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THE PRESBYTERIAN.

OCTOBER, 1862.

TO CORRESPONDENTS.

We have this month been favoured with a very large supply of correspondence, for which we record our thanks. Part of it, however, was sent too late for insertion, and a still larger part, we are sorry to say, being either in the shape of personal criticism or bitter controversy, must permanently lie over. We have in this number allowed our correspondents an unusual latitude, but we would again remind them that while we will gladly give attention to whatever of interest they may please to send, we can only promise to insert such articles as are expressed "concisely and in a Christian spirit." That some of the articles in our present number are not so expressed, is only too apparent; however, from the position which their writers occupy in the Church, and as the decision which we gave in our last number, and which we have repeated above, does not yet seem to have received sufficient publicity, we have felt constrained to admit them. We shall insert in our next an article which takes exception to the view on the early form of Church government, given in our September number, by the writer on Roman Catacombs; also, an obituary notice of the late James Fenwick, Esq., who was at the time of his death one of the oldest elders of our Church. The writers of the letters signed "One of the accused," and a "Highlander," will see that the Rev. John McMurchy has given expression to the very same sentiments which they hold, in a long letter which appears in our present number; thus rendering it unnecessary for us to insert their articles.

"There is not much to chronicle with regard to ecclesiastical matters in Canada," says our Nova Scotian contemporary, "save that some of the articles of our magazine have grieved and disappointed our readers there. While we are sorry that we have said, or allowed others to say, anything which should have produced such an effect on our friends in the Lower Province, we

may be allowed to remark that our sorrow is considerably alleviated by the circumstance that the circulation of our paper has of late considerably increased in *Canada*, thus showing that it is appreciated by those whose views we wish it to influence.

We would earnestly press on the attention of our readers an important Scheme of the Church, which at present meets with very far from sufficient support,—that of the Home Mission Fund. It was organized, as is well known, for the purpose of supplementing the salaries of those ministers who have not the advantage of the commutation of the Clergy Reserves. Of this fund the basis was generously formed by the noble sacrifice made by a number of the ministers of the Church, of a large portion of what they might fairly have claimed from the fund formed by the commutation. To this most useful scheme it is necessary that far more prompt and liberal support should be given, if the Temporalities Committee are to be enabled to give even a moderate advance to all new ministers from their funds. Already they have had to intimate retrenchment, a retrenchment which, if carried out, will be most unfortunate for the Church at large, as well as for individual congregations. We call then upon our brethren of the laity to follow the example their pastors have already set them, and pour in a liberal reinforcement to the funds of this important scheme. This year we were threatened with a long and ominous drought; misgivings of scarcity darkened our hearts, but God in his mercy sent us refreshing showers, and caused our land to yield up her increase. Shall we not then give a liberal thank offering for the bounteous harvest with which "God, even our God," is blessing us? Brethren of the laity, ye who give out of your abundance, and ye who, like the poor widow, give even out of your poverty, we appeal to you! Your offerings will strengthen the hands of many a toil-worn minister, labouring in the midst of many depressions and discouragements,

among which the fear of insufficient provision for his family may not be the least. They will inspire new life into many a struggling and poverty-stricken congregation, sinking under difficulties that seem almost hopeless, and stir it up to renewed energy and vigour. It is well to give to missionary objects in distant lands, but surely it is at least more urgent that we should supply the needs so pressingly existent at home. Let us give then, not merely what we shall not miss, but *all* that we can spare; "not grudgingly, or of necessity, for God loveth a cheerful giver."

Attention is directed to the Interim Act of Synod amending the Act of 1840, respecting collections for building churches. The Act of 1840 requires that, before proceeding to collect contributions from the public for building churches, parties shall first obtain the permission of their respective Presbyteries and be furnished with attested subscription lists, and that they shall lay before their Presbyteries accounts of all monies collected, together with statements of the application of the same, for the purpose of being audited. The amendments proposed by the Act of last Synod, with the view of giving better effect to these requirements, are as follows:

1. The operations of the Act are extended to all "ecclesiastical purposes" for which congregations may require to seek assistance beyond their own bounds, instead of being limited to the building of churches.

2. Parties collecting are required to obtain the sanction of the Presbyteries within whose bounds they mean to apply for contributions, and to follow the directions which such Presbyteries may give as to the time and mode of applying. Formerly the sanction of the Presbytery to which collectors belonged was all that was required, now they must have permission from the Presbytery within whose bounds they collect.

3. The Synod's Committee on Presbytery Records are required to see what evidence is furnished by such Records of the attention of Presbyteries to the requirements of Act 1840.

It will be the duty of Presbyteries to take the Interim Act into their consideration during the current year, and report their opinion for or against it. The true ground of determination is of course the extent to which the interest of the Church at large and of parties more immediately

concerned is involved. Is it or is it not calculated to regulate the raising of subscriptions throughout the Church for local congregational efforts, in a manner at once satisfactory and advantageous?

The object sought by the Interim Act is not to put down the present system of collecting, but to regulate it, so that collectors may not make their appearance at times and places that are inconvenient, nor ever come together in such numbers as to defeat their several schemes. If a Presbytery is engaged in some extraordinary effort, or if, as we have seen, five or six collectors besiege the offices of our members in the course of one week, it is evident that in such circumstances the best cause will fare but poorly. Let there be some arrangement made so that instead of all appeals being faintly responded to, we shall have the pleasure of seeing some of them respectably met.

We have before us a report submitted by the Rev. J. E. Tanner, to the French Mission Committee, of the results of a missionary tour undertaken by him to Western Canada, in response to an invitation to that effect from French Protestants there. From this report we glean some interesting particulars.

Having made arrangements for the supply of his pulpit in Montreal, Mr. Tanner, in company with Mr. Baridon, visited Buckingham, where he found twelve Protestant families, and having held a meeting with them, baptized five children. Having proceeded to Ottawa, and thence to Bayfield, he held a service in the township of Stanley among the French Protestants there. At Stephen's Line the Rev. Mr. Gibson, of Varna, preached in English, and Mr. Tawse in French, in a barn, to a considerable congregation. Mr. Tanner baptized thirteen children in Stanley, Hay, and Stephen. The French people whom he visited contributed the liberal sum of \$21.25 towards his expenses. Mr. Tanner after being present at the Synod, returned to his duties in Montreal. In accordance with the authority given them by the Synod, the Committee have proceeded to erect a church for Mr. Tanner's congregation on the mission lot purchased by them some time ago. The church will be completed in a few weeks, and it is earnestly trusted that our congregations will respond liberally to the appeal made by the Committee for funds to defray the cost of the building, and that generous contributions

for the general purposes of this interesting and promising Home Mission will be speedily forthcoming.

THE ministry of Christian men is doubtless God's principal and most honored agency in making known the way of salvation to our lost and ruined world. Preachers of righteousness have been employed in every age of the church. But it is especially since the manifestation of the Gospel with its brighter light, clearer revelation and world-embracing influence, that the ministry has assumed its highest importance. To be "an ambassador for Christ," "a servant of God," "a steward of heavenly mysteries," is certainly no mean honor, and involves the discharge of special, arduous and most responsible duties, which men should not heedlessly assume, and to which they should not presumptuously aspire. The office is such that it demands men of ability. As has been well remarked, "A man may have a desire after the Christian ministry, and yet having no competent ability for the work, he is certainly not called of God to be employed in it." Many have an ardent sincere piety, who have not sufficient gifts of teaching. To investigate the grand themes of the Scriptures, to exhibit the plan of salvation with clearness, freshness and vigor, to act efficiently at the bedside of the sick and dying, and to furnish spiritual nutriment to an intelligent congregation of believers twice every Sabbath during a succession of years, requires the possession of considerable intellectual power. Mere

training in a college or a seminary of theology is not sufficient. In this period of mental activity, when books abound, are read and digested; when interesting questions of politics, science, literature, and even theology are fully understood and earnestly canvassed by those who do not wear the ministerial cloth; when the standard of intelligence is every year becoming higher, and when the masses have free access to large libraries, and well furnished reading rooms, it does not befit the minister of the gospel to lag behind those whom he has been set apart to instruct. In all the branches of human knowledge he must be well informed, and should always be intellectually, as well as religiously ahead of the community in which he lives, endeavoring

"To teach man's greatest good,
And turn his erring steps from evil ways."

To reach and maintain this position, he must have a more than ordinary mental furniture—a mind capable of clear, sturdy, protracted, effective thought, and prepared at the same time so to present the results of its thinking as to attract and benefit those with whom he may be brought in contact. With men whose piety enlivens, quickens, pervades their whole nature, whose range of mind qualifies them for a dignified and able treatment of the vast themes of the gospel, the ministry cannot fail to be in the present age, as it has always been in the past, a fountain of mighty influences, an agency of tremendous power, to bless the world.

Literary Notices.

THE WHITE HILLS: Their Legends, Landscape and Poetry. By THOMAS STARR KING. Dawson Brothers, Great St. James street, Montreal.

The object of this volume is to direct attention to the noble landscapes that lie along the routes by which the White Mountains are now approached by tourists, many of which are still unknown to travelers; to help persons to appreciate landscape more adequately, and to associate with the principal scenes, poetic passages which illustrate either the permanent character of the views, or some peculiar aspects in which the author of the book has seen them. Had the volume been arranged by subjects instead of by districts, and

the scenery treated under the heads of rivers, passes, peaks, &c., it would have had more artistic unity, but as a guide to particular landscapes, and a stimulant to the enjoyment of them, it is as it stands more valuable on the whole. Great care has evidently been taken to make the poetic quotations pertinent to the particular districts with which they are brought into connection, and to introduce them so that, instead of being mere additions and ornaments, they shall continue and complete the description attempted, or embody its predominant sentiment.

The book in short will amply repay a perusal from any one who is interested in the scenery of these Mountains, and who with

Ruskin believes "that the best image which the world can give of Paradise, is in the slope of the meadows, orchards, and corn fields on the sides of a great Alp, with its purple rocks and eternal snow above." The author states fairly from what points the noblest views are to be gained, what are the characteristics of each district, and then along what routes the richest beauty lies. Taking it for granted that travellers are moved to spend their money and time, not primarily to study the gastronomy of Coös county in New Hampshire, or to criticise the comparative upholstery of the largest houses there, he introduces them at once to the richest feasts of loveliness and grandeur that are spread by the summer around the valleys, and refreshes them by a description of the draperies of verdure, shadow, cloud and colour that are hung by the Creator round and above the hills.

CANADIAN BICENTENARY PAPERS. By Rev. W. F. CLARKE and Rev. F. H. MARLING, Toronto. Chewett & Co.

These papers were read at the annual meeting of the Congregational Union of Canada, held in Hamilton in June, 1862, and published at the request of those who heard them. The first paper contains a succinct history of non-conformity in England in the seventeenth century, and points out the debt of gratitude under which Canadian congregationalists are laid to their non-conforming forefathers for the example they had left, for what they had done toward perpetuating a sound theology, and for the work which they had achieved in the direction of civil and religious liberty. The writer of the second paper, in stating

the reason for non-conformity in Canada, rejoices *inter alia* that "a conviction of the inevitable and incurable evils of an Ecclesiastical Establishment was so early and so deeply wrought into the minds of the Canadian people, that though steps were taken at the very beginning of their history, and most persistently followed up, to endow the Anglican Church, and invest it with all the power and prestige of the religion of the colony, these plans were frustrated, and but a few fragments of the overshadowing structure that was to have been, remain scattered over the ground in the shape of Rectories, Commutation Funds, and so forth, to remind them of the destiny which some had promised to the infant state;" and convulsively clinging to his own little sect, and lugubriously predicting the demolition of all those who should attempt to differ from it in opinion, calls upon his brethren to aim at making their non-conformist churches not merely protesters against evil without, but themselves so pure, so large-hearted, so earnest, so devout, that there may be no temptation for a good man to seek a religious home elsewhere.

SYNOD MINUTES AND OTHER PAPERS.

The following printed materials are in the hands of the Synod Clerk, the Rev. W. Snodgrass, Montreal:

Minutes of Synod from 1831 to 1836, inclusive, (a reprint).....	\$1.00
Minutes of Synod from 1837 to 1862, single copy for any year	0.25
Acts of Synod collected down to 1850.	0.12½
The Synod's Model Deed.	0.50

The above are sent postage free, on receipt of orders and prices.

The Church in Canada.

FRENCH MISSION CHURCH.

As the contractors are rapidly advancing with our French Mission Church, some anxiety is beginning to be felt as to the result of the Committee's Appeal in behalf of the effort. It is two months since collecting sheets were addressed to all the ministers of our church. A circular explaining the schemes was mailed at the same time. It is proposed that, by means of a small committee of young persons, from \$20 to \$30 should be raised in each congregation. Not a very great number of small sums would be required to make up this amount. At the same time some allowance must be made for those who will give nothing, and it

was therefore suggested that something over the average named should if possible be obtained. The plan appears to be simple enough. The demand made on each congregation is little more than nominal. It need not interfere with any other project, but may be attended to at once by even the smallest and weakest congregation. If we do not get some returns during the course of this month we shall certainly feel greatly disappointed. To the minister of Whitby for his prompt attention, and Miss L. Dow for her diligence in collecting, we have reason to be grateful. From this agency we have received the first fruits of the effort, \$25.

INDUCTION—THREE RIVERS.

The Rev. G. R. McLaren, B.A., ordained missionary of the Church of Scotland, was inducted to the charge of Three Rivers, C. E., by the Presbytery of Quebec, on the 14th August last. The Presbytery was represented by the Rev. J. Cook, D.D., of Quebec, Rev. D. Anderson, M.A., of Point Levi, and the Rev. D. Shanks, of Valcartier. Dr. Cook preached an able practical sermon from Ephesians iv. 11—13, and addressed in a very impressive manner the minister and people on their respective duties. The congregation as they retired gave a cordial welcome to their minister. Mr. McLaren, in his few weeks residence at Three Rivers, has so far gained the confidence of the people, that the congregation, although considerably scattered and weakened during the past few years, are now as numerous as ever in their attendance on public worship.

PRESBYTERY OF GUELPH.

The Presbytery of Guelph, met at Guelph on Wednesday, the 13th day of August, and was constituted. *Sederunt*: Rev. John White, Moderator; George Macdonnell, James Thom, and John Hogg, ministers; and Messrs. John McCrea, Alex. Cadenhead, and John Turnbull, ruling elders.

The minutes of last meeting were read and sustained. Commissions were read and approved of in favour of the following representative elders, viz:—Messrs. John McCrea, Guelph; James Burnett, Woolwich; Alexander Cadenhead, Fergus; Duncan Saunders, Arthur; George Buckie, Paisley; and Alexander Turnbull, Galt.

Mr. Hogg was unanimously elected Moderator for the ensuing year.

A letter from John Greenshields, Esq., stating that no collection for the Widows' Fund had been received by him for the past year from Galt and Paisley, was read. The letter was ordered to be held in *referentis*.

A letter was read from the Colonial Committee, in reply to the Presbytery's application for a missionary to labor in the County of Bruce. The Presbytery agreed to record their gratification with the receipt of the communication, and the wise and parental spirit evinced in it.

Satisfactory reasons were given why Messrs. Hogg and Thom did not fulfil their appointment as delegates to Galt, on behalf of the Presbytery's Home Mission Fund. It was stated by Mr. Campbell that very efficient aid was rendered by Rev. Mr. Bain, of Scarborough, and Rev. Mr. Campbell, of Brock, on the occasion of the Missionary meeting at Galt. Messrs. Hogg and Campbell reported that they had addressed the Fergus congregation on the subject of the Home Mission; Mr. Whyte that he brought the subject under the notice of the congregation at Allan-Park; Mr. Hogg that he had done so to the congregation of Kincardine, and Mr. Macdonnell that of Paisley.

All the appointments for supply of preaching made at the last ordinary meeting were reported as fulfilled.

It was agreed that Mr. Hogg and Mr. Campbell should give such occasional supply to Puslinch as might be in their power.

The Presbytery accounts were audited and found correct by Messrs. McCrea and Cadenhead.

Messrs. Hogg, Macdonnell, and Whyte, were appointed a committee to examine Messrs. Cameron & Hunter; Mr. Macdonnell, Convener.

Appointments were made for supplying Allan Park, and Durham, until December next. Mr. Campbell was appointed to preach at Kincardine on a convenient sabbath. Mr. Hay was appointed to dispense the communion at Priceville, on the 28th of August, and Mr. Thom at Leith and Johnston on the third sabbath of October.

Mr. Campbell brought under the notice of the Presbytery, the discouraging circumstances in which he was placed by his having received no allowance from the Treasurer of the Temporalities Board of the Church at the last half-yearly term of payment, and no communication on the subject. The clerk was instructed to correspond with the Treasurer as to the reasons for this omission.

Collections were reported as having been taken up in the congregations of Fergus, Woolwich, and Galt, on behalf of the Foreign Mission of the Church. No collection had as yet been taken up in Guelph, and no information was before the Presbytery respecting Arthur and Mount Forest.

The Presbytery adjourned to meet at Guelph on the second Wednesday of December, and the meeting was closed with prayer.

THE LATE REV. J. LIVINGSTON, DUNDEE.

A monument has been erected to the memory of the late Rev. John Livingston, by his fondly attached and spirited congregation, Dundee, Canada. The design and epitaph have been sent by them to his mourning, widowed mother, Mrs. Livingston of Upper Settlement, West River, Pictou county. The monument consists of a basement of three equine steps. The foundation is of sandstone, and the other two of marble, with a spiral square pyramid, also of marble, placed thereon. The steps and spire are together over eleven feet in height. Near the top of the spire there is the figure of a hand pointing upwards to the words, "Gone home." The whole appears to have been designed with great taste and in excellent symmetry, and is beyond doubt well executed. It surely reflects much credit on his devoted flock. Indeed their whole conduct towards him in life, as well as in death, was most generous, and is deserving of all commendation. Although he was not spared quite nine months after his settlement, and was absent during weeks of this time in ill health, they generously presented him with a horse and other valuable gifts; and since his death they have most honorably transmitted to his mother considerably more than the full salary that would have been due him from his induction until some time after his death. In his last illness they watched over him with the fondness of spiritual children. They have erected this monument as a visible tribute of their attachment, and we are assured that their lives a warmer and more enduring monument "in their hearts." Such a people were surely worthy of such a

minister; and such manifestations of ardent devotedness ought to be a lesson and an incentive to ministers and people everywhere.

We may readily believe that there should be a natural desire with many who have heard this excellent and soul-stirring young minister, whom it hath pleased the great Shepherd to receive so early to the reward of his labours, to know more of his career and early life; and both pleasure and profit might be anticipated in transcribing his history, had there been materials available for the work. He was, however, of a reserved, retiring turn of mind, and very scrupulous in passing his judgment on others; and if possible, this mental characteristic rendered him still more careful in speaking of, or recording the minor history of his own spiritual experience. It is nearly equally difficult to give a detailed account of his outward history, as he had, from circumstances, to remove from one locality to another, and also from one country to another, to provide means to prosecute his studies. But it is well known that very early in years he earnestly sought an interest in his Saviour, and became sincerely and deeply pious. Very early, too, it would appear that his thoughts were directed to the holy ministry, and the reigning passion of his soul, and the unswerving purpose of his life, became absorbed in the attainment of this grand, and (to his mind) most dignified and exalted object. He acquired his knowledge of the classics, prepara-

tory to his entering college, almost entirely from his own private efforts; while he was at the same time employed providing means for his support in college. And when it is known that for this purpose he had to teach or be otherwise actively engaged during his collegiate course, and that he was licensed to preach six years after entering college—nearly two years earlier than is usually done by our Church in Scotland, it may readily be conceived with what intensity and untiring diligence he must have been engaged in his preparatory work for that high office which he so ably and honorably filled. And it may reasonably be supposed that the ardour with which he prosecuted his duties, while necessitated at the same time to labour for his own support and for the benefit of others, must have helped to undermine his constitution, and hasten him to an early grave. And let our people learn this unavoidable inference from the loss of so valuable a minister of the gospel: to take more personal interest in those who are so laudably and laboriously preparing for the holy ministry, and to give cheerfully and liberally for their support.

PRESENTATION—BROCK.

The members of his singing class have presented to their pastor, the Rev. John Campbell, Brock, a beautiful and valuable clock, of French manufacture, as a token of their appreciation of his efforts to improve them in the science of music.

Communications.

LETTER FROM INDIA.

Sealkote, June 1, 1862.

It is deeply to be regretted for the spiritual prosperity of the Church at home, as well as for the extension of Christ's kingdom abroad, that the great commission to preach the Gospel to every creature has been so inadequately fulfilled. The Church of Scotland has not yet taken the place in the mission field which she ought to occupy, but we trust the day is not far distant when she will send forth her sons, not in units but in bands, to storm the citadel of heathenism, and to plant the standard of the Cross in many a city and town where at present Satan reigns with undisputed sway. We hope that you in Canada will by your youthful energy and zeal stir up the mother Church to greater activity in this important work. I am sure friends of missions everywhere will hail with delight the proposition you refer to of having a missionary of your own. You cannot content yourselves with being a mere association for the collection of funds. As a church of Christ you wish to have a representative in the mission field, one who in your room and stead will perform the duty incumbent upon every follower of Jesus by preaching the gospel of salvation amongst the perishing heathen. Why should not one of the ablest and most zealous ministers of our church at once come forward and assume the honourable office of laying the foundation

stone of your foreign mission scheme? What an enviable position is that of your first missionary to the heathen! Who will be found willing and worthy to fill it?

There are many reasons why India should be chosen as the place of missionary operations. Its inhabitants are our fellow-subjects; and if after India, Samaria was first to hear of the crucified and risen Saviour, in like manner may we not agree that those within the borders of her Majesty's dominions have the first claim upon the efforts of the Christian Church in carrying into execution the solemn command of her great Lord and Master.

Here we have a wide field and an open door which no man can shut. In many lands the door of entrance is entirely, in some partially, closed, and the missionaries if admitted into the country are hampered in their plans and thwarted in their operations by a hostile government or a lawless people.

Again, in Hinduism and Mahomedanism we have what we may call the great master-pieces of Satan's ingenuity. The glorious power of the gospel and its blessed author are nowhere more fully displayed than in the case of those who have been delivered from the enslaving influence of the one, and the blinded bigotry of the other.

You mention in your letter that owing to the withdrawal of your medical missionary in Turkey, you had been compelled to abandon that sphere of labour. I have no doubt that this

fact will prove to you the necessity of engrafting your mission upon one that has been already established. In this way the fruits of your labour are not so likely to be lost, and the continuance of your mission will not be made dependent upon the health of a single individual; and thus your agent and those of the mother church will strengthen the hands of one another. That "union is strength" is in no way more clearly demonstrated than from missionary experience. Calcutta, Bombay, and Madras are already occupied by members of various missionary societies, so that there is not so loud a call from these cities as many others which are wholly unoccupied. Besides, each of these being a more or less confined sphere, there is the constant danger of clashing with those laboring in the same cause. I am sure the feeling of every missionary is: Give me a field where I shall be free to act, without in any measure interfering with my brethren, or exciting their envy and displeasure.

Gyah and Sealkote next present themselves as a sphere of labour for the Canadian church.

Our able and worthy friend Mr. Clark stands all alone at Gyah, but I understand that the Committee intend sending another missionary to that station soon. My inexperience prevents me from speaking upon the comparative merits of Hindostan and the Punjab as mission fields; and with reference to the latter there are three considerations that tell forcibly in its favour. In the first place the officers in the civil service, from the Lieutenant Governor downwards, are many of them thorough Christian men, lending not only their moral influence, but also pecuniary support to the Episcopalian, American, and Scotch missions in the Punjab. With a consistent Christian rule we may surely look for God's blessing here. Besides, the country is much more healthy than it is farther South, and in the case of failing health we can easily run up to the Hills to be restored by their bracing atmosphere; and as you are not likely to be able for some time to support a regular mission establishment, the liberality of the Europeans in the Punjab would enable you to carry on your operations. To give you an idea of the help you may receive in this way, I may mention that by a special effort we have raised nearly £100 since the first of January.

You ask what it would require for the support of a missionary. I may state that we were sent out on a salary of £350 per annum. The expense of our mission Day School is about £6 monthly, the half of which will, we expect, be met by a Government grant in aid. A catechist's monthly salary is £3.

The half-caste boys, Alfred and Henry Zeiglar, have, contrary to my expectations, been supported by their stepfather.

But may I be allowed to ask the two Sabbath Schools to show the same kindness and extend the same support to two other orphans, the one named Gum Dean, of the Vihtar or Sweeper caste, about eight years of age, a pleasant smart boy; and the other, Kaream Ullah, a Mussulman boy, 6 years of age. I hope in a future letter to send you some account of these two boys, along with a letter from one of our catechists addressed to the Sabbath-School children themselves. Excuse my abrupt con-

clusion, but I must close; with kindest regards to yourself, and with every wish for your success in your various undertakings,

Believe me, my dear sir,

Most sincerely yours,

ROBERT PATERSON.

For the Presbyterian.

SABBATH SCHOOLS.—Every wise Minister of our Church will do in all his power to encourage Sabbath Schools. He will remember them in his public and private prayers. We feel assured that many clergymen might do more than has yet been accomplished in this important sphere, by directly encouraging the teachers, by showing a greater appreciation of the value and importance of their work, and entering with sympathy into the trials and discouragements incident to their self-imposed labor. For the best of men need sympathy, the most willing and ardent Christian laborers are cheered by the countenance and support of those who are their spiritual overseers.

But we would at present gain the ears of teachers, and of those who should be engaged in the Sabbath School. Can no golden-mouthed speaker be found to arouse more laborers to work in this most useful and interesting field? Go where you choose, to the city, to the backwoods, to the steepled church or the log school-house, and a scarcity of teachers is ever apparent.

A Sabbath-School teacher's work may be divided into two parts, that *in* the school, and that *out* of it. Prominently among the duties included in the last class we would put *visiting*. In sparsely and newly settled localities, we are aware that visiting is scarcely practicable; but in older settlements, villages, and towns, it ought to be considered as an indispensable part of a teacher's duty; we are aware that it is rarely so regarded, and most unfortunately so, as thereby Sabbath Schools often barely exist, where they might otherwise flourish and increase.

We affirm that a teacher should never consider his duty performed when he leaves an absent child unvisited or uncared for. He ought to embrace the earliest opportunity to find out the why and wherefore the absent one comes not.

Little do some teachers know the satisfaction, nay the pleasure they lose by neglecting this part of their work. The importance of this duty is particularly great in large towns, where many children come from homes whence no parent ever issues for Church.

We might say, let School Superintendents admit teachers only who are qualified to visit as well as to teach. But how can we? Why, one half of our teachers would thus be set aside. It is enough that we teach, many Sabbath-School teachers may say. Your Lord, my dear friend, never said enough. Thank God that you are privileged to teach in a Sabbath School; see then we beseech you that you work faithfully. It is not by Ministers alone that Zion's walls are to be built, but by the cordial co-operation of Christians generally. We are well aware that not a few of our best Sabbath-School teachers are busily engaged through the week, and how can such seek for a missing

scholar, or search out for a new one. Would they misspend a Sabbath hour in such a cause? We think not. Rarely would such visits be needed were teachers to meet their classes with thankful hearts, well-prepared lessons, and prayerful spirits.

J. D. R.

To the Editor of the Presbyterian.

SIR,—The writer of a communication signed "Auld Kirk" in the Presbyterian for August, has taken a great deal of unnecessary trouble in attacking a letter in a previous number signed "Canadensis." The conscience of "Canadensis," who is led by sympathy and association in quite a different direction, is very clear indeed of having done anything to "raise" the union agitation. That letter took no side, but simply endeavoured to show that those who do advocate union have many valid and weighty reasons for doing so; that they have a right to hold and to urge their conscientious views, without coming under such unsparing denunciations as certain anti-unionists have heaped upon them; that their advocacy of their views is to be considered with respectful attention, and that a question of such grave importance should be considered and discussed with Christian calmness, fairness, harmony and love. These are certainly no unreasonable claims, and it is to be hoped there are very few even among anti-unionists who would dispute them.

The question of union is not one surely that should be rashly judged of *a priori* under the influence of feeling or interest; it is one so wide and complicated that the deepest consideration will not be thrown away upon it; while the events of every month and year vary its aspects and place it in new points of view. In such a matter it is surely our duty to seek for light from on high, and humbly, and so far as in us lies, with unbiassed judgment to endeavour to see the path of duty, which once found, no consideration should prevent us from leaving.

The position that the advocates of union are "rebels" and "enemies" to the church, we think "Auld Kirk" would find it difficult to maintain. The Church of Scotland, if she be what we believe her, would not wish to claim our continued connection with her one moment longer than would be for the interests of Christ's kingdom, the glory of God, and the evangelisation of this province. If these objects are to be best served by having one united and flourishing Presbyterian Church, instead of a number of contending rival sections, we are sure that the sanction of every man in the Church of Scotland, whose sanction is worth having, would rest upon the union. To make an idol of any church organisation or church connection, how dear and time hallowed so ever, and place it above or in opposition to the interests of the work our Master has given us to do, would be as unwarrantable and injurious a piece of high-churchism as any we censure in the Church of England. At all events, far from meeting with opposition in the Church at home, the proposed union already calls forth approving voices from her ranks, and some of our best and wisest men are coming to desire the same union for them-

selves, and to long for the day when in Scotland, as in Canada, all breaches in the Presbyterian Church shall be for ever done away.

In such circumstances we do not believe that one particle of the support at present given to Queen's College by the Church of Scotland would be grudged either by the poor or the rich contributors, for the reason that its theological students may at a future time form a portion of a United Presbyterian Church of Canada. What is given is given for the dissemination of the pure gospel in this country, and if that can be best accomplished by union, we believe the donors would be the last to object. The assertion again repeated by "Auld Kirk" that Queen's College is the nursing mother of so much unionism, whether such an imputation would be discreditable to her or not, is *not true!* We know whereof we affirm when we assert that any union feeling that may exist among a part, and *a part only*, of its students, is not due to College influence, but is the natural effect of their experience in their missionary labours during the vacation, when they so often find their path obstructed, and their labours impeded, by the divisions at present existing. We trust for the sake of our Christian large-heartedness and missionary spirit as a church, that there are but few congregations who would withhold their contribution from so useful and necessary an object as the Bursary Scheme of the College, for the reason that some of the students who may benefit by it, actuated by an honest desire for the spread of that gospel to which they devote their lives, desire a union as the best means of the fullest success.

The argument for union drawn from the present state of the Church of England, although the writer of the *Record* may have used it under some misapprehension, is a valid and important one. The Church of England, whether High Church or Low Church, is extending her operations in this province with a zeal, a rapidity, and efficiency that is leaving us far behind, and is more and more heavily outweighing us in number, and influence. If Presbyterianism in Canada is to be able in any degree to cope with Episcopalianism in political and social influence, we see no way in which it can be accomplished except by an eventual union.

However, it is not our desire at present to enter further upon the merits of the question, feeling that there can as yet be so little certainty of what is best. We only desire that the matter be fairly considered and candidly and calmly discussed, and that those who impelled certainly by no interested motive feel bound to advocate the union, should receive what is their right,—a fair and courteous hearing; above all, that the discussion be characterised by that brotherly kindness and loving forbearance becoming the disciples of a Master who left it as His last command, "That ye love one another as I have loved you, that ye also love one another." CANADENSIS.

To the Editor of the Presbyterian.

SIR,—In the last issue of the Presbyterian my attention was drawn to a communication signed "Presbuteros," the chief aim of which

seems to be, to establish the fact that a Union of the Presbyterian Church of Canada in connection with the Church of Scotland, with the now other body of Presbyterians in this Province, is necessary and even desired by a majority of the lay members of that church; at least of those within its pale that can think for themselves." As to the merits or demerits of the case brought forward by your correspondent, I have at present very little to say, although I have doubts of the correctness of the premises laid down by him; but touching his remarks on the missionary tour of the Rev. Mr. Dobie through the townships of Eldon, Notawasaga, and Brock, I feel it my duty to say a few words. As a preliminary then, sir, I would say, that if "Presbuteros" is put forward as the champion of Union, I think a very bad selection has been made, for assuredly the cause must suffer much at such an one's hand; the magnet which he exhibits for Union may be a true and valuable one, but that he encircles it with a negative or repelling material, no one I think who read the communication in question will attempt to deny. Who that knows the genuine stamp of independence and self-respect in the Scottish character, can for a moment believe that *their* being characterised by "Presbuteros" as almost incapable of thinking for themselves, is well calculated to draw that people into Union? I say none; rather the reverse; hence that an injury to the cause of Union must arise is certain. In speaking of Mr. Dobie's mission through Eldon, &c., &c., he says "the Highlanders adore their minister, if they can tolerate him at all; they transfer the chivalric attachment formerly extended to their chieftain, now that chieftainship is no more, to their ministers, and that as the ministers think so think the people; that they are impetuous, and do nothing by halves; that a check might be put to their impetuosity by a little *tact* on the part of their minister, by which he could guide them at his will."

It is true, sir, such language was indulged in by a *Macaulay* towards our Highland countrymen, for reasons well pointed out by a *Hugh Miller*; reasons that can scarcely justify "Presbuteros" quoting (without credit) as an argument for Presbyterian Union. In this borrowed delineation of character of those "Highland people" in church matters, your correspondent shews an utter ignorance of their true position in the various churches to which they belong. I know something of those "Highland people," having lived more or less amongst them in this land of our adoption for the last quarter of a century, and with great pleasure have worshipped at the same altar with many of them; I have met them at our churches, where matters temporal and spiritual have been discussed, and I have ever found them able and willing to promote or adopt what seemed to a majority of us the most enlightened course on any subject, with a single eye to the advancement of the best interests of their church; and that not only would they resist a *check* being put upon them by their most *cherished* minister through his best *tact*, but they would often lay down principles by which he found it well to be guided. Not only that, but they have invariably shewn the greatest li-

berality according to their means for the support of a faithful minister. Can such men, sir, with impunity be stigmatized as being "eager to grasp at an excuse to conceal the stronger reason of unwillingness to part with their money in their not contributing unconditionally to the Home Mission Fund," at the meetings referred to by the Rev. Mr. Dobie in his report, or that there subsists amongst them towards the members of the *other church* a feeling which leads them to hoot them as they pass on the Sabbath. Nay, sir, such charges cannot be tolerated, for I have no hesitation in saying that the whole is unfounded. In charity, I have no doubt but "Presbuteros" has been misinformed regarding those "Highland people" in their church matters, as much so as he was by "Macaulay" in their national character, and in your next issue he will no doubt make the "*amende honorable*" it is due to them, and a generous mind will not withhold it.

Mr. Dobie too seems to be made the butt of "Presbuteros" scorn, in not having taken such and such a course at the meeting in question; but I will leave him in Mr. Dobie's hands, who is well able to plead his own cause. In conclusion, sir, let me say that that portion of our church (however small) who are desirous of Union, will reason the matter in sober earnestness, without imputing unworthy motives to those who may at present differ with them in opinion, it is well that every opportunity should be given them through your valuable columns; in that way, I, for one, am anxious to hear an Union debated *pro* and *con*; otherwise much more harm than good to the Union must ensue; and, excuse me, when I say to you that a strong regard on your part to the nature of all communications tending in the least to arouse ill feeling in the laity of our church is much to be desired, for as "Presbuteros" justly remarks, very little can be done without them.

I am sir, yours, &c.,
A LOWLANDER.

County of Ontario,
7th August, 1862.

To the Editor of the Presbyterian.

DEAR SIR,—A correspondent in your last number thinks he has divined who writes the letters signed "Presbuteros." Least whatever of odium or credit may arise from the performance be attributed to a wrong person, the writer begs to state that it would add nothing either one way or other for the public to know who he is, but that your correspondent's surmise is not correct. Perhaps the writer will no longer be considered "icy-cold," when he says that Mr. Dobie has made an *impertinent* assumption in inferring that Presbuteros "knows by bitter experience somewhat of the evils" of voluntarism, or in other words that he came from a voluntary Church into the Church of Scotland, and so is not entitled to be heard on this question. Whatever right he has to a voice in matters affecting the Church, the writer knows no more of voluntarism than he has learned in our own Church in Canada, but he has had his eyes and ears open, and thinks he has seen quite enough of it. Certain per-

sons assume that they monopolize all the affection for the Church of Scotland, and that their views alone consist with attachment to that Church; but the writer desires to let it be known to Mr. Dobie and every one else who thinks that no man can be true to his Church who advocates union, that Presbyteros had an interest in the Church of Scotland in Canada before Mr. Dobie had,—that his interests are more identified with her—and that, therefore, it may be naturally supposed he loves her as ardently. And he begs to add that in all generations since there was a Church of Scotland, his fathers have been true to her colours. Nursed and educated in that Church, he has striven to rid himself of all passion, and to ascend to a point of observation above the atmosphere of prejudice and intolerance, in order to view the question calmly on its own merits. Having made this declaration, he assures Mr. Dobie that he has not been biased by any other considerations than those which he wishes to present in these articles, and further, that he is determined not to be drawn away from the main question into side issues. What is written is of more importance than who writes it; and Presbyteros invites attention to the figures, facts, and reasonings which he respectfully submits, believing, whatever Mr. Dobie believes, that after all, "calculations" are of more value to rational beings than declamations or fulminations.

We continue to discuss the question, what practical good would flow from the union?

Secondly, it would enable the three bodies of Presbyterians to concentrate their strength so as to sustain efficiently their public schemes. That "Union is strength" is a trite aphorism, but it is as true as it is common. The strength that would result from the union in bringing ordinances within the reach of the entire Presbyterian population of the country, we endeavoured to draw attention to in the last letter. If union would be strength in helping forward home missionary operations, we think it would be strength in carrying out foreign schemes also. We initiated a Jewish Mission which has died in our hands, not it is true from lack of support as an immediate cause, for the people contributed well; but after all the want of funds was the ultimate cause. Our missionary was himself adequately supported, but he called for helpers in the form of teachers as well as preachers. The committee for lack of means could not respond to this call, and therefore our Jewish Mission is defunct. Were the 400,000 Presbyterians of the British American Provinces, or even the 300,000 in the Canadas, instead of 168,000, to unite in a Jewish Mission, there might be some prospect of success.

Although the Foreign Mission committee has in the meantime suspended operations in the East, the foreign field is not to be given up. The committee has resolved to devote attention to the Presbyterians in Vancouver's Island and British Columbia, as their proximity to us, and their community of origin with us, give them a manifest claim upon our regard. We find that the Canada Presbyterian Church has anticipated us in this movement, for she has already sent three or four Missionaries to these distant colonies. If we could send two or three after

them to co-operate with them, we might look for the rapid rise of a new Colonial Church in those districts.

The Foreign Mission Committees of the Church of Scotland, after a long trial, have come to the conclusion that a weak Mission, that is a Mission of one or two individuals in a large territory, is little better than no Mission at all, and so have resolved to concentrate their forces henceforward. It was by keeping his forces in near proximity to one another that Napoleon was able to effect his most brilliant *coups de main*. The union which is military strength is also Missionary strength, and that distribution which is military weakness is also Missionary weakness. Set a man here and another 400 miles from him, and their labours will scarcely make an impression; but place them within an easy distance of each other, and the waves of their combined spiritual power will meet and blend, besides that they will be able to see each other occasionally to cheer each other on in the thorny path of duty. The true plan of taking a town is to ply the batteries against it unceasingly, for unless this is done the damage done in one hour will be repaired in the next; so the only way to make a breach in Satan's stronghold of heathenism, is to send a sufficient number of men to direct an ever active battery of the truth against the fortresses of error. Stuart, Jackson, and Lee by throwing their forces together are able to disperse armies and storm cities; whereas their opponents fritter away their strength by an unwise tripartite division of their troops.

To make these observations bear upon the question before us, could the Missionaries to be sent by us only unite their spiritual batteries with those Presbyterian Missionaries who are already there, they might be able to effect a breach in the ranks of irreligion and ignorance which no doubt prevail in those colonies; on the other hand, acting not only from different bases of operations, but crossing one another's plans, their efforts will secure comparatively small results.

What union would effect in Home and Foreign Missionary operations, it would also effect in the Presbyterian Collegiate Institutions of the country, namely, strength. The theological Hall of the United Presbyterian body has been surrendered, and the students of the United Church all attend Knox's College. A further concentration might take place were they uniting with us, namely merging Knox's College into Queen's College, as the latter has corporate powers. At present the staff of Professors in Queen's College is too limited, and by such an amalgamation as we have suggested, the chairs of Hebrew, Biblical Criticism, and Church History, might be divided into at least two distinct Professorships, if not into three. In like manner Moral Philosophy, Mental Philosophy, and Logic might be separated, as also perhaps Natural Philosophy and Mathematics, as well as Latin and Greek. This division of labour, besides relieving Professors of burdens far too heavy for them, would be of the greatest benefit to the future Presbyterian Ministers of Canada, as it would place their literary and theological advantages on a level with those enjoyed in England, Scotland, and

Ireland. The members of the Canada Presbyterian Church would certainly be the greatest gainers by such a union of theological forces, as they would have easier access to academic honours than they have at present, as well as have a measure of control over an Institution acknowledged all over the land, and sustained to a certain extent by the Government of the country; but we would be no losers by it, as we would thereby secure the moneys which they are at present expending on a separate institution, and more especially secure that co-operation which would compel the rulers of the land to grant to our College a larger share of public support. We cannot suppose that the very ungracious discussion which took place in the Canada Presbyterian Synod in June last, was the result of that body's adopting the notion that such institutions as Queen's College are not entitled to government aid: it was purely a party movement which meant, we will not allow others advantages which we cannot reap ourselves; or perhaps it was a rebound from us, meant to be a set-off to the action of our Synod at Quebec. Their action is indefensible, as we believe ours was on that occasion.

As Queen's College has been mentioned, it will be as well to draw attention here to certain hints and insinuations which have been thrown out by correspondents in regard to the influence of that institution upon this question. We know upon the very best information that what "Canadensis" stated in a letter published in your issue of May, is correct. We quote his words: "Any one who has noticed the speeches and votes of our Synod may see for himself that among the ministers educated at Queen's College there prevails as great and as marked diversity of opinion as among their brethren of Scottish birth and education. Nor is it the case, as has also been intimated, that the minds of students for the Church are influenced on this point during their college training."—Whatever may be the practice under the present Professor of Divinity, we know that the unanimous assertion of all the students under former régimes could be had to the effect that the question was never once mooted by professors, nor even discussed in conversation by the students. The first introduction of the topic to the minds of students, professors, ministers, and people, was given when that small body of ministers met in the manse at Kingston, and talked over the matter previous to submitting the overture on the subject in 1860, and if a professor moved it, that was more by accident than anything else. Yet "Auld Kirk" persists in saying that Queen's College is "the nursing mother of this Unionism." It would be neither blamable nor unnatural were all young Canadian ministers animated by a right love of their native country, to give their sympathies to the consolidation of a national church." And again, "Whatever may be the private opinion of the professors, they do not seek to bias in any way the young men under their teaching, and they are in no degree responsible for the conclusions arrived at by their students, which are formed by them independently of college influences, and generally from their own observation and experience in the course of their

missionary work throughout the country."

To return to the discussion; in case of a Union Dr. Cook might get "Morris College" into full life immediately, as it would be needed for the better accommodation of students in the Lower Provinces, if indeed there might not be got established a Presbyterian College in Pictou, Halifax, or St. John's.

3. *A Union would open up positions of usefulness to our deserving and ambitious students and young preachers.* This is a fact well worthy of consideration by the parties whose interests would thus be forwarded. We have very few prizes within the limits of our church; one church in Quebec, two in Montreal, one in Cornwall, one in Kingston, and we barely admit one in Toronto and one in Hamilton; whereas, they have one in Quebec, three in Montreal, three in Toronto, three in Hamilton, one in Galt, and one in Cobourg, all first-rate congregations.

4. *A Union would enable us to give such a testimony for the peculiarities of Presbyterianism as we cannot give in our divided state.* This is a matter of some importance; but it seems to be lost sight of in our days and in our country. It is the house divided against itself instead of uniting to resist the encroachments of neighbours. Whilst we are quarrelling amongst ourselves about our fences, others are carrying off our wheat without opposition. On one side are the Methodists, who take all our people in the outlandish parts into their communion; and on the other side the Episcopalians who take away the showy, fashionable people in the wealthy and stylish communities. The former we have no cause to be jealous of, for they really do a good service to the neglected people in the backwoods—they are the religious pioneers of the country, and as such are entitled to very great credit, even although not learned or accomplished men. We feel that they do indeed some mischief, by debauching the minds of the people, destroying the charm of the pastoral relationship, and unhooking the affections of the young towards any peculiar church; but we find that as we are able to come in and occupy the ground, our people come back to us. Presbyterianism and Methodism cannot flourish in the same field, and the former is generally proof against the latter, especially when the usual education in the shorter catechism and confession of faith is given.

But *Prelacy and Presbyterianism* are naturally and historically antagonistic to each other. The former has made rapid progress over the country owing to the compactness and completeness of its organization, and the energy of him who has so long headed it. No one can find fault with the members of any church seeking to extend her borders—on the contrary it is natural and proper that they should; for it ought to be taken for granted that every one thinks his own church the best, and hence it is generosity and benevolence to bring others to taste of the best. But there is a difference betwixt using persuasion and employing artifice and assumption to aggrandize one's church. And the Church of England in this country has all along been assuming certain things for rights. She long assumed that she alone had a

right to participate in the revenues of the clergy reserves, and owing to that very assumption the clergy reserves have been lost both to her clergy and the protestant clergy of the province generally. Although Earl Russel decided that no colonial bishop has a lawful right to be styled Lord, we find that what has been generally assigned to them by courtesy is now beginning to be regarded by them as a right, and they claim the title. The Rectors throughout the Province report the entire population within the limits of their rectories as belonging to their parishes, ignoring the existence of other creeds altogether. In like manner they assume that the institutions of the different localities are or ought to be under their control. They see that they cannot obtain an ascendancy over the common schools as they are at present constituted, and so they are prepared to demolish the system. But they seem to have planned to gain the direction and patronage of the grammar schools, and they have in a large measure succeeded. They know that if they can put Church of England masters into the grammar schools, their influence will secretly and insensibly effect that pre-possession in favour of the Episcopal Church in the minds of the better classes which could not be secured in any other way. If they could succeed in getting separate schools and hold a supremacy over the grammar schools they feel that their cause would rest upon a safe and sure basis.

Now, there is no other corrective to the advances of Prelacy than Presbyterianism; Methodism is content to operate for the most part, especially in the country districts, upon the lower and less intelligent classes. For these Episcopacy is not prone to bid high, so long as the more intelligent and influential of the population are secured, so that Methodism is tolerated; but Presbyterianism competes for the favour and support of the same classes as Episcopacy, and is thus especially nauseous to the bishops and their clergy. Besides, Methodism is an offshoot of the Church of England, and as such does not offer so marked a contrast to her as Presbyterianism does; a system taking its rise contemporaneously with her, and competing with her for public favour since ever the Church of England became Protestant. The very name of Knox is to some of the High Church party of the Provincial Episcopalians "hateful because of the influence which he had over the Church of England in his day, what is most evangelical in her 39 articles having been inserted at his instance. The fact of his refusing a bishopric because he believed the Church was not fully reformed from popery, and because the office of a bishop such as it was then, and is still considered in that Church, was wholly unscriptural and pernicious, has placed his character in an odious light to them. And the fact that Presbyterianism did for a season triumph over Episcopacy in England has not made them any better disposed towards the followers of Knox in general. Presbyterianism is then the natural and historical antidote to Episcopacy, and if we would prevent the Church of England party from completely influencing the country, we had better consolidate our forces.

And if the Church of England and Ireland

clergy in Canada confined themselves to teaching what is contained in the 39 articles, or what is consistent with them, there would not be so much occasion for alarm; but when a bishop takes it upon himself to ridicule what is most truthful and philosophical in our standard, and what is evidently taught in *his own*, there is something worse for us to combat than the ecclesiastical polity of their Church, namely, the rankest errors. There are some excellent men within that Church, some even in the highest positions, for whom we entertain a very high respect, even approaching to affection; but these are the evangelical men, men whose creed is founded upon the 39 articles, and whose feelings are therefore on all doctrinal points akin to those of Presbyterians.

Such is the constitution of society in Canada, where the principle of equality obtains very largely, in practice at least, if not in theory, that it is a soil congenial to Presbyterianism. Even the Church of England feels this, as was observed by the Editor of the Church of Scotland Home and Foreign Missionary Record, and has popularized her system by conceding Diocesan Synods with a large lay element in them. If then we are honest Presbyterians—that is, Presbyterians from conviction—should we not seek to propagate that system of truth which we think most agreeable to the word of God and the principles of right reason? Would it not be a token of faith in our own principles to seek to give them the widest reach possible? Are we to have petty strifes amongst ourselves, thus spending our strength, whilst we offer no opposition to those betwixt whom and us there is a tenfold wider breach? We leave the question to be considered by those who are anxious that the present state of Presbyterian division shall be perpetuated.

ΠΡΕΣΒΥΤΕΡΟΣ.

To the Editor of the Presbyterian.

SIR,—As I did not receive my copy of your last issue until the middle of the month, I could not entertain the hope that my recognition of a production over *Presbuteros* could reach you in time for insertion in your immediately succeeding issue; and but for the highly reprehensible character of a considerable portion of that production, I should not now, nor perhaps in future, avail myself of the privilege of your columns. I believe that it is the first time I have done so. In consideration, however, of what is due to myself and those *Presbuteros* has used the freedom of abusing and insulting, I feel compelled thus to notice the fruit of his labour. I cannot help thinking that he would have acted more wisely, and have done better service to the cause which he has espoused, by having withheld his offspring from the view of the public, and concealed it under his mask, along with his stiletto. The birth nevertheless has been presented, and the stiletto has been used, putting me and others on our defence. In the second column of page 240, *Presbuteros* says: "But we opine that the state of feeling in Eldon, Thorald, Nottawasaga, and Brock, in regard to this question is by far the exception and not the rule, and that in no other settlement have the people been so foolish as

to take a final ground of determined opposition to union. May I be allowed to inform you, *Presbuteros*, for your consolation, that there is no determined opposition to union in the settlements referred to. In regard to this, as well as other matters, you should have obtained more correct information. The people of these and other settlements are for union, the union which they believe, and honestly believe, could afford the hope to them that the gospel would be enjoyed by themselves and their descendants, as their fathers before them enjoyed it, in the Church of Scotland, and that unity, and harmony, and peace, and love would be her inheritance. And what union is that does *Presbuteros* demand? A union on the principle recognised in the history of the Prodigal—the return (with suitable acknowledgments) of those who left the Church, to the Church which they left—the Church of Scotland. No other union would be consistent with principle—would be wise for us to entertain—or, in our peculiar circumstances, would be practicable. But, *Presbuteros*, you are right, if you allude to any other union; and you shall experience the full force of this determined opposition to such an heterogeneous coalition as you would seem to contemplate; an union, which they, right or wrong, candidly and honestly believe would be fraught with peril to the most sacred interests of their descendants, and which would have any result but that of lasting harmony and peace. These weighty considerations they are not prepared to hazard on a possibility—not even on a probability. The bitter experience of nearly twenty years has taught them more than you, *Presbuteros*, appear to be aware of; or, if aware of it, are unwilling to avow. You say that “the warm attachment of these *Highlanders* to the Church of their fathers cannot for a moment be doubted; it is the characteristic of the Celts not to do things by halves,” &c. Yes, *Presbuteros*, these *Highlanders* have a warm attachment to the Church of Scotland, but that attachment is not a mere animal feeling; but an enlightened, patriotic, and conscientious attachment, an attachment on principle; and such being its character, it admits not of halves. It is the very opposite of that of the Puseyites in the Church of England who dishonestly and traitorously continue within her pale (living upon her bounty), while clandestinely inoculating her with their poison, and alienating the people from her. Do you really believe, even conceive, that the Highland Ministers of the Church, whom you have so liberally aspersed, would (for twenty-four hours) continue in the Church of Scotland, were they to have arrived at your estimate and conclusion—most assuredly not. Up to the moment of having deliberately and conclusively made up their mind in the matter, they would continue faithful, honourable, and true to her; and when they bade her adieu, they would leave her with an approving conscience, that, whilst they remained within her pale, they used no direct or indirect expedient to lessen the respect of her adherents to, or withdraw their affections from her. It is the characteristic of the Celts not to do things by halves, you aver; it is especially so, sir, in reference to the subject under consideration, their bodies would not be

within the Church of Scotland whilst their hearts would be without her.

Their principle not being expediency, does not admit of halves; and their conscience not being india-rubber is not elastic. They wish practically to remember the Apostle's words: “Be ye steadfast and immovable;” and Christ's saying, “He that is not with me is against me.” In the above quotation we would be almost disposed to suspect you of intending a compliment to the *Highlanders*. No sooner, however, had you written this seemingly complimentary sentence than you determined to prevent the possibility of its being understood as an intended compliment; and therefore you forget not to say: “They *adore* their minister if they can tolerate him at all,” &c. I challenge the production of language more indicative of bad feeling, deadly intention, uncharitableness, and disregard to the truth of the case; language under the circumstances that would more justify the use of the words of the Psalmist, “Thou hast thrust sore at me that I might fall, but the Lord helped me.” The stiletto which you, *Presbuteros*, hitherto so cautiously concealed under your cover of bland, plausible, and accommodating professions of union, and forgiveness, and love, is now extracted from its covert and used—and against whom? The ministers and *Highlanders* of Canada!—and for what reason? for none other cause than their attachment to, and veneration for the Church of Scotland—the Church of their fathers! “They *adore* their minister if they can tolerate him at all.” What is the inference that can be drawn from such language? what may fairly be deduced from it? but that the ministers of the *Highlanders* may be very corrupt, and be tolerated by them up to a degree, or a few degrees of the vicinity of utter worthlessness. These *Highlanders* you would thus degrade are not idolaters. They do not “*adore*” their ministers, but they have been, are, and will, I hope, be accustomed to love and respect their ministers, when worthy of their love and esteem, even though they be not perfect; and for this they deserve respectful consideration, and not abusive language. Would it be very high presumption? Would it be unpardonable presumption, *Presbuteros*, to “venture to suggest” “that *even you* have given conclusive evidence that you cannot, without incurring the risk of challenge, assert a rightful claim to perfect exemption from all possible imperfection. You, sir, would have the *Highlanders* to be recognised as mere serfs, lorded over at will and pleasure, by that of all other despotisms the most ignoble, and debasing, and tyrannical—ministerial or ecclesiastical despotism. as merely self convenient tools having no mind, no judgment, no principle, no conscience of their own, as mere transferable property; for you say “they transfer the chivalric attachment formerly extended to their chieftains, now that chieftainship is no more, to their ministers. Therefore as their ministers think, so think the people.” Men are too often apt to think and conclude of others by their knowledge and experience of themselves. When thus dealing out harrow to the character and feelings of others, did you entirely forget the words of a celebrated man, in reference to any one who

would dare to use such liberty with him, "I shall treat him as a calumniator and a villain." You would have others to believe that the disposition manifested by the congregation you have honoured by special notice, was "merely a reflection of the ministers' sentiments." These are your words: "It may then be pretty safely inferred that the disposition manifested by the congregations in the foregoing places was merely a reflection of the ministers' sentiments; and if the ministers had been at equal pains to give them a bias in the other direction, or would henceforward begin to do so, the same people would be found ardent supporters of union." Never was an inference drawn or assertion made in regard to it more incorrect, more incompatible with the truth of the case. How could it be otherwise, the premises being false. What did the people say to me, and to others, when they got possession of the union overture, through the columns of the Presbyterian and other sources, especially the *Globe's* account of Mr. Bell's speech at the Free Church Synod at Hamilton, immediately after the dissolution of our own Synod. What have they often said since? that the vacillancy of ministers with regard to the Church of Scotland excited serious suspicions; and could not fail to produce an adverse impression on the minds of the people, and damage religion in general—that it could not but have the effect of disarming their confidence in, and respect for the ministers of our Church; that they would not move backward and forward as ministers dictated and wished, in matters of principle and conscience. Then turning to the questionnaire mode they asked, Did not the Synod at one time send a deputation of eminent ministers to Scotland in order to correct the misrepresentations, and counteract the calumnies and proselytising manœuvres of the enemies of the Church of Scotland; and to advise the people for their own, and for their children's sake, not to be induced to leave or forsake the Church of their fathers? Did not the ministers of our Synod countenance, accompany and encourage the deputations in the performance of their arduous duty, and highly approved of the ability, and faithfulness, and honourable manner in which the deputations in question fulfilled their mission, and were not our ministers as faithful, honest and true men, found so to act? Yes, sir,—the people you so lightly esteem, thus said, and thus asked.—Are you aware that in the Presbytery of Toronto (and in others also I imagine) it was deemed expedient, and absolutely necessary to appoint particular members to the performance of the above pressing duty, one of these was Dr. George—who discharged the duty devolved upon him ably and faithfully. In a certain quarter one (who may be nameless) who was going to and fro upon the face of the earth, met him, and they had a severe conflict, in which Dr. George was more than conqueror. And what was the special vocation of the above nameless personage in this and that place, "Curse ye Meroz" said the angel of the Lord, "curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty." And what was the use made of this portion of scripture? what, but that the mighty repres-

ented the churches of Rome, England, and Scotland; and depend upon it, the Church of Scotland came in for more than her full share of the imprecations. I could supply you with other references, but I forbear. And do you ask where is this eminent personage now? where, but in the union; and now, *Presbyteros*, be not offended, by my taking the liberty of asking you are you *really serious* in wishing me and others to "bias" and advise the above people for such an union? Have not the people a right to feel insulted, and have not the ministers a particular reason to feel more than insulted by being found fault with for not endeavouring to cool their attachment to the Church of Scotland, and "bias" their minds for the union. In justification of myself, you have rendered it necessary that I should refer to my past history in this matter. In 1843 I dissented from the motion made in the Synod for sympathising with the disruptionists in Scotland. In 1844 I voted with the majority of our Synod against denying the Church of Scotland and giving up our connection with her. I heartily concurred and co-operated with the home and foreign deputations referred to. In January, 1855, I attended the meeting of Synod specially summoned to meet at Montreal for the commutation; and late at night, about the close of the business, I got up and spoke as follows.—"Moderator, we have all agreed to commute, but the destination of the commutation fund has not been fixed and determined, and unless that fund be fixed and determined, for all time coming, for the maintenance of the ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, exclusively, this right hand of mine shall never take instrument and sign a power of attorney to draw my commutation money. Was it not, sir, in virtue of having been recognized as the Church of Scotland that we ever had the reserves? Has it not been as ministers of the Church of Scotland we have annually been paid out of the reserves? Is it not in consequence of our recognition as such by the Government that we have it at all in our power to commute? And did not the Church of Scotland use all her influence, and put forth all her energies, and subject herself to considerable trouble and expense to secure the recovery to us? whilst others did not fail to put forth all their capabilities, and to have recourse to every possible expedient, in order to take them from us. I therefore consider that we are in gratitude bound, that, as gentlemen, apart from the consideration of our being ministers of that Church, we are in honour bound to have the fund so fixed and determined." After a pause, Dr. Mathieson got up and said: "I am glad, I am right heartily glad, that this matter is brought forward, even at the tenth hour. I therefore move accordingly." Dr. Cook got up and suggested that Dr. Mathieson should give in a written motion. Dr. Mathieson did so, which was seconded and carried unanimously. The motion is in these words: "That it be the fundamental principle of the commutation, that it be for the maintenance of the ministers of the Presbyterian Church of Canada in connection with the Church of Scotland, and that whenever any minister shall cease to be of that

Church, he shall thereby cease to have any claim upon or right to said fund." So far as I recollect these are the words of the motion; but, *Presbuteros*, you may, if so disposed, satisfy yourself upon the subject by having recourse to the records of that Synod. In this solemn transaction, you, sir, cannot fail to perceive that the honour, the truth, the justice, and the good faith of ministers are pledged; and should the ministers of our Synod tarnish the honour, truth, justice, and good faith, thus plighted, by trying to alienate that fund, they would expose themselves to the indignation of the upright, and the rebuke of law and justice. In 1860, I opposed Dr. George's overture for union, and moved the amendment against it. In the course of my reply, I declared my determination not to leave the Church of Scotland for the union in speculation, but my readiness for the union of a *return of those who left the Church*, other things being equal. And notwithstanding this my history in regard to the foregoing considerations, you, *Presbuteros*, most uncharitably judge, and most unjustly blame me, for not contradicting myself—for not acting myself, and for not endeavouring to induce others to act against honest convictions—convictions which, so far as I am concerned, have been deepening more and more, and certainly not to be affected or removed by such exhibitions as you, in the exuberance of your union zeal, have afforded. Would you blame me, sir, for not advising others to do what my conscience tells me I should not do myself, and thus act the double-minded, the hypocrite? Do I invade the province of your conscience? Do I intrude myself into your inner chamber, and, like the despot, domineer over—trample upon your right of private judgment? No, sir. Do I libel you for following your convictions and going to the union? So far from it, that I maintain that it redounds to one's honour not to halt between two opinions, and to follow out his honest, enlightened, conscientious convictions, and that the not doing so is to his dishonour. "Let every man be persuaded in his own mind." "And who art thou that judgest another man's servant?" You say that "it would be quite preposterous for the people to demand that the money contributed by them to the Home Mission Fund should go to the benefit of a united Church." Were the people told when their money was asked, that it was for such a union Church as that contemplated? or were they asked for it for their own Church, specially for their own Church? and is it "preposterous in them to demand" that good faith and honour be preserved with them in reference to its application? for remember, *Presbuteros*, that these people affirm, that your union Church is not, never has been, and is never intended to be their Church. "In subjection" to their own Church, the Church of Scotland, they, as in times past, intend always to be; and in this, as in other things, to submit (in the Lord) to her government. What was the designation of the deputation? Just this: "The Deputation of the Temporalities Board of the Presbyterian Church of Canada in connection with the Church of Scotland," and when ministers were requested to form part of the deputation, it was implied, in their consent, that they

agreed and would endeavour, according to their respective abilities, faithfully to follow out that designation. Were they for a moment to entertain the suspicion that the gentlemen composing the Board were deficient in the principles of honour and good faith, and that they had a covert design in the matter? Surely not. The ministers took it for granted that these gentlemen were honourable men, and imposed it as a duty on the deputation to act in honour and good faith with the people; and thus give practical effect to their designation, so that the people could not have afterwards to allege that they were imposed upon, deceived by their own ministers, who of all others they had a right to expect should deal honestly, honourably, and candidly with them. If it were intended by the Board that the money to be obtained was in the future to be applied as you, *Presbuteros*, advocate, then the Board acted unfairly and worse than unfairly with the deputation in not signifying to that effect. They verily put the members of the deputation in a false position. But until I have positive, overwhelming evidence to the contrary, consideration shall induce me to believe that these gentlemen could be capable of acting such a dishonourable part. You say 'it would perhaps be thought uncharitable to say that the excuses given for not contributing was a very convenient one, and may have been eagerly grasped at, as excuses often are, to conceal the stronger reason, unwillingness to part with their money.' Perhaps." There is no "perhaps" in the matter. It is certainly and grossly uncharitable, and it is moreover untrue, to say so, as respects this congregation at any rate, and I have no doubt that the other congregations can say the same as concerning themselves; for instance, Mr. McFadyen and one of my elders (or his family) subscribed \$105, although one of the most determined not to leave the Church of Scotland for your union; and permit me to say that he is a man who, on account of his age, strong judgment, sound common sense, and solid piety, would be conferring an honour on you, *Presbuteros*, by admitting you into his intimacy; so of others in this congregation who subscribed the highest figures from \$60, \$50, and under. In your venturing mood, you, *Presbuteros*, hazard to say, "We venture to suggest that our Highland ministers ought to do something to allay the ill-feeling which exists in their communities betwixt their people and those of the other church; and that they should denounce the practice, said to be no unusual one, of their hooting one another as they pass on the Sabbath-day. In such circumstances if the ministers either create the current or are carried away by it, no wonder that they opposed the union, &c." Your aim is evident; but, as it happened at the "Bull Run" affair, you have inflicted a wound on your own party, and then ran off under cover of the little particle "if." Why not like a man have made an open charge, and acted for once the part of chivalry? Leave your ambush, throw off your cloak of *Presbuteros*, and let us see whether you are an officer or a subaltern when you presume to "venture" your suggestion. Did you "venture" first to put yourself in possession of the facts

of the case, or did you satisfy yourself with a suggestion at a venture? you would do well, sir, to be more cautious of your venturing propensity, even in your ambush. There is not—neither has there been, in this quarter, any such hooting as you refer to. But this has been. The people of the Free Church when meeting our people going quietly and inoffensively to Church, often offended them by accosting them and saying, "You are going the wrong way; you should come along with us where you would hear the Gospel and get grace," &c. Now do I offer this as a "venture;" no, I give it as a fact. Repeatedly from the pulpit, *Presbuteros*, did I tell my people not to interrupt others going to their own Church, whatever that Church might be, that every one had a right to private judgment and freedom of conscience; that I regarded the dragging and haltering in practice from one portion of Christ's Church to another, as not only morally wrong, but a great sin; and that my opinion of such conduct was, that should they ever discover I would practise it, and not despise me for it, I should despise them for not despising me. I repeatedly advised them, and let me assure you, sir, I deemed it absolutely necessary because of the provocations offered, never to indulge the spirit cherished by others, nor in retaliation suffer themselves to be provoked to use and apply the language used and applied, by others, towards the Church of Scotland, and her ministers, and people: language, *Presbuteros*, not merely improper, highly reprehensible, but language, such as would be shunned, and treated as offensive in any decent civilised society—language, Mr. Editor, too gross for the delicacy of many who read your periodical. The public are indebted to "*Presbuteros*" "venture" and not to me for this reference to the past. I should not have condescended thus gratuitously to notice it. But as you '*Presbuteros*' have pressed it on us, I beg leave to ask you, are the sentiments and feelings which dictated such language, and actuated to such conduct, now dormant and extinct? you had better "venture a suggestion" upon the subject. "Perhaps" it would not be thought uncharitable to say that the *old man* is not dead yet; *Presbuteros* may hereafter discover that he is counting without his host, when he says: "We think that there would be ten for it to every one that would be against it." "Time will tell" sir; the meantime we are of a different opinion. You say "at all events the anti-unionists do not act fairly when they say the responsibility of the non-success of the Home Mission Fund in certain parts of the Toronto Presbytery, lies at the doors of those who introduced into the Church Courts the question of Union." Now, *Presbuteros*, let us deal with the fact, and not with the "venture of a suggestion." And what is the fact? Up to the moment of the introduction and agitation of the subject, our Church never enjoyed so much unity, harmony, and peace, nor did her future present brighter prospects of prosperity; and from that time your Schemes have fallen off by hundreds of dollars: and the people affirm that the reason of this, and the non success of the Home Mission Scheme, is the union mania of the Synod; and they emphatically declare that the union movers, by disturbing the peace

of the Church, and thus unsettling the minds of the people, are the cause of the whole, and responsible for all consequences. This is a fact,—the fact; believe it or not. But why, *Presbuteros*, call others anti-unionists. They are no such thing. They are contented and determined to remain where they are—they allow full and unrestrained liberty to others to go—they put no obstacles in their way—they neither—use nor will use violence or Jesuitry against the union—they simply will have nothing to do with it. Towards the close you use the words, "We hope however that these gentlemen will come forward and repudiate the idea which is ready to suggest itself in connection with their action in behalf of the Temporalities Fund." It is obvious that this quotation has reference to the two or three preceding sentences. Insolence and insult are in company in this sentence. *Presbuteros*, in this, as in other instances, you have entered on forbidden ground. When you hazarded the "venture" you might have indulged the hope that "perhaps it would not be thought uncharitable". Where, I ask, is charity apparent in your production? Where is regard to the feelings and character of others apparent in it? Before you made this unwarrantable invasion, why did you not reflect, and reflect seriously, on those words of a celebrated writer: "Injuries may be atoned for and forgiven; but insults admit of no compensation." You have the assurance, sir, to lecture me and others into repudiation. You "hope that I and the other Rev. Gentlemen who were associated with me, will come forward and repudiate this idea;" "repudiate," sir, at your "venture" of a hope. The system of repudiation is a Yankee device—it is an honour which specially belongs to Pennsylvania. It will not be tolerated in the British dominions. "Repudiate" this idea, whether you perceive or not that you are in duty bound to liquidate a portion of your debt, by repudiating your "idea," I know not; but this I know, that I have nothing to repudiate in the matter. All I said, I said and did in truth, in honour, and in good faith; I did to others (in this matter) as, in similar circumstances, I would have them do unto me." And do you wish me to repudiate that golden rule of our Lord? perhaps you are capable of "venturing a suggestion."—But for your satisfaction, I now tell you that all I said, and all said, as a member of the deputation, I would, in similar circumstances, say and do again; and if I have an occasion for regret on the subject, it is that I did not say more and do more. In conclusion you say "so far we have been breaking ground and clearing away obstacles." Yes, sir, you have entered into forbidden ground, and been busying yourself with another's property—ground into which you should never have entered, and from which you should retreat with all convenient speed. You have done more harm than good, whilst employing yourself in that field; for you have thrown mountains of obstacles in the way; instead of having removed obstacles. "Suffer a word of exhortation." Cease your present vocation of busying yourself with the ground of others; and begin without delay, and becoming earnestness, to break up the fallow ground of

your own heart—(to sow in righteousness,) and clear away the obstacles that may there exist to the unity and harmony, peace and love of the Church. Be advised to begin the doing of this duty, and then you shall be better fitted to enter on what you are pleased to distinguish as "the merits of the case"; for, otherwise having furnished the public with the "demerits of your case," depend upon it that

when your "merits of the case" appear they shall be treated as they merit. Allow me to advise you to send to Scotland for, and recommend to your attentive perusal, the pamphlet bearing the following title: "Church union considered. By an Elder of the Free Church of Scotland."

JOHN MACMURCHY.

Eldon, 29th August, 1862.

Roman Catacombs.

No. VII.

THE ANNALS OF THE CHURCH.

So scanty and disjointed is our knowledge of the external history of the early Roman Church, that any information, however fragmentary, is eagerly accepted. For, though it may add little to our previous acquaintance with the period, it may help to verify or correct the mass of traditionary legends, out of which the history of that era has in great measure to be composed, and which can never be relied on unless supported by some authentic evidence. As stated before, the Catacombs have hitherto divulged no contemporary epitaph of any early bishop. They therefore leave the lists of the bishops of the two first centuries in the same confusion, in which they ever have been and still are likely to remain, unless a fortunate discovery be made in their galleries or elsewhere of some monumental record which will decide the question. At best, however, we could expect nothing more than a barren string of names and numbers, which would throw no light on individual characters of those mighty men, who founded the only hierarchical system that has withstood almost intact, if not with unabated influence, a thousand political and social changes among those whom it held in bondage, and which now, sixteen or seventeen centuries after its first partial consolidation, is exciting the apprehension of every thoughtful man, lest it assume a new form and revive stronger than ever to arrest the progress of liberty which threatens at length to crush it.

The Christian religion spread at first like all powerful movements, silently and without observation. For a long time it was looked upon as too insignificant to meet with opposition. It was considered by all of the better classes, except a few individuals, as a foolish superstition utterly beneath their notice; while the popular mind was influenced against it by malicious reports

of the foul practices which it inculcated. During all this time the Roman bishop would seldom come under public notice. But his position at the centre of the Roman world would give him a standing within the church which could not fail to assist him in his scheme of supremacy. He was at the seat of empire. He had, therefore, the first warning of any impending calamity, and through him it would be transmitted to the church at large. He moreover might be expected to exert some influence in the palace, if not by direct means, at least through the agency of members of his congregation who had access to the imperial councils. Such influence is known to have saved the church from one of the most brutal of the emperors. But in addition to this, the *idea of unity* which had given so irresistible an impulse toward episcopacy, would drive the church a step further. For when it came to include people of different nations, with opposing habits and customs, and diverse temperaments and tendencies of thought, an acknowledged head, who should hold all these conflicting elements together, would be called for, especially by the practical mind of the west, as necessary to the organization and working of the church as a corporate body. This necessity led to the establishment of the five patriarchates, of which Rome was one, at first on an equality with the rest, but soon through her important central position, the virtual if not acknowledged chief. The political bias likewise of the period, then, as ever since, affected the constitution of the church. The empire was at the height of its magnificence, and the universal tendency was towards centralisation. As to where the centre should be, there was in both east and west, until the establishment of the patriarchate of Constantinople, no two opinions. Rome was the centre of the empire. Rome must be the

centre of the church. In Rome therefore may be met some traces of every movement that stirred the church; and in Rome, were we better acquainted with the ecclesiastical history of the period, we should be able best to study the comparative development of the universal church. In was in fact a microcosm of the whole, for each section had not yet acquired its distinctive character, and Rome itself was more impressible to foreign influence than afterwards. Every heresiarch turned to Rome in the hope of gaining adherents in the capital, and if possible winning over to his side the bishop (an endeavour which was twice successful, and which would have seriously injured the interests of the church had not the false step been immediately retraced): and to Rome every controversy was referred. It was at first, as Milman calls it, "a Greek religious colony:" it received its earliest Latin impress from Africa, and it must at the same time have been putting forth an independent life. All these different phases it presented: and the most incongruous influences were at work within it: which could not otherwise than strengthen it, by the intellectual and religious activity which they would call forth.

But these all important changes were going on without the knowledge of those learned men who were writing the history of Rome, but who saw not the most momentous revolution that was taking place beneath the surface of society, and who in their wisdom would have disregarded it, if known. They therefore teach us nothing, and we gather only enough respecting them from contemporary writers in Syria, Africa, Gaul and Italy, to excite our curiosity, though not enough to allay it. The catacombs likewise are almost silent. They are however striking illustrations of the posture of the Church during these centuries in the imperial city, undermining the whole fabric of society, destroying the religion, changing the manners and customs, reforming the social life, while all things seemed to be as heretofore, and but little alteration was perceptible. One striking proof, however, they do afford of the cosmopolitan character of the Roman Church, in the large proportion of Greek epitaphs which have been discovered. There is moreover in the crypt of the Basilica of St. Cecilia a tablet with the inscription:

"*Constanti Barbaros Germanos.*"

Beneath the motto is a man driving two

horses laden with panniers. There is no date, which renders it impossible to say exactly to what period it belongs. But it looks not unlike a production of the first three centuries, and may be the affectionate tribute of a Christian slave, one of the earliest converts to the religion of Jesus from among our Teutonic ancestors, to his Christian master.

A memorial of the Novatian schism exists. On some broken fragments found in the Catacomb of St. Callixtus are inscribed the names of Pope Cornelius and Cyprian, bishops of Carthage who joined the Roman bishop in opposing his rival, although his own principles accorded with those of the schismatics, on account of Cornelius' legitimate title to the see.

In the same catacomb have likewise been found the scattered fragments of a tablet, erected subsequently, probably by Pope Damasus (370) inscribed with the names of *Anterus, bishop* (235), *Fabianus bishop and martyr*, his successor, *Lucius*, the successor of Cornelius, and *Eutychianus*, the fifth successor of Lucius. The discovery of this renders it not improbable that some more extended list may still be found which will be of assistance in reconciling or correcting the contradictory notices of the Roman calendars. It is remarkable that Fabianus alone is called a martyr in the above inscription, whereas the Roman traditions subject all to a violent death. Another instance is cited by Burgon, corrective of the traditional records. He read the inscription which was lying on the floor of the Lateran Museum as follows:—

"*Here resteth a Deodatus, bishop, who lived 67 years more or less, and sat for 2 years and 9 months. Buried the day before the Kalends of December.*" There can be no doubt that it refers to the bishop of Rome of that name who lived in A. D. 627, but who according to the *Liber Pontificalis* sat in the Papal chair for 4 years, 2 months, 5 days, and according to other authorities 7 years, 2 months, 17 days.

But probably more detailed inscriptions may yet be found, adding more important items to our knowledge of ancient Church history.

One such has already been discovered, which may be the precursor of others still more valuable. De Rossi from his study of ancient documents instituted a search in a certain quarter of the catacomb of St. Callixtus for the tomb of Pope Eusebius, A. D. 310. After several fruitless attempts he came upon a chapel containing

an inscription, purporting to have been erected to the memory of that bishop by Damasus. The inscription, though in the style of others of the same Pope, was through its faulty execution considered by him to be a copy of the original—a supposition confirmed by the discovery soon afterwards in the vicinity of some fragments of the original, which quite corroborate the genuineness of the copy. The legend states that *Damasus, the bishop, made this for Eusebius, the bishop and martyr*; and it farther relates that during the pontificate of Eusebius, a heretic named Heraclius created such a disturbance in the Church as to require the intervention of the civil power, which dealt summarily with both Pope and heretic, banishing them to Sicily, where the former died.*

The annals of the Church describe almost every saint as a martyr, and selfish interest as well as devotional ardour has actuated the Romish Church in supporting the belief. The relics of a martyr were next in value to that of an apostle or one of the followers of our Lord. In the catacombs therefore every symbol that could possibly be converted into a sign of martyrdom has been thought to indicate a martyr's tomb. The little bottles, which are numerous in the tombs of heathen Rome, are likewise frequently met with in the catacombs, and were generally supposed to have contained some drops of the martyr's blood; lamps, which were placed in niches along the galleries to light them, must be meant to distinguish the last resting place of some renowned soldier of the noble army; the mechanical tools and implements found among the rubbish, or sculptured on the slabs, were imagined to be instruments of torture, and thus a large proportion of those myriads buried here were foolishly believed to have suffered a violent death at the hands of heathen per-

* The inscription, which leaves the nature of Heraclius' heresy, concerning which nothing is known from any other source, doubtful, is as follows:

"Heraclius vetuit lapsos peccata dolere.
Eusebius docuit miseros sua crimina flere.
Scinditur in partes populus, gliscenti furore.
Seditio, bellum, cœdes, discordia, lites.
Extemplo pariter pulsus furitate tyranni.
Integra cum rector servaret fœdera pacis.
Pertulit exilium Domino sub iudice lætus.
Littore Trinacrio mundum vitamque reliquit."
The sculptor has added his name and memorial:

"Damasi Papæ cultor atque amator Furius
Dionysius Filocalus scripsit."
Northcote's Roman Catacombs.

secutors. On the contrary the mention of martyrdom is strikingly rare. Only here and there throughout the vast body of inscriptions does a martyr's epitaph occur. Their scarcity may be accounted for by the fact that when persecution raged, the great bulk of the victims was buried in mounds, over which an epitaph of a general character may have been placed, though each individual death was not recorded. The inscriptions likewise which closed the martyr's grave must have been often destroyed in the days of relic hunting, when his bones were accounted more valuable than the record of his death. Thus there is every reason to believe that there were more martyrs in the Roman Church than the inscriptions mention, without crediting the exaggerated statements of over-ardent traditionists. The following are a few examples:

"*The martyrs Simplicius and Faustinus, who were drowned in the river Tiber, and whose ashes lie in this cemetery.*"

"*To the holy martyrs Stiburtius, Baerianus, and Maximus, whose natal day is the eighth Kalends of May.*"

Another as beautifully indicates the survivor's belief that to the Christian death is a new birth:

Born the 3rd Ides of September, Jacinthus, a martyr.

One of the earliest dated inscriptions commemorates a martyr:

"*In Christ. In the time of the Emperor Adrian, a young military officer who had lived long enough, when with blood he gave up his life for Christ. At length he rested in peace. The well-deserving set up this with tears and in fear. On the 6th before the Ides of—*"

No general persecution took place under Adrian, and his conduct towards Christians was generally mild. He may, however, while tolerating Christianity among the people, have considered any departure from the religion of the state inconsistent with that strict military discipline which he enforced in the army. The martyrdom of Alexandria, mentioned in a former paper, also took place, as it is implied, by permission at least of the Emperor Antonine, under whom the Church enjoyed the greatest security. Some special motive, which seems to be indistinctly hinted at, may have occasioned this departure from his accustomed policy.

The last, the fiercest and most glorious of the persecutions has left us some inscriptions. The following is one:

"*Launus, the Martyr of Christ, rests here. He suffered under Dioclesian.*"

Many inscriptions were subsequently erected to the memory of martyrs upon whose graves nothing had been written, or whose epitaphs had fallen into decay. Such were the inscriptions cited above to *Cornelius, Bishop and martyr*, and to *Fabianus, Bishop and martyr*. On the historical trustworthiness of these little reliance can be placed, when dated so long after the event they record. Another custom is exemplified by the following inscription placed on a very old sarcophagus by a Pope of the ninth century :

"*Here lie the bodies of the holy martyrs Hippolytus, Taurianus, Herculianus, and John Calibitis. Bishop Formosus preserved them.*"

Hippolytus being no doubt the celebrated Bishop of Portus, the bitter opponent of Pope Callixtus, who lived and wrote in the beginning of the third century.

Another of the most interesting enquiries connected with this period regards the number of the Christian population in the imperial city. The question has excited no little controversy, because of no little importance ; sceptical prejudice on the one side and credulous zeal on the other, leading to either a palpable understatement or an evident overstatement of the truth. The Catacombs will some day or other, it may be hoped, afford substantial evidence for arriving at a satisfactory conclusion. As yet, however, their contents have been too uncritically examined, and the excavations have not been sufficiently extended to allow of any positive deductions being drawn. Upon the calculation of Father Manchi, quoted in the second paper, viz., that the total length of the galleries is 900 miles, in every seven feet of which there are ten graves, five on each side, it would follow that seven millions were buried in them, all but an inconsiderable number being of the first four centuries. This would give an average population of from 5,000,000 to 7,000,000, a number far greater than we ever contended for, and far greater, there is no doubt, than there existed. But supposing the galleries to be only half as long, and there is good reason to believe that that is not above the mark, we should have an average population of 200,000, which is far higher than Gibbon placed it at, when he reckoned the Christian community at 1-20th of the entire population. It is in fact so high that we can explain it only by supposing the mortality to be

greater than usual, owing to persecution and other causes. At any rate the Catacombs corroborate the statement of Tacitus "that the Christians composed a vast multitude," and prove that despite the contempt and opposition which they met with, the Gospel was rapidly spreading, and had even in the second century embraced no inconsiderable portion of the inhabitants of Pagan Rome. Of what elements then was this large body of the people composed? Do the Catacombs afford us any information on this point also? They simply confirm the words of St. Paul that "not many wise men after the flesh, not many mighty, not many noble, are called," and the general testimony of antiquity that while not a few of the upper classes were won over to the truth, it was among the lower classes that the Gospel gained its noblest triumphs. With this their opponents taunted the Christian, drawing caricatures of the humble condition of the Church, representing it as wholly replenished from the very dregs of society, and its ministers as being as unpolished and low born as their people. The facts were to some extent not untrue, but neither did the Roman Christian any more than we consider them reproaches. We have already transcribed several inscriptions which show that the members of the Church were not drawn only from the lowest ranks of life.

Such is some of the material the Catacombs yield toward the construction of the history of the early Church. It is scanty and unsatisfactory, yet it is as much as might be expected from them, for they are the cemeteries of the dead, not the abodes of the living, and were excavated when men were too much occupied with the present to think of posterity, even if their belief of the speedy re-appearance of Christ had not repressed in them the historical tendency. The form of their inscriptions indicates the purpose for which the epitaphs were inscribed,—not that men centuries hence might be informed of their existence, but that their immediate survivors might know when to celebrate their *natal day*. What they do afford, however, we thankfully receive, and rejoice that their testimony strengthens our admiration of the early Church.

He is but half prepared for the journey of life who takes not with him that friend who will forsake him in no emergency—who will divide his sorrows, increase his joys, lift the veil from his heart, and throw sunshine amid the darkest scenes.

The Church of Scotland.

LETTER OF THE MODERATOR TO THE WALDENSIAN CHURCH.

[FREE TRANSLATION.]

To the Pastors, Rulers, and all the Lovers of the Waldensian Church, Grace, Mercy, and Peace, from the National Church of Scotland, and its Moderator, JAMES BISSET, D. D.

Your having sent to the General Assembly of our Church your learned and distinguished President, Dr. Revel, was a thing most acceptable to us, and on this account we tender to you our most hearty acknowledgments; for how your affairs were prospering, we had been long earnestly desiring to know. We heard him with great satisfaction; for the very name of the Waldensian Church is full of stirring memories, and causes to rise before our mind all that in past ages your fathers undertook and bravely suffered for the sake of Christ and His Gospel. It would even now afford us a melancholy pleasure to recall all those incessant labours and cruel torments which for conscience' sake your forefathers endured; when savage emissaries from Rome stripped them of everything except their pure doctrine, their primitive discipline, and apostolic faith: but this would require many words, and is besides unnecessary; for there is no nation, however distant, that is not already familiar with the tale of your sufferings. The divine inheritance, which as a legacy has been handed down from your ancestors, it is not within the power of even the enemies of our Saviour to take from you. Destitute, indeed, you may be of all that the heart of man by nature seeks; but the name and the fame of deeds so famous live for ever, and make you, in the eyes of all right-thinking men, and even in the sight of God himself, truly rich. Think not, esteemed brethren, that the righteous Judge of all the earth forgets one of these things. Seems He to procrastinate? It is because of our contracted vision. Let us go together to the sanctuary, and to His Holy Word, to derive instruction. With Him, indeed, a thousand years are as one day, and a moment of time as a thousand years. Did He not allow His beloved Israel to live an exile for four hundred years, and become the slave of a wicked king? In His own season, indeed, by mighty works, and with an outstretched arm, He delivered His people from bondage, and, guiding them through the sandy desert by a pillar of cloud and a pillar of fire (the Red Sea itself yielding before them, and making a way of escape,) He led them out of Egypt, and sustained them with angels' food in the desert, and gave them water to drink, drawn from the riven and flinty rock. Does the husbandman wait long for the seed that he has committed to the bosom of the grateful earth, until, softened by the early and the latter rain, and warmed by the rays of the sun, it arrive at the full harvest? David, speaking by inspiration, assures us that a handful of seed cast on the tops of the hills shall shake like the mighty Lebanon. Doubt not, therefore, but be fully

persuaded in your mind, that the blood which your martyred fathers shed is not lost, but, on the contrary, is destined to become the seed of the Church. Your advance towards Rome, and settlement in the great and populous city of Florence, appears to all of us a most auspicious event. Go forward in your prosperous career. Watch indeed you must, and struggle with all your might, that the pure and simple truth as it is in Jesus should speedily sound in the ears of all around you. You cannot delay. That you are a small band we do not deny, but watchful labour, with the blessing of God upon it, overcomes every difficulty; nor is it to Him a hard matter, filling His servants with the Divine Spirit, to conduct successfully His own battles, and, whether His instruments be many or few, to crown their labours with complete success. In order that a new order of things may arise, ages more propitious begin to run, and the darkened minds of your countrymen freed from vain superstitions and the worship of images, and planted in that glorious liberty with which Christ alone can make the nations free, much must be done by you, who in His providence have been placed in the forefront of the battle; and that almost at one and the same time—churches built, colleges equipped, many new labourers provided, the divine seed, which is the Word of God, scattered beside all waters: and for all these things you must have money.

The committee of this Church on Foreign Correspondence have had the pleasure of recently transmitting to you a small gift; but if we are not deceived, a much larger sum of money from these lands will ere long replenish your treasury; nor do we see why, in the execution of our trust, we should not take this opportunity of earnestly exhorting our countrymen and all good men to come to your aid. Come to their aid, ye who call yourselves Liberal, and whose desire it is that the human spirit should be emancipated and nations set free. There is a great work here on hand; the workmen, few in number, are destitute of all that you enjoy in abundance. Come forward, ye rich, whose thought it is that your money should give you good interest! The hills and the wide plains both of Italy and Sicily are as fields whitening for the harvest, and seem to cry out that reapers without delay should go forth to them. What you bestow will soon come back again with abundant interest. Come forward, all ye who desire to obey the voice of the living God; for know that it is in His decrees that Rome must fall: long buried in sloth, liberty at length smiles upon her, and after a tedious night is at her door. Do we read in her historian that the City was once captured by barbarous Gauls? It is destined to be again taken, not by the armour of steel, indeed, but by the Eternal Spirit of the living God; not that her citizens may be consigned to death, but that, freed from the heavy yoke of Popery, and liberated from bondage, they may enjoy in tranquillity the life of Christ's freed-men. Nor be ye wanting, ye noble and

elect ladies, who have learned to minister to the wretched. Attend, ye countrymen of every class and region, who have drunk from the full and pure fountain; for they who know how to do good, and do it not, to them it is sin! Come to their aid all of you, pondering this saying, that he who gives quickly gives twice! But to return.

Seeing, beloved brethren in Christ Jesus, you have, in the providence of God, been placed in the forefront of this contest, you must with the greatest diligence prepare the whole armour of God, which indeed is not of the earth, earthy. You must obey laws, magistrates, kings; as says an apostle, "Let every soul be subject unto the higher powers." The foremost monarch of his age, Victor Emmanuel, is a minister of God for good to all his people, and they who resist him shall bring themselves into condemnation. The neglect of such counsels have frequently brought the most flourishing Christian states to the very verge of ruin. Nor are we ourselves ignorant of such calamities, but of set purpose we pass them over in

silence; for all the best and wisest in our land live in expectation that the day is at hand when, the cloud of error being removed, our fellow-labourers in the Gospel may return to their first love.

Finally, brethren, you have been called to liberty; all of you, in love, be subject one to another as free, and not using your liberty as a cloak of malice, but as the servants of God. Fulfil your ministry, admonish those who hear you to be subject to principalities and powers, to obey the commands, to be ready for every good work. Thus acting, the Eternal and Omnipotent Jehovah, King of kings and Lord of lords, to whom be honour and everlasting rule, shall bring it to pass that you shall establish the Church of Christ, and save both yourselves and those who hear you.

The grace of our Lord Jesus Christ, and the love of God, and the hopes and consolations of the Holy Spirit, be with you and with all throughout the world who long for the coming of Christ's kingdom. Amen.

EDINBURGH, June 4, 1862.

Miscellaneous.

The following copied from the *Caernarvon Herald*, exhibits the earnest striving of a faithful minister with a soul on the brink of eternity, and may be read with profit and instruction.

We have been favoured by the Rev. H. Harris Davies, of Beaumaris, with the following details:—

Having so frequently visited the late unfortunate convict, Richard Rowlands, while lying under sentence of death at the Beaumaris gaol, and having also, like the Rev. H. Hughes, repeatedly and faithfully promised to give every possible publicity to his most positive and unequivocal dying declaration of innocence of the awful crime of which he had been found guilty, I shall feel obliged if you will kindly allow me a little space to fulfil that solemn promise. In a case of this sort the prison rules do not allow any one to visit a prisoner under sentence of death, except his very nearest relations, without permission from the chaplain or visiting magistrate; hence, although feeling anxiety to offer the prisoner my humble services, I was not allowed to see him until I had received a negative answer from the Secretary of State, to the petition I had sent him on behalf of the prisoner. On the Wednesday (2nd) however, the Rev. D. Gryffyd, the chaplain, came to ask if I should like to communicate to the prisoner the result of my application. As soon as I was ushered into the prisoner's presence I took him by the hand and told him that I came to see him, not of idle curiosity, but to sympathise with him in his great trouble, and, if possible, afford him religious consolation. I then told him of my failure to procure for him a commutation of sentence. He listened with perfect calmness, and said that he never heard

of a petition having been got up in his behalf. With this he bade me sit by his side, and began to tell me of the mental agony under which he had been suffering. Being (as he most solemnly protested) perfectly free from the awful crime of which he had been found guilty he was not only puzzled, but confounded as to why a perfectly just God should permit the innocent to suffer. He had always, he continued, entertained the belief that something would inevitably turn up in time to prove his innocence, and thereby set him free, but seeing there was no hope of escape, he was driven to despair, and consequently into open rebellion against God and man! He spoke with solemnity and emphasis; and I at once understood what remedy the poor man stood in need of. True said I, God and your own conscience only know, for certainty, whether you are guilty or not, but even though you were not guilty, the ways of Providence, as well as those of grace, are so mysterious that we cannot comprehend them in this life, and hence the necessity for a day of judgment. It may be that God by his Holy Spirit, has often called at the door of your heart, and that you refused him admittance. Let us hope that this is the means that God has ordained to bring you to repentance. God had dealt, under the Old and New Testament, very differently with some of his people. I here briefly recounted to him the history of Joseph, of the Israelites, as far as it bore any resemblance to his own case.

I told him also of Saul of Tarsus, and of Lydia, whose heart God opened. Other milder dispensations having proved of no avail in his case, God would not be denied, hence he determined to break him, as it were, "with a rod of iron," to the intent that his precious soul might be saved. In the second place, guilty or not, said I, you need not despair, for no man

can possibly be out of the reach of divine mercy while in the land of the living, if he really believe in the blessed Saviour, and throw himself unconditionally before the footstool of his mercy seat. I then briefly related to him the history of Manasseh, who filled Jerusalem from one end to the other with innocent blood. I told him of David, of Saul, the persecutor, of Mary Magdalene, of the man who was possessed with a legion of devils. And last of all, I mentioned the vile Corinthians to him, who had been steeped in every species of sin and iniquity; yet, these were washed, were sanctified, were justified, in the name of the Lord Jesus, and by the Spirit of our God." While all this passed, he listened with that seriousness and evident satisfaction, which convinced me that my humble endeavours were appreciated. He begged me to see him the following day. I had not been above half an hour absent when a messenger from the gaol came to beg me to come over immediately, the prisoner's relations were come and he wanted me to be present at the interview. Before me at the farthest end of the cell sat a woman apparently perfectly helpless, and unconscious. The unhappy convict on one side in his shirt sleeves supporting her, and the warder on the other. Close by sat three good-looking, and respectably-dressed countrymen, the brothers, on the bed two young men, nephews, and a fine looking, intelligent lad of fifteen, the son of the unhappy man. The rev. gentlemen, Messrs. Gryffydd and Hughes were also present. The prisoner jumped up, took me by both hands, and exclaimed, "Oh! my dear friend, you have saved my life," and with that he gave me a most unmistakeable ocular proof of his meaning. Immediately after, falling upon his knees, he implored God in the most humble and fervent prayer to forgive him all his sins, for the sake of Jesus Christ, and at the end he protested in the most solemn manner his perfect innocence of the blood of Richard Williams! Having got up, he handed me the Bible, begging me to read and pray for him, which I readily complied with, being followed at his request also by the Rev. Hugh Hughes, and last of all, after much entreaty, by the prisoner's younger brother, to whom he seemed to be exceedingly attached; and a more sensible, appropriate prayer I never heard. It was evident that this man was no stranger at the throne of grace! At length it was time to part, and such a parting I never witnessed before, nor wish to see again. I visited the poor man for the third time on Wednesday, at six o'clock, p.m. and remained with him an hour and a half alone. I found him perfectly composed, and we had much conversation, I always aiming indirectly, both by reason and passages of scripture, to lead him irresistibly, as it were, to volunteer a confession, he having previously complained that he had been much annoyed by a gentleman, who pressed him against his will to make a confession! Here we parted again, he pressing me to see him at eight o'clock the following morning, and I earnestly praying God to lead him eventually to confess. On Thursday morning he seemed very glad to see me, I read and prayed with him, had a long conversation and repeated many verses of scripture and hymns to him,

with which he seemed to be highly pleased; but, alas! no confession yet! Visited him again at twelve, read and prayed with him, aimed indirectly at a confession, but he most firmly protested his innocency. At four o'clock p.m. I visited him again, read and prayed with him, urged him by every thing that was reasonable and sacred to confess, if guilty, and not to face a perfect, just, infallible judge, with a lie in his mouth! Here he again most solemnly declared he never put a hand nor a finger on the old man! At this juncture, the rev. chaplain had an afternoon service in the prison chapel, which I attended. It was then the prisoner desired the warder, for the last time, to allow him to give one short turn more in the prison yard, and when he uttered those heart-rending words, viz., "I have already bid farewell to all my friends and relations. I now bid *ad above* and all below farewell, no longer have I anything to do with the things of earth, farewell, farewell!" On this I was immediately sent for from the chapel, in the hope he would confess, but though the tears streamed down his pallid cheeks, his voice faltered, and his whole system seemed to be quivering to its very foundation, yet he protested his innocence as before, and appeared as penitent as any man could be. I visited him again at eight p.m., and remained with him until ten, and read and prayed with him as I did at every visit. I particularly pressed upon his mind that though we might in this world conceal many things from men, in fact, completely deceive them, still there was nothing hid from God, nor could he possibly be deceived, and that a day had been appointed in which "God shall bring every work into judgment and every secret thing, whether it be good or whether it be evil." Seeing that nothing I could do or say would induce him to confess, I told him I had heard so many different versions of the murder that I was really at a loss to know which was true, and if not disagreeable to his feelings, I should be very glad to hear his account of it. He at once laid himself on the bed, went over it minutely, answering every question I put to him by way of examination, without the least hesitation or equivocation, still taking care not to criminate himself. And it seems he told the Rev. H. Hughes the very same story a few days before. Having faithfully promised to see him again as early as possible the following morning, I bade him good night. That awful morning, the 4th of April, came at last. The orient streaks of light began to spread over a sleeping world, dispelling the gloom of the previous night, the birds as usual sang their morning songs of joy, and everything betokened another lovely, happy day. The hour of four came, and with it I hurried out with feelings better imagined than described. I was under a solemn promise to visit a fellow-man "in the midst of life," who was strong and healthy, and judging from appearance likely to see many days. But no! alas! that morning was to be his last, his hours and minutes were numbered! These and other kindred ideas unnerved me, but soon I was in the presence of that man who was so soon to find himself in the presence of God! "Good morning, friend," said he. "Oh! I am glad you are come; here's the Bible, let us a' once

approach the throne of grace." Having read a short Psalm, we both joined together in fervent prayer. The poor man seemed now happy, as though "he knew that his Redeemer lived." Being still alone, I once more asked him if he had anything to communicate to me before he died, or any message to deliver to any of his family, &c. I should be glad to convey it. He seemed very anxious with regard to the latter, and thanked me much for suggesting it. He then gave me a few messages, and I have faithfully conveyed the same to the proper quarters. Soon after the Revs. D. Gryffith and H. Hughes made their appearance. Both these gentlemen again read and prayed, and after that the whole of the remaining time was occupied by us in repeating appropriate verses of Holy Scripture, hymns, &c., the prisoner joining, seemingly, heart and soul, and in the meantime frequently taking his pipe to relieve (not as erroneously stated in last week's paper, his anxiety of mind), but the great pain he felt in the pit of his stomach, and from which he suffered so fearfully the day before. As the time drew nearer and nearer, he seemed the more anxious and more ready. "Thousands," said he, "would not exchange with me this morning, nor would I exchange position with all the world. This is the happiest morning I ever had." Having previously told me he would protest his innocence from the gallows, I dissuaded him from that. He readily consented not to do it, provided the Rev. H. Hughes and myself would solemnly promise to make his last dying declaration of innocence known to the public. Having seized us both by the hands, he then made the following statement:—"Oh! remember these my last words to you, I am not guilty of the crime for which I have been condemned." The church bell began to toll. The rev. chaplain commenced reading the solemn funeral service. Calcraft was introduced; the poor man submitted to him without a groan or quiver, shook us all by the hand, thanked us sincerely for our attention to him, walked to the fatal drop, and was in an instant in the presence of that great, just, and holy God, before whom I shall myself soon appear! Thus died the late Richard Rowlands, and to me he appeared to die penitent and happy.

THE THOUSAND ISLANDS.

It was with a feeling of reluctance that we bade adieu to Montreal, pursuing our course up the St. Lawrence by means of the ship-canal constructed on the North side of the river. This of course was to avoid the rapids, which cannot be ascended, but the frequency of "locks" rendered our progress so slow that it might have been tedious if we had had less agreeable society and less pleasant surroundings. Occasionally we were near enough the river to catch a good view of those glorious rapids.

That day at sunset we reached Cornwall, a little English village on the North side of the river, through which we rambled for half an hour while the boat was depositing freight, and at eight o'clock next morning we entered Ogdensburg, where we enjoyed a tranquil Sabbath.

Monday morning we walked up to the mouth

of the Oswegatchie, whose waters are of a dull coffee color, and do not seem at all inclined to mingle with those of the St. Lawrence. They are not so unsocial, however, as the Ottawa and St. Lawrence, which flow side by side for miles without mingling their currents. A rowing excursion occupied most of that morning, and at one P. M. we were comfortably seated on the deck of the *Bay State*, steaming away toward the Thousand Islands. It was a warm bright afternoon, with a pleasant breeze fresh enough to dispel all feeling of languor. Islands and headlands came quickly into view, and now they are far in the distance, half seen through the warm purple haze that rests so dreamily on woods and waters. With a blue heaven above us, and a not less beautiful heaven mirrored beneath us, in which sweet forms of earth are pictured, we glide smoothly over the glassy surface. The spirit of love and peace seems hovering near us, and we give ourselves up to the enjoyment of the scene with a deep quiet feeling of happiness and of thankfulness to Him who gave us all these beautiful things so richly to enjoy.

Many of these islands are perfect poems in themselves—one cannot remove his eyes from them, so long as they are in sight. They are of every shape and size, the surface of some of them having a circumference of only ten or twelve feet, while one, Wolfe Island, is eighteen miles long and from one to six miles wide. Sitting on the forward deck, I counted nineteen islands in sight at one time ahead of the boat, each one very different from every other, and all of them gems of beauty. On the grassy slope of one, the tall dark trees stand up erect and proud as sentinels; on another, the graceful foliage dips the water; another shows a bold surface of bare rock with no sign of vegetation save the ferns and red mosses that creep over the sharp outlines. Another has a growth of gnarled crooked trees, and you wonder at even these, for their only foothold is the cracks and seams of the unfriendly gneiss. A gent. man of our Montreal acquaintance told us that he had counted the "Thousand Isles" on three different trips, and never made their number less than 1405.

About sunset the boat stopped on the Canadian shore to take on wood, and we improved the opportunity to show our dexterity in clambering over rocks. Here were great granite peaks upheaved by some mighty convulsion of nature ages ago, and we, the children of a day, climbed to their summits and gave vent to our patriotism and inward melody in staccato speeches and bursts of song. After seventy-five cords of wood had been packed in the "hold," we returned with our hands full of berries and ferns, to our places on deck. The rich resinous odor of the adjacent woods filled the air with a delicious perfume: the myriad fire-flies were gleaming like tiny lamps in the luxurious solitudes of the shores, and from this great cathedral of nature went up the harmony of whispering breezes and buzzing insects and dashing waves, even to the throne of the great All-Father.

Next morning at seven o'clock we entered Oswego, and as we were to wait here two hours we walked up-town through pleasant streets, past fine public edifices and elegant residences.

That evening we enjoyed a magnificent sunset ; the Western sky was like a sea of molten gold, while a canopy of crimson clouds overhung the place where the day-god was sinking to rest. When the brilliant hues had faded, and the stars came out one by one, we ascended to the

upper promenade deck and whiled away the hours in heart-communings with those whom God had made our friends. Not a strip of land was in sight, and one might easily have fancied himself on the ocean in a calm. M. W.

THE EVANGELIST.

History, Science, and Art.

THE MISCHIEF OF RIVAL SECTS—AN ILLUSTRATION.

A brig was on the sands within three miles of the shore at Yarmouth, in that tremendous hurricane which will make the 28th of May, 1860, memorable in the register of storms. The life-boat was got cut with sufficient promptness, but the beachmen whose appointed turn it was to man her, and the coxswain appointed to take permanent charge of her, disputed on his right to command the boat. The men would not go with Mulligan, Mulligan would not quit the boat; and a precious hour was lost in the squabble, which ended in the beachmen quitting the boat, Mulligan remaining without a crew, until a lieutenant and some of the coast guard, and a few volunteers found him, and then they put to sea. But it was now too late. The brig had drifted too far into the breakers to be followed, according to the evidence of Lieutenant Betts, and, strange to say, they could see no persons on board; the boat rode at anchor for hours, at some distance from the brig. The thousands on the beach saw the crew, supposed to be eleven in number, climb the rigging and wildly gesticulate for help. Between one and two o'clock—that is about four hours after she struck, the ship began to break up, and one by one the poor fellows were swept from the rigging till the masts went over, the ship and crew had disappeared. Mulligan and the men who remained on shore agreed that but for the delay the crew of the brig might have been saved. Mr. Palmer, who presided at the enquiry before the Life-Boat Committee, threw the primary blame for this catastrophe on the appointment of coxswains; and by a strange piece of reasoning, made the Board of Trade answerable for these appointments by the National Life-Boat Association—because the Board of Trade rewarded the men for their exertions. But whether these appointments were right or wrong; whether Mulligan's claim to the command of the boat was well or ill-founded, is nothing to the purpose. Men were perishing within view—was that a time to settle rival pretensions? If the desire had been to save life and not to win reward, would not the Yarmouth men have acted more like those of Ramsgate, who, arriving too late, threw their "water-proofs to the men in the boat who were without them? Would not Mulligan have yielded to the entreaties of those on the shore to quit the boat? or would not the crew have submitted to his directions, and to every cry of "Tis my right," "It is our turn," have answered—"But men are perish-

ing! violent tempers are allowed to gain the mastery. There are several towns in Great Britain of the name of Newport I refer to one of these and purposely avoid mentioning the county in which it is situated. In the suburb of that town there were some cottages with small gardens in the front of them. Two of these were, at the time referred to, occupied by men who worked together; the one as foreman, and the other as an artisan. One Monday morning each repaired to the scene of early toil. In the meanwhile their wives were engaged in preparing breakfast against the period of their expected return. In each dwelling the fire was lighted, and the meal prepared, and the table spread. But anger had been aroused, and had already ensured days of darkness and adversity for both these women. He who acted as foreman had deemed it needful to administer rebuke to the other. This was resisted, and ill-tempered recrimination followed. The foreman seems to have preserved something like self-command; but the other, aroused to fury by some remark that was made, seized a hammer which was near and struck him on his head; he sank down at once to the ground. In a short time the busy housewives learnt that one of them had been made a widow, and that the other was the wife of one regarded as a felon. In a few days the man-slayer was taken to prison, and the body of his victim was laid in the grave. The neighbours ceased to talk about the sad event; but those two women and the children dependent on them, were left to struggle as they could through this cold and stormy world.—*Smith.*

LIFE IN DEATH.

But there is life in death. Not in God's inspired writings only, but in every lineament, in every movement, of our great mother earth all around us, all over this globe, death seems to stalk triumphant. The summer passes away, flowers fade and fruits decay; field and meadow are buried in deep slumber. Broad lands are swallowed up by the hungry ocean, and gigantic mountains sink to be seen no more. But death has found his conqueror in nature also. What perishes rises again; what fades away changes but form and shape. Sweet spring follows winter, new life blossoms out of the grave.

So with stones also. The poor pebble lies unnoticed by the water's edge; soft rains come and loosen the bands that held him together; refined, almost spiritualized, he rises with the gentle water, drops into the delicate roots of the plants, with the grass he passes into the grazing cattle, and through vein and artery, until at last he becomes part and portion of the being into which God himself has breathed

REVENGE ILLUSTRATED.

Tragedies substantially similar are of frequent occurrence in our own day, wherever

the breath of life? And when dust returns to dust, he also is restored once more to his first home, after having served his great purpose in the household of nature—not to rest or perish for ever, but to begin again the eternal course through death and life.—*M. S. De Vere.*

A SPIRITUAL BODY.

As spirit serving the flesh is not unsuitably named carnal, so flesh serving the spirit is rightly named spiritual; not because changed into spirit, as some suppose from the words of Scripture,—“It is sown a natural body, it is

raised a spiritual body,”—but because, with perfect and most wonderful facility of obedience, it will be subject to the spirit, so as completely to fulfil the serenely calm volitions of a never-ending immortality—all feeling of uneasiness, all possibility of decay, everything that clogs its motions being done away.—*Augustine*, book xiii, chap. 23.

DEATH IN EVERY PART OF US.

So many members as we have, so many deaths have we. Death peeps out at every limb.—*Luther.*

Original Similitudes.

INFIDELITY.

Amid the ocean a massive iceberg floats. Its base is sunk far down in the dark deep, and its head is lifted high above the waters. It glitters in the light of the sun with strange beauty and grandeur; but its characteristic is icy coldness; and when gallant ships are struck by it they become total wrecks. Like the iceberg, infidelity is partly hidden in gloomy depths of mysticism, and partly seen in lofty pride of intellect. It sparkles in the rays of genius with singular fascination and brightness; but it glows not with love, and it works not for good; it is cold as death, and when men are smitten by it they suffer extinction of spiritual life, destroyal of the beautiful hope of glories and joys in eternity. *P. J. WRIGHT.*

FAITH, HOPE, AND CHARITY.

A tree is sometimes found which grows a certain height in oneness, and thence in twin stems, spreading out goodly branches, and rising skyward. Like this remarkable tree, Faith, firmly rooted in Jesus Christ, waxes strong, and develops Hope and Charity, blessing mankind with benignant influence, and aspiring from earth to heaven. *IBID.*

THE MIND.

The operations of the human mind are quicker than the lightning shot from the bow of the thunder. *IBID.*

THE PROGRESS OF SIN.

Man's downward course is made by very im-

perceptible steps, and he does not become aware of the rapid strides he has made until some dread calamity bursts upon him like a storm cloud; just as the minute hand of the clock glides noiselessly along, and we are only informed that an hour is passed by the loud stroke of the bell. *IBID.*

SUPERFICIAL KNOWLEDGE.

When the evening is waning and twilight appears, and the stars are beginning to emit their uncertain light, how indistinct are the objects which surround us! How readily our imagination works them up into hideous monsters of all shapes and sizes! This is the result of a little light. So it is with a little knowledge, which is the light of the soul. In such an uncertain light—a light shaded and obscured by the massive barriers of pride and sin, how can the grand economies of nature and grace appear otherwise than a confused system, possessing no beauty of arrangement—a ghastly monster of contradictions? *IBID.*

LIFE AND FORCE.

How ponderous is a steam engine! With what ease it performs the labor of many hundred men! Yet one man will outlive many steam engines. The power of force is greater to look at, but the power of life is greater in reality. Yea, the power in the simplest plant is more wonderful in its kind than the most powerful machinery. *IBID.*

Sabbath Readings.

THE BLESSEDNESS OF DEPARTED SAINTS.

“And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”—*REV. xiv. 13.*

The night is cloudy, but it is not dark. The moon is receiving the sunlight on her own disc, and pouring down, at second hand, through intervening vapours, as much of the precious gift as suffices to show the traveller his path on the surface of the earth. Some of those clouds that career across the sky are thick and black, while others are more or less bright, according to the degree of their density. Here and there the shaggy covering of the sky is rent, for a

few moments, right through, and an irregular ragged spot of blue appears. In that spot you descry a glittering spark. It is a star lying in the deep of heaven, seen through a rending in the cloudy veil.

Like such a sky in such a night is the Book of the Revelation of John. In the main, it is an allegory. A drapery of cloud is intentionally drawn across the heaven from horizon to horizon; and yet the pilgrim underneath is not left

to grope his way darkling. Light from the Sun of righteousness shines through. In some parts the veil is thickly woven; but in others the covering itself is bright by reason of the Light that shines within. Here and there the drapery is rent or drawn, aside, and through these openings heavenly things are directly exposed to view. Here and there, even in this deeply figurative book, the Spirit, plainly and without a parable, shows the things of Christ. All the brighter and sweeter do these naked spots appear, by reason, of the obscurity which prevails around. Seven such instances occur near the commencement, where, in the form of epistles to the Asiatic churches, the Lord makes known his will for reproof and encouragement to all generations. Such an opening we find also in the seventh chapter, and through it see that the saved multitude who surround the throne of God have "come out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Such a glimpse of the glorious gospel, too, we obtain in the verse which stands at the head of this paper, and will constitute its theme.

Here great skill in the interpretation of symbols is not absolutely necessary. In this verse the Spirit speaketh expressly, and not in parables, on a subject that is of paramount interest to every human being. The theme is the departure of saved sinners from time to eternity, and the blessedness that awaits them there.

The words, in their original reference, point to a time of severe persecution. "The patience of the saints," mentioned in ver. 12, was for the time the most necessary grace, the most difficult duty. With a view to this necessity these words were written at first. They are supplied by the ministry of the Comforter. They carry consolation in time of trouble to the disciples of Jesus. We hear sometimes of a dead language; that is, a language once spoken by living men; but no longer employed or understood by any people in the social intercourse of life. But the language of the Scriptures, though old, is not dead. In this sense the Word of God "liveth and abideth forever." It is spoken to and by all generations. It is not a fossil: it is the bread on which men live to-day.

The voice from heaven proceeds probably from a saint in rest, who already enjoyed the blessedness of which he spoke. The lost rich man in the parable was not permitted to tell his living brothers of his misery for their warning; but here a saved man is permitted, after his departure, to inform those whom he left behind of the blessedness which he now enjoys. Nor does the consolation depend for its weight on the speaker's own authority; the divine administrator of the Covenant adopts the testimony of the witness, confirming its truth, and farther unfolding its meaning "Yea saith the Spirit"—certifying the accuracy of the report regarding the believing dead, and explaining the constituents of their blessedness—"that they may rest from their labours, and their works do follow them."

The subject here is the blessedness, not of the living, but of the dead. We must beware of supposing that Christians enjoy no happiness until they die. Such a conception, more or

less muffled and disguised, circulates in society. If not articulated as a doctrine, it is at least entertained as an impression in some classes, that earnest Christians have made their election between two incompatible things, and renounced all prospect of happiness on earth, in order that they may secure it in heaven. No misrepresentation of the faith more effectually serves the Adversary's purpose than this. Nothing more successfully keeps the young from Christ than the falsehood that he imposes a present life of gloom as the condition of obtaining a future life of joy. There is a blessedness for God's people on this side of the grave. Blessed are the poor in spirit, the meek, the pure, the peacemakers; we have the Master's sword for that. And the same truth is distinctly echoed from the experience of his servant—"we joy in tribulation." They are totally mistaken who suppose that the disciples of Christ deliberately abandon a path which they love, and adopt a life of sadness, in mere mercenary farsightedness, that they may thereby secure a longer term of happiness in the world to come. All that a Christian abandons for Christ are things that, if retained, would make him here not happy, but miserable. If he loves them now, and only dreads their reward hereafter, he will not, in point of fact, abandon them. The course that a believer follows from love to the Lord he would follow for its own sake even in this present life. It gives him peace while he lives, as well as safety when he dies. He who is sure of heaven hereafter, loves holiness now; and he who loves holiness has no desire to postpone the practice of it till the day of his death.

Blessed, therefore, are the living who are in the Lord as well as the dead; but it is the blessedness of the dead in Christ that this prophecy proclaims. One thing is enough at a time; and the one thing of which this verse treats is very great. Apart from faith, eternity is dark, and therefore dreadful to man. Revelation given by God and accepted by his creatures, plants a sun in that otherwise unknown expanse; and although we cannot, from our present stand-point, look directly on his glory, reflected rays of hope already gild with gladness the course of life over which we tread, as sunlight beautifies the world in summer dawn, before the sun himself is seen. Hope is happiness; and hope may brightly burn in a believer's breast long before he enters heaven.

But the link that binds blessedness to man, either while he lives or when he dies, is simple trust in the Divine Redeemer. They whom John pronounces blessed are "in the Lord." The phraseology is very remarkable. It is frequently employed in Scripture; but nowhere logically defined. No definition could make plain its meaning to those who are without; and those who are within understand it without a commentary.

Whatever its specific import may be, it is obviously a new and acquired attainment. It is not part and parcel of our natural birthright. "If any man be in Christ, he is a new creature." "Your life is hid with Christ in God."

Believers are by faith in the Lord as a refuge from the judgment which their own sins deserve. As Noah, when he knew that the flood was coming, entered the ark and remained in it

safe, sinners, through an enlightened conviction of guilt and danger, take refuge in the Saviour. From the tempest to that opened window these scared doves fly. When their righteousnesses not only are filthy rags in God's sight, but also seem such in their own, the penitents in disgust fling the foul garments off, and, according to the language of Scripture, "put on Christ." The Lord becomes their righteousness. They have gotten white clothing before they are called to stand round the throne. "There is now no condemnation to them that are in Christ Jesus." They are "accepted in the Beloved;" and the consciousness of this acceptance keeps their spirits cheerful in the varied trials of life.

Believers are "in the Lord" for life and growth and fruitfulness, as a branch is in the vine. But these are all figurative expressions; and some persons with tendencies and habits of mind deemed philosophical, discard them as in their own nature indefinite and incapable of verification. I confess the terms are figurative, but such must all terms be that deal with spirit and

its exercises. There was as little of philosophy as of religion in the resolution of the reasoner who determined to believe nothing that he did not see. Spiritual being and a spiritual state are, in the nature of the case, impalpable to sense. If we do not speak about them in borrowed language, we cannot speak about them at all. A soul may be pure or impure, may live or die, as really as a body. I may be in Christ living, or out of him dead, as truly as this green branch lives in the vine, and that withered branch has been severed. The best way of learning what spiritual union to Christ means, is to be spiritually united to Christ. "Taste and see that the Lord is good." While the prodigal was keeping swine, a ragged famished exile, he would have made great blunders if he had attempted to explain to his master or his neighbours the affection of his Father's heart, or the precise emotions of a reprobate son at the moment of his reconciliation; but when he lay on his father's beating breast, then, and then for the first time fully, he knew both himself and his father.

Poetry.

THE WORLD OF LIGHT.

Since o'er thy footstool here below,
Such radiant gems are strewn,
Oh! what magnificence must glow,
My God! about thy throne!
So brilliant here those drops of light—
There the full ocean rolls how bright!
If night's blue curtain of the sky
With thousand stars inwrought,
Hung like a royal canopy,
With glittering diamonds fraught—
Be, Lord, Thy temple's outer veil,
What splendor at the shrine must dwell!
The dazzling sun at noontide hour,
Forth from his flaming vase,
Flinging o'er earth the golden shower,
Till vale and mountain blaze—
But shows, O Lord! one beam of THINE:
What then, the day where thou dost shine!
Ah! how shall these dim eyes endure,
That noon of living rays,
Or how may spirit so impure,
Upon the glory gaze?
Anoint, O Lord! anoint my sight,
And robe me for that world of light.

Muhlenberg.

'IF MOTHER WERE HERE.'

My life is so weary,
So full of sad pain;
Each day brings its shadows,
Its mists, and its rain,
There's no ray of sunshine
My pathway to clear;
But sorrow would vanish
If mother were here.
Each hope for me blooming
But blooms to decay.

Each joy that I treasure
Soon withers away;
My dreams, full of beauty,
In gloom disappear;
But soon all would brighten
If mother were here.

O lay my poor head
In her dear lap once more,
And feel her soft fingers
Stray lovingly o'er,
And catch her fond whispers
And glad words of cheer;
How soon grief would vanish
If mother were here!

How tender her tones were,
How loving and sweet,
As she told me of life;
And the trials I'd meet!
Yet little I cared then,
But little did fear,
For she was beside me;
My mother was here.

Now, flowers bloom above her,
And winds in the grass
Breathe low, solemn dirges,
As gently they pass;
And I'm left to mourn her
With many a tear.
O, earth were far brighter
If mother were here.

But O, when this life's
Restless moments are past,
And I go to abide
With the angels at last,
Among the rich joys
Which in heaven I'll share,
Is mother, dear mother,
Who waiteth me there.

—Anne E. Howe.