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THE PRESBYTERIAN.

JUNE, 1867.



VERY much of the time now occupied in our Church Courts is wasted in discussions as to the laws which ought to regulate proceedings. Few, comparatively speaking, of the members of our Church Courts are sufficiently acquainted with the laws to enable them to take an intelligent part in discussions which may arise upon the rules which ought to govern the decisions to be given in particular cases, and the consequence is that long, wearisome and protracted debates arise not on what *is*, but on what *ought to be*, the law to be followed. Much valuable time is thus lost, which might otherwise be more profitably employed, and too frequently a spirit of opposition is engendered, which requires great tact and the exercise of much forbearance to prevent from degenerating into personal ill-feeling. There is thus an element introduced into the meetings which ought never to be present, and the harmonious feeling being destroyed, there arises a want of cordial co-operation among the members, which throws an obstacle in the way of those who sincerely desire to promote the cause which, undoubtedly, is near the hearts of all. To this source may be traced, in some degree, the apparent want of zeal, the lack of energy, and the seeming neglect of fields of labour left uncultivated, or of enquiries into the reason for a falling off in congregations, which, under more favourable circumstances, would be entered upon. For to those who look deeper than the mere surface of things, it must be evident that no single cause will produce the evils of which we have lately spoken, and to which our correspondents have called the attention of the Church. In medicine it may be safely predicated, that he is a quack who recommends a panacea for 'all the ills that flesh

is heir to," or who fastens upon one particular organ as the cause of every disease. The analogy will lead us to the same conclusion as to the character of the man who attributes the evils of which every Church more or less has to complain, to one origin, or even maintains that the particular disease of a particular Church is entirely due to the deficiency or excess of one quality. Complicated as are the functions of the body, the operations of the mind are much more so, and it cannot too often be remembered, that human beings are not machines, whose working can be calculated by mathematical rules, but reasoning creatures, with mind, soul and spirit, each with his or her own individuality, and presenting as much variety as the different faces we encounter in our walks. However irrelevant these remarks may appear to some, we do not think they are uncalled for, as a growing feeling is being awakened in the Church that more vigour must be exhibited and greater strength put forth, and it must be within the experience of all, that there are numbers of men, each with his own particular nostrum, which he advocates as if it alone were sufficient to infuse new life, and it is to remind these that as a variety of causes has produced the evils of which they complain, a variety of remedies must be applied, or the removal of obstructions to the vigorous prosecution of the particular work of the Church, must be undertaken.

The obstruction to which attention is now called, is the ignorance of the members of our Church Courts of the laws, by which they are called upon to decide questions coming before them. But, in fact, it would be wonderful if they did know them. It is true that the general principles are to be found laid down in the works on the subject by Dr. Cook and Dr. Hill, not to speak of the many works not so readily accessible, but the decisions of our own Synod are a mass of

confusion. Each record of the Synod Minutes is complete in itself, and it would be most ungracious to deny the ability and care shown by the various Synod clerks, but no attempt has ever yet been made to prepare a digest of them, so that an approach to codification could be made. Were the judgments of the Synod on each subject on which decisions have been rendered, brought into juxtaposition, so that the utterances of the Church at different times could be compared, there might be a hope that at some future period, the unfortunate enquirer would, without the helpless feeling of imbecility and bewilderment which now overcomes him, be enabled to search in the records of the doings of the Church to ascertain the interpretation of the laws by which he is supposed to be governed. It is vain to expect that any individual member will undertake to produce from this chaos a symmetrical arrangement, to digest this *rudis indigestaque moles*. It is a work which must be undertaken by the Synod, and one which will take some time to do. It is indeed possible that if a sum sufficient to meet expenses, and to secure any one from loss who would enter upon the labour, were guaranteed by the Church, some one might be found who would take up the task, but it would be difficult to find any of our ministers able to devote the time necessary for the purpose, and it would be no easy matter to select a Committee. Yet an attempt must be made, and it is to be hoped that the Synod shortly to meet, will not separate without at least taking this subject into consideration. There are many very important points upon which we are left in doubt; there are matters of some consequence on which each man acts on his own notions, with no proper care as to the right or wrong of the matter, too often mere personal convenience being consulted, rather than what is according to law and order. It is evident that something is wanting to make us work more earnestly together. That is the evil. What is its cause? How shall we find a remedy? To the confusion which now exists may probably be attributed, among other causes, the fact that we are so divided, and that the behests of the Supreme Court are so little regarded. Possibly a solution of our difficulties may be found at the Synod, for we must confess that we are to some extent groping in the dark. May the Spirit guide all the deliberations of the Synod, in all things, and may much good result

to the country at large, as well as to our own people by the decisions to which it shall arrive.

ON the first Wednesday of June the Synod of our Church will meet in Montreal, and as there will most probably be very important business brought up for discussion, it is to be hoped that all who can possibly be present will attend. The presence of the ruling elders is most desirable, and it is by no means creditable to congregations that so few representatives have in past years assisted in the deliberations of the highest court of our Church, deliberations which cannot fail to have an important bearing on the prosperity of every charge within the bounds of Synod. It would be as foolish as it would be wrong to attribute this to apathy on the part of the representative elders and ministers. The great proportion of those who fill the office are not in a position to expend a large sum in travelling expenses, besides giving their time at a season when it is most valuable. It is most unjust in itself to tax still further those who already give their care, thoughts, and their counsel to the congregation, and upon whom the burden and labour of providing ordinances is cast, by compelling them, when they go to advocate the claims, or watch over the interests of those whom they represent to pay out of their own private pockets, a sum which should be raised by the contributions of every member of the congregation. We trust the people will think of this, and that each charge will be represented—the expenses of the minister and representative elder being paid cheerfully and ungrudgingly. Arrangements have been made for the reception of the members of Synod here, so that all will be entertained free of charge to themselves.

FROM the interest excited by the reported death of Dr. Livingstone, the intrepid missionary and explorer in Africa, the short biography which will be found in this number, will, it is believed, be read with interest. Notwithstanding the detailed account of his death, as nar-

rated in the article which follows the biography, strong hopes are still entertained that the information may prove incorrect, as there have been late accounts received leading to an apparently well-grounded conviction that there has been some mistake, or that false statements have been

made from interested motives. At the instance of Sir Roderick Murchison an investigation has been ordered, and the party appointed for this purpose, start at once, for the scene of the alleged crime. Their report will, there is no doubt, be looked for with much anxiety.

News of our Church.

PRESBYTERY OF MONTREAL.



HE quarterly meeting of the Presbytery of Montreal was held on 1st May in St. Andrew's church, the Rev. Dr. Jenkins, moderator.

Reports were received from the Rev. John Balmain, city Missionary and the Rev. John Barr, missionary at Laprairie. In the latter place it was intended to hold the communion the first Sunday during the meeting of Synod. Sheds and fences round the church had been put up, and the sum raised at the bazaar lately held in St. Andrew's church here, had enabled the congregation to pay off their debt and meet these expenses. The report states that the congregation are desirous of obtaining the advice of the Presbytery, as to the best means of acquiring a house suitable for a manse, which they have now in view. It is also stated that the sum agreed upon had been paid by the congregation to the missionary.

The Rev. Dr. Jenkins gave a report from the Home Mission Committee, and a statement of funds. A large additional sum would be necessary to enable the work to be carried on.

Some conversational discussion took place, during which it was stated that no difficulty should be experienced in raising \$1,000 or even \$2,000 a year for this purpose, if proper means were adopted, and the matter laid before congregations with full details.

A requisition signed by heads of families on behalf of the congregation was received from Laprairie, praying for the induction of the Rev. John Barr to that charge at as early a date as possible. The Rev. Mr. Clarke was appointed to serve the edict on Sunday first, and a meeting of Presbytery to moderate in a call was fixed for the 16th instant, the Rev. Mr. Simpson to preach and preside.

The Rev. Robert Campbell laid before the Presbytery the rules and regulations of St. Gabriel Church, as adopted by the congregation, which were sanctioned by the Presbytery, and extract of minute was ordered to be furnished to Mr. Campbell to that effect.

Rev. Mr. Barr laid before the Presbytery, on behalf of the people of Laprairie, the wish they had to purchase as a manse the cottage now occupied by him (Mr. Barr) at a rent of £20 a year. The price for which it could be obtained was £200 pounds, and if purchased within a year the rent would not be charged.

The feeling of the Presbytery was that the sum that could be raised in Laprairie should first be ascertained, and that the further consideration of the matter should be deferred till after Mr. Barr's induction.

The Rev. Joshua Fraser moved that the Presbytery should appoint a Committee to obtain statistics of the charges throughout the bounds, and that they draw up an annual report to be presented to the Presbytery and afterwards printed in pamphlet form for circulation.

A considerable discussion took place, in which the importance of the object aimed at was acknowledged by the various speakers, it being finally resolved, however, that no action be taken until after the meeting of Synod, when, probably, some steps would be taken to have the question satisfactorily settled. It was ultimately agreed to delay the consideration of the motion till the next regular meeting of Presbytery.

Rev. Mr. Sym, of Beauharnois, read the following letter:—

Beauharnois, 30th April, 1867.

REV. F. P. SYM:

MY DEAR SIR,—Having been called unexpectedly to Montreal, returning only this evening, I have been prevented writing, as I had intended, to the Presbytery of Montreal, on the subject upon which I had some conversation with you some time ago, viz.: Mr. Ellice's proposal to make a donation of his church in Beauharnois to the Presbyterian congregation of that place, which, through the generosity of the late Right Hon. Edward Ellice, has had the free use of that building ever since its erection by him, now some thirty-two years ago.

Having now received instructions from Edward Ellice, Esq., to present the church and land attached thereto, to the congregation, I will feel obliged by your bringing the matter before the meeting of Presbytery to-morrow, requesting them to appoint proper parties to receive the deed of the property.

Yours very truly,

J. W. BROWNING.

Mr. Sym said the Right Honourable Edward Ellice had always retained the church as his property, and had paid the insurance on it regularly. It was not till after he had been inducted into that charge that the people had done anything. He was now glad to be in a position to ask the Presbytery to take steps for receiving the gift of the church. They

were deeply indebted to Mr. Browning in this matter, and he thought he deserved the thanks of the Presbytery as he had taken steps to obtain the church for the congregation without ever having been asked or solicited, and had in many ways shown his anxiety and watchfulness to promote their interest. Mr. Sym would also congratulate the Presbytery on receiving a church with no debt due of any kind on the church property.

The Rev. Dr. Mathieson said it was a duty they owed to themselves to thank Mr. Browning, and to thank the Seigneur for having shown kindness to the church in many ways. A great part of the seigniority was passing into the hands of a company, and it showed the interest that was felt, that during the negotiations, such a portion had been retained for the Beauharnois congregation. This demanded a deep expression of thanks to both gentlemen and especially to Mr. Browning. That gentleman had done his utmost for the church, and he believed it was by his influence that this last benefit had been conferred. He moved that the cordial thanks of the Presbytery be recorded to the seignior and especially to Mr. Browning, and that the same be communicated to both of these gentlemen. The resolution was passed unanimously.

It was moved and seconded that the Rev. Dr. Mathieson be appointed to receive the deed of gift for the benefit of the congregation at Beauharnois connected with the Presbytery of Montreal in connection with the Church of Scotland.

The Rev. Drs. Mathieson and Jenkins were appointed to answer the letter from Mr. Browning.

The meeting then adjourned.

ST. GABRIEL CHURCH, MONTREAL.—*Admission of Elders.*—On Sabbath, the 19th ultimo, three elders, Douglas Brymner, George Cruikshank, and Andrew B. Stewart, who had been previously ordained in other congregations, but who had been chosen anew to that office by the communicants of the St. Gabriel Church, were admitted in presence of the congregation. The Rev. Mr. Campbell preaching a suitable sermon from Acts i. 24.

LAPRAIRIE.—*Moderation of a Call.*—The Presbytery of Montreal met at Laprairie, on the 16th ultimo, to moderate in a call to Rev. John Barr, to be minister of Laprairie. Rev. Mr. Simpson presided, and preached an appropriate discourse from Ps. xlii. 2. Owing to the bad state of the roads, the attendance was small. The Presbytery sustained the call and the guarantee, and, Mr. Barr being present, signified his acceptance of it. The Presbytery resolved to proceed to induction on the 3rd of June, Rev. Robt. Campbell to preach and preside, Rev. Jas. Robertson to address the minister, and Rev. Joshua Fraser the people.

OTTAWA PRESBYTERY.—The quarterly meeting of this presbytery was held in St. Andrew's Church, Ottawa, on Wednesday, the 9th day of May. The moderator, W. T. Canning, being absent, Mr. Ferguson was appointed moderator *pro tem.*

The minutes of last ordinary meeting, and

pro rata meeting of the 20th February, were read and sustained.

Circular letters were read from the Presbyteries of Toronto, Glengary, and Montreal, proposing to take Messrs. McGilvary, Ferguson, Fraser, Black, and Mullan, students of divinity on public protesting trials for license.

Mr. Dobbin was appointed to labour as catechist during the summer months, in the vacant congregation of South Gower and Mountain, on the understanding that these congregations raise towards his support a sum of not less than \$200.

A communication was read by the Clerk from the Rev. D. Morrison of Owen Sound, praying the Presbytery to grant him leave to collect money within their bounds to aid in liquidating debt on the Church in Owen Sound. The Presbytery agreed to grant Mr. Morrison's request provided the consent be also obtained of each individual minister whose congregation Mr. Morrison may see fit to visit.

Dr. Spence had laid upon the table a letter accompanied by a medical certificate, praying the Presbytery to grant him leave to retire from the active duties of the holy ministry; it was unanimously resolved that while this Presbytery agree to transmit to Synod the application of the Rev. Dr. Spence, for leave to retire from the pastorage of the St. Andrew's Church, Ottawa, at the same time desire to express not only their due regret that Dr. Spence, on account of advanced age and increasing infirmities, feels it necessary to make the application, but also their sense of the loss to St. Andrew's Church, to this Presbytery, and to the Church generally, of the services of so very useful and faithful a minister of the gospel.

PRESENTATION.—On the 26th ult., a deputation from St. Andrew's congregation, East Williams, C. W., waited on the Rev. J. M. Macleod, and presented him with \$120 as a free-will, offering from the congregation. Mr. Macleod cordially thanked the deputation, and said that he would strive to retain and cultivate the esteem and good will of his people, by the faithful and conscientious discharge of his pastoral and pulpit duties.

Such an instance of good feeling and of liberality, reflects credit on the people of East Williams, especially when it is considered that they are at present enlarging and improving the beautiful Manse, which they had erected a few years ago. At the same time it is very encouraging to a clergyman, to see his hearers take such an interest in promoting his comfort and welfare.

PRESENTATION AT WATERDOWN.—On Wednesday evening, April, 17, the Rev. Mr. Edmison, M.A., was agreeably surprised on receiving the presentation of a very excellent saddle and bridle, from the Waterdown branch of his congregation. The unostentatious manner in which the presentation was given, showed that it was but a slight indication of the good feeling existing between the people and the pastor. The same feeling, it may be added, has already on previous occasions manifested itself in various shapes and forms too numerous to mention.

LETTER ON BEHALF OF PHOEBE, SUPPORTED AT MADRAS BY ST. ANDREW'S SCHOOL, MONTREAL.—We have great pleasure in inserting the following letter. It is in answer to a letter written by three of the scholars of St. Andrew's School, Montreal, to their little *protégé*, and in acknowledgment of a present sent her.

39 Poonanville Road, Madras,
March 13th, 1867.

To Jeanie Wilson, Mary Rechie, Jane Marshall.

Dear little Friends,—I write in the name of the orphan Phœbe, to whom you sent so pretty a bible and box of dinner things. I need not tell you how very delighted she is with both, and desires to thank the donors very much. Her eyes sparkled so with pleasure when she was showing them to me. I am sorry to say that since, dear little Phœbe has had very severe fever, and her bright eyes look very dim just now, but I trust God will soon restore her to health and strength. Perhaps you do not know she is very small even for her age, which is about eight years old. When well, she is very bright and sharp. She is learning to read French and Eng^lish; she works a little too, and if spared, will, I think, be a bright, clever child. She has a tiny face, with a pointed chin that makes her look so sharp and quick.

Believe me,

Dear little friends,
Yours sincerely,
THOSEBELLA DYER.

President Ladies' Committee Scottish Female Orphanage and School.

QUEBEC.—PRESENTATION TO MR. WILKIE.—The congregation of St. Andrew's Church has presented Mr. Wilkie, of the High School, with an elegant gold watch and chain as a small acknowledgment of his services as Superintendent of the Sunday School. It was presented on Sunday, in presence of the Elders, trustees, and many of the members of the congregation, and of the teachers, and children of the Sunday School. We subjoin the address of the Rev. Dr. Cook, and the answer of Mr. Wilkie, on the occasion, and shall only add farther that there are few individuals in the community who deserve so well of it as Mr. Wilkie, or whose services do better entitle him to the general respect. Dr. Cook's address was as follows:

ADDRESS.

"Mr. Wilkie,—I have much pleasure in complying with the request to put this watch and chain into your hands, as a small token of the regard and esteem in which you are held by the members of the congregation of St. Andrew's Church, and of their gratitude for your unwearied and able superintendence of the Sunday School, for the long period of twenty years. During that time, they are fully aware that although you have had many fellow-labourers in the work, none has persevered in it so long, or has earned so just a title to the grateful and affectionate acknowledgment of the successive generations of pupils, who have been instructed under your direction, in the principles of the Christian faith, and the duties of the Christian life. They cannot but admit that you may now reasonably claim that younger men should relieve you of so laborious

a duty, but they trust that you will still continue to take a kindly interest in the work in which you have been so long, zealously and usefully employed, and that you will favour those who succeed you with the counsel which experience enables you so well to give. Our desire and prayer is that God may reward your labour of love, and that you and yours may be abundantly enriched with the Divine blessing here, and finally made heirs of the everlasting Kingdom of our Lord Jesus Christ." To which Mr. Wilkie returned the following:

REPLY.

"I am much gratified with receiving this token of your regard. My only regret is that my services are not more deserving of your approval. I cannot but feel how little I have done, compared with my opportunities of usefulness, and how much the success with which God favoured my labours was due to the hearty and unwearied support which I received from my fellow-labourers in the work.

"I avail myself of this opportunity to express my gratitude to the many teachers who so ably and zealously assisted in the Sabbath School, many of whom I will ever bear in affectionate remembrance.

"Though relieved from the active duties of teaching, I shall not cease to take an interest in the school, and I will always be ready to take part in any scheme that may advance the temporal and spiritual interests of the school and the congregation."

QUEEN'S UNIVERSITY

CONVOCATION.—A meeting of convocation was held in Convocation Hall on 25th April for the purpose of formally closing the session of 1866-67. The Very Rev. Principal Snodgrass occupied the chair, and on the platform were members of the several Faculties, including Professors of the affiliated Royal College of Physicians and Surgeons. The attendance of Trustees was more than usually full.

After prayer, class prizes to the most distinguished students were distributed. Subsequently the graduating class in arts were presented by Professor Williamson for the degree of B.A., and the pass and honour lists were read from the Chair. In the course of the proceedings Principal Snodgrass acknowledged the services of the Kingston Grammar School as a feeder to the University. Ten of Mr. Wood's pupils from the Grammar School were honour men in the University lists.

On the ceremony of laureation being concluded the Principal delivered an address to the graduates.

After announcing scholarships and the subjects of University prizes for next year, Rev. J. H. McKerras, M.A., was formally installed as Professor of Classical Literature. The minute of his appointment was read by the Secretary of the Board of Trustees, the prescribed obligations were taken by Professor McKerras, and he was formally received by the Principal and his brother Professors.

The public being dismissed, Mr. Nathan F. Dupuis, B.A., was elected Fellow in Arts, and Mr. Robert Jardine, M.A., B.D., Fellow in Theology.

The proceedings terminated with the benediction.

Appended are the University lists:—

GRADUATES.—Doctor of Laws—Edward J. Chapman, Ph. D., Professor of Mineralogy and Geology in the University of Toronto.—Master of Arts—(ad eundem) Rev. James Cameron, Y. Drummondville.—Bachelors of Arts (in order of merit)—Alexander Nicholson, Prince Edward Island; William H. Fuller, Kingston; Robert Campbell, Brockville; John F. Bain, Perth; James A. McDowall, Kingston; John H. Nimmo, Kingston; Also David P. Niven, Niagara.

PASS MEN (in order of merit).

FACULTY OF THEOLOGY—*Second Year*—Wm. McLennan, M.A., Glengarry; Samuel McMorine, B.A., Almonte.

First Year—Charles Doudiet, Montreal; Joseph L. Eakin, B.A., Markham, David P. Niven, B.A., Niagara.

FACULTY OF ARTS—*Second Year*—Robert Crawford, Kingston; James E. Burgess, Kingston; William Malloy, Vaughan; Hugh J. Macdonald, Kingston; Irwin Stuart, Waterloo; Peter S. Livingston, Dawn Mills; Archibald B. McLean, Lanark; John F. Fraser, Kingston.

First Year—Thomas McGuire, Kingston; Mark R. Rowse, Bath; James Montgomery, Bradford; Ebenezer D. McLaren, Komoka; George L. B. Fraser, Kingston; Alexander H. Ireland, Kingston; Duncan McTavish, Osgoode; John Thomas Kerr, Kingston; Percival H. Edmison, Peterborough; Alexander J. Ross, Kingston.

HONOUR MEN (in order of merit.)

FACULTY OF ARTS—*Third Year*—

SCHOLARSHIPS—*Arts*—*First Year* (Trustees)—Thomas McGuire, Kingston; *Second Year* (Foundation)—Robert Crawford, Kingston. The other scholarships were competed for and announced at the beginning of the Session.

RHETORIC—Prizemen—Mark R. Rowse, Thomas McGuire, equal—Honorably Mentioned—Ebenezer McLaren, George L. B. Fraser, James Montgomery, equal; Joseph Gaudier, Alexander H. Ireland.

LOGIC—Prizeman—James E. Burgess—Honorably Mentioned—Robert Crawford, William Malloy, Irwin Stuart, Hugh J. Macdonald.

MENTAL AND MORAL PHILOSOPHY—Prizemen—1 John F. Bain, 2 Alexander Nicholson—Honorably Mentioned—Robert Campbell.

NATURAL SCIENCES—*Second Year*—Botany 1 Robert Crawford, Kingston, 2 William Malloy, Vaughan.—Zoology—1 William Malloy; 2 Robert Crawford—*Third Year*—Applied Geology—1 Robert Campbell, Brockville; 2 William H. Fuller, Kingston.

JUNIOR MATHEMATICS—Thomas H. McGuire, Kingston; Mark Rogers Rowse, Bath; James Montgomery, Bradford; Duncan McTavish, Osgoode.

SENIOR MATHEMATICS—James Edward Burgess, Kingston; William Malloy, Vaughan; Robert Crawford, Kingston; Irwin Stuart, Waterloo, Hugh John Macdonald, Kingston; equal.

NATURAL PHILOSOPHY—Robert Campbell, Brockville; James A. Macdowall, Kingston;

Alexander Nicholson, Prince Edward Island; John Farquhar Bain, Perth; William Henry Fuller, Kingston.

CLASSICS—*Third Year*—Alexander Nicholson, Prince Edward Island; John H. Nimmo, Kingston; Latin Essay, Alexander Nicholson.—*Second Year*—Robert Crawford, Kingston.—James E. Burgess, Kingston; equal—*First Year*—Thomas H. McGuire, Kingston; Mark R. Rowse, Bath; Latin Essay, Thomas H. McGuire.

FACULTY OF THEOLOGY—**PRIZE LIST**—**HEBREW**.—*First Year*—Charles Doudiet, Montreal; *Second Year*, William McLennan, M. A., Glengarry; *Third Year*, Donald Fraser, M.A., Glengarry.

DIVINITY—(Merit list determined by written examinations). *Third year*—1 Donald Fraser, M.A., Lochiel; 2 Daniel McGillivray, B.A., Nova Scotia.—*Second year*—1 William McLennan, M.A., Williamstown; 2 Samuel McMorine, B.A., Ratusay; *First year*—Charles Doudiet, Montreal.

Best Matriculation Papers—Daniel McGillivray B.A., Nova Scotia.

UNIVERSITY PRIZES—I The Kingston prize of \$50 for the best essay on "Confederation in its bearings upon the commercial prosperity of the British American Provinces." Open to all students—Robert Campbell, Brockville.

II The Montreal prize of \$40 for the best essay on "The Sabbath in its Mosaic and Christian aspects." Open to all students in theology—William McLennan M.A., Williams-town.

III Church agent's prize of \$25 for the best essay on the "Scriptural argument for Presbyterianism." Open to all students of theology—Donald Fraser, M.A., Lochiel.

UNIVERSITY PRIZES ANNOUNCED FOR SESSION 1867-68.

I Toronto Prize of \$40, for the best essay on "the advantages of a University education," open to all students.

II A Graduate's Prize of \$30, for the best essay on "the rise and progress of dramatic literature in ancient Greece," open to all students.

III Montreal Prize of \$40, for the best essay on "reasoning by analogy with illustrations," open to all students of theology.

IV Church Agent's prize of \$25 for the best essay on "the advantages and responsibilities of our connection with the Church of Scotland." Open to all students of theology.

Conditions of competition, the same as announced in the last calendar.

THE ALMA MATER SOCIETY'S CONVERSAZIONE—The annual conversazione of the Alma Mater Society of Queen's University was held in Convocation Hall, on the evening of the 24th April, the room being crowded, notwithstanding the unfavourable weather, with the beauty and fashion of the city, attesting to the popularity of these pleasant yearly entertainments. After the Student's Choral Club had sang the opening song, "Gaudemus," the president, Mr J. Maule Machar, opened the proceedings with a few appropriate remarks, which, however, were not intended to take the form of an elaborate

address. This was followed by a solo by an amateur who frequently lends his vocal aid to further the success of gatherings of this kind; and so on through the programme, which consisted of songs, recitations, tableaux, etc. The tableaux were four in number, and represented the assassination of Julius Cæsar. A number of interesting chemical experiments were performed by Professor Bell, assisted by Professor Murray. The refreshment room, plentifully provided with tempting fare, was open all the evening and was well patronized. The quadrille band of the Royal Canadian Rifles was present, and contributed largely to the success of the entertainment, which lasted until one o'clock. The hall was very tastefully decorated with flags and evergreens, and no labour or expense was spared to make the conversation both a pleasant and a profitable one to all present, as well as something to be made a note of "in some odd corner of the brain."—*Kingston Daily News*.

CATARAQUI SCHOLARSHIP.—Under this name a gentleman belonging to Kingston has founded a scholarship of the annual value of fifty dollars, to be open for competition to Arts Students of the third year, and to be awarded to the author of the best paper at a special written examination on a particular period of Civil History.

BOARD OF TRUSTEES.—The usual annual meeting of the Board was held on the last day of the Session. Sixteen members were present. The Hon. John Hamilton, M.L.C., in the chair.

Two vacancies having occurred by death, the following resolutions were entered on the minutes;—

That this Board desire to express their deep sorrow at the loss which this Board have sustained in the decease of John Greenshields, Esq. of Montreal, one of their members, who was long an Elder of the Church and an active and efficient supporter of every scheme that tended to the advancement of the Church of Scotland in Canada, and the deprivation thereby of the valuable co-operation which they had hoped to receive at his hands; and that this resolution be communicated to his widow and family by the secretary.

That this Board express their regret at the loss which the Board have sustained in the decease of Edward Malloch, Esq., who was long a member of this Board, and took an active interest in the affairs of the College, and that this resolution be communicated to his widow and family by the secretary.

Dr. Barclay having handed to the Chairman a cheque in payment of the legacy from the late George Michie, Esq., Toronto, it was resolved that this legacy of \$2000, be gratefully accepted by the Board, that its receipt be acknowledged by the Secretary to Mr. Michie's executors, and that the chairman be authorized to execute a discharge on their behalf; and further that the Board avail themselves of this opportunity of expressing their hope that the example of Mr. Michie will suggest to many of the members of our Church, whom God has prospered, the propriety of giving a portion of their means to the endowment of Queen's College, and the support and advancement of an Institution designed to aid in the spread of sound

learning and in the extension of the Church of Scotland in Canada. It was also resolved, that the amount of Mr. Michie's legacy be converted into a permanent investment to be known as the "Michie Bequest," and that its revenues form part of the general funds of the Institution.

Several returns from congregations, nominating persons eligible for election as Trustees, were read, and the names were ordered to be enrolled. The Secretary was instructed to issue fresh notices, reminding congregations that the time for nominating would expire with the first day of the meeting of Synod.

John Creighton, Esq., Kingston, was elected a member of the Board, in room of the late Ed. Malloch, Esq., At the meeting on the following day, a letter from Mr. Creighton was read, acknowledging the honour of election, but declining its acceptance. The Hon. John Rose, of Montreal, was elected in room of the late John Greenshields, Esq.

The Treasurer's statements for the year ending 10th April, with the report of the auditors, Messrs. Creighton and Riddell, certifying their accuracy, were read and adopted, and the statements ordered to be printed, along with a report to the Synod, a draft which was read and approved.

There was read, an extract minute of the Senatus, regarding the institution of a portion of the bounds of the Synod, by the Principal and Professors, during the ensuing summer, for the purpose of awakening a fresh interest in the affairs of the College, and especially of inducing suitable young men to study for the Ministry. The Board heartily sanctioned the proposal, especially as no effort of the kind had been made for some years, and resolved to bring the matter before the Synod.

Various reports from College Boards and officials were read.

A report from the Leitch Memorial Committee was read and the committee were authorized to proceed with the erection of a monument in Waterloo Cemetery at discretion.

Certain amendments of the Statutes rendered necessary by the recent changes in the medical department were proposed and laid upon the table for consideration.

HONOURS TO QUEEN'S COLLEGE STUDENTS.—At the graduation ceremony of the University of Edinburgh, on the 24th of April last, the Rev. Robert Jardine, Master of Arts and Bachelor of Divinity of Queen's University, was presented by Professor Fraser, Dean of the Faculty of Arts for the degree of doctor of science, (Sc. D.) The Dean said that after careful examination Mr. Jardine had been found qualified for the degree on account of his proficiency in mental science. He was the only recipient of this degree. Mr. Jardine was licensed by the Presbytery of Perth last summer, and expects to return to Canada towards the end of this month.

On the 10th April, Thomas B. Tracy, M.D., and William F. Taylor, M.D., both graduates of Queen's University, were, after examination, admitted members of the Royal College of Surgeons of England.

DONATIONS TO THE LIBRARY.—Rev. Hugh Ur-

quhart, M.D., Cornwall, 9 vols.; Rev. T. Fraser, Montreal, 1 vol.; some friends, Montreal, per James Fairie, Esq., 52 vols.

DONATIONS TO THE MUSEUM OF QUEEN'S COLLEGE.
—The following donations to the Museum have been received since the last acknowledgement:

From Thomas Beaton, Esq., Township of Eckfrid—three Indian antiquities and two fossils.
From Mr. George Bell, junior, Clifton—a collection of silver and copper coins.

ROBERT BELL, Curator.
Queen's College, 1st May, 1867.

Correspondence.

To the Editor of the Presbyterian.

DEAR SIR.—If you think it probable that any friend of Queen's College would contribute the sum asked for in the following letter, so that our museum may get the benefit of the collections therein mentioned, I should feel obliged by your publishing it. Should no person feel disposed to give the whole sum, perhaps two or more may be generous enough to unite in subscribing the amount. From what I know of the manner in which previous collecting expeditions from Williams College have been carried out, I am sure that good value for the money will be obtained.

Yours truly,

ROBERT BELL.

DEAR SIR.—The Lyceum of Natural History of Williams College proposes to make a strictly scientific expedition to South America, the objects are: astronomical observations, original research into the Physical Geography of the Andes, and a large collection of the fauna and flora of that prolific region made classic by the travels of Humboldt.

What Harvard, under Professor Agassiz, has done on the Eastern side of the continent, we purpose to do on the Western. Our route will be from New York, via Panama to Guayaquil, and thence to Quito, the capital of Ecuador. This city will be the base of our operations. Situated on a lofty plateau among the Cordilleras, 10,000 feet above the sea, environed by the most magnificent series of volcanoes in the world, twelve in number, and possessing every variety of climate, from the torrid plains of Guayaquil, to the arctic summits of the volcanic cones, this region offers the finest field for the study of nature in all her forms. And yet it is a new field,—an almost *terra incognita* to science, and numerous important problems await solution there. The zoology, botany and mineralogy of this equatorial spot must be investigated before museums can be complete, or science come to safe conclusions. Then, too, this lofty table-land is the best astronomical observatory on the globe—for the sky over Quito is of unparalleled splendour. We therefore propose to make careful observations, particularly on the solar eclipse of August 29th, and on the zodiacal light which there appears in all its glory.

The Smithsonian Institution deeply interested in our enterprise, promises to furnish us with the

necessary instruments, and also with materials for making collections in Natural History. Moreover Ecuador was one of the favored seats of ancient civilization, and we therefore hope to make some valuable contributions towards the history of the aborigines of the New World by the collection of antiquities. Upon finishing our explorations in Ecuador, we intend, unless prevented by political disturbances or want of funds, to proceed to Peru and descend the Amazon, by the Brazilian line of steamers. The expedition will consist of twelve select members of the Society and will be under the charge of Professor James Orton of the University of Rochester, a graduate of this college, a former president of the society, and an experienced traveller. Professor Hopkins of the college, will also probably accompany the expedition. It will leave New York as early in July as possible.

The cost of the expedition will necessarily be high as the expense must be paid in gold. We must have at least, fifteen thousand dollars (15,000) in currency to cover the cost of travel, transportation, &c. All other expenses will be met by the Society. In our present state, we cannot do more: but we are willing to work, and intend to make the expedition tell upon the cause of science. The Society has already sent out five expeditions, two to Nova Scotia, one to Newfoundland, one to Florida, and one to Labrador and Greenland, all of which have resulted well, and attracted much attention. We have thus made valuable additions to our cabinet, which therefore furnishes increased facilities to those who may wish to pursue the study of Natural History, and by exchanges, have made no small contributions to science. But in this expedition, we expect to do still greater things. By the assistance of the Smithsonian Institution, and letters of introduction from some of the first scientific men in the United States to prominent gentlemen in South America, we promise ourselves an equipment and a field for discovery seldom enjoyed by scientific surveys.

We sincerely trust that in view of the interest which is everywhere manifested in the interpretation of nature, and your own personal interest in the advancement of knowledge we may rely upon your co-operation and material assistance.

To any gentleman who will subscribe \$1,000 we promise a complete set from our duplicate series of minerals, plants and animals collected in South America—all labelled and forming of themselves an interesting and unique museum. No individual, or College could secure so cheaply, such a rare collection.

Hoping for a favorable answer, we subscribe ourselves in behalf of the Society.

Your obedient servants

Wallace Freeman	} Finance. Committee.
J. H. Canfield	
J. Boyd Thacher	

P. S.—Subscriptions may be directed to Professor Albert Hopkins, Williamstown, Mass., and should be payable before the first of July.

ELDERSHIP.

It must be a matter of regret that there is no distinct and positive law in relation to the appointment of Elders to compose the Kirk Sessions of our Church in Canada. Different courses are pursued under different circumstances, and many times Elders are at a loss how to perform their duties in such a manner, as not to trench upon the prerogatives of the Minister or the rights of the members of the Congregation. Certain queries were propounded in the April number of the *Presbyterian*, which it is to be hoped will elicit discussion, that may instruct Elders in their duty, and which will be for the edification of the Church, the increase of its members, and also to relieve the Minister when he may wish it from the onerous burden that bears upon him. Should the following answers by any means contravene the rules of the Church, and more careful replies be elicited, the writer will have attained the object for which this paper is written.

Answer No. 1.—When there is a vacancy in the Kirk Session arising from any cause, the Minister shall intimate from the pulpit the fact, and notify a meeting of the Kirk Session to take place on the following Sabbath, according to the rules of the Church, to nominate a fit, proper and discrete person to fill the office, at the meeting the Minister or some other member of the Session shall nominate a fit person to fill the vacancy or vacancies; if more than one Elder is required this meeting should take place before divine

service, that the Minister may announce from the pulpit the name of the party or parties nominated, and at the second Sabbath after such notice the congregation, that is, the members of the Church, shall vote thereon, and if there is no objection, then on the following Sabbath they shall be inducted to their office according to the rules of the Church.

Ans. No. 2.—There shall be a meeting of the Kirk Session, within one month from the close of the last meeting of Synod, when the ruling or representative Elder shall be appointed.

No. 3.—The Ruling Elder should attend all meetings of the Kirk Session, Presbytery and Synod, as well as the General Assembly when there shall be one constituted. He shall also when required by the Minister assist him in visiting the sick as well as different members of the congregation. He shall attend on all sacramental occasions. He may with the consent of the Minister and Session, endeavour to assemble the congregation for worship on the Sabbath day according to the rules of the Church, and, perform all other duties that attach to the office.

No. 4.—No Session can be formed without the presence of the Minister to preside, and if there is no Minister in the parish, then the Presbytery must provide one, for the occasion; in case of a division of sides the Minister to have the casting vote, but any member of the Session may introduce a measure. The Session has supervision of all spiritual matters but must regulate themselves according to the rules of the Church, but any party may appeal from their decision to the Presbytery.

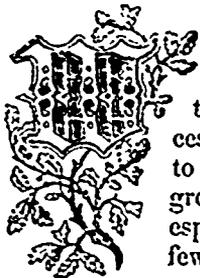
No. 5.—Any Elder may introduce any motion into the Kirk Session, consistent with the rules of the Church, but the Minister must preside, and have the casting vote besides his own vote.

Will you please insert this, and oblige one who feels himself deficient in the knowledge of his duty as a
RULING ELDER.

Articles Communicated.

JOTTINGS IN THE EAST.

MONTREAL.



WHILE those of us who have been in the habit of visiting Montreal from time to time during a succession of years cannot fail to be struck with its rapid growth and improvement—especially during the last few years—the stranger who sees it for the first time must be impressed forcibly and favourably with the natural beauty of its situation, the richness of its street architecture, the lavish expenditure that has been bestowed on the erection and adornment of numer-

ous suburban villas and mansions in the neighbourhood, and other evidences of wealth, cultivated taste, and enterprise everywhere presented. Montreal has become a great city. We so speak of it as a place of 125,000 inhabitants—the chief city of a Province numbering as yet less than 3,000,000. We shall dip into no old tomes to extract its history, nor statistical tables to exhibit its wealth, commerce, and manufactures: still less, assuming the prophet's garb, venture to predict its future. Our aim shall be to condense into brief space a few of the leading characteristics of Montreal in respect of its Christian and benevolent institutions. The casual visitor sees little and hears little of these. If he have crossed the Victoria Bridge, emerging

from that wonderful tube—two miles long—he will be content to note that he has passed, in *propria persona*, through the longest tubular bridge in the world, a bridge that cost nearly \$7,000,000, and rendered unbroken a line of railway 1200 miles in extent. Reaching the city he may have admired the revetement wall that separates it from the river, and which, uniting with the massive cut-stone locks and piers of the Lachine Canal, present a continuous mass of solid masonry such as, in this country of wooden wharves, is no where else to be seen. He has had pointed out to him the gradual process of street-widening now going on, and may have taken note that many of the warehouses of Montreal excel in outward splendour the palaces of "Genoa la Superba." The Cathedral of "Notre Dame" may have astonished him—its length 250 feet, breadth 152, its height from floor to ceiling 100 feet—its twin towers rising 204 feet above the pavement; if he ascended to the top, he had a magnificent birds-eye view, and has seen the "great bell," weighing 59,000 lbs.—bigger than "Big Ben" in the Parliament Buildings of London—three times the weight of the old bell of St. Paul's. He may have driven "round the mountain"—everybody does—and have seen the cemetery; but, in all probability, he has left Montreal without knowing what the rich inhabitants have done, and are doing, for the suffering poor, and that is a great mistake. The charitable institutions of the city are numerous, and will repay a visit. First let us look in at the

ORPHAN ASYLUM.

The house of the Institution is in St. Catherine Street, though not large, it has a handsome and attractive appearance, and is, within, well arranged, clean, and comfortable. The nucleus of this excellent Society was formed in 1822 by ladies connected with the several Protestant Churches in Montreal. Under the pressure of a public calamity, it was reorganized in 1832—that terrible year in which Asiatic cholera first broke out in Canada. From year to year, struggling with difficulties, it has maintained its way, trusting, under God, to the benevolence of the charitable, until now it has become one of the established institutions that do honour to the city. Its object is to provide a home for orphan children, to feed, clothe, and educate them. It does more than this. None who have been its inmates leave these

walls to wander about as 'waifs,' or to be dependents on charity. Useful employment is found for them, and much pains taken to ensure their subsequent comfort. By-law No. 12 reads thus:—

"No boy shall be apprenticed till he shall have attained the full age of twelve years, nor any girl till she shall have attained the age of fourteen years, and not then, except the ladies shall deem it for the child's advantage, according to the health, knowledge, inclinations, and circumstances of the child."

Children of both sexes, having lost both parents, are eligible for admission. In January last there were forty inmates; of these twelve were girls, one of them—only fifteen months old—had been cruelly deserted by its mother. This rosy-cheeked, blue-eyed innocent—the pet of the house—we found playing on the kitchen floor, amusing the cook with her prattle. Some day she may understand better than others the truth and beauty of the passage, "When my father and my mother forsake me, then the Lord will take me up." If she shall never know what it is to have a kind mother, at least she will be spared the infliction of a cruel and heartless one. We can testify to the apparent health and happiness of these forty orphan children. We found them in their school-room, looking clean and tidy, and with a good will they sung sweetly for us the hymn of "The Beautiful River." Usually, on leaving the asylum, they are apprenticed for a term of seven years to parties of known respectability, who, in consideration of the labour and services to be received, stipulate to feed and clothe and bring up the children in the principles of the Protestant religion, to give them schooling, and also to pay to the Institution a small annual sum of money, which is carefully funded for their benefit, on interest, and presented to them at the expiry of their term of apprenticeship. The school of the Institution supplies the rudiments of the "three R's," in addition to which they are instructed in needle-work, housework, and other branches of industry suited to the ages, capacities, and sex of the pupils. The average cost of clothing, feeding, and educating these orphans is \$39.75 each. A considerable portion of the money required is derived from invested funds—the proceeds of legacies and donations. The Provincial Legislature gives an annual grant of \$640. The rest is made up by annual contributions from the Christian public.

THE LADIES' BENEVOLENT SOCIETY.

The operations of this Society are yet more interesting, because conducted on a larger scale. "The House," situate on Berthelot Street, is a large, well-planned building. The children, of whom there are one hundred—forty-five girls and fifty-five boys—are all either deprived of one parent by death, or neglected or forsaken by one or both. Here they have the benefit of good tuition and training, and, when old enough, are bound out, or have suitable places provided for them. During the past year three deaths occurred, and fifty-one left the establishment; eight of the children, and one of the women, had situations obtained for them, four children were transferred to the Orphan Asylum; one child was adopted by a benevolent family: the rest were claimed by their friends. It is not confined to children. Aged and infirm men and women, of every Protestant denomination, are taken in—blind, lame, halt; of these there were at the time of my visit between forty and fifty. One old man of 98, another of 90, a third had been bed-ridden for many years; another—a decent-looking old soldier—looked as though he could shoulder a musket yet. Some had the look of having been hard drinkers in their day—the women especially. Here they are all respectable members of the Temperance Society, consequently, as sober as Judges. Many of them are crotchety in the extreme, unthankful, troublesome. All, however, who have been reduced to want, by sickness, "or any other necessary cause," are here received, and tended with kindly care and consideration; "and thus," in the language of the Report, "instead of the wretched inheritance of want and vice which would too surely have been their lot, many have been placed by this Institution in a position of becoming useful and respectable members of society."

Established in 1832, "The Ladies' Benevolent" was incorporated by Act of Parliament in 1841. That its affairs are economically conducted appears from the fact that its annual expenditure for all purposes does not much exceed one thousand pounds.

Receiving a yearly grant from the public chest of \$500, the rest is made up, as in the Orphan Asylum, from private sources. Many interesting and affecting incidents no doubt have transpired, and are sometimes brought to light, in the chequered history of those who seek a shelter here in their declining years; take

this one, which fell under my observation, between Nannie, an old inmate of the Home, and the friend who accompanied me. Strange to say, many years ago she had been a servant in the family of which he is a member. On hearing his name, once so familiar to her, Nannie seized his hand in both of hers, and, with tears of joy in her eyes, poured forth a flood of tender and affectionate enquiries for him and his. Had she not rocked him in his cradle—dandled him on her knees—carried him in her arms—"mony a time!" And that her "auld een" should once more see him, "an sic a braw young man!" It was too much for poor Nannie. Sitting down on the edge of the bed, she hid her face for a few seconds in her apron. She recovered her composure soon, however, and our interview ended as comically as it had commenced seriously, by Nannie's last request—that our friend would send her "*a wee bit o' butter.*"

The truth was that Nannie, perhaps from having lived not overly well, had a bad leg—a tendency to white swelling in the knee—and the luxury of butter was forbidden by the physician. Nothing in her present state of mind appeared so indispensably necessary to her happiness as "a wee bit o' butter"—hence her importunity. I must add—in a whisper though, lest it should come to the matron's ears—she got it.

This Institution, as well as the Orphan Asylum, is entirely managed by a committee of Ladies. Cleanliness, ventilation, and all other hygienic appliances, are strictly attended to. The results are highly satisfactory and beneficial. Providing for the old and caring for the young, it doubtless prevents many from running into courses of depravity and sin.

THE HOUSE OF INDUSTRY AND REFUGE.

A rapid increase in the wealth and population of any city is too frequently accompanied with a corresponding increase of poverty and wickedness. This was the case in Montreal, and as it was felt that the duty of relieving the poor could not longer be overtaken by existing charitable institutions, an appeal was made to Protestants of all denominations, in 1863, for the means necessary to meet the want. It was nobly responded to, and gave rise to that now under notice. The original subscription list amounted to nearly \$83,000, given in sums ranging from \$1—from a poor clerk—up to \$2000 from the Merchant Prince. Eleven gave \$2000 each,

eighteen gave \$1000 and upwards; twenty-six gave \$500 and over; twenty-eight gave \$400, and 109 gave \$100 each and upwards. About \$55,000 was expended in the purchase of a site, and the erection of necessary buildings, on the corner of Dorchester and Bleury Streets. The premises consist of two large three-story brick tenements of handsome exterior, connected by a corridor. That on Dorchester Street contains, beside a large school-room, the ladies' industrial department, which presents at all times a busy scene. Here work is cut out and prepared for needy seamstresses, who ply the needle in their own homes, and, when finished, it is returned, and here exposed for sale. The number and variety of garments so collected is surprising. The second story contains the Board of Management rooms, and the dwelling of the Superintendent. The third is for dormitories. The building in rear is especially appropriated for a "Night Refuge" and a soup kitchen. On the ground flat are the Superintendent's office, the soup kitchen, a large dining room, and two reception rooms; above these are the sleeping apartments. The basement is very commodious, containing the heating apparatus, washing room, and bath rooms. The Institution has several distinct objects. The first is to provide a temporary refuge to the scum and dregs of the city, or to any other who, from whatever cause, know not where to lay their heads for the night. Here they obtain a good supper, bed, and breakfast, "Scot free." The number of nights' shelter given in the year ending 31st March, 1866, was 2447 males, 447 females—total 2894. Nearly all of them Protestants. The soup kitchen, during the same period, distributed 15,150 quarts soup; 3603 to night refuge people and casuals, 12,153 to outside poor.

A second object is to provide a permanent home for deserving poor people, thrown out of employment, or incapacitated by age or infirmity. These average in summer about 80, and in winter about 115 persons. At the time of our visit there were 108 inmates, viz: males 49, females 34, boys 19, girls 6. Here, too, cleanliness is accounted a virtue akin to godliness. Two large and excellent baths are in daily operation. "Do you insist on them being used?" we asked of the Superintendent. "Don't we!" significantly replied Mr. Brown. Old and young, male and female, are regularly and most effectually scrubbed.

The Industrial School is a third feature

of interest here. By its employment was given to women during the past year, and the sum of \$1941.39 paid them in wages. An annual tea meeting is given to the sewing women, when, forgetting for a time "The Song of the Shirt"—

Work—work—work,
Till the brain begins to swim;
Work—work—work,
Till the eyes are heavy and dim!
Seam, and gusset, and band,
Band and gusset, and seam.
Till over the buttons I fall asleep,
And sew them on in a dream!

Once a year, at least, they eat, and drink, and make merry over "the cup that cheers but not inebriates."

"Out-door Relief" is still another marked and most interesting feature. Twice a week the Relief Committee meet. On Tuesdays and Fridays, between the hours of ten and twelve, the modus operandi may be seen. 'Tis worth going a long way to see. One half of the world *does not* know how the other half lives. There may be truth in the old doggerel ditty—

"Them what is rich, them rides in chaises,
Them what is poor, them walks like blazes.
What them does, and how they fares,
Nobody knows, and nobody cares."

But if any one wants to know how that other half lives, by taking a seat at the Relief Committee's table for one short hour he will learn a great deal, and rise, perhaps, a sadder but a better man. The proceedings in that room illustrate the highest type of philanthropy. The Board consists of the leading men of the city, from all churches; their proceedings are always commenced with prayer. Let's look in and see what is going on. We pass through the front building, and the long corridor. What a crowd of poor people! seated for the most part on benches, with baskets in their hands, or by them on the floor. Old men and young, mothers with children, and children motherless. Quiet, orderly, decently dressed, melancholy-looking people! Not a word is spoken, nor scarce a look of recognition seems to pass between these needy ones, who doubtless have often met here before. There they sit, patiently waiting their turn, and the opening of the door. One by one they are ushered into the room. The chairman interrogates them closely as to their residence, creed, and habits of life—what assistance they have received before, and what they want now. Their statements are verified by reference to the books, or to some of the "Visiting Committee" seated

at the table, and everything done is recorded then and there. None are sent empty away. Clothes, wholesome food—wholesome *advice*, too—are freely dispensed. “Kind words that never die,” are the only words spoken in this remarkable room. To be poor and needy is the sole qualification demanded. Catholics are gently reminded that they have their own “Refuge” to go to *next time*. This time they are relieved.

Here comes a little urchin, with a basket under his arm. He has a pitiful tale to tell. His father is dead; his mother, a brother, and sister, are down with fever. They have nothing to eat; no wood to warm them. The case is known to be a deserving one. His basket is filled. Next comes a pale-faced care-worn female; she is a widow; she says she does not drink; she has a large family, and scanty support for them. What does she want? “Food, wood, bed-clothes.” She gets her ticket for the first and second, stands aside for a minute or two, until the remaining requisite is found for her, and then walks off to the distributing room with a blanket or quilt under her arm. A third is a respectable dressed female—a baby in her arms—a boy of three years old by her side. Judging by the height of her bonnet and “artificial” remains, she must have known better days. She has a heart-rending story of abuse from her drunken husband, who is a doctor somewhere up in the West. She has moved in high life; now she is reduced to present straits. She gets shoes for her boy, a flannel shawl for her babe, in addition to a well-filled basket, and departs, blessing the merciful. A strong-built, healthy young man comes next—a tailor by trade, out of employ—“can’t get work nohow.” The chairman reminds him that “The Refuge” is not for such as he; that he had better go to breaking stones than begging thus; but he, too, gets present aid. And so with all. Who is that lady seated at the Committee Board? We must not tell. This much, however, as an example to others, should be known. She is unmarried, and was left by her father with ample means to live comfortably. She prefers, however, a life of Christian usefulness and activity to ease and idleness. She has chosen to devote her life, her all, to the welfare of her fellow creatures. She is a missionary, ready to spend and to be spent, without fee or reward, in whatever good work her hand finds to do. Incredible it may seem, but it is nevertheless true, this devoted lady ac-

tually spent three whole winters in Labrador, in the capacity of a missionary among Indians, Esquimaux, and trappers. What a reproof to many of us! What an example to us all! Leaving the Board to settle the claims of some 250 applicants for aid, we go in to the distributing room, where the tickets are presented and the provisions dispensed. Piles of packages, done up in brown paper, are heaped up on the counter. The following represents the usual amount given to a family of two:

1 loaf of bread.
1 lb. of flour.
1 lb. of oatmeal.
1 package of tea and sugar.
2 herrings.
1 tallow candle.

This may be given twice a week; one quarter of a cord of good hard wood is also given once in two weeks.

ST. ANDREW'S HOME.

A little further East, on the same street, is situate “The Home” of St. Andrew's Society. It, of course, is supported by the Scotchmen of the city, and its object is definite and distinct from other charities. It exists professedly to care for and relieve the emigrant and stranger, the sole conditions being that they are applicants for aid, and Scotch. The Society has been long established, and last year commenced operations in new, commodious, and excellent premises, purchased, as they now stand, at a cost of \$4,400. We found less than a dozen of our countrymen snugly esconced in “The Home” at the date of our visit. During last year the committee distributed to those having claims on their charity as follows:

1254 loaves of bread, cost	\$110 28
75½ cords of wood to the city poor....	474 00
Cash in small sums.....	66 19
23 persons sent to their destinations..	54 99
Provisions for the Home.....	72 28
Boots and shoes supplied	10 00

Four persons were buried at the expense of the Society. One hundred and seven were sheltered in the Home and supplied with provisions.

These may serve as a sample of the Protestant charitable institutions of Montreal. It would occupy too much space to speak in detail of “The Irish Protestant Benevolent”—of “The Caledonian”—“The St. George's”—the German, and New England Societies. All of these are doing a deal of good—caring particularly for the poor of their respective nationalities—taking the friendless stranger kindly by the hand—supplying his present need, and helping him to his destination. Nor are benevo-

lent societies confined to Protestants. In good offices to their poor brethren, the Catholics of Montreal are most exemplary, and the result of all is our almost total immunity from mendicacy in the streets; and those who are charitably disposed are induced to give more liberally, inasmuch as they know that their benefactions, flowing through the channel of well-organised and systematically conducted institutions, such as we have named, are thus enhanced in value. It is refreshing to see those whose cup has been made to run over making this resolve—"THE POOR SHALL HAVE A SHARE OF IT."

"Blessed is he that wisely doth,
The poor man's case consider,
For, when the time of trouble is,
The Lord will him deliver."

In addition to what we have named, nearly every congregation in the city has its "Dorcas Society," providing for the poor connected with it, and aiding in city missionary efforts for their benefit. Then we have the MONTREAL AUXILIARY BIBLE SOCIETY. During the year 1864 there issued from its depositary 7001 Bibles, 8172 Testaments, 666 portions of Scripture—in all 15,839; and since its formation, forty-seven years ago, altogether, there have been issued, in English, French, and Gaelic, 305,117 copies of that Word that maketh wise unto salvation. Affiliated to this are nearly two hundred branch societies in different parts of the country. These are annually visited by the Rev. Mr. Green, the travelling agent, who for many years, and with much success, has continued to discharge the arduous duties of his office. A number of colporteurs and Bible-women are also employed, whose duty it is to visit every family in the district assigned to them, and to supply every family destitute of the Scriptures with a copy—to sell the Bible if they can, and if they cannot do that, to lend it, or to give it without money and without price. The total expenditure of the Society in 1864 amounted to \$11,388.27.

THE FRENCH CANADIAN MISSIONARY SOCIETY,

which also centres in Montreal, began its operations in 1840 with four colporteurs, and had no converts. In 1846 there were eleven missionaries, including three ordained ministers, one hundred and twenty converts from the Church of Rome, and fifty members in church fellowship. In 1864 there were twenty-two persons more

or less engaged in the work, eighteen stations at which divine worship was regularly held, having an aggregate attendance of about 1200, a membership of 200, and about 300 children under Sabbath-school instruction. There are, in connection with the mission, six regularly organized churches, united into a synod.

At Point-aux-Trembles, on the island of Montreal, ten miles below the city, there is a farm, and a school, obtained at a cost of \$12,000, where not less than 1500 young persons of both sexes have been educated, most of them having renounced the errors of Popery—many of them, it is hoped, having been truly converted to Christ. The income of the Society rose, in 1848, to \$11,271, and between this sum and \$13,772 it has since fluctuated. This is not to be confounded with the French Mission of the Church of Scotland in Canada, whose operations, on a very much smaller scale, are yet interesting, and may be noticed at some other time.

Having already extended this communication beyond the limits intended, omitting to notice, except thus, in passing, the Sabbath Association, the Sabbath-school Association, the Religious Tract Society, the Mercantile Library Association—a large, useful and well-sustained institution, and occupying splendid apartments—we conclude with a reference to

THE YOUNG MEN'S CHRISTIAN ASSOCIATION.

This has entered on the sixteenth year of its existence. The object had in view is the religious and mental improvement of its members, especially in connection with the study of the Scriptures, the union of the young of various churches in this and other plans of usefulness, and the providing ● means by which young men coming a strangers into the city may be brought under religious influences among their own class. From the country parts and towns of these Provinces, and from other and distant countries, there is a constant influx of young men seeking situations; their temptations are great—their wants many. Members of this Association make it their business to search out all such, and to give them information and advice calculated to do them good. They support a missionary who gives special attention to the seamen who frequent the port in summer. A "Home" is provided for poor Jack ashore—a comfortable and inviting place of retreat, where he may meet his "brother

salt," spin-a yarn with him, read the newspapers, smoke his pipe, or engage in his favourite game of "checkers." Besides this, the missionary visits the abodes of wretchedness and crime that in all great cities unfortunately abound. These are some of the items of a year's work:—Tracts distributed, 11,049; families and sick visited, 1,354; visits to public institutions, 142; religious services held in the hospital, 35; mission prayer meetings held, 66; ships visited, 428; Bethel services held, 28; families relieved, 164; situations obtained, 3. The following extracts from Mr. Milten's diary will illustrate the kind of work the city missionary has to do:

"February 1.—Visited a family in — street; mother stupid with drink; father laid up with sore leg; daughters half naked, one of them quite sick. The house dirty and cold, with hardly any furniture.

"April 25.—Visited one of those dens of iniquity on Wolfe street: distributed tracts to the females. It makes the heart sick to see them, seemingly happy, on the road to ruin.

"May 12.—Mrs. —, in the absence of her husband, took a blanket from her child's bed, and sold it for drink.

"August 7.—Visited Mrs. —; drinks, and neglects her children; her house filthy and untidy. Blames every one but herself for her troubles.

"September 25.—Visited seventeen families. Met with an old Sabbath-school scholar, now the father of a family; he was under the influence of liquor, and tried to sing some hymns, and repeated several passages of Scripture."

The roll of membership now includes 400 young men of the city. Over the Bible Depository, in Craig Street, they have commodious and comfortable premises, with reading room, lecture room, and library. During winter they have a regular course of lectures, a literary class, and an exceedingly interesting Bible-class, under the leadership of Dr. Dawson.

READING AS A MEANS OF SELF-CULTURE.



MAN is endowed with a beautiful nature, comprising moral and intellectual faculties. For the cultivation of these he is responsible. One of the greatest duties of life is to unfold them in beautiful harmony and proportion. We are accustomed to regard the cultivation of the moral nature as a recognized duty; but not unfrequently we seem to regard as a small matter the neglect

of the cultivation of the intellectual powers. Yet, rightly reviewed, such negligence involves no small degree of criminality. We must regard life as a long season of education; and every scene and circumstance in it as a practical teacher. Our very business, our converse with each other, our contact with nature are all ministers, from whom we receive lessons for the heart and the intellect. About "Reading" as one of those means, by which we are enabled to hold converse with the master minds of all ages, we wish for a little to talk, in the hope that some may be induced to prize more earnestly the treasures which have become the property of all who can make friends of Books. What friends can be compared to those who never change, who, at our bidding, are silent, or communicative, grave or gay, merry with the sparkle of their vivacity, or serious with their weighty thought. Who of us realizes to the full the privilege which is ours, in being able to recall from the past the society of men whose wisdom and worth have been embalmed within the boards of some ponderous quarto, or some neat duodecimo. Though not face to face, yet in reality, we can still hold converse with sage, saint, prophet, or poet; and they are to us still living beings.

As we pass from the school to the active business of life, we are very apt to imagine that our education has ceased, whereas it is in reality then but beginning. We have up to that time been but laying the underground foundation on which we are to build during the whole course of after-life. And the benefit gained at school is to be judged not entirely by the amount of information we may have acquired, but even more by the habits we have learned, and the discipline the mind has received. If in early life the mind has been fitted to grapple with the real work of life, the training has been more successful than had a great amount of information been gained. But when we enter upon the stern work of life, we are apt, more especially in a new country, and in busy commercial cities, to give our whole attention to business, and neglect other and equally important means of education. There is a necessary tendency in this direction, and against this current men have to struggle, if they would not be carried away in its rush. Yet, even in the most active life, time may be found for Reading; and to this we are inclined to attribute a very refining and a very exalting influence. We are not here, as in an

older country, surrounded with a literary atmosphere, where men would insensibly acquire something of a literary taste. Such a taste, no doubt, does exert a most refining influence upon the character. The superiority of the man who is a great reader, is at once perceptible; and he who is constantly reading, with a view to self-culture, leads a far higher life than the man whose favourite resort is the bar-room or the gambling-table.

To the young at the very outset we would say, as much as is within your power, be surrounded with books; and read them in so far as reading does not interfere with business. At odd moments, and during spare half hours, read. It is astonishing how much one can thus read during the course of the year. There ought, if possible, to be something of method in our reading; it should, of course, be varied, but not desultory. If of the latter character, our knowledge will be apt to be superficial, and it is much better to know some things well, than to have a mere smattering of many things. Many of our greatest men have read comparatively little; but they have fairly mastered what they have read. It is of importance sometimes to make the thoughts of a writer entirely our own by an earnest and continuous study.

What each one shall read, will to a certain extent depend upon the natural taste, as well as upon the character of the pursuits in life. As there is one Book which stands high above all others, alike by its nature and its claims, we will of course, turn to it with a frequency and a reverence, which we would yield to no other; as it treats of life and death, the present and the future, and speaks to us on all subjects with the authoritative voice of Heaven, we will read it daily and systematically, and yield it the obedience of our whole natures.—Growing out of the subjects of the Bible, there is a class of literature, which, as it treats of matters of so much importance to our eternal welfare, must of course, possess for us the very deepest interest. It is, we think, of some consequence to have some such systematic reading for Sunday. There is a tendency to take up on Sunday any book of a religious character that may chance to come in our way. But as that is the day on which many have the best opportunity for reading, perhaps we should systemize it more. But even the reading for that day will vary very considerably according to individual taste. As we wish

on that one day in the seven, to have our thoughts turned away from matters which are purely secular, we will select books of a decidedly religious character. But whether they shall be purely devotional or doctrinal, or such as touch upon some phase of Church History, or treat of theology in relation to science, or any other of the numerous forms of religious literature, will, to a great extent, depend upon the taste of the reader, and upon the condition of his mind at the time. Sunday, we think, ought to be to business men a day for reading, not so as to make this a toil. But are not reading and quiet meditation the very essence of rest to the man whose six days are worry and incessant activity? To other classes of literature we will be certain, during the week, to resort, and our favourite reading will be as varied as the nature of our minds.

Perhaps the most important and not the least interesting class of general literature is that which is known as History. So long as the human heart remains unchanged, and human passions glow and burn; the record of the human race—its struggles, its triumphs, its failures—will always possess a deep interest, and command our sympathies, whether we read of a race, of a nation, or of a small community. No reading can be more instructive than that which traces the rise, progress, decline, and fall of any nation. History has not hitherto, as a rule, been treated in its most interesting form, as that of a science. We have had too much merely of a record of facts of court life; too little of the illustration of great principles. Perhaps the history of England may to most of us be the most interesting. We have but few works which give a large continuous view of English History. However unsatisfactory it may be in some respects, we do not know that we could name a better than "Knight's Popular History of England." This will, of course demand a considerable amount of reading, but we are persuaded that many are ready to do this in order to gain the advantage of comprehensive general views. Having a view of the History as a whole, we will then be prepared to turn to the more minute investigation of particular periods. Then there is no lack of interesting works. We need scarcely refer to that work of Macaulay, in which he has thrown around the period of which he treats, all but the interest of romance. We may follow with only a little less interest, the course of History, as Froude in his succes-

sive volumes is unfolding it to us; or we may turn to the "Constitutional History" of Hallam—all whose works will more than repay the very closest study. Others again may desire to learn the story of other nations. They may wish to recall the past of the Eastern Nations, or the more recent period of European History; and whether they wish to travel with Bunsen or Wilkinson, or be led by Grote or Thirlwall, or Arnold or Niebuhr, they will find that they have guides and companions in whom their interest never flags. Some may even wish to have a larger view of History, and may turn to Guizot, or to the introductory volumes of Buckle, whose views do not, of course, meet our approval, but whose premature death we cannot but deplore as a great loss to the world of letters.

The higher Class of Fiction we feel to be a reading of the most pleasing and important kind. Its fascinations are generally sufficient to attract the young mind; but this we hold to be a great advantage. By this means reading habits are early induced, and as the mind strengthens, it naturally passes to more solid works. But some boys have through the novel become readers, who would otherwise have had no taste for literature. We dare say it is unnecessary to warn against that class of Fiction which panders to the lowest tastes, and whose corrupting influence may in the end be most ruinous. But there is a class of Fiction which may, by the most pleasing means, bring before us historical truth, more vividly than History itself does; which may give us views of society more faithful than can otherwise be gained; and which may convey moral lessons more impressively than sermons themselves. As relaxation from sterner work, nothing can be more pleasing or more instructive than the perusal of the historical sketches of Scott, the political novels of D'Israeli or Bulwer Lytton, the sarcastic yet kindly touches of Thackeray, the broader and more humorous representations of Dickens, or the beautiful delineations of George Eliot.

Another class of reading, combining almost the fascination of the novel, and the benefits of history, is Biography. Through the lives of eminent men we are introduced to the society in which they mingled, and the period of history in which they lived; and a greater interest always attaches to an individual life than to what may be called the life of a nation. A good Biography is generally the most interesting kind of read-

ing. It does not require that the man shall have been a saint to give an interest to his life. It may be quite as interesting and instructive, although he may have been an ordinary mortal and subject to all the weaknesses of our common humanity. As Biographies, "Moore's Life of Byron" may be quite as interesting and instructive as "Southey's life of Henry Kirke White." One class may be more interested in such lives as those of "Knox and Chalmers, Wilson and Heber, Wesley and M'Cheyne, Channing and Robertson;" while another class may feel greater interest in the lives of those who may have been so fortunate in their biographers as Goldsmith and Lamb, Goethe and Schiller, Scott and Sheridan, Pitt and Burke, Nelson and Marlborough, Coleridge and Burns, or any of those mighty men in the sphere of theology, or science, or literature, or art, or arms, whose names will live as long as the English language is spoken or its letters can be read. In such noble biography we cannot but be interested, and from the perusal of such works we cannot rise unimproved.

Others again may have more of a taste for some scientific study, and no field for some minds can be more charming. This is in its nature necessarily as yet a field to some extent untrodden. It is not long since the true principles of scientific enquiry were enunciated. But more scientific truth lies before us than even in the longest life we can hope to learn. And so we are obliged to take the sciences one by one. We may now turn to astronomy, the most exact of all the sciences, and through it get perhaps a wider view of the Creator's plans and purposes than can be obtained by any other study. But should we prefer another science, geology has also its fascinations and its rewards; and chemistry will bring to us as many startling facts and as much information regarding the physical phenomena that surround us, as will richly repay the slight difficulties we have to encounter in acquiring the symbols and technicalities of the science. No man can lay claim to anything approaching to culture, who has not acquired at least the rudimentary principles of science. Of course it is impossible for us to attend to business and at the same time be proficient in such knowledge. But there is a great deal gained by having learned the principles. The mind is enlarged by this, and views everything in quite a different light; and a little perseverance and determination will

enable almost every one in a short time to acquire this rudimentary knowledge.

There is another class of literature to which we have as yet made no allusion, and of which some may feel inclined to think very lightly. But such as cannot relish the highest class of poetry, seem to be destitute of some of the higher and finer feelings that are to be found in the heart of man. Poetry is not merely rhyme. There may be true poetry in a man, and yet this may never flow out in the form of verse. The man who has deepest sympathy with nature, in her stern or in her peaceful aspects, is the true poet. And one charm of poetry is that it brings nature up before us in simple but beautiful forms. Any one who thinks of poetry as the expression of the sublimest thoughts in the most exalted language, whether in prose or verse, will have a deep regard for the divine gift communicated to some favoured sons of Adam. Instead of thinking lightly of poetry, we would seek to elevate our minds to its true appreciation. It pervades all literature. We find it filling nearly a half of the Old Testament. We find it in the opening books.—Looking back over the Red Sea, the children of Israel in the rapture of escape, broke forth. "We will sing unto the Lord for He hath triumphed gloriously;" and Miriam and the women answered back, "Sing ye to the Lord for he hath triumphed gloriously, the horse and his rider hath he cast into the sea." Who feels not the poetry of such a psalm as that which never grows old, "Lord thou hast been our dwelling place in all generations; before the mountains were brought forth or ever thou hadst formed the earth or the world, even from everlasting to everlasting thou art God." Who again that knows anything of the ballad poetry of any people but knows that in it are preserved the traditions and the early history of the people. As one generation handed these to another, there was preserved the unwritten record of a nation's history—preserved in the only form which could ensure its correctness. And not less fascinating is the poetry of later ages, where sometimes the finest

thoughts of the noblest minds have been enshrined. Then even when the limbs were weary and aching, when the brain was throbbing, and refused to work any longer, men have been known to read some of these fine old psalms or even heathen poems, as a pure recreation, and from them gained something like new strength and inspiration. Or if our taste be more modern, we turn to the Prince of Dramatists, or to the "Fairy Queen of Spencer," or the magnificence of Milton; or passing by the hard, dry, well-cut lines of Pope, we may drink the waters of the Cumberland lakes with Wordsworth, who still holds his place of pre-eminence in the minds of some earlier admirers; or with Scott, we may breathe the bracing air of highland glen, or sail again the dimpled face of Loch Katrine, and see, in glowing imagination, the lazy mist stealing up the mountain side, with not a sound to disturb the air, save crow of woodcock, or dip of oar; or even with the wild and fitful "Childe Harold" we may visit the castelled Rhine, or we may dream with the over-sensitive Keats, or the wretched Shelley, or we may dip into the philosophic poetry of either of the Brownings; or enjoy the sweet rhymes of Longfellow, perhaps the most popular of modern poets; or last we may find calmest sympathy in the deep thought, in the fervent feeling and wide sympathy which glow through the perfect polish of lines and expressions, almost "faultily faultless," of the poet of the present age, the great and the good "Alfred Tennyson." Poetry is not the work of life, and yet, without its poetry, life would indeed be very dreary. It is by the gleam and flash of the poetic spirit that the darker back ground is here and there relieved. So we would wish to find a wider poetic taste. We have but touched upon the subject of Reading, yet we may have talked already too long; and thus instead of inviting a taste for reading, may even have turned many away with a distaste for that reading which is permitted to find its way into the pages of the *Presbyterian*.

ANDREW PATON.

Notices and Reviews.

NICHOL'S SERIES OF STANDARD DIVINES.
 THOMAS BROOKS' WORKS. Volumes
 II and III. HENRY SMITH'S SERMONS.
 Volume I. Edinburgh: James Nichol.
 Montreal: Dawson Brothers.

We have frequently referred to this undertaking in terms of praise. The admirable character of the works hitherto published, the style in which they are got up, and the low price—a price remarkable even in these days of cheapness—at which subscribers can obtain them, could not fail to secure the large circulation, which we are glad to hear has been reached. The following letter addressed to the Editor, the Rev. Thomas Smith, of Edinburgh, from the pen of Dr. Duff, the well known Missionary to India, will show the value set upon the service rendered by Mr. Nichol to the Church at large.

The Grange, 25th June, 1866.

MY DEAR MR. SMITH,—I rejoice to find, that though Mr. James Nichol, the able and spirited Publisher of the incomparable Series of Puritan Divines, under your general Editorship, has been called to his rest, the Series is to be continued under his son.

And I cannot help congratulating you on being able to commence the Second Section or Division of the Series with a volume of the works of so deservedly popular a writer as Thomas Brooks, the Author of "Precious Remedies against Satan's Devices," "Apples of Gold for Young Men and Women," "Heaven on Earth," "Paradise Opened," "A String of Pearls," "A Cabinet of Choice Jewels," "A Golden Key to Open Hidden Treasures," and other Treatises, characterised by a liveliness of fancy, a brilliancy of wit, an exuberance of illustration, an apt variety of learned references, a quaint felicity of expression, a skill in spiritual anatomy, a pungency of practical appeal—and all animated by the fervid zeal of sanctified genius—seldom equalled, and scarcely ever surpassed. The best cure for the Essay and Reviewisms, Colensoisms, and all the other wretched neologisms and rationalisms of our day, would be the careful and prayerful study of such inestimable works as those of Thomas

Brooks, and the whole glorious company of our old Puritan Divines.

Yours ever affectionately,

ALEXANDER DUFF.

The Westminster Review; Blackwoods' Magazine for April. The Leonard Scott Publishing Com'y, New York.

Blackwood for April is more than usually good; the opening article on "Elizabeth and Mary" the rival queens of England and Scotland, being written with much eloquence, giving a sketch of these two rulers, and of the times in which they lived, and presenting views of their respective characters, which will be new to many. A good essay on the present position of the papacy, *appropos* of "Hemans' work on ancient christianity" follows; and a good summary of the moral and political revolution in Japan, to some of the statements in which we must take exception, will be read with interest. The Army; Manhood Suffrage and the Ballot in America; The Brownlows; and the Ministers and their Measure are the titles of the other articles.

The Westminster comes to hand just as we are going to press. The contents are: Italy and the War of 1866; The Papal Drama; Thomas Hobbes; contemporary music and musical literature; New America; Mr. Swinburne's Poetry; The Hopes and Fears of Reformers; and the usual notices of contemporary literature.

This being from some oversight on the part of the publishers, the first of the Reviews of this year's issue which has reached us, we have been unable to notice the others. All the numbers of Blackwood have been received, and the reviews to the end of the year. The publishers would, however, oblige us by sending the numbers in future through their agents, Messrs. Dawson, Bros., instead of by mail.

The Churches and their Missions.

SCOTLAND.—The Scottish Evangelistic Association pursues its work with great success. From its interesting published statement, we gather the following:—"At no time since the commencement of this Association's operations has the number of agents employed in holding meetings been so great, nor the work of awakening and actual conversion to God so deep and wide-spread, as during the past year.

Few beyond those who have actually been engaged in holding meetings throughout the country, and have become acquainted with the actual work going on, will be prepared for tidings of such a gracious and wide-spread Revival as is now manifest throughout Scotland. In the words of a minister who has just written the Secretary,—'Quiet, deep, and wide. It is the Lord's doing and wondrous in our eyes.

May he make you and your fellow-labourers the means of abundant blessing to the many anxious ones here.' Repeated and special requests and continued meetings and assistance, where a work of grace had begun or was in progress, were responded to by sending agents of the Association, and such other assistance from the General Committee and other friends of the cause, as could be procured at the time. In so doing, our aim has been, in as far as possible, to carry out the leading principle of the Association, by 'co-operating with the ministers of the several localities with the view of strengthening the churches that exist' there, and practically endeavouring to show that there may be hearty and efficient co-operation in such a good work, without any compromise of those minor differences which distinguish the followers of the Saviour.

Dr. Robert Lee's persistence in the use of a written form of prayer, has been met by a prohibition of the Edinburgh Presbytery, of which he is a member. He has appealed to the Synod of Lothian and Tweeddale, and the matter will come before the General Assembly. If the practice is condemned there, as expected, he will, it is believed, carry his case to the law courts.

IRELAND.—A deputation from a committee of the Presbyterian Church has waited on Lord Derby to ask for an increase of the government grant to Presbyterian clergymen. It is sought to raise this grant from £69 to £100, which would involve an addition to the estimates of £18,000 a-year.

The ritualistic controversy has lost some of its keenness and alarm. In a sermon preached in one of the churches which tendencies to ritualism have rendered notorious, Archbishop Trench dwelt on the relation of forms to worship and the spiritual life, and, while pleading for vessels to hold the wine of devotion, he insists that "entirely lawful concessions to this just craving of the human heart may be turned into occasions of mischief. Over and over again God had occasion to cast a slight on his own temple of worship, its gifts and its sacrifices, when they had become means not any longer, but ends to His people; not helps to bring them into His presence, but substitutes for the presence. And if that which was a Divine appointment was itself thus liable to abuse, how much more that which is of man's devising?"

FRANCE.—The Lord has inclined the heart of some to take advantage of the opportunity afforded by the *Exposition Universelle*. Most of those who will enter the *great gate* will be attracted by the handsome kiosk on the right, surrounded by flags from various nations, and from whence separate Gospels will be freely given, in ten languages, by as many brethren, each of a different nationality, and from whence the Bible Society of France will sell the Scriptures to all who wish to buy. All who arrive by the *railway* must pass by the smaller kiosk, in which a press, moved by a small and elegant gas machine, will print off suitable sheets, pictorial and others, to be offered as *souvenirs* to visitors, each publication containing the full free Gospel. One of the small books for distributing, "Not happy! Why not?" has been prepared by the English Monthly Tract Society,

in five languages, for this purpose. Opposite another of the thoroughfares, the Tract Societies of London and Paris will unite to spread broadcast their precious seed, while the Missionary Museum will speak to the eye of gods in captivity, and victories won in the name of Jesus,—without the use of the deadly weapons exhibited by the English immediately opposite, alas!—and the conference hall will resound with prayer and praise, and the voice of inviting mercy. Opposite the International Club the Great British and Foreign Bible Society shows its open treasures, and the Hebrew Antiquities proclaim love and goodwill to Israel.

During the many weeks which have preceded the opening, experienced Evangelists have circulated thousands of tracts and Gospels among the motley group of workmen and visitors, the policemen on duty frequently running to get their share. The fact of preparations being made for the nightly reception of 6,000 or more of the best workmen and artificers of France, who are to come up by subscription, spend the day, and make room for others, gives an immense importance to these distributions of good books.

The Young Men's Christian Union had an interesting gathering in Poitou lately, at which the spreading of the Gospel, by means of tracts and popular publications, was much advocated, and has been acted upon. Interesting conferences are being publicly given in Paris and Bordeaux through the unions; in Paris, Dr. Ed. de Presensé lectured on Celsus and Origen, other well-known Christians carry on this work during the winter and spring, Conferences for working men are also held.

During the year 1866 seventeen new Protestant places of worship were opened in France.

RUSSIA.—The Rev. U. H. Bidwell, who has returned recently to America from a visit to Russia, gives the following interesting information in a letter to the managers of the American Bible Society:—

1. The first Russian Bible Society, formed under the auspices of the Emperor Alexander I., and fostered by his imperial munificence, during the thirteen years of its operations, with Prince Galatzin as its President, printed and circulated 861,000 Scriptures, in nearly thirty languages. It had 279 auxiliaries, and was making successful progress in its noble work, when it was suppressed by the Emperor Nicholas. These facts show the then demand for Bibles in Russia. This entire suppression continued till the death of the Emperor Nicholas in 1856.

2. On the day of his coronation at Moscow, the present Emperor Alexander issued an ukase to the faculties of the four universities of Russia to proceed at once to prepare each a translation of the Bible into the modern Russ language. And, when completed, the four translations were to be brought to St. Petersburg, and submitted to the careful examination of an able committee, and the translation most approved should be chosen for the purpose, under the auspices of the Holy Synod of the Greek Church. The New Testament portion of this translation is the one now used in the printing of it in modern Russ.

3. The first edition of 20,000 copies of the four Gospels, under this translation, was rapidly exhausted by the delighted people, and another edition was called for. Multitudes of the population soon came to understand that the four Gospels was not all the New Testament, and they besought earnestly to obtain the whole of it. In 1862, I think, the first complete edition of the new Testament in modern Russ was issued, to the great joy of the people.

A Russian general in high command, asked for 1000 copies of the New Testament in modern Russ for his soldiers, but could not obtain them for some time after.

4. It is an undoubted fact that both the Emperor Alexander and his most excellent Empress take a deep interest in the circulation of the Scriptures among their people, especially "among the poor soldiers."

5. Not a few bishops and priests of the Greek Church take or feel an interest in this work.

6. Pastors of churches in Moscow said to me at their own homes, "Tell the American Bible Society to send us the Word of God, and we will distribute it." Pastor N—— said to me: "We are constantly receiving letters from the interior of Russia to send the Bible."

7. I only add now that letters and communications of a recent date from the far interior of Russia, some 700 or 1000 miles beyond Moscow, are highly encouraging and full of interest.

ITALY.—By the decree of 1856, two thousand monasteries and nunneries were actually absorbed by the State, their immense revenues applied to the support of a new system of popular education, and an army of monks and nuns compelled to earn an honest living, or fly to some other country where their presence was more desired than here in their native land. The income of these establishments was no less than 730,000 dols. annually, supporting 4,726 men and women who were of no possible profit to the state. And one hundred and eighty of these establishments had no income from invested funds, but were licensed to live by traversing the country as mendicants bearing on their shoulders a bag into which they put the gifts of the people, often as poor as themselves. These gifts were of money or cold victuals, anything the charitable chose to give; but the gift came with the full understanding that it brought the blessings of the Church in return, and to refuse might bring a curse.

In the year 1859 the kingdom of Naples was brought into the new Italy under the Sardinian king. Then Naples was groaning under the intolerable burden of a thousand monasteries, with 13,600 monks, of whom nearly nine thousand were mendicants, roaming, legalized, sturdy, irresistible beggars. The rest of them, amounting to more than 4,700, had an annual revenue of 930,000 dols. Besides these male parasites on the body politic, there were at this time in the Naples dominion, two hundred and seventy nunneries, with about 8,000 nuns, having an annual revenue of 950,000 dols., making a grand total for the support of these lazy men and women the enormous annual sum of 1,880,000 dols. If this amount were raised by an interest or rental of only four per cent., it represents a property of 50,000,000 dols. ! And

at the same time the churches held properties which brought them thirteen millions of dollars yearly, representing about two thousand millions of dollars.

And to make the case still stronger, the whole education of the country was in the hands of the Church: and as a result of it, out of every thousand of the population, nine hundred and twelve could neither read nor write! And in all Italy, of 21,700,000, only 3,884,300 could read and write. Such is the *light* which shines on a people from these monastic institutions. Wisely did the great Cavour determine that one of the first steps to the elevation of united Italy must be the overthrow of these establishments, and the employment of their funds in the education of the people. Since his death the good work has been prosecuted with steady nerve. The Church curses. All the engines of priestly influence have been turned against the king. And it is said that the decree of suppression is to be resisted by an appeal to the law, with the expectation that a claim to the funds as private property may be established, and the power of the State to confiscate it may be successfully defied.

I had occasion lately to visit Vicenza, a thriving town of 35,000 inhabitants, some thirty miles from Venice, and had my attention drawn to some very remarkable educational statistics. Those who have begun to despair of Italy may well take heart and hope again when they read it. Last year there were scarcely 400 scholars in eight schools of the town and surrounding district, now there are 12,015 in attendance on the 196 day and night schools! *Apropos* of education, and in strong contrast to this, are you aware that of the 72,157 municipal councillors of Spain no fewer than 21,479 can neither read nor write, and that of these uneducated men no fewer than 422 are syndics, or mayors, and 938 belong to the *Giuntas*, or body of aldermen? In this connexion I regret to observe from the printed circulars that the excellent schools maintained in Genoa and Turin by Mrs. De Sanctis began the year with a heavy deficit, which I hope will soon be more than liquidated by Christian friends in England; and that a small deficit also inaugurates the new year in the Florence Waldensian Schools, where above 100 children are thoroughly instructed in all the elements of a superior Christian education. The Protestant Hospital of Genoa is in a condition of life or death, conditionally upon the strenuous efforts which must now be made to maintain this institution, so useful not only among the foreign Protestant shipping of that important seaport, but among the native Evangelicals. The Naples schools, which form so essential a part of the evangelisation of that city, stand also in need of funds.

A very useful handbook on the "Mass" has just appeared, from the pen of Mr. Ribet, of Leghorn. The Latin original and Italian translation are placed in parallel columns, accompanied at the foot of each page with short, practical, and pithy notes, fully explanatory of the unscripturalness and absurdity of this little-understood and yet principal part of Papal worship.

I am glad to hear that the large church built by Benedek in Verona has been obtained for Italian and German Evangelical service by the Waldenses, and that the authorities in Mantua are most anxious that the old German Church in that town should also be obtained for the same object.

I have been favoured by Mr. Bruce, the agent in Italy of the British and Foreign Bible Society, with the following interesting statistics of sales of Bibles and Testaments during 1866:—

Total Issues from the Depôts of the British and Foreign Bible Society in Italy during 1866:—

Bibles.	6,217
New Testaments.....	23,108
Portions, chiefly Gospels	14,293

43,618

Included in the above are 10,972 New Testaments, sold to soldiers for 1½d. and 2d. each, and 9,580 Portions—chiefly Gospel and Acts—which were sold nearly all to soldiers for ½d. each.

The thirty-two colporteurs of the British and Foreign Bible Society have sold 4,047 Bibles and 21,928 Testaments and Portions.

The above include the sales made by the Scotch, Elberfeld, and other Societies.

THE GOSPEL IN PORTUGAL.—Efforts are making, both in Lisbon and Oporto, to introduce Protestant teaching. In the former city an English lady has for a few years past, had a room appropriated in her own house for this purpose, to which the Portuguese are admitted; and in Oporto an English gentleman is following her example, and expounds the Scriptures every Sunday to forty or fifty natives.

TURKEY.—The Protestants who seceded from the Armenian Church in 1847 number 15,000, and the circulation of the Bible and religious books among those who remained in the church has led the whole body to see that the teachings and practices of the Church are unscriptural. All the pictures but one have been removed from the churches, and when the priests tried to introduce images the people smashed them. Many priests of the "enlightened" party in the Old Church, preach evangelical doctrine, and this party have forced the Porte to deprive the Patriarch of his temporal power, and to invest it in a committee of laymen. In Smyrna and Constantinople they are especially strong and confident, while in the interior, stricter lines are drawn, and reformers have to secede and join the Protestant party. Some of the enlightened hold High Church views, but the majority demand thorough measures, and have in the press a prayer-book which they are determined to introduce into the churches, and which is purified of the old superstitions.

The *Acedaper* is the name of a little missionary paper published in Constantinople, where there are now ten dailies. The subscribers, some 1,500 in number, are scattered all over Turkey, from the Balkans to the Koordish mountains, and even beyond those limits. Not long ago a missionary reported that the Armenians

of Noosh, a city far off in Eastern Turkey, had opened a school for girls (a thing before unknown in those parts) in consequence of reading in the *Acedaper* an article on the importance of female education.

THE UNION QUESTION.

DISCUSSION IN THE ENGLISH PRESBYTERIAN SYNOD.

At the English Presbyterian Synod, sitting in Manchester, Dr. Hamilton presented on Wednesday the Report on Union, which embodied returns from the Different Presbyteries on the several heads of the programme of union. On one point there was throughout the Church entire unanimity. All were agreed as to the desirableness of union; and the Presbytery of Northumberland said it would occasion pain and disappointment were the movement to fail "through the persistent operation of any extreme views on the hitherto dividing elements." In Newcastle, Lancashire, and London there had been various conferences between the office-bearers of this and the United Presbyterian Church on the subject, and the committee thought the object would be more effectually promoted if the Synod of this Church and the English Synod of the United Presbyterian Church could be brought into direct communication. He suggested that the Synod should now return to the line of action approved of some years ago, and open up communications with a view to union with their brethren on this side the border. (Applause.)

The Rev. Mr Wright said he had heard it said in Edinburgh that the present generation would have gone to their rest before the union of the Presbyterian Churches in Scotland was accomplished. ("Oh,") There were difficulties in the way of such a union in Scotland that that did not affect them in England, and therefore it would be the part of prudence to direct their immediate efforts to secure union among the Presbyterian bodies in England. If the United Presbyterian Church would empower their English Synod to negotiate, it would be a great point gained; and he suggested that their union committee should have power to consent to the incorporation of all the negotiating churches located on English soil. He submitted an overture from the Presbytery of London to that effect.

The Rev. Mr Carlyle said that many of the United Presbyterians in England felt it to their advantage to unite with their Presbyterian brethren in England even at the cost of separation from those in Scotland. He moved the adoption of the overture.

The Rev. Mr W. Chalmers (London) seconded the motion, strongly urging that negotiations should be revived, for union between the Presbyterians in England.

Rev. Dr. Munro deprecated any action which would have the effect of precipitating matters in England while the churches in Scotland stood separate. If union between the churches in England were accomplished on that footing, he had no hesitation in predicting that, on the first occurrence of anything tending to re-open denominational differences across the border, the churches in England which were formerly

connected with the United Presbyterian Church would side with their Scotch brethren, and there would be a reading of this Church; while in many places, the property which was very imperfectly secured to this Church would be taken away from it. It was all very well, moreover, for a few eminent ministers in London to amuse their minds with logical exercises about union—(laughter)—but there was no evidence that their views were generally entertained by the people, and in some cases the congregations had memorialised the Presbyteries against the views which their ministers were alleged to have taken. He therefore moved that no overture be adopted which would have any tendency to precipitate matters in England in reference to union, pending the result of the discussions in Scotland.

The Rev. Mr Landie moved the adjournment of the debate, which was agreed to, it being understood that it should be resumed first thing on Thursday morning.

ROYAL NAVAL SCRIPTURE READERS' SOCIETY

A meeting of the Glasgow and West of Scotland Branch of the Royal Naval Scripture Readers' Society was held on the 8th April in the Religious Institution Rooms, Mr. John Burns presiding. There was a large attendance.

Professor Douglas having opened the proceedings with prayer,

The CHAIRMAN addressed the meeting. He said he was glad to have an opportunity of bearing testimony to the good results which had been effected by the Royal Naval Scripture Readers' Society. No society was more deserving of support than a society having for its object the spiritual welfare of our sailors. He was one of those who believe that more good could be done by Scripture readers amongst our sailors than by the more steady ministry of the chaplains. He would not for a moment detract from the work done by the Chaplains of the Royal Navy, but, from their official position, they were prevented bringing the truths of the Gospel home to the hearts of the sailors in the same way as the Scripture readers could. The chaplains of the Royal Navy did their work, as a class, well; but they were necessarily looked upon as official characters. He did not believe that preaching to sailors collectively did so much good as going to them individually with the truths of the Gospel. (Applause.) Our Navy, perhaps, before long might be called upon to do great work for this country; and he did not believe any good results could follow from the action of governments, by using the men of our Army and Navy, without seeking the blessing of God upon their endeavours. (Applause.) If the truths of the Gospel were imparted to the sailors, then, when called upon to go into action, they would go forward not only with all the power of England, but with all the power of Almighty God. (Applause.) The Royal Naval Scripture Readers' Society was worked in a very economic manner; and this was a point which would commend it to many. He thought there was a great deal of extravagance con-

nected with religious and charitable associations in Glasgow; he believed ladies and gentlemen in this city received as many reports and statements in a year as would suffice for the gun-wadding of the entire Navy. (Laughter.) The Scripture Readers' Society deserved from the public every possible support.

Commander GEORGE PALMER, R.N., said he had reason to thank God for the state of the Navy now compared with its condition twenty-three years ago. The Admiralty was now supporting the Scripture Readers in every possible way and doing everything they could to promote the honour of God in the Navy. The society took its rise in 1860 in answer to prayer, and its operation had been attended with highly beneficial results. There was hardly a ship in commission which had not now its Bible class and prayer meeting. The readers were everywhere welcomed by the seamen with open arms, and as an indication of the work they had to perform, he mentioned that 24,304 seamen came into the port of Portsmouth in 1863; in Plymouth, 19,112; and in Malta, 11,553. In one ship a reader sold 133 Bibles and 13 Testaments; in another, 89 Bibles and 10 Testaments. The officers were taking more interest in the men than they did formerly, and this was an encouraging feature. Besides visiting ships, the readers also visited marine barracks and hospitals. He urged the public to support the society.

Commander WM. DAWSON, R.M., said that, in a spiritual point of view, the condition of the Navy in 1860, when the society took its rise, was deplorable. Since the establishment of the association, however, the condition of the Navy had very greatly improved. Desertion was lessened; the occurrence of disease less frequent; and the death-rate diminished. The society wrought amongst 67,000 seamen and marines belonging to her Majesty's forces. It had men congregated at different naval ports at home and abroad. At present nine of these ports were occupied by thirteen readers, and applications were made in some instances for an increase to the number. The association desired at least seven additional readers to meet the necessary requirements. Its operations were economically managed. The expenses amounted to about 8 per cent. of the money raised. (Applause.) The society deserved the encouragement of every one interested in the welfare of our seamen.

Mr MILLER offered a few remarks, mentioning that the Glasgow branch of the society was last year enabled to raise £132.

Professor DOUGLAS moved a vote of thanks to Commanders Dawson and Palmer, which was cordially awarded.

Mr. PETER DENNY intimated (Mr. Burns having left the meeting) that that gentleman's firm had, with the liberality which distinguished them in every good work, stated their intention of giving a donation of £50 to the society—an example which, he hoped, would be followed by others in Glasgow. He proceeded to allude to the great services rendered to the Glasgow branch of the society by Mr. Miller and Mr. Galbraith.

After some votes of thanks the benediction was pronounced, and the meeting separated.

Miscellaneous.

DR. LIVINGSTONE.

It was on the 15th of December, 1856, that we first saw Dr. Livingstone. The Royal Geographical Society had met to give him a welcome on his first return, and we still remember the square forehead, the swarthy features on which an African sun had looked for sixteen years, the eyes bright with kindly penetration, the voice in which a hereditary tone from the Highlands was blended with Sechuana, or some such accent. His arm still stiff from the crunch of the lion, he stood up, and, to an assembly brilliant with peers and foreign ambassadors, recounted in simple terms explorations which had extended to 11,000 miles, and taken him twice across the African Continent, looking on lakes and waterfalls which no European had seen before him, and filling large blanks in our geography, and told it all as unassumingly, as playfully, as if he had been relating a holiday tour in Cumberland.

We have also in lively recollection a Sabbath evening in July, 1865, when, in the Presbyterian Church, Regent-square, to a congregation which included Dr. Duff and many friends of missions, just before starting on his third journey, he gave his farewell testimony on behalf of Africa, enlarging on its features and capabilities, its sorrows and its hopes. In language all the more forcible, because so free from exaggeration or vehemence, he described that system of mutual warfare to which the eastern tribes are incited by the Portuguese kidnappers, in order to supply them with slaves. We remember his description of the valley of the Shire, as on his first visit it dazzled the sense, waving with plenty and teeming with a merry population; and then how it looked when the slave-trader had swept over it, burning the crops and harrying the homes; how for days together the party forged up the stream and saw no signs of life on the silent shore; how, when they landed and entered such huts as continued standing, they found lying on the floor the spectral forms which had long since succumbed to famine and fever—sometimes in groups, sometimes a solitary corpse, once two full-grown skeletons, the father and the mother, and the little skeleton between. We remember his plea for the African, his confidence in the "irrepressible negro" holding his place in the human family, and his wise suggestions for bringing Christianity to bear on him in the way best suited to his ardent and emotional nature. Nor have we forgotten his caution as to the quarter from which allegations are received as to the uselessness of Christian missions in such lands, seeing that there are both traders and travellers who would be glad to find the tone of morals not quite so strict as it is apt to be in the Christian settlement.

If love is hopeful, it is also apt to be anxious, and the tidings received from Zanzibar have inspired the friends of the great explorer with the most distressful forebodings. There are sundry improbabilities in the statement of the

Johanna men; but it is evident that the saddest part of their tale is believed by Dr. Kirk, who is familiar with the country, and who had opportunity to cross-question the narrators. In the absence of further evidence, we shall not despair; fain would we hope that the day is distant when his country shall be asked to rear his monument; at the same time, amidst the solicitude of the present moment, we may, without impropriety, recall some of his services, and point out one or two of the lessons of his life.

David Livingstone was born at Blantyre fifty years ago. His father, descended from a long and honest ancestry in the Hebrides, was poor, but was a devout, God-fearing man, a deacon in the Independent Church, who brought up his children carefully. To his homely, thrifty mother he was tenderly attached. One evening that we were discussing the phenomena of dreams, he told us that long ago at Angola, 400 miles from the coast, he awoke in deep distress. He had been dreaming that his mother was dead, and his face was wet with tears. So vivid was the dream, that he could not shake it off; and for once in his life, fancying there might be "something in it," he made a memorandum of the day; but a few months afterwards letters from home dispelled his forebodings, and she was spared for other twenty years. He was in the country when she died, and her peaceful departure is recorded in a few lines received by the writer of this notice:—

"Hamilton, 21st June, 1865.

"My mother was so much better, that about the time your note was penned I went to Oxford to say farewell to many who will soon be scattered all over England. I was persuaded to wait to the Commemoration, and take my place in the circle to-day; but a telegram called me away on Monday. My mother continued well up to the period of the great change on Sunday at noon. Seeing an alteration in her breathing, though she was quite calm and collected, my sister said to her, "Mother, I think the Saviour has come for you. You can *lipca* yourself to Him?" She said, "Oh yes;" gave her last look to our little girl, and said, "Bonny wee lassie;" her eyes gradually closed; she drew a few long breaths; and then all was still: another to the long list of those for whom we bless God that they died in the Lord."

Like most of his compatriots who have risen to eminence, he had a hardy upbringing. At ten he was sent to a factory, as it was thought needful that he should earn his own subsistence; but long dreary hours did not quench his thirst for learning, and being allowed a part of his first week's earnings to purchase the Latin Rudiments, he went to an evening school, and by dint of sitting far into the night, became a good Latin scholar. And books of science were mastered, and miscellaneous knowledge was acquired, when an object and consecration for it all were found

in the advent of personal piety. As he himself has told us, in the brief autobiography which introduces his "Missionary Travels": "Great pains had been taken by my parents to instil the doctrines of Christianity into my mind, and I had no difficulty in understanding the theory of our free salvation by the atonement of our Saviour; but it was only about this time that I really began to feel the value and necessity of a personal application of the provisions of that atonement to my own case. The change was like what may be supposed would take place were it possible to cure a case of 'colour blindness.' The perfect freeness with which the pardon of all our guilt is offered in God's book drew forth feelings of affectionate love to Him who bought us with his blood; and a sense of deep obligation to Him for his mercy has influenced, in some small measure, my conduct ever since. . . . In the glow of love which Christianity inspires, I soon resolved to devote my life to the alleviation of human misery. Turning this idea over in my mind, I felt that to be a pioneer of Christianity in China might lead to the material benefit of some portions of that vast empire, and therefore set myself to obtain a medical education in order to be qualified for that enterprise."

In order to be a missionary to the Chinese, he believed that he must learn Greek and surgery and theology; and so in order to spend winter by winter in Glasgow, attending the lectures of Dr. Wardlaw and the classes at college, he spent the summer in the hot spinning-mill at Blantyre, saving every sixpence for books and room-rent and all that inevitable outlay which awaits the poor student. With honest pride he mentions, "I never received a farthing of aid from any one;" and although the two-fold toil would have been destructive to many a constitution, his compact frame and elastic spirit held out, and by this sturdy training he who leads the blind by a way which they know not was preparing his servant for the Kalobari Desert and the rapids of the Leambye and Zambesi.

However, just then the opium war closed China, and it was Africa which opened. It was the London Missionary Society which sent out Morison and Medhurst to China, Lacroix to Calcutta, and John Williams to the South Sea Islands, Vanderkemp and Moffat to the Cape, and which had the honour of sending to Africa David Livingstone. He went in 1840, and was associated in labour with that patriarch of South African missions, Robert Moffat, who has now laboured fifty years among the sons of Ham. His daughter soon became the wife of Dr. Livingstone, and for ten years each has continued labouring together at Kuruman, translating the Bible and plying those pastoral efforts among the natives of which father and son-in-law preserved the record till the outrages of the Boers broke up the settlement, and compelled the missionaries to seek some distant region where they might pursue their labours free from European interruption.

That search for a new settlement seems to have developed the instinct of travel, and the narrative of his journey from the Cape to Loanda on the West Coast, and thence all the way across the continent down the Zambesi to

the East Coast, is a wonderful record of perseverance and patience, as well as exploring sagacity. On the 10th of March, 1858, accompanied by his brother Charles, Dr. Kirk, and other friends, he set forth on a second expedition which included, among other important results, the discovery of the Lakes Shirwa and Nyassa, returning in safety to London on the 20th of July, 1864. It was from London he started again on the 14th of August, 1865, without any companion. A letter which he wrote from Bombay appeared in this journal in March of last year, and will be still in the recollection of the readers of *Evangelical Christendom*.

In his present expedition it was Dr. Livingstone's purpose "to go inland, north of the territory which the Portuguese in Europe claim, and endeavour to commence that system on the East which has been so eminently successful on the West Coast—a system combining the repressive efforts of Her Majesty's cruisers with lawful trade and Christian missions." Even if our friend has fallen a victim to his noble effort, we trust that the end will soon be accomplished. It is high time that civilised countries like England and France should insist on Portugal fulfilling her pledge in abandoning at once and for ever the infamous gains of the slave-trade, for so long as this basest of kingdoms uses as a hunting-field for capturing the helpless natives 1,300 miles of seaboard, with all the country beyond, there is not much to encourage the attempts of either merchant or missionary.

In a century which has already produced within the several branches of the Teutonic race Borchardt and Niebuhr, Karth and Overweg, Park and Clapperton, the Landors and Baker, the Australian explorers and the Arctic voyagers, it would be hard to say which is the greatest of travellers; but we know none greater than Livingstone. With rare affability and sweetness of spirit, there have been no difficulties before which his dauntless spirit quailed, and very few which did not soon or late disappear before his gentle and disarming persistency. His own good sense had taught him that there is sense even in savages; and as all throughout it was their welfare he was seeking, whatsoever opposition they might offer at first he counted on gaining their goodwill at last. In order to gain that goodwill, he was content to take time, and it almost invariably happened that mutual explanations opened the way. More impetuous spirits would have relied on the rifle, and so left in their rear irritated tribes ready to impede their return or take vengeance on the next foreigners who would follow their track. The Christian traveller, wherever he went, left friends behind him, and opened the path to those coming after. Of his own hardships he always made light, indeed, he hardly felt them. To the believer, "sufficient unto the day is the evil thereof," and to a mind at peace with God most things are friendly. The consequence is, that one of the most successful explorers is one of the most engaging narrators. Simple, straightforward, a quick and intelligent observer, abhorrent of all exaggeration, he has written the best book of travel. Like the ant's walk through the African wilder-

ness, their pages are paths of pleasantness, and from their cheerful instructive companionship no right-minded reader can pass away without feeling that he has gained a wise and good friend in the writer.

THE DEATH OF DR. LIVINGSTONE.

Official account from the American consul at Zanzibar.

Consulate of the United States of America, }
Island of Zanzibar, Dec. 24th, 1866. }

Sir,—It becomes my painful duty to report the death of Dr. David Livingstone, the celebrated African explorer, who, as I wrote under date of May 9, 1866 (Dispatch No. 1,) left here on the ninth of March last for the exploration of the river Rovuma, and the region between the great lakes of Central Africa, of which, as yet, but little is known. The sad intelligence was received here on the 6th inst., by the arrival of several native members of the expedition, from whom but little of importance could be elicited, save the fact of Dr. Livingstone's death. I am indebted to Dr. Kirk, H. B. M. Vice-Consul, and formerly a member of the Livingstone Zambezi expedition, for the following particulars of this sad event; and as his accompanying remarks may prove interesting, I cannot do better than to give them in his own words:

"The return of several of the Johanna men who accompanied Dr. Livingstone, has made it certain that that distinguished traveller has fallen, and, with him, half of his native followers. . . . His present expedition may be briefly stated to have been an attempt to unite the magnificent discoveries of late years, and determine the limits and connections of the three great lakes, which reach from 14th degree south to 2 degrees north latitude, and flowing to the sea by the Zambesi and Nile at the two extremities, but with an intermediate space as yet unknown. Such was the geographical problem. But Dr. Livingstone had in view to affect the present enormous East African slave trade, through pioneering the way which might lead to lawful commerce. To have consolidated in one the successful discoveries achieved by himself on the "Nyassa," Burton on the "Sanganyika," Speke and Grant, on the "Victoria," and Baker, on the "Albert Nyanza," would have been a fitting triumph for one who was the first to cross the African continent within the tropical zone; but these hopes have been wrecked by his untimely death. . . . We last heard of Dr. Livingstone, at "N'donde," at the confluence of the Noyuma and Niende. Here he met with kindness, but found the land desolated by the slave traders supplying the market of Zanzibar. We have information that he proceeded further to Mataka, a Niao chief, who gave presents of cattle and food. At this point the Indian Sepoys remained behind, and have since returned to Zanzibar. From Mataka to Alake was eight days' march. On crossing a wide water in Canves they followed the border of the lake for several days, and thus struck inland. They were suddenly attacked in a bushy country, about 9 a. m., by a band of Mavite. Dr. Livingstone killed the most forward of the attacking party, but was surrounded and cut down

by one blow of a battle-axe, which cut halt through his neck. Beyond this we have no details, for those who returned were the first to flee. Almost all who stood near Dr. Livingstone were killed, although they seem to have done considerable with their rifles. This happened about six weeks ago, or about Oct. 25th. You now see how very meagre our information is. Even with a personal knowledge of the lakes of the surrounding country, at least a short distance from the scene of this sad affair, and a knowledge of that very tribe of Zatees, called Mavite, Agite, Maozites, &c., it has been quite impossible for me as yet to elicit anything from the impenetrable simplicity of the few who have returned, as to where this tragedy took place. That it was to the west of the Nyassa is certain; and whether, in the district we had already explored, or further to the north, is still uncertain. That Dr. Livingstone was killed by the same Mavite, as he and I were among, together, is certain. They would have attacked us then if they had dared, but we were too strong for them. With such enemies, it comes to be a question of numbers, as well as equipment. The death of a few will not break their charge; and a small party, taken unawares, has no chance. Only one of the survivors saw Dr. Livingstone fall, but they buried his body at 3 p. m., when the Mavite had gone. They took off all the baggage, and also the upper clothing of the dead body, so that not even a note remains by which to tell the route."

It is hardly probable that any further particulars will ever be obtained in regard to Dr. Livingstone's death, as the Mavite are a wandering people, and it will be quite impossible to ascertain the particular tribe by whom Dr. Livingstone's party were attacked. I have the honor to be, Sir, very respectfully, your obedient servant,

EDWARD D. ROPER, U. S. Consul.

Hon. W. H. SEWARD, Secretary of State.

DR. LIVINGSTONE'S LAST EXPEDITION.

The "Slave Trade Correspondence" just issued from the War-office contains a letter from Dr. Livingstone to the Earl of Clarendon, dated Ngamano, May 18, and received in September. Lieut. Garforth had taken Dr. Livingstone and his party from Zanzibar to Rovuma Bay in her Majesty's ship Penguin, in March, but the country was in such a swampy state that it was thought better to land about 25 miles more to the north, in the beautiful land-locked harbour called Pemba, or Kinday. Dr. Livingstone writes: "Our route hence was S.S.W. to the Rovuma, which we struck at the spot marked on the chart as that at which the Pioneer turned in 1861. We travelled over the same plateau that is seen to flank both sides of the Toruma, like a chain of hills, from 400 to 600 feet high. Except where the natives, who are called Nakonde, have cleared spaces for cultivation, the whole country within the influences of the moisture from the ocean is covered with dense jungle. The trees in general are not large, but planted so closely together as generally to exclude the sun. In many places they may be seen to be woven together by tangled masses of climbing plants, more re-

sembling the ropes and cables of a ship in inextricable confusion than the graceful creepers with which we are familiar in northern climates. They gave the impression of being remnants of the carboniferous period of geologists, and the huge pachydermata of that time were the only beings that could wriggle through them. Trade paths have already been made, but we had both to heighten and widen them for camels and buffaloes. The people at the sea coast had declared that no aid could be got from the natives. When we were seven miles off we were agreeably surprised to find that, for reasonable wages, we could employ any number of carriers and woodcutters we desired. As they were accustomed to clearing away the gigantic climbers for their garden ground, they whittled away with their tomahawks with remarkable speed and skill. Two days' continued hard labour was as much as they could stand. Little can be said of the appearance of the country. By the occasional glimpses we got it seemed covered with masses of dark-green foliage, except where the bamboos gave a light tint, or a stercolice had changed its leaves to yellow in anticipation of winter. The path we followed sometimes went "long or across a 'wady,' in which we were smothered by the grass overhead. Such rocks as we could see were undisturbed gray sandstone, capped by ferruginous conglomerate. Upon this we often stumbled against blocks of silicified wood, so like the recent that anyone would be unwilling to believe at sight that they were stones. This is a sure indication here of coal being underneath, and pieces of it were met with in the sands of the river. When about ninety miles from the mouth of the Rovuma, the geographical structure changes, and with this change we have more open forest, thornier vegetation, and more reasonable grasses. The chief rock is now syenite, and patches of fine white dolomite lie upon it in spots. Granite masses have been shot up over the plain, which extends in front all the way to Ngomano, the confluence of the Rovuma or Louma and Loendi. In the drier country we found that one of those inexplicable droughts had happened over the north bank of the Rovuma, and a tribe of Mavite, or Mazitu—probably Zulus—had come down like a swarm of locusts and swept away all the food above and in the ground. I had now to make forced

marches with the Makonde in quest of provisions for my party, and am now with Matumora, or Machumora, the chief of Ngomano, and by sending some twenty miles to the south-west shall soon succour them. This is the point of confluence, as the name Ingomano or Ngomano implies, of the Louma and Loendi. The Loendi is decidedly the parent stream, and comes from the south-west, where, in addition to some bold granite peaks, the dim outline of distant highlands appear. Even at that distance they raise the spirits, but possibly that is caused partly by the fact that this is about thirty miles beyond our former turning point, and the threshold of the unexplored. I propose to make this my headquarters till I have felt my way round Lake Nyassa. If prospects are fair there I need not return, but trust to another quarter for fresh supplies, but it is best to say little about the future. Matumora is an intelligent man, and one well known to be trustworthy. He is appealed to on all hands for his wise decisions, but he has not much real power beyond what his character gives him. The Makonde are all independent of each other, but not devoid of a natural sense of justice. A carrier stole a shirt of one of my men. Our guide pursued him at night, seized him in his own house, and the elders of the village made him pay about four times the value of the article stolen. No other case of theft occurred. No dues were demanded, and only one fine—a very just one, was levied. Attempts have been made to make the Arabs pay, but they have always been resisted. So much has been said about Arab proselytism that it was with interest inquiries were made about their success in converting the Makonde to the Mahomedan faith. Here, as elsewhere, no attempts to teach them have been made, some Arabs asserted that it would be useless, for the Makonde had no idea of a deity. On making inquiries about the gum copal digging, I was shown a tree from which the gum was actually dropping, but they did not dig under the trees at present living. They choose the vicinity, in the belief that near the modern trees those which yielded what is now considered fossil gum must have grown. Here they dig, "and," said the spokesman, "the first and second days we may labour in vain, but God may give it to us after that." To this acknowledgment of the Deity, all responded, "It is as he wills it."

Sabbath Readings.

SHADOWS.

HAT strange things are shadows to watch! They have a beauty, but they have also an indistinctness, a mystery; they have a shape, but it is one which may mislead, although on the other hand, it may suggest. I like to watch the shadows, whether those of fire-

light, or cast by the warm summer sun, or by the pale moon's mild beam. I like to watch them, and sometimes to lean back in my chair (as I have before hinted) in the Study, tired with a day's work just at the hour when the veil falling upon earth is silver-grey, not brown-black, to lean back and muse, with no other company than that of the fitful, dancing shadows upon the ceiling and the walls. It is curious to notice how far they reveal, how



far conceal, the real objects which more or less clearly, distortedly, grotesquely, they represent: strange coincidences and strange discrepancies are alike betrayed when, after a puzzled study, the substance is at last compared with the shadow. There are shadows simpler, less weird, yet as often misleading, to be found when the hot sun, looking into my Study, has frightened away all the fitful firelight crew until the shortening days again herald winter's approach, shadows that you cannot have in the town, where all such things are cut out square, and clear, and formal; but shadows that are pleasant to think of, as you tread the baking pavement, and hug the narrow retreating line of shade.

Yes, the summer sunlight shadows are delicious to watch, for instance, upon the green and daisied lawn. Moving with a gentle swaying motion, in the soft, cool airs that are not wanting to the really pleasant summer's day; moving in cadence, in balanced harmony with the motion of the branches above, apple boughs, crowded with flashed blossoms; sycamore with jagged leaves; bending laburnum, with its trailing, yellow fringe; or white-balled guelder-rose, or tasselled Weymouth pine. You cannot guess at what may be the originals which the indistinct, yet not blurred, shadows faintly indicate; you do not greatly care to know much about it. It is enough that the season is summer, and that you are sitting on the rustic seat in the tranquil, sweet breathed garden. It is enough that the grass is laid like a vivid velvet carpet all about you, starred with spots of silver fringe, lush golden green in the sunlight, and traced at the corners and edges with a pattern of cool grey shadow. This broader mass, amid the jagged, naked branch shadows, may represent a living gathering of pointed foliage and blossom-bunches: this moving flitting shade may stand for that blackcap which is singing overhead; much may be suggested either to vaffle or to direct thought; but you rest content in the contemplation of the shadows themselves, of their graceful motion, their sway and play; and you care not to speculate upon or to wonder about the substance which they attend.

And while I am on the subject, I must say one word about the silver light and lucid grey which alternate upon the ground when the moon has risen, and the landscape is tinted merely, instead of being coloured. O, I like to stand at the open door, before I close up the house with bolts and bars,

and behold the still shadows in a calm night sleeping under the earnest Moon! Broad masses, lying solemn and mysterious on the grass and over the walks, cast from these Scotch firs, through which, as through lashes, gleam the bright eyes of the stars: long veins of shade slanting from the pollard ash trees, and dividing a wide lace-work of the pearly grey; faint, yet clear, and supernaturally weird and grave. Sometimes pictured on the snow, and then clear and transparent upon the dazzling sheet, beyond the power of any word painting to depict. Or again, if I should walk out along the lane, until I come to the avenue, how almost awful is the stillness of the sleeping bars of light and shadow there. The watching trees above so silent, holding their breath, the ticking crack of the pine-cones just marking, and so increasing the stillness; and under them such lurking depths, and indistinct recesses; and such grave, bare, silver sheets of cold light; there is something chilling, unearthly about it all; I feel glad to get me back, and trace the familiar patterns on the lawn about my house. One thing I note in these still shadows of the night, that they do seem more clearly to shape out and indicate the realities, of which they are the attendants, than do their relations of the noisy, bustling, busy, coloured, garish day.

I had some thoughts astray about my brain, which I imagined might be collected under a heading and a preface concerning these nothings which attend upon all substances, sometimes suggesting, sometimes hiding the truth of these. Nothings they must be called, and yet they seem to us to have a being. And, in truth, the story of Peter Schlemil, the shadowless man, will at any rate make it evident that there is at least so far a prejudice in their favour, that we should be extremely inconvenienced by their absence. As I have hinted at the advantage of that edge of shade, which we instinctively seek in the streets of the city, when the vehement sun of Summer has made all the pavement gold-hot. And one of those emblems which come to the mind in connection with the title of this paper comes out of this grateful use of the shadows; a ministry valuable even to us British on some rare days or weeks. Yet we shall miss much of the beautiful meaning of the Bible, the Book of the East, if we dwell in our musings only on the paler and infrequent glare, and the abundant shade of our own land. Among us, light is used

to be the type of joy; shadow rather suggests sadness and sorrow. Thus one, choosing a grave, petitions:—

“Find me a green and sunny spot,
For shadow hath ever been ever my lot;
And sunshine would now come too late to save,
But O, let it fall on my grave,—on my grave:
Let it fall there!”

So we must recall the great unlidged sun of Eastern skies, the sultry, grassless rock, the tracts of burning sand, the scant of tree-shade, except from the thin stem of the branchless palm,—the general absence, indeed, of shadow in a state of things which seem to make its need vastly greater.—we must picture all this to the mind, before we can fully enter into many passages and similes in Holy Scripture. Before we can enter into the joy of Jonah at the growing of his gourd, and then at his discontent, dismay, and anger even to death, when the shelter withered from him, and the silent east wind and the fierce sun beating upon the head of the prophet dried up his skin, and he fainted, and to his undisciplined and sullen heart it seemed better to die than to live. Ay, and before one of the most beautiful similes, usually taken as to be applied to our Lord, can have for us its full meaning and value, we must change our scenery and atmosphere from Western to Eastern. Then may we perceive the beauty and suitableness of that passage in Isaiah, in which we are told how ‘A man shall be—as the shadow of a great rock in a weary land.’ How exquisite the image here! What suggestions of rest and refreshment find place in it! How suitable a description of Him who so lovingly invites to his shelter the weary and heavy-laden traveller across the parching sands of this desert world! The hot sun beats down upon their unscreened head, the frail gourds of earth wither and die even at our extremest need; no soft clouds come, to hush with a tender veil the unmitigated glare; only now and then the dreadful tempest blots out the sky, and the rain descends, and the streams beat vehemently, and the floods come, and the winds blow; and the tent that we tried to pitch is easily and in a moment rent and swept away; and in these fierce alternations of drought and hurricane, whither may we turn, whither flee for shelter and for shade? Ah yes; we in this land of tender and abundant shadow must transfer ourselves in thought to the merciless glare and the black tempests of the East, before we can enter at all adequately into the deep mean-

ing of that description of that sole fixed, abiding, adequate Rest in this our wilderness.

“And a man shall be as a Hiding-place from the wind, and a Covert from the tempest;
As rivers of water in a dry place,—as the shadow of a great Rock in a weary land.”

In a weary land. Ay, that is not the first idea, at least, nor the first real belief of life; and it is perhaps only after some years of journeying, some experience of the droughts and blistering heat, and of the drenching tempests, have dulled the first impetus, and quenched the new-lit energy, that the tired, foot-sore, wind-beaten traveller really understands and values the great and satisfying refreshment of that broad shadow that is able and ready to receive all that will seek it, of the toil-worn pilgrims *in the weary land*.

Shadows as a refreshment, a shelter from the heat, this was one of my analogies and indeed the most obvious. Let me remember another random thought belonging to the shadow family—one to be found in Bishop Bull’s sermon on the Ministry of Angels. The more so, since it appears to me one well to remember in the present time, in a day when men are found to coquet and play with, at least to undervalue the importance of errors against which our branch of the Catholic Church has *protested*.

The Bishop, then, having beautifully indicated the wideness and importance of the ministry of angels, in accordance with Hebrews i. 14, goes on to meet the question: If they thus influence us and minister for us, must it not be reasonable, must it not be desirable, to address to them invocations, petitions? We ask the aid of friends on earth; why not then directly seek that of these glorious and dear allies from heaven?

Bull answers this in divers ways. But the argument which has to do with my present tide of thought, and which appeared to me beautifully, reassuringly, encouragingly, perfectly to answer a perplexity quite conceivable, was the following, proving such a course *unnecessary*. There could be no need, because if we have God to our Friend, his angel servants must needs be zealous in our favour. It is their delight to keep close to the least movement of his will. Waste not therefore your devotions in the needless endeavour to win their aid: direct all to God, gain Him to your side; and be assured that *where the body goes, the shadow will surely follow*.

I thought that this beautiful illustration showed most clearly, most convincingly, the *superfluoussness* of addresses to angels and saints, even granting (which can never be granted) the *innocence* of such invocations.

Another shadow-thought. You see that these fancies follow one another, fleeting and succeeding, like the purple cloud-blots that on a hot day skim across the flashing glitter of the sun smitten sea. One passes away over the land, enhancing the emerald of the fields over which it brings a fleeing strip of more sober hue; another dusks the sea in the wake of its forerunner; each separate, and only in this connected, that each is of the shadow-family. And this next thought has nothing to do with angels, whether of the churches or of the skies. I picked it up in a cottage in a parish round; it was given to me at second hand, but from what first source I could not gather. It may, with those to whom it is new, make a sermon of the shadows that attend or precede them in the sunlight or under the moon.

The idea was this. Pursue your shadow, your back being to the sun,—and not the swiftest, most resolute, sustained running can ever bring you at all nearer the object of your vain striving. The shadow, if set before you as the object, the prize of the race, will ever elude you, can never be grasped, is as far at the weary end from your attainment as it was at the hopeful and fresh beginning. But so you might continue until night falls, and robs you even of that dream which you were pursuing.

But now reverse the method of proceeding. Disregard the shadow, and set the Sun itself before you as your goal. And mark the result. Even the shadow, which before evaded, has turned also, and now is following and keeping close to you. Disregarded, at least not sought, it attends, instead of flying. And so it shall be, until you attain to that horizon where (to the unwise) your sun seemed to dip and to be lost. But your race shall indeed end at last in that land of absolute light, where there is no one weary, and where no shadow is required.

Of course, the lesson of this is an obvious one. Happiness in this world, in whatsoever way sought, if sought for itself, and as the chief and final end; ah, how hopeless the race; how weary and disappointed the runners, ere very long, however they may still persist in strivings which are indeed

all vanity, and which end in despair! What a story of such shadow-hunting we have in the Book of Ecclesiastes! What a pathetic description of an episode in the race is given in the second chapter of that book. The shadow could not be run down. Wisdom, mirth, pleasure, wine, folly, great works, landscapes laid out, vast possessions, silver and gold, peculiar treasures and choice rarities, armies of retainers, voluptuous delights, music, and every joy that wit could devise,—by so many turns and doubles, assaults and stratagems, did the runner (one well qualified to succeed, if any might) pursue the flying shadow of happiness. But ever with one result; with one summing up, even the sad one, *This is also vanity.*

And how many, before and after Solomon, have run the same fruitless race! How the bitter cry of that (at one time) great worldling and sensualist is echoed throughout Byron's poems for instance. After a life's vain pursuit of the shadow, the existence even of any substitute was denied. All was the unreal illusion of a dream within the mind itself:

“—We see too sure
Nor worth nor beauty dwells from out the
mind's
Ideal shape of such; yet still it binds
The fatal spell, and still it draws us on,
Reaping the whirlwind from 'he oft-sown
winds;
The stubborn heart, its alchemy begun,
Seems ever near the prize—wealthiest when
most undone.

We wither from our youth, we gasp away—
Sick—sick; unfound the boon, unslacked
the thirst,
Tho' to the last, in verge of our decay,
Some phantom lures, such as we thought at
first—
But all too late—so are we doubly curst,
Love, fame, ambition, avarice,—'tis the
same,
Each idle, and all ill, and none the worst—
For all are meteors with a different name.
And death the sable smoke where vanishes the
same.”

Sad, unutterably sad, is it not? And yet the inevitable end of such a course. I hear also the summing up, when the weary chase was now well-nigh over, the hopeless race all but run. The shadow was never caught.

“My days are in the yellow leaf,
The flowers and fruits of love are gone:
The worm, the canker, and the grief,
Are mine alone!”

Ah, the wreck of a noble mind, would that some kind hand might have prevailed to

have arrested that pursuit, hopeless (had you believed this) from the very outset—and to have turned thee with thy back to earth's shadows, and with thy face to the Sun!

For note the difference. Turn to the Sun, *and the shadow follows*. Seek God as the chief good, and quite enough of this world's good shall follow upon your running and closely attend you.

"Seek ye first the kingdom of God, and his righteousness, and *all these things shall be added unto you*."

All, that is, that we do undoubtedly need, for supply of present cravings and yearnings, of refreshment here, of food and drink to stay the hunger and thirst that cannot quite endure without tangible supply of temporary clothing and shelter, lacking which entirely we might be pinched and frozen.

Yes; lose the world, and you shall find it: seek it, and you lose it. And that word, of St. Paul is deeply true to those who have proved its truth, by observation or by experience:

"Godliness is profitable unto all things having promise of the life that now is, and of that which is to come."

But our whole life is represented in God's Word as a shadow. And this in more than one way. It is like a shadow in its short continuance; in its unreality and vanity; also in its typical character, its perpetual representations, hints, suggestions, outlines, and shadowings, of some substance beyond earth's dreams, and phantoms, and shadows, which yet may indicate to us something of that which they attend, and from which they fall.

Like to a shadow in its short continuance.

"My days are as a shadow that declineth."

Thus as we walk along; some hot dusty road all a summer's afternoon, we may see the lengthening shadows slanting away from the hills and the trees and the houses; yea, from our own selves, and growing longer and fainter, and declining into the distance, to meet the coming night. Or we may watch, as the sun climbs towards noon, the shadows at our feet and about us shortening, lessening minute by minute, gathered up ever into a briefer compass, hastening to a span breadth. And thus we may learn the Psalmist's lesson as to the briefness of life,—

"Man is like a thing of nought; his time passeth away like a shadow,—"

and share in his resolve—

"While I live will I praise the Lord."

and in his wonder and admiration—

"Lord what is man, that Thou takest knowledge of him!

Or the son of man, that Thou takest account of him!"

Life is like a shadow also in its vanity and unreality.

"All the days of his vain life which he spendeth as a shadow."

Thus the Preacher-King bitterly describes our passage through the fashion of this world, that passeth away, and is not to be grasped or ever really held and possessed even while it lasts. Shadow-hopes and joys; shadow-loves and shadow-hates; shadow-possession, and shadow-losses; shadow-power, and shadow-pomp, and shadow-insignificance, and shadow-penury; all shadows, things mostly evanescent, short-lived, and that pass away. Like the philosopher's coloured phantoms, they may seem for a while to be real, to have a body; but even as we gaze they melt from our sight, and fade away as in a dissolving view. Our agonies and our ecstasies, our hopes and dreams of one time of life: our disappointments and disallusions; these seem to us at the time real, eternal, indelible. But time moves on, and other shadows are cast by the new days, and the distinctness of outline and the force of colour is already blurring and growing dim in the old pictures; and we are half indignant that not only passing pleasures and passing pains, but that deep loves, and keenest sorrows, can change and wax so dim:

"O sorrow, then can sorrow wane?

(1) grief, can grief be changed to less?

(2) last regret, regret can die!"

Ah, vain life, we cry—vain life indeed of phantoms and shadows; and strange and sad to see men so eager to possess that which has no being; which is only important because, indeed though the shadows pass, an indelible effect is left upon ourself by our intercourse with them. Wise advice to men thus liable to be misled and deluded; set your hearts upon the substance which contains whatsoever of reality is suggested by the shadows; acknowledge an evanescence and unsubstantiality, even in things which must still move and affect us

here; accept them, do not with stoic affection ignore them, yet never let them limit your contemplation, and ensnare your chief attention and desire; the time is short this scheme of things unreal and fleeting.

"It remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not, and they that rejoiced, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it,

For the fashion of this world passeth away."

And yet again, this life is a shadow, because it indicates, suggests, typifies to us the substance. God teaches us by types, and figures, and shadows of heavenly things, intending to prepare us by shadows for the Land "where all is true." Obviously so is this in Revelation; it is also thus in nature, and in the events and employments of life. Shadows, in themselves beautiful, are meant to suggest to us the far higher and more perfect beauty of the substance; and joined to this substance, that which was by itself a fleeting phantom, may secure a share of reality and endurance. Thus human love may become eternal, if wrought into and made part of the Divine; and even our possessions here may become treasure in the Heaven that faileth not. Only let the shadows perform their mission of suggesting, shaping out to us the substance, and leading our thoughts and affections to the things above, from which are cast those fair shadows that lie on the earth, if, that is, there be indeed in them real beauty. For I have noticed at the outset that shadows may delude, as well as instruct, they may mislead, as well as suggest. And whereas God would lead us by shadows to the substance of all that is good, and lovely, and great, the Enemy is ever on the watch to thwart this design by means of these very shadows, making us to take these for the reality itself. Thus shadows may either mislead or guide, delude or suggest, baffle or direct thought. Moonlight shadows, shadows watched alone, when the sun of gladness is set, and the colour and the noise of day have subsided—these mislead least, and the true shapes of objects are most clearly discerned in the sharp pencilling of the colder, graver light. And it is when the heart has it most brought home to it that the shadows are shadows, that they are least dangerous and most likely to be useful.

I have noted a passage which may well

be reproduced here, as allied to this train of thought, and further developing it;—

"To those who live by faith everything they see speaks of that future world; the very glories of nature, the sun, moon, and stars, and the richness and the beauty of earth are as types and figures witnessing and teaching the invisible things of God. All that we see is destined one day to burst forth into a heavenly bloom, and to be transfigured into immortal glory. Heaven at present is out of sight, but in due time as the snow melts and discovers what it lay upon so will this visible creation fade away before those greater splendours which are behind it, and on which at present it depends. In that day Shadows will retire, and the Substance show itself. The sun will grow pale and be lost in the sky, but it will be before the radiance of him whom it does but image, the Sun of Righteousness, with healing in his wings, who will come forth in visible form, as a bridegroom out of his chamber, while his perishable type decays. The stars which surround it will be replaced by saints and angels circling his throne. And our mortal bodies will be found in like manner to contain within them an inner man, which will then receive its due proportions, as the soul's harmonious organ, instead of that gross mass of flesh and blood which sight and touch are sensible of. For this glorious manifestation the whole creation is at present in travail, earnestly desiring that it may be accomplished in its season."

I see the clearly cut shadow upon the blind of a large cloth-of-gold rose. Distinctly, exactly drawn: petals, drooping and erect; leaves, stem, buds;—all sharp and clean, and perfect in the transparent neutral tint; might not this shadow satisfy; might it not be accepted as an adequate rendering? We smile at the question, well knowing what wealth of tint and colour, light and shade, fulness and relief are not even suggested by that flat, though clear-drawn pattern. So may it be, let me think, with that glorious Substance, of which here we have merely Shadows more or less distinct. Not only eye hath not seen, but neither hath it entered into the heart of man to conceive the warmth and colour and light and glory of those joys, that happiness which casts at times, however clear, a shadow here. Oh unimagined rapture therefore, and undreamed-of ecstasy to be the experience of God's true-hearted servants, in that hour, in those ages, when—

"The Morning shall awaken,
The shadows shall decay!"