancement he was himself personally responsible for a sum amounting to about £100. The Presbytery unanimously agreed to record their satisfaction with the strenuous exertions which are being made by our members and adherents there to provide for themselves a place of worship—to express their sympathy with Mr. Macdonald in the pecuniary difficulties in which he is involved from his great zeal—and, in order to give practical expression to these their feelings, resolved to grant the sum of £25 towards the object of relieving Mr. Macdonald from the annual revenue of the Peter Fund, so soon as it shall be in a position to yield the same conformably to existing claims upon its funds.

There was read a letter from the Rev. Thomas Johnson, renewing the expression of his desire to resign his charge of the congregation of Chinguacousy and to retire from the active discharge of ministerial duty in consequence of increasing bodily infirmities which interfere with the due discharge of his pastoral work. The Presbytery, while sympathizing with him in the circumstances which have rendered the proposed step necessary, agreed to request him to put his demission in a more formal shape, so as to be submitted to the Presbytery at their next meeting, with a view to such action being taken with reference to it as may mature the matter for consideration by the Synod.

Inquiry was next made, in accordance with the injunctions of Synod to that effect, whether the collection, appointed by "Act of Synod anent Public Synodical Collections" to be taken up in each congregation within the bounds in behalf of the Ministers' Widows' and Orphans' Fund, had been duly attended to. It was found that the requirements of Synod in this matter had been complied with by nearly all the congregations on the roll; while those congregations that have failed to attend to this duty were instructed to make a collection in aid of the funds of this important scheme on an early Sabbath and remit the proceeds to the Treasurer of the Fund on or before the 1st April next.

Messrs. Bain and Gordon, members of the Presbytery's Mission Committee, were instructed to communicate with the "Queen's College Missionary Association," with a view to secure one of those students of Divinity who complete their theological studies this session, as a missionary to labor generally under the direction of the Presbytery; and to obtain the services of 4 of those preparing for the holy ministry at Queen's College to act as catechists during the ensuing summer in the following mission-stations, viz: Dummer and Otanabee, Artemisia, Erin and Caledon, and the district adjoining Nottawasaga.

The Treasurer of the Mission Scheme reported

the liabilities of the fund to amount to a large sum. In these circumstances members of the Presbytery were enjoined to use all possible despatch to collect such sums as may have been subscribed towards this scheme in their respective congregations and forward those to the Treasurer, so as to furnish him with the means of liquidating claims against the fund.

After lengthened deliberation on the wants of the extensive fields for missionary operations lying within the bounds, and the best means of supplying these with religious ordinances it was on motion to that effect unanimously resolved to petition the General Assembly's Colonial Committee to appoint 2 or more missionaries, one of whom should, if possible, be a person capable of preaching in the Gaelic language, to labour within the bounds and under the direction of this Presbytery.

A list of missionary appointments for the supply of preaching to vacant congregations and mission-stations for the ensuing quarter was then adopted.

Thereafter the Presbytery adjourned to meet in the same place on the 3rd Tuesday in May, and was closed with prayer.

The following address, delivered by the Very Rev. Principal Leitch, LL.D., of Queen's College, in the Convocation Hall yesterday to the newly dubbed Doctors of Medicine, is full of excellent remarks to guide them in their medical career hereafter. Unfortunately from press of matter the whole cannot appear in this issue.

ADDRESS TO THE MEDICAL GRADUATES,
MARCH, 1862.

I have to congratulate you on gaining the position for which you have so long toiled. You are now graduates of this University and members of the Medical Profession. You are about to bid farewell to the walls of your alma mater and the teachers for whose instruction, I am persuaded, you will ever feel grateful. I trust, however, that the bond will not be entirely broken, and that you will still regard yourselves as members of this University. We are deeply interested in your future prospects; and we trust that your professional career will throw lustre on the Institution in which you have received your professional training. The standing which this School is to occupy in the Province will depend very much on your character and professional eminence; and I do earnestly hope that we shall have reason to be proud of the career of each one of you. I have been much pleased, in reading your theses, some of which are of no ordinary merit, to find generous expressions of gratitude for the benefit you have here received, and of the affection in which your teachers are held by you. These grateful feelings cannot but be pleasing to your teachers; but the highest honor you can bestow upon them is to carry their instructions into practice, and prove to the world that they have not labored in vain.

I cannot wonder that the medical profession is so attractive to youth, and that poverty and the severest hardships should be braved in order to qualify themselves for its duties. No profession embraces a wider range of intellectual knowledge and of human feeling. All

sciences are brought under contribution, and humanity in all its phases is laid bare to the medical practitioner. The hard features of the man of science are softened by the amenities of human experience in its most interesting aspects. The mere chemist finds in his laboratory only dry material affinities, no doubt deeply interesting in themselves; but the medical man has in addition to deal with social affinities and relations which keep alive the nobler and more tender feelings of his nature. You will have to mingle in scenes of joy and sorrow, but even scenes of sorrow bring with them a grateful satisfaction. You feel that you can relieve suffering, soothe the troubled spirit and mitigate the woes of mankind; and, though your fees be small, the satisfaction you derive is great. In many professions men have to endure long drudgery that they may indulge in brief enjoyment, but you have your reward in the very practice of your profession. Every new case brings up some point of scientific interest, and engages your feelings of sympathy in some new form.

It is right that you should ever keep in view that your profession is a learned one, and that a deportment becoming a gentleman and a scholar is expected of you. It might at first sight be supposed that a physician, skilful in curing the body, is under no greater obligation to be a scholar and a gentleman than the mechanic who mends your watch. It may be said that, if the work is done skilfully in either case, that is all that is required. But this reasoning is fallacious: the human subject has a spiritual as well as a material element, and unless the physician is skilled in spiritual as well as material appliances, he will not be successful. It has often been objected to as a useless waste of time in acquiring professional skill, that the public cannot judge of the skill, and that in most cases people choose a doctor, not for his skill, of which they cannot judge, but for his general character as a man. The family doctor is chosen, when there is a choice, because he is an intelligent, kind gentlemanly, man with pleasant, easy manners. But do not suppose that this is altogether a blind choice. The public shrewdly guess that a man of such a stamp was not likely to have passed through a professional course of study without benefiting more by it than a man who is lacking in all these qualities. Besides these qualities have a direct curative influence. The tendency of medical practice in recent times is to trust less to the lancet and drugs and more to the dietetics both of body and of mind. The coarse and vulgar mind may skilfully enough administer the ruder expedients of the medical profession, but it is only the man of good sense, kindly manner, and knowledge of the human heart, that can handle the finer resources of the art. It is the great end of a learned education to foster those characteristics which bear so directly on the success of a medical practitioner.

It is to be regretted that so few medical students pass through a previous course in Arts. The time would by no means be mis-spent. The advantage would be felt both in elevation of character and by securing professional success. In England an effort is making to remedy this state of things, and no degree can now be

conferred without a large amount of extra professional training. This demand has given a temporary check to the usual number of students, but by raising the status of the profession it must ultimately attract new and higher aspirants.

Recent medical legislation in England has effected other important reforms. The chief is that by which no Medical School is entitled to give diplomas, unless their staff of teachers and curriculum come up to a certain standard, which is judged of by the Medical Council. No practitioner is recognized as a regular registered medical man unless he is licensed by one of these recognized bodies. Unfortunately the bill was so framed as to exclude the graduates of foreign and colonial universities. A colonial graduate may, indeed, practise in England, but, then, he labors under several disabilities. He cannot sue for fees or hold any public appointment. It would have been but justice to the colonies to extend to them the provisions of the act, so that Medical Schools coming up to the requisite standard should be entitled to give diplomas which would be valid in all parts of the British empire. The hardship is, however, in a great measure mitigated by the consideration that a graduate of Queen's College has only to pass an examination before the Royal College of Surgeons, London, to be entitled to be registered as a regular practitioner. No additional attendance is required—a simple examination is the only condition. In the University of Edinburgh, the Royal College of Surgeons, Edinburgh, and other chief Medical Schools, the courses of Queen's College are recognized as implementing so far the conditions for a degree. The Scottish Universities, however, do not confer a degree unless the candidate has actually attended during some part of his course.

Now that the movement on the question of University Reform has led to a gratifying unanimity as to the Arts Faculties, it is important that the Medical Faculties should not be overlooked, and it would be highly desirable that the general University Board of Canada should have power similar to that of the Medical Council of England. At present facilities are afforded for the attainment of a license to practise, which is highly injurious to the dignity and efficiency of the profession. Any plan that would secure an adequate standard of medical education in all cases would be a great boon to the profession.

It is with satisfaction that I am able to announce that the new wing of the Hospital will be proceeded with, without further delay. This wing is designed to give further accommodation for patients, and, at the same time, to confer upon the students the great boon of a theatre for operations and clinical lectures. This addition is the result of private liberality. It is pleasing to find that the national spirit is thus manifesting itself in founding institutions on which the future greatness of the country depends. How many of the great institutions of England, on which its position among the nations of the World is due, have been founded by private liberality. The country is studded over with colleges, schools, and hospitals, which have been reared by the princely munificence

of private individuals, and which have contributed so much to England's glory. The beginning of a similar liberality in Canada cannot but be lauded with satisfaction. I cannot but observe, in passing, as the result of frequent visits to the Hospital, that I have nowhere, either in this country or at Home, witnessed so much attention and kindness bestowed upon the inmates. Their temporal and spiritual wants are attended to, not merely with scrupulous care but with affectionate tenderness. This state of things is very much due to the interest taken in the Institution by benevolent citizens, who do not grudge a little of their time to alleviate the sorrows of the inmates and to minister to their comforts.

I cannot bid you farewell without adverting to the many precious opportunities you will possess of sustaining and comforting the sons and daughters of affliction in distress. Often you will find that your professional services are all in vain—you can only feel how little man's art can do in the last struggle; but can you look coldly on and say not one word to cheer or direct the soul in the hour of departure. You may think it unprofessional to speak about Religion, but there are seasons when you must forget your profession and act simply as a man of heart and feeling. Even in a professional point of view, how often can you alleviate suffering and subdue excitement by a few soothing words of comfort and hope? How often does the clergyman find in his round of duty that he is strictly forbidden by the physician to disturb a patient, under the idea that any conversation on religion may aggravate the symptoms, whereas a physician, more profoundly skilled in his profession, would discover that the very thing wanted was a few words of comfort to soothe the distracted spirit. Farewell, and may the hopes of teachers and friends be realised. May your career be honorable to yourselves, creditable to this Institution, and such that in the last hour you may feel that you have not lived in vain.

THE CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

The Rev. Andrew Gray, of the New Church, Dumfries, has received a unanimous call from the parish of Mousewaid in Dumfriesshire, vacant by the demise of the late incumbent, the Rev. Mr. Murray.

On Thursday the Rev. John Wilson Hepburn, lately assistant in the parish of Kilmuir, was ordained as minister of St. Clement's Church, Aberdeen. He succeeds the Rev. James Fraser, recently translated to Glasgow.

The Duke of Roxburghe has presented the Rev. Robert Buchanan, minister of Elie, to the church of Dunbar, vacant by the death of the Rev. John Jaffray.

Sir William Jardine, Bart., has presented the Rev. David Landale, minister of Auchtergaven, Perthshire, to the church and parish of Applegarth in the county of Dumfries, vacant by the death of the Rev. William Dunbar, D.D.

A *pro re nata* meeting of the Presbytery of Brechin was held on Thursday. It was agreed

to accept the resignation of the Rev. D. McLean, and relieve him from his charge in the East Church, Brechin, in order that he might proceed to the Scotch Presbyterian Church at St. Vincent's, the appointment to which had been given him by the Colonial Committee.

The congregation of the East Church, Aberdeen—one of the most numerous in the Church of Scotland—at a meeting on Monday evening unanimously resolved to apply to the Town Council, the patrons, to present the Rev. Colin McCulloch, of Montrose, to that church and parish, vacant by the translation of the Rev. Robt. Flint to Kilconquhar.

The Established Presbytery of Glasgow at their meeting on Wednesday proceeded to the appointment of a minister to the church and parish of Gorbals. The clergymen named for the office were—the Rev. Mr. Leiper, of Greenhead, Glasgow, and the Rev. Mr. Murray, Alloa. After deliberation for upwards of an hour the Presbytery appointed Mr. Leiper to the vacant charge.

A new and commodious Female School of Industry has lately been erected in connection with St. James' Parish Church (Rev. Mr. McTaggart's). Various other alterations and extensions have been made to the schools throughout the parish, costing the congregation altogether between £800 and £900. A balance of this, amounting to £150, remained to be cleared-off, which was done by a collection on Sabbath last. The collection amounted to the handsome sum of £157 15s.

PRESENT FROM HER MAJESTY.—Her Majesty has just sent to the Rev. Dr. Norman Macleod, of the Barony, a graceful present in the form of engraved portraits of herself and the Prince "in memoriam." The Rev. Doctor has long been favourably known to Her Majesty; he has preached before her at Crathie and has more than once been honoured with the royal hospitality.—*Glasgow Herald*.

SUDDEN DEATH OF A CLERGYMAN.—On Wednesday the Rev. George Dingwall, parish minister of Auchterless, died very suddenly. He left home about 9 a.m. in his usual state of health, and had called on Mr. J. Wright, Uppermill. While in conversation he suddenly dropt down and expired almost instantaneously. He had been fully 50 years a minister, having been ordained in 1811. Mr. Dingwall discharged the duties of his office in a quiet and unostentatious way, and was much respected by the members of his congregation.

TESTIMONIAL TO THE REV. ALEX. M'GUISTEN, ASSISTANT IN ST. GEORGE'S PARISH.—On Wednesday Mr. M'Guisten was presented by the Hon. Lord Neaves with a theological work, accompanied by a purse containing £200, and a letter from the ladies of the congregation, as a token of their appreciation of his ministrations and their regard for his character. Lord Neaves said he participated fully in the esteem and satisfaction thus felt, and begged to convey to him their best wishes for his future welfare. Mr. M'Guisten made an appropriate reply.—*Edinburgh Paper*.

PRESENTATION TO REV. JOHN M'CALMAN OF INVERBROTHOCK CHURCH, ARBROATH.—We observe by a notice in Friday's *Gazette* that this young clergyman, son of the Rev. Mr. M'Cal-

man of Latheron, who was settled in Arbroath so recently as May 1861, has received the presentation to the church and parish of Inch, shire of Wigton, vacant by the death of the Rev. James Ferguson. Although Mr. McCallan has only been a few months over the congregation at Arbroath, they have become exceedingly attached to him.—*John O'Groat Journal*.

FUNERAL OF THE LATE REV. DR. BELL.—On Tuesday the remains of this lamented clergyman were conveyed from Edinburgh to Linlithgow Churchyard, accompanied by a large number of his relations and personal friends. The funeral was met at the east end of Linlithgow by about 500 of the parishioners, including the magistrates, members of Presbytery and kirk-session, and, as a mark of respect, all the shops of the ancient burgh were closed.

The Home Secretary having allowed the Established Church congregation of Linlithgow a reasonable time to express an opinion as to a successor to the late Dr. Bell, a meeting of the congregation was held, when it was found that the members were nearly equally divided between Mr. Middleton, the present assistant, and Mr. Lockhart, minister of Colinton, the former, however, having a majority. Sir George Grey in these circumstances has intimated that he does not think it would be right to appoint Mr. Middleton to Linlithgow, but that he hopes to be able to appoint a minister whose character and attainments will entitle him to the approval of the congregation.

CUPAR—THE LATE REV. DR. WORDIE.—The Rev. James Wordie, D.D., minister of the 2nd charge of this parish, died at his house on Saturday evening in the 63rd year of his age. About 2 years ago his health broke down, making it necessary to employ an assistant. The late Dr., who was a native of Renfrewshire, was licensed as a minister of the Church of Scotland in 1823, after which he went out as a minister of the Colonial Church, in connection with the Church of Scotland, to Kingston, Jamaica, in which pastorate he remained about 17 years. On his return to this country he was presented in 1843 to the 2nd charge of this parish, which was rendered vacant by the Rev. James Cochrane receiving and accepting the presentation to the 1st charge, then vacated by the Rev. Mr. Cairns (now Dr. Cairns, of Melbourne, Australia), who at the Disruption left the Establishment. Shortly after coming to Cupar, the deceased incumbent had the degree of D.D. conferred upon him by the St. Andrews University. In consequence of the sad event both the Established churches were closed on Sunday throughout the day, a prayer meeting, which was largely attended, being held in the Parish Church in the evening, conducted by the Rev. Mr. Cochrane, who in the course of the service made suitable reference to the death of his respected colleague.

SABBATH-SCHOOL ASSOCIATION.—The 15th annual meeting and soiree of the sabbath-school Association, in connection with the church of Scotland, was held on Wednesday night in the Mechanics' Hall which was quite crowded. The President Thomas Whyte, Esq. presided: and on the platform were the Rev. Drs. Hill, Paton,

Robertson and Jamieson; Rev. Messrs. Brown (St. Euoch's), Meiklem (Brownfield), Sutherland (Strathbungo), Monteith (Hutchesontown Mitchell (St. Lukes (Malceod) St. Columba's) Rogers (Shettlestou), Mitchell (Bridge-gate), Messrs. J. A. Campbell, &c. After an encouraging address by the chairman, Mr. Murray read the annual report, which was of a very interesting nature, showing the steady progress of the Society's operations. The treasurer's statement, which was of a very interesting character, was next read. The Rev. Mr. Frazer moved the adoption of the report, which was unanimously agreed to. The Rev. Mr. Matthew Rogers afterwards delivered a short address encouraging Sabbath-School teachers to persevere in their good work. The Rev. Mr. Norman Macleod of St. Columba's addressed the meeting. A choir was present during the evening, and sung a number of anthems.

GENERAL POSITION OF THE INDIA MISSION.

[From "The H. & F. Miss. Record" for April.]

The general position and prospects of the India Mission are set forth in the following earnest letter from Dr. Macleod of the Barony, whose communications will always be welcome in the pages of the 'Record.' May his words stir-up many in the Church to realise more fully the spiritual necessities of our great Indian Empire, and how much more we might do as a Church to meet those necessities!

GLASGOW, 10th March, 1862.

MY DEAR EDITOR,—You have kindly asked me to furnish some account for the 'Record' of the India Mission, about which we conversed when we last met; and to give you some information respecting our Barony Congregational Association for collecting money in aid of our several Mission Schemes. I am almost sorry that I promised faithfully to comply with your request, for I find myself at the eleventh hour so hampered by work that it is quite impossible for me to write as I wish to do on these subjects. But, as I hope to have many opportunities of communicating with the members of our Church through these pages—and, believe me, I esteem this a great privilege—you will, I hope, on the present occasion read with charity what I give with pleasure.

As far as our India Mission goes, there are many things to encourage us in it. I say as *far as it goes*, for verily it does not and, until a very different spirit prevails in the Church, is not likely to reach that point of strength which, under God, will secure thorough efficiency and permanency. The members of Committee are quite alive to the comparative inefficiency and consequent expensiveness of a *weak* mission; for, unless there are at each mission-station 3 missionaries at least, to form a local government, to organise native congregations, as well as to teach or superintend schools, and thus to reach towards the point which every mission must aim at—that of having self-supporting, self-governing and, finally, *missionary* churches planted amidst heathenism—we cannot see how a mission can be in a healthy, vigorous and promising con-

dition. Although I write, of course, solely on my own responsibility, this, I believe, is the opinion of every member of Committee. But how can we carry-out any plan of missions, which implies the support of a mission staff ten times more numerous than we now possess, so long as this mysterious deadness reigns in so many congregations with reference to the support of missions? Observe the painful dilemma in which our Committee is placed,—if we square the number of our missionaries with the miserable sum contributed by our congregations for their support, our missions must be weak, tottering, uncertain. Each missionary is over-worked. He is a lonely man, with no coadjutors to encourage him—no hearty staff, whose love and zeal would be intensified by sympathy, eager and able to push-on and orbit the work around their station. If sickness visits him, not only is he laid aside but the whole work of the mission is brought to a stand-still. We engage a man, as it were, to build-up a dyke against the advancing tide, to stem which *constant* labour is required. But the man must leave his work: there is no other to continue it in his absence; and so the tide rushes-in and destroys the labour of past years, and the next labourer, instead of beginning where the last ended, begins where the last began! In one word our weak missions are, as I have often said, *the most expensive*. Yet it is to this the Church forces us by her, must I not say, indifference and parsimony!

But let us hope that a better day is dawning, and that the Church, becoming alive to the grandeur of the Mission enterprise, will authorise the Committee to send out such a number of missionaries as will establish a strong and efficient mission, pledging herself in the name of God to raise the necessary funds. Then indeed would God help us and bless us, and cause many a weary and desponding heart to rejoice.

But, as you will by this time conjecture, I have been unintentionally carried further from my starting-point than I intended. I said there was much to encourage us in our India Mission. To begin with the more distant missions—*Sealkote* is the only mission station which, from numbers and local support, is in a really satisfactory condition. The missionaries are strengthened by the presence of our old and admirable Bombay missionary, Mr. Ferguson, who is now army chaplain, stationed in Sealkote. Mr. Love, the excellent Scripture-reader of the 71st, is in the same town, a member of our Church, and an ardent friend of Missions. Mr. Prinsep, and, after him, Mr. Macnabb, two residents, have both proved themselves sincere friends.

Mr. Ferguson informs me, in a letter received 10 days ago, that in the opinion of other missionaries as well as his own no mission in India has increased and prospered more in the same space of time than ours in Sealkote has done, that an officer of the Artillery, possessed of sincere piety and judgement, and who is a master of the language, has joined our missionaries, being in the meantime supported by funds contributed weekly, and, finally, that the foundation-stone of the memorial church has been laid with due honour by all parties and

classes in the community. Surely we may thank God and take courage from these tokens of His good hand upon us. Mr. Clarke, who labours in Gyah, is as able and devoted a missionary as we could desire. I know him well. But fancy one missionary in a district and population greater than all Scotland beyond the Moray Firth! It is really a *shame* for us to allow such a man to remain like a forlorn hope by himself, attacking the huge fortress of heathendom. Is there no Christian man, no student, no licentiate, who will go and help him? Has all Christian manliness and chivalry left our Colleges and Halls? *Must* we indirectly disgrace our Church by seeking help from abroad for our missionary, or by deserting him? Then again, as to *Calcutta*, our old and good friend, Mr. Ogilvie, must, we fear, return Home to recruit his health, but we have fixed upon Mr. Patterson, a preacher of our Church, whom we believe to be eminently qualified to succeed him, and who will proceed to Calcutta in a few months. Mr. Forbes of *Madras* is labouring with great efficiency in his school; but he too is alone! And what can a schoolmaster do, working in that climate all day, in the way of organizing congregations? *Bombay*, since the return of one of our ablest and most respected missionaries, Mr. Sheriff, is without an ordained missionary, and has only a teacher. Behold our strength and weakness! There is much to encourage us for what exists and for what is done; but much more to humble us in the dust, to excite us to much earnest prayer to God for what exists not and for what is left undone.

Pardon this long letter—far longer than I intended to write; and remember I write it solely as an individual, and not as compromising any member of the India Committee.

I remain yours very truly,—N. MACLEOD.

COMMUNICATIONS.

THE PRESBYTERIAN CHURCH IN IRELAND.

We insert with great pleasure not only the extract sent by Mr. Cleland but also his letter; and we promise that, if he or any of his friends will send us information regarding our brethren in Ireland, we shall be most happy to give that information a prominent place in our Journal. We know Mr. Cleland to be a very zealous and hard-working minister in the Presbytery of Toronto, and nothing will give us more pleasure than to insert in this journal any articles he may send: we only hope he will send them often. We have often felt a desire to notice the progress of the Irish Presbyterian Church, but have been unable to do so, owing to our not having access to the necessary channels of information. We trust that this may now be remedied.

To the Editor of the Presbyterian.

SIR,—I enclose you a short extract from *The Weekly Press*, of 23d March, printed at

Belfast, Ireland, which you will please insert in your next issue. In transmitting this extract I would venture to suggest the propriety of frequently noticing the Irish Presbyterian Church in the columns of *The Presbyterian*. It should be borne in mind that a very considerable number of your readers were originally members of this Church, still hold it in affectionate remembrance, and are anything but pleased with your systematic ignoring of it in your columns. I am anxious to see *The Presbyterian* prospering, and have uniformly sought to increase its circulation among my people. And it is merely with a view to render it more acceptable to a number at least of your readers, and thus more useful and prosperous, that I throw out the suggestion now made. Indeed I think it would be advisable to acquaint your readers with all the great movements that are continually transpiring, especially in the various branches of the great Presbyterian family. Yours, &c.,

WILLIAM CLELAND.

Uxbridge, April 10, 1862.

PRESBYTERIAN OBSERVANCE OF THE LAW.—The interesting statistics lately published by the Board of Superintendence of the County Antrim Jail (Ireland) place before the public the good order, honesty and peacefulness of the Presbyterian community in a very satisfactory way. The gross population of this county according to the last census was 247,414. Of this number we find the adherents of the Established Church number 45,087; of the Roman Catholic Church, 61,220; whilst the Presbyterians are more than double the latter, being no less than 133,440. Now, according to the statistics of the Board for the past year, the Roman Catholics furnished more than half the prisoners, the numbers being—Members of the Established Church, 583; Presbyterians, 298; Roman Catholics, 904. Thus it appears that, whilst there has been 1 prisoner for every 77 members of the Established Church, 1 to every 68 Catholics, there has been only 1 out of every 448 Presbyterians! Verily there should be a separate assessment of the county tax on members of the Presbyterian Church. These facts are certainly very satisfactory as regards the Presbyterian denomination, and no less suggestive of something peculiarly sound and good in the system that shows such gratifying results.—*Belfast Weekly Press*.

THE VALUE OF CONGREGATIONAL STATISTICS.

The preaching of the Gospel and the administration of Gospel ordinances are indeed the principal purposes for which Christians in any district associate as a congregation. But there is nothing more reasonable in itself or more in accordance with experience than that other things must be attended to, of comparatively less importance, but absolutely necessary and of great relative importance; as without them these higher ends cannot be attained. We refer to those means which the Word

of God and the experience of congregations unite in pressing upon the attention of Christian men and of Christian congregations as necessary for the efficient and permanent administration of ordinances. Throughout the whole of the Divine government, both natural, moral and spiritual, we find that His purposes, whatever they may be, are invariably brought about by the use of means, means in each case suited to the end in view. The whole of His administration consists of one vast system of means composed of an indefinite number of smaller systems, some simpler and others more complex, some consisting of a few and others of many links. In no part of His government is the use of means more invariable, more important and necessary than in His spiritual kingdom. And it is not more true that He Himself has devised and used the means necessary for purchasing our salvation and for establishing His Church among men than that Christians are enjoined to devise and use the means necessary for maintaining among themselves and extending to others the preaching of the Gospel and the administration of Gospel ordinances.

Thus these secondary purposes occupy a place of great importance from the necessary connection subsisting between them and those primary purposes for which congregations are formed.

An important point is gained then when each member of any congregational association is impressed with the undeniable truth that each has a personal interest in this general use of means and a commanded duty to discharge in this matter.

The next point of importance and the one chiefly intended to be noticed is how best to gather-up the results of these individual convictions and bring them to bear on the success of each congregation. For this purpose we strongly recommend the annual printing and circulation of "Congregational Statistics."

These are to consist of the details of what ought to be done and of what actually has been done during the year, as well by the Session as by the Temporal Committee. Thus each member of a congregation will have before him in a permanent form what he as an individual has done in the use of means for the general good. And the congregation generally will see the value of a number of comparatively small efforts in making-up a whole.

The statistical sheet will thus be the

means of diffusing among the members of each congregation using it that knowledge without which temporal affairs cannot long flourish. "That the mind be without knowledge is not good" applies to this part of our life's duties as to every other. Without it there would be an utter want or a deficiency of that *interest* without which there would be an utter want or deficiency of *duty done*.

For these three things, true knowledge, real interest and earnest work, from the very constitution of our being invariably go together and bear exact proportions.

But it may be asked, Why not call the congregation together once a year on a week-day and then endeavour to instruct and increase their interest in the working-out of these details? By all means, my dear reader; but both are best. By all means have your annual meeting, and let every member see to being present; and let the report for publication be read over and explained; and in addition to this more general statement let every member present have an opportunity of enquiring into any particular in which he may have a special interest. But, when this is done and a printed statement also in circulation, it will be found that too much has not been done to prevent mistakes and wrong impressions and to rouse the interest of those concerned.

We have been writing about the temporal affairs of each congregation. Why should not these be managed on the most approved business principles? Associations formed for less important purposes spare no pains in diffusing information to promote the objects they have in view; and those interested are not satisfied with any short of the minutest details. Must it even be to our reproach that the children of this world are in their generation wiser than the children of light?

There is another value of Congregational Statistics which should not be lost sight of. The adoption of this system will set an end to that most unseemly, though otherwise necessary, mixing-up of things secular with things sacred on the Sabbath. The pulpit should be preserved as much as may be for those higher and holier purposes for which chiefly congregations are formed.

II.

THE ROMAN CATACOMBS.

No. II.

GENERAL DESCRIPTION.

Our most correct impressions of the do-

mestic life of the Romans during the first century of the empire is obtained from the exhumed cities of Pompeii and Herculaneum; and the truest and most exalted view of the social and religious condition of the struggling Roman Church during the ages of its infancy is derived from the catacombs, where she buried her dead. The contrast is great and it is full of instruction. The traveller who visits Pompeii approaches the city through an avenue of handsome mausolea, where with expressions of bitter regret or stoic indifference the nobles of the voluptuous city deposited the funeral urns of those whom no hopeful remembrance accompanied hence. He passes the gate-way and guard-house, where are found the remains of the Roman sentinel cased in armour, as he stood when facing with unflinching courage the dreadful shower which he saw must overwhelm him, but which he strove not to escape. The streets and houses through which he wanders bear witness to a dissolute population whose all was wrapt-up in the present; whose highest aim was to enjoy the fleeting hour, and who devoted talents, ingenuity and every power to devising fresh means of happiness. He finds the 2 principal buildings to be the theatre, the same in which the people were buried by the deluge of dust and ashes which overtook them there at last after repeated warnings, and the temple of Isis, where were celebrated those horrid mysteries which had been perverted by a licentious age and people from their less pernicious tendency in the land of their birth.

He on the other hand who enters the catacombs enters only the galleries of the dead; yet they no less forcibly illustrate the worldly position of those who occupy or once occupied the graves, and the nature and intensities of their belief and aspirations.

These vast subterranean excavations surround the city on all sides, and undermine the whole Campania. Every here and there its surface is broken by the entrance to some one of them, and oftener still by the holes which admit light and air to the galleries and chapels beneath, or by the openings made by the accidental falling-in of one of the passages.

What their exact number is will never be known; and still less will their extent be ever accurately ascertained.

Mr. Northcote, the popular Roman Catholic writer on the subject, whose opin-

ions must be received with considerable diffidence, as, though apparently most sincere, he is evidently actuated by all the zeal of a newly made convert, remarks, "The incidental notices in the old missals and office-books of the church, and the descriptions given by ancient writers, mention no less than 60 different catacombs on the different sides of Rome, bordering her 15 great consular roads. Of these not more than one-third part is open to us, and even of these which have been most visited not one has been examined in all its ramifications; for the ruin caused by earthquakes and undulations, and still more by long neglect, the quantity of soil accumulated in the galleries, and above all the want of funds to carry-on the work on a sufficient scale, present obstacles which it would require a long time to overcome. We must therefore be content to make a mere conjectural statement, founded on certain portions which have really been measured with accuracy. The most perfect map of the kind which has yet appeared is of a part of the catacomb of St. Agnes in the Via Nomentana, published under the immediate superintendence of Father Manchi, and it is calculated to contain about one-eighth part of that cemetery. The greatest length of the portion thus measured is not more than 700 ft., and its greatest width about 550; nevertheless, if we measure all the streets which it contains, their united length scarcely falls short of 2 English miles. This would give 15 or 16 miles in the united length of all the streets in the cemetery of St. Agnes alone, and, if we look upon this as a fair specimen of the rest, (for it certainly is larger than some and smaller than others) about 900 miles in all the catacombs taken together."

This declaration however rests upon 3 most questionable suppositions. 1st, that the explored portion of the catacomb of St. Agnes is the one-eighth part of the whole; 2nd, that there are really 60 catacombs; and, 3rd, that these may be assumed to be of the same average length as that in question. Even admitting the *first* and *third*, there is every reason to reject the *second*. The "notices in the old missals and office-books of the church" are as reliable as the legends in which they occur. When many of these legends became current, the work of dilapidation had already commenced, and different portions of the same catacombs, entered from different roads, had received separate names.

At present it would naturally be still more difficult to arrive at a correct estimate as to their number and extent. Relinquishing therefore all hope of even an approximation to the truth, we have yet abundant proof of their enormous length, and of the almost incredible numbers who were buried in them.

That there should be so many and that they should be widely dispersed the circumstances of the early church imperatively demanded. It was necessary that the persecuted Christians should escape notice as much as possible; prudence therefore required that their cemeteries should adjoin every quarter of the city; and, as moreover the catacombs were often resorted to in the hour of danger as places of safety, it was desirable that some one or other should be readily accessible from every point where an attack might be dreaded. On each of the consular roads therefore a group of catacombs is found; or, what is more probable, there exists one vast cemetery, the distant parts of which have received different names as though they were distinct and separate.

It were needless to name them all, and a description of each would be interminable. They were all in their principal features much alike, and it is only a general impression of their appearance which we now wish to convey.

The entrance to some is from the crypt of a church; to others through a small gateway; but often a mere hole, so low as to require one to stoop in passing through it, gives access to the most important. Once within, a dreary labyrinth of passages stretches in all directions. Galleries, from 3 to 6 feet wide, and often not sufficiently lofty to admit one's standing erect, cross and recross, their walls stored with the dust of the Christians, whose graves, cut longitudinally and closed with slabs of roughly hewn marble or terra-cotta, rise tier above tier to the number sometimes of 6 or 7. Here and there the passage expands into a chapel which exhibits traces of having been used as a place of worship, or admits to a chamber where many are buried together, perhaps the members of one family who wished to be united in death as they had been in life.

The chapels or crypts (*cubicula*) are often capable of holding 80 people. Some are rude in the extreme and utterly devoid of all decorations, the untouched work of the hunted Christians, who could bestow

little attention on architecture and painting, but desired only a safe retreat and a secure resting-place, when they had exchanged this troublous scene for the heavenly rest. But others are richly adorned with the first efforts of Christian art; which were certainly in many cases, and probably in all, added after the original excavation of the chapels in honour of some distinguished saint, a bishop or martyr, who lay buried in them. A grave sunk in the floor (arcosolium) or a stone sarcophagus is generally found in these chapels, on which more than ordinary care was bestowed. But in all there are graves upon graves. Space and labour were far too precious to be wasted.

A glance at the map of any one of the catacombs shows these chapels or crypts to be scattered in groups, and not equally distributed throughout the labyrinthal maze. It may be that the martyr's remains were held in greater reverence than those of men who in the ordinary course of nature had been "gathered to their fathers," and that thus each group may mark a period of persecution when many such were borne by the sorrowing though yet rejoicing Church to her gloomy dwelling, where their graves would remind her of her duty and her destiny. So numerous are they that in a remote corner of the catacomb of St. Callixtus there are no less than 11 chapels of different sizes situated in about 300 yards of gallery. A more detailed description of their plan and arrangement will be given in a separate paper, when it will be seen what important light they throw on the internal history of the Roman Church.

Light is admitted to the galleries and chapels by small holes in the roofs, through which it streams down, hardly illuminating the impenetrable darkness which envelops this land of death. When the catacombs were in use, these *luminare* were far more numerous than they are at present, and answered the double purpose of lighting and ventilation, in regard to the latter of which no little difficulty must have been experienced when any number of Christians were confined in them for a length of time.

No one ventures to enter a catacomb without a guide, as the intricacy of the passages would preclude all chance of the entrance being rediscovered, and the difficulty and danger are further heightened by the ascending and descending steps which are frequently met with: for the cata-

combs are by no means excavated in the same level throughout, but possess sometimes as many as even 5 stories of galleries. Hundreds of lives have been accidentally lost in them. Not many years ago a school of 37 boys with their master disappeared and were never found; and the traditions of the catacombs abound with frightful tales of men who, having gone astray, wandered about till overtaken by despair and death. Owing to this the only catacomb to which the public is admitted without a special order from the Cardinal Vicar is that of St. Sebastian, which on that very account is least interesting; for, having been open from time immemorial, it is stript of every object that could possibly be transported, and it is these very objects which give their deepest interest to the catacombs, more especially the sepulchral slabs which closed the faces of the graves, and on which are engraved the last farewell of the survivors to the departed parent or child, brother or sister, and the symbols of their faith and hope.

These will, God willing, afford subjects for several papers: but, that our investigation of them may be more intelligible, the next number will be devoted to the History of the Catacombs.

ESSAY ON THE SCOTTISH REFORMATION
BY THE REV. JOHN COOK D. D., QUEBEC.

At the beginning of the Christian era Scotland was a thinly peopled country, the inhabitants in a state of barbarism, their religion Druidical, such as Cæsar found in Gaul and in South Britain. It is not known at what time Christianity was introduced into it. Probably it penetrated early into the Roman Province of Britain, between which and the capital of the Empire there was much and frequent intercourse. But it would be greatly later, we may reasonably suppose, before it could obtain a footing among the wilds and savages of the north. It is not till after the 5th century that we have any reliable information on the subject. Even after that period we have little more preserved to us than the names of certain distinguished apostles of the faith, whose great and self-denying labours had insured the remembrance of them in the traditions and in the history of the nation—Ninian, the apostle of Galloway—Columbus, the head of a monastic body settled in Iona, one of the remote Western Islands, who was employed for 34 years in training Christian missionaries and planting churches in the

mainland of Scotland—Mungo or Kentigern, whose residence was on the site of the modern city of Glasgow and Cuthbert, who lived at Melrose, and communicated the knowledge of the Gospel to the inhabitants of the South. There were no parochial clergy or diocesan bishops till after the 12th century. Previous to that period, behind other nations in receiving the knowledge of the faith from the centre of Christendom, Scotland seems to have been also behind others in receiving the errors and superstitions with which Christianity had early begun to be corrupted; truth and error both in these days travelling more slowly than in subsequent times. Ultimately however the Scottish Church acquiesced, like others, in the prevailing doctrine and modes of worship, and submitted to the Papal authority. Nor was the Roman Church anywhere more powerful than in Scotland.

It would be a great mistake to suppose that during the reign of that Church in Scotland it did not confer many and great benefits on the people. Its influence,—though too much exerted for self-aggrandizement, was also exerted to civilize the rude inhabitants of the country. It encouraged agriculture. It fostered learning. It gave rise to sentiments of piety and views of duty which, even when mingled with much of error and superstition, were a vast improvement on the feelings and views of unenlightened heathen. And whatever true knowledge of God or of the Gospel of His grace existed came through its ministrations. But towards the period of the Reformation it had reached a state of corruption which even, independent of foreign influence, could not long have been tolerated by a fierce and impatient though superstitious people. The faith of the Church embraced all those errors which still prevail in the Roman communion—by which the Truth, even when taught, is to a great extent made of none effect—and the tendency of which, and actual result, is to exalt the powers of the priesthood as the medium of that sacramental grace through which only sin can be forgiven in this life, or relief obtained in a future life from the pains of purgatory. Preaching, God's chief ordinance in all cases for the conversion of sinners and the edifying of believers, and necessary especially in the case of a people without even the rudiments of learning, had fallen into disuse. The parochial clergy seldom preached, the bishops not at all. The monks of various orders, with

whom the country was overflowed, were the only preachers, and their subjects were of a nature little fitted to instruct or edify the people—the virtues of the mass—the pains of purgatory—the miraculous legends of saints. The sabbath after the mass was employed as a holiday or a fair. Bishops were given to the illegitimate children of the nobility. Both bishops and clergy were scandalously licentious in their lives. Tithes and Church dues of all kinds were exacted with merciless rapacity. The Scriptures, except that portion of them contained in the Roman missal, were little known even to the clergy, and a sealed book to the people. There was an extensive and disgraceful traffic in relics and indulgences: and religious processions and pilgrimages to shrines of reputed sanctity seem not to have contributed either to the piety or the morality of the people.

It was impossible that such a state of things could continue in any country, however little enlightened, without a revolt of the conscience and the common sense of man. There were loud complaints against ecclesiastical rapacity and tyranny. Poets satirized the profligacy of the priesthood, and held it up to ridicule. In the West of Scotland—from the days of Wickliff—there had been pious persons who mourned over the abuses of the Church, and were disposed to return to the simplicity of the primitive faith. There was ceasing to be so wide a distinction between the learning of the clergy and the ignorance of the higher classes of laymen. In these circumstances the news of religious revolution in foreign countries could not fail to tell powerfully on the Scottish mind. Germany sent Bibles and books of the new divinity—new, that is, to the people of these days, though really the old faith of the apostles and the primitive believers. England threw off the yoke of the Papacy, and urged on Scotland to do the same. First among the more pious of the priesthood and the educated of the aristocracy, finally by the great body of the people, the principles of the Reformation were received and professed, and the Roman Church was overthrown in what had been one of its chief citadels and strongholds. It was despoiled of its wealth. Its ecclesiastical buildings were stripped of their ornaments, many of them destroyed by the revolutionary fury of the populace—its peculiarities of doctrine and worship, long held so sacred, were condemned and despised, and its superstition and tyranny abhorred,

as to this day after a lapse of 300 years they continue to be, by the great body of the Scottish people.

Conspicuous, and ever to be remembered with honour and reverence among those who were instrumental in bringing about this great change in the religious sentiments of the people of Scotland, was Patrick Hamilton, Abbot of Ferme, the protomartyr of the Scottish Reformation. He was born in the year 1504, and was both by the father and mother's side of royal lineage. So early as 1526 his mind seems to have been partially enlightened as to the great corruptions which prevailed in the Church, and the bold manner in which he expressed himself on them attracted the attention and excited the suspicions of the clergy. Having resolved to visit the continent of Europe, he repaired to Wirtemberg, where he was kindly received by Luther and Melancthon, and at the University of Marburg, he was instructed by an exiled French Protestant in the principles and doctrines of the Reformation. Inflamed with a desire, which he could not control even in the face of the most imminent danger, to communicate them to his countrymen, he returned to Scotland, and published his religious views, corresponding with those now held by Evangelical Churches and expressed with great clearness and brevity. He was speedily cast into prison and brought to trial by the Romish ecclesiastics; and on the last day of February, 1528, being in the 24th year of his age, he was committed to the flames before the gate of St. Salvator College in St. Andrews. It was at noon the youthful and noble martyr was brought out for execution. He was accompanied by a few friends and a faithful servant. In his hands he had a copy of the Gospels, which he gave to a friend. His gown and garments he gave to his servant, saying, "This stuff will not help me in the fire, but it will do thee some good. I have no more to leave thee but the example of my death, which I pray thee to keep in mind. For, albeit the same be bitter and painful in man's judgement, yet is it the entrance to everlasting life, which none can inherit, who deny Christ." It was six hours before his body was reduced to ashes. His last words were, "How long O Lord, shall darkness cover this realm! How long wilt Thou suffer this tyranny of men! Lord Jesus, receive my Spirit." Since the days of Stephen no nobler martyr had passed from earth to heaven. It was a cruel murder

of which his persecutors had been guilty. But it was a miserable folly too—as indeed all sin is folly. His youth, his rank, his inflexible courage attracted the general attention of the people, and so greatly was the effect favorable to the cause for which he died that it was afterwards said—that the smoke of the flames in which he perished infected all that they blew on.

We have no accurate account of the martyrs who perished after the fires of persecution were first lighted. In 1533 Henry Forrest, a young monk, was burned at St. Andrews—in the year following Norman Gourlay, a priest, and David Strachan, a gentleman of respectable family. In 1539 on the Castle Hill of Edinburgh were burned for heresy 4 priests and a notary: in the same year in Glasgow a grey friar, named Russell, and a young man, named Kennedy. Multitudes were driven into exile from their country in dread of a like fate. And every means was taken to prevent the spread of the Reformed doctrines. Yet they continued to spread. The blood of the martyrs in Scotland, as elsewhere, proved the seed of the Church. There was considerable intercourse at that time between Scotland and the continent of Europe. Every traveller returned with tidings of the progress of the Reformers. Every vessel that reached Scotland brought translations of the Scriptures and the stormy productions of the early chiefs of the Reformation. There sprung-up a strong desire to be acquainted with the Scriptures. And there was to be seen—what, it is alleged, our own city this day exemplifies—families congregating together in the evening, or even at dead of night, to hear the Scriptures read. As yet there were no ministers or authorized teachers of the Reformation, but the desire for the Scripture had become so strong that an act was passed by the Parliament in 1543 authorizing the reading of it by all the lieges, though with singular inconsistency prohibiting men to form opinions of it, or to make it a subject of dispute or argument. In 1540 the Reformed doctrine had made large progress both among the common people and persons of rank in the country. The fears of the clergy were thoroughly aroused, and they presented to the King, James V, the father of Mary, Queen of Scots, a list of some hundreds of persons of wealth and distinction whom they denounced as heretics. And only the unfortunate expedition against England, which led ultimately to the king's

death, prevented their suffering under the same cruel laws which had already brought so many to the stake. This was in 1542.

In 1544 there came back from Cambridge, where he had been a student, a young Scotsman—the brother of a landed proprietor in the Mearns. He had been driven from Montrose by the Bishop of that diocese for teaching the Greek New Testament. He returned a Reformer in his character and deportment, the most amiable and interesting of those who had received the new doctrine. "Excelling," it has been said of him "all his countrymen at that period in learning, of the most persuasive eloquence, irrefragable in life, courteous and affable in manner, his fervent piety, zeal and courage in the cause of Truth were tempered with uncommon meekness, modesty, patience, prudence and charity." This was George Wishart. He travelled over the country preaching with boldness the doctrines of the Reformation—in churches where these were opened to him—in the fields or in the market-places where they were refused. He was accompanied by many persons of distinction and was everywhere acceptable to the people. Having heard that the plague had broken out at Dundee, he proceeded thither, and was indefatigable in preaching the Gospel and visiting the sick. Hence he was recalled to Edinburgh to a public disputation. Here his friends concealed him for a time but, having again resumed his work of preaching, he was seized by Cardinal Beaton, taken to St. Andrews, arraigned before a tribunal of clergy, declared guilty of heresy and condemned to die. He suffered on the 1st of March, 1546, before the castle of St. Andrews—Beaton and other prelates looking on from a balcony. Here, it is said he pronounced the prophetic sentence so speedily verified in the fate of his cruel and remorseless persecutor. "He, who in such high state from that high place feedeth his eyes with my torments within a few days shall be hanged out of the same window with as much ignominy as he now leaneth there in pride."

On the night when Wishart was apprehended by the directions of Cardinal Beaton he directed an attendant who had affectionately waited on him, and who was desirous to share his danger, to return to his former occupation, and to lay aside the sword which he carried for the protection of his revered friend and master. "Nay," said he, "return to your bairns (his pupils, that meant) and God bless you. One is

sufficient for a sacrifice." This was John Knox—destined in the providence of God to be yet more distinguished than the teacher whom he so much regarded—to become, as Milton afterwards expressed it, the Reformer of a whole nation—and with whose personal history and labours the Scottish Reformation is henceforth indissolubly connected.

He was born in 1505, and educated at the University of St. Andrews. Because of distinguished merit he was ordained a priest before the canonical age of 25. He began the study of the Fathers and then of the Scriptures in 1535, but did not declare himself a Protestant till 1542 when he was 37 years of age. He had largely profited by the instructions of Wishart, after whose death he would have returned to his duties as a tutor, had he not been urged by the father of his pupils to enter the Castle of St. Andrews, then held by the conspirators who had assassinated Cardinal Beaton. Here he lectured and taught—nowise doubting apparently the morality and justice of the deed by which that cruel persecutor had met his fate. It was in the Church of St. Andrews, to which the inhabitants of the Castle had access, that Knox received the call to that great work which he never afterwards abandoned, and in prosecuting which his zeal never slackened. Here he was unexpectedly addressed in presence of the congregation by the preacher of the garrison, himself a converted monk, in these striking terms: "Brother, you shall not be offended although I speak unto you what I had in charge even from all those that are here present, which is this: In the name of God, and of His Son Jesus Christ, and in the name of all who presently call you by my mouth, I charge you that you refuse not this holy vocation, but, as you tender the glory of God, the increase of Christ's kingdom, the edification of your brethren, and the comfort of me, whom you understand well enough to be oppressed by the multitude of labours, that you take the public office and charge of preaching—even as you seek to avert God's heavy displeasure, and desire that He shall multiply His graces unto you." The congregation unanimously expressing their assent to this scheme, Knox tried in vain to answer—he burst into tears—and left the church. Ultimately however he accepted the call, and, though oppressed with a sense of the difficulty and responsibility of the Christian ministry—such as made even the great Apostle of the Gentiles ex-

claim, "Who is sufficient for these things?"—he gave himself thenceforth to the work of the ministry.

It would be unsuitable to enter into the details of his subsequent history at length—deeply interesting as to every Scotsman should be the history of one who so largely contributed to form and mould the national character. After the Castle of St. Andrews was taken, Knox was confined for 19 months in the French galleys. After his liberation he proceeded to England, where he remained 5 years during the reign of Edward VI. The English Reformers had not yet ceased to fraternize with Protestant ministers from other churches than their own, or to prefer orders given by Papal bishops to orders given by Protestant Presbyters. Knox was welcomed to England—employed to preach—consulted in respect of the Book of Common Prayer—offered first a benefice in London and then a bishopric. He did not however feel free in conscience to become a minister of the Church of England, and disapproved of much of its constitution and order as unwarranted by Scriptural authority; and he particularly objected to its avowed want of discipline. He continued however to labour in the cause of the Reformation in England, where able and well-informed labourers were few in proportion to the need, to the reign of Mary, when he was forced to retire to France. His residence on the continent is chiefly remarkable for the friendship he formed with Calvin, and for the opportunity he enjoyed of seeing in the Church of Geneva an ecclesiastical constitution which most entirely concurred with what he considered to be the Scriptural and primitive order. In 1555 he returned to Scotland, where for a time he had opportunity daily to preach the Gospel, and largely to influence the minds of several of the future rulers and distinguished men. In 1556 he preached in the West of Scotland, and in the house of the Earl of Glencairn dispensed for the first time the Sacrament of our Lord's Supper according to the Reformed order. Subsequently he joined with a large body of Protestants in a solemn bond or covenant, in which they engaged to renounce the errors of Popery and to maintain the pure preaching of the Gospel. In July, 1556, he found it necessary to leave Scotland and to return to Geneva. Before his departure he exhorted the Protestants to give themselves to the study of the Scriptures, and to meet together for relig-

ious worship and for mutual instruction and edification. At the earnest request of the leading Protestants he returned to Scotland in May, 1559, where he remained till his death. Till that period, though it was a time when many great and distinguished men flourished, it is not too much to say that his was the mind which was the most powerful and effective in its influence on the people. He it was who founded the Protestant Church in Scotland, and so established the Scriptural order in which it was constituted in the minds of the people that successive generations have resisted every effort to subvert and withdraw it. He was no bigot—for, though opposed to the use of liturgies in public worship, he adopted one as temporarily necessary, the clergy being few and many but imperfectly instructed. Though opposed to Episcopacy—in the circumstances of the Church he concurred in the temporary appointment of Superintendents to plant Churches and, subject to Presbyteries and Assemblies, to watch over both the clergy and the people: though requiring men trained by proper education for the duties of the Ministerial Office, he appointed *readers* of the Word, as necessary in the circumstances of the times, using in all his ecclesiastical arrangements that wise expediency which is free, according to Scripture, to Christian Churches in seeking the great end of their construction the glory of God, the honor of Christ, and the salvation of souls. From the path of duty he could never be seduced by either the blandishments or the violence of the Court. "There lies he," said the Regent Morton when his body was laid in the grave—"there lies he who never feared the face of man." Of large and liberal views, his desire was to extend the means of common and of collegiate education to all ranks; and to this end along with a moderate support to the Protestant Ministers he wished to devote the forfeited possessions of the Romish Church: in which, if he had not been thwarted by the avarice of the nobles, he would have given to Scotland a still more distinguished place than she has ever occupied among the nations of mankind. In August, 1560, Knox drew up a Confession of Faith—in all essential points coinciding with that long after prepared at Westminster, which was adopted by Parliament as the Confession of the Reformed Church of Scotland, and the Popish worship was forbidden. On the 26th of December the first General

Assembly met in Edinburgh. It consisted of 40 members—of whom only 6 were Ministers. It sat for 7 days, “convened on the things which were to set forward God’s glory and the weal of His Church in the realm of Scotland.” From that period the Reformation, though having many enemies to contend with, was triumphant, and the Scottish mind has ever since been subject to its influence.

A ground of thankfulness to the Divine providence and to those who were the instruments under Providence in bringing about that result which it is not easy to over-estimate—in one important respect it is true that the Reformation then, and for long after, stood itself in need of Reformation. It was intolerant. It persecuted others as itself had been persecuted. There was much to palliate this—the danger of the Protestant Churches—the spirit they had brought with them from the Roman—the recency of their conversion to a sound faith—the novelty of the doctrine of toleration. From the beginning of the world, says a recent historian of the Church of Scotland, men saw that it was wrong to persecute them. It is only about 200 years since they began clearly to discern that it was wrong for them to persecute others. But, apart from this sad blot with which the Scottish Reformation is chargeable, and notwithstanding much of violence and illiberality which marked its progress, how great have been the blessings of which, under Providence, it has been the source! It gave the Bible to the people. It established the preaching of the Gospel over the land. It from the beginning took measures for general education. It gave an impulse of activity to the general mind. It laid the foundation of civil liberty. More or less directly all the blessings which have distinguished Scotland among the nations for the last three centuries may be traced to it. Compare Scotland now with any similar country which refused to accept the Reformation; Portugal, for example, how far superior to Scotland then—how immeasurably inferior to it now! Is it not meet we should consider what has been the cause of such a change in our favour, and meet also that we should honor those who were God’s instruments in effecting it? They had a battle to fight, the difficulties of which we can but most imperfectly apprehend. Who shall estimate rightly the courage of such men as Luther or Knox! standing firm not only against

the powers of this World but against all which they had been taught and accustomed to call venerable and sacred! But such men are raised-up by God to effect his great purposes in the World, and the career of such it is well for us to study, even when it is in regard of civil things only that they are exercised—showing us what man may do, what God is pleased to make man capable of doing.

Oh how comely it is, and how reviving
To the spirits of just men long oppressed!
When God into the hands of their deliverers
Puts irresistible might
To quell the mighty of the earth, the oppressors,
The brute and boisterous force of violent men
Hardy and industrious to support
Tyrannic power, but raging to pursue
The righteous and all such as honour truth.
He all their ammunition
And feats of war defeats,
With plain heroic magnitude of mind
And, celestial vigour armed,
Their armouries and magazines contemns,
Renders them useless, while with winged expedition,
Swift as the lightning glance, He executes
His errand on the wicked, who surprised,
Lose their defence, distracted and amazed.

So spoke the poet in a season when there were such men. And from time to time God will still raise-up such—like him who in these days did, almost single-handed, rescue Southern Italy from long and cruel despotism. In the period of the Reformation there were many such. And they were not only heroic in the temper of their minds. They were God’s willing servants—resting their faith in His Word—and drawing support from its promises in all their troubles, living by the faith of Christ, dying in the faith of Him. In honouring and cherishing the memory of such, let it be said again, We honour God who raised them up to execute His good and holy purposes. And it will be significant of a deplorable decay both in patriotic and Christian feeling if they ever cease to hold a place in the nation’s heart, or their names to be kept in honourable remembrance.

MISCELLANEOUS.

Mr Saker, the Baptist missionary at Cameroons in Africa, has completed the version of the New Testament in Dualla, and has commenced the Old Testament.

The *Globe* announces the death of the Rev. Thomas Hartwell Horne, B.D., of the University of Cambridge, author of one of the most celebrated works in Biblical literature, ‘An Introduction to the Critical Study of the Holy Scriptures,’ and various other works of high merit.

The *Kingston News* says;—Mrs. Weir, wife of the Rev. Professor Weir, of Queen's College, composed a short poem on the death of His Royal Highness the late Prince Consort, and, acting on the advice of friends, forwarded a copy to the Queen. The last English mail brought a note conveying to Mrs. Weir her Majesty's thanks for the poem which she had accepted.

A NOBLE GIFT.—Mr. John Watkins, we hear has just performed one of his acts of liberal charity, having handed over the munificent sum of \$4000 towards the enlargement of the Kingston General Hospital. Such private munificence is comparatively rare in Canada; and this instance deserves to be made public.—*Kingston News*.

In answer to an appeal from the Rev. E. Forbes to his congregation on the first day of the year, upwards of £200 has been forwarded to him towards paying off the debt on the English Church, Rue d'Aguesseau, Paris. Connected with this church there are now a chaplain and assistant-chaplain and a Scripture reader constantly engaged among a large and scattered English population.

POETRY.

For the Presbyterian.

A VOICE FROM CANADA.

Afar in our Canadian forest-land

We thought of coming war and troublous times,

When strange, sad tidings, wafted to our strand,
Made mournful music of our Christmas chimes.

We knew that in that throbbing hour of fate
Shorn of one noble prop the Empire stood;
We knew our Queen, bereaved and desolate,
Bowed 'neath the crushing grief of widowhood!

That fatal night, so charged with bitter woe,
No thrill came to us o'er the dark blue sea,
The nation's grief—and thine—we could not know

Or *then*, our Queen our hearts had mourned
with thee.

Oh! sadly darkened that Christmas eve,
When first the tidings met our startled ears;
We seemed as for a personal loss to grieve,—
The Christmas stars looked on our falling
tears!

Oh strange and sad it seemed—that Christmas
day,—

When holy gladness all our hearts should
claim!

Oh strange and sad it seemed, when met to pray,
To leave unuttered *one* familiar name!

As in a sorrowing silence, still and deep
We missed that name where it was wont to
be;

With tears in many an eye unused to weep—
Our mourning, widowed Queen, we prayed
for thee.

That one most loving Friend, oh stricken wife!
Might to thy bitter grief, His balm impart,
And He—The *Resurrection and The Life*—
Breathe heavenly healing o'er thy wounded
heart!

Not in the mockery of an idle show—

As when some purpled tyrant meets his doom,
We donned the sable drapery of woe—
But in true sorrow o'er a mournéd tomb.

We felt as though our hearts with grief were
stirred

For some loved presence borne from earth
away,

A name familiar as a household word—

A sunbeam parted from our common day.

We had not seen his face, our Queen,—nor thine
As from our childhood we had longed to see,
But round our inmost hearts we loved to twine
The interwoven thought of *him* and *thee*!

Not warmest British hearts around thee pressing

More loyally can own thy sway serene—

Can ask for thee a richer, truer blessing—

Can pray with fuller heart, "*God save the
Queen!*"

For British blood flows in Canadian veins,
And loyal love and truth still brightly glow;
Even while our streams lie bound in icy chains
Our hearts beat warmly 'neath Canadian
snow.

Though deep and wide between an ocean roars,
In vain its fury spends that boisterous sea—
It cannot break the tie that binds our shores—
Because our hearts—to Britain and to thee!

And stronger is it even than we knew—
And dearer in thy sorrow hast thou grown,
And all our hearts a firmer purpose drew—
To rally closer yet around thy throne.

We thank our God for peace within our land,
But had, *the time of trial* come indeed,
We had been ready at our post to stand
For *Queen and Country*, in the hour of need!

Long may thy gentle reign be spared us yet—
Long sway thy sceptre over land and sea—
In all that realm on which no sun may set
No land more loyal is than ours to *thee!*

CATARAQUI.

January, 1862.

THE SINNER'S BURIAL.

'So I saw the wicked buried, who had come
and gone from the place of the holy; and they
were forgotten in the city where they had so
done.'—ECCLES. vii. 10.

WRAPT in a Christless shroud,
He sleeps the Christless sleep:
Above him, the eternal clouds,
Beneath, the fiery deep.

Laid in a Christless tomb,
There, bound with felon-chain,
He waits the terrors of his doom,
The judgement and the pain.

O Christless shroud, how cold!
How dark, O Christless tomb!
O grief that never can grow old!
O endless, hopeless doom!

O Christless sleep, how sad!
What waking shalt thou know?
For thee no star, no dawning glad,
Only the lasting woe!

To rocks and hills in vain
Shall be the sinner's call;
O day of wrath and death and pain,
The lost soul's funeral!

O Christless soul, awake
Ere thy last sleep begin!
O Christ, the sleeper's slumbers break,
Burst thou the bands of sin!

THE QUEEN'S MESSAGE.

While the fate of 200 unfortunate miners, lately killed at Hartley Colliery, was still uncertain, a telegram was despatched to the North from Osborne, inquiring by Her Majesty's command, "Is there hope?" The following lines by "Isa" have appeared in the *Scotsman* in commemoration of this touching incident:

Not to her Peers or Parliament,
Her soldiers or her lords,
Not to the waiting nations went
Our Sovereign Lady's words:
She claimed no loyal service,
No love or honour due—
O mourning wives and mothers,
Her message is for you!

Where England's richest harvests
Are gathered 'neath the soil,
More than two hundred men and boys
Went to their daily toil;
Down in the earth's dark chambers
They wrought till fell the doom!
And the pit shut its yawning mouth
Upon the living tomb.

And swiftly spread the tidings,
First told with bated breath,
"More than two hundred living souls
Down there shut up with death."
There ran a thrill of horror
Through all above the ground
Up to our mourning Queen, who rose
Amid her grief profound.

"Is there hope?" she asked—the question
They ask with pleading eye,
In palace and in cottage,
Who stand where death is nigh.
"No!" all around the pit's mouth
The wailing women go;
Till they who toil to rescue
Sob-out the dreaded "No!"

The message of our widowed Queen
Came to each widow there:
"My heart bleeds," suffering sister,
In your grief I have a share.
Oh! when such holy healing
Did Royal lips impart?
Thy message, Sovereign Lady, made
A nation of one heart.

SELECTIONS.

THE GREAT PLAGUE OF 1666 IN SCOTLAND.—It was a fearsome time! whole households died and there were none to bury them, neither would any go near them; and these houses of the dead were avoided, till first the thatch fell in, then the walls, and then a green knoll covered all, giving them a burial many, many years after it had been denied them by man. You see there Carradale Glen, where the plantings are, and where the river comes down from the mountains. Well, sir, in that glen, in the time of the Great Plague, there was a man who took the sickness; and, hearing of what I've told you of the people dying in their houses, he feared he should not be buried. So, this fear took such a power over him, that he prevailed on some of his friends to dig his grave; and he went and sat by, and saw it done. When it was dug, he laid himself in the grave, with his sword by his side; and presently he died; and his friends covered his body with the turf. MacCaog was the man's name; and they will show you the grave to this day. "Vaigh-Mhic-Caoga" is its Gaelic name, which means "the grave of MacCaog."—*Cuthbert Bed's "Glencreggan."*

AN ANECDOTE OF THE LATE PRINCE CONSORT.—A beautifully executed statue stands at the top of the Queen's staircase in the private apartments of the Castle. It represents the Boy-King, Edward VI., marking with his sceptre a passage in the Bible, which he holds in his left hand, and upon which he intently looks. A closer inspection discovers the following text upon the open page:—"Josiah was eight years old when he began to reign; and he reigned thirty and one years in Jerusalem. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned not aside to the right hand or to the left." This statue was executed by the desire of the late Prince Consort, who intended it to convey to his son a constant and most significant suggestion of the Divine rule by which the future Sovereign of England should fashion his heart and life.

INDISCRIMINATE CHARITY.—What we have to bestow in charity, being a trust, we cannot discharge it faithfully without taking some care to satisfy ourselves, in some degree that we bestow it upon proper objects of charity. One hears persons complaining that it is difficult to distinguish *who* are such, yet often seeming to forget that this is the reason for using their best endeavours to do it; and others make a custom of giving to idle vagabonds—a kind of charity very improperly so-called, which one really wonders people can allow themselves in—merely to be relieved from importunity, or at best to gratify a false good-nature. For they cannot but know that it is at least very doubtful whether what they thus give will not immediately be spent in riot and drunkenness. Or suppose it be not, yet still they know they do a great deal of certain mischief, by encouraging this shameful trade of begging in the streets and all the disorders which accompany it.—*Bishop Butler, (1740).*

"WEE DAVIE."

"And a little child shall lead them."

CHAPTER I.

"Wee Davie" was the only child of Wm. Thorburn, blacksmith. The child had reached the age in which he could venture, with prudence and reflection, on a journey from one chair to another, his wits kept alive by maternal warnings of "Tak' care, Davie; mind the fire, Davie." And, when his journey was ended in safety, and he looked over his shoulder with a ray of joy to his mother, he was rewarded, in addition to the rewards of his own brave and adventurous spirit, by such a smile as equalled only his own, and by the well-merited approval of "Wee done, Davie!"

Davie was the most powerful and influential member of the household. Neither the British fleet, nor the French army, nor the Armstrong gun, nor the British Constitution, had the power of doing what Davie did. They might as well have tried to make a prairie grow or a lark sing! He was, for example, a wonderful stimulus to labour. His father, the smith, had been rather disposed to idleness before his son's arrival. He did not take to his work on cold mornings as he might have done, and was apt to neglect many opportunities, which offered themselves, of bettering his condition; and Jeanie was easily put off by some plausible objection when she urged her husband to make an additional honest penny to keep the house. But "the bairn" became a new motive to exertion, and the thought of leaving him and Jeanie more comfortable, in case sickness laid the smith aside, or death took him away, became like a new sinew to his powerful arm, as he wielded the hammer, and made it ring the music of hearty work on the sounding anvil. The meaning of benefit-clubs, sick-societies, and penny-banks, was fully explained by "wee Davie."

Davie also exercised a remarkable influence on his father's political views and social habits. The smith had been fond of debates on political questions, and no more sonorous growl of discontent than his could be heard against the powers that be, the injustice done to the masses, and the misery which was occasioned by class legislation. He had also made-up his mind not to be happy or contented, but only to endure life as a necessity laid upon him, until the required reforms in Church and state, at home and abroad, had been attained. But his wife, without uttering a syllable on matters which she did not pretend even to understand, and by a series of acts out of Parliament, by reforms in household arrangements, by introducing good bills to her own House of Commons, and by a charter, whose points were chiefly very common-place ones, such as a comfortable meal, a tidy home, a clean fireside, a polished grate, above all, a cheerful countenance and womanly love,—these radical changes had made her husband wonderfully fond of his own house. He was, under this teaching, getting every day too contented for a patriot and too happy for a man in such an ill-governed world. His old companions could not at last coax him out at night. He was

lost as a member of one of the most philosophical clubs in the neighbourhood. His old pluck, they said, was gone. The wife, it was alleged by the patriotic bachelors, had "cowed" him, and driven all the spirit out of him. But "Wee Davie" completed this revolution.

One failing of William's had hitherto resisted Jeanie's silent influence. The smith had formed the habit, before he was married, of meeting a few companions, "just in a friendly way," on pay-nights at a public-house. It was true that he was never "what might be called a drunkard"—"never lost a day's work"—"never was the worse of liquor," &c. But, nevertheless, when he entered the snuggerly in Peter Wilson's whisky-shop, with the blazing fire and comfortable atmosphere; and, when, with half-a-dozen talkative, and, to him, pleasant fellows and old companions, he sat round the fire, and the glass circulated, and the gossip of the week was discussed, and racy stories were told, and one or two songs sung, linked together by memories of old merry meetings; and current jokes were repeated, with humour, of the tyrannical influence which some would presume to exercise on "innocent social enjoyment"—then would the smith's brawny chest expand, and his face beam, and his feelings become malleable, and his sixpences begin to melt, and flow out in generous sympathy into Peter Wilson's fozy hand, and there counted beneath his sodden eyes. And so it was that the smith's wages were always minus Peter's gains. His wife had her fears—her horrid anticipations—but did not like to "even" her husband to anything so dreadful as what she in her heart dreaded. She took her own way, however, to win him to the house and to good, and gently insinuated wishes rather than expressed them. The smith, no doubt, was only "merry," and never was ill-tempered or unkind,—“yet at times” —“and then, what if—!” Yes, Jeanie, you are right! The demon sneaks into the house by degrees, and at first may be dispelled, and the door shut upon him, but let him only once take possession, then he will keep it, and shut the door against everything pure, and lovely, and of good report, and bar it against thee and "Wee Davie," ay, and against better than thee and than all else, and fill the house with sin and shame, with misery and despair! But "Wee Davie," with his arm of might, drove the demon out. It happened thus: One evening when the smith returned home so that "you would know it on him," his child toddled to him, and, lifting him up, he made him stand before him on his knee. The child began to play with the locks of the Samson, and to pat him on the cheek, and to repeat with glee the name of "dad-a." The smith gazed at him intently, and with a peculiar look of love, mingled with sadness. "Isn't he a bonnie bit bairn?" asked Jeanie as she looked over her husband's shoulder at the child, nodding and smiling to him. The smith spoke not a word, but gazed still upon his boy, while some sudden emotion was strongly working in his countenance. "It's done!" he at last said, as he put his child down. "What's wrang! what's wrang!" exclaimed

his wife as she stood before him, and put her hands round his shoulders, bending down until her face was close to his. "Everything is wrang, Jeanie!" "Willy, what ist? are ye no' weel?"—tell me what's wrang wi' you?—oh! tell me!" she exclaimed in evident alarm. "It's a' richt noo!" he said, rising up and seizing his child, lifted him up to his breast, and kissed him. He then folded him in his arms, clasped him to his heart, and, looking up in silence, said, "Davie has done it, along wi' you, Jeanie. Thank God, I am a free man!" His wife felt awed, she knew not how. "Sit doon," he said, as he took out his handkerchief, and wiped away a tear from his eye, "and I'll tell you a' about it." Jeanie sat on a stool at his feet, with Davie on her knee. Her husband seized his child's little hand with one of his own, and with the other took his wife's. "I hav'na been what ye may ca' a drunkard," he said, "but I ha'e been often as I shouldna ha'e been, and as, wi' God's help, I never, never will be again!" "Oh!" exclaimed Jeanie. "Let me speak," said William; "to think, Jeanie,—here he struggled as if something was choking him,—to think that for whisky I might beggar you and wee Davie; tak' the claes aff your back; drive ye to the workhouse; break your heart; and ruin my bonnie bairn, that loves me sae weel, in saul and body, for time and for eternity! God forgie me! I canna stand the thocht o't, let alane the reality!" and the strong man rose, and, little accustomed as he was to show his feelings, he kissed his wife and child. "It's done, it's done!" he said, "dinna greet, Jeanie, Thank God for you and Davie, my best blessings." "Except Himsel!" said Jeanie, as she hung on her husband's neck, "Amen!" said the smith, "and noo, woman, nae mair aboot it; it's done. Gie wee Davie a piece, and get the supper ready."

"Wee Davie" was also a great promoter of social intercourse, an unconscious link between man and man, and a great practical "unionist." He healed breaches, reconciled differences, and was a peace-maker between kinsfolk and neighbours. For example: Jeanie's parents were rather opposed to her marriage with the smith; some said because they belonged to the rural aristocracy of country farmers. They regretted, therefore, the day—though their regret was expressed only to old friends—when the lame condition of some of the horses had brought Thorburn into communion with their stable, and ultimately with their house. Thorburn was admitted to be a sensible, well-to-do man; but then he was, at best, but a smith, and Jeanie was good-looking, and "by ordinary," with expectations of some "tocher," and as her mother remarked, "tho' I say it, that shouldna say it," &c., and so, with this introduction she would proceed to enlarge on Jeanie's excellencies, commenting on the poor smith, rather with pauses of silence, and expressions of hope "that she might be mistaken," all of which, from their very mystery, were more depreciatory than any direct charges. But, when "wee Davie" was born, the old couple deemed it proper and due to themselves—not to speak of the respect due to their daughter, whom they sincerely

loved—to come and visit her. Her mother had been with her, indeed, at an earlier period; and the house was so clean, and Thorburn so intelligent, and the child pronounced to be so like old David Armstrong, Jeanie's father, especially about the forehead, that the two families, as the smith remarked, were evidently being welded, so that a few more gentle hammerings would make them one. "Wee Davie," as he grew up, became the fire of love which heated the hearts of good metal so as to enable favourable circumstances to give the necessary finishing stroke which would permanently unite them. These circumstances were constantly occurring until, at last, Armstrong called on every market-day to see his daughter and grandson, and he played with the boy (who was his only grandson), and took him on his knee, and put a "sweetie" into his mouth, and evidently felt as if he himself was reproduced and lived in the boy. This led to closer intercourse, until David Armstrong admitted that William Thorburn was one of the most sensible men he knew; and that he would not only back him against any of his acquaintances for a knowledge of a good horse, but for wonderful information as to the state of the country generally, especially of the landed interest and the high rent of land. Mrs. Armstrong finally admitted that Jeanie was not so far mistaken in her choice of a husband. The good woman always assumed that the sagacity of the family was derived from her side of the house. But, whatever doubts still lingered in their minds as to the marriage, these were all dissipated by one look of "wee Davie." "I'm just real proud about that braw bairn o' Jeanie's," she used to say to her husband. She added one day with a chuckling laugh and smile, "D'ye no think yersel gudeman, that wee Davie has a look o' auld Davie?" "Maybe, maybe," replied auld Davie. "but I aye think he's our ain bairn we lost 30 years syne." "That has been in my ain mind," said his wife; "but I never liked to say it. But he's no the waur o' being like baith."

Again:—there lived in the same common passage, and opposite to William Thorburn's door, an old soldier, a pensioner. He was a bachelor, and by no means disposed to hold much intercourse with his neighbours. The noise of children was obnoxious to him. He maintained that "an hour's drill every day would alone make them tolerable. Obedience to authority: right about, march! That's the thing," the Corporal would say to some father of a numerous family in the "close," as he flourished his stick with a smile rather than a growl. Jeanie pronounced him to be "a selfish body." Thorburn had more than once tried to cultivate acquaintance with him, as they were, constantly brought into outward contact. But the Corporal was a Tory, and more than suspected the smith of holding "Radical" sentiments. To defend things as they were, was a point of honour with the pensioner—a religion. Any dislike to the Government seemed a slight upon the army, and therefore upon himself. Thorburn at last avoided him, and pronounced him proud and ignorant. But one day "wee Davie" found

his way into his house, and putting his hands on his knees, as he smoked his pipe at the fire-side, looked-up to his face. The old soldier was arrested by the beauty of the child, and took him on his knee. To his surprise, Davie did not scream; and, when his mother soon followed in search of her boy, and made many apologies for his "impudence," as she called it, the Corporal maintained that he was a jewel, a perfect gentleman, and dubbed him "the Captain." Next day, tapping at Thorburn's door, the Corporal gracefully presented a toy in the shape of a small sword and drum for his young hero. That night he smoked his pipe at the smith's fireside, and told such stories of his battles as fired the smith's enthusiasm, called forth his praises, and, what was more substantial, a most comfortable tea by Jeanie, which clinched their friendly intercourse. He and "the Captain" became constant associates, and many a loud laugh might be heard from the Corporal's room as he played with the boy, and educated his genius. "He makes me young again, does the Captain!" remarked the Corporal to his mother.

Mrs Fergusson, another neighbour, was also drawn into the same net by wee Davie. She was a fussy, gossiping woman, noisy and disagreeable. She found Jeanie uncongenial, who "kept herself to herself," instead of giving away some of her good self to her neighbour, and thus taking some of her neighbour's bad self out of her. But her youngest child became seriously ill, and Jeanie thought, "If Davie was ill I would like a neighbour to spair for him," and so she went up stairs to visit Mrs Fergusson, and begged pardon, but "wished to know how Mary was?" and Mrs. Fergusson was bowed down with sorrow, and thanked her, and bid her "to come ben." And Jeanie did so, and spoke kindly to the child, and told her, moreover, what pleasure it would give her to nurse her baby occasionally; and she invited the younger children to come down to her house and play with wee Davie, and thus keep the sick one quiet; and she helped also to cook some nutritive drinks, and got nice milk from her father for the sick one, and often excused herself for apparent meddling by saying, "when one has a bairn o' their ain, they canna but feel for other folk's bairns."

Mrs. Fergusson's heart became subdued, softened, and friendly, and said, "We took it as extraordinary kind in Mrs. Thorburn to do as she has done. It is a blessing to have sic a neighbour."

But it was wee Davie did it!

The street in which the smith lived was as uninteresting as any could be. A description of its outs and ins would have made a "social science" meeting shudder. Beauty or even neatness it had not. Every "close" or "entry" in it looked like a sepulchre. The back courts were a huddled confusion of outhouses: strings of linens drying; stray dogs searching for food; pigeons similarly employed with more apparent success and satisfaction; and cats creeping about: with crowds of children, laughing, shouting, and muddy to the eyes, acting with intense glee the great dramas of

life, marriages, battles, deaths, and burials, with castle-building and extensive farming and commercial operations. But everywhere smoke, mud, wet, and an utterly uncomfortable look. And so long as we in Scotland have a western ocean to afford an unlimited supply of water; and western mountains to condense it as it passes in the blue air over their summits; and western winds to waft it to our cities, and so long as it will pour down, and be welcomed by smoke above, and earth below—then consequently so long we shall find it difficult to be "neat and tidy about the doors," or to transport the cleanliness of England into our streets and lanes. But, in spite of all this, how many cheerful homes, with bright fires and nice furniture, and rows of books, and intelligent, sober, happy men and women, with healthy, nice children, are everywhere to be found in those very streets, that seem to the eye of those who have never penetrated further than their outside to be "dreadful-looking places," and who imagine that all their inhabitants must be like pigs in pig-styes, steeped in wretchedness and whisky; and infer that every ignorant and filthy and drunken Irish brawler and labourer is a fair type of the whole of our artisans.

There is, I begin to suspect, a vast deal of exaggerated nonsense written about the working classes. Be that as it may, I feel pretty certain of this, that there is no country on earth in which the skilled and well-conducted artisan can get so much for his money, socially, physically, intellectually and morally, as in our own Britain, and none in which there are to be found so many artisans who take advantage of these benefits. But for the ignorant and ill-disposed, the idle and the drunken, there is no country where their degradation is more rapid, and their ruin more sure. The former can easily rise above the mud, and breathe a free and happy atmosphere; but, if he falls into it, it is likely he will be sooner smothered and buried than anywhere else on earth.

A happier home could hardly be found than William Thorburn's, smith, as he sat, after coming home from his work, at the fire-side, reading his newspaper, or some book of weightier literature, Jeanie sewing opposite to him, and, as it often happened, both absorbed occasionally in the rays of that bright light, "wee Davie," which filled their dwelling, and the whole world to their eyes, or listened to the grand concert of his happy voice, which mingled with their busy work and silent thoughts, giving harmony to all. How much was done for his sake! He was the most sensible, efficient, and thoroughly philosophical missionary of social science in all its departments who could enter that house!

CHAPTER II.

My heart is sore as I write it, that wee Davie got ill. He began to refuse his food, and nothing would please him; then to get peevish and cross, so that he would hardly go to his father, except to kiss him with tearful cheeks, and then stretch out his hands with a cry for his mother. His mother nursed him on her knee, and rocked him, and walked with him,

and sang to him her own household lullabies ; and put him to bed, and lifted him up, and laid him down, and "fought" with him day and night, caring for neither food nor sleep, but only for her child's ease and comfort. What lessons of self-sacrificing love was she thus unconsciously taught by her little sufferer ! The physician was at last called in, who pronounced it "a bad case—a very serious case." I forget the specific nature of the illness. The idea of danger to Davie had never entered the minds of his parents. The day on which William realized it, he was, as his fellow-workmen expressed it, "clean stupid." They saw him make mistakes he had never made before, and knew it could not be from drink, but could not guess the cause. "I maun gang lame!" was his only explanation, when, at 3 o'clock, he put on his coat and stalked out of the smithy, like one utterly indifferent as to what the consequences might be to ploughs or harrows, wheels or horse-shoes. Yet taking an old fellow-workman aside, he whispered to him, "for auld friendship sake, Tam, tak' charge this day o' my wark." "What ails Willy?" was the only question put by him and others, to which no reply could be given. It was on the afternoon of next day that "the minister" called. It must here be confessed that William was a rare attender of any church. The fact was, he had been hitherto rather sceptical in his tendencies; not that his doubts had ever assumed a systematic form, or had ever been expressed in any determined or dogmatic manner. But he had read Tom Paine, associated the political rights of man with rebellion against all old authorities, all of whom seemed to him to have denied them, and he had imbibed the idea at the old "philosophical" club, that ministers, especially those of the Established Church, were the enemies of all progress, had no sympathy with the working classes, were slaves to the aristocracy, preached as a mere profession and only for their pay, and had, moreover, a large share of hypocrisy and humbug in them. The visit of Dr. McGavin was, therefore, very unexpected. When the Doctor entered the house, after a courteous request to be allowed to do so, as it was always his principle that the poorest man was entitled to the same respect as the man of rank or riches, he said, "I have just heard from some of your neighbours, whom I have been visiting; that your child is seriously unwell, and I thought you would excuse me intruding upon you to inquire for him." William made him welcome and begged him to be seated. The call was specially acceptable to Jeanie. Old David, I should have mentioned, was an "elder" in a most worthy dissenting congregation, and his strong religious convictions and church views formed in his mind a chief objection to the marriage of his daughter with a man "who was not," as he said, "even a member of any kirk." Jeanie had often wished her husband to be more decided in what she felt herself to be a duty and a privilege. The visit of the Doctor, whose character was well known and much esteemed, was therefore peculiarly welcome to her. In a little while the Doctor was standing beside the little bed

of the sufferer, who was asleep, and, gently touching wee Davie's hand, he said, in a quiet voice, to the smith, "My brother, I sincerely feel for you! I am myself a father, and have suffered losses in my family." At the word *losses* William winced, and moved from his place as if he felt uneasy. The Doctor quickly perceived it, and said, "I do not, of course, mean to express so rash and unkind an opinion as that you are to lose this very beautiful and interesting boy; but only to show you how I am enabled, from experience, to understand your anxiety, and to sympathize with you and your wife." And, noiselessly walking to the arm-chair near the fire, he there sat down, while William and Jeanie sat near him. After hearing with patience and attention the account from Jeanie of the beginning and progress of the child's disease, he said, "Whatever happens, it is a comfort to know that God our Father is acquainted with all that you suffer, all you fear, and all you wish; and that Jesus Christ, our Brother, has a fellow-feeling with us in all our infirmities and trials." "The Deity must know all," said William, with a softened voice; "He is infinitely great and incomprehensible." "Yes," replied the Doctor; "and so great, that He can attend to our smallest concerns; yet not so incomprehensible but that a father's heart can truly feel after Him, so as at least to find Him through His Son. Ah! my brother," continued the Doctor, "what a comfort and strength the thought is to all men, and ought to be to you working men, and to you parents, especially with your dear child in sickness, that He who marks a sparrow fall, smitten by winter's cold, and who feeds the wild beasts, is acquainted with us, with our most secret affairs, so that even, as it were, the hairs of our heads are numbered; that He who is the Father, Almighty Maker of the heavens and the earth, knows the things which we need; that He has in us, individually, an interest which is incomprehensible, only because His love to us is so in its depth; that He considers each of us, and weighs all His dealings towards us with a carefulness as great as if we alone existed in His universe; so that, as a father pitieth his children, He pitieth us, knowing our frames, and remembering we are dust." William bent his head, and was silent, while Jeanie listened with her whole soul. "It is not easy, minister," said William, breaking silence, "for hard-wrought and tried men to believe that." "Nor for any man," replied the Doctor. "I find it very difficult to believe it myself as a real thing, yet I know it to be true; and," he continued, with a low and affectionate voice, "perhaps we never could have known it and believed it at all, unless God had taught it to us by the life of His own Son, who came to reveal Him. But, as I see Him taking-up little children into His loving arms, when others would keep them away who did not understand what perfect love was, and as I see in such doings how love cannot but come down and meet the wants of its smallest and weakest object, oh! it is then I learn in what consists the real greatness of God, 'whose name is Love!'" The Doctor paused for a moment and then went on: "Because, my brother, I

see in this love of Christ more than the love of a good man merely, I see revealed in it the loving tenderness towards us and ours of that God whom no eye hath seen or can see, but whom the eye of the Spirit can perceive; for, as Jesus said, 'He who seeth me, seeth the Father!'" "I believe a' ye say, Doctor," said Jeanie, meekly. "I wadna' like to keep my bairn frae Him; but, oh! sir, I hope—I hope He wull lift him up, and do to us now as He did to many distressed ones while on earth!" "I hope," said the Doctor, "God will spare your boy; but you must ask Him sincerely so to do, and you must trust Him, and commit your child into His hands without fear, and acquiesce in His doing towards you and your boy as He pleases." "That is hard!" remarked William. "Hard!" mildly replied the Doctor. "What would you choose else, had you the power of doing so, rather than of acquiescing in the will of God? Would you trust your own heart, for instance, more than the heart of God? or would you rather have your child's fate decided by any other on earth than by yourself?" "No, for I know how I love the boy." "But God loves him much more than you do; for he belongs to God, and was made by Him and for Him." "Excuse me, Doctor, but yet I canna' thole the thoct o' parting wi' him!" said Jeanie. "May God spare him to you, my friends!" replied the minister, "if it be for your good and his. But," he added, "there are worse things than death." This remark, made in almost an under voice, was followed by silence for a few moments. The Doctor's eyes were cast down as if in meditation and prayer. "Death is hard enough!" said the smith. "But hard chiefly as a sign of something worse," continued the minister. "Pardon me for asking you such questions as these:—What if your child grew-up an enemy to you? What if he never returned your love? What if he never would trust you? What if he never would speak to you? What if he always disobeyed you? Would this not bring down your grey hairs with sorrow to the grave?"

"Eh! sir," said Jeanie, "that *would* be waur than death!" "But excuse me, Doctor, for just remarking," interrupted William, "that I never knew any child with a good parent, who would so act. I really don't think it possible that our ain wee Davie, even with our poor bringing-up, would ever come to that. It would be so unnatural." "God knows! Thorburn," said the Doctor. "There are many unnatural things in this world. Listen to me kindly; for I sincerely thank you for having allowed one who is a stranger to speak so frankly to you, and for having heard me with such considerate patience." "O gang on, gang on, Doctor, I like to hear you," said Jeanie. "Certainly, sir," added the smith. "Well then," said the Doctor, "I have no wish to appear even to find any fault with you at such a time. I feel more disposed to weep with you in your sorrow than to search your heart or life for sin. But I feel at such solemn times as those, solemn to you and to your wife, that the voice of a Father is speaking to you in the rod, and it ought to be heard; and that His hand is ministering discipline in

time, and you ought to give Him reverence, and be in subjection to the Father of our spirits that you may live; and, therefore, in order to impart to you more strength and comfort in the end, let me beseech of you, after I am gone, to consider candidly whether you have not perhaps been acting towards your Father in heaven in the very way in which did your child grow up and act towards you would be reckoned as worse than death? Therefore honestly ask yourselves, Whether there has been from you love to God your Father in return for His love to you? Has there been cordial friendship or the reverse? Confidence or distrust? Disobedience or rebellion? Communion in frank, believing and affectionate prayer, or silence? I do not ask you to reply to me; but I wish you and myself, as loving fathers of our children, to ask whether we have felt and acted towards the best and most loving of fathers as we wish our children to feel and act towards ourselves?" The Doctor paused for a moment. Jeanie shook her head slowly, and the smith stared with her at the fire.—"My friends, we have all sinned, and this is our sin of sins, that we have *not known nor loved our Father*, but have been forgetful of Him, strange, shy to Him; yes, we have been cold, heartless, prodigal, disobedient children." Another short pause, and the Doctor then spoke on in the same quiet and loving voice—"But, whatever we are or have been, let us hope in God, or we perish! Every sinner is doomed, but no man is doomed to be a sinner. God is our Father still; and, just as you both have nourished and cherished your dear boy, and have been loving when he knew it not, nor could understand that great love in your hearts which, sure am I, will never grow cold but in the grave, so has it been with God to us His children. Open your hearts to His love, as you would open your eyes to the light which has been ever shining. Believe it as the grand reality, as you would have your boy open his heart to and believe in your love when he awakens from his sleep. Your love, as I have said, is deep, real to your boy, irrespective of his knowledge or return of it. But what is this to the love of God? *'Herein is love, not that we loved God, but that He loved us, and gave His Son to be a propitiation for our sins.'* Let us, my friends, never rest till we are enabled in some degree to see and to appreciate this, and to say 'We have known and believed the love which God has to us.'"

"Dr. McGavin," said William, "you have spoken to me as no man ever did before, and you will believe me, I am sure, when I say that I respect you and myself too much to flatter you. But there is surely a meaning in my love to that boy which I never saw before. It begins to glimmer on me." "Thank God if it does! But I do not speak to you, and this you must give me credit for, as if it were my profession only; I speak to you as a man, a father, and a brother, wishing you to share the good which God has given to me and gives to you. So I tell you again, and would repeat it and repeat it, that, if we would only have to God that simple confidence, hearty love, frank, cheerful communion, peace and joy,

which we wish our children to have towards us, we would experience a true regeneration. And what was the whole life of Jesus Christ save a life of this blessed, confiding, obedient, child-like sonship? Oh, that we would learn of Him, and grow-up in likeness to Him! But this ignorance of God is worse than death. For, if knowledge be life, spiritual ignorance is death. My good friends, I have been led to give you a regular sermon!" said the Doctor, smiling; "but I really cannot help it. To use common every-day language, I think our treatment of God has been shameful, unjust, and disgraceful on the part of men with reason, conscience and heart. I do not express myself half so strongly as I feel. I am ashamed and disgusted with myself, and all the members of the human family, for what we feel, and feel *not*, to such a Father. If it were not for what the one elder Brother was and did, the whole family would have been disgraced and ruined most righteously!"

"Doctor," said William, with a trembling voice, "thank ye, thank ye, from my heart. I confess I have been very careless in going to the Church, but"—"We may talk of that again if you allow me to return to-morrow. Yet," continued the Doctor, pointing to the child, "God in His mercy never leaves Himself without a witness. Look at your child, and listen to your own heart, and remember all I have said, and you will perhaps discover that, though you tried it, you could not fly from the Word of the Lord. A father's voice by a child has been preaching to you. Yes, Thornburn, when in love God gave you that child, He sent an eloquent, a holy missionary to your house to preach the gospel of what our Father is, and what we as children ought to be. Only listen to that sermon, and you will soon be prepared to listen to others." The Doctor rose to depart. Before doing so, he asked permission to pray, which was cheerfully granted. Wishing to strengthen the faith of those sufferers in prayer, he first said, "If God cannot hear and answer prayer, He is not supreme; if He *will* not, He is not our Father. But, blessed be His name, His own Son who knew Him perfectly, who Himself prayed, and was heard in that He prayed, has enabled our parental hearts, from our love to our children, to feel the beauty and truth of this His own argument: 'Ask, and it shall be given you; seek, and ye shall find: knock, and it shall be opened unto you: for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. Or what man is there of you, of whom if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven give good things to them that ask Him!'" And then the Doctor poured forth a simple, loving, and most sympathizing prayer, in which he made himself one with his fellow-worshippers, and expressed to a common Father the anguish of the hearts around him. When it ended, he went to the bed and looked at the sleeping child, touched its white hand, and said, "God bless your little one! May this sleep be for health." "It

the first sleep," said Jeanie, "he has had for a lang time. It may be a turn in his complaint." Without waiting to force the parents to give him an immediate reply to what he had taught them, the Doctor shook them warmly by the hand, and gazed on them with world of interest in his eyes, asking them. The kindly to consider what he had said only silence which ensued for a few minutes after his absence, as William and Jeanie returned from the door and stood beside the bed, was broken by the smith observing, "I am glad that man came to our house, Jeanie. You was indeed preaching that a man can understand and canna forget. It was Wee Davie did it." "That's true," said Jeanie; "thank God for 't!" And, after gazing on the sleeping child, she added, "Is he no bonnie? I dinna wunner that sic a bairn should bring guid to the house." That night William had thoughts in his heart which burned with a redder glow than the coals upon the smithy fire! I am much mistaken if he did not begin to feel that God had sent him a home missionary in Wee Davie. [To be continued.]

THE CHURCH OF GOD.*

Of all the precious truths taught in God's inspired Word there is none perhaps so cheering and delightful to the Christian as that of the close union and relation between the Lord Jesus Christ and His believing people—His Church.

We use the word *Church* in the sense in which St. Paul uses it in the Epistles to the Ephesians and Colossians—that is to say, to describe all those, of whatever age, nation or calling in life, who have come by faith to Jesus for the pardon of their sins, and who, trusting in Him with their whole hearts for pardon and salvation, have been washed in His blood from their sins (Rev. i. 3), and given by the Holy Spirit that new birth of the soul without which no man shall see the kingdom of God (John iii. 3). Such persons, and such only, form the true Church of Christ. Man cannot tell their names; but they are all written in 'the Lamb's book of life.' Weak and sinful, and often wandering as they are, they belong to the flock of Christ's sheep, who 'hear His voice and follow Him' (John x. 27).

Now to one who has so come to Jesus and believed in Him it is blessed to think of Him, as the Saviour, making atonement for our sins with His blood; it is blessed, too, to think of Him as the High Priest who is ever living to make intercession for His people; but, perhaps, we might almost say, it is most blessed of all to think of Him as He is chiefly spoken of in the Epistles to the Ephesians and Colossians—as the HEAD of His Church. This is what is called so frequently in all the Epistles 'the *mystery of Christ*:' and almost in all the places in which this expression is used we shall find it followed by some declaration of Christ as 'the Head of the body, the Church.' (See Eph. iii., and vi. 30, 32; Col. i. 27.) The

* From a brief but excellent work by Miss MARSH, 'The Bride of Christ; or, Explanatory Notes on the Song of Solomon.'

meaning of this is simply, that, as Christ died for sinners, so those sinners who come to Him, and put their trust in Him, are considered by God as a *part* of Christ; they are reckoned as innocent for His sake; they are considered as if they had suffered with Him. God looks at them not as they are in themselves but as they are in Him; and He stands for them before God.

Many comparisons are used in Scripture, especially in the Epistles, to show how closely Christ is united with His people. He is called (as we observed before) 'the Head of the body' (Eph. i. 22, 23; and Col. i. 18, 24), and His people the *members*. He is called the 'true vine' (John xv. 1), and His people 'the branches, bearing fruit, and abiding in the vine.' He is called 'the chief corner-stone of the building' (1 Pet. ii. 5-7), and His people the '*living stones*.' They are His. They belong to Him for ever; because *He* lives, *they* shall live also. Not one shall be plucked out of His hand (John x. 28, and xiv. 19).

But, also, many relations of life are used to make clearer this union of Christ and His Church. He is called the '*Good Shepherd*' (John x. 11, 14), 'the Captain of our salvation' (Heb. ii. 10), our 'Elder Brother' (Rom. viii. 29; Heb. i. 6). But the comparison which the Spirit of God most delights to employ is that of the relation between a husband and his wife.

In the Old Testament, where the Church is not spoken of *by name*, this comparison is used for the Jews—God's chosen people of old; and, as we are told (Gal. iii. 21) that those 'who are Christ's' are 'Abraham's seed, and heirs according to the promise,' we may safely apply what is said of the Jews to believing Christians now; and we know how many times it is repeated, 'Thy maker is thy husband: the Lord of Hosts is His name' (Isa. liv. 5), 'I will betroth thee unto Me for ever' (Hosea ii. 19); and the same in other places. Most especially we find this comparison in the 45th Psalm, which we are distinctly told in Heb. i. 8, 9, applies to our Lord, and which contains nearly the same descriptions and expressions which we find in the Song of Solomon.

In the New Testament we find St. Paul (in Eph. v. 25) telling husbands to love their wives, 'even as Christ also loved His Church and gave Himself for it;' and the whole of the latter part of that chapter is taken-up in showing that marriage is a type or figure of Christ's union with His people. He quotes the words of Adam when Eve was brought to Him, 'This is now bone of my bone, and flesh of my flesh,' showing that these words, which seemed only to apply to Eve, were really a prophecy of that of which Adam's marriage was only a figure.

And in the Book of Revelation the body of true believers, called the 'Church of Christ,' is always spoken of as 'the Bride, the Lamb's wife' (Rev. xix. 7, 9; xx. 2, 9; xxii. 17).

There are many things which even we can see must make this comparison peculiarly fitting and suitable. One or two we may mention here, which may perhaps help those who love to study their Bibles to find out more for themselves.

In the first place, a husband is bound to give his wife the benefit of all his property and goods; and in return *she* gives *him* all she has, whatever it may be, small or great; and, if she has any debts, he is bound to pay them.

Now this is exactly what Christ has done by His people. He has given *them* the benefit of His perfect righteousness and the merits of His death and blood-shedding on the Cross; He has given them everlasting life; while He took on Himself all they had—their debts, the curse of their sins, their misery, their suffering, their shame, the punishment they deserved. 'Himself took our infirmities and bare our sicknesses.' 'The Lord has laid on Him the iniquity of us all' (Isa. liii. 6). God 'hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him' (2 Cor. v. 21).

Then, in the second place, a *husband answers for his wife*. If any business has to be transacted, he represents her and answers in her name.

And so it is with us. God looks on Christ as our representative; He looks on believers as belonging to Christ. If we had to answer for *ourselves* before the throne of the pure and holy God, the holiest of us might well tremble; but every true believer may say in the words of Martin Luther, 'I stand as *Christ* before God;' and in the words of an old poet,

'Thou wilt answer, Lord, for me.'

He is the '*daysman*' for whom Job wished to 'lay his hand on both' (Job ix. 33), to stand for us before God, and speak for His people (Heb. ix. 25), because they '*belong to Him*' (Mark ix. 41). 'Ye are Christ's,' says St. Paul, 'and Christ is God's' (1 Cor. iii. 23). 'Ye are not your own; ye are bought with a price' (1 Cor. vi. 19). 'Whether we live or die, we are the Lord's' (Rom. xiv. 8).

In the third place, a husband raises his wife to his own rank. If a king marries a poor village girl, she becomes a queen by virtue of her union with him. And so it is with Christ. He has raised His poor, sinful people from the dust, 'that He may set them with Princes' (Psalm cxiii. 8), and 'make them inherit the throne of glory' (1 Sam. ii. 8). His body, the Church, which was by nature dead in trespasses and sins, He has raised up and made to sit with Him even now 'in heavenly places' (Eph. i. 22, 23). When He comes to reign in glory, His people will reign with Him (2 Tim. ii. 12, iv. 8); yes, more: meanwhile, until this glorious consummation, 'as He is, so are we in this world.'

The wife must share her husband's honours and privileges. If she is a foreigner, she is considered as a native of her husband's country and enjoys all its advantages. Joseph's history is a kind of type of this. Joseph was rejected by his own brethren; he then went to a foreign country and chose a Gentile wife: and, because she was his wife, she had all the blessings and honours he enjoyed. Her children were blessed by old Jacob just as if she had been a daughter of the Hebrews. She may have still had her old Egyptian nature, she may have had many feelings and habits of an Egyptian woman, but she was reckoned among

the Hebrews; her position was that of one of them. We hear nothing of Asenath in the rest of her husband's history, but we know that she must have shared all that her husband had. So with Moses, and so with Boaz. When he married Ruth, the Moabitess, she had all the privileges of a Jewish wife. Then again the claim which a husband and wife have on each other is stronger than any other claim can be. A man must 'leave father and mother and cleave to his wife.' The wife must be ready to leave 'her own people and her father's house' for her husband.

And so the believer, when he is really united to Christ, should remember that, 'in Christ he is a new creature; old things are passed away.' If he looks back, if he lives in the old nature and follows the ways of his former life, he is like one who should leave her husband to return to 'her own people.' As she has forsaken all others for her husband, so the believer has 'put off the old man' when he came to Christ. Let us beware of 'looking back.' Christ has done *His* part. He has given up *all* for His Church. He thought no sacrifice too great to make for His people. *But how do they return His love?* A good wife is often willing to give up anything, even for a husband who but little deserves it; but what are we willing to give up for Him who loved us well enough to give *Himself* for us? Might not the heavenly Bridegroom too often have cause to address us in the words of Delilah to Samson (Judges xvi. 15), 'How canst thou say I love thee when thy heart is not with me?' His love for His people is like the ocean; no one can even sound its depths. But what is theirs for Him? Ah! is it not often far, far less than the love they spend on poor, earthly, sinful beings like themselves?

Let us then ask the Spirit of God to fill our hearts with more love to Him who so loved us. If any of us have not come to Jesus by faith yet, let them never rest till they have found Him and joined the happy company of His people. And let those who can thankfully say that they *are* among His true followers seek to quicken their own love by learning more and more to understand His love to them.

THE RICHES OF GOD'S GRACE.

BY THE REV. C. H. SPURGEON.

A man's riches may often be judged of by the equipage of his children, the manner in which he dresses his servants and those of his household. It is not to be expected that the child of the poor man, though he is comfortably clothed, should be arrayed in like garments to those which are worn by the sons of princes. Let us see, then, what are the robes in which God's people are apparelled, and how they are attended. Here again I speak upon a subject where a large imagination is needed, and my own utterly fails me. God's children are wrapped about with a robe, a seamless robe, which earth and heaven could not buy the like of, if it were once lost. For texture, it excels the fine linen of the merchants; for whiteness, it is purer than the driven snow; no looms on earth could make

it, but Jesus spent His life to work my robe of righteousness. There was a drop of blood in every throw of the shuttle, and every thread was made of His own heart's agonies. 'Tis a robe that is Divine, complete; a better one than Adam wore in the perfection of Eden. He had but a human righteousness, though a perfect one; but we have a divinely perfect righteousness. Strangely, my soul, art thou arrayed; for thy Saviour's garment is on thee; the royal robe of David is wrapped about his Jonathan. Look at God's people, as they are clothed, too, in the garments of sanctification. Was there ever such a robe as that? It is literally stiff with jewels. He arrays the meanest of His people every day as though it were a wedding-day; He arrays them as a bride adorneth herself with jewels; He has given Ethiopia and Sheba for them, and He will have them dressed in gold of Ophir. What riches of grace, then, must there be in God, who thus clothes His children!

But to conclude this point upon which I have not as yet begun. If you would know the full riches of Divine grace, read the Father's heart when He sent His Son upon earth to die; read the lines upon the Father's countenance when He pours His wrath upon His only-begotten and His well-beloved Son. Read, too, the mysterious handwriting on the Saviour's flesh and soul, when on the cross, quivering in agony, the waves of swelling grief do o'er his bosom roll. If ye would know love, ye must repair to Christ, and ye shall see a man so full of pain, that His head, His hair, His garments bloody be. 'Twas love that made Him sweat, as it were, great drops of blood. If ye would know love, you must see the Omnipotent mocked by His creatures; you must hear the Immaculate slandered by sinners; you must hear the Eternal One groaning out His life, and crying in the agonies of death, 'My God, why hast Thou forsaken Me?' In fine, to sum up all in one, the riches of the grace of God are infinite, beyond all limit; they are inexhaustible, they can never be drained; they are all-sufficient, they are enough for every soul that ere shall come to take of them; there shall be enough for ever while earth endureth, until the last vessel of mercy shall be brought home safely.

So much, then, concerning the riches of His grace.

Let me now dwell upon *the forgiveness of sins*. The *treasure* of God's grace is the *measure* of our forgiveness; this forgiveness of sins is according to the riches of His grace. We may infer, then, that the pardon which God gives to the penitent is no niggard pardon. Have not you asked a man's pardon sometimes, and he has said, 'Yes, I forgive you;' and you have thought, 'Well, I would not even have asked for pardon if I thought you would have given it in such a surly style as that; I might as well have continued as I was as to be so ungraciously forgiven.' But, when God forgives a man, though he be the chief of sinners, He puts out His Hands and freely forgives. In fact there is as much joy in the heart of God when He forgives as there is in the heart of the sinner when he is forgiven; God is as blessed in giving as we are in receiving. It is

His very nature to forgive—He must be gracious, He must be loving; and, when He lets His heart of love out to free us from our sins, it is with no stinted stream—He doth it willingly, He upbraided not. Again, if pardon be in proportion to the riches of His grace, we may rest assured it is not a limited pardon, it is not the forgiving of some sins and the leaving of others upon the back. No, this were not Godlike—it were not consistent with the riches of His grace. When God forgives, He draws the mark through every sin which the believer ever has committed, or ever will commit. However many, however heinous, however innumerable your sins may have been, the moment you believe, they are every one of them blotted out. In the Book of God there is not a single sin against any man in this place whose trust is in Christ,—not a single one, not even the shadow of one,—not a spot, or the remnant of a sin remaining; all is gone. When Noah's flood covered the steepest mountains, you may rest assured it covered the mole-hills; and, when God's love covers the little sins, it covers the big ones, and they are all gone at once! When a bill is received fully, there is not an item which can be charged again; and, when God pardons the sins of the believer, there is not one single sin left—not even half-an-one can ever be brought to His remembrance again. Nay, more than this—when God forgives, He not only forgives all, but once for all. Some tell us that God forgives men, and yet they are lost. A fine god yours! They believe that the penitent sinner finds mercy; but that, if he slips or stumbles in a little while, he will be taken out of the covenant of grace and will perish. Such a covenant I could not and would not believe in; I tread it beneath my feet, as utterly despicable. The God whom I love, when He forgives, never punishes afterwards. By one sacrifice there is a full remission of all sin that ever was against a believer, or that ever will be against him. Though you should live till your hair is bleached thrice over, till Methuselah's thousand years should pass over your furrowed brow, not a single sin shall ever stand against you, nor shall you ever be punished for a single sin; for every sin is forgiven, fully forgiven, so that not even part of the punishment shall be executed against you. 'Well, but,' saith one, 'how is it that God does punish His children?' I answer, He does not. He chastises them as a father; but that is a different thing from the punishment of a judge. If the child of a judge were brought up to the bar, and that child were freely forgiven all that he had done amiss, if justice exonerated and acquitted him, it might nevertheless happen that there was evil in the heart of that child, which the father, out of love to the child, might have to whip out of him. But there is a great deal of difference between a rod in the hand of the executioner and a rod in a father's hand. Let God smite me, if I sin against Him; yet it is not because of the guilt of sin; there is no punishment in it whatever; the penal clause is done away with. It is only that He may cure me of my fault, that He may fetch the folly out of my heart. Do you chasten your children vindictively because you are angry with them? No; but because you love

them. If you are what parents should be, the chastisement is a proof of your affection, and your heart smarts more than their body pains when you have to chasten them for what they have done amiss. God is not angry against His children, nor is there a sin in them which He will punish. He will whip it out of them, but punish them for it He will not. O glorious grace! It is a gospel worth preaching.

Having thus spoken of the pardon of sin as being fully commensurate with the grace of God, I will put this question to my hearers: My friend, are you a forgiven man? Are your sins all gone? 'No,' saith one, 'I cannot say they are, but I am doing my best to reform.' Ah! you may do your best to reform; I hope you will; but that will never wash-out your past sins. All the waters of the rivers of reformation can never wash away a single blood-red stain of guilt. 'But,' saith one, 'may I, just as I am, believe that my sins are forgiven?' No, but I tell thee what thou mayest do. If God help thee, thou mayst now cast thyself simply upon the blood and righteousness of Christ; and, the moment thou dost that, thy sins are all gone, and gone so that they never can return again. 'He that believeth on the Lord Jesus Christ shall be saved.' Nay, he is saved in the moment of his faith. He is no more in the sight of God received as a sinner; Christ has been punished for him. The righteousness of Christ is wrapped about him, and he stands accepted in the Beloved. 'Well, but' saith one, 'I can believe that a man, after he has been a long time a Christian, may know his sins to be forgiven, but I cannot imagine that I can know it at once.' The knowledge of our pardon does not always come the moment we believe; but the fact of our pardon is before our knowledge of it, and we may be pardoned before we know it. But, if thou believest on the Lord Jesus Christ with all thine heart, I will tell thee this: If thy faith be free of all self-trust, thou shalt know to-day that thy sins are forgiven; for the witness of the Spirit shall bear witness with thy heart, and thou shalt hear that secret, still small voice, saying, 'Be of good cheer; thy sins, which are many, are all forgiven.' 'Oh,' saith one, 'I would give all I have for that!' And you might give all you have, but you would not have it at that price. You might give the first-born for your transgression, the fruit of your body for the sin of your soul; you might offer rivers of oils, and ten thousand of the fat of fed beasts; you would not have it for money, but you may have it for nothing; It is freely brought to you; you are bidden to take it. Only acknowledge your sin, and put your trust in Christ, and there is not one man among you who shall hear aught about his sin in the day of judgement. It shall be cast into the depth of the sea—it shall be carried away for ever.

I will give you a picture, and then leave this subject. See, there stands the high priest of the Jews. A goat is brought to him; it is called 'the scape-goat.' He puts his hands upon the head of this goat, and begins to make confession of sin. Will you come and do the like? Jesus Christ is the scape-goat; come and lay your hand on His thorn-crowned head by faith, and make confession of your sin, as

the high priest did of old. Have you done it? Is your sin confessed? Now believe that Jesus Christ is able and willing to take your sin away. Rest wholly and entirely on Him. Now what happens? The high priest takes the scape-goat, gives it into the hand of a trusty man, who leads it over hill and down dale, till he is many miles away, and then, suddenly loosing its bonds, he frightens it, and the goat flees with all its might. The man watches it till it is gone, and he can see it no more. He comes back, and he says, 'I took the scape-goat away, and it vanished out of my sight; it is gone into the wilderness.' Ah, my hearer, and, if thou hast put thy sins on Christ by a full confession, remember He has taken them all away; as far as the east is from the west, they are gone, and gone eternally. Thy drunkenness, thy swearing is gone; thy lying, thy theft is gone; thy Sabbath-breaking, thy evil thoughts are gone—all gone, and thou shalt never see them again.

And now I conclude by noticing the blessed privileges which always follow the forgiveness which is given to us according to the grace of God. I think there are a great many people who do not believe there is any reality in religion at all. They think it is a very respectable thing to go to church and to go to chapel, but, as to ever enjoying a consciousness that their sins are all forgiven—they never think about that. And I must confess that, in the religion of these modern times, there does not seem to be much reality. I do not hear at this day that clear, ringing distinct proclamation of the Gospel that I want to hear. It is a grand thing to carry the Gospel to all manner of men, to take it to the theatre and the like: but we want to have the Gospel undiluted—the milk must have a little less water with it. There must be a more distinct, palpable truth taught to the people; a something that they can really lay hold of; a something that they can understand, even if they will not believe it. I trust no man will misunderstand me this morning in what I have said. There is such a thing as having all our sins forgiven now. There is such a thing as knowing it and enjoying it. Now I will show you what will be the happiness resulting to you, should you obtain this blessing.

In the first place, you will have peace of conscience; that heart of yours, that throbs so fast when you are alone, will be quite still and quiet. You will be least alone when you are alone. That fear of yours which makes you quicken your step in the dark because you are afraid of something, and you do not know what, will all be gone. I have heard of a man who was so constantly in debt, and continually being arrested by the bailiffs, that, once upon a time, when going by some area railings, having caught his sleeve upon one of the rails, he turned round and said, 'I don't owe you anything, sir.' He thought it was a bailiff. And so it is with unforgiven sinners, wherever they are; they think they are going to be arrested. They can enjoy nothing. Even their mirth, what is it but the colour of joy, the crackling of thorns under the pot! there is no solid, steady fire. But, when once a man is forgiven, he can walk anywhere. He says, 'To me it is nothing whether I live or die; whether ocean

depths engulf me, or whether I am buried beneath the avalanche; with sin forgiven, I am secure.' Death has no sting to him. His conscience is at rest. Then he goes a step further. Knowing his sins to be forgiven, he has joy unspeakable. No man has such sparkling eyes as the true Christian; a man then knows his interest in Christ, and can read his title clear. He is a happy man, and must be happy. His troubles, what are they? Less than nothing and vanity; for all his sins are forgiven. When the poor slave first lands in Canada, it may be he is without a single farthing in his purse, and scarcely anything but rags on his back; but he puts his foot on British soil and is free. See him leap and dance and clasp his hands, saying, 'Great God, I thank Thee, I am a free man.' So it is with the Christian. He can say in his cottage, when he sits down to his crust of bread, Thank God I have no sin mixed in my cup—it is all forgiven. The bread may be dry, but it is not half so dry as it would be if I had to eat it with the bitter herbs of a guilty conscience and with a terrible apprehension of the wrath of God. He has a joy that will stand all weathers—a joy that will keep in all climates—a joy that shines in the dark and glitters in the night as well as in the day.

Then, to go further, such a man has access to God. Another man with unforgiven sin about him stands afar off; and, if he thinks of God at all, it is as a consuming fire. But the forgiven Christian, looking up to God when he sees the mountains and the hills, and rolling streams and the roaring flood, says, 'My Father made them all' and he claps hands with the Almighty across the infinite expanse that sunders man from his Maker. His heart flies up to God. He dwells near to Him, and he feels that he can talk to God as a man talketh with his friend.

Then another effect of this is, that the believer fears no hell. There are solemn things in the Word of God, but they do not affright the believer. There may be a pit that is bottomless, but into that his foot shall never slide. It is true there is a fire that never shall be quenched, but it cannot burn him. That fire is for the sinner, but he has no sin imputed to him; it is all forgiven. The hanted host of all the devils in hell cannot take him there, for he has not a single sin that can be laid to his charge. Daily sinning though he is, he feels those sins are all atoned for; he knows that Christ has been punished in his stead, and therefore Justice cannot touch him again.

Once more, the forgiven Christian is expecting Heaven. He is waiting for the coming of the Lord Jesus Christ: for, if death should intercede before that glorious advent, he knows that to him sudden death is sudden glory, and in the possession of a quiet conscience and of peace with God he can go up to his chamber when the last solemn hour shall come; he can gather up his feet in his bed: he can bid farewell to his brethren and companions, to his wife and to his children, and can shut his eye in peace, without a fear that he shall open them in heaven. Perhaps never does the joy of forgiven sin come out more brightly than it does on a dying bed. It has often been my privi-

lege to test the power of religion when I have been sitting by the bedside of the dying. There is a young girl in heaven now, once a member of this our church. I went with one of my beloved deacons to see her when she was very near her departure. She was in the last stage of consumption. Fair and sweetly beautiful she looked; and I think I never heard such syllables as those which fell from that girl's lips. She had had disappointments and trials and troubles; but all these she had not a word to say about, except that she blessed God for them; they had brought her nearer to the Saviour. And when we asked her whether she was not afraid of dying, 'No,' she said, 'the only thing I fear is this, I am afraid of living, lest my patience should wear out. I have not said an impatient word yet, sir; I hope I shall not. It is sad to be so very weak; but I think if I had my choice I would rather be here than be in health, for it is very precious to me. I know that my Redeemer liveth; and I am waiting for the moment when He shall send His chariot of fire to take me up to Him.' I put the question, 'Have you not any doubts?' 'No, none, sir; why should I? I clasp my arms around the neck of Christ.' 'And have not you any fear about your sins?' 'No, sir, they are all forgiven: I trust the Saviour's precious blood.' 'And do you think that you will be as brave as this when you come actually to die?' 'Not if He leaves me, sir; but He will never leave me, for He has said, "I will never leave thee, nor forsake thee?"'

HONESTY IS THE BEST POLICY.

From "Good Words."

This old saying, as it is generally understood, appears to me to have obtained rather more credit than it deserves. For, in the first place, I very much question whether it is strictly true; and, in the second place, even if it be true, it is, I think, a very poor and contemptible rule for the guidance of any man in the transactions of life.

"You do not think that this proverb is strictly true!" exclaim many of my readers in surprise, indignation and alarm. "What do you mean? Have not ten thousand facts impressed upon the minds of men the strong conviction that honesty is the best policy; and are there not multitudes who are by this maxim warned against dishonesty and encouraged to persevere in a course of integrity? Do you not see that, in proportion as men lose faith in this proverb, honesty will be at a discount? Your opinion could do little harm excepting to yourself, if you kept it to yourself; but, published in *Good Words*, it may be productive of most mischievous results." My friends, notwithstanding your protest I adhere to my belief that the strict truth of this old saw, as generally understood, is disputable. Mark the limitation as generally understood. If by the best policy you mean that which is best for a man in the long run, if in the best policy you include that which is best for a man's soul and best for eternity, then I join with you right heartily and say—without controversy—honesty is the best policy. But I am speaking of the proverb as generally understood: and you know very well that by the

best policy most men mean the best way of getting on in the world or the best way of getting rich; at all events the best way of avoiding those temporal ills which all men would fain escape, and securing those temporal prizes of which all men are ambitious. This is a very narrow sense of the expression; but it certainly is the sense in which the expression is popularly accepted. Now this is what I venture to consider questionable—that honesty is always the best way, method or means of getting on in the world, of escaping temporal ills and securing temporal advantages. I have no doubt that, in opposition to this statement, a great number of striking and telling anecdotes could be produced; stories of good boys who, by persevering in an honest course, grew up to be wealthy and successful men; and stories of bad boys who, through learning to pilfer, were at last transported or hung; and instance upon instance might be given of men who, with all their cunning in fraud, never got on; and of others who, though successful for a time, were at last detected, disgraced and ruined. But observe, I do not say that honesty is never the best policy, but that it is not always so; and that the proverb is not strictly true. It will be objected, however, that "the exception proves the rule," and that one or two cases in which honesty has not proved the best policy ought not to invalidate the maxim. I admit that "the exception proves the rule;" but this principle has its limits, and limits which it is difficult to determine with precision. It is very obvious that the exceptions may be so numerous as to destroy the rule. If the rule is as often falsified as verified, it surely cannot be accepted: if the rule is verified in five cases and falsified in one, this proportion is, I should think, large enough to vitiate the rule. What proportion of exceptions is to be allowed as only proving the rule, and at what point does this proof enlarge itself into a disproof? These are rather important and puzzling questions wherewith to interrogate the saying, "the exception proves the rule." This is certain, that the exceptions may be numerous enough to disprove the rule. I do not say that such is the case with regard to the rule,—"*Honesty is the best policy.*" and do not know in what proportion the exceptions to this rule exist; but still they are not so few as some people imagine.

As you look at the carriages which roll along the fashionable streets and suburbs of a great city, you may perhaps conclude that the wealth of which these carriages are outward and visible signs has, as a rule, been honestly acquired; but, if you know anything of the world, you will feel assured that there are some exceptions, that some of the grandest of these equipages are the rewards of iniquity, the results of successful scoundrelism. And, as, travelling through the country, you see one great mansion after another with its park and its preserves and its broad acres, in all charity and even in all justice you must assume that the owners thereof are most of them honourable men. But still you feel that you have reason to believe that, if the history of these estates and families were unravelled, it would be found that some of them owe their origin to political

jobbery and intrigue and baseness, and that, if certain persons, who have been in their graves perhaps for centuries, had been strictly honest, the grandeur which you now behold would never have fallen to the lot of their descendants. Think of these things and then say whether chicanery has not often enabled men to make splendid fortunes; think of these things and then say whether there are not many exceptions to the rule—"Honesty is the best policy." Take the case of a quack. Would it suit his book to tell the truth, the whole truth and nothing but the truth about those pills and lotions and ointments? Most certainly honesty would be his ruin. Through his lying advertisements he has made many thousands of pounds. The magnificent carriage, which you saw at the corner of that comfortable square, is his; the large house and ample grounds, which you so much admired as from that railway embankment you caught a glimpse of them, are his. And he is not a solitary exception; there are in this country hundreds who have gone and done likewise: men who tried an honest business first, but could make no hand at it at all; men who in that honest business could not make both ends meet. They found that honesty was not the best policy; so they tried the other thing, and you see how they have succeeded. There may be no dishonesty in giving a Greek or Latin name to a hairbrush, a perfume, a piece of soap or an article of dress; but I cannot help thinking that, if these names were translated into the vulgar tongue, the demand for the trumpery would be greatly diminished. What's in a name? Why, sometimes everything is in a name. Think of the Enormous Sacrifice dodge! You know that this is a dishonesty. A Jesuit might pronounce it honest upon the principle of mental reservation; for it is true that the advertiser does not state whether he or his customers are to be the victims in the contemplated holocaust which is to be offered at the shrine of Mammon. But the Enormous Sacrifice dodge pays: and in many trades large profits are made by misrepresentation where a true, faithful and particular setting-forth of the qualities of the article would probably shut up the shop. It is certain that the public is immensely gullible; and may we not say that, to whatever extent the public is gullible, honesty is not the best policy in dealing with such a public? And how does the case stand with that class of men who of all others ought to be above every species of dishonesty—I mean ministers of religion? It will be admitted that it is only honest that a minister should preach his own sermons and that he acts dishonestly if he preaches the sermons of some other man without acknowledging the fact. But most certainly there are men in the ministry who, if they were to preach discourses composed by themselves, would have to preach them to the walls and pews, and even the walls and pews, if they had any sense, would follow the congregation. Nor would the Rev. Idler or Rev. Imbecile succeed much better if, after having given out his text, he were to say, "The discourse which I am about to read I have carefully copied from a volume of sermons by a very able divine;" or, "I shall on this occa-

sion read for your instruction a lecture which I purchased for ten shillings at a manuscript sermon shop of unquestioned orthodoxy." Now to this not uncommon character, the Rev. Idler or Rev. Imbecile, honesty would be desertion, contempt, derision, perhaps starvation, and therefore not at all the best policy. Or take the case of a man who is ambitious of entering Parliament. Far be it from me to say that the door of the House of Commons is kept by Dishonesty, or to say that a man cannot gain admission by strictly honourable means. But, if there is only one seat, of obtaining which our friend has the remotest chance, it is very possible that the particular constituency to which he is unhappily shut up is one which will not return him without a consideration. Most certainly honesty is not always the best policy; most certainly in some cases honesty will not do at all, if the object in view is political power and distinction.

In this age and in this country it is comparatively easy to be honest, and honesty often finds its reward in temporal comfort and advantage; but will any one venture to say that honesty was the best policy in the apostolic age (remember the sense in which the expression, "the best policy," is understood)? and, wherever and whenever there has been persecuting bigotry or despotic power, what is the result of being thoroughly honest? Fines, imprisonment, torture, death. The poverty, the pain, the injustice, which have been the lot of almost every true-hearted patriot and honest reformer, have been in direct contrariety to the maxim, Honesty is the best policy. But even now and in our own country, if there are many instances in which honesty is rewarded, there are not a few in which it is punished. There is many a rural district in which the man who dares to be honest to his religious and political convictions is subject to much annoyance and disadvantage; and thousands, knowing that honesty would be the ruin of their secular prospects, pass their lives, if not in dishonesty, in such a practice of dissembling and hiding their convictions and compromising their principles as makes them utterly mean, craven and despicable.

In the face of all these facts shall we say that honesty is always the best policy, that by honesty a man is sure to get on in the world, and that dishonesty never thrives? I admit that the rule is more frequently verified than falsified—but certainly it is so often falsified that I can scarcely accept it as the rule at all. That dishonesty is often the best policy was clearly seen by Asaph many ages ago: "I was envious at the foolish when I saw the prosperity of the wicked; for there are no bands in their death, and their strength is firm: they are not in trouble as other men, neither are they plagued like other men.... Their eyes stand out with fatness; they have more than heart could wish. Behold, these are the ungodly who prosper in the world; they increase in riches." Well, it is all wisely permitted that dishonesty should often prosper and honesty often fail. It is one element of our moral discipline. God will neither bribe us into honesty by guaranteeing a large reward nor frighten us from dishonesty by making failure and

disgrace its constant and necessary results. There would be little virtue in honesty if such were the invariable rule. Small thanks to the man who in all his dealings is scrupulously honest because he is certain that by being so he will attain wealth and respectability, and that, if he is not so, he will be in a state of poverty and disgrace all his days. No; God will have us to be honest on very different principles from these; and so, to try us and to train us, He makes no absolute promise of temporal good as a consequence of honesty; He permits us to see on all hands the splendour and the power of successful rascality, and the great value in pounds sterling of a seared conscience and a hardened heart.

But "fret not thyself because of evil doers;" and, as you look upon the quack doctor's carriage and the griping usurer's mansion, say not, "Surely I have cleansed my heart in vain, and washed my hands in innocency." Honesty is not always the best policy, but honesty is right; and, because it is right, it is the thing for you, for me, for every man. I have said that this proverb, even if strictly true, would be a poor rule for a man's guidance in life. The man who is honest because he believes that honesty is the best policy is honest on a dishonest principle. He would be dishonest at once if he found that honesty was not the best policy. "Is not honesty the best policy then?" asks some one. My friend, what is it to you or me whether it is the best policy or not? I think that we have little or nothing to do with the question. "But," you say, "if it be not the best policy,—what then?" why then, still you are to be honest; honest, if honesty be the worst policy and not the best; honest, if honesty holds out no prospect whatever of your making a fortune, or of your even being able to keep the wolf from the door. The dislike—the dread of poverty is within certain bounds a very wholesome feeling; it is a great incentive to industrious exertion; but, if it be allowed to wax too strong, then, like a river which overflows or bursts its banks, within which it is so useful, it becomes a nuisance and a source of enormous evil. It is to be feared that in British society it has assumed this formidable magnitude; the horror of poverty has surpassed almost every other horror; practically speaking, to thousands upon thousands poverty is hell; a moderate income, purgatory, and great wealth, heaven. But, if we cannot get rich excepting by the sacrifice of honesty, there ought not to be a moment's hesitation as to the course we determine to adopt. "Gold may be bought too dear;" and consider whether there is anything that is bought at such a monstrous price as that which is often given for gold. It is verily bought too dear when a man parts with honesty for it. Let us therefore have no more talk about the best policy in relationship to honesty. Honesty has been far too often advocated on this ground, just as religion has been too often commended to men as more conducive to their secular prosperity than irreligion. No, no; let us be honest because honesty is right and dishonesty wrong, the man who asks for any other argument in favour of honesty is a man not to be argued with at all. I have heard of one case, and but one, in which,

I think, this proverb was fairly and logically applied. An old man, who had seen many ups and downs in the world, gave this counsel to his nephew, who was about to begin business: "Tom, take my advice, honesty is the best policy; I am sure of it, because I have tried both." If you feel yourself at liberty to "try both," then certainly it will be well for you to discuss the question, Is this proverb true? but, if on the other hand you feel that you must not "try both," then all such discussions may very well be dispensed with.

But is it not possible that we have been misreading this old proverb, and that it has a better and nobler meaning than we have been in the habit of assigning to it? The word policy, as we see it in a policy of assurance, means a promise. Is it not possible that the word is used in this sense in the proverb? If so, then the moral character of the proverb is almost immeasurably better than that which attaches to it on the ordinary method of interpretation. "Honesty is the best promise;" the best guarantee that you can have for the fulfilment of any engagement is the honesty of him who makes it. Understood thus, the proverb is about equivalent to that other saying, "An honest man's word is as good as his bond." Even when understood thus, the proverb is perhaps a little questionable; for, as an honest man may not be able to fulfil his promise—may die, for instance, before the promise becomes due—a better guarantee than his honesty may be desirable and practicable too. But still with this sentiment, Honesty is the best promise, let us not quarrel, for honesty is a good promise if it be not under all circumstances quite the best! and the proverb thus understood encourages that confidence in an honest man which an honest man deserves.

HUGH STOWELL BROWN.

IMMUTABILITY OF SPECIES.—We have absolute proof of the immutability of species, whether we search for it in historic or geological times. The cat and dog, embalmed in Egypt 4000 years ago, are the same as the cat and dog of the present day; and in the fossil remains of the pre-Adamite ages there is not the slightest proof of any variations in the successive inhabitants of the earth. Mr. Darwin himself admits, to use his own words, "that this is the most obvious and grave objection to his theory;" but yet he conjectures that rocks still undiscovered, and myriads of years older than the Cambrian or azoic strata, may still bear testimony to his views. When such strata with such indications are discovered, when the instinct of the elephant shall have expanded into reason, and the chatter of the parrot have its climax in speech, we may then claim kindred with the brutes that perish.—*Sir David Brewster.*

CHARACTER.—The most trifling actions that affect a man's credit are to be regarded. The sound of your hammer at 5 in the morning or 9 at night, heard by a creditor, makes him easy 6 months longer; but, if he sees you at a billiard-table, or hears your voice at a tavern when you should be at work, he sends for his money next day.—*Franklin.*

BOTANICAL SOCIETY OF CANADA.

A WREATH OF CANADIAN WILD-FLOWERS.

Mrs. Traill, of Westore near Peterborough, is a well known authoress, who has done much by her writings to make known the features of Canadian scenery and the manners and customs of settlers in the backwoods. We have recently had an opportunity of perusing the manuscript of a new work by Mrs. Traill on the Trees and Plants of Canada. It is a most interesting book, displaying not only a refined literary taste but a very extensive and intimate acquaintance with the Flora of the Canadian woods. If published, it would exercise a very beneficial effect in leading many to wander in a path of knowledge which is well known to exercise a healthy influence both on mind and body. Unfortunately the publishing arrangements in Canada, or rather the want of any such, hinder rather than facilitate the publication of works of this class, however valuable they may be. As the book may not be in the hands of the public for some time to come, we select a few chapters from it in the belief that many readers of the "Presbyterian" will be glad to have the authoress as their companion during their walks in early spring-time.

LIVER-LEAF.

Hepatica triloba.

The earliest of our Canadian flowers is the *Hepatica*, commonly called Snow Flower by the natives, because it is the first to greet us with its white starry blossoms after the snows of winter have melted, sometimes indeed on sunny spots, before the snow-wreaths in the woods and shaded hollows have yielded to the influence of approaching spring. It is a joyous blithesome little flower, it comes in with the song-sparrow and the robin, and cheers us with its gay tufts of pale-blue, pink or snow-white blossoms, lifting their starry petals sunward as if rejoicing in the light and warmth of the returning rays. In warm April days these pretty *Hepaticas* may be seen on every grassy mound, on turf knolls formed by the wind-fallen trees, by wayside fences, and in the open forest, their fragile silken stems waving with every gentle breath of air that passes over them. What the daisy is to the meadows of England, the *Hepatica* is to our Canadian forest. It is the welcome harbinger of spring.

"It tells us that winter, cold winter is past,
And that spring, lovely spring is returning at last."

Sometimes one meets with double and often with semi-double varieties. The leaves are almost evergreen; they decay or grow rusty about the time that the flowers open out. When they first appear, they are thickly clothed with silky down, which in part disappears as they become older. Some of the later flowers have the advantage of the young bright leaves as a contrast with the blossoms.

The garden *Hepatica* is a great favourite as an early spring flower: in its wild state the colours are less brilliant, the pink is merely a waxy tinge, the blue rarely very full, rather greyish in tint, the white is the most common.*

There is a variety with leaves large and five-lobed, the lobes rounded instead of pointed, the flower as large as a shilling, flesh-coloured the whole plant more robust in its growth,—it is to be found in one of the wooded islands in Rice Lake (Beaver Island), it is possibly a variety of *H. triloba*, but a very distinct variety.

The *Hepatica* with the lobes of the leaves pointed is regarded by some botanists as a different species—*Hepatica acutiloba*.

VIRGIN'S BOWER—Wild Clematis.

Clematis Virginiana.

To find our feathery climber, we must seek it, not in the deep shade of the forest, nor on dry rocky hills or open cultivated fields, but in low marshy thickets, or at the edge of beaver meadows, where it may be found wreathing the tall bushes with its vine-shaped leaves and white flowers, coarse but showy, and later in the summer and early fall, it whitens the supporting shrubs with its feathery silken pappus mingling with the large red berries of the Hawthorn or the gay orange and scarlet clusters of the Bitter-sweet (*Celastrus Scandens*).

As a shade plant our wild *Clematis* is scarcely inferior to the cultivated species, but that it is deficient in the delicate sweetness for which the white fragrant *Clematis* is so remarkable. As yet few of our native plants have been cultivated either for ornament or use, but, as the hard struggle for subsistence among the settlers becomes less arduous, with easier circumstances and greater leisure will come a desire to improve the outward aspect of their dwellings, and a love of the beautiful will spring-up where now it has no place; and then our native shade plants will be introduced about the verandahs and fences, our flowering shrubs and exquisite flowers will be cherished and cared for in the gardens no less than the exotics of the green-house and conservatory.

The beaver meadows to which I alluded just now are the nurseries of many interesting plants. Mosses, Sedges, and many Orchises, the curious Pitcher plant (*Sarracenia purpurea*), dwarf Willows, Cranberries and many moisture-loving plants find root in the peaty soil.

Having always felt a strong desire to visit one of the beaver meadows, I took the opportunity, whilst staying with a friend on whose lot one of these meadows occurs, to walk thither with his wife as pioneer. It was in the month of August and the young men were busy with the hay which was partly mowed. The weather was dry and warm; a gentle breeze just stirred the leaves of the wood through which our pathway lay among a noble growth of hardwood trees, oak, beech, maple and bass-wood, and here and there an evergreen, but, as we turned in the direction of the meadow, the aspect of the forest somewhat changed—spruce balsams, gigantic pines, old hemlocks and cedars became the order of the day; the level ground now turned hilly and

* Some deep full purple flowers are met with occasionally, but are not common.

rocky, mossy blocks of granite and limestone beset the winding path, and here a little brawling streamlet crossed the road, gurgling round the roots of a hoary-barked cedar, or plunging boldly over smooth stones, forming miniature water-falls of a few inches or maybe a foot in depth; then, as if tired with its great exertions, it lay silent and still in mimic lakelets, quietly flowing onward to be lost perhaps in some marshy morass or dried-up in the open clearing further on, when it emerges from the forest shade.

Crossing the little rill, we climbed a higher ridge clothed thickly with evergreens and low shrubs of various kinds; here we looked down into a green open space, a grassy field inclosed by a natural hedge-row of tall shrubs, among which were seen the large Spurred Hawthorn (*Cratægus Crus Galli*), with several other species of the same ornamental shrubby tree. Here the red-berried (Smooth Winterberry) *Prinos Lævigata* showed its dark shining foliage and half-ripened fruit; the ornamental Bitter-sweet (*Celastrus Scandens*), twining its woody stem and yellow pear-shaped leaves around a slender sapling black ash or alder, broke the duller tone of the sombre-tinted foliage of the surrounding shrubbery; conspicuous among these for its airy flowers of feathery lightness was the Clematis (*C. Virginiana*) and the dark glossy foliage of the Virginian Creeper (*Ampelopsis Quinquifolia*) so familiar to every one both in this continent and in Britain, where it may be seen flinging its gorgeous canopy of crimson foliage over many a broken arch and falling tower around which the hand of taste has planted it. Here in tangled thickets and swamps it winds in many a graceful wreath about the sapling birch and tall leafy elm; its rich red leaves in autumn resembling a crimson banner drooping from a flag-staff.

Forcing our way through the leafy screen, we entered the first meadow, where a settler with his two sons were mowing and spreading the grass. In that early stage of the settlements a very desirable possession was one of these same beaver-meadows, as it furnished an ample provision of winter fodder for the cattle, and also green food for them during the sultry months of summer. Through this luxuriant growth of long, thick grass we made our way to the big beaver-meadow, where, comfortably seated on a haycock, we enjoyed the serene air and the delicious fragrance of the newly-cut grass. To gain this pleasant position we had to cross with some circumspection the narrow streamlet, where might still be seen the whitened remains of thick poles of the birch and poplar trees with which the industrious engineers had constructed their dams, now broken and falling to decay.

The appearance of the meadow was rather that of a dried-up lake, filled with a matted growth of rushy grass, peaty soil, in which many river shells, some of large size, might be discovered, and thick fleshy roots of water-lilies and other aquatics. This dead level was broken by several islets, some oval, some irregular in their outline,—all covered with a dense growth of shrubs, while the meadow, which stretched-out to a considerable extent

of many acres, was bounded on either side of its length by steep gravelly banks, crowned with pines, hemlocks and cedars. No vestige could I find of stumps of trees or submerged trunks or roots; if such had once existed ages, must have passed away since the work of destruction had been completed. And still I marvelled when I looked upon the slender streamlet and the simple dam, and considered the extensive meadow and the great work said to have been effected by such seemingly inadequate means, and said, "Can it be so?"

At the edge of the grass I gathered the pretty pencilled Clasp-Bell-flower, a species of harebell, graceful and slender, the rough surface of the stalk and under parts of the narrow foliage seizing upon whatever substance is likely to afford it the support which it requires, to give strength to its weakness. Higher up the stony bank I found blue harebells, as blue and as beautiful as any that grace our wild heathery lanes in England.

—“Almost resembling
The azure butterflies that flew,
Where on the heath thy blossoms grew,
So lightly trembling.

Thou art the flower of memory;
The pensive soul recalls in thee
The years' past pleasures,
Till back to careless infancy
The path she measures.”

SPRING-BEAUTY.

Claytonia Virginica.

“Where the fire had smoked and smouldered,
Saw the earliest flower of Spring time;
Saw the Beauty of the Spring time;
Saw the Miskodeed in blossom.”

Longfellow.

This simple, delicate little flower is found in April and May. In warm seasons it is almost exclusively an April blossom, but often lingers into May when late snow showers and frosts have checked its appearance in its own proper time. So often it is with us in Canada that

“Winter lingering chills the lap of May.”

Partially hidden beneath the shelter of old decaying timbers and fallen brushwood, or in moist rich pastures not far from the friendly shade of beech-trees, this modest spring flower, Indian name of Spring Beauty, peeps forth its simple succulent stem bearing two sad green juicy leaves, from between which rises a slender raceme of pink bells striped with deeper pink or purely white. In one species the pedicels of the flowers are disposed by a certain bond to become unilateral; the stem of this variety, which I take to be a distinct species, is also leafed, the flowers larger and of a paler colour, the rhizoma is fleshy and tuberosous, perennial and lying deep in the earth.

Our Spring-Beauty comes in with the robin, and the song-sparrow, the hepatica and the early crow-foot.

There seems a natural harmony between the singing birds, the bees and the flowers. What sound can be more musical than the hum of the honey-bee on a bright March morning in a

border of cloth-of-gold crocuses? what sight more cheerful? Do not the flowers and the bees seem to have been created for each other, but Canada has few crocuses, even in her gardens, to open their sunny bosoms to the wandering bee. No March days like those of the *Old Country*. April exists in our Spring calendar only as a name. We have no month of rainbow, suns and showers—no deep-blue skies and silver throne-like clouds to cast their fleeting shadows over the young tender springing grass and corn; no mossy lanes sweet with blue violets, or grassy banks studded with primroses and blue-bells, "o'er-canopied with luscious woodbine." There is no month like April in Canada. Our May is a bright, dry, sunny season, a time of blossoms and of busy hopeful days, more like in its character to the same month in England, but I miss the changeable skies, the sunshine and the showers of our English Aprils, and ever as the spring-tide returns my heart yearns with strange longing to return as a bird to its far-off home, to look once more on April skies and April showers.

"I yet had hopes, my weary wanderings past,
Still to return and die at home at last."

BLOOD-ROOT.

Sanguinaria.

This pretty flower is also one of our earliest Spring blossoms. April is its proper season, when the latter part of that month is mild; but in the more northerly townships of the Province it is seldom seen before the early part of May, unless in the shelter of the woods.

In rich leaf-mould just at the margin of the forest, and in newly cleared ground it may be seen pushing through the soil, one folded vine-shaped leaf, remarkable for its pale-bluish green colour, laced with the prominent veinings of orange hue. The same transparent round smooth leaf-stem is of the same yellow tint; the leaf acts as a protecting sheath to the solitary pure, fair bud which soon opens-out its white petals, and displays the stamens tipped with orange-coloured anthers, many in number. In form the flowers remind us of the white crocus. The root is tuberous, thick and fleshy; break it and a juice of a bright orange-red colour flows freely from its many pores, which look like punctures made with a pin. This juice is used by the Indians in their manufacture of baskets, and also as a dye for the porcupine quills with which they ornament the birch-bark baskets and dishes. It is also used medicinally and as an external application in diseases of the skin.

Each knob of the root sends-up one leaf and its accompanying flower-bud, nothing can present a more delicate appearance than a large bed of these graceful flowers when in full bloom on a bright sunny day, they are well worthy of being removed to the garden borders or even to the green-house. As the trees of the forest disappear before the hand of civilization, these fair flowers will also disap-

pear, and the place that knew them shall know them no more.

"I wail for the forest, its glories are o'er."

FUMITORY.

Fumaria.

We have many charming plants belonging to this family, several of which are naturalized in gardens, and all are worthy of cultivation, being graceful in form and foliage. Among the most remarkable of these very pretty flowers with which our Canadian soil presents us in early Spring, is the *Dicentra cucullaria*, known by the common and not very elegant name of "Breeches Flower" from the divergent spurs of the corolla; by some it is called "Fly Flower," a more appropriate name, the extension of the spurs resembling the angular wings of the deer-fly, the crested tips of the petals not being very unlike the head of that fly. The flowers are of a pale-cream colour, forming a slightly drooping raceme on the long, slender peduncle. They are from 4 to 8 or 10 in number; the leaves are finely cut, of a bluish green. The roots contain many granulated little bulbs crowded together, of a pale-orange colour. It is said that these little bulbs are sought after and eaten by the squirrels. This circumstance has given the local name of Squirrel-corn to *D. Canadensis*, the tubers of which resemble Indian corn in size and colour. The flowers of this last named species are very fragrant, having the fine odour of the hyacinth. The horns or spurs are blunter, giving a heart-shaped form to the flowers, which is of a greenish-white, delicately tinged with reddish lilac; it loves the rich leaf-mould of forest-soil, but is mostly to be found in moist meadows, where the soil has retained the moisture from the melting of the winter snow.

The name * Fumitory is derived, says Gray, from smoke, possibly from the dull-whitish green of the foliage of the common branching Fumitory (*F. officinalis*), which may be seen occasionally in old clearings bearing branches of pale-coloured compound leaves finely cut, and small flowers of pale-pink, yellow and green, sometimes tipped with a deeper crimson at the edges of the corolla.

This pretty bushy Fumitory I found one summer in our clearing, which had been seeded-down with timothy-grass and clover; it bore an abundance of seeds, but disappeared, and the following summer not a solitary plant was to be seen, nor has it ever been known to come up since in the same locality. There is a mystery in the appearing and disappearing of many of our native plants that is somewhat puzzling; whether it arises from a change in the soil or in the climate, that is uncongenial to the habits and necessities of the plant, we can but conjecture; possibly some naturalist, more learned in the peculiar habits of plants and their adaptation to the soil, may be able to throw some light upon the matter. A remarkable instance of this capricious disappearing of plants from a soil in which they had largely taken root is the

NOTE.—Under cultivation the blood-root increases in flower and foliage to nearly double its size in the wild state.

* The name alludes to the disagreeable smell of the plant—not the *Canadensis*.

CLIMBING FUMATORY.

Adlumia Cirrhosa.

20 years ago I found this elegant climber growing in wild luxuriance in a three-acre settlement, duty-clearing in the pine woods that clothe the shores of the Katchawanook, one of the small chain of lakes formed by the expansions of the Otonabee River in its course to Rice Lake.

The little clearing had been made some 2 or 3 years and then suffered to run wild again. A crop of rye with grass seed had been sown, but the birds of the air and the beasts of the forest had reaped the harvest, and subsequently a wilderness of raspberry bushes, strawberries and other indigenous fruits and shrubs followed the rude attempt at cultivation and overran the little field. Inclosed by a wall of forest trees on three sides, on the fourth the inclosure was open to the lake, and it was by water only that the settlers who visited it to gather the ripe raspberries and strawberries had access to it by means of a flat-bottomed skiff or light canoe.

It was with the view of obtaining a plentiful supply of raspberries for preserving that I paid my first visit to the deserted clearing, and there it was that I first saw this beautiful plant wreathing every tall shrub and sapling tree and flinging its elegant green garlands loaded with bunches of pale rose-tinted flowers on every supporting branch and spray to which its light tendrils could obtain access. The sight of this flower-enwreathed inclosure made me almost forget my errand of raspberry gathering, so much was I delighted with the airy gracefulness of the plant, which at that time was quite new to me.

Some weeks after this I again visited the spot, hoping to obtain some ripe seeds, but I was too late; the seeds were shed. The following year I returned at the flowering season, but not a living specimen of the plant was visible, the branches of the trees still covered with the dry vines alone remained to assure me that my climbing fumitories had not been the coinage of a fertile imagination. The climbing fumitory is a biennial, but, unless the seeds lie in the ground a year before they germinate, which I am not aware is the case, the total disappearance of the plants where they had been self-sown was singular, no apparent change having taken place in the soil and circumstances under which they had so abundantly flourished the previous year; nor has the plant ever re-appeared.

I have since seen this climber cultivated in towns as a shade plant near verandahs, where it continued to afford a long succession of graceful flowers and not less beautiful foliage, blooming from August till October.

LINES COMPOSED FOR THE BOTANICAL SOCIETY OF CANADA.

By Miss MARY HILL.

(Read 14th March, 1862.)

All nature cries aloud, "There is a God,"
And, but to glance in deep humility,
With awe befitting finite intellect,

Upon the vegetable world alone,
How much of what is lovely and sublime,
Declaring the infinite mind is there,
Will meet that glance, and show what rich reward

A deep and earnest search would bring.

Learn from the works of God His attributes.
The sturdy oak, erect midst fiercest storm,
Bespeaks the wisdom and the power of Him
Who from the tiny acorn brought it forth,
And in the clinging ivy see you not
That tender pity that ne'er fails to yield
A kind support on which the weak may lean?
Say is not purity Divine displayed
In the chaste lily of the vale that hides
Its graceful head in its green resting-place,
Or lowly bends to pour forth to the air
Fragrance so exquisite, it well may breathe
From form so fragile and so sweetly fair?

The lofty palm, lifting its plumed head to heaven,

As 'twere in thankfulness, then looks to earth,
And cries, Oh mortal! canst thou not perceive
I owe my being to that Majesty

Who calleth Heaven,—the highest Heaven, His throne,

His footstool, that fair dwelling-place of thine?

The changelessness of our eternal Friend
Doth not the evergreen remind us of?
Ever the same—she turns to mother earth,
When folded in the winter's cold embrace,
The same refreshing smile as though 'twere
Spring,

Gladdening her branches with the joyous song
Of the sweet warblers of the air that breathed
Among her emerald boughs,—and not this wind
So icy that it petrifies the tears

Shed down upon her from the eyes of night.
Methinks we may not find emblem more meet
Of that enduring faithfulness which proves
New every morning, whether on that morn
The radiant sun of happiness arise,
Or clouds heavy with threatening sorrow lower.

The beauty of the Lord. Look! see you not
How truly it pervadeth everything!

It nestles in the bosom of the rose
Blushing at her own peerless loveliness.
It rests in ruddy bloom on the plump cheek
Of the ripe peach; or rings a merry peal
Of fairy music from the perfumed bells
Of hyacinths. It has a dwelling-place
In the sweet violet with dewdrops wet,
Like infant eyes suffused with unshed tears.

Wasted on the wings of spring, lo! it lights
On verdant meadows, and then dwells awhile
With the first lovely sisterhood of flowers.

It gloweth on the top of apple-trees
Profuse with bloom, the snowy harbinger
Of rosy fruit tinted like sun-set sky.
Oh! what a shower of glorious beauty falls
Into bright summer's lap, sent down from Him
Whose hand painted that radiant flower, or hung
That bending bough with cool refreshing fruit.

Then Autumn comes laden with such a wealth
Of all that's beautiful;—the fruitful vine
Heavy with luscious clusters; laughing fields
Of waving gold; foliage of every hue
From rich, warm crimson to the amber pale,
And e'en some green that kindly summer left,
When bidding us farewell. Now you may ask
What beauty crowns old winter's hoary locks.

Why, gleams it not in those gay coral gems
That deck yon drooping ash, and in the leaves
Glistening on holly bush? And when at last
Just as from us her pale face she withdraws,
Winter unveils her snowy breast and shows
Her lovely offspring, the pure, calm, snowdrop
Drooping, like dying innocence, its head;
While, closely nestled at its side, behold
The blithe crocus, raising its joyous face
To greet us, and to whisper in our ear
The glad intelligence that Spring is nigh.

A fine portrayer of the beautiful
Has said, "A thing of beauty is a joy
Forever," and in truth in all that makes
Our world so exceedingly fair there lies
The germ of that which in eternity
Shall bloom in beauty inconceivable,
And, blessed thought, celestial flowers ne'er
fade;

The trees that grow beside the stream of life,
Where walk the ransomed ones, are evergreen.

The love of God.—Oh! that great attribute
Summeth up all in one, for "God is love!"
With goodness overfloweth that vast heart
Towards the sons of men. Each mount, each
vale,

The whole of this wide globe telleth of this,
What countless forms of grandeur and of grace;
What rich, what varied colouring to charm
The eye; what lavish gifts of food to please
The most fastidious taste and satisfy
The immense demand insatiate nature craves;
What odours too, so exquisitely sweet,
They seem wafted on angels wings
From bowers of Paradise. Fountain of all that's
good,

Of inexhausted love! truly the year
Is with thy goodness crowned, and the whole
earth

Doth laugh and sing with joy, while our poor
hearts

Can never praise thee as They ought until
Our eyes behold the land that is far off
And gaze upon the King in all His beauty.
Then shall we look into and understand
Somewhat of that perfection wonderful
Which here we trace in all that comes so pure
So matchless from Thy hand; which there
Shall be displayed to our enraptured view
Through countless ages of eternity.

PEREGRINATIONS OF A LAY DELE- GATE.

THE HOME MISSION.

"Required to deputize the Presbytery of
Toronto, commencing at Port Hope, 28th
January, at 7 P.M." Such was the brief tele-
graphic, I might say talismanic, message that
reached me one week in advance of the date
above mentioned. Barely time to set one's
house in order and do up "the chores;" no time
at all for concocting Home Mission speeches.
Remonstrance, I knew, would be of no avail, for
the order came from head-quarters, and most
probably the answer would have been that of
the "Iron Duke" to an officer who asked leave
of absence from his regiment ordered to India,
"Sail or sell." It is not necessary here to tell
what is meant by the farmer's chores; the deli-
cate sensibilities of townsfolk might receive a

shock were we to confess to them all that the
lay delegate must do ere he ventures on a pere-
grination of 2 weeks' duration, it were quite ir-
relevant, and besides, I fear, would be thought
"infra dig."

27th January. At midnight joined the up-
express-train of the much maligned Grand
Trunk Railroad. The distance to Port Hope,
170 miles, occupied 12 hours, our speed being
therefore under 15 miles per hour including
stoppages—quite fast enough however consid-
ering the present dangerous state of the road.
At Port Hope the Rev. Mr. McKerras, of Bow-
manville, Wm. Frazer, Esq., and some others,
were in waiting to receive us. Mr. McKerras
attached himself to our Deputation in the ca-
pacity of chaplain, cicerone and guide, for
which his zeal, extensive information, exhaust-
less fund of anecdote, and active turn of mind
rendered him peculiarly well qualified. Mr.
Frazer entertained us hospitably at his splen-
did villa a short distance from town, and
thereafter drove us to the church where the
meeting was held at the appointed hour.
Though not large we had a respectable meet-
ing; Mr. McKerras conducted devotional exer-
cises; and Mr. Frazer ably filled the chair. The
deputation did their best—at the close approv-
ing resolutions were passed, and a committee
appointed to give them effect by soliciting
subscriptions in aid of the Home Mission Fund.
The congregation here is of recent formation.
The Rev. Mr. Camelon, their first minister, was
inducted in 1859. He is at present absent in
Scotland. The church is quite new; a very
neat and commodious edifice of brick.

29th. Desiring to be near the railway sta-
tion in order to be in readiness for an early
start, we had declined Mr. Frazer's pressing in-
vitation to pass the night under his roof. We
ought to have known better than to look for
a Grand Trunk train upon time, and for our
verdancy were duly punished, for, beside 2
hours' fruitless waiting at the station, not only
had we to pay for our night's lodging, but to
pay handsomely too for a sleigh to carry us on
to Clarke, distant 10 miles, all of which our
kind host would gladly have saved us, had we
given him the opportunity. Clarke, better
known as Newtonville, was reached at the
appointed hour, 11 A.M. When yet some dis-
tance off, we observed one solitary sleigh at the
church door, an evil omen—we entered—the
church was all but empty. A council of war
was held, it was decided that we should not
expend our eloquence upon empty pews, ac-
cordingly we dismissed the few who were pres-
ent, adjourned the meeting to that day week,
when we hoped, and they promised that a bet-
ter reception should be given. After dinner
with Mr. Muldrew Mr. James Lockhart kindly
volunteered to drive us with his own team to
Bowmanville. Here the clerical and lay ele-
ments of the deputation respectively found a
"home, sweet home," in the families of Mrs.
Galbraith and Mr. Dean the banker. In the
evening we attended a prayer-meeting in the
Congregational Church. We were told that a
similar meeting is held once a-week alternately
in the Free Church, the Kirk and the Congre-
gational Church, and usually the 3 ministers

are in the habit of thus meeting frequently upon a common platform. This, to my mind, is pleasing evidence that separation in churches may exist without implying hostility. A great deal more of such brotherly and Christian intercourse amongst ministers and people must be cultivated before we can hope for a satisfactory outward union of our Churches.

30th. We met in the church at Bowmanville at 11 A.M. Numerically the meeting was not what we could have wished, it even fell short of our modest expectations, yet it was decidedly a spirited one. Of their own accord it was resolved to strike the iron while it was hot. A subscription list was opened on the spot, and then and there more than one \$60 subscription was recorded. If there be *no coal* in Bowmanville there will not be much *gas*; no doubt we shall in due time hear good accounts of Bowmanville.

31st. Mr. McKerras drove us in his own cutter to Whitby, 10 miles, in an hour and a half through a magnificent country. Mr. McLennan gave us a hearty reception. He was honest enough to tell us that we should get nothing from Whitby, but promised us a meeting and a fair hearing. In the afternoon he conducted us through the mazes of the Sheriff's Castle, said to be the largest and best finished private residence in North America! If unmixed happiness belongs to those who dwell in fine houses, then, oh, thrice happy will the Sheriff of Whitby be when he takes possession of this gorgeous mansion. The promised meeting was held in the church at 7 P.M. It was not a large one: at the close a resolution was passed approving the measure under consideration, at the same time expressing regret that, from the peculiar circumstances of the congregation, it would not be in their power at present to contribute to it. The reasons given were satisfactory, the more so being coupled with the assurance that, when freed from their own pecuniary embarrassments, they would not be unmindful of the claims of the Home Mission, and, that it might not be lost sight of, a committee was appointed with power to increase their number and act as circumstances might warrant.

Whitby was originally a branch of the Rev. Mr. Lambie's congregation while officiating at Pickering. Shortly after his death, which occurred in 1847, a congregation was organized in connection with the Free Church, our Presbytery at Toronto meanwhile sending occasional supply. No effort was made to reconstruct the congregations until through the public spirit of Mr. Laing the present church was completed in 1859. From that time the Presbytery sent regular supply, the congregation increased steadily, and in 1860 the Rev. Kenneth McLennan began his labours here amid cheering prospects of success and usefulness. The church is externally and internally a model one, by far the handsomest Presbyterian county church in Canada—a splendid monument of the correct taste and liberality of its founder. It cost, we are told, £3125. Of this sum the congregation contributed only £400, leaving £2725 of indebtedness to Mr. Laing, who has recently proposed to hand it over in fee

simple to the congregation on payment of £750, thus making his own contribution £1975. No doubt the offer will be thankfully accepted. Otherwise Mr. Laing should pull up stakes at once and go where such generosity is likely to be appreciated.

1st February. Mr. Laing kindly sent the deputation and their chaplain on to Pickering. Here we found a comfortable stone church of the Primitive Methodist style of architecture. At Clarke we had found only one sleigh at the church door, here there were 2, from which it may be surmised that it was to be a day of small things with us. It was not without some reluctance that we stripped off our coats, being in a strait betwixt two opinions, whether to go to work or to shoulder our carpet bags and make for the railway station. Respect for the feelings of the minister and the small handful present, who had come some of them a long distance, turned the scale in favour of the former counsel. A variety of reasons were given here as elsewhere in explanation of such small meetings; one of which may be mentioned for future guidance. The Counties Council throughout the whole of U. C. were that week in session as by law directed; many of our influential men were either members thereof or had business there, or were there whether they had business to be there or not. And again farmers generally were said to be unusually busy at this particular season, driving their wheat to market. If they have so much wheat to sell it is to be hoped that they will honestly toll the grist for the benefit of the Home Mission Fund. We were assured that notwithstanding appearances in Pickering our Church is strong, and that Pickering will yet give a good account of itself in this same matter of the Home Mission Scheme. This congregation was organized about 1841 by Mr. Lambie; the Rev. Peter McNaughton succeeded him in 1848; resigned and left our Church in 1855. He was followed by the Rev. S. G. McCaughy in 1856. Mr. Walter R. Ross, the present incumbent, was inducted in 1861. The congregation is wealthy collectively as well as individually—they possess a manse and 225 acres of valuable land; besides they have \$1000 invested, the proceeds of sale of land obtained under provisions of the Toronto Presbytery Glebe Scheme.

We left Pickering somewhat abruptly before the close of the meeting in order to join the 2 P.M. train for Toronto at the station called Duffin's Creek. Here there was no telegraph available, consequently the whereabouts of the train, already over-due, could not be ascertained. It did not arrive until 4; the politeness however of Mr. Kezar, the station-master, effectually neutralized the discomfort usually attendant upon delay. About 6.30 we reached Toronto, there to remain over Sunday and attend a meeting on Monday evening. Carpet-bag in hand we repaired to Mr. Fowler's, we had had an early breakfast at Whitby, no dinner at Pickering, and were now quite prepared to do justice to the good things liberally provided for us. In the evening Dr. Barclay called and carried off his brother minister in triumph. On Sabbath Mr. Snodgrass preached morning and evening in St. Andrew's Church.

3rd Feb. Dr. Barclay kindly escorted us through the Educational Departmental Buildings—the much-talked-of University of Toronto, a noble pile—and the unequalled splendors of Osgoode Hall. Dined with the Hon. Judge McLean, and at 7 repaired to the church. Mr. Paton has already said, and truly, that the attendance was limited, and I may not controvert him; the proceedings however were interesting. Judge McLean was called to the Chair, and introduced the subject and the members of the deputation in a very earnest and affectionate manner. The convergence of 2 branches of the deputation was a master stroke of Mr. J. W. Cook. Truly refreshing was it for us to meet other deputies. Heartily tired of listening to ourselves, most thankful were we to hear a new idea upon a subject we had already worn threadbare, and gratifying no doubt to the lieges of Toronto was the variety thus imparted to the proceedings. Colonel Thompson and John Cameron, Esq., respectively moved resolutions heartily approving of the effort now being made, and nominating the trustees of the church as a committee to give practical effect to the expressed sentiments of the meeting. The names of the trustees I have forgotten. That Judge McLean and Henry Fowler, Esq., were of the number I am certain, and that to my mind was sufficient guarantee that the matter was left in safe hands. St. Andrew's Church was erected in 1830. The first meeting for building a church in Toronto was presided over by Francis Hincks, Esq., (now Governor of British Guiana,) the secretary was Mr. William Lyon McKenzie. The first minister settled here was Mr. Rintoul, about 1833 or '34, he remained 3 years, and was succeeded by Mr. Leach, who after an incumbency of 3 years more removed to York Mills, 17 miles back of Toronto. Remaining there 6 months, he joined the Church of England, and is now Canon Leach of St. George's Church, Montreal. Dr. Barclay came to Toronto in 1842 at the request of a committee who had been sent to Scotland to procure a minister. The church is seated for 1000, and the site is very valuable. The congregation own besides a valuable lot in the city, opposite the Government House, 200 acres of land, 4 or 5 miles from the city, at the mouth of the River Humber, in addition to the "Seton" lot near Newmarket, sold lately, we believe, for £800. Possessing such advantages it is to be hoped that ere long we shall hear of measures being taken for the erection of a second church in Toronto, where there are ample room and material for the building-up of 2 large and vigorous congregations in connection with the Church of Scotland.

4th. Feb. Had no other personal gratification resulted from my peregrinations, I should have considered my lost time amply compensated in becoming acquainted with two such estimable laymen as Colonel Thompson and Archibald Barker, Esq., of Markham. The latter kindly offered to drive me to Scarboro' and thence to Markham. Leaving Toronto at 5.30 we reached Scarboro' about 7, by what seemed to me a most intricate and tortuous road. The church and manse are romantically situated in a secluded nook of the township; what pretensions to architectural proportions either of them

may possess we could not even guess, for it was dark when we reached there, and still darker when we left. The interior of the manse wore an aspect of comfort, peace and plenty, and during our too short sojourn there we were entertained in princely style. The church reminded me forcibly of some of Auld Scotia's old churches—it was dimly lighted with tallow candles, which gave to the interior a sombre, even dismal appearance of indefinite magnitude. The audience too was marked by Scotch presenting some fine samples of the well-to-do farmer, and our only regret was that not more of them were present. Anywhere else we should have called it a capital meeting, but in Scarboro' we had scarce hoped to have found standing room, for it is well known that here we have one of the largest country congregations in Canada. Mr. Bain, himself a veteran in the Home Mission service, occupied the Chair, explained in happy terms the object of the meeting, and thereafter in his own humorous and effective style introduced the several members of the deputation.

This congregation was at one time in connection with the Secession body, their minister was one Mr. Jenkins, to whom Dr. George came as assistant. Soon after his arrival, about 1833, he joined our Church and the congregation with him; here he remained till 1853, when he was appointed Professor of Moral Philosophy and Logic in Queen's College. Mr. Bain, the present minister, coming from Kirkaldy in Scotland about that time, was inducted to the pastoral charge of Scarboro' in 1854. Here is a good manse and 9 acres of land attached, in addition to which the congregation have 100 acres in the Township of Scott, valued at £400. We left Scarboro' at 11.30 P.M. and reached Mr. Barker's house at 1 in the morning.

5th Feb. Markham is pleasantly situated in the heart of one of the finest wheat-growing districts in Canada. Our meeting was held in the church, a modest Presbyterian-looking building, half a mile from the village. The minister expected a large meeting, not so the deputation, we had heard the result of the census that, "in the county of Ontario there were more individuals who professed to belong to no Church than in any other county in Canada," our expectations were therefore moderate, and besides we had become habituated to small meetings. Our Chairman, Mr. Barker, was also appointed Chairman of a Committee to solicit subscriptions, and I am sure that, if anything can be done in Markham, he is the man to do it. The meeting over we returned to Mr. Barker's to dinner, after which we started for Uxbridge, 22 miles due north. The Rev. Mr. Gordon had with great kindness arranged to drive us thither himself. Halted at Stoveville about half-way, where one Mr. Johnston, a good friend to the Church, provided ample entertainment for man and beast. He had just come in from canvassing subscriptions for the erection of a "bit Kirkie." He said there was a handful of adherents about Stoveville clinging between hope and despair to the Auld Kirk. Thus refreshed, our ponies carried us gallantly over the Uxbridge Ridge, a painfully tiresome succession of hill and valley extend-

ing all the way to Uxbridge. The church and manse are situated upon the summit of Quaker-Hill, one of the highest of these undulations, whence in clear weather the prospect is said to be magnificent.

6th Feb. A dull drizzling atmosphere concealed from view the charms of Uxbridge, and what was of more importance to us just then, threw a damper upon our meeting—the smallest by all odds we had yet encountered. Here is said to be a large congregation of Scotch and Irish, originally gathered together by the indefatigable exertions of the late lamented Mr. Lambie. His must have been a noble missionary spirit, for this whole country abounds with traces of his zeal and abundant labours. Mr. Brown ministered to them from 1847 to 1850, after which a vacancy occurred, when the present energetic pastor, Mr. Cleland, was inducted to the charge.

We had now reached the end of our principal journey, yet our work was not done—Clarke must be revisited—Seymour, in Kingston Presbytery, omitted last year, must be "deputized" this. Our nearest way to Clarke was by Whitby, 26 miles distant, but we must not leave Uxbridge without thanks to the minister for his abundant hospitality. Talk of a Highland welcome! I doubt if it comes up to "manse hospitality," sure I am it cannot be more hearty than the welcome we met with in every manse we entered, and they were not a few.

A good road, a fine pair of horses and the ribbons in the hands of so intelligent a Presbyterian elder as Mr. Kydd, very much shortened the ride to Whitby. The night was passed in Mr. Laing's, a house which I would not "niffer" with the Sheriff with the Sheriff's fortune to boot.

7th. Newtonville station reached at noon, Mr. Henderson was in waiting and drove us to Mr. Hugh Lockhart's, where ample provision had been made for our temporalities. The few words addressed to the congregation upon a former occasion had not been in vain, and we were greatly rejoiced upon entering the church now to find a full house. Mr. Robert Johnston, an elder and reeve of the township, Messrs. Henderson, Sharp, Lockhart and others, expressed their interest in the matter submitted, in their hands we left it, satisfied that whatever they undertook to do would be done well.

Time and space would fail me to tell of why and how we went to Peterboro', and thence across the country, 50 miles to Seymour—of the varied scenery of this romantic undulating backwood region—of the rising villages, such as Warsaw, Hastings, noted for its cotton-factory, Norwood, abounding in taverns and Campbellford, beautiful for situation. Some of the settlements were Irish, at the house of one we stopped enquiring the way to Alexander Kidd's. "Sure there's a Johnny Kidd an a Wully Kidd an a Sandy Kidd, but sir, there's nae Alexander Kidd in this part," was the reply. Suffice it to say that the good people of Seymour were taken somewhat by surprise as a mysterious-looking stranger drove up to the church-door on Sunday morning and took seat in the min-

ister's pew. It was whispered that he had travelled by Express from Peterboro' during the night and that his business must be urgent; possibly he might be an inspector of volunteers, but more likely a Yankee interloper come to spy the nakedness of the land. At the close of the service all doubts were removed by the announcement from the pulpit that a Home Mission Deputation would visit them on Tuesday, and that one of the Deputation was now present. All praise to Seymour! whatever they may do in the matter of giving money, they gave us a capital meeting; possibly their subscription list may be smaller than they themselves would wish it to be, for they are at present engaged in the erection of a large and handsome stone church; but from what we saw of Seymour and its natives we are persuaded that they can help the Home Mission Fund without leaving the other undone. Of the kindness received by the deputation at the manse of Seymour it were superfluous to write. May He in whose work we were engaged recompense the worthy minister and his amiable lady seven-fold for their unbounded hospitality. Mr. ——— kindly volunteered to forward us to Belleville, 26 miles, which we reached at 11 P.M. Mr. Snodgrass took the train at midnight for Montreal, the lay element tarried 24 hours with the kind-hearted minister of Belleville, and in due time each arrived at his respective place of abode. It only remains now for me to apologize for the unpardonable length and incoherence of my narrative. Be thankful, dear reader, that I have not inflicted upon you even one of those 20 interminable long speeches which were delivered in obedience to the injunction of J. W. Cook, "to deputize the Presbytery of Toronto."

N.B.—The writer is indebted to the Rev. Mr. McKerras for historical and statistical notes included in this report. JAMES CROIL.

Extract from an Address delivered by Mr. Burdon, of the Grammar School, at the Missionary Meeting held in St. Andrew's Church, Belleville, on Monday, 3rd March:

The speaker said that it was his intention to make a few plain remarks in regard to a matter that was apt to be overlooked by those engrossed in secular pursuits. At missionary meetings the speaking was generally confined to clergymen, and they probably felt a delicacy in alluding to the subject in the pointed way that its importance requires. But there was no good reason why he, a layman, should refrain on such an occasion as the present from drawing the attention of his fellow-laymen to the duty of adequately maintaining those who labour amongst them in holy things. A striking disproportion presented itself, when the qualifications required in a minister or missionary were considered, in connection with the pecuniary amount that seemed to be generally thought sufficient for his support. Before a man can properly discharge the clerical functions, he must be subjected to a long course of mental training. This has to be done also in the case of some other professions or employments, but how different the remuneration! To give an illustration: A young man is desirous of be-

coming a member of the legal fraternity, and with this view goes to Toronto, in order to pass the preliminary examination. For this a rather moderate amount of classical and mathematical knowledge will suffice. If found possessed of this he in 5 years afterwards acquires or may acquire without excessive study the right to plead in Her Majesty's Courts of Law. A somewhat bright career is now perhaps before him, provided that with talent he combines the necessary industry. An important case is intrusted to him, and on its coming before the jury he puts forth all his powers. Well, the verdict is in his favour, and in addition to the pocketing of a handsome fee the public have been led to think favourably of his professionability. A few other cases similarly managed establish his reputation; clients multiply, and in a few years he attains a position of independence. His ambition rising with the improvement in his circumstances, he aspires to a seat in Parliament, nor does he aspire in vain. A constituency elects him, and he goes to the Seat of Government, resolved to look after its interests, and perhaps not entirely to neglect his own. Here a new field and one requiring talents of a different kind from those he has hitherto evinced presents itself. But his capabilities are of a varied kind. By-and-by he displays an aptitude for Parliamentary business, and, his politics being of the right sort, the Premier possibly invites him to join his Administration. He complies, and is first made Solicitor General, which office some time after is exchanged for that of Attorney General. And, after another interval has elapsed, a vacancy occurring on the Bench, he is appointed a judge with a handsome salary for life. Instances of the above description are not rare in Canada. It is true that the majority of those who practise at the Bar have not a career so prosperous as that just indicated, but, speaking generally, it is a fact that for legal gentlemen, who in the discharge of their professional duties bring talent and energy to bear, the rewards are of a very substantial kind. These remarks have not been made with a view of throwing blame on lawyers. They should be well remunerated, seeing that their aid is so essential to us when assailed in regard to property or reputation. But there is a class of men who render us services in connection with higher and more important interests, and the question may be asked, How are they required? A young man of talent and piously disposed is anxious to fit himself for the work of the ministry. Well, he aspires to a highly honourable office; but, as has been remarked, before he can discharge its duties, a long and laborious course of mental training is necessary. He must go to a university, having previously acquired knowledge of classics and mathematics sufficient for matriculation, and pursue his studies there for perhaps 7 or 8 long years. During this time he is supported by his friends, or, it may be, he contrives to support himself by teaching in the intervals between the sessions. When the prescribed term of study is completed he is examined as to his attainments, which now should be of a highly creditable kind, and, if found duly qualified, is licensed to preach. But how much time and money

and mental effort must be expended before one is fitted intellectually for discharging the duties incumbent on a Christian minister. But, to take another view of the matter, clergymen have the same physical wants as other men, and an important question arises, What sum seems to be generally considered an equivalent for the services of those who have thus laboured to qualify themselves for the sacred office. And it should be borne in mind how severely not only their mental but their bodily energies are taxed in this thinly settled country. Were an individual to exert an equal amount of talent and industry in some secular profession, as that of law or medicine for instance, how quick and satisfactory would be the returns. But in the case of a clergyman a widely different scale of remuneration would seem to have been adopted. When even a large country congregation have agreed to raise £150 per annum for their pastor they are apt to think that something exceedingly liberal has been done. This shows but a poor appreciation of Gospel privileges. But how many an exemplary clergyman receives even a smaller sum, and has on this pittance to support and educate a family, and defray the various charges peculiar to his station. Nor are ministers in some of our Canadian towns much better remunerated, for, if their incomes are nominally higher, the expenses devolving on them are also greater—indeed the stipends of the best paid Protestant clergymen in the Province would seem not to be above but decidedly below what ought to be allowed when their qualifications and the services rendered by them are considered. This will perhaps be more willingly admitted when reference is made to the handsome sums which men of say equal talents and energies earn in some of the secular employments or professions and yet, did time permit, reasons might be given for the opinion which has been sometimes expressed, that the labours of clergymen are more calculated to promote our good even in this world than those of any other class of men. But what is the securing of mere temporal advantages when compared with laying-up treasure in that other and better land to which it is the business of our spiritual guides to draw us and to lead the way? In the estimation of a minister, whose heart is in his work, a pecuniary recompense is a secondary consideration, but it is a very important matter notwithstanding, and even the worldly interests of laymen require that those who devote themselves to preaching the Gospel should not have their minds distracted by fears as to the support of themselves and their families. But widely different views from those above expressed prevail in many parts of this continent, and in illustration the following anecdote may be told: A preacher once received a call from a church in one of the Western States and accepted it. He was a good and able man. The congregation admitted his worth; but notwithstanding this they committed a mistake very common in new countries, and that is not uncommon in some countries that are not new. They appeared to think he could live on air. They promised him \$300 a year, and even this small sum was not punctually paid. But he was a patient

man and said little although his pay was scanty and raised by him with no little difficulty,—for, in addition to his other duties, he soon found it necessary to be his own collector. He had a spice of humour however in his composition, and on one occasion administered a rebuke that some of the “well-to-do” members of the congregation must have felt. It having been announced to him that they purposed adding \$100 to his stipend, he to the surprise of every one declined it, and for the three following reasons. With that modesty that is ever a concomitant of true merit he in the first place expressed doubts as to whether his services entitled him to the increase; in the next place it might be possible they could not afford it, and lastly he stated that collecting the \$300 originally promised had given him a world of trouble, and that, if in addition to this they imposed on him the task of collecting another \$100, his physical strength would probably be unequal to it; and, as it was his wish to live a little longer, he trusted they would not persist in carrying their generous intention into effect.

COMMUNICATIONS.

To the Editor of the Presbyterian.

SIR AND BROTHER IN CHRIST,—If you find it proper I will be obliged to you to insert in your periodical the following outline of the circumstances and reasons which led me with the majority of the members of the French Reformed Church of Montreal to seek connection with the Presbyterian Church of Canada.

Nearly 21 years ago, after having been solemnly recommended to the grace of God by the church of which I was a member, I left those dear to me and the land of my fathers to come to this country, in order to preach the Gospel among the French Canadians. I had engaged myself in Geneva, Switzerland, for that purpose under the condition that after my arrival I would be at liberty to labour either with the Grande Ligne Mission or the French Canadian Missionary Society of Montreal.

After I had seen the missionary field I chose to work with the Society of Montreal, notwithstanding my former friendly relations with the then missionaries of Grande Ligne and my great esteem and brotherly affection for them.

Though I was neither a sectarian nor a lover of disorder I did not join any of the ecclesiastical bodies in Canada, because I hoped we would succeed in forming an ecclesiastical organization of our own on friendly Christian relations with all the evangelical churches, which I considered would be more efficient for the reformation

of the French Roman Catholics. With that object in view I laboured more than 14 years as one of the missionaries of the F. C. M. Society of Montreal. After which time, having asked my dismissal and obtained it, and having almost lost the hope of seeing a French ecclesiastical organization formed, I offered my services to the French Mission Committee of the Presbyterian Church of Canada, but they were not accepted.

My health was then not very good; nevertheless I continued to endeavour to fulfil the duties of my pastoral charge over the French Church in this city, while the Rev. Ph. Wolff, General Secretary of the Society, preached once every fortnight. This state of things lasted over 4 years, during which time the church increased, and I earned by giving lessons that which was necessary for the support of my family, with the exception of £27 10 granted to the church toward the support of the pastor.

I did not much like that sectarian or disorderly position, and felt still the want of being connected with some ecclesiastical body. Having been refused by the Presbyterian French Mission Committee, not believing in Episcopacy, the Grande Ligne Mission receiving only Baptists, and the Congregational Church having no French Mission, I was in perplexity, and was almost decided to try whether our Methodist brethren would not receive me and bear with my Calvinistic convictions. I spoke of my trouble to a minister, a member of the Committee, and soon after it was arranged that delegates of the 4 little French churches in connection with the Society should meet at Pointe aux Trembles, where a French ecclesiastical organization was formed and a constitution adopted. Moreover, seeing our smallness and feebleness, we connected ourselves with the Synod of the Evangelical Church of France. It were agreed that our Synod should meet every year, but it never met since; there was always some reasons to postpone its convocation, and it has come to nothing.

Two years ago, seeing the want of missionary ministers and my health having improved, I felt it to be my duty to seek a connection which would enable me again to employ all my time to the ministry to which, I believe the Lord has called me. Then, though I would have preferred to become the missionary of a church, I thought I might be more useful in continuing to labour with the missionaries of the F. C. M.

Society. In consequence, after having consulted my elders and deacons, I offered my services to that Society, which were accepted, agreeing to devote one-half of my time in the country and the other half in town to continue my pastoral care of the French Church. I worked with happiness in that position from May, 1860, till June, 1861, though I still desired an effectual ecclesiastical organization.

At the latter period during my absence on a missionary tour, and when the church was prospering,—for 7 persons were in presentation to be admitted as communicants,—one of the deacons, a colporteur of the Society, went to members and adherents of the Church to ask them to sign a letter for my dismission as pastor of the Church, but none would do so.

After I had knowledge of the transaction and ascertained that the General Secretary of the Society knew of it beforehand, I asked to be relieved in 3 months of my new engagements, noticing that my resignation as a missionary of the Society did not involve my pastoral charge. I received no answer to my demand till the 3 months had expired, when 2 delegates of the Committee informed me that my resignation was accepted, but that they were disposed to make new engagements with me and place me comfortably in the country if I would also resign my pastoral charge.

As I love the object the Society has in view and esteem very highly some members of the Committee, that proposition troubled me very much. Nevertheless after prayer and reflection, though I was sorry to displease the Committee, I believed that I ought not myself break the sacred ties which unite a pastor to his flock, but leave the responsibility to those who would have done it.

In consequence of my resolution the Committee sent a deputation to the church, who exposed their views to them and promised to build a place of worship as soon as possible.

A few days after I asked the Church Session for a meeting of the Church in order to vote on the question of my going away or remaining among them as their pastor. The result of that meeting was that, besides 2 persons who are dependent on the mission, only 2 others of the communicants present voted according to the views expressed by the Deputation, and consequently I felt it to be my duty to remain at my post, and, after having con-

sidered our isolated position, the majority and myself thought that for our own benefit and the advancement of the Gospel it was necessary for us to join one of the church organizations existing in Canada, and, as we saw it was in a Presbyterian Church we would be most at home, we sent a petition to that effect to the French Mission Committee of the Presbyterian Church of Canada in connection with the Church of Scotland, whose answer has been a favourable one. We now consider ourselves as a portion of that Church, and, though we are feeble and poor, we hope God will grant us all that we need to contribute to its usefulness and glory.

Your respectful servant in the Lord Jesus Christ,
J. E. TANNER.
Montreal, March 21, 1862.

To the Editor of the Presbyterian.

SIR,—The writer, availing himself of the hint offered in your February number, that your columns would be open to a "temperate and Christian" discussion of the subject of Union betwixt Presbyterians in Canada, begs to send you the following paper, the first of a series which he proposes to contribute, bearing on that subject.

Although a different conclusion is arrived at from that which your correspondent, "A Layman," in the last number formed, yet the writer may be allowed to express his admiration of the good, temperate, honestly firm spirit which pervades "A Layman's" article. It is to be hoped that all who undertake to write and speak upon the matter will preserve the same tone.

The objections which "A Layman" has urged against union, and all the objections which have been urged against it, will be taken up in due time; meanwhile it is sufficient to state that the question will be discussed in its widest bearings by the writer, who is friendly to union, but would not have it rashly formed. What he desiderates is that it be kept before the Church as an object worthy of being sought, so that those who now oppose it may be brought at length to acquiesce in it by themselves being convinced of the desirableness of it and by the public voice demanding it. There are very few in England now who do not believe that the passing of the Reform Bill was a piece of wise legislation, and yet every one knows what a time it took to prepare the public

mind, or rather the leaders of the public mind, to close with the measure. It is by keeping the *idea* of union prominently before the churches, and by thoroughly ventilating it, that the *fact* of union will be accomplished.

The writer is favourable to a union with the other Presbyterians, not because he thinks with them on all matters. Perhaps the widest difference of sentiment betwixt our church and at least a portion of the other church regards the relations which should subsist between the church and the state. That his desire for union may not seem to flow from indifference to this point, the writer will conclude this article with his views of the usefulness of state endowments to churches.

The Provincial Legislature having with sacrilegious hand swept away all marks of a religious establishment in this country, the question does not present itself as one of great importance practically, yet it merits attention as being still observed elsewhere, and as involving a weighty principle in political economy. On the other hand the efficiency or impotence of the "voluntary principle" ought to be thoroughly understood before it is learned by experience. Voluntaryism is rampant in this land; the minds of the people are being leavened with it, although they do not endeavour to *prove* it sufficient by their liberality. When they cry out for the voluntary principle, they merely advocate the *poverty* of the clergy. Even those who formerly cherished the establishment theory are now making a principle of necessity and joining in the denunciation of it; so that he who now maintains it must be prepared to meet with opposition.

When Christ instituted a church upon earth, He was commonly regarded as an impostor, or at least a despicable enthusiast, and in those circumstances His followers were few and unimportant. Consequently, even after the apostles had extraordinary gifts conferred upon them, the religion of Christ met with public opposition instead of public countenance: it was necessarily an encroaching system, which had to work its way into all countries and kingdoms, demonstrating by the truth of its doctrines, as exhibited in the lives of those who received it, that it was from Heaven and worthy of all confidence. It was therefore, humanly speaking, impossible to set in operation a complete church organization such as future circumstances

might require. Supposing that a connexion between the church and state had been approved of, the principle could not have been brought into immediate action. It does not answer this objection to say that, although at that time the principle could not be brought into immediate operation. Paul would have laid down rules for the direction of the church in its future prosperity, when kings should be its nursing fathers and queens its nursing mothers, if it had been the mind of Christ that its interests should be allied to those of the state. Now it is questionable whether Paul foresaw the future favour into which the church would come; and, even if he did, he wrote for the churches as they existed in his own day, referring to other times and circumstances only incidentally. He laid down broad, general principles, the working-out of the details of which he left to the wisdom of those who should have the future control of the church. As the Scriptures do not furnish us with the minutiae of church government, but rather leave these to be determined according to the circumstances of the church, and as there is at least nothing *against* Religious Establishments in the Bible, it follows that, if we can show that they have been productive of much good, and may yet much advance true religion and extend Christ's reign, they do not, as has been averred, interfere with His authority as Supreme Ruler and Head of His Church. For be it observed that, when all the truths of the Bible are clearly stated and its precepts obeyed, the acknowledgment of the Headship of Christ necessarily follows, as in this it consists. If it can be shown then that national establishments afford facilities for the spread of pure and undefiled religion far greater than voluntaryism does, the inference will be legitimate that, instead of their involving a denial of His Headship, they tend to widen and maintain His supremacy.

In ancient times there subsisted a union between the civil and ecclesiastical polity in the state with a view to securing the best interests of both. The Hebrew patriarchs united in their own person the highest civil and ecclesiastical offices; and in the subsequent *Jewish* polity the same individuals frequently performed the duties of priest and chief-ruler. In ancient Egypt, Greece and Rome there was an intimate union between church and state; and there is still among the Hindoos, Mahometans and Chinese. Now

this is not stated by way of authority in reference to the Christian Church, but to show that it has been always considered reasonable that civil and ecclesiastical matters should be amalgamated, as mutually helping each other.

Christ said of His disciples, "Ye are the salt of the earth;" implying that, as salt tends to preserve animal matter from putrefaction, so does the church preserve the world from corruption. The unbiassed, honest historian adds his testimony and declares, "If you make a man a good Christian, you make him a good citizen." If the magistrate therefore heartily seeks the welfare of those whom he is appointed to rule, he will from motives of policy, if from no higher ones, strive to introduce and disseminate the truths of the Gospel. But, if, in addition to the cool conviction that it is *expedient* to extend this religion, the magistrate has himself tasted of the good word and feels constrained to bring others to participate with him in the same blessings, he will feel it incumbent on him to put forth every effort in his power, both in his public and private capacity, to do honour to his Saviour. There is no distinction made in the Bible between public and private influence—every man is bound to promote the glory of his Master in all his relations, in the state as much as in his own family and person. He will feel it his duty, as appointed of God, to employ his power for the protection of those who do well. Whether Constantine was a true believer in Christianity or not, his establishing it as the religion of the Roman Empire declares unequivocally that he was a man of discernment. He foresaw that the religion of Jesus would naturally tend to the consolidation of his power and the stability of his empire. There can be nothing wrong therefore on the part of Kings and Governors in offering their protection and assistance to religion: it is rather to be expected that they should do so. And to the objection that in our days, when sects are so multiplied, it would be impossible for a ruler to select a form to which he is to assign particular favour, but that he would have to countenance all Christian sects indiscriminately, we answer that the truth lies somewhere and there are means of arriving at the truth.

Now comes up the question, Should a church accept the protection and aid thus proffered? Paul asked, "How shall men call upon Him in whom they have not be-

lieved? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach unless they be sent?" This implies, what all experience confirms, that religion is to be *obtruded* upon the notice of men—that the preacher of the Gospel in the first place addresses himself to those who are supposed to feel no interest in what he says. Voluntaryism loses sight of this and assumes that the *felt need* of religion will demand instruction, and that this demand will always call forth a supply. As men do not naturally seek after God or feel their need of true religion, it follows that, if left to themselves, they will never seek the services of a Christian ministry. Hence, in introducing Christianity to the notice of men, the heralds of the Gospel must look for support to another quarter than to those amongst whom they labour. When the apostles went abroad from country to country making inroads upon the dominions of Satan, they were in part sustained by the labours of their own hands and partly by the contributions of those who had already believed; this fact showing that the commercial rule, "The supply will keep pace with the demand," cannot be applied to religious instruction.

In planting religion in a new country or settlement then, the missionaries of the Cross must be sustained by some provision apart from the contributions of those who receive their instruction. Perhaps some one will say, Let them look for that support at the hands of professing Christians in other parts of the world. Certainly private disciples ought to be called on to do what lies in their power to forward the evangelization of the world—they will be the better for their exertions, and it is not desirable that the provisions of government should render exertion on their part useless. But, while individuals have done and are still capable of doing much, their efforts are quite unequal to the task of supplementing the defects of pure voluntaryism; for at best these efforts are quite uncertain and unreliable.

Let us see what the benevolence of private Christians has been able to accomplish. Take some country as Scotland in which there is an established church, and which is divided into districts, the spiritual supervision of which is entrusted to stated clergy. It has happened that, even with the national apparatus in full operation, large

portions of the country have not been fully overtaken, leaving a field on which the voluntary principle might be tested. Have these blanks been filled up by the benevolent exponents of voluntarism? No; for, over and above those embraced in the national church and in all the forms of voluntarism, there are many thousands wholly unprovided with religious instruction. With the exception of the Free Church of Scotland, whose success in the remote districts is to be assigned to other causes than voluntarism and has been great in spite of practical voluntarism, none of the sects holding voluntarism have scarcely ventured beyond the precincts of the large towns; and, in the towns, instead of going to the lanes and alleys to draw in the lame, the halt, the poor, the uncared-for, they have for the greater part been striving to make to themselves partisans of those who by birth and education differed from them, and who from their circumstances are able to contribute most largely to their support. But this was evidently not the Lord's wish—the miserable, the lowly were His peculiar care—and “the poor have the gospel preached to them,” was one of the tokens of His Heavenly origin which He sent by messengers to John the Baptist. Whither then shall we look for relief to supplement the defects of the willing gifts of Christians, so that all classes in the land may hear the Gospel? Is it to private benevolence or to enlightened and patriotic statesmen? It is only by a universal endowment, by which a ministry may be secured to the most rugged corners of the land as well as to its most fruitful parts, that the moral fastnesses of the world can be overtaken—that an educated ministry can be brought into contact with the general population. The state must lend a helping hand, and this it has a right to do as sharing in the benefits. The same principles are applicable to general education, though not with so much force; for sinful men are better able to appreciate the advantages of education than those of religion.

There are doubtless individual cases—wealthy congregations in the hands of pious and energetic men—in which ministers may be sustained in comfort by the ‘spontaneous’ contributions and donations of their flocks. This may be the case in cities and wealthy communities. Many, seeing the efficiency of the principle in such instances, have rashly inferred that it

would be equally so in all circumstances, forgetting that the ability and the *disposition* thus to give, instead of being the rule, are the exception in every country. There are vast multitudes in every land who either can not or will not pay for Christian instruction themselves; and what is to be done for these? Do you say, Leave them alone! You dare not do that, for the Saviour has ordered the Gospel to be preached to *every* creature. For such it is surely the duty of an enlightened and Christian government to provide; and, if this aid is proffered, the church cannot refuse to accept it, otherwise it will betray the interests entrusted to it by making light of a means which might be turned to good account. If on the contrary a government manifest a calm indifference to the religious welfare of its subjects—if public men lay aside their religion on assuming office—all sorts of religious delusions, and even infidelity, may be expected to infest its limits. A sensible writer, after noticing the state of religion in the United States, says, “We ought to have established a church, fixed upon one, and called it a national one. “Leave religion alone, the supply will always keep pace with the demand” is the maxim of a peddler and unworthy of a statesman or a Christian. As a natural consequence, we shall run away from the practice of religion into theory. We shall have more sects than the vanity of man ever yet invented, and more enthusiasm and less piety, and more pretension and less morality, than any civilized nation on the face of the earth. Instead of the well-regulated, even pulsation that shows a healthy state of religion, it will be a feverish excitement or helpless debility.”

In order to a clergyman's devoting himself, as he ought, to study, or to his performing successfully his pastoral duties, he must be placed beyond the reach of distracting care. How can a man throw all his energies into his work if the distressing thought ever and anon recurs to his mind, that he is unable to procure the necessaries of life for his family—that accounts for books and clothing and groceries have been rendered, and there is nothing with which to meet them! And, while his *energies* will be cramped and his talents crushed by a load of care, his conscience too will be exposed to temptations. He feels that he must gain the favour of the people—that his personal comfort will be in proportion to his popularity. As he is wholly dependent upon the people, the

people's tastes must be ascertained and gratified. Those things which would be unpalatable to them, however true and necessary to be spoken, must be passed over, for, if declared, they might undermine his position. The people's prejudices must be pandered to, and their sins connived at, in order to secure their hearty support. This is the blackest feature in voluntaryism as exhibited in the United States. There are exceptions to this—men who fearlessly and earnestly proclaim the Truth, and still succeed; yet it generally holds true that there is a disposition to swerve from the Truth out of respect to popular feelings. And it is to the neighbouring republic that we must look for the extreme of voluntaryism, *pure and simple*, because in other countries its proper and full tendency is prevented by the example, the check and the rivalry of the established churches.

So far then we think that we have made out a good case in behalf of *national establishments*, proving that they tend to subserve the interests of true religion. In our next we shall endeavour to make what we have said above bear upon the question under discussion.

Προσβυτερος.

For the Presbyterian.

A FEW WORDS ON THE UNION.

"A Layman,"—writing in the March number of the *Presbyterian*,—remarks that it is well that the question of the projected Union of the Presbyterians of Canada should be calmly and deliberately discussed in the columns of our Church organ. Such a discussion, carried on in a Christian spirit, might be of much value in clearing away the mists of prejudice and in helping us to view the merits of the question from various points of view. We might thus be enabled to arrive at a true estimate of the general tone of feeling among our people and of the probabilities of removing the obstacles with which all acknowledge that the proposal is beset. But it is of the utmost importance that the discussion should be carried on in a spirit of charity and toleration. There is some danger of a keen party spirit, arising from our giving to natural bias or preconceived opinions the weight and importance of a *principle* until we come to look on those who differ from us—almost as enemies or traitors in the camp! Such a state of feeling we should do our utmost to prevent. Those who sup-

port the cause of Union *abroad* should be most careful to avoid the stirring-up of dissensions *at home*, and those who disapprove of the scheme should be equally far from setting the example of intolerance and acrimony.

The question is one in which very great diversity of opinion may and *must* prevail, since it is impossible for any one to see with unerring clearness what is absolutely best, and different circumstances and associations must exert very diverse influences. It is a most important question, involving great interests and having a bearing on the whole future bearing of the Church, and it should be considered and weighed with the most serious deliberation. In the *theory* of Union most would be found to agree. It might well seem most desirable that those who are *one* in every point of Christian doctrine, one in Church government and discipline, should be one in *reality* and be in truth a *Presbyterian Church of Canada*—presenting a compact phalanx united within herself, and fully equipped to take her part in the thorough evangelisation of this already great and growing country.

On the other hand many objections suggest themselves—principally objections of expediency. It might be doubted whether the details could be easily arranged—whether conflicting elements in the now separated churches could be brought into harmonious working, and contending interests satisfactorily reconciled. One of the strongest obstacles with many would be, that the Union would necessarily involve the sacrifice of our formal connection with the Church of Scotland. Linked to that ancient Church by birth or descent, bound to its customs and traditions by earliest and dearest associations, taught to look upon it as the embodiment to them of the spiritual "Zion" to which their hearts look longingly back in many a weary wandering—it is no wonder that Scotchmen and the children of Scotchmen should regard such a severance with the strongest reluctance. Clinging, as many of us do, with justifiable tenacity to the venerated associations of three centuries,—proud of the grand historic past of a Church that has been adorned with so many illustrious examples of Christian heroism—claiming as our noblest heritage the traditional glories of her early history—the hallowed names of Wishart, Hamilton and Knox,—it is natural that, in prospect of a separation, in *ideal* at least, from so much that we love

and cherish—our hearts should be impelled to break passionately forth in the language of the captive Israelites by the rivers of Babylon;—"How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning!" Yet we must remember that, great as the sacrifice may seem, we should be but degenerate children of the Reformation, should we shrink from making it at the call of duty—and they whom we venerate as the heroic leaders of the Reformation in Scotland would have been the last to hesitate to sacrifice even their dearest feelings, if thereby they could have promoted the extension of the everlasting Gospel. Let us bear in mind moreover that the sacrifice is *wholly* one of *feeling* and involves no breach of *duty*. We should do no wrong to the Church of *Christ*. That is limited by no locality or nationality—and we can serve our Divine Master as faithfully in one of its branches as in another. And we should do no wrong to the Church of *Scotland*, which has already signified her entire willingness that her colonial branches should form independent bodies or unite with other Presbyterians to form national churches. To say then that the proposed Union involves any disrespect or ingratitude to *her* is absurd and groundless. The loss would be *ours* not *hers*. Nor should we in reality be farther removed from her. We could still hold friendly intercourse and correspondence, she would still feel a kindly interest in the children who had left her sheltering wing—and we should lose little more than the ideal tie, which however, we admit, would be a loss only to be submitted to for a greater good. But this it *might* be,—we do not say that it is *at present*,—our duty to do—should it eventually be proved that it would advance the spiritual interests of this important country and promote the extension of the Church of Christ. At all events it is a matter we should calmly consider, suspending our judgement until we shall have viewed it in every light, "proving all things" and holding fast to what we believe to be right. It must be borne in mind also that a large proportion of the present adherents of our Church have not the same strong attachment to the Church of Scotland as those who have emigrated from her soil. Numbers have joined us from various dissenting bodies. Very many are native Canadians, and, if they have any true zeal for their country's best interests, it is only natural that their sympathies should go strongly

towards the formation of a strong and vigorous national church, furnished with every element of prosperity and efficiency.

But, because much difference of opinion must necessarily prevail in a matter where there is room for much latitude of opinion and each one is not only *privileged* but *bound* to follow out his own conviction of right, are we therefore to form ourselves into two hostile parties, indulging in acrimonious feelings towards those who differ from us? If we differ, can we not differ in love? Yet such feelings of acrimony have already, it may well be feared, been too far cherished. We have even heard it reported, though it would be most painful to believe in such a manifestation of narrow, illiberal feelings, that some of the Schemes of the Church have met with coldness and opposition in certain quarters in consequence of difference of opinion on this subject. Can such intolerance really exist among us? It is going back to the dark ages, forgetting the enlarged toleration and freedom of thought which belong to our now enlightened days! "A house divided against itself cannot stand." What can we expect but the serious injury of our Church if we pursue such a suicidal policy as to weaken its power and diminish its resources, simply because all cannot think alike on a point where so much can be said on both sides, where it is so difficult to mark out the course which would be absolutely best? What is this but to say that our own opinion is infallible, that we are the unerring judges of what all should think, and that we will not work in concord with any who will not bow to our verdict? Surely such an unchristian spirit should be put far from us. How can we prosper against the enemies of our Lord while we harbour such an accursed thing in our camp? Are there not enough of obstacles to the spread of Christ's kingdom, enough of counteracting influences, that we should raise new ones and weaken each other's hands?

It may be well, in passing, to notice an assertion which, we believe, has been repeatedly made in various quarters in a spirit of censure, that the ministers who have gone forth from Queen's College have, as a body, given their voice and influence in favour of Union. It would be neither blamable nor unnatural, were *all* young Canadian ministers, animated by a right love of their native country, to give their sympathies to the consolidation of a national church. But the assertion is simply

untrue. Any one who has noted the speeches and votes at our Synod may see for himself that among the ministers educated at Queen's College there prevails as great and as marked diversity of opinion as among their brethren of Scottish birth and education. Nor is it the case, as has also been intimated, that the minds of students for the Church are influenced on this point during their College training. Whatever may be the private opinions of the Professors, they do *not* seek to bias in any way the young men under their teaching, and they are in no degree responsible for the conclusions arrived at by their students, which are formed by them independently of College influences, and generally from their own observation and experience in the course of their missionary work throughout the country.

In a question on which different circumstances, temperaments, and associations must give rise to very varied views, it seems evident that nothing can be hastily settled, that considerable time must elapse before any active steps can be taken. It would be most unwise and injudicious for an inconsiderable majority to seek to involve a reluctant minority in a forced union or in open dissent. The union of Presbyterians in Canada cannot be rightly or happily consummated till our people generally are willing with tolerable unanimity to give it their cordial consent and co-operation. In the meantime let us try to cultivate a spirit of Christian fellowship with our Presbyterian brethren, so that, when the union, which most believe *must* sooner or later be accomplished, shall indeed arrive, it will be but the formal uniting of those who in heart are *already one!*

And let us in all our consideration of the question approach it in a spirit of prayer, taking care that prejudice does not blind nor love of triumph drive us into obstinate impracticability, always cheerfully according to others that right of liberty of judgment which we claim for ourselves. Let the rulers of our Church seek to discern the guidings of God's providence and the indications of His will. So long as the pillar of cloud appears stationary, let us not seek to hasten on. But, as soon as we hear the signal for advance, "Speak to the children of Israel that they go *forward*," let us cheerfully obey, even though it may cost us some sacrifice, even though to some of us the command may seem to include the more difficult duty, "Forget also thine

own people and thy father's house!" And, remembering our high calling, let us amid all our differences of opinion endeavour to follow the apostolic injunction, "Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as *lights in the world*."

CANADENSIS.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

We were up and ready to start at an early hour. The sun was rising over the opposite mountains with a warm eastern glow giving promise of a sultry day. All nature was still and the silence was only broken by the clear note of the mountain finch, or by the call of some shepherd tending his flocks on the mountain side.

The hills, less rugged than those we have left, are covered with a richer verdure, and the arbutus, the olive and occasionally the mulberry with their variety of foliage grew up their slopes. Every here and there little rills bubble-up from under some ledge of rock, and are fringed along almost their entire course with the oleander and willow, till uniting in a larger stream they pour into the plain below and serve to augment the waters of the upper Jordan.

The road, after leaving Safed, winds through lovely glades and sweet glens, opening occasionally into small undulating plains dotted with villages. In one of these plains near Kadesh, the ancient Kadesh of Naphtali, a small colony of Zouaves from Algeria have established themselves, and the peaked roofs of their houses contrast with the other dwellings of Palestine.

Hunin, where we encamped for the night, is situated on an eastern summit of the range, and overlooks almost the entire plain of El-Huleh and the Lake of Meïrom.

The plain is spread-out before us like a carpet of green with a few groves of trees, and from the centre rises a conical tell crowned with a few ruins, the only remains of the ancient town and citadel of Dan, the northern frontier town of the Holy Land. It is from the foot of this tell that the principal fountain of the Jordan gushes, at first forming a small lake and then rushing forth in a turbulent stream till it joins the Nahr Hasbany and empties into the Lake Meïrom.

The opposite hills, the hills of Bashan.

rise gradually from the plain and are well wooded to their summits, and high above is the snow-clad peak of Hermon. In one of the ravines which break the regularity of these hills can be discovered a little village nestling in a grove of trees. It is Baniyas, the ancient Cæsarea Philippi. The general road to Damascus leads past this village, but the country around was in a state of insurrection, perhaps the premonitions of the storm which broke-out with such fury the next year, and we were compelled to cross the plain further to the north, and follow the course of the Wady-el-Teim to where the ravine of Hasbeiyeh falls into it.

The path from Hunin to Hasbeiyeh leads though some wild but picturesque scenery. On our right, as we descend into the valley, Hermon rises majestically, its summit glistening in the morning sun, while on our left and before us are the southern spurs of Lebanon, and conspicuous in the distance is the lofty peak of Sunnin. The valley is covered with a rank vegetation, and the stream of Hasbany is sometimes hid by the tangled shrubbery which grows along its banks. We follow for some time the Wady el-Teim and the ravine through which the stream of Hasbeiyeh flows to join the Hasbany. It is a beautiful gorge, through which this mountain torrent rushes and tumbles with great impetuosity, and in a lonely glade on its bank and enclosed on all sides by lofty hills we pitched our tents. About a mile and a half from our camping-ground, and much higher up the side of Hermon, is situated the town of Hasbeiyeh, a town of some importance and having a population of 5000, the greater majority of whom are Christians, and the remainder principally Druses. There is an important Protestant Church here, composed of families who have left the Greek and Armenian Churches for a purer faith.

We had a very interesting interview with the missionary, Mr. Worterbeit, whose brother visited Canada some years ago; he had himself come over from the Armenian Church, in which his father had been a bishop. He spoke very favourably of the success which had attended the Mission, and accompanied us to the church, which was in course of erection, and in the basement of which the congregation now meet.*

It is a small but handsome gothic building and is built on land that had been given by the liberal Sheik or Emir of Hasbeiyeh. This Sheik, a descendant of the princely house of Shehad, and once exercising an extended authority, has now lost nearly all his influence, but is still distinguished for his politeness to foreigners, and received our visit with true Eastern urbanity.

From Hasbeiyeh the road leads through deep but picturesque glens or up steep ascents, and round the north-western slope of Hermon to the town of Rasheiyeh. Hermon, which must be so familiar to every reader of the Bible, is the loftiest mountain of the whole range of Lebanon, and rises to the height of some 10,000 feet. Its summit, covered with perpetual snow, can be seen from almost every part of northern Palestine, and even from the lower valley of the Jordan near the Dead Sea. Its loftiness attracts the light clouds which float in the upper regions of the atmosphere, and the presence of snow has the effect of condensing the vapours, which then fall as dew on the lower slopes of the mountain and impart to them a fertility and verdure which contrast with the arid and parched appearance of other parts of the country. As the dew of Hermon that descended upon the mountains of Zion, such was the precious ointment upon the head of the high priest, and such the refreshing influence of brotherly love.*

Though we only climbed the northern slope and were far from the summit of the mountain, we found much snow still lodged in many of the more secluded spots.

Beyond Rasheiyeh, a town of some importance, we passed through fine vineyards, orchards and groves of olive and mulberry, and the road, after crossing some small upland plains covered with a rich vegetation, at length enters a desolate tract till we arrive at Rukleh, a village situated in a wild secluded nook. It is inhabited by Druses, who indeed form a large part of the population of the villages on the northern slopes of Hermon, around Damascus, and in the neighbourhood of Baalbec and Beyrout; they look a wild and reckless set of men.

But Rukleh, though secluded, possesses attractions, for here are the remains of 2 very fine ancient temples erected to Baal,

population put to death. M. Worterbeit was fortunately on a visit to England at the time of the outbreak.

* Psalm 133.

* This church has since been destroyed by the Druses and a large part of the Christian

and which, like some of the other temples of this district, faced towards Hermon, leading us to believe that the mount was regarded as holy, and that the worshippers looked towards it while engaged in prayer. We rested at Rukleh for the night and set out early next morning, hoping in a few hours to reach Damascus.

After leaving Rukleh the road leads along a pleasant green valley, and shortly after enters on one of the most desolate and dreary tracks in this country. There is no vegetation and not a village to be seen, but dull grey crags rise on either side, and the sun, directly overhead, beats down upon us, and there is no covert from its scorching rays.

For more than 2 hours we follow the path across the dreary plateau, and then suddenly the scene changes, and the path dives down into a beautiful glen filled with foliage and sparkling with fountains and streams of water. It is the vale of the Abana. Along the centre of this vale "the golden-flowing stream" meanders, fringed on either bank with flowering and fragrant trees and shrubs. Literally we had exchanged the desert for a paradise, and the path winds through luxuriant gardens and under natural bowers formed by the overhanging willows and walnuts.

The hills rising perpendicularly almost entirely enclose the valley, and, instead of following the stream in all its windings till it opens into the plain around Damascus, we climb the intervening ridge. The east of this ridge commands a magnificent view of the plain and city of Damascus. The gardens and orchards which encompass the city have been justly celebrated. They present a variety and beauty of foliage to be seen nowhere else; the sombre hue of the olive, the deep green of the walnut and the purple of the pomegranate mingle with the light shade of the apricot and the silver-green of the poplar; while some palms raise their graceful heads at intervals.

These lovely gardens are watered by the Abana and Barada, the crystal streams of which can be detected winding through the plains. This rich verdure is girt by a belt of sand, and beyond the barren white hills, which bound the horizon on all sides. Thus closely in this land do sterility and death border on fertility and life.

Out of this mass of rich foliage rises the city with its white houses, its tall and graceful minarets and swelling domes; while pretty villages are seen here and

there as spangles on a green ground. On the spot where we were standing Mahomet is said to have stood, whilst yet a camel-driver from Mecca, and, after gazing on the scene below, to have turned away without entering the city. "Man," he said, "can have but one paradise and my paradise is fixed above."

POETRY.

GOING HOME.

"Will you come with me, my pretty one?"
I asked a little child,
"Will you come with me and gather flowers?"
She looked at me and smiled.
Then in a low, sweet, gentle voice,
She said, "I cannot come;
I must not leave this narrow path,
For I am going home."

"But will you not?" I asked again;
"The sun is shining bright,
And you might twine a lily wreath
To carry home at night;
And I could show you pleasant things
If you would only come:"
But still she answered as before,
"No; I am going home."

"But look, my child: the fields are green,
And 'neath the leafy trees
Children are playing merrily,
Or resting at their ease.
Does it not hurt your tender feet
This stony path to tread?"
"Sometimes; but I am going home!"
Once more she sweetly said.

"My Father bade me keep this path,
Nor ever turn aside.
The road which leads away from Him
Is very smooth and wide;
The fields are fresh and cool and green;
Pleasant the shady trees;
But those around my own dear home
Are lovelier far than these.

"I must not loiter on the road,
For I have far to go;
And I should like to reach the door
Before the sun is low.
I must not stay; but will you not—
Oh, will you not come too?
My home is very beautiful,
And there is room for you."

I took her little hand in mine;
Together we went on;
Brighter and brighter o'er our path
The blessed sunbeams shone.
At length we saw the distant towers;
But, ere we reached the gate,
The child outstripped my lingering feet,
Too overjoyed to wait.

And, as she turned her radiant face
Once more to bid me come,
I heard a chorus of glad songs,
A burst of "Welcome home!"