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THE PRESBYTERIAN.

OCTOBER, 1865.



URING the last year we have more than once directed attention to the unsatisfactory manner in which the collection of the Vital Statistics of the Province has been conducted. To those who have not directed their attention to the value of Statistics, and who regard returns as only a confused mass of figures, it may appear that undue prominence is given to the subject. Those, however, who have studied the matter most deeply, feel year by year its growing importance; and at the present moment, when questions of the deepest interest for the future destinies of Canada are engaging the minds of men of the highest intellect, and attracting the deepest attention of the great majority of the population of the Province, it becomes more apparent that these dry columns of figures may to a great extent influence the decision to be come to. One step has been taken to amend the present system, and a Report has been presented to the Legislative Assembly by a Select Committee on the Registration of Births, Marriages, and Deaths, in Upper Canada, of which Alexander Morris, Esq., M.P.P., was chairman. This Report, as far as it goes, confirms all that has been stated in these columns; and the suggestions of the witnesses called upon, point to the adoption of some such system as that recommended in the *Presbyterian*.

The Committee was only appointed for Upper Canada, and the short time allowed them to collect evidence and make a report did not, of course, permit of any matured plan being prepared that might be recommended to the Legislature. Enough has been ascertained to shew, in the words of the Committee, "that the system of obtaining accurate Statistical returns..... in that section of the Province is wholly inadequate to that end," "that the returns

required to be supplied under the Census Act are so irregularly given as to be utterly worthless." In November last it was suggested in these pages that to obtain the returns our Municipal machinery should be employed; and this is the view adopted by the Committee. It would be at once the cheapest and the most effectual, and in Upper Canada its adoption would probably meet with little opposition. In this part of the Province, however, the change would be brought about with much more difficulty. The Secretary to the Board of Agriculture and Statistics, Mr. J. C. Taché, one of the witnesses before the Committee, appears to be preparing beforehand for an inquiry into the working of the system in Lower Canada, and it will not be without a desperate struggle on the part of the Church of Rome that a proper method will ever be established here. He says in his evidence, and we hope that this statement was made without due examination of the facts: "It is by so doing" (namely by assigning to the religious element its full share in the registration) "that the system of Registration of Births, Marriages, and Deaths amongst the French population of Lower Canada, is so perfect, that, notwithstanding all other changes and perils of destruction, vital statistics of every family, and mostly every individual buried, or living in the country, can be ascertained, from the beginning of the establishment of the country in the commencement of the seventeenth century to this very day." Such a statement, so directly at variance with what we know to be the case with regard to the *published* statistics, at least, is somewhat remarkable, taken in connection with the words in the Consolidated Statutes of Lower Canada, page 138, cap. 20, sec. 13, in which provision is made for the loss or neglect of keeping a register in any Roman Catholic Parish Church. But even were their returns as perfect as Mr. Taché alleges they are, they cannot be allowed to stand in the way of a general

system, which we wish rather than hope to see established here. Mr. Morris has made one step in the right direction. From his energy and perseverance there is little doubt that he will follow up what he has begun; but a partial and sectional system, however valuable for one part of the Province, can never prove satisfactory. It is surely not too much to ask one of the Lower Canada members to institute a similar inquiry, although we can scarcely see why the investigation could not be carried on for both parts of the Province simultaneously.



Our last, in speaking of the lessons to be derived from the SABBATH SCHOOL REPORT, we said "Many of the Congregations which contribute most are not those possessing great wealth." The Congregation of Spencerville, in the Presbytery of Ottawa, is a striking proof of this, and we mention it, as one instance is often of more effect than pages of general argument. Last month the laying of the foundation stone of a new church at Spencerville was recorded, and a short statement was given of the progress made in a very short time of a Congregation which has not been yet in existence for two years. It is by no means a wealthy congregation, and any one who should have prophesied, when Mr. Mullan was called to the pastoral charge of a flock yet to be gathered together, that in the short space of time which has elapsed, the foundation of one church would be laid and a considerable portion of the stone and lime collected for another, would have been laughed at. Yet so it is. The church at Spencerville is being rapidly advanced, a good stone building which people expect to put up without assistance from others. When Mr. Mullan was called, there was no place of worship belonging to our Church in that neighbourhood. The people met, and still meet, in the Town Hall in the morning, and in the afternoon in a log building eight miles east of the village. Amidst great discouragements, without wealth, with a series of bad crops, they have advanced steadily, because their heart was in the work, and they have gone on systematically. Such an example is one that should stimulate other and richer congregations to be up and doing. There are many parts of our land into which we should enter and take possession: our strength here is not expended as it

ought to be, and when we have before us such examples as the one before us and others which we have before spoken of, and others still of which we have heard but have not obtained sufficient information to call attention to, why should we be discouraged? In making this great local effort, too, the people of Spencerville and its neighbourhood have not confined themselves selfishly to their own wants, but have extended their thoughts beyond their own neighbourhood. If the subscriptions to the various Schemes of the Church are examined, it will be found that they have given *at least* their fair share, as compared with others, for the advancement of Christ's cause, confirming in a most remarkable manner what has been so often observed, that the greater effort Christians make in one direction, the greater they appear to be able to make in every other. No congregation knows of what it is capable until it tries; and we would heartily commend to the Church at large the noble example set by the newly organised chapel at Spencerville. We need not say anything of the share Mr. Mullan has had in producing such a state of feeling as it has exhibited. The result of the labours are the best commentary upon his efforts; and where such fruits have been produced, it is evident that the husbandman has not been idle or unmindful. What a change might be effected over the length and breadth of the land were all our adherents to shew a similar disposition, and depending upon the help of the Lord, to endeavour to carry on His work faithfully and earnestly, having made up their minds to do all that in them lies for the success of His cause.



MORRIN College, one of the institutions connected with our Church, commences its winter session with every prospect of success. It cannot, as yet, point to a long list of men who have distinguished themselves in the service of their country, as it is but in its infancy; but with the Reverend Dr. Cook as its Principal, and presenting the course marked out for the students, a course which not only looks well on paper but which will be faithfully exacted in practice, it gives us the assurance of being a valuable means of preparing for their career in life our future ministers and professional men, and of educating liberally those

who intend to follow other than professional pursuits. Founded by the munificent endowment of the late Dr. Morrin of Quebec, a devoted adherent of the Church of Scotland, it was opened on a small scale in November, 1862, and now possesses the three Faculties of Divinity, Arts, and Law. The last two are affiliated to McGill College, Montreal, and that of Divinity is in connection with the Church of Scotland, its certificates being accepted by the Synod of the Church in Canada. The calendar for the year 1865-6 is now before us, and the subjects of study contained in it, and which form the course, are full and complete. The Reverend Dr. Cook is so well known not only in our church but throughout Canada, that it would be presumptuous in us to offer a single remark upon his qualifications for superintending so valuable an addition to our higher educational institutions. There is, and can be, no clashing of interests between Morrin and Queen's College; there is room for both, and nothing, we are assured, but a generous rivalry exists between these two Colleges, a rivalry as to which of them shall train our young men to enter upon the battle of life, wherever and into whatever sphere their lot may be cast.



In another column will be found an account of the ordination of the Rev. Charles J. Cameron, a Queen's College student, who is about to proceed to India, as a Missionary, under the auspices and direction of the Church of Scotland's Indian Mission Committee. Mr. Cameron is well known to some of our ministers and many of our people, and we believe there is but one opinion among them as to his fitness for missionary labors amongst the heathen in India. Dr. Norman McLeod, the indefatigable convener of the Indian Mission Committee, has, after much intercourse with him, formed a very high opinion of his qualifications; and, we understand, for himself and his brethren of the Committee, expresses himself very warmly to what he calls the generosity of the Canadian Church

in freely giving him up to the service of the Mission, and kindly encouraging him in his resolution to proceed to India. Our object in thus giving prominence to this interesting intelligence is to suggest that through our Foreign Mission Committee, and by means of Mr. Cameron, our Church might form itself into an Auxiliary of the Parent Church in the large extension she is now making of her Indian Mission work. We have had a Foreign Mission Committee annually appointed by the Synod for a considerable number of years. They have been anxiously looking for both a favourable field and a suitable man. Their labours have not been attended with much success, beyond the obtaining of a considerable sum of money, out of which lately they have been empowered to make remittances at discretion to the Mission Committees of the Church of Scotland. This is no doubt much better than allowing the money to lie idle or only at bank interest. But the Church desires a more intimate connection with Foreign Mission operations. It appears to us that in the providence of God a way has been opened up by Mr. Cameron's appointment, for the gratification of this desire. We can look upon Mr. Cameron as one of ourselves, and he, we know, will always feel a deep interest in our prosperity, for while amongst us, he laboured with a will for the Church's benefit, and formed so warm an attachment to Canada, that the thought of leaving it in its great need of ministers was the sorest trial in making up his mind to proceed to India. Having given the man, what do you say, friends of Foreign Missions, to provide the means of supporting him? Would not that be encouraging directly Foreign Mission work? Would it not be an appropriate grateful return to the Church of Scotland for her many kindnesses to us and an encouraging assistance to her in her present yearnings and efforts for the Christianization of India? Above all, would it not be somewhat of a dutiful obedience to the Lord's great missionary call. We hope the Foreign Mission Committee will favourably entertain our suggestion, place themselves in communication with Dr. McLeod for information, and prepare themselves to report some acceptable plan of action, to the next meeting of Synod.

News of our Church.

ST. PAUL'S, MONTREAL.—The late John McLean, Esq., long resident in Montreal, and a staunch adherent of St. Paul's, bequeathed to the Congregation the sum of one hundred pounds, to be applied to the extinction of the debt on the Church. This, we are glad to say, has been paid over to the Trustees lately. Mr. McLean, during his life time, took a great interest in the welfare of the Congregation, and he proposed a scheme to have the debt paid off, and this sum, had the scheme been carried out, would have been paid over in his life time. Such a scheme heartily entered upon now, would, we feel assured, have the happy result of placing the Congregation free of a debt which there is no doubt does, to some extent, weigh upon its resources. The acknowledgments of sums received for the Schemes of the Church at large, show how liberal the Congregation are, and it but requires an effort to carry out the wishes of our late lamented friend.

The arrival of the Rev. Dr. Jenkins, the respected pastor of this Congregation, will be gratifying to his many friends. The Reverend gentleman has now resumed his duties.

THE VERY REVEREND PRINCIPAL SNODGRASS, D.D.—The Principal of Queen's College has returned from Scotland, where he has lost no opportunity of giving information of the real position of Canada and our Church, both of which are too often misunderstood, even among the best informed.

ORDINATION AND INDUCTION OF THE REV. JOSHUA FRASER.—On Wednesday evening the 20th September, the Presbytery of Montreal met in St. Matthew's Church, Point St. Charles, for the purpose of moderating in a call to the Rev. Joshua Fraser. The Rev. Mr. Clark, Moderator, preached and presided, taking his text from Galatians vi and 14th verse, and preaching a very eloquent discourse. The call having been signed and presented to Mr. Fraser, he signified his acceptance of the same. The day of ordination was fixed for the following day.

On that day accordingly the Presbytery again met. The Rev. Dr. Jenkins preached and presided. The Rev. Thomas Fraser offered up the induction prayer, after which the Rev. Dr. Jenkins delivered a very impressive discourse from Acts xix and 10th verse, and thereafter in solemn words he addressed the minister on his duties, the Rev. Mr. Clark addressing the people. The ordination vows having been all taken, the Rev. Mr. Fraser was declared duly inducted, and received the right hand of fellowship from his brethren present. The congregation, which was very numerous, gave the newly ordained minister a hearty welcome at the close of the proceedings. We augur from the present induction, results of the happiest kind. Mr. Fraser is a young clergyman of talent and energy, and will, there is no doubt, effect a great amount of good in the district to which he has been appointed.

GALT.—The annual Missionary Meeting was held in the Church yesterday, at 2 p.m. Rev. Mr. Campbell presided. A delegation from the Presbytery of Guelph, consisting of Revs. A. Hunter, of Leith and Johnston, and J. Thom, Woolwich, was present and addressed the meeting at length on the Schemes of the Church, and of the special need there is for Missionary effort in the circumstances of the Church.

The Report of the operations for the year is as follows :

It is with feelings of great satisfaction that we have to report the continued success of our plan of raising moneys for the Church Schemes by means of quarterly subscriptions taken up through the agency of our ladies. The amount collected by them is not quite so great as that reported last year ; but the deficiency from that source is more than made up by moneys raised by other means. The thanks of the Session are due, and are hereby given to the ladies, who at considerable personal sacrifice acted as collectors during the past year.

The Total Income was.....\$186.25

This sum was expended as follows—

French Mission Fund.....	\$20.00
Minister's Widows "	20.00
Leith Building "	25.00
Clifton Church Redemption..	15.00
Home Mission.....	50.00
Deficit in Temporalities.....	55.00
Discount on Silver.....	1.05
Pass Books.....	.20—186.25

QUEEN'S COLLEGE.—The twenty-fourth session will be publicly opened on Wednesday, the 4th of October, in the Convocation Hall at 3 P. M., when an address will be delivered by the Rev. Professor Williamson. The Class-work in Arts and Medicine will commence on the following day. The Calendar for 1865-6 gives full particulars as to subjects of study, graduation, fees, scholarships, &c., and may be had on application to Rev. Professor Mowat, Kingston. The Divinity Hall will be opened on the first Wednesday of next month.

Donations to the Library.—Rev. R. H. Story, Roseneath, Scotland, 3 vols.; J. McKenzie, Esq., Glasgow, Scotland, 8 vols.; Rev. R. Pollock, do. 19 vols.; Rev. R. S. Drummond, 1 vol.; J. A. Campbell, Esq., do. 6 vols.; Messrs. J. & W. Campbell & Co., do. £10 stg.; McDonaldson of Keppoch, Scotland, 7 vols and £5 stg.; Rev. J. Geddie, Aneiteum, 1 vol.

Died on the 31st August last, Andrew Hall, Esq., J.P., for many years an elder in the Church at Watertown.

Mr. Hall was born on the borders of Roxburghshire, Scotland, 1806, and was educated in his native country. He prosecuted his studies for two sessions in one of the Scottish universities, and was well known as a good classical and general scholar. He taught a school for four years in the North of England,

and emigrated to Canada West in 1832. Shortly after coming to this country he settled in East Flamborough, and resumed his profession as a teacher in Waterdown, and engaged himself in clearing a new farm which he had purchased in the Township. Being blessed with religious parents, by whose precept and example he profited, he was divinely brought to the knowledge of the Saviour at an early age, and a splendid opportunity was afforded him of evincing that knowledge in a practical way, during the terrible visitation of cholera, on his arrival in Hamilton, where his brother-in-law and sister-in-law died of that disease. He was ordained an elder of Nelson and Waterdown Church in 1835, and was its representative elder for about nine years. He taught a preparatory school in Nelson for two years, and made excellent scholars, some of whom have acquired considerable reputation in the Church; one of them who has gone the way of all living, having filled the chair of Moderator of Synod, and discharged the duties of that office to the satisfaction of that venerable body, and others occupy no mean position in the medical profession. On leaving Nelson he superintended the Grammar school of Palermo, where he taught for eight years, his scholars from Nelson almost in a body following him thither. As a teacher, he took a deep and an active interest in the education of the young; and one of his last duties in connection with his own profession was his attending of the Board of Education in Hamilton. He held many public offices of trust and responsibility, the duties of all which he discharged with credit to himself and to the benefit of the people. He was seized with paralysis in March, and died on the 31st August of the present year. His sufferings were great, mysterious, and complicated, but he endured them all as became the man and the Christian. He was an affectionate husband, an exemplary father, a useful member of society, an honest man, and a zealous Christian. The vast multitude which assembled to conduct his remains to their last resting place, bore unmistakable evidence to the high esteem in which he was held by the people. He leaves a widow, a son, and two daughters to lament his loss. The poor and needy have lost a counsellor and a friend. The Church here has to record with deep regret the removal of one of her staunchest members, and one of her most honoured office-bearers, but trusts that what is loss to her is gain to him.

THE JUVENILE MISSION.



THE following letter, addressed to the Treasurer of the Juvenile Mission, is so interesting, that we give it a place in our columns. We are glad to learn that both of the orphans named have found supporters, and hope to hear of other Sabbath-schools coming forward to maintain those who remain. The Rev. John Taylor is well and most favourably known

to many of our readers, who will be glad to hear of his welfare and success. Letters for Mr. Taylor, and also contributions for his church and mission, can be sent to Mr. John Paton, Kingston, C. W.

MY DEAR SIR.—My first sentence to you must be one of apology for long delay in writing. You must know that we have very many things to take up our time and attention, and though often I have resolved to drop you even a note, yet the defection of the mail has hitherto found me busy. To-day, however, I must redeem my promise made to Miss Sanders sometime ago, to let you know something of the two orphan boys supported by the Sabbath-schools of Montreal. You will have recalled sometime ago, I hope, the photographs which I sent to you, through Miss Sanders. You have the advantage of seeing the group of our orphan boys, and I have marked by numbers those supported from Canada. So you see that I could not add the names of the congregations to whom they respectively belonged; but will you kindly inform me in your reply (if you have leisure to write to me) what they are?

I must explain shortly how your protégés came to be changed.

"Sur Din" was the son of an old blindman who lived on the charity of the mission, while his boy, a nice young fellow of nine or ten years, was receiving a Christian education. The old man was of hasty temper, and quarrelled with some one about the house, and would not be persuaded to remain on any account. This was a matter of deep regret to us, for the boy has no other relatives who will look to him in the event of his old father's death. They have removed to another station, so I have little hope of ever getting "Sur Din" back again. Let us trust that what he learned during the year and a half he remained in the orphanage may in after years bear fruit to God's glory. The other one, "Kaim Ullah," was a dear little fellow, and gave promise of being very clever, but it was our Master's will to take him to himself. He had a sharp attack of fever, and died in a single day's illness. So much by way of explanation regarding your former protégé. Let me now say something of those now supported by you.

1. MARCUS. This boy was one of those got from Delhi at the time of the visitation of famine in 1851. He is now eleven years of age, not by any means a brilliant boy, but I am glad to say he is of a good temper and disposition, and well behaved. These moral qualities are everywhere more to be prized than intellectual abilities apart from these, and more particularly in India, where Christianity has to contend with the multitude of opponents. The conduct of its adherents is more looked to than their ability. A Christian of quiet and unassuming manners, of sound principles and courteous behaviour, has a much greater influence for good than many of brighter parts whose conduct is not so correct. Marcus will probably adorn Christianity in an humble walk of life. When he is able to read and write himself, and intelligibly, I will have him trained to some branch of industry, that he may maintain himself by and by.

2. DEVA RAM. The other little boy is now

nine years of age, a very sharp intelligent little fellow. I am sanguine that by God's blessing he will hereafter be a useful man in Mission work. If he progresses as favourably in future as he has done in the past, I propose to train him more particularly for catechist work, and to employ him when he reaches a mature age as catechist of our Mission. He is only in the junior class as yet, so I cannot say much of his studies, that would at all interest your young people. I can only say that he is a good boy, does what he is bid, is attentive to his lessons, while, like all of his age, he is also fond of play. You will be glad to hear that a new building for them is being erected here. My wife, who was home to Scotland for the benefit of her health, collected a few things for a bazaar, which has been held here, and realized, I am glad to say, a good sum. As the Mission Committee in Scotland do not render any assistance to our boy's orphanage, your kind endeavours on our behalf are highly appreciated by us; and notwithstanding my great delinquency, I trust your interest in the orphanage will still continue. All the boys at present are supported by Sabbath-schools, but as soon as others come in (and I have the promise of a few boys of the Sansee tribe, a Gipsy tribe, in a few days), I will be obliged to apply to some other of our Sabbath-schools for additional help. Would you kindly say in your letter whether you know of any other congregation who would undertake another orphan boy? I don't know at what stations my old college companions are now located, but I am sure that all Canadian friends who were at Glasgow College during our course there would lend a helping hand in this work. May I ask you to let me have a list of their places, that I may write to them, and awaken their interest in India, and particularly in Sealkote Mission?

The Hunter Memorial Church, in which some of our Canada friends are interested, has now been completed, and service is held in it in the vernacular to a congregation of from sixty to seventy, including the orphan children. We are getting the church photographed, in order to help with the debt which unfortunately has been incurred in its erection. We are short £100. The photographs will be sold for four shillings each; and should any of our acquaintances desire a copy, I shall have much pleasure in sending a few to your address.

Let me now give you a few statistics of our mission. We have been five years here now. Mr. Patrim and myself have long since mastered the vernacular, and can preach in it with as much fluency as in our own tongue. Our duties, besides superintending our English and vernacular school, consist chiefly of preaching in the cities and villages, and training catechists for more efficiently discharging their duties, and instructing inquirers. God has blessed us with eight converts during the time of our sojourn here, and several others, we trust, will soon be united to our number. Mr. Patrim takes up the over station and district of Gooyut. We are adjoining Sealkote. To this place many providential circumstances have called us—many inquirers have sprung up; there is one or two of our converts belonging to that place. Thus the Lord prospers us,

lest we should be discouraged, and sends us disappointments after, lest we should be puffed up. I am about to institute a new arrangement for out-stations, with a catechist in each, giving him forty or fifty villages as a circuit for him to visit and preach in at least once a month. In this way the Gospel will be more extensively and more frequently preached than I can do myself, although in this climate we are apt to go about the district for four or five months in the year; yet when we think of the vast number of villages, say 2000 in a district, it would be impossible for me alone to go over them all in less than four years. I propose having those out-stations supported by individual congregations or towns in Scotland or Canada. The small sum would not be £35 a year to keep a thoroughly trained catechist. This will give individuality to the interest of such congregations in towns, and will, I doubt not, revive their missionary spirit. Let me know, please, whether you know of any means of help with this scheme of mine. But I must now draw to a close. I have written a longer letter than I expected; but I cannot conclude without thanking you most heartily for your kind interest in the work, and your help towards its maintenance. Soliciting a place in your prayers for the progress of the Gospel in these parts,

I am,

Yours, very sincerely,

JOHN TAYLOR.

LOWER PROVINCES.

MEETING OF THE SYNOD OF NEW BRUNSWICK. —The Synod of our Church in New Brunswick held its session at Fredericton in the second week of August; and, as we had the happiness of being present, we can certainly say that a more agreeable meeting of Synod we seldom, if ever, attended. The weather was beautiful—the place of meeting very delightful—our friends in the city most kind, and every member of the Court anxious to promote the best interests of the Church. The Synod sermon (which, the readers of the *Record* may see, was an excellent one) was preached by Mr. Kidd of Richmond. Dr. Donald was chosen Moderator, and Dr. Brooke acted as Clerk of Synod. Three of the ministers of New Brunswick were absent. The Synod of Nova Scotia and Prince Edward Island was fully represented, having, in addition to the Corresponding Members, no less than three of the brethren from the Pictou Presbytery attending the deliberations of the Court. Our welcome was most cordial, and our intercourse with the brethren in New Brunswick most agreeable.

The Synod of our Church in New Brunswick is numerically less than that of Nova Scotia and Prince Edward Island. Several of the charges are at present vacant. Many of the stations are not yet in a position to support those ministers settled among them, and, consequently, are aided by the parent Church. Still, the Synod in the other Province has many elements of strength and prosperity. She numbers among her members such names as those of Dr. Donald, Dr. Brooke, Dr. Henderson, and Mr. Ross,—veterans in the service of the Church

who have long been labourers in the Colonial field, and whose experience must always be valuable in guiding the deliberations of Synod, as their character and learning impart dignity and strength to the Court. They have also young men brim-full of enthusiasm, willing to do their work, and able to do it well. Several measures of importance were earnestly but calmly discussed, and several important findings recorded. Some of those were of a local character, and others of a more general: but, as the Minutes may appear in next No. of the *Record*, we need not give them in detail. The members from the Synod of Nova Scotia and Prince Edward Island were, however, specially pleased with the following resolutions:

1. A grant of \$40 from the Synod Fund towards the *Monthly Record*, and a promise from members to use their influence in making our Church organ known, and in promoting its circulation throughout their different congregations.

2. A most cordial resolution to co-operate with our Synod in the Foreign Mission Scheme. For this purpose, collections were appointed to be made in all the Churches within the bounds upon a particular Sabbath duly specified. With the proceeds native teachers may be supported until the services of a missionary can be secured.

3. A very general expression of the desirability of having a Divinity Hall in Halifax for educating young men for the ministry in the lower Provinces. To bring the matter to a practical issue, a Committee was appointed to correspond with the Committee of our Synod, and report fully at next meeting of Court. In the event of those Committees being able to report favourably and arrange the details, it was thought that the amount of pecuniary support expected from New Brunswick could be easily furnished.

4. The question of the Union of the Synod of New Brunswick with the Synod of Nova Scotia and Prince Edward Island. Upon this matter members expressed themselves most favourably, and many excellent arguments were advanced to show that both Synods would be benefitted by the contemplated change. In the mean time, however, it was found necessary to proceed with caution, as rashness in this matter might injure the civil interests of the Church in New Brunswick. That Synod is incorporated, and holds its property under the designation of "The Synod of New Brunswick in connection with the Church of Scotland," and it was feared that any change in the name might injuriously affect the temporal interests of the Church. In the meantime a Committee was appointed to take legal advice in the matter and correspond with the Synod of Nova Scotia and Prince Edward Island. If Union under the present Act of Incorporation be impossible or inadvisable, a new Act can be easily obtained; and, from the character of the members of the Committee, and the attention which we know they will give to this matter, we feel sure that the Synods will be united at no distant day.

5. The resolution to form "Lay Associations" throughout the bounds of the Synod. Here, as in Nova Scotia, several of the congregations

are too weak and scattered efficiently to support Gospel ordinances among them. By this agency, however, it is expected that this misfortune can be remedied when the stronger congregations shall have an opportunity of extending a helping hand to their weaker neighbours. In this matter, as in many others, the Synod expressed itself as much indebted to my excellent friend and co-delegate, Dr. Inglis of Charlottetown, for his able assistance in sketching out a plan of operation. We believe that the Lay Association will prove eminently successful.

Such are some of the matters which came before the Court. They may serve to indicate the state and temper of our Church in the sister Province, and to show the anxiety of her ministers to promote her best interests. One thing, at least, we can certainly say: that those who represented the Synod of Nova Scotia and Prince Edward Island returned home much refreshed by their visit to the sister Synod, and hopeful as to the future of our Church in the Lower Provinces.

PRESENTATION TO THE REV. MR. POLLOK.
Rev'd and Dear Sir:—The congregation of St. John's Church at Albion Mines, duly sensible of their deep obligation to you, not only for the interest you always manifested in their behalf, while they were under your pastoral charge, but more especially for identifying yourself with them in their effort in erecting a place of worship for themselves, and procuring necessary means for that purpose, and supplying them repeatedly with religious ordinances, until stated service had been secured in their own Church, have deputed us to offer you the accompanying sum (\$80) as a small token of their high esteem for you.

That you may be long spared, a prominent and successful servant in the vineyard of your Divine Master, and when his purposes with regard to you shall have been accomplished, you may have a triumphant entrance into the enjoyment of your reward, is the sincere prayer of,

Rev'd and Dear Sir,

Yours very truly,

H. MCKENZIE.

On behalf of the Deputation.

REPLY.

While deeply sensible of this fresh token of the attachment of the people of the Albion Mines to me, I must, at the same time, state that I have always felt constrained to do what I have done for the people there, and have often regretted that, in my circumstances, I was not able to do more. As to my co-operation in erecting the Church, I did not commence it before it became a matter of necessity to the adherents of our Church living at the Mines, and I certainly feel thankful that it has been brought to a successful conclusion, and that you now have a Church commodious and free of debt. I sincerely hope that your congregation, sensible of God's goodness to them, and of the very favourable position in which they commence their history as a separate people, shall exercise mutual forbearance, and seek unanimity in their choice of a minister and in all their subsequent career. "Peace be with

in your walls, and prosperity within your palaces."

Your former pastor,
ALLAN POLLOK.

Albion Mines, August 18, 1865.

SABBATH SCHOOL PICNIC, PICTOU.—The pupils of St. Andrew's Church Sabbath School, in this town, were very agreeably engaged, on Wednesday, 2nd ult., at Fisher's Grant, where the annual Picnic was held. The participators were conveyed from town to the Grant, in sailboats, which afforded a very pleasant sail on the harbour; the spot selected for the scene of the day's amusement was a most favourable one; and the various arrangements adopted to make the juveniles feel "at home," all contributed to produce the conviction that much real enjoyment and practical good may be effected with very little trouble. A number of Bateman's lively hymns were sung on the ground at intervals, and a suitable address delivered by Rev. Mr. Herdman. What with singing and swinging, racing and feasting, and the stirring notes of the bagpipes resounding through the grove all day long, the children appeared more than delighted, and are no doubt anxiously waiting for the time for another such "merry meeting."

We have been requested to publish the following from an old Sabbath School Teacher in St. Paul's, Montreal, Mr. Geo. A. Young:

ESSAY ON THE BEST MODE OF MANAGING SABBATH SCHOOLS, AND OF CONDUCTING THE DEVOTIONAL EXERCISES.

INTRODUCTION.

An assembly such as the present ought to be composed of those who have devoted themselves to the labour of Sabbath School instruction from a desire to promote the glory of Messiah's Kingdom among the rising generation,—not of those who have been actuated thereto by worldly motives. In addressing such an audience, therefore, we deem it superfluous to make any studied or lengthy appeal on the importance of the work in which we are engaged, and which is the object of the present Convention to bring more prominently before the public mind. We look around and see those who have felt, we trust, the benign influence of the Holy Spirit in their own souls, and have thus been constrained to make known to others the blessings of the great Salvation which they have enjoyed, and whose precious benefits are freely and fully offered to all.

To no more interesting portion of Christ's earthly flock can his blessed message be proclaimed than to the young, whose hearts, yet unfettered by the cares, anxieties and vicissitudes of life, are more readily opened to receive its glad tidings, and more susceptible of the tender impressions it is calculated to impart.

In all the revelations of His holy will in former ages to his chosen people, the promises of

Jehovah ever included the children as well as the parents. We know that our Saviour whilst on earth delighted to take little children into his arms and bless them. We read that in infinite condescension and overflowing love, He represented himself as the Good Shepherd who carried the lambs in His bosom; and who does not well remember that amid His last parting directions to His disciples came the tender injunction "Feed my lambs?"

If in the ceaseless round of daily duty whilst on earth our Blessed Lord could thus, both by precept and example urge upon the Church the duty of caring for the little ones, can we who profess to be his disciples neglect the privilege so graciously bestowed upon us of being labourers in this pleasant vineyard?

DISCOURAGEMENTS.

Yet, alas, it is to be feared too many enter upon the work without the self-denying spirit of the Master. It has now become so much a custom to take part in this labour, that in many cases it is undertaken without a deep and heartfelt sense of the responsibility involved, and without the prayerful disposition required of him who is called to watch as one who must give an account of the spiritual interests of young immortal souls. In such a case the duty soon ceases to be pleasant, and but a trifling excuse will be needed for its neglect. "The voice of the sluggard" calling for a little more sleep on the Sabbath morning, a slight ailment, or a shower at school time will sometimes be held as pretexts for absence; or if conscience be not so far lulled as to permit this violation of duty, it is perhaps grudgingly fulfilled as an irksome task.

Without wishing to be uncharitable, we yet cannot shut our eyes to the fact that in all schools there are some such lukewarm labourers; having put their hand to the plough without first counting the cost, no sooner do they meet with discouragements, than, becoming weak-hearted, they faint by the way.

Actuated, in the preparation of this paper, by a sincere love for the work in which we are all fellow labourers, we shall, in making known our own humble experience of the best mode of conducting a Sabbath-School, suppose that Superintendent and teachers alike are influenced by the true Apostolic spirit required for the duty, and thus we shall endeavour practically to illustrate the daily routine of such a school.

PUNCTUAL ATTENDANCE.

At the appointed hour, each pupil, on entering his class, finds teacher already in his place. Of course, if regularity is to be enforced, it must begin with the latter. Should any indifference be manifested, that lesson will soon be learned, and the example set by one scholar will speedily be followed by others. Or if the teacher be alone to blame, it is most trying to the patience of all concerned, to see a class assembled and no one present to maintain order; one such class is enough to spread disaffection to many around. No trifle will prevent the faithful teacher from being at his post rather before than five minutes later than the hour should circumstances arise to detain him a

home, he will, however, have provided a substitute, or, failing this, have sent due notice of his detention.

OPENING EXERCISES.

The hour arrived, the Superintendent's little bell has sounded for order, and a suitable hymn is read by him; the teacher's first care will be to see that each scholar has brought his book, and *that it is used*, he setting the example by audibly joining in the song of praise in which every voice in the class is heard.

SINGING.

Praise being one of the duly-appointed ordinances of the earthly sanctuary, a duty in which the saints of all ages have delighted to engage, and forming, as we are assured, the principal employment of the angelic hosts above, it certainly is of paramount importance that it be made a prominent and an attractive feature in the exercises of the Sabbath-School. What more delightful than to hear the full chorus of youthful voices swell cheerful songs of praise, as with one heart and one voice it brake the sweet stillness of the Sabbath morn! This exercise will duly engage much of the attention of those in charge of the school, and the most competent teachers will gladly devote their time in its encouragement. Music of a cheerful and attractive character will also be selected as best adapted to the youthful voice.

PRAYER.

The opening prayer will be short as well as comprehensive, and presented in such plain and simple language as to be followed by the youngest child. A lengthy or discursive opening prayer is one of the greatest mistakes that can be made; (upon the evils which it entails we need not enter; during the prayer the teacher will see that due reverence is observed, and thus he, with those under his charge, will be in a fitting frame of mind to profit by the duties to follow.

NUMBER AND ARRANGEMENT OF CLASS.

To be entirely successful, the class should not number more than six or, at the most, eight pupils, who will be arranged around the Teacher, and as near him as possible, facing his chair, so that his glance can command each countenance: unless this be the case, he will find it difficult to keep up their interest throughout the lesson. Each class will be at such a distance from the other as to prevent communication between the scholars, and the sound of the voice from interfering one with the other.

LESSONS.

As far as practicable, a general scheme of lessons will be adopted for all the classes, but especially will it add to the interest, if the scripture subject of the day be the same for all. In mode of illustration each teacher can of course best adapt himself to the intelligence of his class. Let the lessons be short, but by all means *thoroughly understood*; it needs no lengthy experience in teaching to be able to judge by the manner in which a task is repeated, if this be the case. Many are deceived by

a ready and off hand repetition into the belief that the lesson has been intelligently committed to memory, when a few simple questions pointedly put, will soon dispel the illusion. Rather accept *half* the task *thoroughly learned and understood*, than the whole allotted portion indifferently or carelessly repeated; or even if recited parrot-like without a mistake, he will not fail to see that the understanding has been reached.

APPLICATION.

When satisfied on this point he will at once follow up the advantage thus gained by adding a few earnest, plain and practical remarks calculated to arouse the conscience and impress the heart. Many a teacher, however, falls into the fatal error of taking upon himself too much of this duty. In making explanatory remarks, let them assume rather the form of a conversation than that of a lecture, and let the pupil by all means be encouraged to ask for a solution of any difficulty which may suggest itself to his mind in the course of the lesson. By so doing the teacher will find that besides imparting instruction, he has himself received no small measure of enlightenment, and the hour spent in the Sabbath School may thus prove to him not the least valuable portion of his Sabbath's experience.

EXCUSES.

The faithful teacher will receive no idle or frivolous excuses for the want of preparation. "I had no book," or, "I was absent last Sunday, and did not know where the lesson was"—these and such as they are the pleas of the idle and careless scholar, and too often passed over by the indifferent teacher. If however, they be once listened to they will be found to be oft repeated, and thus greatly lessen the teacher's influence for good.

Let the idea *at once* be impressed upon the mind that if the *wrong* lesson had been learnt, it might have proved quite as useful as the *correct* one, and in every way far more profitable than none. Care will also be taken to prevent any movement from the seat during the school hour, as it tends to distract the attention of the teacher as well as of the entire class, and greatly disturbs the becoming quiet and order of the whole school.

MONTHLY EXAMINATIONS.

It is of great importance that the comparative progress of the classes in Scripture knowledge be noted, and this information is best ascertained (where a uniform scheme of lessons is adopted) by the monthly examination of the whole school—this may profitably be conducted by the Minister of the church. As the onerous duties of the pastor in most cases prevent his maintaining a constant supervision of the school; by such an examination he is at once identified with its working, and enabled to cultivate that warm interest in its welfare which is so important an element of success. The pupils will be gratified to find that their spiritual interests are tenderly cared for by him for whom they have been trained, to feel a growing affection and respect, and the scholars will thus grow up under the eye of their pas-

tor. A mutual bond of sympathy thus nurtured in the Sabbath School, will be found a hallowed one, which the temptations surrounding youth will not readily sever, and the warmest feelings of the pupil's mind will be more likely to twine around the Church with which his Sabbath School is connected.

REWARDS.

The distribution of prizes by individual teachers, will, we think, as a general rule not be found judicious. While some may have the opportunity thus to indulge their class, others equally earnest and faithful teachers may not be in a position to follow their example, and thus jealousy and dissatisfaction are engendered among the pupils.

Where any stimulus to exertion is needed, the issue of tickets will generally be found to answer every purpose, and these may now easily be procured, of a most attractive nature, and at a trifling cost.

The scholar should also be taught to estimate the value of a reward, not by its intrinsic worth but as a cherished memento of his teacher's approbation, and as an incentive to continued good conduct and increasing diligence in duty. In particular cases, however, prizes may be found useful, and then the feeling should be carefully inculcated that the mere gaining of the reward is of far less importance than the possession of those qualifications which have entitled to success. The prize may also better proceed from the pastor or superintendent than from the teacher.

ALLOTMENT OF BOOKS FROM THE LIBRARY.

This is often a cause of much confusion, and many schemes have been devised and followed with varying success.

The teacher ought to be the best judge of the books adapted as reading for his class. Let him select a certain number of volumes, if possible before the school hour, which the librarian will enter against his name, and for which he is accountable.

The roll book of his class will have (besides the column for attendance) a space left for the number of the volume taken by each scholar, the allotted selection may thus be changed among the class without confusion, from Sabbath to Sabbath, after the close of the lessons, till each book has been read by all. If the teacher be satisfied on allotting a book, that it is suited to the capacity of the pupil, he will not allow it to be refused without a good and sufficient reason. When the volume is returned, he will ascertain it has been read, by putting a few simple questions, and if not read he will insist upon his being taken back before another be allowed in its place.

Carelessness in this matter often causes great unpleasantness. The pupil will perhaps take a book home and return it in a week, without having opened it; should it again be offered to him, the excuse is ready, "I have read that one before," and if the library be not very extensive, the teacher may be at a loss what selection to make. If the system here alluded to be adopted and faithfully carried out, it will, we think, in time be found to work satisfactorily with all parties, though it may

have caused at first a petty rebellion in the class.

DUTY OF LIBRARIAN.

It is a great mistake to fancy that any one is qualified to fill this office. Its duties require care, faithful attention, and method. The librarian should be at his post at least half an hour before school time, that as much as possible the selection of books by the teachers may be made at that time. No little trouble is needed in keeping the library in such constant order that no difficulty is experienced in procuring a particular book, when wanted, and a considerable stock of patience and good humour is indispensable to please all parties. During the school hour his time will be occupied in providing class books when wanted, in keeping the statistics of attendance, and generally in assisting the Superintendent in his numerous duties. For this latter capacity, the services of an efficient librarian will be found almost invaluable.

COLLECTIONS.

The faithful teacher will not fail to inculcate the duty of systematic benevolence, and the necessity of faithfully contributing (as means will allow) to the support of the Gospel throughout the world, as being incumbent upon young and old alike. His class will be supplied with a mission-box bearing on the lid its number, and so constructed as to be easily opened when full, though kept regularly closed.

Each Sabbath morning the cause of missions will thus be silently pleaded, and the stated liberality of the scholars invoked. If the Scripture maxim be ever impressed upon the minds of the young that "it is more blessed to give than to receive," this truth once faithfully implanted may spring up in after years and bear a rich harvest of precious fruit. The teacher will at the end of the year be surprised to find how large an amount has been realised by the peace and halpence regularly given; and by the liberality of one class the others will be spurred up to a faithful performance of duty also.

CLOSING EXERCISES.

The hour of the separation arrived, the Superintendent's summons again calls attention to the announcements he has to make—the lesson for the next Sabbath, the few parting admonitions he may think proper to enforce, or it may be the word of warning or reproof which the misconduct of any may have called forth. A hymn having been sung, one of the male teachers will occasionally be asked to offer the closing prayer, which, like that on opening, should be short and earnest. We think it will be found important that the male teachers should regularly take part in thus leading the devotions of the school,—it will strengthen the feeling of respect on the part of the scholars—and everything calculated to encourage this sentiment should be carefully nurtured.

DISMISSAL.

A disorderly exit may mar the best results of the hour's exercises; as there are always some

to whom that period has proved irksome, it is important that they should have no chance for causing any confusion. That this may be guarded against, the class nearest the entrance will be the first to leave, each teacher will accompany his scholars to the door, and thus the sacred exercises begun with due solemnity may be closed with "decency and in order."

Having thus suggested some of the difficulties which a practical experience has proved are always to be met with, and considered some of the means by which they may be obviated, let us, before bringing these remarks to a close, advert to a few points not before alluded to.

8 DUTY OF SUPERINTENDENT.

In no case ought the superintendent steadily to undertake the duty of teaching, as the other engagements of the school will call for his attention and time. It is his duty to see that order is maintained, that each class is provided with a teacher should its regular instructor be absent, to receive new scholars on entering, and allot them to the various classes; to visit each class to hear any report or cause of complaint, and generally to maintain a constant supervision over the entire school. The scholars will thus feel that besides the eye of the superintendent is always upon them, and that any dereliction of duty escaping the notice of one, is certain to be detected and exposed by the other.

CLASS VISITATION.

As to the general duties required of him who would be a faithful Sabbath School teacher, we feel that each one present is "fully persuaded in his own mind." One there is, however, which cannot be too frequently urged, and that is the regular and faithful visitation of the scholars at their homes. Where this is neglected, we hesitate not to say the greatest measure of usefulness need not be expected to result. Without an intimate acquaintance with the parents, thus acquired, a knowledge of the family history of each pupil, and the varied influences for good or evil brought to bear upon the child in the home circle, the teacher cannot thoroughly adapt his line of management to suit the case of each. The attainment of this point will be found an essential element of success in teaching. Again, a good understanding between parent and teacher, originated and sustained by faithful visitation, will prove of the greatest importance; the careless parent is thus stirred up to take an interest in his child's improvement, and respect for the teacher (if no other motive exists) may urge the enforcement of due preparation at home for the Sabbath exercises, whilst a faithful parent will thus be quickened

to even greater faithfulness. If a scholar be absent no time ought to elapse that can be avoided, before the cause of absence can be ascertained. In attending to this duty, a sacrifice of time and convenience may at first be needed on the part of the teacher, but we are assured that he will be amply repaid by the happy result which will almost invariably follow its due performance.

CONCLUSION.

Other important points connected with this fruitful topic might, with great propriety have been considered, but the object and limit of this paper prevents more than the suggestions of a few, and this we do in the hope that they may be discussed at length by this Convention; such as the formation in every Sabbath School of a *Teachers' Association*, the establishment of *Infant and Bible Classes*, and the introduction of *Prize Saving Banks*. The latter of these, though in Canada a new institution, have for some years been found in the mother country to prove a valuable auxiliary to the efficient working of the Sabbath School, and a stimulus in the formation of important habits of economy and prudence so necessary in the character of the young.

We have thus endeavoured as briefly as possible to deal with subjects intimately affecting the daily routine of the Sabbath School, and have been urged to this duty solely from a heartfelt importance of the great work in which we are engaged. As the nursery of the church, its best and most efficient talent should therein be employed, and its highest genius and intellect will find therein a work well worthy of its enlistment in such cause. Though the attention of the church is daily becoming more and more directed to this work, now beginning to assume its due importance, it yet does not command the full measure of support to which it is entitled. The field is large, but as yet the labourers therein comparatively are few, and even at the eleventh hour great good may be accomplished. How important then that those who have already entered the vineyard, should put forth redoubled energy whilst it is day, to counteract the influences for evil which surround the slippery path of youth. We know that if for a moment we sleep, and even whilst we are most diligently at work, the enemy is vigilantly sowing the deadly tares in the harvest field, and our united energy is necessary to prevent their fatal spread.

If therefore we have been in any measure instrumental in "stirring up your pure heart by way of remembrance" of your duty in this respect, this humble effort will have been more than abundantly rewarded.

1st Corinthians, xiv chap, 10th verse.



The Churches and their Missions.

THE LATE REV. JAMES CRICHTON, MINISTER OF RATHVEN.

The mortal remains of this deceased clergyman were interred in the churchyard of Rathven on Thursday the 3^d instant. The funeral was numerously attended by the parishioners, members of Presbytery, and friends of the deceased. The company assembled in front of the manse, the body being placed on the foreground between the officiating minister and the funeral assemblage. The Rev. Dr. Henderson, minister of Cullien, the immediate neighbour and intimate friend of the deceased, conducted the service with impressive solemnity, blending, with admirable taste and sensible effect, the simplicity of the Scottish funeral service with the sublime and imposing ritual of the Anglican church. The scene—somewhat unusual on such occasions, viz., under the open canopy of heaven—was in the highest degree interesting and solemnizing, possessing charms even for sorrowing hearts prostrate in grief for him whose career had been so abruptly terminated. At the conclusion of the service, the company being formed into procession, and the bier borne by the members of Presbytery, the funeral cortege solemnly wended its way to the churchyard of Rathven, where the remains of the deceased were deposited in a spot recently selected by himself, and peculiarly hallowed by the sacred dust of long departed predecessors—Robert Turner, Esq., Arradoul, and the Rev. R. Shanks, Buckie, doing the duties of chief mourners, in the absence of any male relatives of the family. It is worthy of notice that Dr. Henderson and Mr. Shanks are the only surviving members of the Presbytery of Fordyce, as it existed previous to the Disruption; and it was a beautiful feature in these obsequies to see the latter, the respected Free Church minister of Buckie, taking that prominent part in the funeral solemnities to which he was so worthily entitled, in virtue of the sincere and cordial friendship subsisting between these two pastors and their families, whose friendship time and experience served only to cement, strengthen, and sweeten, and the value of which has been amply experienced in the house of mourning on the present occasion.

On Sunday last, Dr. Henderson officiated in the church of Rathven, which was densely filled by a most respectable and attentive audience, who seemed deeply impressed with the highly reasonable and acceptable ministrations of the preacher. After a lucid commentary on Hebrews xi. 8-22, and a most appropriate discourse from Psalm lxxiii. 26, the reverend doctor made the following reference to the deceased pastor:—

I appear before you this day in the discharge of a sad and solemn duty, viz., to make official intimation of an event which, alas! is well known to all of you—that it has pleased Divine Providence to remove from his labours and call to his rest your respected pastor, the late Rev. James Crichton.

The professional career of your deceased pastor, although comparatively brief, has been active and energetic, zealous and laborious, and, so far as human judgment is competent to pronounce, in no mean degree beneficial to the interests of religion, and the welfare of our venerable establishment. After discharging, for the space of three years and with much acceptance, the duties of an important Home Mission in the Shetland isles, where he was "esteemed very highly in love for his work's sake," he was led in the Providence of God to offer himself a candidate for the then vacant chapel of Buckie, which had just been recovered to the establishment after a tedious litigation of eight years' duration. The congregation at once and unanimously discerned in his gifts and qualifications, a pastor eminently gifted for the charge, and never, it may be safely affirmed, was there ever a more happy settlement, or a more thorough realization of the modern maxim—"the right man in the right place." On entering upon his labours at Buckie in 1853, his flock was comparatively inconsiderable in numbers, as was indeed to be expected, considering the grievous disadvantages to which they had been subjected, in having been so long deprived of their place of worship: but under the fostering care and able ministrations of their new pastor, they soon increased with a rapidity and to an extent far beyond what the most sanguine friends of the cause anticipated. He also happily succeeded in the still more important work of excavation—in converting into regular church-goers very many who previously scarce ever entered a church door from the one year's end to the other. The chapel soon presented a full and flourishing congregation—the number of communicants rapidly increased—the Sunday collections rose far above the provincial average—a marked and growing earnestness after the means of grace was palpably discernible throughout the community—all affording a pleasing specimen of what may be done by a conscientious, laborious, and popular pastor, in reclaiming the waste places of our Zion, and adding to the fold of the Great Shepherd. On succeeding in 1861, after an incumbency of eight years and upwards at Buckie, to the charge of this church and parish, to which I had the honour of introducing him, Mr. Crichton entered upon its duties under a solemn, resolution in divine strength to "make full proof of his ministry," and to follow up that career of zealous exertion and active usefulness which he had so successfully prosecuted in his former charge. To the sincerity and verification of that resolution, you yourselves, my brethren, I feel persuaded, can bear ample testimony; and sure I am, that I err not—that I make no mistake, in calling upon you to respond to my appeal that, during his brief incumbency, your deceased pastor has faithfully "done the work of an evangelist"—that he has truly proved himself a "labourer," and no loiterer, in his Master's vineyard.

Your pastor, although "dead, yet speaketh"

—speaketh by the services of an active ministry—speaketh by that event which has deprived you of those services, and which I seek to improve for your spiritual weal. He is gone. His visage you shall never again behold on earth, his voice you shall never again hear in this vale of tears; but the word of the Gospel preached to you liveth and abideth for ever. I call, therefore, on this congregation, in the words of the holy apostle—"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation; Jesus Christ the same yesterday, and to-day, and for ever." My Christian hearers, who have often in this place been affected by the words of man! O that you may be touched and smote by the words and ways of God! Lord! who searchest the heart, and whose grace can alone render it obedient to the voice of thy Providence, plead Thou with this people; sanctify their bereavement; heal their sorrows, grant them a pastor according to Thine heart; and realise to their souls the words of blessed promise which Christ spake to his friends when he said—"Ye shall be sorrowful, but your sorrow shall be turned into joy; and your joy no man taketh from you."

ST. LUKE'S, CALTON—FAREWELL TESTIMONIAL.

—The congregation of St. Luke's Parish, Calton, met on the evening of 7th August, to show their esteem and affection for, and to bid farewell to, their late assistant, the Rev. R. F. M'Nicol, lately ordained to the First Presbyterian Church, New Plymouth, N. Z. The Rev. Mr. Aitken, the pastor presided. Dr. Cowan, in a very neat and appropriate address, passed a high eulogium on the unwearied efforts of Mr. M'Nicol in visiting the congregation; and, as a small acknowledgment of the esteem in which he was held by all, he presented him with a handsome gold watch and guard, bearing the following inscription:—"To the Rev. R. F. M'Nicol, as a token of the appreciation in which his unwearied labours are held by the office-bearers and congregation of St. Luke's Parish, Glasgow, Aug. 8, 1865." Mr. M'Nicol replied in a very feeling and affectionate manner. Principal Snodgrass, of Queen's College, Kingston, C. W., afterwards delivered an eloquent address on the importance of the colonial field for missionary enterprise.—*Glasgow Herald.*

[Mr. M'Nicol's appointment is particularly interesting because made by the Colonial Committee under the express sanction of last General Assembly to one of the Union Churches of Zealand, by which an application was sent to the Church of Scotland for a minister. ED. PRES.]

ABDOLSHALL.—Colonel Ferguson of Raith, the patron of the parish, having left the choice of a pastor entirely to the congregation, a meeting of the members of the church of Abdolshall was held on Monday evening, August 7, when the Rev. Bruce Beveridge Begg, assistant to the Rev. Dr. Hunter, Tron Church, Edinburgh, was duly elected minister, in room of the Rev. John Duncan, who has been trans-

lated to the church and parish of St. Michael's, in the Presbytery of Dumfries.

AYR.—At a meeting of the Presbytery of Ayr, held in Wallacetown Church, on Thursday, July 20, the Rev. G. J. C. Scott, late parochial teacher of Minigaff, Wigtonshire, was ordained to the pastoral charge of Wallacetown Church.

FORRES.—The Presbytery of Forres met on Tuesday, July 25, at Edinkillie, to moderate in a call in favour of the Rev. John Ferries, to be minister of that church and parish.

HEXHAM.—The Rev. Andrew Irving was ordained in the Scotch Church, Hexham, on Wednesday, July 19.

KIRKCALD.—Sir William Henry Gibson Carmichael of Skirling, Bart., has signified his intention of presenting the Rev. Robert Henderson, M.A., assistant to the Rev. Dr. Glover of Greenside, Edinburgh, to the church and parish of Kirkcaldy, in the Presbytery of Peebles, vacant by the resignation of the Rev. Mr. Gray.

MAURITIUS.—The Rev. Augustus F. Wilson, late of Cockenzie, having passed his trials, was, on August 10, after the induction of the Rev. Robert Forrest at New Pitsligo, ordained by the Presbytery of Deer as a minister in the Mauritius.

ORDINATION OF MISSIONARIES TO INDIA.—The Presbytery of Glasgow at a special diet after the transaction of business on the 2nd August, met in the Tron church for the ordination of Mr. Chas. J. Cameron and Mr. Begg under appointment from the Church of Scotland's Indian Mission Committee. The Rev. Mr. Burns of the Cathedral performed Divine service on the occasion. Several clerical members of the Indian Mission Committee from a distance were present, and took part with the members of Court in the laying on of hands. Principal Snodgrass of Queen's College, Kingston, who had been invited to sit with the Presbytery, having been asked at the conclusion of the services to address the audience, made allusion in very commendatory terms to the career of Mr. Cameron in Canada as a student of Arts and Theology and also as a missionary, and explained the action of the Canadian Synod in releasing him of all pecuniary obligations incurred by his education at Queen's College, and in cordially wishing him success in the arduous work, he had seen it to be his duty to undertake in another and distant part of the world. He also dwelt at some length upon the obviously interesting feature in Mr. Cameron's appointment—that of the Church of Scotland being able to obtain from one of its mission fields an important addition to the labourers in another.

IRELAND.—Any reader of our Roman Catholic newspapers last week would have seen two characteristic advertisements side by side. A suburban chapel needs completion, and a lottery, with 200 prizes, is announced to provide the funds. The first prize is a crucifix carved in silver, or, as the programme puts it, a "transcendant delirium of an expiring God," the next is a pony and phaeton. Further down the list may be found an eight-day clock, a copy of Moore's Melodies, the British Poets and un-

limited plate. The winning numbers will be duly published. Of late this move of charity has thriven amazingly in Dublin. Lord Mayors' carriages, Lady Mayoresses' ponies, prize cattle, oil paintings, and tea-services have been paraded in the streets under the fluttering banner of sound benevolent lottery. Orphan Asylums, Blind Institutions, Penitentiaries, above all, unfinished chapels, have outvied each other on the dead walls. Frankfort was distanced by these eloquent appeals to chance and the favour of the Virgin; and if the sanctity of the Church might be measured by its lottery tickets, Dublin is almost as holy as Rome. The Solicitor of the Treasury has checked the growth of a great evil by cautioning Mr. Duffy, the Roman Catholic publisher, against the sale of any lottery tickets. A stronger check than this will be needed; but the practice has become so gross and offensive that even this will be welcome. Among the prizes at this lottery there occurs, oddly enough, "A handsome Illustrated Family Bible," and the next advertisement is from Mr. Duffy of his "Grand Pictorial Family Bible," to be completed in forty weekly numbers, price sixpence each. Even in a country of anomalies, it is surprising to read in the same column of an approach to Roman morals and an emulation of the Bible Society, the one under the same "Catholic" auspices as the other.

A new Mission Church of the Presbyterian body has been opened in Dublin. The site is admirable, in the very Romish heart of the city: the building is attractive, and carefully planned; and Mr. Magee, the minister of the church, is a man of sagacity and experience, with a large heart, and a broad and liberal mind. The church will accommodate 300 persons, and the school-rooms about as many children. By his excellent temper, scholarship, and freedom from bigotry, Mr. Magee has already won the respect of his theological opponents, and the progress of his mission will be watched with very deep interest. The opening services were conducted by the Rev. Dr. Kirkpatrick and the Rev. Dugald Maccoll of the Wynd Church, Glasgow.

On Thursday evening service has been opened in one of the churches nearest the Exhibition building, and there is also a French meeting of a less formal kind of foreigners. Opposite the Exhibition the Hibernian Bible Society have erected a stand for the sale of the Scriptures.

Great activity has been shown by Protestant women in France, in "making coats and garments for the American freedmen. Large boxes of clothing have been sent, and the Atlantic Company has freed their carriage. Others are reaching Paris from the provinces.

A strong appeal is being made by the Paris Missionary Society for funds and men; it has a heavy debt of about 12,000 francs, and now it feels it incumbent upon it to annex the Tahiti islands to its sphere of labour. The reports of Dr. Arbusset, who is shortly to return, and of M. Atger who remains, show the necessity of missionary effort and supervision. The need expressed is of two French pastors, school-teachers, a physician, and a clock-maker. A Christian merchant of Tahiti, soon about to return, has offered to take these, if found, for 500 francs each, instead of the usual

cost of 1500! In Africa the missionaries are in peril from the war broken out between the Boers and the native Basutos.

An interesting church was opened for Protestant worship lately at Deauville, near Trouville, in presence of many pastors, and of the authorities; more than 600 persons filled the edifice, many of them Roman Catholics.

The François de Sales Association utters a cry of warning to all who frequent watering-places, because earnest Protestants find there the opportunity of speaking and working, and it enumerates various spots as peculiarly dangerous.

Some time ago I mentioned the religious life and happy death of Deveria, the painter. A short pamphlet has been written concerning Calame, another artist deceased at Menton. "I should be happy," he would say, "if I thought that my portraits of the grand Alps could cause the public to say, that 'the heavens declare the glory of God.' In painting the harvest, I sung in my soul the words of the old Psalm."

"I have often been asked the secret of the life which has been (it is said) noticed in my landscapes. It is very simple. The Creator is to me a Living One; and as all is intimately connected in our nature, my work participates in the worship rendered by my soul to the Author of all beauty and truth."

ITALY—It is singularly characteristic of the state of wild doubt and confusion through which this country is passing, that, in some of the principal cities, men are seeking to organize themselves on the basis of *No religion at all*. For some time now in Milan such an Association has existed. It has for title, *L'Associazione de' liberi Pensatori* (literally, Society of Free-thinkers); it has its statute, its conductors, and its meetings for propagation and edification. I would transcribe for you its fundamental regulations, if I had just now a copy at hand. But the idea is, that the members bind themselves to dispense with the priest in every circumstance and event of life, and to live as *galantuomini* without appertaining to any particular church or holding any dogmas of religious belief. Baptism, marriage, and sepulture, for instance, are to be recognized simply as far as civil law requires, without any consecrating act to hint at supernatural sanction or relations with a life beyond this. Some crowded meetings of the Society have been held in Milan, and with a zeal of propagandism quite unworthy of philosophers, kindred associations have been formed at Naples and at Turin.

SWITZERLAND.—I hope my country is about to enter altogether upon the path of religious liberty. Already the three cantons of French Switzerland—Geneva, Vaud, and Neuchatel—had all accepted it as a fact, if they had not professed it; but German Switzerland, to a great extent, whether Catholic or Protestant, was absolutely ignorant of it twenty years ago. Nevertheless, in 1848 there was obtained liberty for recognised forms of worship—that is to say, for official Protestantism and Catholicism; though in the case of mixed marriages there have been constantly difficulties with the authorities. Yet this would not have sufficed to bring about an advance to religious liberty,

if Holland and France had not given a lesson to our intolerant cantons by refusing to conclude any treaty of commerce and of free settlement with Switzerland, except on condition that the French and Dutch Jews obtained throughout the country full and entire liberty, and were treated as equal with all other citizens. Some cantons having persisted in their refusal, and the Federal constitution not giving to the central Government the right to compel them to effect a change, it became necessary to think seriously of modifying the Swiss constitution, in order to introduce the principle of "freedom for all forms of worship, provided they neither contravene morality nor disturb the public peace." The question is now under discussion before the public, and the journals are for the most part favourable to the solution proposed.

SWEDEN.—You will be pleased to learn that among other issues of the Evangelical Fatherland Society or National Evangelisation Institute in Stockholm, is a new edition of the Bible, at the very cheap price (for us) of about one shilling. The National Evangelisation Institute too has more than eighty colporteurs. It has been able this year to send out two missionaries to West Africa, being the first Swedish missionaries sent out by a Swedish society direct to heathen lands. The most difficult undertaking the committee of the National Institution has had, is the publishing of an old, very good, but also very large commentary on the Bible, which has required rather extensive loan transactions for the editing, printing and binding departments, while in the meantime the payment for the parts of the work only are slowly coming in to the committee. The colporteur school in my house goes on, in spring and autumn, hopefully, and though it gives me some trouble and care, undoubtedly the Lord has also given me in connexion with it many joys and encouragements. Although for the present the establishment is in some pecuniary embarrassment, I trust it is but temporary. Pastor Ahlberg, in the south, in Småland, who also has such an establishment for teachers and colporteurs, has had much greater difficulties than I, because he has had to purchase soil and to build.

A Scandinavian Tract Society will very likely be started soon for publishing tracts both in the Swedish and Norwegian languages, and editing a Sunday-school periodical weekly, with engravings. A plan for beginning such a Tract Society, in which there shall be a connexion between Swedish and Norwegian believers, seems likely to be well received by friends in both countries.

FRANCE.—Do your readers know what the *fête* of August 15 is in this country? No, perhaps. Then I will give them some details on this subject; for there is herein a singular and curious amalgamation of very different things.

The solemnity of August 15 is in the first place consecrated to what is called the *Assumption of the Virgin Mary*. The Romish Church pretends that Mary was raised again as well as Jesus Christ, and that she was body and soul transported into heaven. This is an invention which dates from the fourth or fifth century of

the Christian era. The theologians of Romanism who are a little enlightened and scrupulous, maintain, it is true, through a feeling of shame, that this bodily ascension of the Virgin has never been determined to be an *article of faith*, either by the councils or the fathers; but the Jesuits and the priests take great care to indoctrinate the people with the more superstitious opinion.

Such is the *religious* aspect of the *fête* of August 15, and it has become yet more solemn and pompous since Louis XIII., a feeble and bigoted prince, in 1638 placed the kingdom of France under the special protection of Mary. This *row* of Louis XIII., as historians speak, has been upheld by the Popish clergy, notwithstanding the progress of public opinion, and the changes introduced by revolutions.

But an altogether different element has been intruded into this solemnity since the commencement of the present century. Napoleon I. was desirous that the anniversary of his baptismal name should be celebrated by the French people. But what day was to be chosen for that ceremony? There was not a *St. Napoleon* in the calendar. The conqueror of Austerlitz and of Marengo therefore conceived the idea of taking the 15th of August for his own *fête*! Thus he divided with the Virgin Mary the homage and the rejoicing of the public.

An intrusion of this kind was very audacious, and rather sacrilegious in the eyes of the Romish clergy. But what of that? Napoleon was then at the height of his power and glory; he governed at Rome as well as in Paris! The aged Pontiff Pius VII. dared not make any objection, and the French prelates humbly bowed their heads before the Imperial dictatorship. It was therefore agreed that the same day should be consecrated to the Virgin Mary and to Napoleon I. This amalgamation has been re-established by his successor Napoleon III., who regards it as the first of his duties to imitate, as much as possible, all that was done by the founder of his dynasty.

M. Duruy, Minister for Public Instruction, displays a zeal and an activity worthy of our praise. Besides other acts, he has sent inspectors, or distinguished professors, in order to examine scholastic establishments in other countries, and especially among Protestants. These servants of the Government have been sincere and faithful in the performance of their task. On their return to France, they have published official reports, in which they declare without reserve that Protestant nations are more advanced than the French in the matter of public instruction. Not only do they affirm our state of inferiority, but they rest their declarations upon numerous and irrefragable proofs. These avowals are not by any means flattering to the French people, who profess to be the *first people in the world*, and to march in the vanguard of humanity. But M. Duruy has not been stopped by the fear of wounding national pride, and has placed the interests of truth above everything else. Let us hope that our honourable Minister for Public Instruction will not lose the fruit of his courage and pains. But he encounters on the way terrible enemies—to wit, the Jesuits, bishops, priests, and monks, who, docile to the

word of command from Rome, and stubborn in their old traditions, hinder with their whole might the extension of popular teaching. They labour to keep artisans, peasants, and especially women, in profound ignorance; and it is very easy to explain the motives of their conduct. Individuals who neither know how to read nor to write are more submissive to the legends of Popery, and more docile to the directions of their confessors. When a man has received some intellectual culture he claims more independence, and is wont to think for himself. Here lies the secret of the resistance of the Jesuit faction to the progress of elementary instruction. But the movement of our age will be stronger than the inertia of the Popish clergy, and the French will not consent indefinitely to the humiliation of being, in their education and schools, lower than Protestant countries.

It is refreshing to meet with any proofs of the power and progress of Divine truth in the very presence of the dominant superstitions of Romanism. Whilst you at home are watching "the Popish Crusade in England," and reckoning some of its triumphs, your readers will be grateful to receive tidings of some little progress made even here by faithful men, valiant for the truth. They would be deeply interested in the prosperity of a little New Testament church, flourishing under the very shadow of one of our largest Catholic cathedrals. The two pastors and the eighty members of this communion are, it is believed without exception, converts from the Romish faith. They are now endeavouring to obtain funds that may enable them to migrate from their upper room, and rear a house for the worship of Him who has called them from the darkness of Rome to the light of His truth.

Will British Christians remember the churches of Christ in this land? Brethren, pray for us. The churches of France need new life, new baptism from Heaven, a great and glorious revival of God's work. We want to see those men who are defenders of the faith against Rationalistic error going forth in the spirit of Whitefield or Wesley, to tell upon the population of this great country. What signs might follow the faithful, zealous preaching of the old Gospel in its simplicity, empowered by the Spirit of the living God! May He who has given the Word send forth a great company to publish it with burning eloquence and quenchless zeal. Here, as elsewhere, the great problem to be solved is to comprehend in one church the agencies necessary for the spiritual education of cultivated people with those indispensable for the effectual evangelization of the natives.

Your readers will be interested to know that their own countrymen in this city are not forgotten. The British population of Paris is supposed to be about as large as that of Exeter or York, and presents a wide field of work, for which the labourers are but few. We hear of services being established in different parts of the city and its environs. At Passy, at Neuilly, at Ratinolles, at Ternes, at Asnières, at St. Denis, rooms are opened for worship. Two services, intended especially for grooms

and jockeys, have been commenced, and English libraries established for their use, the one at Chantilly, the other near the Champs Elysées. These latter efforts are very encouraging; many have been induced to attend, and a deep interest appears to be awakened. At some of the places mentioned above Sunday-schools and Bible-classes have been established, and many tracts are being constantly distributed amongst the English residents.

TURKEY.—So far as I can judge of the feelings of the people, I am inclined to think that the influence of the cholera upon the public mind is rather to harden their hearts than to bring them nearer to God. Some are so overcome with fright, that no serious thought can find any place in their minds. Others are becoming so familiar with death in its most ghastly forms, that it has ceased to remind them of another world, and has become a jest. Others are altogether given to making money out of the general panic; but few are led nearer to God. Most of those who have really serious thoughts, direct them altogether to saints and pictures, which are paraded through the streets. Not a few manifest the most despicable meanness in sacrificing everything to the sole end of saving their own lives. These results are probably inevitable in connexion with the scenes of horror around us, and much the same thing is seen upon the battle-field.

PERSIA.—Sixteen Bible-women are employed by Dr. Perkins and his colleagues, the funds for whose support are received from this country. Many of these women were educated in the Mission Seminary at Oroomiah, and are very well qualified for their work.

MICRONESIA.—The "Missionary Herald" has a letter and report from Mr. Sturges, of Ascension Island, which reminds us of the great revival at the Sandwich Islands, many years ago, and of success which in so many other cases has attended Christian efforts in the Pacific. The lone missionary has not remained to toil single-handed on that island without reward. The native Christians, with all their ignorance and weakness, go "everywhere, preaching the word;" the missionary himself speaks of fulfilling the "go" part of his commission, being continuously "on the go;" and the Holy Spirit seems to have worked mightily. During a few weeks in August last, Mr. S. baptised seventy-four individuals. His report, summing up results for something more than two years, mentions the addition of 139 persons to the Church, at different places. Three houses of worship have been completed and dedicated, another is nearly completed, and preparations are making for the erection of still another. Three high chiefs are especially mentioned, who, with all their people, have abandoned heathen rites and joined the Christians. The first converts on the island were baptised in November, 1860, and up to November, 1864, 157 had been received to the Church. How many of the pastors in this country have been more prospered, as servants of Christ, than this missionary to a barbarous people?

THE MAURITIUS.

Among the Protestant communions of the Mauritius is the body of Christians organised by the late M. Le Brun and his sons, and hitherto aided by the London Missionary Society. The congregation which compose this French Protestant Church propose to attach themselves to the communion of the Church of Scotland. It will not, therefore, be out of place here to give a sketch of the history of this body, written by the gentleman who at present represents them. The narrative is in the form of a letter addressed to the Rev. G. M'Irvine, the Church of Scotland minister in the Island. It will be found interesting by our readers in itself, and quite apart from its bearing on the proposed Union.

In answer to your note of yesterday, I beg leave briefly to give you some information regarding the working of our Mission. I have no official documents at hand to assist me, but rough notes will be found in the main sufficiently correct.

It was on the 18th May, 1814, my late father landed on the shores of Mauritius. The state of religion was at that time very low; there was little more than the observance of such rites as baptism, marriage, &c., to attest the Christianity of the people. The free coloured population and the slaves were, besides, left to grow up and live and die in gross ignorance. No one seemed to care for their souls. It was amongst this prescribed class of the population my father resolved to labour. Finding it was useless preaching the Gospel to these benighted people, unless they were made to enjoy civil rights and the blessings of education, he opened schools for their benefit, and acted in the first instance himself as teacher, and employed the influence thus obtained to induce the parents to attend meetings for religious worship in company with their children. These schools prospered so well that, in a short time, he had from three to four hundred pupils of both sexes.

He was greatly assisted in his labours of love by the Governor, sir Robert Farquhar, and a few Christian friends he was privileged to meet on the island. Notwithstanding the encouragement thus vouchsafed, he met with much persecution and obloquy on the part of the white population. His life was often in great jeopardy; but, nothing daunted, he faced his adversaries, and overcame their hatred and malice by the sweetness of his temper, the simplicity and holiness of his life, and the exhaustless effort of his Christian charity.

In the course of a few years a church was formed consisting of twenty members, of whom some have entered into their rest, while a few have returned into the world, and others are still living and adorning by their steadfastness their religious profession. An auxiliary to the London Missionary Society was formed when the annual subscriptions amounted to £50, while at present they exceed £500.

Some twenty years later, the congregation still increasing, it was thought advisable to build a large and substantial chapel in Port-Louis. It was dedicated to the service of God on 10th Sept., 1835. There are pews fitted up to provide sittings to upwards of 400 people.

Later still a gallery was erected over the entrance, which will hold nearly a hundred more. Though the congregation is pretty numerous, it is only on feast-days, as in all Roman Catholic countries, the chapel and gallery are densely crowded. Were all the people who belong to our mission in Port-Louis to attend our place of worship regularly, we would require either to enlarge the present building, or to build another in one of the suburbs. We have, besides, two services on Sundays, and evening service on Wednesdays in the chapel, and meetings twice in the week in private houses; these are conducted by the deacons.

At Grand River, a place of worship built at the sole expense of Noel, Jaloppe, in 1858, we have preaching on Sunday at one o'clock p.m., and on Thursdays in the evening. A few persons belonging to this congregation have joined in fellowship with the church in Port-Louis, from which it is distant only two miles. The chapel cost £600 or £700, and will seat about 150 or 200 people. There is a school in connection with this station. Unfortunately, we need for this church and school a pious man and his wife to act as teacher and evangelist. The field is open, but the labourers are few, and we cannot look to the congregation for fit persons to fill so important a situation; they are generally of the lower classes, and therefore mostly uneducated.

The mission schools in Port-Louis have rendered inestimable services to the coloured population, have not proved so much as we could have wished "nurseries of the Church." This is owing, as above, to the want of teachers animated by a true missionary spirit, who would in school among the children, and out of school among the parents, do the work of evangelist. The duty and privilege of winning souls to Christ do not seem to be sufficiently appreciated and felt by those whom our means, unassisted by friends at home, will allow us to employ. We had upwards of a hundred children in each of our schools in town.

By the departure from this life of one of our teachers, one establishment has been closed.

At Moka, about nine miles from Port-Louis, the late Rev. David Johns, who died in Madagascar, purchased in the name of the London Missionary Society about ten acres of land as a refuge for the then persecuted Christians from that island. After his widow left for England I was called to relinquish my post in Port-Louis, where I was settled as assistant to my father since 1842, and superintend the station at Moka. In 1852, by God's blessing upon my labours, a substantial place of worship was erected at a cost of £1200 or £1300, with a parsonage attached. The chapel will hold from 200 to 250. During the first years of my sojourn here I had collected a numerous school, formed an interesting church of twelve or twenty members, when, after the opening of the chapel, my late brother Peter, who arrived about that time, being appointed to the Moka mission, I had to return to Port-Louis, and my father retired to Plaines Wilhems.

In connection with this station is a small village, at Nouvelle Découverte, distant about four or five miles, where an interesting little

congregation has been formed, some of whom are communicants. The priests, taking advantage laterly of my brother's illness, endeavoured to draw them over to the Church of Rome, but they remained steadfast. They are occasionally visited by the deacons of the church at Moka.

My late brother's health began to fail about the year 1862, and though partially paralysed from the effects of a stroke of apoplexy, yet he managed to perform (perforce) his ministerial duties. It was distressing to see him—and it must have been highly painful and fatiguing to himself—going about attending to his flock. We may here add that my late father, a short time previous, was also laid aside through a stroke of apoplexy, when his faculties began to fail; so that my late brother had, in addition to his usual and onerous avocations, to superintend the Church and station at Plaines Wilhems. This was certainly too much for his shattered constitution.

The church at Plaines Wilhems (9 miles from Port-Louis) was built a year or two after that at Moka, and has sittings for from 150 to 200 people. Attached to it there is a parsonage, with grounds for gardening purposes. This station is composed of several Malagasy villages, distant four or five miles, where my late father used to go generally once a-week to preach the glad tidings of salvation; and though then already past 72 years of age, he travelled on foot, and thus walked nine or ten miles a-day. On the 21st February last he terminated his long and useful career, after having laboured faithfully for more than fifty years in the Lord's vineyard. My late brother had, on the 1st of the same month, suddenly been called to his eternal reward.

For a long time previously we felt the necessity of being assisted by ministers from home. The Rev. L. Bugnion, a well-informed man, very zealous and of amiable disposition, came out. At first we were satisfied with him, and kindly hoped we had found in him a fellow-worker of the right stamp. But, alas! he soon manifested in his preaching certain erroneous doctrines (Swedenborgianism), which led to a disruption, thus doing us a great deal of harm by unsettling the minds of the people. In 1863, the Rev. P. Perrelet, another Swiss minister, arrived. He had been educated at the Missionary Institute in Paris. He was a truly earnest and pious young man. Faithful in his teaching and affable in his manners, he would have been a blessing to our mission, had the Lord not been pleased to afflict him in the person of his beloved partner. He was obliged to return to Europe about a year after his arrival (6th May 1864), on account of his wife's health. Thus have we been sorely tried; but the sorest trial of all is, that, notwithstanding our oft-repeated and urgent appeals, the London Missionary Society, to which we belong, keeps silence, and demurs coming to our aid. The Plea advanced is that Mauritius is not a proper field for missionary labour.

Apart from a certain number of the creole or coloured population, the bulk of our people are Malagasy, or their descendants. I cannot exactly state the number, but I believe that altogether we muster about 3000.

Then our chapels in the district of Moka and

Plaines Wilhems are surrounded by rich sugar-cane plantations, with a numerous population of Indian labourers. At Piton, in the Rivière du Rampart district, we have a chapel with a parsonage, built many years ago, but it is in a dilapidated state. This place of worship was abandoned because the rich planters around bought up the plots of ground belonging to the poor inhabitants of the locality. This again would be a fine sphere of missionary labour among the Indian population.

At Maçon, 13 miles from town, we have an interesting congregation, several of whom are communicants. They have begun building a substantial chapel, but being too poor to achieve their noble enterprise, it remains unfinished.

At Richeterre, 3½ miles from Port-Louis, we have also the walls of a place of worship, but for the same reason the roof has not been put on. This is the least promising of our stations though here also we have a few communicants.

At Pointe-aux-Poinents, 9 miles from Port-Louis, the work is more encouraging. The people have reared at their own expense a temporary chapel, and have gathered stone materials to build a more substantial structure to the honour and glory of God. This place is near the sea-shore, and counts several communicants. These several out-stations are visited by members of the Church in Port-Louis, and by the pastor occasionally.

We have, in fine, in the district of Saranne, 30 miles from Port-Louis, a small nucleus of people, from thirty to forty, with a numerous Indian population in the neighbourhood.

What with preaching three times on Sundays, twice on week-days, besides other monthly meetings one week or the other, not to speak of funerals and visits to the sick, which are very frequent in so large a congregation as the one we have in town, it is impossible for me to do more than pay a cursory visit to the stations in the country. It is too much for one man to overtake such an amount of duty: there is left to him very little time for meditation or study. He is spending and being spent even to exhaustion. Some remedy is necessary to such a state of things. We are beset with difficulties and dangers on all sides. The Romanists and Anglicans are taking advantage of our distress to draw away our people, and the people say, "We are hungry, and must seek food for our souls."

We have written seriously to the Directors of our Society on our present helpless condition, and told them plainly that, unless they do something efficaciously to supply the mission with a sufficient number of missionaries to carry on successfully the work so nobly begun, we must look for help elsewhere. We mentioned the proposal set on foot, latterly, of uniting the two churches into one body, and thus securing an adequate ministerial agency, not only to maintain the several stations in their present circumstances, but to exercise a greater and more telling influence for good upon the surrounding indifferent and pagan population. We only wait until an answer has reached us informing us what we may expect from our Society, in order to take a prayerful and serious decision on this important

subject. I believe that, were the union to take place, it would be like an outpouring of the Spirit upon our churches—a day of refreshing from the Lord—and would thus advance the cause of pure and evangelical Christianity in the island.

I forgot to mention that the chapel in Port-Louis cost about £6000, and that the remaining debt on it is about £200 or £300; that the chapels at Plaines Wilhems and Moka cost about £1200 or £1500 sterling, with no debt.

—I remain, my dear Sir, your affectionate brother in the Lord.

J. J. LE BRUN.

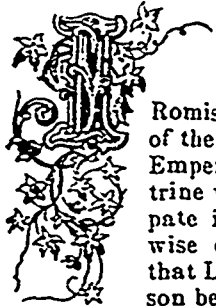
P. S.—The sums subscribed the first year of the Auxiliary amounted to about £50 for general purposes; last year the subscriptions amounted to upwards of £500. Besides this latter sum we had subscriptions towards the debt of the chapel, for the outfit and passage of missionaries who have come out, and for mission schools.

Articles Selected.

LUTHER'S PICTURE AS DRAWN BY ONE OF HIS FRIENDS.

III.

LUTHER AT THE DIET OF WORMS.



It was after this that the Emperor Charles assembled his first Diet at Worms. The Romish party and the Ambassadors of the Papal Court urged the new Emperor to condemn Luther's doctrine with all speed, and to extirpate it with the sword; but the wise elector of Saxony planned that Luther might be heard in person before the whole Roman empire.

When Luther heard of this from the Elector, he cheerfully avowed, in a letter to George Spalatin, the Elector's chaplain, that One might pardon him anything but flight and recantation; he would stand and confess in the name of God, but he could not flee nor recant; be it with him as God would.

After various deliberations the Emperor Charles cited Dr. Luther to appear before him at Worms, with a free imperial conduct; and Caspar Sturm, burgher of Oppenheim, an imperial herald, was appointed to accompany him to Worms and back. On this citation Luther made himself ready for the road, commended himself to the prayers of all good folk, and, although somewhat unwell upon the way, continued his journey.

When the rumour reached Worms that Luther was coming and would appear with due obedience, and be heard, the courage of his opponents failed; for they foresaw that Luther would greatly serve his cause if he had a public hearing. So they attempted to have Luther's doctrine condemned unheard, and his books once more burned. They also spread the emperor's edict abroad, that it might frighten Luther; but he journeyed on like a steadfast and joyful teacher of the truth.

When they found he would not be terrified, but drew ever nearer to Worms, they attempted other designs. For the Papal Ambassadors had it publicly rumoured that a heretic could not receive a safe conduct, a Romish proposal which certain of the princes did not take ill. But the wise and peaceable Elector, Pfalzgraf Lewis, in whose grave lie buried the rest and

peace of our German land, as an honourable and worthy general, would not break his handwriting and seal; for it was not forgotten, he said, how the safe conduct was broken to Master John Huss, and that those who suffered it to be broken had afterwards little success or fortune.

As the discussion over this point grew hot, Dr. Luther was warned that it was sought to deprive him, as a heretic, of the safe conduct; but he only wrote to Spalatin that he was cited and therefore he would appear, although there were as many devils at Worms as tiles upon the roofs. So he journeyed comfortably on.

The Tuesday after *Misericordia Domini*, he entered Worms, habited in his cowl, in an open waggon, with great throng of people, and noble escort of many Saxon and other nobles who rode out to meet him. He was quartered in the *Deutscher Hof*, where many earls, knights and knightly men, clergy and laity, visited and conversed with him till far on the night. Among them came also the young Landgrave, Philip of Hesse, gave him his hand, and said; "If you are right, Doctor, may God help you!"

And now his enemies, who could by no means forgive his coming, besieged the Emperor with their demand that he would not grant him, as a heretic, the privilege of the safe conduct, but at once put him to death. To whom the Emperor made this worthy answer: "A promise must be kept." And so it happened that Dr. Luther was publicly heard. For early on the Wednesday morning, Ulrich von Pappenheim, hereditary marshal of the Empire, came to him, sent by his Imperial Majesty, and showed him the order of the same, that in the afternoon, at four o'clock, he should appear before his imperial Majesty and the States of the Empire, and should hear wherefore he was summoned; the which Dr. Luther heard with dutiful respect. And as soon as it struck four on that day, there came the said Von Pappenheim and Caspar Sturm, the herald, who demanded him, and conducted him to the hotel of the Pfalzgraf, and brought him through secret passage to the Town Hall, to avoid the pressure of the throng that had assembled in the streets, and many also that had climbed up upon the tiles that they might see him.

As he stood before his Imperial Majesty, the Electors, the Princes, and all the States of the Empire then assembled to the Diet, Von

Pappenheim reminded him that he was not to speak unless he was questioned. When all was ready, John of Eck, official of the Archbishop of Trèves, addressed him as follows, by command of the Emperor, and in a loud and clear voice, first in Latin, then in German:—"His Imperial Majesty, after due deliberation and counsel with all the States of the Holy Empire, had required his presence, that they might question him upon the following two articles:—Would he acknowledge that these books (which were showed to him all bound together) were written by him? Would he retract or stand by what was therein written?" But before Dr. Luther made answer, Dr. Jerome Schurf, who was with him by arrangement of the Elector, cried out: "Let the titles of the books be read." This being done, Luther made a short answer in Latin and German. He acknowledged the books there present to be his own, and would never deny them. But if he must there and then declare whether he would defend or retract them, since it was a question that belonged to faith and everlasting felicity, it would be arrogant, and he would deserve rebuke, if he decided without reflection. He would, therefore, beg for time to think over it. So a day was granted him to this end, with the condition that he would not write his answer, but give it by word of mouth. Whereupon the herald conducted him back to his lodging.

The day following came the herald, about four o'clock in the afternoon, and brought Dr. Luther to the Emperor's palace, where he was forced to wait until six o'clock, on account of the prince's business, and where there was a vast crowd of people who pressed and thronged about him. When at length he was summoned into the hall, the brave warrior, George von Grundsberg, drew near, tapped him kindly on the shoulder, and said, "Young monk, young monk, thou beginnest a fight, the like of which neither I nor many another captain hath fought, not even in the hottest battle. If thou art right, and art certain in this matter, go on in God's name, and be of good cheer; God will not forsake thee." Moreover, as he went up the hall where the princes sat, one and another encouraged him, telling him to be of good comfort, and keep up heart. Then the official, John of Eck, made a short address, requiring Dr. Luther to give now final answer whether he would maintain or recant those books he had acknowledged.

Dr. Luther answered with exceeding modesty and sobriety, yet with great Christian cheerfulness and confidence, and so that his opponents wished he had spoken with more timidity and fear. "He would once more acknowledge the books for his own. But they were not all alike. In some he had taught the pure and simple Word of God; in others he had opposed false doctrine; but in the last he had written against individuals who maintained and defended the Papal tyranny. In these he might have been sharper and more violent than was fitting, for he must confess he was no living saint. As for the books in which he had taught and expounded the Word of God, he could not deny them, lest Christ should also deny him. As for what he had written on

good grounds against the Papal tyranny, he did not know how he could contradict it, without helping to strengthen and support godlessness. As for the others, it would not be fitting he should retract the books wherein he had attacked the defenders of the Papacy, lest he should give them cause to make new abominations. Therefore, so far as it was not proved by the writings of the Prophets and Apostles (which are and remain the pure Word of God) that he was in error, he could not deny the truth of God. He would pray them to think more and wisely over this weighty and important matter, so that the wrath of God might not fall upon the German nation,—of that God, who suddenly and awfully destroyed Pharaoh and many kings of Israel, and who will likewise destroy all who oppose themselves to Him and His Word."

Thereupon spake John of Eck, somewhat moved: Dr. Luther hath not plainly and straightforwardly answered the question. He should give a plain, simple answer. Would he retract his books or not? And upon this Dr. Luther confessed, that unless he was overcome and convinced by the testimony of Holy Scriptures, and by plain and manifest reasons (for he believed neither Pope nor Councils, since it was clear as day that they had often erred and contradicted themselves), he neither could nor would retract anything, for it was neither safe nor wise to go against conscience. "Here I stand. I can do nothing else. God help me."

Upon this Dr. Eck replied, that Luther had spoken disrespectfully, for he had condemned the Councils and spoken against the interpretation of the Church. He should have answered plain Yes or No, and nothing more. But Dr. Luther remained by what he had said, and offered to prove that the Councils had often erred. And at this, since it was already night, every one went to his house. The Spaniards laughed and mocked at Luther as he went out of the hall; but Duke Eric of Brunswick sent him a drink of Einbeck beer in a silver tankard. Dr. Luther took it with these words: "As Duke Eric remembers me now, so may our Lord Christ think of him in his last hour!"

On Friday, when the Estates were assembled in council, the Emperor sent them a writing to this effect: Since Dr. Luther would not undertake to turn one finger's breadth aside from his heresies, so neither could he, the Emperor, do other than follow the example of his worthy ancestors, who had always obeyed the Church of Rome. It was his intention, therefore, to pursue Dr. Luther and those who thought with him, with ban and outlawry, and by other ways, yet not to break the safe conduct he had given him; for he would be safe to return to the place from which he had been summoned. Two days long the Estates spent in council over this decision. And meanwhile Dr. Luther was visited by many princes, counts, and gentlemen, and many other people of station, lay and clerical, who were constantly about the inn where he abode, and could not sufficiently satisfy themselves with gazing at him. Many brave nobles were among them, who bid him be of good courage, and spake—"They say that they will burn you. That must not be; for sooner than that, will they all perish

with you." But his hope was not in men : it was in God alone, as is manifest by that fervent prayer he uttered, and which some of them that could hear it, wrote down :

"Almighty and eternal God, how like the world is everywhere ! How quickly it lays down the hand it has raised up, runs the common road, and regard only pomp and power, the great and the mighty. If I turn my eyes to it I am undone. The bell is already cast. The sentence has fallen.

"O God ! O God ! Thou, my God, be Thou with me against the reason and wisdom of all the world. Do Thou it : Thou must do it : Thou alone. This matter is not mine, but Thine. I have nothing to do here : no business with these great lords of the world ; would fain have quiet, simple days, and not be in this confusion. but all that is righteous and eternal is Thine, O Lord ! O stay Thou by me, Thou faithful, ever lasting God. I leave myself in no man's hands. For all that is fleshly is weak and nought. O God, if Thou hast chosen me to this, as I know for a truth Thou hast, then must Thou manage it, for all my life long I never thought to be against such mighty lords. Therefore, O God, stand Thou by me, in the name of Thy Son Jesus Christ. Lord, where art Thou ? Thou, my God, where art Thou ? Come, come, I am ready to lay down my life, patient as a lamb. They can only reach my body ; for the soul is Thine, and abideth Thine, and will be Thine for ever. Amen."

The morning after, the Archbishop of Trèves sent to Dr. Luther to say that he must appear before him and certain princes and bishops on the following Wednesday, for his Imperial Majesty, out of Christian love and his special grace, desired that he should be dealt with in a gracious and brotherly spirit. Dr. Luther, all obedience, presented himself with his companions. Then began Dr. Vehus, chancellor of the Margrave of Baden, to exhort Dr. Luther with many friendly and moreover earnest words. He should bethink him of propriety, honour, well-being, good laws, justice and order, his conscience, the good of the common kingdom, and more especially, of the danger to which he would be exposed if he would draw down the princes upon him ; that therefore he should weigh well such gracious consideration for him, as these princes by their own inclination and especial favour were inclined unto. Dr. Luther himself afterwards praised this courteous and clever speech, though it amazed him that so great a jurist and a Doctor of the Holy Scripture never once thought of quoting one syllable of the Word of God and of Jesus Christ. He expressed himself "thankful to the princes, said he was their debtor, and was willing to obey the civil power in everything that was honourable and right ; but in a matter like this, that concerned the Almighty God and His everlasting and unchangeable Word, he and every one who would be happy must use the very words of Peter, and obey God rather than men. Although this might give offence, yet it was certain that the Gospel of Jesus Christ could neither be taught nor confessed without offence. Therefore he could not abstain from his doctrine by reason of offence or danger ; much less could he suffer

himself to be persuaded or compelled to deny the Word of God, which is the only and highest truth."

So far the princes present conferred with him. Then the Chancellor repeated his former speech, with exhortation thereto appended, that Dr. Luther would submit his writings and his cause to his Imperial Majesty and the Estates, and let them decide. Dr. Luther answered that he would not willingly let it be said that he had shunned and fled from the decision of his Imperial Majesty and the Estates. He would, therefore, let his books be decided upon in the strictest way : only such decision should be made according to the Holy Scriptures. For the Word of God is high above all the wisdom and height of this world : nor, unless by them, can men know anything sure and blessed of God, but can only err and wander.

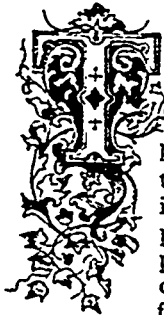
When he said this with Christian firmness, an Elector asked whether it was true that unless he were overcome by the Holy Scriptures, he would yield nothing ? Dr. Martin answered : "Nothing." Whereupon this Conference broke up. However, the imperial safe-conduct was extended for two days to Dr. Luther ; for the Archbishop of Trèves, who was a clever man of the world, had him treated in a friendly way, and at last himself conferred with him privately :—How and whereby counsel might still be taken and this matter holpen ? Whereupon Luther made answer : "There is no better counsel than Gamaliel gave, as St. Luke shows us (Acts v.) : 'If this work be of men, it will come to nought ; but if it be of God, ye cannot overthrow it.'"

Not long after the Trèves official came to him in his inn and announced to him by command of his Imperial Majesty :—Since so often and in so many ways he had been entreated by his Imperial Majesty, and by the Estates of the Empire, yet would not take it to heart, nor betake himself to the unity of the Church, nor be reconciled with her, his Imperial Majesty, as a guardian of the Catholic faith, was compelled to proceed against him. His Majesty's order, therefore, was, that in twenty days from then he should return home with public safe-conduct ; that he would be kept so long at liberty, yet that he should not rouse the people on the way by preaching or writing. Then spake Dr. Luther with great and hearty earnest ; "It hath come to pass as it pleased the Lord : the name of the Lord be praised." And after he had humbly taken leave of his Imperial Majesty, and all the Estates of the Kingdom, and had blessed his friends, the next day being the Friday after *Jubilate*, he set out again with the imperial herald and his companions. On his way, at Friedberg, he wrote back to his Imperial Majesty and the Estates of the Empire, and excused himself for not having been able to put the Word of God below the haughtiness of the world. The close of this document runs thus :—"Although I have in no way succeeded in having my little book contradicted by Holy Scripture, and am compelled to leave without being conquered by Scripture : yet do I most humbly thank your Imperial Majesty that you have kept the safe-conduct to Worms unbroken, and have promised to keep it still longer, till I am safe at home. And I pray

your Imperial Majesty yet once more, for Christ's sake, you will not let me be overcome by the gainsayers, nor suffer from power, nor be condemned; for many times have I offered to do all that becomes a Christian man and a subject. And I am still quite willing and ready to put myself under your Imperial Majesty's safe-conduct, before unsuspected, learned, free, and impartial judges, lay or clerical, to accept and bear their judgment in everything, save the common, plain, and free Word of God. For the Word must be above every thing, and above all human judges. Therefore in the most submissive way do I beg for this, not for my sake, for I am mean and unworthy, but for the sake and in the name of all Christendom. For willingly with all my heart would I counsel in the best way for the entire Empire, and this noble, honourable German nation, and that all would be kept with all felicity and benefit by the grace of God."

A BOY'S ADVICE TO BOYS.

"LIFE IS EARNEST."



HAT does not mean that life should be made up of contracted brows, dilated nostrils, and pursed-up lips; that the body and limbs should be kept in perpetual strain and motion: that the hand should unceasingly clench the hammer or spade, poise the balances, and wield the pen, sword or broom; and that the cheerful smile should be banished from the countenance, and the sound of pleasant laughter no longer heard.

It does not mean that the school-boy should throw away his marbles as useless stones, cut up his football as useful leather, and chop his cricket bat and stumps into firewood. It does not mean that said schoolboy ought to devote his play-hours to the further prosecution of his studies; to be straining his brain over another sum of decimals, or a problem of Euclid, while his schoolfellows are playing to their heart's content, at leap-frog or prisoner's base. Over-cramming is not required of him. Nor does it mean that the counting-house boy, or the shop-boy, should go without dinner or tea to finish a piece of business which does not require more than ordinary dispatch. Needless slavery is no merit, and will bring no reward.

Such conduct as that I have instanced is unnatural, and therefore unnecessary. "All work and no play makes Jack a dull boy," saith the proverb; which is a very useful and true one, although much abused and misapplied. But the object of this piece of advice to my fellow boys is, to caution them against falling into the other extreme—the extreme which is more dangerous, and to which they are much more liable. In avoiding the frying-pan of all work, don't tumble into the fire of all play. As the father of an indolent son on one occasion observed, "All play and no work makes Jack a sad Turk;" and, let me venture to add, a sad shirk. To a heedless, thoughtless idler, the lightest and most reasonable task will be irksome and unbearable, while to a lad who, although he

can play as heartily as any one at the proper time, is not afraid of using his brain or his hands, the same thing will be a matter of no consideration, but often the rather a source of genuine pleasure, as well as of real profit. Though careless, trifling people may try to beguile themselves into the belief that lazy listlessness and vain gadding is very nice and pleasant, there is no true enjoyment in such an existence. These are the people who (if it be in their power to waste the time which God has given them) rise in the morning at nine or half past, fritter away the rest of the morning, take a long afternoon nap, rush, for the sake of excitement, to the theatre, concert, or ball-room, at midnight or early morning to a sleepless bed, with aching heads and sick hearts, disgusted and wearied with the world and themselves. Heartily sick are they of their butterfly life, and heartily do they repent of the unchecked carelessness and indifference of their boyhood, that generated a habit which so grew upon them as to bring them entirely under its dominion, which doomed them to that most wearying of existences—an objectless life. They are of no use to the world; they are only the lazy, good-for-nothing drones that listlessly drag themselves about, and live on the honey which has been gathered from far and near by the busy working bees. What is life without an object? It is like a long journey in the dark night, all dreariness and weariness. There is no goal to strive for, no radiant mark to press forward to; the sun of pleasure has soon set, and the star of hope is hidden by the clouds of doubt and despondency. He or she who has lived such a life regret, but in vain, that they had ever yielded to the promptings of their own foolish fancies, and had refused to take the advice and warning of those who had cautioned and reminded them that "Life is earnest."

And, therefore, I would have the schoolboy earnest both at school and at play. Let him strive to work out all his exercises without asking any unnecessary help, and make his own brain alone solve the problems. Is there a prize held out for competition and he would like to gain it, let them strive for it as if he meant to have it, and not idle away the first week or two before he begins to work; or, when he has made a beginning, neglect or forget it, until, grown tired of the whole thing, and desiring something new, he throws it aside entirely. Let him begin, continue, and finish, in earnest; and if, after all, he does not win the prize, he will have no cause to regret his labour and pains, for he is sure to be a gainer in the end. The extra knowledge he will necessarily have acquired will certainly be of some use at a future time. And when play-time comes, let the schoolboy be earnest in his games; to excel in cricket, whether at batting, bowling, longstop, or fielding, and in all the noble sports which young Englishmen should practise, or to try and try again at some athletic exercise, being resolved not to give it up, but to make himself master of it, and of others in their turn, and the glow of health and success in his face will make it evident that he has been amply rewarded for his earnestness and pains.

Nor would I have him, when he quits school,

leave earnestness behind him, for it will be of as great, if not of greater, service to him than ever. No matter where or how he will be placed, he must have earnestness. The apprentice must be in earnest in order to learn his business thoroughly. The student must be in earnest, or he will never make himself master of his art. The candidate for government service must be in earnest, that he may be able to pass the necessary examination. The junior clerk must be in earnest, if he would obtain early promotion. The errand-boy must be in earnest to deliver his messages and parcels quickly, or there is but a poor chance of advancement for him. Then suppose that each of these have, through earnestness, gained their end. The apprentice has learnt his trade; does he still need earnestness? Yes; for without it he cannot become a skilled workman, or be successful in business. The student has become acquainted with his art, but he still must labour to gain and maintain a reputation and connection for the practice of it. The candidate has passed the examination, but he cannot honestly hope to obtain a higher appointment except he devote his energies to the service. The junior clerk is now no longer a junior, and hopes one day to become the senior; but how can he hope to do so by other than the same means whereby he has obtained his present promotion? The errand-boy has, after many months of hard toil, gained one step up the ladder; and by dint only of the same earnestness he will mount the higher steps—from chief messenger to salesman, from salesman to foreman, from foreman to manager, ay, and from that he may rise to a partnership in the very firm into which he, years ago (and this has often been the case), entered as an errand-boy! Depend upon it, boys, there is nothing like earnestness.

Nor is an earnest spirit necessary only in out-of-doors affairs, it should also pervade our private life. Let us be earnest in the performance of our duties towards God and mankind. Without earnestness every enterprise and undertaking will fall to the ground, and others will point the finger of scorn, and say, "He began but was not able to finish." Let us be earnest thinkers, earnest workers, earnest friends, and, above all, earnest Christians.

"Time is earnest—passing by;
Death is earnest—drawing nigh;
Wilt thou always trifling be?
Time and death appeal to thee!"

TRUE REPENTANCE.

A great deal of the repentance which men think very highly of, and on which they place great dependence, is not accepted as true coin in the court of heaven. A man may be very sorry for sinful acts, which have brought sad consequences in their train, and yet not repent at all in the sense the Scriptures bid us repent. The prodigal might be very miserable in his poverty, and sigh and mourn when he contrasted it with the comfort and plenty of his old home; but it availed him nothing until it brought him to say, "I will arise and return unto my father, and say unto him, Father, I have sinned against heaven and in thy sight."

Judas recoiled with horror from his dreadful crime when it was too late to repair the evil! but his sorrow was only remorse, and brought with it no thought of returning to that Saviour he had so injured. "He went out and hanged himself." His crowning sin was only in accordance with all we know of his previous life. He was covetous and dishonest, and of course it required a constant life of deception to escape detection from his associates. There was nothing in his regret that drew him toward the Being he had so injured—no cordial submission to the Divine will, to be dealt with as infinite wisdom should dictate—no humble supplication for forgiveness—no belief in his promises to save unto the uttermost all that came unto him. Who that has ever passed through a season of revival but has seen marked illustrations of this kind of repentance? Conscience is awakened, and the soul is tortured with a sense of guilt, and yet utterly refuses to seek God's favour and forgiveness. After a time the world succeeds in allaying the distress, the seed is choked by thorns, and the heart settles down to its old round of hopes, and cares and toils—only a shade more hardened than before. While remorse rebels against God's authority, and hates the Being against whom the sin it laments has been committed, true penitence yields itself in humble submission to the Divine will. Poor, weak Eli, when he heard from the lips of the child Samuel the fearful judgments that were to be executed against his house because of his sinful yielding to his evil sons, only bowed his grey head above his well-nigh broken heart, and answered meekly, "It is the Lord; let him do what seemeth him good."

Such repentance is ever the characteristic of the true Christian. The great distinction between the Christian and others is not that they are sinners and he is not; for all come short of what it is their duty to do, and not unfrequently good men fall into great sins. David was "a man after God's own heart," and yet we look upon him at one time as a great sinner. At the best, all show that their birthplace is a fallen world, and much of its corruption clings to them as long as their home is in it.

But for every act of sin the renewed heart is bowed in contrition before God. Its language ever is, "Against thee have I sinned, and done this evil in thy sight." However plainly it has been a sin against a fallen fellow creature, it is felt to be a still greater sin against God—a feeling to which the unconverted soul is almost an utter stranger.

Those who have truly repented of sin will bring forth fruits meet for repentance. In times of awakening in any community many, no doubt, deceive themselves by a false repentance. They are in great distress in view of their sins, and after a time a reaction takes place, and they find comfort again. They have experienced great relief, and they call it conversion. But when they go back to their everyday pursuits the change is not visible. I knew a man who professed great anxiety for his soul in time of revival. Like Herod, he heard the word gladly, "and did many things;" but for all that he did not "bring forth fruits meet for repentance." He went back to his drunkenness.

Who could keep the Christian virtues bright while degrading alike soul and body, and breaking the hearts of mother and children? It is no matter of surprise that he has taken with him seven other worse spirits, and it would be no matter of surprise to see "the last end of that man worse than the first."

If the danger of false repentance is so great while in life and health, what folly to put off returning to the Lord till the last hours of life, when the body may be racked with suffering, and the mind clouded by disease. A physician of extensive practice said that of a thousand who professed repentance on what was supposed to be a death-bed, but who subsequently recovered, nine hundred and ninety-seven went their old ways again. Who would like to cast their chances of earthly prosperity into such a lottery? Who can afford to risk their souls in it?

THE SURE FOUNDATION.

High up on yonder hills are rocks that have lain their for ages. Long have they reared their massy greatness, and braved the storms and frosts of winter and the thaws of spring. A summer's sun has warmed them, autumn leaves have covered them, year after year. Long hid in the bowels of the earth, molten by secret fires, they have been upheaved by inward throes, and have cropped out on the earth's crust. And come to the hills of Judea. Here is One who is from everlasting. In the all-wise purposes of God, justice, holiness, and mercy combined to send him to our earth. From his throne on high, from the glory which he had with his father before the world was, he was sent to a wicked, sinful, dying race. And for what? For a foundation.

What is required in a foundation? It must be of good stone, that it may resist all injurious action. Dampness and wet may undermine and weaken. Rain and air may crumble and destroy.

It must be laid deep. Frosts may heave and crack it. Earthquakes may shake it. Floods may wash it away. And so it must go below the reach of all these, and rest upon the eternal rock.

It must be laid true. How can it answer its end, if it lean or be uneven? How can it bear a building upon its top, if it be not laid according to the line and plummet? Beams and rafters, and the whole weight of all that the house contains, bear down upon it. If not laid true, it will fall.

Now Christ fulfils all these conditions. His atonement is of good stone. Nothing can injure it. Satan brought all his infernal wiles of temptation, but effected nothing against the Lord's Christ. All the chagrin of all the hellish crew, seeking for company in their misery, leaves it unharmed. All the pride of man's heart, seeking many inventions, fails against it. All the infidelity of the depraved heart finds here no weakness. It is laid deep. Far, far back, long before time, in the ages of eternity, did God prepare this stone. It came forth to our view at the appointed time, from the hidden counsels of almighty love. It is laid true. Here is no leaning toward sin, no such

thing as what we excusingly call human frailty. The air-bubble of human pride may declare it to be faulty; but, tried by the plummet of God's justice, and by the trial of his requirements, all is true. It will bear all the weight placed upon it. The sin of our hearts cannot overwhelm it, for God laid it to bear sin. Yet, this foundation answers all the requirements. It is proven by the will of God, by the word of the Spirit, and tested by the hopes of the saints.

There is a fair stone called mortality. It is smooth, and makes a good face to the wall. Men often build on this. But it is laid neither deep nor true. While the sun of self-conceit warms it, and the breeze of self-gratification plays around it, it seems a fair stone; but in the storms of displeasure, and the trials of Divine wrath, it will fall. Some lay a foundation of good resolutions; but these never get far in their building. They are working in a marsh, where God only can stop the springs.

Are we building upon Christ, or upon our own hearts; on rock, or on sand? "Other foundation can no man lay than that is laid, which is Jesus Christ." Let us build in God's strength, not having stone for brick, and slime for mortar; but in faith and love, for "the fire shall try every man's work, of what sort it is."

THE BISHOP OF LONDON AND THE RITUALIST.—

Dr. Tait lately consecrated the handsome church of St. Michael and All Angels, situated in the centre of a very populous neighbourhood close by the model lodging-houses erected in Shore-ditch by Mr. Alderman Waterlow. The building contains sittings for eight hundred persons, free and unappropriated. The choir, who wore surplices, were about ninety in number. The bishop, accompanied by Dr. Travers Twiss, and Mr. Shepherd, registrar of the diocese of London, entered the church precisely at twelve o'clock, and proceeded at once to the vestry, where he was met by the clergy of the district. Almost the first words spoken by the right rev. prelate were addressed to the Rev. C. Lyford, the incumbent, and had reference to four handsome bouquets on the altar. The right rev. prelate stated that before the consecration took place they must be removed. Mr. Lyford accordingly sent for the churchwarden, and desired him to take the flowers away. The bishop then surveyed the assembled clergy, most of whom were habited in surplices, with richly embroidered stoles. His lordship said quietly, but sternly, "The clergy here of my diocese must appear in the simple dress of Clergymen of the Church of England." At this the clergy looked at each other very innocently, as though at a loss to comprehend his lordship's meaning. A somewhat awkward pause ensued, during which no one stirred. Again turning to the clergy, his lordship said somewhat peremptorily, "I must ask you to take off those ribbons, gentlemen." Mr. Lyford bowed and at once removed his stole (a white silk one with rich crimson and gold embroidery), and his example was followed by the other clergymen present. The clergymen then formed a procession and walked to the west door, where they were met by the choir, and the service began. So far the large congregation, which numbered pretty nearly one thou-

and persons, were in the dark as to any hitch in having occurred, the scene above detailed, having taken place in the vestry; but now an open breach took place. On the stone reredos behind the communion table there was a large sketch in charcoal of the Crucifixion, with the figures of St. Mary and St. John. This seemed to give great offence to the bishop, and he asked for an explanation from the incumbent. That offered did not appear to be satisfactory to his lordship, and he expressed a wish that the cartoon should at once be effaced. It would seem that none of the officials relished the task, but the bishop resolutely refused to proceed with the service until some understanding was come to. At length his lordship said "If you will give an undertaking to efface the cartoon I will proceed." Mr. Lyford consented to do this, and the bishop thereupon instructed Dr. T. Twiss to draw up a paper to that effect, saying that the registrar could read the petition whilst it was being done. Dr. T. Twiss accordingly went to the vestry and drew up the following memorandum: "We hereby undertake to remove, to-morrow, the unfinished cartoon at the east end of the chancel wall of the church of St. Michael and All Angels, Aug. 25th, 1865." Dr. Twiss then returned to the chancel, and the document was signed in the presence of the congregation by Mr. Lyford, by Mr. Tranter, churchwarden, and by Mr. Brooke, architect. The bishop then said, "I have no objection to consecrate this church in accordance with the prayer of that petition," and proceeded with the service.

IMAGE WORSHIP IN THE CHRISTIAN CHURCH.

So carefully did the early Christians guard against all approach to idolatry, notwithstanding many of them had been acculturated in paganism, that images and pictures were not admitted, even as ornaments, into their churches. During the first three centuries no authenticated instance can be found of either scripture or painting being introduced into any Christian place of worship, though some popish divines maintain that the use and worship of images are as ancient as Christianity itself. They affirm that in a council held at Antioch the apostles enjoined the Christians, that they might not err concerning the object of worship, to make images of Christ and worship them. But no notice is taken of such a decree till seven hundred years after the apostles, when the controversy concerning image worship arose. In the earlier centuries of the Christian era the followers of Christ suffered reproaches from the heathens because they did not use images.

Tertullian, a presbyter of the church of Carthage, and a distinguished Latin writer, who flourished at the close of the second and beginning of the third century, makes mention of a chalice having on it a representation of the Good Shepherd carrying the lost sheep on his shoulders. This was not even a figure of the Saviour, but only an emblem of him, and is the earliest instance on record. At the commencement of the fourth century pictures by degrees were introduced into the churches for

the sake of ornament; but even this practice was condemned in the Council of Illiberis, in Spain, A.D. 305, which decree "that there should be no pictures in churches, lest that which is painted on the walls should be worshipped or adored."

Epiphanius, of Salamis in Cyprus, writing to John, Bishop of Jerusalem, in the fourth century, says: "When I had come to a village called Anablatha (in Palestine), and in passing by, had seen a light burning, and asked what place it was, and learned that it was a church, and entered to pray, I found there a curtain hanging on the door of the same church, coloured and painted, and having an image as if of Christ, or of some saint, for I do not remember whose image it was: when, therefore, I had seen this, and detested that the image of a man be hung in a church of Christ, contrary to the authority of the Scriptures, I tore it in pieces, and rather counselled the keepers of the same place to muffle up in it a poor dead body, and carry it to the grave."

During the fifth century images of departed saints seem to have been introduced into churches: but this was done, not for the purpose of worshipping them, but only to cherish a grateful remembrance of their worth.

It was about the year 699 A.D. that some persons, not content with the simple use of images as memorials of past excellence, proceeded to worship these monuments of tributary honour. This soon became an infatuation which seized the people so eagerly, that Soreaus, bishop of Marseilles, not being able to restrain them, broke the images in pieces. Gregory I, who at that time was bishop of Rome, blamed Soreaus for breaking the images, "which were useful for conveying instruction," but commended him for his zeal in endeavouring to prevent worship being paid to them: at the same time he strenuously opposed their removal. From this time image worship gathered strength. The popular corruption seemed to receive sanction and authority from the pope, whose distinction in upholding a respect for images as *monna*, but not as *objects* of worship, was too great a refinement for the indiscriminating people. If the understanding be not enlightened, and the heart not brought under the influence of true religion, the worshipper will address his prayer to the deity which he sees before him, and turn in the darkness of his mind to that which is perceptible by the senses. Thus it was when the simplicity of the gospel was forsaken, and the truth became perverted, that men betook themselves to the follies of paganism, and had recourse to the practices of heathens, whoseel before themselves for worship visible representations of exalted beings. Christians at first worshipped God "in spirit and in truth," and Christian emperors, especially Theodosius, endeavoured to destroy image worship in their dominions. St. Augustine, too, lifted up his voice against images. "They are of more force to pervert the soul than instruct it," said he; "and when images are once placed and had in honour, error creepeth in." And so it did, to the scandal of the church. Respect for departed saints gradually brightened into undue reverence, which increased until it resulted in

absolute worship. The church, which in the first three centuries was reproached by the heathen for not having images, was in the seventh century accused by the Jews and Mohammedans of the grossest idolatry.

In the beginning of the eighth century, Leo the Isaurian, so called from the place of his birth, excited at the idolatrous impiety of his subjects, and being no longer able to brook the reproaches of the enemies to the Christian faith, aroused himself, and exhibited the most decided opposition to image worship. In 726 A.D. he published an edict ordering all images, except that of the crucifixion of Christ, to be removed from churches. This edict gave rise to a civil war, which, fanned by the perfidy of the monks and priests, resulted in the emperor being declared an apostate, and his subjects absolved from allegiance to him. Pope Gregory II. was the author of these civil commotions in Italy, and, upon the emperor refusing to revoke his edict against images, excommunicated him. Leo, exasperated at this insolence, and failing to make the pontiff feel the effects of his resentment, removed Germanus, Bishop of Constantinople, and a patron of images, from his see, and supplied his place with a bishop more in accordance with his own views.

These rigorous measures divided the church into two parties, and the contest was carried on with the greatest eagerness and animosity both in the East and West. The result to the emperor was that he lost the Italian provinces from the Grecian empire, and his authority was never after recognised by the Ecclesiastical States.

Leo was succeeded by his son Constantine V., both in the empire and in his efforts to abolish image worship. His manner of proceeding, however, was characterised by greater moderation than that which his father exhibited; for, knowing the respect which the Greeks had for councils, the authority of which they considered supreme, he summoned, A.D. 754, in spite of papal opposition, a council at Constantinople, to examine the question. This council, which was attended by 338 bishops, declared "that both the use and veneration of images were highly dangerous." Its authority, however, was rejected by the Latins; yet, backed by the sanction of the emperor, it had the effect of suppressing to a great extent the use of images in the Eastern church during the lifetime of Constantine and of his son Leo IV., who adopted the sentiments of his father and grandfather.

Immediately on the death of Leo IV., who was poisoned by command of his wife Irene, a woman of low station, the religious policy of the palace was changed. Irene, into whose hands the Government fell during the minority of her son, summoned a council at Nice, A.D. 787. This council, which is termed "The Second Nicene Council," reversed the decrees of the preceding one held at Constantinople, and ordained that images should be set up, and respectful honour paid to them, and incense offered, but not that worship denominated "Latria," which is due to God alone. Severe punishments were also denounced against such as maintained that God is the only object of religious worship.

The Greeks were now divided into two factions—one maintaining the use and veneration of images, as enjoined by the second Nicene council, and the other rejecting both. The latter were called Iconoclasts, or image breakers; and the former Iconoduli, or image worshippers.

The Latins, except those who were under the influence of the pope, maintained a middle position, one which sanctioned the use of images, but forbade the *worshipping* of them, and this view prevailed generally in Germany, France and Spain. In England image worship did not obtain a footing till after the second Nicene council, and even then it met with vigorous opposition.

In the contest which now raged, the Emperor Charlemagne distinguished himself as mediator. The decrees of the Nicene council were sent by Pope Adrian to him to be confirmed by his bishops. Charlemagne also received a copy direct from Greece. The Gallic bishops composed a reply, in which they urged no objection to images, used merely for ornaments and historical remembrances, but utterly condemned them as objects of any worship or adoration. Charlemagne also consulted the British bishops, who authorized Albinus to convey to the emperor, in their name, a refutation of the decrees of the council of Nice.

The emperor ordered four books to be composed, in which the reasons urged by the Nicene council in favour of image worship were refuted. These books were sent to the pope, who wrote an answer. In 794 A.D. the emperor called a council at Frankfort, which was attended by three hundred bishops from France, Germany, and Italy, who, like the British bishops, formally rejected the authority of the second Nicene council, and declared that it was not to be esteemed "the seventh general council" as it is to this day by the Romish church. From this date A.D. 787, image worship must be considered as a *fact accompli* in the papal church; but it was not till towards the Norman conquest that Romish influence so prevailed in England as to establish this form of idolatry in our own country. The decrees of the Nicene council were confirmed in a council convened at Constantinople A.D. 869 by the Emperor Basil, which is accounted the "eighth general council." The Council of Trent ratified the decisions of previous councils in favour of image worship, "because by means of images, we adore Christ and reverence his saints, whose likeness they bear."

Thus the innocent reverence paid to martyrs in the early church was, through the propensity of man, to distrust an unseen God, and the influence of paganism on all ranks, applied by a temporising clergy to their own advantage, the source of a most corrupt idolatry in the visible church, which robs God of his honour, who challenges all worship to Himself, and which degrades the worshipper to a level with the pagan devotee. There is no erasing the decisive and explicit prohibition of God's law, except, indeed, by adopting the summary method of the church of Rome, namely, blotting out the commandment, which says, "Thou shalt not make to thyself any graven image," etc., "thou shalt not bow down to them nor wor-

ship them." Here no degrees of worship are recognised, but worship itself is absolutely forbidden. If it be lawful to make an image and "bow down to it" because it "serves to fix attention and to convey instruction," then a representation of God himself would be equally useful and necessary; yet this seems too impious for any class of *iconodul*—the distinction between idolatry and image-worship at once ceases in connection with such an idea. But both the one and the other were prohibited to the Israelites, who were especially guarded against any sensible objects of worship, and reminded that they "saw no manner of similitude" when the Lord spake unto them in Horeb.

THE ATLANTIC CABLE.



THE Atlantic cable, which had been in course of manufacture since the month of May, 1854, and was only completed in June of the present year, consists, as many of our readers know, of a strand of copper wire which will transmit the electric current, embedded in an envelope designed to protect it and preserve it from accident and decay. The copper wires are seven in number—one in the centre being enclosed by six others, wound round it spirally. These seven wires, for the sake of securing perfect insulation, or rather insulation as nearly perfect as can be obtained, are, in the first place, laid in a compound, known as Chatterton's compound; in the second place, they are encased in eight layers of gutta-percha and of Chatterton's compound, placed alternately, in the third place, they are padded with hemp, saturated with a preservative mixture; and, in the fourth place, they are bound round spirally with ten solid wires of homogeneous and elastic metal, each wire being enveloped in fine strands of Manila yarn, prepared like hemp. The manufacture of the cable—that is, the aggregation of all these parts with the whole—has been carried on, as is well known, at the works of Messrs. Glass and Elliott, at Greenwich, but it is not so well known that every portion of the metal used in its construction is the contribution of the men of Birmingham—the copper wires which form the conducting medium being supplied by different manufacturers in the town, and the outer protecting metal wire by Messrs. Webster and Horsfall, whose large staff of working hands were occupied night and day for some eleven months, working by relays continually, in completing the quantity required.

The production of the copper wire, large as was the quantity demanded, presented little or no difficulty, inasmuch as the machinery for its supply, to an unlimited amount, is in Birmingham always at hand and available. The case was different as regarded the outer and protecting wire, the manufacture of which could only be confided to the inventors, who were necessitated therefore to produce the whole. The history of its production is interesting, and affords a striking example of what can be accomplished by systematic and persevering

energy. The protecting wire is, within a fraction of a fraction, one-tenth of an inch in diameter; the cable is about 2500 miles in length; the strand of the wires, if the same length as the cable, would consume 25,000 miles; but, as the strand is wound round the cable spirally, it was calculated that some 10,000 miles additional would be needed. So 35,000 miles in length of the wire had to be prepared; and Messrs. Webster and Horsfall contracted to produce this quantity within twelve months, which could only be done by making considerably over a hundred miles in every working day of the year. When the processes had been in operation some time, it was found that the daily rate of progress was not sufficient; but, without pausing in their work, the contractors quietly enlarged their already extensive premises, put up new machinery and steam-power, worked on with added energy, and ultimately fulfilled their vast contract nearly a month before the allotted time had expired. The last load of wire left Hey Mills on the first Saturday in May, amidst the hearty cheers of the band of toilers who, for more than eleven months, had taxed their utmost energies in producing it; and not without many ardent good wishes on their part that the immense and patriotic undertaking for which they had done their best might be crowned with success.

Let us now endeavour to give the reader some idea of the manner in which this enormous task was performed. The wire-drawing workshops at Hey Mills, where the work was done, cover an area of over an acre of ground—the operations being carried on all on one floor. The metal, which has been prepared at the rolling-mills of the firm at Killamarsh, in the neighbourhood of Sheffield, reaches the Birmingham works in the form of coiled rods, each sixty yards in length. These rods are to form the wire: and, to speak in the simplest manner, they will become wire by being stretched to many times their present length. This stretching, however, is only to be accomplished by drawing the rods through holes of a certain diameter pierced in plates of hard steel; the first drawing reducing the diameter of the rod, and nearly multiplying its length by three times. The workman, on taking the rod in hand, reduces the end of it by hammering, so that he can pass it through the eye in the drawing-plate; the end passed through is gripped by a pair of steam-drawn pincers, which drag it by main force through the eye; the workman then fastens it to a drum or flattish cylinder in front of him, and sets the drum revolving by connecting it with the steam-power. In the first drawing, the mass, being of considerable substance, passes through the eye but slowly, occupying some three minutes in the passage, and being coiled as it comes through round the revolving drum. The second drawing, through a smaller hole in another plate, is effected precisely in the same manner as the first; but, before the second drawing takes place, the wire, which is now a hundred and fifty yards long, has to be annealed and softened; the process of drawing having hardened it so much that, without softening, it would be impossible to draw it a second time. The an-

nealing is done in a kiln, from which the air is excluded; a fire is lighted under the kiln, and the coils of wire within are brought to a red heat, and then suffered to cool gradually. The second drawing lengthens the coil of 150 yards to 240 yards; the second annealing now takes place; then the third drawing lengthens the coil to 330 yards; and after the third annealing comes the fourth and last drawing, which brings the wire to .095 in. diameter, and lengthens the coil to 440 feet. The first drawing, as above stated, is done slowly, but, as the wire diminishes in diameter, the rate of drawing is much quicker; the increased quickness, however, is in but a small ratio to the increased length of the wire, and an observer would not fail to remark that the earlier drawings are finished in much less time than the later one; so much so, indeed, that three to four times as many hands are employed in drawing the wire in the last stages as are needed in the first and second, and yet have a difficulty in keeping pace with them. During the drawing, especially in the later processes, the wire becomes hot from the severe pressure it undergoes, but the mischief that would else result from this is obviated by continued lubrications to keep down the temperature.

It was essential that the whole of the wire should be of the finest quality, and, in order that there should be no failure in this respect every coil of it, as it came from the hands of the workmen, was put to the test by means of a machine invented by Mr. Deeley, the engineer of the works. The result showed that fifty inches of the wire, when subjected to a strain of a thousand pounds, would stretch half an inch, and, when released from the strain, would fall back to the exact fifty inches again. This elasticity was the surest proof that could be given of the perfect soundness and homogeneity of the metal, and the best guarantee for its permanence under the trying and unknown contingencies to which it may be liable. So successful was the system pursued in the whole manufacture, and so efficient were the precautions taken, that the failure in the whole of the 35,000 miles amounted to but a small fraction per cent.

THE JUDGE'S BLACK CAP—It seems strange that neither the origin of the custom for a judge to put on a black cap when about to sentence a criminal to death, nor the date of its introduction, nor the reason why the rule is peculiar to England, can be traced. One would have supposed that learned lawyers, while attaching to precedents so much weight and authority as we know they do, ought to be capable of settling these points. Of lay writers, some say that the black cap is the sign merely of sadness; because covering the head in ancient times was a common sign of mourning—as Haman, on hearing of the honour conferred upon Mordecai, hasted to his house with his head covered; as Demosthenes, when insulted by the populace, and as Darius, on learning of the death of his wife, each went to their houses with their heads covered. So, in passing sentence of death upon a convicted culprit, the judge puts himself in mourning as for a dead man; while the use of the black cap is thought expres-

sively to indicate the criminal's doom. As to the time of the custom being introduced, we can hardly suppose it to have been of long standing. Surely, when the sentence of death was as common as it formerly was, it could not be customary to go through this solemnity. We cannot imagine Judge Jeffries, for instance, putting on the black cap when passing sentences of death on all the many miserable persons who perished during the Bloody Assize. Other writers represent the custom as emblematic of power in its highest function, viz, taking away human life. The judge covers his head in token of asserting the full prerogative of the Crown, whose representative he is. There seems some correspondence between this custom and that of the chiefs of the universities; the Vice-Chancellor and proctors always remaining covered when seated in convocation, and on other public occasions. It is customary, too, for our magistrates to sit covered in a Court of Quarter Sessions. On the 9th November, when the Lord Mayor of London is presented in the Court of Exchequer at Westminster, as soon as his worship comes into the court, all the four learned barons instantly put on their black caps, and keep them on all the time the Lord Mayor stays. This, we suppose, is on the same principle that Dr. Busby, of Westminster School, kept on his hat before the king, as much as to say, "I'm as good as you *here*—at least the boys ought to think so!" Whatever may be the origin or meaning of the judicial custom of putting on the black cap, there is no doubt that it is a solemn and striking ceremony, teaching the majesty of justice, and warning evil-doers that crime shall not go unpunished.—B. B.

There are five kinds of consciences on foot in the world. First, an ignorant conscience, which neither sees nor saith anything, neither beholds the sins in a soul, nor reproves them. Secondly, the flattering conscience, whose speech is worse than silence itself, which, though seeing sin, soothes man in the committing thereof. Thirdly, the seared conscience, which has neither sight, speech, nor sense in men that are past feeling. Fourthly, a wounded conscience, freighted with sin. The last and best is a quiet and clear conscience, pacified in Christ Jesus. Of these, the fourth is incomparably better than the three former, so that a wise man would not take a world to change with them. Yea, a wounded conscience is rather painful than sinful, an affliction, an offence, and is in the ready way, at the next remove, to be turned into a quiet conscience.—*Thomas Fuller*.

DISPUTES ON EXTERNAL POINTS OF RELIGION.—The man that is wise, be that is conducted by the Spirit of God, knows better in what Christ's kingdom doth consist than to throw away his time and interest, his peace and safety, for what? for religion? no; for the body of religion? not so much; for the garment of the body of religion? no, not for so much; but for the *fringes* of the garment of the body of religion;—for such, and no better, are many religious (or rather irreligious) disputes on things, or rather circumstances and manners of things, in which the soul and spirit are not at all concerned.—*Jeremy Taylor*.

"NONE OTHER NAME."

"For there is none other name under heaven given among men, whereby we must be saved."



H, tender loving heart,
Whereon are written dear and precious names—
Sweet ties which earthly friendship fondly claims,—
These all may have their part :
But thou must write above all others there,
Jesus—"none other name" so wondrous fair !

Thou weary, longing heart !
Yearning for some to cheer thee here below,
Mourning for joys thou ne'er again shalt know,
That name bids care depart.
Thou wilt not find thy comfort, seeking here ;
"None other name" can hush each trembling fear !

Thou joyous, merry heart !
Earth's sweetness will not always last for thee :
Dark clouds will come, and bid the sunshine flee,
All earthly joys depart.
And thou must look beyond to higher things :
"None other name" true joy and gladness brings !

Oh, burdened, sinful heart !
Heavy with woe, bowed down with guilt and fear,
Salvation waits for thee, but only here !
From all else thou must part,
And come the promised blessing here to claim.
To Jesus—"for there is none other name !"

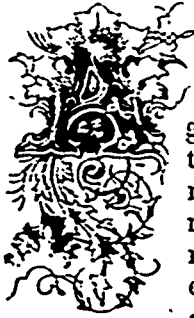
Oh, world of needy hearts !
Why will ye ever seek where nought is found ?
Why ache and yearn when such sweet things abound ?
This name all grace imparts.
All love, all joy, all mercy soundeth here—
"None other name" so great, so rich, so dear !



Sabbath Readings.

THE OFFERING OF FIRST FRUITS.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them. When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest; and he shall wave the sheaf before the Lord to be accepted for you. . . . And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God."—*Levit.* xxiii. 9—14.



ALTHOUGH the ritual of the Mosaic law has long ago been done away, the great principles on which the main enactments of that ritual were founded have not been, and never will be, repealed or changed. Those enactments were not mere arbitrary commands, with no reason for them save the bare authority of Him who enjoined them. They expressed immutable truths, and reminded men of essential and ever-binding obligations. And these remain in all their integrity and force, though the forms in which they were expressed have passed away; a better, more complete expression being found for them in the facts and doctrines of the gospel. Thus, for example, the institute of sacrifice has been abolished; but the grand truths which that institute was intended to teach endure, and are taught with unspeakably greater power by the cross of Christ.

The text refers to one characteristic and frequently recurring provision of the law, namely, the sanctifying or setting apart of the first of everything for God. The first born of man and beast was thus to be reckoned "holy unto the Lord." And here it is commanded that at the festival of the Passover, before any of the corn of the commencing harvest was appropriated to human convenience and use, a sheaf of the first-fruits should be solemnly devoted to God. Let us enquire what lessons this command was intended to teach the Jews,—what lessons it is intended to teach us; for it becomes us seriously to take heed lest, in our thankfulness for the abrogation of the ceremonial law, we forget or evade the eternal truths and duties which that law expressed.

The first fruits of the harvest were to be

offered to God, as an acknowledgment that the blessings of the harvest came from God. In the wilderness the Israelites had been fed by the daily descent of the manna. "He gave them bread from heaven to eat."

But now their wants were to be supplied by the results of their own labour, and of the ordinary processes of nature. And the danger was lest they should forget, or fail to perceive, that this made no real difference as to the fact of their dependence upon God; that if they tilled the ground, the strength to till it, and the early and latter rain which made the tillage fruitful, must come from him. And so God, to keep them in mind of their dependence, bade them bring the first fruits of their harvest as an offering to him. And do not we need to be reminded of the same truth? Are not we also apt to forget that the golden plenty which crowns our fields this bright autumn tide comes from the same love and power which multiplied the five loaves and few fishes into a meal for thousands? There is danger—a danger of which it becomes us prayerfully to beware—lest the very commonness and constancy of God's gifts, and the instrumentality of human labour through which those gifts are secured by us, should beguile us to forget the Giver of all our mercies.

But the provision which the text records has lessons for us of wider application even than this,—lessons which may be briefly expressed in this threefold form:

- I. Our first for God.
- II. Our best for God.
- III. Our all for God.

I. Our first for God; or, in other words, God to be thought of, served, attended to before ourselves. This is the plain and obvious principle of the text,—a principle enforced with special emphasis in ver. 14: "Ye shall eat neither bread, nor parched corn, nor green ears, until ye have brought an offering unto your God." And the same principle pervades the Bible, enforcing the claim of God to the supreme love, homage, and service of our heart and life. You find this principle in the decalogue: the first table prescribes our duty to God, the second our duty to man. The first and great commandment is, "Thou shalt love the

Lord thy God ;" the second, " Thou shalt love thy neighbour as thyself." God first, —man second. Or look at the Lord's Prayer. If we had been left to frame a model of petition, would not our needs have stood foremost in it? We should, I fear, have begun with " give us our daily bread," and ended with " thy kingdom come." But mark the Saviour's order: *thy* name be hallowed,"—" *thy* kingdom come,"—" *thy* will be done ;" and then, " give us our daily bread,"—" forgive us our debts,"—" lead us not into temptation." God first, you see again ; ourselves second.

The world utterly ignores and reverses this rule, and Christians are far from carrying it out consistently in daily life. We are all prone to seek *self* first. In laying, for example, our plans for a day which we may have at our disposal, is our first thought, " How may I best serve God to-day ?" or, " How may I turn the day to most gainful or pleasurable account for myself?" Let us cultivate the habit of giving our first to God,—the first hours of our days, the first fruits of our increase, the first thoughts of our prayers. Life would be nobler and more joyful if we did this ; its work and its enjoyment would have new dignity, new meaning, new zest, and its sorrows new comfort and new blessedness, if God were thus first in all our thoughts.

II. Our best for God. The first fruits were the freshest and richest of the harvest. The sacrifice which accompanied their presentation was to be " an he lamb without blemish of the first year." And all the sacrifices were to be thus young and free from defect. God will be served with our best, and his true servants, of their own love to him, desire thus to serve him. " I will not offer unto the Lord my God of that which costs me nothing." " Lo, I dwell in an house of cedar, but the ark of the Lord dwelleth between curtains." Here, too, we have a principle susceptible of various and solemn application to our common life. In the matter of giving to the cause of Christ, how prone we are to give what is left, after making most liberal allowance for our own wants, to adjust God's claims to ours, not ours to his. Our time, our thought, our energy, would the faithful observance of this principle work no change in the use and devotion of these? But there is one application of it so solemn in its importance, that we may well pause to make it more pointedly. Young people, who are postponing attention to religion to some future day,—who are crying, " There

is time enough yet for me to begin to serve God : I must enjoy the pleasures of life while I am young,"—have you ever reflected how you are treating God,—how you are refusing this plain duty of giving your best to him? You are saying in your heart, " I will keep the best of life for myself, and give its refuse to God." Its young, fresh bloom and power you will spend for the world and sin, and account its faded, worn-out energies good enough for consecration to him. But God claims your first and best, the rich, ripe, golden first fruits of your life ; and your conscience answers and sustains the plea. Has he not given his best to you? " He spared not his own Son, but gave him up for us all." Oh, give your best to him, for your best is all too poor to recompense the love which thus gave its dearest and best for you.

III. Our all for God. How might two Israelites, the one a merely formal observer of the law, the other a truly spiritual worshipper, be supposed respectively to regard this command about the first fruits? How would each feel when he had yielded obedience to it? The former would think, if he did not say, " There! now God has received his due, his portion, his claim, the rest is my own. I may use it freely for my own purposes, now that I have performed this service." The other would cry, " I offer these first fruits unto thee, O God, as an acknowledgment that all I have and am is thine, as the pledge of my desire to devote it all to thy service and glory." And surely there can be no doubt which of the two would best apprehend and interpret the spirit of this law. You know that when one person allows to another some use of his property, say a right of way across his field, he claims some payment as an acknowledgment that the land is really his, and not the other's, and that the right to pass over it is held by his sufferance. The sum demanded may be very slight, but it suffices as a confession of ownership. And so, to compare small things with great, Jehovah claimed the first fruits as a confession that he is proprietor and Lord of all lives,—that all are held in subjection to his sovereign will. It was right that a special part should be set aside for him ; but this consecrated portion was to be, not the substitute, but rather the specimen of the rest,—was to be presented in acknowledgment that all was given by him, and belonged to him. Let us try practically to apply this principle to our own lives. Take our Sundays, the first

and best days, for example. How do we regard these? As specimens and patterns of what all our days should in spirit be; or as substitutes for a life of daily devotion,—as days when we discharge our religious duties, and pay off our debt to God for another week? It is well,—it is most needful to have one day specially secluded and set apart for religious thoughts and acts. Our sabbaths are well nigh our only defence against the encroaching tide of worldliness. The greedy world would swallow up all our time,—the selfish world would harden all our hearts, if we had not these seasons fenced off by sacred sanctions from its intrusion. But this is done, not that the world may be left in undisputed possession of the rest of our time, but rather in assertion of God's claim to it all. Our Sundays are given, not that our other days may be more worldly, but less. They are precious opportunities for recruiting the energies and motives of our piety for the conflicts and duties of daily life,—a kind of bath where we may ever and anon cleanse our souls from the vile dust of earth,—a leverage by means of which we may lift our whole life nearer to God. Formality

“Backs to its rigid sabbath, so to speak,
Against the wicked remnant of the week,”

accounts it as a price paid to God for the right to use the other days for self. True piety regards it rather as a standard, serving clearly to indicate what ought to be the spirit and character of our whole life. We call Sunday “the Lord's day,” not as the assertion that all other days are ours, but as a pledge and confession that our whole life is his.

So, too, with our daily prayers and study of God's word. We must, if we are to maintain habits of devotion at all, have regular and carefully-guarded times for these holy exercises. But let us beware lest when we leave our closets we leave our prayerfulness behind us,—lest the day be less prayerful because we think we have done our praying at the outset of it. We should pray at stated seasons, that we may be thereby helped to “pray without ceasing.”

All, all for God!—all life, all thought, work, walking, in obedience to his will, and with a supreme reference to his glory. This is the claim which the text asserts, and which it should be our earnest and

cheerful endeavour, by the help of the Holy Spirit, to comply with.

But what of those who give none of their life to God. who squander all on self, whether they be openly vicious, grossly self-indulgent, or only careless and indifferent? Shall I bid you think from whom comes your life, and who sustains it? Who gives and who supports these powers which you spend in sin? Whose patience lengthens out your life, whose bounty feeds you day by day? And yet you waste all his gifts on self, use them against him, and not for him,—refuse him the homage of the life which he bestows.

Shall I remind you of what he has done to prove his love, to win in return your love, and your obedient trust? “God commendeth his love toward us, in that while we were yet sinners Christ died for us.” And shall I call upon you to remember that your life is his,—that you may refuse to recognise, but can never annul his claim upon it? And that claim will, one day or other, in one way or other, be made good. You will be made to display the justice if not the mercy of God. A life spent on self means an eternity far from God,—an eternity of irremediable disappointment and despair.

But despair is not yet. Prodigals as you may have been, aspiring after independence of your Father in heaven, self-exiled from his home, are you weary of your banishment? Do you yearn after the plenty, the warmth, the light, the love of your Father's house? Oh, arise and come to him! In his great name, and on the warrant of his truth, I assure you of welcome. He will anticipate your return by his watchful, waiting pity. He will stop your prayer for a menial's place with “the kisses of his mouth,” and the assurance of the adoption of a son. He will give you for your “filthy rags” the robe of Christ's own righteousness, and bid you sit down with him in his banqueting house, while ever you floats the banner of his love. “Let the time past suffice.” Fear not to bring to him what of your life is left. He will not spurn it, though he justly might. He will, for Jesus' sake, heal your backslidings, and love you freely. “My thoughts, are not your thoughts, neither are your ways my ways, saith the Lord. Let the wicked forsake his way, and the unrighteous man his thought, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”