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THE

# PRESBYTERIAN:

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

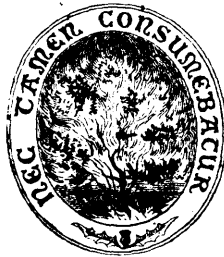
IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

OCTOBER



1863.

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MONTREAL:

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Nairn, do. do. do.	2 18
Ramsay, per Rev. John McMorine.....	8 00
Collection in French Mission Church, Montreal, on evening of 7th June..	7 55
St. James' Church, Charlottetown, P. E. I. collection after sermon by Rev. J. Tanner.....	10 00
St. Peter's Road, do. do.	3 82
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Athelstane, per do.....	1 92
Pakenham, per Rev. A. Mann.....	5 00
St. Louis de Gonzague, per Mr. R. Selkirk.....	2 00
ALEXANDER MORRIS, <i>Treasurer.</i>	

## NOVA SCOTIA

The Presbyterian Church of Nova Scotia, in connection with the Church of Scotland, having resolved to engage in the Foreign Mission Field, the Committee are now prepared to receive applications. The Committee have in view one of the South Pacific Islands, as their field of labour. They are prepared to guarantee to their Missionary fully the usual salary given to Missionaries labouring in that part of the Mission Field, together with the necessary allowance for outfit, &c. Applications may be addressed to the Convener. Every such application must be accompanied with well attested certificates of character and qualifications, in order to receive attention.

11th May, 1863.

ALEXANDER MACLEAN, *Convener,*  
*Manse, Belfast, P. E. Island.*

## BOARD AND EDUCATION.

CHATHAM, C. E.

**T**HE Rev. James Black, M.A., will be happy to receive as pupils a few young gentlemen, who will board with the family; and will be carefully trained in all the branches of a liberal education. Special attention will be given to their preparation either for the University or for commercial life. Any information that may be required will be submitted on application.

### BOARD AND EDUCATION.

*Burnside House, McGill College Avenue,*  
MONTREAL.

**T**HE MISSES (Neil) McINTOSH beg to inform their friends that they are prepared to receive a few additional Boarders, to whom a liberal education will be imparted.

As Burnside House is situated in one of the healthiest parts of Montreal, and as the Misses McIntosh devote their whole time and attention to the instruction and comfort of their Boarders, and are assisted by an efficient staff of Teachers, for the different Branches, they have

every confidence in bringing their establishment under the notice of parents and guardians.

References kindly permitted to:—

REV. DR. MATHIESON,	Montreal.
REV. DR. WILKES,	“
REV. W. M. INGLIS, M.A.,	“
HON. L. H. HOLTON,	“
ALEX. MORRIS, ESQ., M.P.P.,	“
THOS. M. TAYLOR, ESQ.	“
REV. W. LEITCH, D.D., Principal of Queen's College, Kingston.	

Also to the parents of the children at present under their charge, whose names, along with all other necessary information, will be submitted on application.

# THE PRESBYTERIAN.

OCTOBER, 1863.

The year is advancing to a close, and we are reminded, and beg to remind our friends, that it is a proper time for efforts to be made to extend our usefulness.

Our circulation is far too small. Keeping in view the ends of this publication, we must devise means of greatly increasing our subscription list. We are prepared to give all the facilities in our power to such of our friends as will lend us a helping hand. We content ourselves for the present with indicating in the following paragraphs some of the ways in which we might be easily and yet very largely assisted.

Upon the variety and utility of our contents depends, of course to a great extent, the measure of support we may expect. Let those of our supporters who are observers, thinkers, or readers, keep us in mind, and whenever they can furnish an item of intelligence, a production, or an extract suitable for our pages, let them send it to us. We do not promise to insert all such contributions, but we shall consider each one carefully before we dispose of it.

Our readers might do much for us, if they can find it in their hearts to say a good word or make a little effort in our behalf.

The influence of office bearers and Church Courts we would especially covet. If in future numbers we can approach the beau ideal we have formed of *The Presbyterian*, we should say that ministers and kirk-sessions will find, in its introduction into the families under their supervision, an important auxiliary in the discharge of their duties.

The services of missionaries we particularly solicit, conceiving that their movements and operations will be greatly expedited by the circulation of our pages in their rounds of travel.

Our financial position might be considerably improved if our friends in business would send us advertisements, and our other friends solicit them for us. We propose, if sufficiently countenanced, to add

a few pages in order to avail ourselves of this kind of help.

The immediate payment of arrears, and in future the prompt transmission of subscriptions, are of far more consequence than is generally supposed. We would be pleased beyond measure if this hint were all we ever needed to say on this head.

We will be glad to receive offers of agency from such as think they can promote our interests, and will endeavour to bring the most liberal views to their consideration.

Our friends who furnish us with the News of our Church should be careful to observe our intimation on the cover:—*that everything intended for insertion must be sent in before the 15th of each month.* By the neglect of this rule we are annoyed and they are disappointed. Besides, the intelligence loses its freshness.

On the first Sabbath of October, the 4th inst., the annual collection for the French Mission ought to be made in accordance with the Synod's appointment. A circular has been addressed to the ministers of the Church, and in Vacancies to the Representative Elders, over the signature of the Convener of the Committee of management. It gives the following reasons, general and special, for a liberal collection on this occasion:

1. The object of the Scheme is, by means of the light of Protestant truth, to dispel the darkening influence of Romish error. The teaching of the Church of Rome obscures and falsifies the doctrine of the Gospel on many vital points. The system is radically wrong. *Conversion*, not proselytism, is, therefore, the only cure; but for this an active evangelical agency is needed.

2. While communicating the true knowledge of Jesus Christ, the only Saviour, a secondary aim of the Mission is to enable those, for whose benefit it is undertaken, to exercise properly and enjoy fully the rights of civil and religious liberty. Christian patriotism desires to qualify men to act their part in the community, according

to their conviction of right, and not at the mere bidding of the Church or the priest.

3. It is a *Home Mission Scheme*, designed to secure the present happiness and eternal well-being of the French Canadian population around us. It is the special duty of the Church in Canada to cause the Gospel to be preached to Canadians.

4. It is a *Mission* in which, after many years of anxiety, the Protestant Churches are, by the blessing of God, realizing very considerable success, and in our own humble department of the work there is much to encourage us to persevere. The Lord has opened a wide door for us, and is manifestly bidding us go forward in this mission field. Shall we stand aside and refuse to do the work, to which, in his providence, our God is calling us?

5. To maintain existing operations with efficiency would require an annual revenue of at least \$1000, or \$430 more than the sum of last year's congregational collections. This amount, it is submitted, 100 congregations should have little difficulty in raising. But in addition there is a debt of \$1167 against the scheme, which calls urgently for liquidation. And if we had the means of extending our work, the opportunity is inviting.

We hope these reasons, and other considerations which must suggest themselves to such as reflect upon the nature of this scheme, will be felt to be of sufficient force to evoke a collection suited to present necessities. The Synod has altered the time of the collection from April to October. This change should not influence the result of the appeal adversely, because another collection for the mission will not be due until this time next year. The Scheme will in the interval have to subsist, as best it can, upon the offerings made at this time.

A number of congregations, we know, do not make a collection in church, but follow the system of taking up a subscription. A few collectors, generally ladies, are appointed to canvass the several sections of the congregation. The Act of Synod allows this plan, and it is generally adopted with the laudable motive of increasing the contribution to the scheme. Several schemes are sometimes combined, and the total amount raised is distributed according to their supposed claims, unless specially designated by the subscribers. The system is generally found to work to the advantage of the schemes. We confess we would like to see the public collection in church retained. It gives to all, rich and poor, an opportunity of contributing their unknown offerings. We do not object to the other plan as a supplementary instrumentality. In Scotland the one does not generally displace the other. Our verdict is, both are best; and if the one

yields more money than the other we are constrained to prefer it. Some congregations, we are sorry to say, either do not get, or refuse to take, an opportunity of contributing of their means for missionary purposes. The number of these, though still far too many, is on the decrease. If it were only understood how effective a thing an interest taken in missions is, in quickening the life of the Church and strengthening its position, there would be no such category. All would give, and pains would be taken to encourage the spirit of liberality.

It is important, when intimation of the collection is made, that ministers put themselves to the trouble of explaining the nature of the mission, giving information about its operations, and urging its claims. The circular is surely not expected to do all this. It is merely suggestive. With the view of preparing our readers to give deliberately in the full knowledge of what they are giving for, we insert elsewhere the principal parts of the last report of the Committee to the Synod. Copies of it have already been pretty freely distributed among ministers, with the expectation that they will thereby reach the people, and the insertion of it in this number might be considered as completing what is necessary in this way, if our readers formed anything like a fair proportion of our membership. It is commonly found that where people take and read *The Presbyterian*, there is neither want of knowledge nor want of interest in the mission.

It may be mentioned here that the Rev. J. Tanner has returned from his trip to the Lower Provinces, with health greatly improved. We understand he took such opportunities as he could embrace of explaining and advocating the mission, in the more important positions of the Church along his route of travel. He has been greatly pleased and refreshed by the hearty sympathy extended to his work. One clergyman, occupying a prominent field, has expressed by letter much gratitude to the Committee for Mr. Tanner's visit.

It may also be stated that the gentlemen appointed to visit some of the Western congregations have returned. Lest the nature of this appointment should be misunderstood, we say a word or two in explanation. The gentlemen appointed are ministers, and could not leave their congregations more than a few weeks. Having resolved to visit some of the more distant congregations, only such as were conve-

nient of access along a certain route could be embraced in their arrangements. As was to be expected their proposals did not suit in every case, so that some of the meetings provided for were not held. The harvest too, contrary to expectations, was engrossing the time of the farmers in the rural districts. Still there was much to encourage the hope that their efforts will have the effect of awakening a greater interest in behalf of the mission. This is particularly the case wherever circumstances favoured a good meeting. The advantage of full and correct information as to the scheme was apparent. In some cases where there was ignorance or doubt in regard to it, these no longer exist; in others misapprehension caused by false representations are removed. In several quarters it was ascertained that there was a confounding of this denominational effort—this effort of our own Church—with that of the Canada French Mission, now publicly alleged to be almost entirely the mission of the Canada Presbyterian Church. It is clear that if all our congregations could be visited in this way, or if we could get the length of employing an agent, a great deal could be done in putting the mission on a proper footing.

We are rejoiced to learn that the Colonial Committee of the Church of Scotland have recently despatched a minister, the Revd. Mr. Nimmo, to British Columbia. This will gratify the friends of the cause of our Church on the Pacific Coast, and will probably leave the Synod free to unite with the Synod of Nova Scotia, (should that body see their way to such a step), and the Colonial Committee, in the proposed missionary effort in Ceylon.

The Colonial Committee are, we learn, earnestly desirous of cooperating with our Church in missionary effort, and we therefore trust that some plan of joint action may be devised. Meanwhile the collections of the year might be appropriately remitted to the Committee in aid of the expenditure in British Columbia.

The long desired representation of the Church in that New Province has, at length, been accomplished. One appointment has been made, soon to be followed, we hope, by others. Much will depend upon the suitableness and success of the

first missionary. Our Synod is in a manner committed to the doing of something for this field, and we trust that it will soon find itself in a position to act upon its sense of obligation. Meanwhile it may be as well to wait for some report from Mr. Nimmo. The spirit of the Synod's last deliverance may be considered as satisfied so far, and we hope our Committee will at once place themselves in communication with Mr. Nimmo, either directly or through the Colonial Committee, in order to obtain the information which is necessary to determine future action.

We would call the attention of Presbyteries to the new Interim Form of process for the calling and settling of ministers. This matter has been for many years before the Church, and it is high time that the Synod were done with it. We hope a careful consideration will be given to it in its present shape, and that there will be such unanimity in the returns of Presbyteries that the Synod will be in a position at its next meeting to pass it into a permanent law. We will gladly receive communications upon such points as may seem to be questionable, and will endeavour, after a time, to give a fair representation of the views with which we may be favoured, either simply stating these views or giving our opinion of them. In this way perhaps we may succeed in perfecting the measure for the adoption of the Synod.

It has been mentioned in our hearing, that the amount of the minimum stipend of ministers is not stated. The answer to this is, that it is fixed by a separate Act of Synod passed in 1860, which Act is a modification of an older one, which the Synod may hereafter see cause further to alter. The Form of process simply secures that the stipend shall be the minimum, whatever that may be according to existing law.

In the form of guarantee for stipend appended to the Interim Act, which has not been sanctioned by the Synod, but which the Committee appointed to revise the minutes understood they had power to insert, there is an obvious omission of space for the annual amount of stipend promised. This is a mistake in the printing. There ought to be a blank in the seventh line, between the words "pay" and "out."

## News of our Church.

### REPORT OF THE FRENCH MISSION SCHEME.

*Condensed from the Committee's Report to last meeting of Synod.*

The missionaries are, as formerly, two; viz: the Rev. L. Baridon and the Rev. J. E. Tanner.

Mr. Baridon continues in his old field, applying himself, your Committee believe, with all diligence to the vocation of an Evangelist.

From his last report to the Committee the following information is gleaned.

**SOJOTA.**—A regular station; preaching fortnightly; about thirty French families, for many years out of the Church of Rome, now rooted and steady in the Bible's doctrines. There is no danger of any one of them returning to the Romish Babylon. Our meetings during the year have been held in the school-room or private houses, according to convenience of the attendants living at a distance. Many of them have no comfortable clothes.

**CHAST EAST.**—Seven Protestant families. I preach to them when able. They gladly attend the meetings every time.

**CHAMPLAIN.**—No regular meetings here. Four French Protestant families are visited from time to time.

**PERRY'S MILLS.**—Six or eight Protestant families welcome me every time I visit them, which is regularly once a month.

**CENTREVILLE.**—Fifteen French Protestant families in the village and vicinity. Some are several miles from the village; most of them poorly clad. Preaching every fortnight in the schoolroom, or in a farmhouse, according to convenience. I have good hope of this place, though the Romish priests do their best to keep their inconstant followers under subjection. There are several hundred French Canadian families, most of whom are accessible to me.

**MOORNS.**—This is my centre. I visit a few families that are Protestant, and others that are mixed. There is opportunity every day to talk to a small number on religious topics. We are also in communication with many Romish families, though it is not so easy as desirable to preach to them. Good has already been done, and we hope to do more.

Mr. Baridon has thus the oversight of at least seventy French Protestant families,—about the average number in the congregations adhering to the Synod. The circumstances of their situation obviously render congregational organization an impossibility; but they form a group of churches. We ought to be thankful that our scheme has been the means of placing them under pastoral care, and providing them with gospel ordinances, while the amount of labour entailed upon the Missionary ought to command our prayerful sympathy and cheerful support.

Mr. Baridon's labours include all the duties of an ordained minister, more especially preaching, visiting the sick, and officiating at baptisms, marriages, and funerals. In the discharge of these, he considers himself bound, in the peculiar circumstances of his position, to improve the opportunities they afford of proclaiming the gospel. Besides all this, he feels himself called upon to be as much as possible

among the Romish families; for, as he observes, "These more than the others have need of the physician, because they are sick, very sick indeed, having never been directed to look upon Jesus, through whom they must be healed."

Some affect to treat this effort as if it were more a name than a reality. For ourselves we know not what is wanting to substantiate its character convincingly in regard to the latter particular; not extensiveness of field, not variety of operations, not abundance of self-sacrificing labours, not the faithfulness of a Missionary who has ever borne a good report, not precise and definite information—nothing we know of, except a kindlier interest and a heartier effort in its behalf. Far distant be the day when the Convener of this Committee, driven by the insufficiency of the Church's contributions, shall communicate to so worthy a labourer as Baridon that he is no longer in the employ of the Mission.

The Committee closed their statements as to Mr. Baridon's labours with the following extract from his report.

"It is possible that some one will ask, How many persons have been converted to the Gospel or drawn out of the Romish Church throughout the year. I know for certain and can testify in good faith that I have announced the counsel of God to a great number, both Catholics and Protestants, so far as it was possible for me to do it among a people unlearned, as you know, poor, and getting hardly their daily bread. So many misfortunes are unquestionably an obstacle to the spiritual progress of our French Canadian countrymen who become Protestant. This needs to be well understood, and it is easy to comprehend also why there are so few resounding their conversion from Rome to Protestantism. However, I know that many Catholics are become attentive to the truth, a few are enlightened, others strengthened, and many more, I fear, have heard good things joyfully without being better Christians for it.

"For sum; we have preached the word, *the word of God*; we have exhorted, warned, supplicated. Believers and unbelievers have heard it. The key of the heart is in God's hands.

"Our work is a work of faith and patience, not of a nature to make a great noise, having consequently few attractions for that class of Christians who are looking at all things through the eyeglass of worldly pride. Don't let us be discouraged."

Of the French Protestant Congregation in Montreal under the charge of the Rev. John E. Tanner the Committee said:—It has been a year of trial to both minister and people. The latter have had to bear the loss of many members; the former has suffered much from ill health and also from severe domestic affliction. Mrs. Tanner died in February last. In her husband's labours she took much interest, of which one of her latest acts—the bequeathing of four hundred dollars for the benefit of the congregation—is a noble proof. The following statements are from Mr. Tanner's last report.

"Since the last assembly of the Synod the religious services of the French Canadian Pres-

byterian Church of Montreal have been as formerly—every Sabbath morning and evening. The attendance has been from about twenty to sixty persons. Besides myself, the Rev. Mr. Doudiet has preached often, as also lately the Rev. M. Wolf—the first, formerly a Missionary of the French Canadian Missionary Society, the latter its general Secretary before the Rev. Mr. Kemp assumed that office.

Some time ago the Rev. Mr. Cyr, pastor of the French Canadian Baptist Church of Montreal, when taking a long journey, asked me for hospitality for his congregation. Believing it to be very important for Christians to be united, though they differ in secondary views, I thought it my duty to grant him his request. Since then both congregations have met together, and till now are mutually benefited.

Our prayer meetings are twice a week, on Tuesday and Friday evenings—attendance from eight to twenty-five persons.

The attendance at Sabbath School has varied from four to twelve, several children not being able to attend regularly during the winter for want of shoes and warm clothing.

Our membership has changed a good deal. During the year we have lost ten members. Two died in the precious peace which faith in the Lord Jesus Christ produces. One left this world miserably, having gone back to a former vice, drunkenness, the other seven have left Montreal, being obliged to do so for want of employment. These ten have been replaced by thirteen others. Nine of them have been admitted to the Lord's Supper for the first time; one was formerly a member of the late Rev. Mr. Lapelletrie's congregation, who for years led a godless life, but has repented and found again pardon by faith. The three others are ancient members, who, having returned to Montreal, have united again with us. So that notwithstanding our loss, we number thirty-two communicants, three more than a year ago. Seventeen of them were formerly Roman Catholics and fourteen are French Canadians.

A great drawback to our missionary work is our poverty, which makes it impossible for us to relieve our suffering poor as we ought. Another is, that our people, who do not understand English, have trouble in finding work among English Protestants, and as very few French Roman Catholics will employ them, some are obliged to go elsewhere, in order to avoid starvation or beggary.

We feel thankful to God and the Synod for the erection of our neat little church. We have occupied the lower part of it since the beginning of the year till lately. We now assemble in the upper flat though it has not yet been formally opened. We hope and pray it may become a place where many souls shall find salvation by the knowledge of the truth as it is in Jesus Christ our Lord."

The report referred to a missionary tour to some of the Townships on the Ottawa and to dayfield on lake Huron shore. The result shows that there is much to be done, were the means employed, to supply the French Canadians in these quarters with the light and knowledge they are seeking more and more. Mr. Baridon gives an interesting account of a six days sojourn at Grenville, where he held meet-

ings with Protestants and Catholics concerning the doctrines of the Bible, every evening until past midnight, and at length left them much interested in the Gospel. If we could have sent a missionary there, it would have been a most desirable extension of the mission. The French Canadian Missionary society very soon took the field, and has now a missionary at work in it.

The Committee alluded regretfully to the financial position of the Mission. *Thirty congregations, considerably less than one third of the number on the Roll*, responded to the last appeal for a public collection. The whole revenue was \$612.78, not quite \$63 in excess of that of last year when a falling off, from the receipts of the preceding year, of more than that amount was reported; while the addition to the ordinary expenditure of a donation of \$200 to Mr. Tanner, which is all he has received from the fund, leaves the Treasurer with less than the balance on hand at the commencement of the year, by \$178. Some of the collections are very gratifying indeed; and did the non-contributing churches give at the same rate, or even less, the fund could be reported in a flourishing condition.

The report then went into detail respecting the building of the French Mission Church in Montreal. The lowest estimated cost was \$4000. The sale of property realized \$1886. The proposal to raise the balance in small sums, yielding from \$20 to \$30 at an average from each congregation, had not been carried out though sanctioned by the Synod. The treasurer had advanced \$1231. The effect had been to retard the building. The continued indulgence of the Treasurer, however, had enabled the Committee to see the enterprise all but finished, and they had arranged for the public opening of the Church on the Synod Sabbath, and it was thought that the opportunity, which the members of the Synod might then embrace, of being present at the afternoon service, would have its advantage, by interesting them, and through them their people, in what remained to be accomplished in liquidating the debt. Only seventeen Congregations had responded to the Committee's appeal and the Synod's recommendation; and for the prompt and liberal manner in which most of these transmitted their contributions, the Committee desired to record their warmest thanks.

About \$700 would be required in addition to the amount advanced. In the meantime it is submitted to the eighty congregations which have made no pecuniary investment in this important undertaking, that they might with scarcely an effort supply the balance reported as due to the Treasurer.

In conclusion the Committee expressed their thankfulness that this long projected scheme was so far advanced, that the first French Protestant Church in Montreal had been erected, and a door thereby opened for the French Canadians in the City of Montreal to hear the Gospel; and they further expressed their ardent prayerful hope, that the Lord, who hath desired Zion for his habitation, would in this house bless her provision and abundantly satisfy her poor with bread.



The following is the Minute of Synod on the Report:—

The Report of the French Mission Scheme having been read by Mr. Snodgrass, the Convener, it was moved by Mr. George Ball, seconded by Mr. Mann, and unanimously resolved, That the Synod receive the report; record their continued interest in the work of the mission and its progressive results; regret the smallness of the means placed by the Church at the disposal of the Committee; learn with satisfaction the erection under the operations of the Committee of the first French Protestant Church in Montreal; and with reference to the debt on the property earnestly solicit a collection from the congregations which have hitherto contributed nothing to the Building Fund, said collection to be made if possible within the next month; and appoint the Committee of Management as follows:—Rev. William Snodgrass, Convener, William C. Menzies, Esq., Secretary, Archibald Ferguson, Esq., Treasurer, Revs. W. Simpson, G. D. Ferguson, J. C. Muir, D.D., J. Patterson, F. P. Sym, J. Sierwright, W. Darrach, J. Black, and Messrs. A. Morris, J. Greenshields, J. Goudie, M. Ramsay, W. Christie, J. Smith, and J. Mitchell, with power to add to their number, the members resident in Montreal to be an Executive Committee.

A draft deed of the property, transferring it in trust from Dr. Mathieson to Rev. William Snodgrass, Rev. W. Darrach, and Dr. Mathieson, in accordance with the provisions of Synod, 1845, renewed in 1851 thereon, was read and approved of with this amendment, that the blanks therein for the insertion of the name of an elder of the French Protestant Church, Montreal, be filled up with the name of the Rev. John Emmanuel Tanner, he being a preaching elder.

Since the meeting of Synod, a day school has been opened in the basement of the Mission Church, under the competent management of Mr. Frereaut. There are 18 children on the roll of attendance, and there is likely to be an addition soon. This important auxiliary will, it is hoped, be kept in view by the friends of the mission on the occasion of the forth-coming collection. The Convener acknowledges receipt of \$13.75 in aid of this effort, and some donations of clothing.

#### MISSIONARY MEETING—ST. ANDREW'S CHURCH, GALT.

The Annual Missionary Meeting of St. Andrew's Church, in Galt, was held on the evening of 12th ult. The Rev. R. Campbell occupied the chair.

After devotional exercises, the chairman stated that it is the desire of the authorities to afford all the information of which they are themselves in possession, to the different congregations of the Presbytery, feeling that in proportion as congregations have an intelligent notion of what is doing by the church collectively, in that proportion and in that only will they be animated to sympathy and exertion on behalf of its schemes. The Presbytery of Guelph do not wish to withhold from any congregation within their bounds the fullest information of

the operations of the church, and therefore a deputation from that reverend court was present to explain the position and prospect of our Missions.

The formation of the Ladies' Missionary Association was an experiment begun a year ago, and the fruits of its agency have been such as to warrant the Session in desiring its continuance.

It was felt that when our missions depended upon congregational collections solely, a stormy Sabbath or other disturbing cause had often crippled the resources of the committees of the different schemes. This association, which contemplated the raising of funds by quarterly small subscriptions from the adherents of our church, was meant to implement, if not to supersede, the ordinary mode of providing for our mission agencies by Sabbath-day collections, and so to place the mission revenues of the church above the accident of bad weather. In this way \$141.30 has been collected during the year, and this sum has been divided between the schemes of the church in such proportion as the claims of each seemed to demand.

The report having been read, it was unanimously resolved to receive and sustain it, as also that the thanks of the congregation are eminently due to the lady collectors of last year for the active and faithful discharge of the duty which they had voluntarily undertaken.

The following were appointed Collectors for the current year, viz:—Mrs McIlwraith, Mrs. Mitchell, Mrs Blyth, Mrs Stoddard, Mrs Anderson, Mrs Robert Turnbull, jun, Mrs Marshall, Mrs H. Thomson, Mrs W. Clark, Mrs D. McKellar, Mrs Cathrea, Mrs Souter, and Misses Vasse, Jane Bell, Gordon, Jessie Fraser, Gunn, Jessie Telfer, Gardner and Braidwood.

The Rev. G. Macdonnell, of Fergus, then gave a lucid and interesting account of the missions of the Church, and the Rev. J. Hogg, of Guelph, brought the meeting to a close by an eloquent review of the work of missions in the past, and with an earnest appeal to the congregation to continue and increase their efforts to evangelize the world.

#### ORDINATION.

The Presbytery of Montreal met, according to adjournment, in St. Andrew's Church, Montreal, on Wednesday, the 9th ult., for the ordination of Mr. Joshua Fraser, recently appointed acting chaplain to the soldiers in Montreal belonging to the Church of Scotland. The Rev. William Darrach of St. Matthew's Church, Point St. Charles, preached on the occasion and performed the act of ordination in the usual manner. The charge to Mr. Fraser was delivered by the Rev. J. Patterson of Hammingford.

#### SOUTH MULMUR SABBATH SCHOOL.

The Examination of the South Mulumur Sabbath School took place a few weeks ago when much gratification was expressed respecting the proficiency of the children, whose attendance had only been for nine months, that being the length of time since the organization of the School took place. The Examination was conducted by William Wright, Esq., of

Tossorontio, a true friend and supporter of Sabbath and Common Schools, who, through much inconvenience, attended on the occasion, and warmly congratulated the Superintendent and Teachers on the success which has attended their efforts. Particular notice was taken of the children's aptness and ability in answering the several questions put to them, as well as the amount of Biblical knowledge to which they had attained. There is apparent among them a sort of pleasing emulation to make advances in the knowledge and understanding of the Holy Scriptures; which, by the Divine blessing, "are able to make them wise unto salvation, through faith which is in Christ Jesus." May the Lord teach them savingly and to profit!

A number of prizes was distributed to deserving pupils.

#### DEATH OF AN OLD PIONEER.

Died at Nairn, Township of Williams, C. W. on the 27th of August, Donald McIntosh, Esq. at the advanced age of 75 years. He left Nairnshire, Scotland, with his parents in 1804, and settled in Caledonia, State of New York. In 1831 he moved to Canada, and settled in the Township of Williams, being the first settler in the Township. For many years he acted as agent for the Canada Company, took very much interest in public affairs, and was the leading man in the district, until old age overtook him. Many a settler now in comfortable circumstances will ever remember with gratitude his many acts of unostentatious kindness in their times of want. He leaves a widow and one daughter, Mrs. J. G. McIntosh, of the city of London, and a large circle of relatives and friends to lament his death. Mr. McIntosh was, we understand, warmly attached to the Church of Scotland, and a willing supporter of every good cause.

#### WILLIAM CRAIGIE, ESQ., M. D.

To-day it becomes our painful duty to record the death of another old and valued resident of this city, who has gone from amongst us full of years, but in the midst of his usefulness. We know of no man who ever enjoyed a larger share of public esteem in this community than Dr. William Craigie, and we are sure that no one could have lived a more blameless or useful

life. For the greater part of twenty years he resided in this city, and was identified with its advancement in many ways. Although he had a good practice as a physician, he found time to aid various objects,—chief among which were the Mechanics' Institute, of which he was long a director, besides being a member of the Upper Canada Board of Arts, and the Horticultural Society which he organized. His labours in behalf of these objects were incessant, and he spared no pains in furthering their interests.

Dr. Craigie was born on the 11th of March, 1790, at Blenaboth, in the parish of Towie, Aberdeenshire, Scotland. He came to Canada and settled at Ancaster, in 1834, and removed to Hamilton in 1845. He studied for the medical profession at Mareschal College, Aberdeen, and the Universities of Edinburgh and Dublin,—taking degrees in all. While practising in his native country, he had the patronage of the late Duke of Gordon, and stood deservedly high as a practitioner. The doctor was a ripe scholar,—probably one of the first in Upper Canada,—and held a high position as a scientific authority in meteorology, botany, horticulture, and agriculture. His efforts as a meteorologist have for many years been chronicled monthly in these columns; and he frequently lent assistance to a journal of science published in connection with the Smithsonian Institute, at Washington. As a member of the Board of Arts, his labours were of the most valuable character; and the Gore Mechanics' Institute is greatly indebted to his exertions. As a physician and surgeon, the loss of his large and extensive experience will be widely felt. His kindness of heart and generous disposition rendered him a favorite; and no member of the profession could have been more esteemed by his patients. The loss of one so universally respected will be deeply felt, and no one has departed from among us who could have created a greater void. He had enjoyed remarkably good health—in fact was seldom, if ever, known to be ill; but last winter he had a severe attack, from which he never completely rallied. He went about, however, and was almost as active as ever through the greater part of this summer, but a few weeks since he had a return of the malady, which finally obtained the mastery of him, and he died yesterday afternoon.—*Hamilton Spectator*, Aug. 11.

Dr. Craigie was a member of St. Andrew's Church, Hamilton.

## Article Communicated.

#### NOTES OF A VISIT TO THE LOWER PROVINCES.

By PRINCIPAL LEITCH.

June 20th. I left Montreal at 5 o'clock p. m., in company with the Rev. Mr. Snodgrass, who had a commission, as well as myself, from the Synod of Canada to the Synods of Nova Scotia and New Brunswick. We arrived at Island Pond late on Saturday night. The place receives its

name from the small lake, with an island in the centre, on the margin of which it is situated. The passengers spend the Sabbath here, and proceed on their journey on Monday morning. This suspension of all railway labour is a graceful homage to the sacredness of the Sabbath. Though the delay and the hotel expense must often prove a great inconvenience, yet none of the passengers seemed to regard this a

any ground of complaint. They felt that the blessing of Sabbath rest was cheaply gained at such cost. A small church has been erected chiefly for the convenience of railway passengers and employes. Mr. Snodgrass officiated on the afternoon, and a congregational minister of the State of Maine officiated on the forenoon and evening. The form of worship observed was interesting in connection with the present controversies in the Church of Scotland regarding innovations. It seemed to be a compromise between all forms. The people stood at the singing of one of the psalms and sat at the singing of another. They also sat and stood alternately at the prayers. At one of the hymns the people turned their backs to the pulpit and faced towards the choir in the front gallery. There was evidently no principle observed, and the various postures were simply a matter of comfort and convenience. There was a melodeon to aid the choir, but the people did not join in the singing. The people who formed the regular congregation had no Bibles, and the American preacher did not seem to expect that the Bible should be consulted. He read his text before he told where it was to be found. There are other signs that the Bible is fast becoming an obsolete book in many parts of the United States. This is not surprising, when we know that it is a proscribed book in the American schools. A chapter may be read by the master, but anything like the teaching of the Bible is carefully avoided. The argument for banishing the Bible from the American school, is that it should be taught in the Sabbath school; but one hour per week, even though it were wholly devoted to the Bible, would be but a poor substitute for the daily teaching of it. The result of the common school system of the States is that even the clergy are but indifferently versed in the Scriptures.

June 22nd. We left Island Pond early on Monday morning and arrived in the afternoon at Portland. The invigorating effects of the sea breezes were at once felt. This is due not so much to the cooler temperature as to the presence of saline particles in the atmosphere. The spectrum analysis detects salt in the most inland parts of the country; but the proportion is too small for the wants of the human constitution, and hence the bracing effect of a residence on the sea coast where the proportion is greater. The evening, which we spent on board the fine Steamer, *New England*, was enlivened by warm discussions on the subject

of the war. The Americans were divided into two parties,—the democrats and republicans—the British occasionally throwing in a word. The democrats criticised very severely the conduct of government, especially in reference to the Vallandigham affair. The most intelligent party was the negro steward, who did not venture to engage openly in the discussion, though he surprised a small knot of listeners by his thorough acquaintance with the subject, and his familiar knowledge of modern and ancient history. His sympathies were with the North.

June 23rd. We arrived at St. John New Brunswick about 4 o'clock in the afternoon, and after spending an hour with Dr. Donald we started by the railway for Shediac, where we spent the night.

June 24th. We started early in the morning by steamer for Charlottetown in Prince Edward Island. We had as a fellow passenger an old squaw, eighty years of age, who spoke English well, and gave an interesting account of her tribe. She receives a small pension from government, being nearly related to the chief of the Micmacs. She, like the rest of her tribe, is of the Roman Catholic religion. It seems that the early Jesuit fathers extended their labours to the Lower Provinces, and they laboured so successfully, that the Indians, without almost any exception, are devoted Roman Catholics. On approaching the Island, one is struck with red line marking the boundaries of the coast. This is due to the colour of the sandstone which belongs to the new sandstone formation. Almost the whole Island is composed of this formation, and, from the friable nature of the strata, no stones are to be found in the soil. The soil is so easily worked, that, as a farmer expressed it, the horses might trot at the plough. We arrived at Charlottetown in the afternoon. In the evening we were introduced to the Synod, and on delivering our commissions, we were asked to sit and deliberate with the members. The Synod proceeded to discuss the subject of a foreign mission. Though so small a body, and struggling to support the gospel at home, they felt the obligation and the policy of undertaking a mission to the heathen. They had advertised for a missionary to the South Sea Islands, but they agreed to take into consideration the desirableness of uniting with the mother Church in a mission to Ceylon, the final selection of the field to be determined at a future meeting. The discussions in point of ability and ear-

neatness would do credit to any court of the Church of Scotland, and the laity took their own share in the debates. The Synod received an important accession to their numbers a few years ago in the return of several young men who had gone to the University of Glasgow to complete their studies. Their college career was very brilliant. The highest honours were gained by them in almost every department. They returned with an ardent love to the Church of Scotland, and with the resolution to devote their best energies to her service in the Synod of Nova Scotia. New life was at once infused into the Synod. More recently, the Colonial Committee of the Church of Scotland designated nine new missionaries to the Synod. Five of these have already arrived, and the other four are expected to arrive at an early date. The number of ministers will then be the same as before the secession of 1843, viz. 23. The missionaries already appointed to charges have met with a most gratifying reception, and promise to be zealous and successful labourers.

June 25th. Financial matters chiefly occupied the time of the Synod. We joined a party of ministers to pay our respects to Mr. Dundas the Governor; Colonel Gray, the leader of the government and a member of the Synod, introducing us. We afterwards visited the residence of the Colonel on the banks of one of the three rivers flowing into the harbour. It had the air of an old country mansion of England, though the grounds were reclaimed from the forest only a few years ago. The clumps of trees judiciously left in the park, and the long carriage drive through the forest, gave one the idea that he was travelling through grounds that required the care of successive generations to bring them to such perfection. The task was simply the clearing instead of the growing of trees.

June 26th. The Dalhousie College was the chief subject of discussion to-day. This College is situated at Halifax, and has always been a failure notwithstanding the many attempts to raise it to importance as an educational institution. One chief cause of its failure was that it did not engage the sympathy of any of the leading denominations. An act was passed last session of Parliament reorganizing the College, and putting it on an entirely new basis; and the members of the Synod of the Church of Scotland took an active part in bringing about this new arrangement. According to this act any denomination is entitled to

endow professorships, and for every professor they are entitled to appoint a member of the governing body. The endowment must be a capital sum yielding at least £300 yearly. The Synod expects to endow one chair, and the other Presbyterians of the Province two chairs. Other chairs will be endowed from the present revenue of the College. It is hoped that the number of chairs in the Arts department will be, in all, six. The Presbyterian Church is to merge its present College at Truro, in Dalhousie College, which has now received a University charter. The members of the Synod cordially sympathize with the efforts of the Synod of Canada to get her licentiates recognized by the mother Church, and will not be satisfied unless the curriculum at Dalhousie be such as can be recognized at home. The constitution of the College is novel, as in no other University that I am aware of, is the appointment of professors and governors in the hands of different denominations acting in their denominational capacity.

The various parties, however, enter into the arrangement with the hope that by mutual forbearance, sectarian asperities will not be allowed to interfere with the working of the institution, and that one denomination will not seek to bias the students of another. In the Scotch Colleges, the professors belong to various denominations, but the denominations have nothing to do with their appointment or removal, and the tendency is for the professors to shrink from anything like the serving of denominational ends. By the constitution of Dalhousie College, the professors are appointed in the interest of their respective denominations. If the experiment succeed, it will shew that denominations, while retaining their individuality, may co-operate in, and thus promote the unity of the Church, to a much larger extent than is at present supposed possible. The establishment of the College at Halifax will have important bearings on the Church of Canada. At present a large proportion of the students of divinity come from Nova Scotia, but few or none have gone back to labour there as ministers. The establishment of Dalhousie College is designed to educate students in the Province, so that their sympathies may be with the people of Nova Scotia. It has been found that when students are educated in Canada or Scotland, their desire is to remain in these countries. By the establishment of Dalhousie College many of the youth of Nova Scotia will be retained to

serve there in the ministry, but it is probable that a larger number than at present will find their way into the Synod of Canada. At present very few of the youth of the Province receive a university education, but it is expected that, by the establishment of Dalhousie College, the number will be largely increased, the facilities being so much greater. A very large number of the sons of farmers, who may have no taste for agricultural pursuits, leave for the United States to push their fortune there: but were proper facilities afforded, many of this class would prefer studying at a Provincial University with the view of preparing for the learned professions. In this way it is probable that more will be induced to turn their attention to the ministry than the wants of Nova Scotia may require, and the most natural field for this surplus will be Canada.

It is not contemplated at present to establish a Divinity Hall in connection with Dalhousie College. For years to come, a supply of two or three licentiates annually will be sufficient to meet the wants of the church; and such a number would not warrant the establishment of a staff of suitably qualified professors. The divinity students supported by the Synod must therefore be sent to Canada or Scotland. In order to get the benefit of the services of the Divinity students as catechists in the summer months, it will be more convenient to send them to Canada than to Scotland. By labouring as catechists in Nova Scotia, their sympathies will be with their own Province. At present the temptation to remain in Canada does not arise from their studying there, but from their labouring there as catechists during the summer. It is very natural that a licentiate should wish to remain with a congregation, which he has himself built up as a catechist; and if a sphere be assigned to him in Nova Scotia as a catechist, it is most likely that his heart will be there also, and that he will not seek to leave when he obtains license. There is a general feeling in the Synod that the most effectual way of extending the church is by raising a native ministry, who will act as missionaries or catechists during the summer months of the college curriculum, and thus serve as pioneers for the establishment of permanent congregations. Unless we have a machinery calculated to deal with a mere handful of people at the outset, it will be impossible to make any advance. The difficulty lies not in the appointment of

ministers to congregations already made, but in the making of new congregations. The catechist system meets the difficulty, and hence the importance of having our students educated within reach of the sphere of their future labours.

June 27. I had the pleasure of meeting to day the Rev. Donald McDonald, of whom I had often heard in Scotland, and whose life forms one of the most singular chapters in the history of missionary enterprise. Though he attended the meetings of the Synod, he has not put himself under its jurisdiction. He prefers holding a direct connection with the church of Scotland. He was licensed by the Presbytery of St. Andrews, and was ordained by the Presbytery of Abertarff. It is now 34 years since he came to the Island. At that period the settlers from the Highlands of Scotland were without ministers, and had sunk into a state of great religious indifference. Without a mission from any church, he devoted himself to the task of supplying the spiritual destitution. None but the bravest heart could have faced the privations and sufferings he endured. With the zeal and heroism of a Xavier, he braved the wild beasts of the forest, the almost Arctic severity of the climate, and above all the indifference and degradation of the people. His feet were covered with untanned moccasins. He walked on snow-shoes and blazed his way through the pathless forest with his hatchet. He had no home to shelter him. He was contented with the chance shelter of the rudest hut or shanty, and with the coarsest fare. He carried no scrip, and he had no money in his purse. The sorest trial of his faith was to brave, in the crowded hut, the cutaneous affections to which his countrymen are proverbially said to be subject, but he passed courageously through even this ordeal. He would take no reward for his labours except the primitive hospitality of the people. Such disinterested self-sacrifice had a higher reward. The people learned to love and honour him, and he soon gained an absolute sway over them. His influence has now so widely extended, that he has thirteen churches. He makes a circuit among them from Sabbath to Sabbath. And he has elders to conduct the devotions when he is not himself present. The people are now distinguished by their piety, industry, and temperance. To make them a peculiar people, and to mark them off from the world, as the Israelites were from

the heathen nations around, their pastor Las enjoined the apostolic kiss on all, and has forbidden the eating of pork. The bodily exercises at public worship also form a marked peculiarity. The people on account of these exercises, receive the opprobrious names of "Jerkers," "Kickers," "Jumpers" &c. The term "jerk" describes the peculiar motion of the head when the congregation is affected. The head is convulsively jerked forward, the chin falling upon the breast, and then suddenly jerked backwards. Cries of distress usually accompany these movements. A whole congregation going through these exercises presents a very singular spectacle. The jerks are evidently involuntary. The people feel, that when wrought into a certain state of mind, they cannot prevent the access of the jerks. After a time, the jerks give way to another exercise, that of dancing, singing, and clapping of the hands. This is a joyful exercise, and represents the gladness of the sinner when set free from the convictions of sin. According to Mr. McDonald's nomenclature, the proper name of the jerk is "stroke," and the joyful exercise is the "work." When these exercises at first appeared about 30 years ago, he did not know how to interpret them, but as they were accompanied with deep religious feelings, and a change of character, he regarded them as the direct work of the Holy Spirit. With this view of the subject, he felt bound to encourage the work, and in the course of time it became the most characteristic feature of his form of worship. Sometimes the work comes like a strong tempest, and at other periods it subsides into a gentle breeze. It reached its climax shortly after the late remarkable revivals in Ireland, but, unlike these revivals, it continues in full force. It is not surprising that Mr. McDonald should at first be perplexed by these psychological phenomena, as he did not enjoy the advantage of those researches which have shed so much light upon the subject. Still his practical good sense has prevented him from falling into grave error. While he acknowledged the fact that the genuine operations of the Holy Spirit may be accompanied by such strong emotions as to produce violent physiological effects, still he perceived that these effects might be propagated without any supernatural operations. Sometimes the exercises are exhibited in a very striking form by those who, he is confident, have no true spiritual convictions, and in such a case he tells

the party to stop, and the work ceases at his command. In some of the revivals of New England, the jerks formed a prominent characteristic, but it was found that they spread as if by contagion, without any religious impressions. Sometimes the sensitive subjects were seized with the jerks on horseback. Sometimes they were attacked in sleep, and, starting up, continued jerking for a considerable time. One person communicated the jerks to another without the intervention of any religious impression, so that the jerks is not a proof *per se* that the subject has undergone any religious change. Mr. McDonald is saved from any practical error by maintaining the supremacy of the Bible as the rule of life, and by insisting on a walk and conversation becoming the Gospel. He has been sometimes accused of Antinomianism. But this has arisen from the too strongly figurative manner in which he speaks of Paul's distinction between the natural and spiritual elements in the heart of the renewed man. Mr. McDonald speaks quaintly of the spiritual Donald, and the natural Donald—of the old Donald, and the new Donald. He sometimes alludes to the old Donald as a being quite distinct from himself. But the error is one only of phrasology; he entirely repudiates the idea that the new Donald is not responsible for the deeds of the old Donald. The result of his labours affords a practical proof of this. His followers are distinguished by the exemplary character of their lives, and are willing to make any sacrifice for the cause of religion. Mr. McDonald is now about 80 years of age, but retains the vigour and vivacity of youth. His character in many respects resembles that of Wesley. He is a hearty, hilarious man, with a keen appreciation of the humorous. He has nothing morose or repulsive in his character; but, like Wesley, he has a wonderful insight into human nature, and extraordinary tact in governing his own people and advancing their interests. From being an object of reproach and persecution, he is now a personage of great consideration in the community. His followers can now turn the elections and decide the fate of governments. It is often to him a theme of fervent gratitude that the once despised Donald is now courted and honoured as the fit associate of men of high degree. He is, however, humble, and takes none of the glory to himself. He is distinguished by the sternness of his Calvinism and his unswerving loyalty to the church of Scotland. He is a man of kindly feelings, but

he has no charity to Arminianism. He cannot see how the Arminian can be saved. When it was objected that the Wesleyans, who hold Arminian doctrine, could sometimes exhibit bodily exercises very similar to the work among his own followers, his ready reply was that these were lying wonders; and, like the rods of the Egyptian magicians, his rod would swallow them up. He ascribed these bodily exercises to

Satanic agency, wisely allowed to exhibit the superiority of the work under a Calvinistic ministry. All the churches erected by him are deeded to the church of Scotland; so that when he has departed, they will stand as a monument of his affection to the dear old church, which gave him his commission, and in whose service he has spent a long life of heroic fortitude and endurance.

## The Churches and their Missions.

CANADA.—During the past year not in a single Presbytery of the Canada Presbyterian Church has there been a diminution of communicants. In some the increase has been small, but in all, there has been more or less; so that over the whole, about 2,000 have been added to the roll of membership in full communion. In every other item of numbers the same feature is to be noticed in them all. Increase of Sabbath Scholars to the extent of 4,000; of ministers, 8; of preaching stations, 100; of attendants on public ordinances 5,000; making about 40,000 communicants; 70,000 attendants on ordinances; 25,000 Sabbath scholars; between 500 and 600 preaching places; and about 240 ministers.

There are some curious revelations in the financial department, a good number of which are as discreditable to the parties more immediately concerned as they are curious. In the matter of stipend for instance, let us see what these returns say to all. We have then the very unpleasant general fact that upwards of \$16,000 (sixteen thousand dollars) of stipend promised was not paid. Considering the very small stipend, generally promised, this gives us an idea of suffering on the part of a good number of the ministers of the church which is perfectly appalling. Let us just take the lowest in each Presbytery and see what some people think a minister can live upon, and maintain the position rigidly required even by those who may be the most backward to supply him with the wherewithal.

Let us just take them in the order given. Kingston Presbytery has a congregation which gave its minister in the course of the year, \$123; Cobourg, one \$244; Ontario, one \$390; Guelph, \$424; Stratford, \$254; Huron, \$168; Grey, \$165.75; Toronto, \$310; Montreal, \$140; Ottawa, \$260; London, \$240; Brockville, \$280; Paris, \$400; Hamilton, \$385.

This in some respects beats even Macaulay's "Poor Levite" in the days of James the Second. One hundred and twenty-three dollars a year, the minimum stipend of the Canada Presbyterian Church! Why we venture to say that there is not a farmer in that congregation but pays his "hired man" that sum and boards him into the bargain. The average attendance in that congregation is given at 280, so that this is somewhat less than half a dollar a piece for the year for the support of

the gospel. If that is not "playing at religion," we don't know what is.—*Canada Observer*.

We are glad to hear that the present session of Victoria College commences with evidences of the unabated confidence of the country. We hear from private sources that a large number of students are already in attendance. The Cobourg *Sun* says:—"We this week call attention to the opening of this University, whose fame is wide spread, and whose results are exhibited in the large number of her alumni, who adorn the different learned professions in every corner of our land. We understand that not one of the graduates of the college was unsuccessful at the late examinations before the Law Society."—*Christian Guardian*.

COLUMBIA.—The union of the old and the new school Presbyterians in California is almost consummated. Both parties appear quite anxious for it, and only await the sanction of the Assemblies in the Eastern States to which they respectively belong. Congregationalists and Presbyterians are also drawing more closely together. And an editorial staff of ministers representing the three denominations referred to appear to co-operate harmoniously in the publication of a weekly—*The Pacific*.

The Lord Bishop of Columbia leaves for England by next steamer, after a sojourn of three years in his extensive mission field. As has been remarked by the local press, a great change has passed over these colonies since his arrival. Our auriferous wealth was then confined to the Fraser. There was no Cariboo, no Peace River, no Stekin, no coast routes, no settlers in this colony beyond the district of Victoria—but two schools on this island, and none in British Columbia. Our town, from a few shanties, has become a rich, populous, and well built city, our harbour thronged with ships. Roads radiate into the island. Thriving settlements dot the colony, whilst the frail canoe of the Indian has given place to a fleet of coasters. Great roads traverse British Columbia. Hamlets have become towns. On the top of our Sierras, where white man's foot, three years ago, never trod, there are now flourishing towns, inhabited by a population unsurpassed for dauntless enterprise and thrift, and where the earth, as if struck with the Midas wand of the magician, has been

changed into fabulous heaps of gold, making the poor suddenly rich, and attracting thousands from the utmost parts of the earth. The Bishop has visited every inhabited part of his diocese, comprising 250,000 square miles. He has seen as much of these colonies as any traveller on this northern coast, and it may be supposed that he will carry with him to England a treasury of interesting facts, and that favourable issues will attend his visit. He goes to England, we believe, with the intention of obtaining, if possible, an Episcopal coadjutor for this colony (Vancouver Island), and it is to be hoped he may find a friend of the Church disposed to follow the noble example of Miss Coutts in founding a new see. Being in possession, too, of one of the finest sites for a cathedral on this coast, he may be expected to do a little in the begging line, and we wish him great success.

The Presbyterians are building a handsome church, which is nearly finished. They are about to erect another in the capital of British Columbia. The Wesleyans purpose to enlarge their fine church in this city, to accommodate their growing congregation.

All the churches have improved of late, not in numbers merely, but in appearance also. A year ago very few females were to be seen in our churches; now a goodly proportion of the fair sex attend, which lends agreeable relief to our religious gatherings. It is melancholy to relate that there are sixty dram-shops in this city, which comprises little over 4000 inhabitants. To counteract their influence, three or four temperance societies have been organized in succession in as many years.—*Christian Work.*

**LABRADOR.**—The Moravian missionary ship, Harmony, has been again despatched to Labrador, with provisions, stores, and useful articles, for the brethren labouring there and their converts. The Harmony also takes out the Rev. Theodore Bourquin and his wife, who were going out as missionaries, with the special object of revising the grammar and dictionary of the Esquimaux language, with which they are both familiar. They will also revise the translations of the Scriptures which had been made into Esquimaux. This language is substantially the same in Greenland, Labrador, along the northern coast of America, and on the Polar basin as far as Behring's Straits.—*Evan. Christendom.*

**NOVA SCOTIA.**—We have had a most delightful meeting of Synod. Charming weather, every attention from all classes of our friends in Charlottetown, a good attendance of members lay and clerical, important business transacted with order and harmony, the presence and most valuable assistance of the Very Reverend Principal Leitch and the Rev. Mr. Snodgrass from Canada, are some of the elements that contributed to make this meeting of our highest Church Court the most pleasant of any that we have ever attended.

The three great questions before the Synod were the Home Mission, the Foreign Mission, and Dalhousie College. It was felt with respect to the first of these, that if united and vigorous action were not taken by all our Presbyteries and Congregations, we would be disgraced for ever in the sight of the Church of

Scotland. Eight missionaries have been sent to us in consequence of our earnest appeals through the Rev. Mr. McKay, and we have room for them all. Five have already landed on our shores, and before this is printed, the other three will probably have arrived. The Colonial Committee have paid the passages and outfits of the whole eight, and they understand that our people will pay the great proportion of the salaries guaranteed, £150 sterling, annually, to each, for at least three years. This we can do, if we look to it in time. Let the men be settled over the vacant congregations without delay, and let those congregations pay them from the day they first received their services. No congregation should offer less than from 350 to 600 dollars, and they should pay *in advance*. Let, then, the Lay Association or Home Mission in each Presbytery supplement as much as possible, and then, but only then, if there be any deficit, we may apply to the Colonial Committee to make it up. This was the plan enjoined by the Synod. and as there was no Home Mission Association in the Presbytery of Prince Edward Island, they saw that one was established immediately after the rising of the Court. A general Home Mission Board was then appointed to correspond with the various Presbyterial agencies, to see how the work was done in each Presbytery, to suggest improvements in the organization if necessary, and to aid out of the Funds raised by the Church door collections, so that at any rate not more than £50 sterling per annum should be asked for any minister or missionary from the Colonial Committee. For few should so much be asked; for none should a larger sum be required.

When Dr. Leitch and Mr. Snodgrass entered the Synod, we were engaged discussing the Foreign Mission Scheme; and on this question the information, counsel, and exhortations given by these gentlemen were highly appreciated by all. The hearts of both seemed to be in mission work, and they spoke with a wisdom and warmth and knowledge of the subject that was of the utmost advantage to us. The committee appointed by the Synod reported that they had corresponded with various great Missionary Societies abroad, by all of whom the South Sea Islands had been recommended as the most desirable field for us; that the expense of maintaining a single missionary there would be 600 dollars per annum, and that we could depend on raising such a sum, or even perhaps as much as would maintain two missionaries. Dr. Leitch, however, brought before us the fact that the Mother Church was anxious that one of the Colonial Churches should start a Foreign Mission in Ceylon, where the Church of Scotland has already seven ministers labouring among Christian congregations, and where, consequently, converts could be looked after and brought within the fold of our Church. Our committee was accordingly recommended by the Synod to go forward, as it had already been doing, so as to secure a suitable missionary, and in the meantime to correspond with the committee of the Mother Church to ascertain on what terms and in what manner we could cooperate with her in a mission to Ceylon.



An overture was introduced into the Synod, during its session in New Glasgow, in 1862, recommending that a conference be held between a committee of our Synod, and any committee which may be appointed by the other Presbyterian Synod, upon the subject of the higher education in connection with Dalhousie College. This overture having been passed unanimously, a conference was accordingly held wherein it was concluded, that it was expedient for the two Synods to co-operate in higher education in connection with Dalhousie College, and that the governors of that institution should be approached, with the view of ascertaining how far they would be disposed to meet the views of the Synods. A few weeks later, the two committees came to an agreement upon such points as the following.—That Dalhousie College should be, not a denominational, but a provincial institution; that no religious test should be exacted; that the Governors should be appointed by the Governor in Council, and not removable at pleasure, that any denomination, corporation or individual, endowing and sustaining a chair or chairs, should be represented by an additional governor for every such chair; that the existing vacancies at the Board should be filled up by suitable persons from other denominations, not Presbyterian, and that our own denomination should meantime keep the capital funds in our own hands, giving the yieldings only to the support of chairs.

A bill embodying the principles agreed to by the Governors, was prepared, submitted to the Legislature of Nova Scotia, and passed at last session. The whole proceedings of the Committee having been laid before the Synod this summer, received their approbation, and an Educational Board was appointed, consisting principally of laymen, and representing as much as possible, the different sections of the Church in Halifax, Pictou, and Prince Edward Island.

We were perfectly unanimous in our decision: in the other Presbyterian body there was a strong minority opposed to it, pretty much on the ground that "a bird in the hand is worth two in the bush."—*Monthly Record*.

**NEW BRUNSWICK.**—The branch of the Church of Scotland in this Province met in Synod, in St. Andrew's Church, St. John, on the 12th of August; the Rev. James A. Murray of Bathurst, Moderator. The meeting seems to have been highly practical and agreeable. The Very Rev. Dr. Leitch, Principal of Queen's College, Canada, and the Rev. George M. Grant, and Dr. Avery, of Halifax, were present as representatives from the Synods of Canada and Nova Scotia, respectively.

Dr. Leitch addressed the Synod, on the subject of the Jewish Mission, explaining the present position of the Synod of Canada, in regard to the same, and giving some details in reference to the plan which they had at present in view, for establishing a Mission at Beyrout. Whereupon it was moved by Dr. Henderson, and unanimously agreed that the money collected in this Synod, for the Jewish Mission, which is at present in the Savings' Bank, be transmitted to the General Treasurer for that Mission, now to be undertaken by the Synod of

Canada. Another motion was also adopted recommending that a collection be made this year for the same object.

Dr. Henderson, in name of the Committee on the Indian Orphanage Scheme, gave in the Report, \$94,20 had been contributed by four Sabbath Schools, and duly transmitted. The Committee was re-appointed, after which Dr. Henderson, Dr. Leitch, and other members addressed the Synod, each of them giving much interesting information on the subject of these Orphanages. Dr. Brooke moved that the Synod recommend to the several ministers within their bounds, to bring this subject before the young persons attending their Sabbath Schools, and endeavour to engage their sympathies on behalf of orphan girls in India, and to induce them, in their respective schools to make an effort to support, or to aid in supporting an orphan at one or other of these institutions in India.

Dr. Donald moved that, whereas *The Juvenile Presbyterian* has been found very useful in stirring up a missionary spirit among the young, the Synod recommend that the circulation of this periodical be encouraged among the children of their respective Sabbath Schools. Which motion being seconded, was unanimously agreed to.

Dr. Donald, Convener of the Bursary Fund Committee reported in their behalf. Favourable accounts were given of the Students aided by the fund, though one who had finished his studies at Edinburgh, declined to return to the Province. The Treasurer's statement showed a charge of \$313.89, and a discharge of \$209.03. It was moved and carried,

"That the Bursary Scheme be continued but that in future, Bursaries be given only to students who are entering on their theological course, and who are to study at Queen's College, Canada; and to such, only on the condition that they return, at the close of each session, to labor as Catechists, under the jurisdiction of one or other of the Presbyteries of this Synod."

An encouraging report on a proposed Temporalities fund was submitted, showing chiefly the liberal efforts of the Church in St. John in its behalf, and a central Committee was appointed to stir up the local Committees throughout the Province.

A long and animated discussion on the union of the Synods of Nova Scotia and New Brunswick formed a principal part of the proceedings. Principal Leitch and Mr. Grant spoke at length in favour of the union. It was justly deemed a matter of grave importance, and though a great obstacle appeared in the way of it, the Synod judged it best to let it lie over for another year, affirming at the same time its great desirableness. In a deliverance to this effect Representatives were appointed to attend the next meeting of the Nova Scotian Synod and the Rev. John Wells of New Richmond with any elder who may be inclined to accompany him, was appointed a representative to the Synod of Canada.

The Synod discussed an overture proposing a Committee to report on the suitableness for use in its churches of the collection of hymns published by a Committee of the General As-

sembly, but the appointment of such a Committee was considered inadvisable. It is possible that the Synod of New Brunswick may find the forthcoming hymn book of the Synod of Canada such as they desire.

The Home Mission report showed that the Colonial Committee had aided the church during the past year by an expenditure in its behalf of £572.8.10 stg. The Churches in the Province have raised for the fund \$411.67.

Liberal arrangements were made for assisting the Church in Nova Scotia in the publication of *The Monthly Record*.

ENGLAND.—The appointment of Bishop Trotter, formerly Bishop of Glasgow in the Scottish Episcopal Church, to the see of Gibraltar, has given rise to much warm controversy among the different parties of the Church as to whether Scottish consecration can be acknowledged by the Church of England. The High Church party maintains the validity of Scottish orders; the Low Church denies it. The question is undergoing legal investigation, and the final steps are consequently postponed.

The Wesleyan Methodist Conference has met this year in Sheffield. The Rev. Dr. Osborn, one of the secretaries of the Foreign Missions, was elected President. The various reports were read, as usual, at previous meeting of the special committees. The General Education Committee gave the following statistics:—There were 550 day-schools, attended by 78,482 pupils, (an increase of 2430 in the year); average attendance, 57,000. Children's pence, 29,759*l.*; total income of the schools, 46,844*l.* Sabbath schools, 4200; scholars, 536,319 (an increase of 29,484). Average attendance, 385,911; increase, 13,739. In Bible-classes, 6734; teachers, 91,922; teachers in society, 78,312. Annual cost, 39,960*l.* The Chapel Building Committee reported that 228 cases had been sanctioned, including 90 chapels, 10 schools, 69 alterations, 28 organs, and 27 modifications of cases previously sanctioned; involving an expense of 134,887*l.* (an excess of 26 cases and 12,540*l.* outlay on the year). A large and handsome chapel at Southport will be wholly defrayed by one gentleman. Thirty-two chapels are to be placed out of debt, while others will only lie under small and temporary debts. Seventeen chapels, one minister's house, and five pieces of land have been sold, but five of the chapels are to be replaced, and only three have been abandoned. Erections completed 234, involving an outlay of 30,068*l.*; 128 had been built according to rule, 67 had not fulfilled the conditions, and 29 had been undertaken irregularly. The entire cost of all the erections and enlargements had been 167,516*l.*, being 63,045*l.* in excess of last year, and more than was ever sanctioned in one year before.

The Congregationalists report the almost daily opening of new chapels as the result in great part of the bicentenary effort of last year. Many of them are very costly, and betoken great liberality in the members of the churches.

The Congregationalists have lost one of their most eminent men, in the full ripeness of old age. Dr. Raffles, so long known as one of the

most popular and influential ministers in the north of England, died at Liverpool in the middle of August. He had been in that city since the year 1812. He was known as the author of several popular works, as well as an eminent preacher.—*Christian Work*.

FRANCE.—The Universal Israelitish Alliance held its general annual meeting on the 18th of June last in Paris. It shows progress, and is definitively organized. Its members number 1386. There was a touching allusion to the death of Sir Culling Eardley, to whom was "rendered a last homage of pious gratitude" for his constant sympathy and energetic concurrence in the defence and protection of Jews suffering persecution. The Austrian and Swiss Jews have formed separate societies, working to the same end, and acting with and appealing to the Universal Israelite Alliance. The President for the new year, M. Crémieux, has put into circulation an energetic appeal to Jews to unite. "Come to us," he concludes. "Send us thousands of adherents, form committees—English, Russian, Polish, Belgian, Dutch, German Jews,—Jews from every state of Europe, Africa, America,—Jews from every point of the universe into which our religion has penetrated; count your numbers, and unite in a fraternal bond to the Paris Committee, which you will always find ready to promote your best projects. French Jews in all our towns give the example of a devoted concurrence! Let our numbers be a new power for the Association so pregnant with promise, and which, although of so recent a date has already produced fruit beyond all hope. Take courage, brethren, we are upheld in our noble task by the most exalted minds in all other denominations, and are advancing towards the true fraternity of mankind. As for me, I have cheerfully devoted my years of youth and maturity to defend and uphold that sublime religion which places the morality of the Decalogue at its base and the Unity of God at its summit, binding thus God to man and heaven to earth. May my old age see the development of our holy association! In the midst of the burning questions which agitate the world, may it manifest itself by the fraternity of sentiment always ready for duty and self-sacrifice, holding aloft upon its banner our antique motto. 'One God, Love for our country, Abolition of Slavery.' May I next year, in giving up the account of the mission confided to me, be able to announce that the Universal Israelite Alliance extends the protection of its innumerable branches far and wide."

An interesting event took place last month in Normandy, on the spot whence William the Conqueror set sail for England, and under the monument which marks the point,—the inauguration of the Protestant Church of Beuzerol.

Four years ago a converted Roman Catholic opened his house for the worship of God, and since then every season has seen an increase of Protestant bathers—those who would escape from the noise and glare of fashion—and the village has become a hallowed spot to many. On the 16th of July, six hundred persons and twenty-four pastors of various denominations met there, and in presence of the local autho-

rities placed the Bible in the new church, whose spire, in bright Caen stone, can be seen from Trouville, Honfleur, and Havre. It was a festival of no ordinary character, presided over by some of our first-rate men; and marked by two acts of singular felicity: 1st, the hiring of the shore, in order to secure the promising watering-place from the inroads of dissipation, and to make it a resort for those who seek for simple pleasures; and 2nd, the purchase of ground for building suitable habitations for visitors, and an establishment for the indigent sick, who will thus be made to participate in the benefit of sea-breezes, as our fellow-Protestants do at Cete and Montpellier on the Mediterranean.—*Ib.*

**SCOTCH COLONY.**—One of the French pastors for the Department du Cher has communicated the following interesting fact:—In that district a Scotch colony has been established since 1430.

They were the remains of the Scotch Guard of Charles VII. of France, whom the Maid of Orleans brought to Rheims to be crowned.

The Duke de Henrichement, Constable of France, and commander of the Guard, settled them on his lands, where for a time they were employed on the iron-works, but afterwards turned their attention to agriculture. For four centuries they have kept distinct, without mingling with their neighbors, preserving their Scotch names with but slight variations, and also the tradition of their British origin. The Protestants of that part of France relate that they have heard from their parents that these descendants of the Scotch, called Foresters, were brought to the knowledge of the Gospel by the preaching of Calvin, but that at the revocation of the Edict of Nantes they returned to the Romish Church. The desire has been expressed that steps may be taken to reunite the links of connection with this country by Christian communication, and to provide means for conveying to them the pure Word of God.—*H. & F. R. Ch. of Scotland.*

**BERLIN.**—A remarkable conversion has just taken place in Berlin. The former Prince-Bishop of Breslau, Mr. Sedlnizki, who has long resided in the capital of Prussia, has lately been converted to Protestantism. Last Easter he openly declared his belief by partaking of the Sacrament in the church of Pastor Stahn. For a long time Mr. Sedlnizki dissented from the Church of Rome on several points of doctrine. He had resigned his post in Breslau because he rejected the Papal decree concerning mixed marriages. More recently he had openly condemned the dogma of the immaculate conception.—*Christian Work.*

**BULGARIA.**—Protestantism seems to make some progress in Bulgaria, though the attention of the people is at present diverted from religion by political questions. The opposition raised by Greeks and Mohammedans to Protestant missionaries has almost ceased. One of them, Mr. Long of Tirnova, is greatly aided in his labours by a Bulgarian colporteur, who goes from place to place selling the Holy Scriptures, for which he finds numerous purchasers, and addressing Christian exhortation to the people. The station of Tulitcha, where the Rev. Mr. Hagen labours chiefly among the Germans and

Russians, has already two flourishing schools, containing seventy children, and two Sunday Schools, attended on the average by fifty scholars.—*Ib.*

**KHARPOOT.**—It is gratifying to see evidence that Moslem fanaticism is gradually passing away even in this dark part of Turkey.

A few days since the Pasha wrote us a letter saying that the following day would be the second anniversary of the Sultan's coronation, and that it was expected that the Protestants, as well as the other communities, would celebrate it in the usual way, especially by illuminating their shops and public buildings. But that following day was the Sabbath, and while all agreed that we should "fear God" before honouring the king, some were much agitated, saying that all the shops not opened would be broken open, and they themselves fined and beaten. Urging them, in any event, to trust in God and bear whatever might come, we promised to inform the Pasha of their conscientious scruples, and request him to accept an illumination upon the following evening. When informed of their feelings he said, "Certainly: no man, to honour the Sultan, should do aught against his conscience," and at once sent a messenger to the city to order that not only the Protestants, but all others who might fail to celebrate the day should be unmolested. "Doubtless," said he. "all his subjects love and desire to honour the Sultan, but with some this is the Sabbath, others may be ill, others too poor to furnish lights, and others, for different reasons, may be unable to share in the illumination. Let, then, every one do as he will without molestation." I could add other incidents, showing that even here light is breaking in, but my letter is perhaps already too long, and I forbear. There are those who predict that, before Christianity gains a permanent foothold among the Turks, we are to pass through scenes of blood and massacre. Perhaps so, and, if God sees best, we say, let them come. Welcome, even the "garments rolled in blood," if thus the Master sees fit to establish his kingdom upon the ruins of that of the false prophet. But I confess myself not one of those who thus read the signs of the times. It should be remembered that the Syrian massacres give no countenance to such an idea, since they were in the first instance provoked by the so-called Christians themselves, who would fain have conquered the Druses, and who thus suffered, not for their faith, but rather as belonging to a hostile and hated race.—*Ib.*

**CALCUTTA.**—A decision of great importance and most hostile to missions has been given by the Chief Justice in the Supreme Court of Calcutta, preventing a young man within a few months of his legal majority from embracing and professing Christianity. If such decision be taken as a precedent, it will undoubtedly be a sad hindrance to the progress of the Gospel, and especially in those missions which are, in any considerable measure, engaged in educational operations.

The *Times* correspondent in Calcutta gives the minutiae of this important case:—

"A case of some interest to the missionary

world, as well as of some importance in law has been decided by Sir Mordaunt Wells, in the Bengal High Court. Hemnath Bose, a lad aged fifteen years, two months, and nine days, a pupil of a purely Hindoo school, was led to inquire into the truth of Christianity by some fellow-students, and applied to a native minister in connection with the Free Kirk Mission, of which the Rev. Dr. Duff is the head. He insisted on leaving his father's house and residing in the mission-house, but was thrice refused admission, and told to study the New Testament. At last, he returned, asserting that he had done so; but his father put him under restraint. He showed great earnestness and importunity, and only then was admitted. As he was a few months under sixteen years of age, when he might be his own master, his father obtained a writ of *habeas corpus* from the High Court, returnable in twenty-four hours. Dr. Duff and the native missionary received it in the afternoon, and had to appear next morning, so that no time was given for counsel to set up a proper defence. The lad was produced in court. It was admitted that, so far from being detained against his will, his father had failed to induce him to leave; but Sir M. Wells declined to examine him so as to ascertain his intelligence, and, denouncing missions and missionaries, he ordered the boy to go with his father. The reports in the Calcutta journals are carefully pruned of all the extravagances. Some of our best legal authorities here consider Sir M. Well's law altogether wrong. He decided entirely according to English precedents, and a stray judgment by Sir E. Perry, when judge in Bombay, none of which were strictly applicable to this case. The missionaries justify their action in the matter under the only precedents applicable—one in which Sir Lawrence Peel, when Chief Justice in Calcutta in 1847, allowed a youth under sixteen to go to the missionaries because he was satisfied as to his "discretion," and other two in which the Madras judges made over a girl of twelve and a youth under sixteen to the missionaries for the same reason. In India the Penal Code fixes fourteen as the age up to which it is criminal to entice away a youth; the religious ceremonies of the Hindoos allow a child to choose its guardian idol at an earlier age; and nothing is more common than to see a girl a mother at eleven, and a boy a father at twelve years of age. There was no question that, as against Dr. Duff, the father had a right to his son's body, but the question is, what is the son's right? By our government, our schools, and our very presence in the country, we sap Hindooism, and teach Hindoo youth to scorn idolatry and inquire into Christianity. Are we, then, to turn round and say that no youth, however well-educated, earnest, and intelligent, shall abandon it for himself or his children, till he is sixteen years of age? It is thus that the missionaries argue, and there can be no question of the wrong done by the judge's unseemly address from the bench, and his refusal to satisfy himself whether the youth had arrived at years of discretion. This case must result in definite action on the part of the Legislature, for it will not rest here."—*ib.*

UNITED STATES.—Synods in connection with the General Assembly, (O.S.) 35; presbyteries, 172; licentiatees, 238; candidates for the ministry, 399; ministers, 2205; churches, 2541; licensures, 82; ordinations, 91; installations, 100; pastoral relations dissolved, 94; churches organized, 29; ministers received from other denominations, 10; ministers dismissed to other denominations, 11; churches received from other denominations, 6; churches dismissed to other denominations, 8; ministers deceased, 27; churches dissolved, 13; members added on examination, 8781; members added on certificate, 6535; total number of communicants reported, 227,575; adults baptized, 2165; infants baptized, 10,194; amount contributed for Congregational purposes, \$1,294,785; amount contributed for the Boards, \$346,448; amount contributed for Disabled Ministers' Fund, \$10,973; amount contributed for miscellaneous purposes, \$150,444; whole amount contributed \$1,802,650.

The various Boards of the Church during the month of June have received as follows: Board of Missions, \$2509 29; Board of Education, \$1463 77; Board of Foreign Missions, \$8129 81; Board of Publication—Colportage Fund, \$2395 49—Sales, \$3944 50—Total, \$6339 99. Board of Church Extension, \$651 60. The Fund for Disabled Ministers has also received \$527 94.—*Banner of the Covenant.*

LAKE SUPERIOR REGION.—A correspondent of the Cincinnati *Herald* speaks of two of our churches in these remote but important portions of our country:

"At the Sault Ste. Marie, there is a little Church organization connected with the (N.S.) Presbyterian Church. I want to call the attention of the Seaman's Society to this point, as one which they ought to occupy. All the boats which navigate Lake Superior must spend some hours in getting through the canal. A faithful energetic man could visit every vessel, and supply all the sailors and boatmen with religious reading. He might also preach for the little Church here.

"At Marquette, we find Bro. Stevens, of our branch of the Church, with a little band of twenty-five members, who are to be estimated in importance, not by their numbers, but by their zeal and devotion, and sacrifices for Christ. They have built a comfortable little church, and have paid for it. They have always paid their minister's salary without any aid from the Home Mission Committee, and are working and praying with much success in the good cause."—*Banner of the Covenant.*

OREGON.—The corner stone of a Presbyterian Church was laid in Portland, Oregon, on June 22. The Methodist and Baptist ministers took part in the services of the occasion. This is the first Presbyterian church building in Oregon. It has a basement of brick already up; but the superstructure is to be of wood. When completed it will be the largest and finest church building in the state. The debt of the Presbyterian church in Bridgeport, Conn., amounting to \$10,200, has just been paid by the congregation.

CALIFORNIA.—It was the privilege of the writer, on the first Sabbath of May, to assist the Rev. Thomas Fraser in the services at the dedication

of the house for worship, just erected by the Two Rock Presbyterian Church and congregation. This church, which has been recently gathered by the labours of Mr. Fraser, is located in the south-western part of Sonoma County, in what is commonly known by the name of the Bodega country. The members of the church are mainly settled in four valleys, known by the names of Two Rock, Tomales, Big, and Chileno.

Mr. Fraser went on this ground about three years ago, and can literally say that he "has not built on another man's foundation." He occupied two or three places of preaching, of which Two Rock was one, and there, in October, 1860, organized a little church, which now numbers thirty members.

Some months ago the congregation determined to build a house of worship, which is just completed. It is a very neat building, forty-six by thirty-six, with a ceiling twenty feet high. It is well painted inside and out; it contains some fifty pews and has a neat pulpit. Altogether it is a very beautiful house, and highly creditable to the liberality and taste of those who erected it. The cost was three thousand two hundred dollars, all of which had been paid before the day of dedication, except three hundred and one dollars; and on an appeal by Mr. Fraser, at the close of the morning sermon, a collection of three hundred and twenty-seven dollars was raised, which entirely frees the church from debt, and leaves a balance of

twenty-six dollars in the treasury—a rather extraordinary state of things, it must be admitted. How many houses of worship are dedicated, *given* to God as His property, while in fact they are the property of the man who holds the mortgage!

The dedication sermon was preached by the writer, and the prayer was offered by Mr. Fraser.

There was an immense gathering of people,—the pews and aisles were crowded, the doorway and windows filled, and many could not obtain a place, even at the windows. In the afternoon the sacrament of the Lord's Supper was administered to a large number of persons. The Methodists and others had suspended their meetings, and were present with us. Altogether, it was a pleasant and profitable day to us, and a joyful day to the Pastor and people of Two Rock church. Mr. Fraser has made his mark on that frontier line, and he expects before long to build another house for God yet farther out. Surely he, and his people, who have been co-laborers with him, have great cause for gratitude and thanksgiving to God. Within a very few years there will be three, if not four or five, large, self-supporting churches in his field of labor. May God spare his life, and may his bow abide in strength, and the arms of his hands be made strong, by the hand of the mighty God of Jacob.—*The Pacific*

Mr. Fraser is a son of the Rev. Thos. Fraser, retired minister of our church, Montreal.—E

## Articles Selected.

### THE LOVED AND LOST.

"The loved and lost! why do we call them lost  
Because we miss them from our onward road?  
God's unseen angels o'er our pathway cross  
Looked on us all, and, loving them the most,  
Straightway relieved them from life's weary  
load.

They are not lost, they are within the door  
That shuts out loss, and every hurtful thing—  
With angel bright, and loved ones gone before,  
In their Redeemer's presence evermore,  
And God Himself their Lord, and Judge, and  
King.

And this we call a "loss," O selfish sorrow  
Of selfish hearts! O we of little faith!  
Let us look round, some argument to borrow  
Why we in patience should await the morrow  
That surely must succeed this night of death.

Ay, look upon this dreary desert path,  
The thorns and thistles whereso'er we turn;  
What trials and what tears, what wrongs and  
wrath!  
What struggles and what strife the journey  
[hath!  
They have escaped from these; and lo! we  
mourn.

Ask the poor sailor, when the wreck is done,  
Who with his treasures strove the shore to  
reach,  
While with the raging waves he battled on  
Was it not joy where every joy seemed gone,  
To see his loved ones landed on the beach?

A poor wayfarer, leading by the hand  
A little child had halted by the well  
To wash from off her feet the clinging sand;  
And tell the tired boy of that bright land  
Where, this long journey passed, they longed  
to dwell;

When lo! the lord, who many mansions had,  
Drew near, and looked upon the suffering  
twain,  
Then pitying spake, "Give me the little lad  
In strength renewed, and glorious beauty clad  
I'll bring him with me when I come again."

Did she make answer selfishly and wrong—  
"Nay, but the woes I feel he too must  
share!"  
O rather, bursting into grateful song,  
She went her way rejoicing, and made strong.  
To struggle on, since he was freed from care.

We will do likewise: death hath made no breach

In love and sympathy, in hope and trust,  
No outward sign or sound our ears can reach,  
But there's an inward, spiritual speech,

That greets us still, though mortal tongues be dust:

It bids us do the work that they laid down—

Take up the song where they broke off the strain;

So journeying till we reach the heavenly town,  
Where are laid up our treasures and our crown  
And our lost loved ones will be found again.

[*Church of England Magazine.*]

### SKETCHES FROM THE LIFE OF DR. ROBERTSON.

#### THE STUDENT.

In the second Mathematical class of this year was James Outram. He left it at the close of the session for a military academy, and the class-fellows scarcely met again. But none watched the career of the chivalrous soldier more affectionately than his early friend.

Of Mr. Robertson as a student, the Rev. Harry Stuart of Gathlaw writes.—“What he liked best, and seemed to excel in, was mathematics and mechanical philosophy. Next year (1819-20) he and I and a few more competed for the mathematical bursary given to students of the fourth year who had gone regularly on in the same class. Some demurred to his being allowed to compete, as he had been absent for a year, which we supposed gave him an advantage of studying mathematics a year longer than the other competitors. The Senatus overruled the objection in consideration of the circumstances. Some half-dozen of us were shut up for twenty-four hours together, and he was the successful candidate. Those who competed for this bursary were entitled to attend a third course of mathematics under Professor Hamilton, the greatest mathematician and most eminent man of his day. The holder of the bursary was required to attend. Only Robertson, myself, and another were in this class. Dr. Hamilton gave us the most difficult tasks in the highest branches to perform day after day, so that Robertson and I were often kept out of bed whole nights preparing them. The other student was Dr. Charles M'Combie, minister of Lumphanan. There was a friendly rivalry between Robertson and myself in coming prepared with our tasks to college every morning. As for myself, to do this, I was at least three nights of the week never in bed at all, and about mid-session I was laid up in typhus fever. About two months before the public examination and close of the session, I was able to rejoin the class and appear with Robertson in the public hall to be examined in the highest branches of mathematics. What struck myself and all the professors was Robertson's powers of memory in repeating the longest and most involved surd roots that can occur in any calculation. His powers of endurance, both mental and physical, were much greater than mine, and I remember, the first time I met him after this fever, he said, ‘I thought, when I heard of you being laid up, it was time for me to keep my bed.’ Instead of

never going to bed for some nights in the week, as I did, he made his landlady call him about two o'clock every morning.”

In his time the mathematical bursary was only £15 a year for two years, and the bursar was obliged to take lessons from the Professor of Mathematics in the session following the completion of his curriculum in arts. It has since been doubled. As it was, this was the first money he had won, and he felt the pleasure of first earnings. He was now in more comfortable lodgings. An excellent lady, a s. Mackenzie, had taken a liking to the honest, modest lad, whom she slightly knew, and insisted on his living in her house—silencing all question of expense by asking his friends to leave this to herself. She had often wished better clothing for him, but times were no better at home, and he was still dressed as before. She was as anxious for his success in the competition as though he had been her own son, and, after it was decided, she could not muster courage to ask him about it. At last, when he was going out of the room after dinner, she said, “And who got the bursary?” “I got it myself,” he exclaimed, and shut the door to escape congratulation. It was with no small joy the good lady wrote to Ardlaw to tell his success, thanking God that the “dear boy could be clothed like others of his standing.” He had never complained of his homespun clothes and blue bonnet, but he could not fail to be pleased with the change. In his secret heart, however, his success made him love mathematics all the more, as to them, and not to himself, he owed his bursary. The taste thus formed cherished all through life: as teacher, and parish minister, and professor, he delighted to recur to his favourite study; and, a few months before his death, he asked his colleague, Professor Kelland, if the new regulations in the University would allow him to begin a class for the highest branches of the Calculus, that he might attend it and continue the pursuits of his youth.

Of his appearance and manners at this period Professor Cruickshank writes: “During his attendance at college, and a few years thereafter his appearance was rather awkward, and those who judged of him from a cursory glance, and without noticing his intelligent eye, were likely to consider him very modest, but very inanimate, and even stupid. Yet nothing in what he said, or did can be recorded as indicating stupidity, or even false modesty. When it was necessary to speak or act, he seemed to have an intuitive perception of what was proper to be said or done. He was always apparently more inclined to listen than to speak, but when circumstances called upon him to express his opinion, he expressed it in a modest tone, with no apparent embarrassment, and in language remarkably clear; and the subjects on which it was most difficult to get him to converse, were his own merits and the defects of others. A noticeable instance of his disinterestedness and consideration of the condition of others occurred in his fourth session. A professor having proposed to get for him a bursary vacated for that session, Mr. Robertson respectfully declined, alleging that as he had gained the mathematical prize, there were meritorious students who had more need of such aid than he.”

When at home, as he was for half the year—the college session lasting only twenty-two weeks—he took his regular share, like an ordinary servant, in all the work of the farm, both on the field and in the barn. Indeed, he was more ambitious to excel in the harvest-field than he had ever been at the University, and he was not less successful. An old companion tells of his awkward mode of handling the sickle at the beginning of his harvest—so awkward as to excite pity for the poor scholar out of element—but adds, with pride, that ere the crop was cut he could lead the band. In one of the summers of college life, owing to his father's illness, he took sole charge of the farm. At that time his responsibility, as the eldest of the family, possibly soon to be left its head weighed heavily on him, and caused him to make great exertions. Even in those early days he saw the advantage of treating the land more generously than could be done with the litter of the farm itself; and as artificial manures were not to be had, he brought much town-manure from Fraserburgh to extend the breadth of the turnip crop. Barrows were used to bring this from the back-courts to the carts on the street, and a person who saw him emerge from a narrow entry with his barrowful said, "I didna think that you, who are college-bred, would condescend to that kind o' wark." "I am not ashamed to do anything for my father when his back's at the wall," was the reply. In sowing the seed itself he ingeniously altered the primitive sort of machine so as to lessen the trouble very considerably.

Amid all this, it might have been supposed that the labours of the college would be forgotten, and to most men the fatigue of the farm would have been enough, but his spirit was of another kind. Although in the morning he was astir at a very early hour (usually at four o'clock), and ready to handle his flail on the barn-floor with the strongest ploughman, he regularly took several hours from sleep for his mathematical studies, seldom going to bed before midnight. Ere the college session opened, when the days were short, and needed light, he burned a penny candle every night as he pored over the Calculus, while the servants and the family were all sleep. One of his friends volunteered to take his flail for three mornings in the week, and hoped that, by this labour of love, he would let James have longer sleep. But instead of sleeping, the zealous student jumped up at the same hour, and trimmed his lamp for study when the others went in the barn. On all occasions, whether he had been at the barn or at his books, he was ready as the rest for the work of field at the usual hour.

Early in the session his thoughtful mind was manifested. It was at that time the custom in the Moral Philosophy class to lecture two hours and examine one hour each day. On one occasion, through some inadvertence, Dr. Glennie's examination bore upon a passage which he had not read to the class. Robertson answered all the questions correctly, and when afterwards asked how he knew what he had not heard, stated the course of reasoning "which must have been" in the missing passage, and which had passed through his mind ere he was asked. This was the discovery of powers which speedily made their possessor his favourite student.

## LOCAL PREJUDICES AND SUPERSTITIONS.

By THE REV. W. ROBERTSON OF MONZIEVARD.

It is not so easy as some men may think to define what prejudice and superstition are. The meanings attached to these terms depend materially on the point from which they are viewed and on the person who views them. A king was once perplexed, as well he might be, about a theological controversy, and asked a bishop to define what orthodoxy was. "Please your majesty," said his reverence. "orthodoxy is my doxy, and heterodoxy is another man's doxy." We all act in the spirit of this definition, and make our own doctrine the test of truth; so that one man's belief is accounted another man's prejudice, and one man's religion is another man's superstition. In our own time there has been a violent attempt to force men's minds down one avenue of thought. And as this attempt comes from a thousand different sources, and each source held itself infallible, we cannot be surprised that the desired unity has only been approached by the destruction of individuality. I am not anxious to see a millennium of idiocy, when all intellectual plants shall bear the same blossom, and when the onlooker shall deem it of no moment whether the object before him be an oak or a willow. Mankind will not remember that they are imperfect—that they only know in part—that, at least, they only see through a glass darkly—that there are diversities of gifts—and that the intellectual and emotional nature of one man is inherently different from that of his neighbour. It is all very well to say that there can be no dissension among sane persons as to the fact that two and two are four, or as to the conclusion of a mathematical demonstration. True; but we are not referring to two and two, or to anything in which geometry can guide us. It is certain that the angles at the base of an equal sided triangle are equal, but there are countless subjects on which men equally sincere, educated and ingenious, are diametrically opposed to each other. What a sad state of things, you say! But I cannot agree with you. The view, which I am assuming you take, must proceed on the idea that those who differ from you are either stupid or dishonest, and this estimate has in it no small share of self-conceit and complacency. Whereas it is not possible that we and those who think differently from us may be alike honest, and only differ because our clearest perceptions of truth are imperfect? I cannot ask another man to look at my beautiful home with my eyes, or to judge with my reason. Even beyond this, the means of communicating thought are very treacherous. He knew human nature very well, who asserted that language was given us for the purpose of concealing our thoughts. That was not the design of the gift, but we have often made it the perverse result of it. Can I have a better illustration of this fact than the chaos of theological controversy? Men arraign each other as heretics, and yet it is difficult to discern wherein they differ. The contention is often about words, and not all about their signification. It is a controversy about sound, and not about

sense, and therefore should be delivered to the execution of those whose special province is with minims, crotchets, quavers, and even demi-semi-quavers; as those are the only parties who could bring harmony out of the discord. We are not to look for unity of thought, or be vexed when it is absent. Such a unity would betoken death rather than life; and therefore so far from grieving over diversity of opinion, I rejoice in the consideration, that by this diversity, every doctrine is led into the arena of the most jealous scrutiny, and that instead of receiving truth at second hand, we are unconsciously educated to give to every one that asketh a reason of the hope that is in us. My good friends, you are not by any means to suppose that you will become mistrustful of your own opinion because you respect the different opinions of your neighbour. There are many truths which you and I hold so sacred, so fundamental, that we would think it a sin to entertain a doubt regarding them. Be it so. We shall therefore avoid what would assuredly be a sin in us, but at the same time while holding fast our own conviction, we shall not judge our brother who thinks differently. It may be, that we are all in the right, though we cannot understand how our divergent doctrines can be reconciled. It is the very triumph of ignorance, arrogance, and self-conceit to constitute our own opinion as the gauge of truth, and question the sincerity or intelligence of any one who thinks differently. When the first field of labour was laid out for man—when the father of the human family entered on diligence, the condition of reasonable existence—there was spread before him a manifold beauty. There were blossoms that crept and blushed along the sward, and others that flaunted from the loftiest boughs. There were flowers in the shade half-hid, and forest trees seen from the farthest verge of Eden like the spires of an imperial city. There were the Rose of Sharon and the Lily of the Valley, and yet they were all equally of God's planting and suited for God's garden. In every field of human contemplation we have the same diversity, and while one man loves the hyssop on the wall, another doats on the cedars of Lebanon. That is to say, we have our predilections, or, in plainer terms, we are the children of prejudice, and moved to some extent by superstition.

Bear with me a little, while I recur to a topic on which I have spoken often. Our friendship is not of yesterday, and therefore I will presume on it. I hope I have done something to cure you of one prejudice which was at one time as prevalent here as anywhere out of Newington or Morningside Asylum. The abhorrence of a manuscript is very contemptible. You all know that if occasion require it, I speak without notes, and can without much distress to myself fill up the time of a public address. My sermons on the summer Sabbath evenings, near the homes of my sick or infirm friends in the parish, are not written; but these addresses must be rambling and discursive, and dependent on unforeseen circumstances. Let me warn you that there is no better test of the intelligence of an audience than their preference of what is read over what is merely spoken. It has been the

practice in Scotland to put all the labour on the speaker. The hearer assumes that he is an inert piece of metal, and must be galvanized and heated and rasped by the speaker, as if the hearer had no task or labour to perform. Surely his attention, his anxious attention, is as necessary and becoming as the duty of the speaker. I protest that I have no respect for the judgment of the man who caters for merely extempore or repeated discourses. He belongs to an antiquated age—the age of wooden ploughs, wooden spades, wooden swords—the age when the Shorter Catechism and the Proverbs were the spell-book, and when, as in my father's time, the postman called at the manse once in six weeks. We are very dishonest and silly about read sermons. The manuscript is made in some cases the very size of the pupil Bible in order that it may not be detected. Is deceit less a crime, and a shame, and a disgrace in the pulpit than out of it? Let me say a word or two to my friends who are still afflicted with the *speaking* weakness. It has been my lot to be frequently present in the house of mourning when the last will and testament of the deceased was read. I never yet saw the expectant legatees giving less attention to the reading of the stamped parchment than to the extempore and casual commentaries which the lawyer might give. I have therefore no patience with the man who decries a sermon being read. What is a sermon? Let us look well to it,—let me remember my fearful responsibility in this matter, and let you remember yours. Let me keep in mind whose ambassador I am—what message I have to deliver, and then I shall be careful that what I say is neither trusted to memory, nor momentary feeling, nor accident. Let you, my good friends, realize your position also, and then you would rather see the manuscript which at least gives you the assurance that what is delivered to you is the result of study and deliberation. I do not hesitate to assert that a man's spiritual mindedness, his Christian intelligence can, as a general rule, be gauged by his preference of sermons carefully composed and written. It must be so. Do you think that if any one of you were the residuary legatee in a testament that distributed ten thousand pounds, you would be willing to trust to a statement made from memory? The lawyer might repeat the substance of the will, but whatever may be your predilection in the one case, you would protest against it in the other. You would say that this was far too important to be left to the caprice of any mortal's memory or suggestion, and that you insisted on hearing the very words of the testator. The sermon could not be repeated too often. You would ask for it again and again. Yet in the concerns of eternal life, to which all the gold of Ophir is less than nothing, you would prefer the loose discoursing of momentary impression and rambling thought. Away with it—away with it. It is a prejudice and a contemptible one. If you need another consideration, though it is of infinitely less weight, I shall mention it. What think you of any man who can, without study or preparation, speak fluently and reasonably, spending days and days in preparing his discourse? If



he is willing to spend the labour, and conscientious enough to do it severely, it is only courteous that you receive his offering at the value of the pains which it cost. And now having given you this special lecture on a very common prejudice, and in the hope that it will do us all good, I proceed to other topics.

*To be Continued.*

### DEVELOPMENT HYPOTHESIS.

BY REV. E. HITCHCOCK, D.D., PROFESSOR IN AMHERST COLLEGE.

We may set it down, as one of the best established facts of paleontology, that the earth has several times changed its inhabitants; as many as six times at least, so entirely that with the exception of the Tertiary and Alluvial, not a species is common to two adjoining groups, and as many as twenty-five times have the faunas and floras been so distinct as to prove their origin equally distinct. In such cases, says Pictet, "we find generally, in two successive faunas, the same genera represented by different species. Consequently we require, in order to characterize a special fauna, that the differences extend to all the important types. For instance, the Cephalopods, the Gastropods, the Acepala, and the Brachiopods among the Mollusks, should have distinctive characters." By the application of such a rule, already as many as twenty-five distinct life-periods have been demonstrated, and doubtless further research will discover others.

There is another fact respecting these life-periods, more important in this discussion than their number. It is the wise and benevolent adaptation of the new races to the altered circumstances in which they are placed. The physical condition of the earth has ever been slowly but constantly changing, varying the temperature and the means of subsistence. Hence there must be a correspondent change in the nature of plants and animals, to preserve that wise adaptation to circumstances which existing nature everywhere exhibits. Now this has been done so perfectly that every change of animal structures has served to help them in the performance of their functions, and contributed to their happiness. No instance can be pointed out where opposite effects have been produced.

Another object seems to have been provided for in these life-changes, and that is progress from the less to the more perfect. There has been improvement in the physical condition of the globe from the earliest times, and organic nature needed a corresponding advancement. Hence the lowest tribes of animals and plants abounded most in the lower formations, and successively higher and higher races were introduced, till the culmination was reached in the existing races. Particular races, indeed, have deteriorated at times, but upon the whole the progress has been upward, and the population of the globe is now immensely in advance of what it was in early times.

Still another object seems to have been kept in view. Amid these endless changes and upward progress, it was needful that unity should be preserved, so that all the minor systems of

life should be harmoniously blended into one all-embracing organic system. In order to accomplish this, it was necessary that certain relations of the most delicate kind should be established between the several minor systems, and maintained in spite of stupendous physical revolutions; so that, while striking diversities should be manifest between the different systems, a golden thread of unity should be seen running through them all, and binding them into one harmonious whole.

Nor, in this connection, should the immense length of time it has required to develop and perfect these changes, be overlooked. An inspection of the various life periods, conveys no idea of great length of time; but it does make the impression that the history of the earth is little else than a succession of revolutions. But how wide of the truth are both these impressions! We are forced, by the most incontrovertible evidence, to the conviction that the period between the earliest brachiopods, and zoophytes of the Silurian seas and man's appearance, may be reckoned by hundreds of thousands if not millions of years; and this not as a flight of imagination, but a deduction of sober reason. Such a view separates the epochs of convulsion widely from one another, and shows us that the earth's history is that of quiet and uniformity, and revolutions only the widely separated exceptions. Thus it is now, and thus it has always been since the first appearance of animals and plants, and thus it must be to prevent the destruction of so many delicate organisms. But how nicely adjusted must everything be to carry on and carry out so vast and complicated a system of organization as we have described through these almost interminable ages, and the occasional conflict of stupendous forces!

Such are the leading facts respecting the successive systems of life that have appeared on the globe. We naturally inquire by what agency have these remarkable changes been brought about. Has it been by natural laws, or by miracle?

Naturalists find no great difficulty in accounting for the disappearance of the successive systems of life by natural causes. Sir Charles Lyell contends, that the slight changes now taking place as to food, climate, and by man's encroachments and the struggle between species, are sufficient to show how, one by one and at long intervals, they drop out, until at length all are gone, and new ones in the like quiet and unobserved manner, are substituted. But the ablest zoologists and paleontologists regard these views as inadequate to explain the facts. They find such evidence that the species which have lived together during a formation have generally disappeared together, that they must impute their extinction to catastrophes, to sudden elevations, or depressions, or inundations.

It seems to us that these latter views are the true ones, with perhaps some exceptions in the lower strata. But on either theory it is not necessary to call in miraculous intervention to explain the destruction of species.

But not so easy is it to explain the introduction of new species, whether singly or by groups, by natural law. Yet this has been at-

tempted; and in modern times a vast amount of ingenuity and erudition has been employed to sustain what is called the Development Hypothesis, or the hypothesis of Transmutation, or the Origin of Species by natural Selection, or known by various other names. Though we find fragments of this hypothesis, *disjecta membra*, in various writers, from Democritus downward, yet very few authors have attempted to bring out a complete system. La Place has given us what may be called the cosmogony of the subject, in his Nebular Hypothesis, which takes matter in its gaseous form, and as he supposed needing no Deity, transmuting it into spheres, which gradually became solid. Lamarck and other French zoologists attempted to show how animals and plants might spring, by the force of law, from particles inherently vitalized, which may be called the zoogony of the hypothesis. And the same writers, and many others since, have laboured to show how animals and plants once started might, by law also, pass upward from one species to another to their culmination in man. This may be called the zoonomy of the subject. No work has brought out the entire hypothesis so fully, and we may add so ably, as the anonymous work entitled "Vestiges of the Natural History of Creation," though its zoonomy has been more extensively and ably illustrated by Mr. Darwin, in his work on the Origin of Species. The grand conclusions at which the latter writer arrives are, "that animals have descended from, at most, only four or five progenitors, and plants from an equal or lesser number. "I should infer," says he, "from analogy, that probably all the organic beings which have ever lived on this earth have descended from some one primordial form, into which life was first breathed."\* This primordial or fundamental form, the zoogonist tells us is a globule having another globule forming within it, to which electricity imparts life. And thus the process is started and carried on, from stage to stage, without the aid or the need of a Deity. We would not, indeed, charge all the advocates of these views with an intention to sustain atheism, though if adopted in full, we do not see any necessity for a supreme Creator. But some of these writers, while they believe in full in the transformation of species, even to the extent advocated by Darwin, do yet admit that the process was started by a Creator. What Darwin's views are on this point does not appear, for though the principles of his work, as most men view it, tend to subvert the fundamental principles both of natural and revealed religion, we have noticed in it only one allusion to the Deity, and to religion none at all. It is quite possible, however, that we may maintain that the law of natural selection, which with him is the universal, omnipotent power in nature, may have originated with a personal Deity; but we should rather presume that a scientific mind like his would see that there is no necessity for this, if his views be fully adopted, for he who can believe that the ten thousand exquisite diversities and marvellous adaptations of organic nature can have resulted from a mere blind law of selection, might with quite as

much reason admit that the "one primordial form," which is little more than a vitalized mass of jelly, might have been started by electricity or some other law. This, however, is not the worst feature of the Development Hypothesis, because it does allow of a professed belief in theism. The chief anti-religious aspects of the hypothesis, especially to a believer in revelation, are the following:

1. It renders doubtful and unnecessary the existence of a Deity.

2. It leads inevitably to the grossest materialism. Those advocates of the hypothesis who start the organic process from albumen and electricity, cannot surely find anything in the subsequent developments but matter and its functions, for any immaterial principle introduced would require Divine interposition. So if we start with a "primordial form," it must be an Aculeph, or some other organism of the simplest kind, yet all subsequent races, including even man, must have been derived from it, and unless we suppose the Aculeph an animalcule, or a sponge for instance, to possess mind, how can it be obtained for any of the higher races by mere selection and transmutation? The consistent advocate of the hypothesis must therefore adopt materialism.

3. In the third place, for a like reason he must reject the doctrine of man's immortality, or admit the very lowest forms of life, the Radiates, the Aculephs, the Amorphous, the invisible animalcules, encrinites, trilobites, mollusks, fishes, and so on, to be also immortal. For these are man's progenitors, from whom he was derived by direct succession, nor will the hypothesis admit a break anywhere in the chain, where a mental and moral nature might have been introduced. Rather than admit the immortality of all these lower forms of life, many of whom it is difficult to distinguish from plants, the logical mind will say man is not immortal, but perishes utterly at death.

4. In the fourth place, the same reasoning destroys human responsibility to God, or imposes it upon all the inferior animals. No man will admit the latter alternative; for no being except man shows the slightest marks of possessing any moral powers. But as he was derived from them by the principle of selection, if they are not accountable to a superior being, neither is he.

5. Fifthly, by this hypothesis man cannot be a fallen being, as both reason and revelation testify. For on the contrary, he has been continually rising, physically, intellectually, and morally, and is steadily advancing to his culmination.

6. Finally, the doctrine of an innate Redeemer and Saviour is absurd. For no such intervention is needed.

Such are the natural fruits of this hypothesis. If in any case they do not follow, it must be the effect of education, of common sense, or other influences. But if men adopting this hypothesis are consistent, they will not stop short of this creed, or rather this absence of all creed; for with such views we do not see what can be left worth calling religion.

But after all, the real question is, not whether these hypotheses accord with our religious views, but whether they are true. We cannot

\* Origin of species, p. 419.

find space to go into this discussion; nor, after what has been written upon it in volumes and periodicals, is it necessary. The most important point in it relates to organic remains. For if the doctrine of transmutation of species be true, we ought to find ten thousand intermediate varieties in the successive formations. Instead of pointing out a single example of such transition links, Darwin lays himself out to impress his readers with the imperfection of the geological record, on the poorness of our paleontological collections, and on the intermittence of the formations, explaining every case of the sudden appearance and disappearance of species by supposing long periods to have intervened between the deposits, during which the transmutation may have occurred somewhere by natural selection, and the new species may have been disseminated by migration. Thus without a single positive example to sustain transmutation, and in the face of a vast number of cases of sudden and entire change of life, we are called on to believe in this doctrine on the strength of mere hypothesis. No wonder that Mr. Darwin regards the absence of all "intermediate links" as the "most obvious and gravest objection which can be urged against my [his] theory." He need not wonder if others regard it as insuperable.

It is a significant fact that very few of the advocates of the transmutation hypothesis refer to man as an example of it. Yet if it be true, man ought to be a conspicuous illustration of it. For in his case we have the most perfect of all animals and vastly the superior of them all, appearing suddenly at a very recent period; for though geologists may contend about the precise period of his appearance, all agree that it was very recent, and none contend that it was earlier than the alluvial period. Whence came he? If he is only one of the lower animals metamorphosed, we ought surely to find a multitude of intermediate varieties. But not one has ever been brought to light. The monkey tribe must have been his immediate progenitor. But only a very few species of these have been found fossil, and none below the Tertiary, and all of them differ as much from man as do the living monkeys. Lamarck had the boldness to attempt to describe the process by which the monkey was transformed into a man. But the picture was so absurd and ridiculous that few have attempted to make a sober philosophical defence of it. Yet if it fails in a species so conspicuous as man, it fails as to all others. But it is less revolting to common sense and experience to represent obscure radiate or articulate or molluscous animals, as slowly transmuted from one species into another, than to bring man into the same category. Therefore silence in respect to him is the wisest course. For what philosophic mind, free from bias, can believe such a being, the highest of all animals in anatomical structure and intellect, and possessed of a moral nature, of which no trace exists in any other animal, is merely the product of transmutation of the radiate monad through the mollusk, the lobster, the bird, the quadruped, and the monkey, either by Lamarck's principle of "appetency," and "the force of circumstances," or Darwin's "principle of selection?" The fact is, man's appearance

at so late a period in the earth's history, and so independent of all other species, seems a providential testimony to the absurdity of this hypothesis.—*Bibliotheca Sacra.*

#### MARTIN LOCKWOOD.

One afternoon I was startled in my study by hearing the sound of an axe in the rear of the house. I was wondering who could be there disturbing the almost Sabbath stillness of the midsummer day, when Maria, the housemaid, came to inform me that there was a strange man at the woodpile, and to request that I should go and see who it was.

I looked from a window and discovered an ill-dressed fellow carelessly swinging the axe, and hacking here and there a stick in an undecided manner, with his head down, and his face shaded by the brim of a very bad hat.

There was something in his swaggering attitudes which I thought I recognised; but it was some time before I could realize that in those beggarly habiliments I saw the son of one of our most worthy and respected citizens. I stepped to the door

'Martin Lockwood,' said I, 'is it you?'

'I suppose it's me,' he replied, giving the axe a reckless flourish with one hand, and striking it into a log. 'I thought I'd cut a little wood for you, by way of amusement.'

I made no answer, and he stood for a moment, looking at anything except me,—rolling a quid in his cheek, and wiping the sweat from beneath his hat-brim,—with an evident attempt to keep up the old swaggering manner, while conscious shame was fast mastering him

'I guess you are a little astonished at seeing me,' he said, after an awkward pause, resuming his hold of the axe-handle, and leaning on it.

'Yes, Martin; I am a good deal astonished!' 'I've a way of astonishing folks. I astonish myself a little. I hardly know how I came here, but here I am; if I am not welcome, I'll put off again,—the world is wide,—I'm bound to live somewhere,—a man must live, you know!'

He laughed at first, but his voice grew hard and bitter, and there was a look of wildness and desperation in his eyes, as he proceeded; and I could perceive that the shame which covered him was being shaken and flung away by rising and swelling passions.

'You are welcome, Martin; come in.'

He flung down the axe, which he had grasped again with savage recklessness; and followed me, swinging his hat, and taking long strides through the hall, with haughtiness defiant of rags.

'If I had thought you came to see me, Martin, I should have welcomed you before. You have picked up new fashions in your travels; I am not used to visitors that go to chopping at the woodpile instead of knocking at the door. Sit down. I'll take your hat.'

He sank slouchingly upon a chair; but instead of giving me his hat, he tossed it carelessly into a corner of the room.

'I supposed I wouldn't be considered fit to enter a decent man's house,' said he crossing his legs with an arrogant bend of the neck. 'I wouldn't knock and be refused. I've been something of a scamp and a good deal of a fool—I know it as well as anybody.'

'And you are sorer for it than you are willing any one should think,' said I.

'There's no use in being sorry for what can't be helped.'

'Yes, there is,—great use in it, Martin. Repentance is the water that helps to wash us clean again, when we have been in the mire. To pass over our errors with a reckless and desperate air, as you are endeavouring to do now, is to add foolishness to wickedness.'

'Well, you are right, there,' said Martin, frankly, penetrated by the direct truthfulness with which I met him. 'I don't know whether I am exactly sorry, but I'll tell you, sir, I am furious when I think what a perfect fool I have been—what a disgrace to myself—what a shame to my folks, who, I suppose, won't own me again, folk that I am!'

He gnashed his teeth together, with an expression of remorse and convulsive pain which drew me nearer to him than I could get before. Hardened villany repels us; but the moment the sinner softens, the moment penitence appears, our sympathies flow out to him, all the deeper and more impulsive for the great barrier of guilt which has kept us from him hitherto, but which we now feel breaking away.

'O Martin!' said I, 'is this indeed you! the boy I used to watch with such interest as you grew up, hoping such great and good things of you! O Martin, where have you been?'

Pity and tender affection gushed from my heart, and prevented him from taking offence at anything I might say. And I went on, picturing to him the promise of his boyhood, the love and expectation of his friends, the noble and happy life he might have lived, and the darkly contrasting career of vice and wretchedness to which his youth had been abandoned.

His swaggering defiance was all gone, and tears of anguish and contrition ran down his sun-burnt face.

'I know it all! I know it all!' he said, with stifling sobs. 'I have thought of my home until my heart yearns as if it would break. But I don't dare to go there. I can't bear to have my sisters see me so,—it would kill my mother! And my father will never forgive me!'

'Your father is an excellent, kind man,' I said.

'I know that, but he is stern; and when his mind is made up, it is like melting granite to attempt to move him. I wrote him a few weeks ago, telling him I was willing to come back. Here is his answer.'

Martin took a letter from a pocket of his tattered coat, and gave it me to read.

In a hand that trembled with emotion,—in words that seemed alive with the grief of a broken-hearted father, yet stern as that father's iron will,—the old man had responded to his son's appeal.

Instead of money, he sent him reproaches for the past, and counsel for the future. Instead of inviting him home with a loving welcome, he reminded him of the many and earnest warnings with which he had endeavoured to check his son's ruinous career.

'You have despised those warnings,' he said. 'You have reduced me almost to beggary in my old age. I have sent you to school in vain. I paid twelve hundred dollars to keep you out of

jail, when in a fit of drunkenness you had set fire to Squire Ame's house. I trusted two thousand dollars to you, to set you up in business, on your solemn pledges of fidelity and industry. You squandered every cent of it. I have paid for the carriages you have broken, and for the horses you have ruined by over-driving. How have I been rewarded for all this? What encouragement have I now to send you money in your distress? You have forfeited all claim upon me. Never send or come to me again for assistance. You have gone wilfully from my heart and my home, and your follies have blocked up the way behind you.'

A few words of solemn entreaty, that Martin would by virtuous conduct redeem the past, concluded the inexorable father's letter.

'You see,' said the young man, who had recovered himself, while I was reading, 'there doesn't seem to be much chance for me there. But something had driven me back. It isn't my poverty alone, for I could have done something,—or I could have starved; I would rather have starved; but I was forced to come,—I have walked more than a hundred miles,—I have begged by the way; and now what am I here for? I came through the woods and across the fields to your house,—for you are the only man I dared to see, and I scarcely dared to see you!'

'Have courage!' I said. 'The hand of Providence is in it. You have been guided; it is for some wise purpose that you have been led here. All will be well I think!'

I conducted him, humbled and weeping like a child, to a room where he could wash himself, and change his dress. I gave him clothes of my own to put on. Then I sent a private message to his mother, who lost no time, but hastened to meet her son. I avoided being present at their interview, but I could not help overhearing the sobs of both behind the closed door.

When the sound of weeping had subsided, I knocked and entered.

Mrs Lockwood came forward to meet me with extended hands, her face full of hope and gratitude, and tearful entreaty.

'I thank you. I thank you, for restoring to me my child!' she exclaimed with a burst of emotion. 'He is changed—don't you see he is changed? He was never so humble, so softened—his heart never opened to me so before—my Martin, my Martin, he is still my son!'

She turned from me to embrace once more the young man, who now sat with his head upon his breast, weary, crushed in spirit, heaving deep sighs from his overburdened heart.

'A true mother will never deny her son!' I answered. 'And, indeed, Martin never needed love and sympathy—perhaps he never deserved them—as he does now. Will his father consent to see him?'

'I do not know! O, I do not know!' wept the poor, yet trembling mother. 'He has loved him better than any child we have. But he will never hear his name mentioned now. Sometimes he lays groaning all night, and in his sleep I have heard him start and cry out as if he was in pain, "Martin! Martin! you kill me, you kill your father!" He isn't the same man now,—he is gloomy and silent,—he seems always brooding over some great sorrow, and we can guess what that sorrow is.'

Without designing it, the mother sent daggers to the heart of her son. He burst forth into a deep cry of agony, and twisted his hands in his hair. I endeavoured to soothe him, and prevent his doing violence to himself.

'Let me go' said he. 'Let me go. I had better have died than ever to have come back! Why didn't I drown myself in the river, as I was tempted!'

'No more of that!' I said, somewhat severely. 'The errors of the past are to be retrieved, not sealed up with the black seal of despair. I promise you, Martin, that if you truly desire and will it, you shall be a man yet, restored to your home and friends, and to your own self-respect. Will you go and tell his father he is here?'

'O, I dare not!' said Mrs. Lockwood. 'With all his kindness, he is so stern, he is so set against Martin now; it must be broken to him by degrees, and you must do it!'

'I shall send for him, then,' I answered.

But I was saved that trouble by seeing Mr. Lockwood shortly afterwards pass by the house. I hailed him from the door, and invited him to enter my study.

He came in,—a tall, iron-framed man, slightly bent, with thin, grey hair, and wan features, that looked as if they had known affliction, and became greatly reconciled to it.

He sat down in the chair his son had sat in but a short time before. As I watched the expression of his stern, sorrowful face, I thought how strange it was that he could sit there, and think and speak of that son as distant and lost, unconscious that he was even then in the next room, with but a half closed door between them!

Yet Mr Lockwood must have felt the influence of the drama that was enacting so near him. He seemed to know that I wished to talk with him about Martin.

'I have been told,' said I, 'that your son has written you a letter. Is he coming back?'

'I had a presentiment when I came in, that I was to have my feelings wrung again!' he responded, uneasily moving, and knitting his brows. 'I'd rather not talk on that subject. It causes useless pain.'

'I have heard from your son,' I said.

'Ah?' He started, and his grey eye flickered with emotion as he turned its questioning glance upon me. 'He has written to you?'

'I have news of him, and I know that he is penitent. He would return to you, if you would receive him. A crisis in his life has arrived; his whole future—perhaps his soul's salvation—turns upon the event. Would we cast off a brother at such a time? How much less a son!'

'It is useless!' cried the old man shaken by anger, or pain, or both. 'I have tried him, he has failed me in everything; God forgive him—I can't'

'Has he sinned against you seventy times seven?' I mildly inquired.

'Yes, and more! Yet—yet—'tis not that I don't forgive him—I wish him well—but he has no longer any claim, he is no longer my son; never mention his name to me again!'

He arose with violent emotion, his cane trembled in his grasp, and he was hurrying away, when I gently detained him.

'Hear one word, and I will never importune you again on this subject. I have seen your son.'

Without speaking, he looked at me strangely, pale, and shaking more and more,—and suffered himself to be led back to a chair.

'I have seen him, and if I know anything of the human heart, Martin is a changed creature. Not poverty only, but a realization of his guilt toward you, and a yearning for forgiveness, for a better life, has brought him back. Have we not sinned—have I not, have you not—against our Father, brother Lockwood?'

'God only knows what a sinner I am!' exclaimed the old man, with his head bowed upon his cane.

'And does God stand out when you return to Him, and remind you of your many offences which He refuses to forgive? Or does He open His merciful arms, and tenderly receive you back?'

'No more! no more!' he groaned aloud. 'I tell you it is useless. You only agonize me. My mind is made up. God's ways are not our ways. I have done all I can, He will require no more.'

'And you will go home to-night and pray, "*Forgive us our trespasses as we forgive those who trespass against us!*" How will that prayer be answered? O, dear Saviour!' I said, 'how long before we shall receive Thy divine lessons, not in our understandings merely, but also in our hearts and lives? We preach charity, and live for selfishness. We pray for love, and nourish hatred. We hope to be forgiven, while our hearts are hard with stony vindictiveness. Are we utterly self-deceived? Is our religion all a vain show?'

I opened the Book, and read the page to which my hand instinctively turned. It was the parable of the *prodigal son*. All the simplicity, beauty, and pathos of that divine story opened up to me with a power and freshness and vividness I had never felt before.

At the close, the old man was sobbing. Other sobs, too, were heard in the adjoining room. I opened the door and made a sign. Simultaneously mother and son came forward, and threw themselves at the old man's side.

'Here he is, father. Here is Martin, our child, our son!' articulated Mrs Lockwood, disengaging the father's hand from his cane, and pressing it upon the bowed head of the returned prodigal. The old man wept aloud. It was sometime before any one spoke. Then Mr Lockwood faltered forth,—

'Martin—my only son—my child, I forgive you. O may God bless you, and make you His.' And he embraced him, while his tears showered down like rain upon the young man's penitent head.

And that evening the three walked home together; the young man, with his father leaning on his right arm, and his mother on his left. And they walk so still, through the valley of life; he a devoted son, all his wild, youthful strength subdued to manly uprightness and tender filial affection; they, a patient, aged pair, moving calmly and unshrinkingly towards their final goal, those gates of death through which we all must pass.—*American Paper.*

## FINISHING THE WORK.

EVER in life is a work to do,  
Long enduring, and ne'er gone through ;  
Seeming to end, and begun anew.

Knowledge hath still some more to know ;  
Wealth hath greater to which to grow ;  
Every race hath farther to go.

Say not, e'en at thy latest date,  
Now I have nought but to rest and wait ;  
Something will take thee without the gate.

What if thine earthly task be o'er,  
Still is another for thee in store ;—  
Heavenward walking, and heavenly lore ;

Graces to nurture ; snares to shun ;  
Sins to get rid of, one by one :  
This is a work which will ne'er be done.

Only one, when he bowed the head,  
Where on the cross he for thee had bled,  
Rightly then, "It is finished," said.

Well on thy bed of death for thee,  
If then said it may rightly be,  
"Christ hath finished my work for me."  
*Lord Kinloch.*

## GEMS FROM OLIVER HEYWOOD.

BORN 1629, DIED 1702.

1. SPIRITUAL goods are a Christian's riches, and he ought to be rich in these riches—rich in faith, and rich in good works.

2. God judgeth of the fruits by the root, though men judge of the root by the fruits. A heart after God's own heart is better than the tongue of men and angels. The best performances are not current coin with the God of heaven, except they issue out of the mint of an heart where God's image is stamped.

3. Moses' ark had staves for removing further ; Jacob's ladder had stairs for ascending higher. Christians must sing the song of degrees in this world, and should seek to be renewed day by day. They must strive both for fulness of grace and fulness of joy.

4. Humility is not only a grace, but a vessel to receive more. The high and holy God fills the humble and lowly heart. The King of heaven loves to walk upon this blessed pavement. Be nothing in your own eyes, and you shall be the temple for the God of all grace to lodge in ; yea, He will fill you with abundance of grace here, and glory hereafter.

## Sabbath Readings.

## THE RESPECTABLE SINNER.\*

The majority of men in Christian lands imagine that they occupy a sort of intermediate position between saint and sinner. They allege that they are not so depraved as to be numbered among the wicked, and yet they admit they are not so holy and separated from the world as to be styled the saints of God. They seem to occupy that extensive border, land that lies between Christ and the world ; and nothing could shock them so much as an open renunciation of the Gospel. They have never, in their whole lives, experienced the love of God, or the sense of sin, or the need of forgiveness. They die without any great fear, or lively hope ; to the last more interested about the least concerns of this world than about the greatest of the next. And yet many of these individuals, in spite of their systematic indifference to eternity, are remarkable for the purity of their morals ; many of them have strong attachments and quick human sympathies ; while they not unfrequently cherish a stoical feeling of uprightness or a peculiar sensitiveness to dishonour.

This is the very class against which the word of God most frequently directs its

threatenings. The sacred writers draw a moral portrait of the average men and women of society—pleasant friends, agreeable companions—and they affirm, without the least hesitation, that such persons shall not escape the damnation of hell. The tares are so like the wheat that the servants cannot distinguish them previous to the general harvest, and yet they are doomed to the quenchless flame. The servant who hid his talent in the earth was unprofitable rather than wicked, and yet his Lord calls him a wicked and slothful servant, and takes from him the talent which he had neglected. The virgins who had no oil were excluded from the marriage feast. It was the fruitless fig tree—fit emblem of many a fruitless professor—that the Saviour cursed on his last journey to Jerusalem, in consequence of which it withered to the very root.

Our Saviour teaches the truth, for which we contend, in plain and simple language : "He that believeth on the Son hath life ; he that believeth not the Son shall not see life ; but the wrath of God abideth on him." Our Lord passes by all the higher forms of

\* By Rev. J. Hogg, Guelph.

wickedness—the case of the avowed infidel and the openly profane—and he fixes exclusive attention on him who believes *not*; on the man who is too careless and indifferent either to disbelieve or misbelieve, and he affirms that such an individual is condemned already. In order to preclude the possibility of mistake, we are informed that indifference is real hostility. “He that is not for me,” says Christ, “is against me, and he that gathereth not with me, scattereth abroad.” And when the Son of Man shall sit on the throne of his glory, those who have neglected to live as the members of Christ’s mystical body, as well as those who have persecuted and wasted the Church, shall be condemned to the everlasting fire, prepared for the devil and his angels.

The apostles draw the same portrait of the respectable sinner, and denounce against him the wrath of God as unsparingly as did their divine Master. The testimony of the apostle Paul is explicit:—“Other foundation can no man lay than that is laid, which is Jesus Christ.” The phrase “than that is laid” should be rendered: “beside that which is laid.” The apostle refers to those who build their hopes of eternity on a false foundation altogether, but so near the true one, that the careless observer at a distance is apt to mistake the one for the other. “He who loves not,” and not only he who hates, “the Lord Jesus, let him be anathema” or accursed. The devil works in the children of disobedience as well as in the sons and daughters of transgression. “The Lord Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel

of our Lord Jesus Christ.” The author of the epistle to the Hebrews assures his converts that there is great danger, lest in a season of peculiar temptation, or in a time of simple inadvertence, they should allow the things which they have heard to slip,—silently to escape as liquid oozing from a leaky vessel; or without observation as the noiseless stream flows past. He asks with peculiar earnestness:—“How shall we escape if we neglect,” not if we despise, “so great salvation?” The Israelites who perished in the wilderness came short of the rest of Canaan by being just a *day too late* in believing the divine testimony. And it is a melancholy fact that many are not far from the kingdom of God who shall never enter it; they are almost saved, and yet die altogether lost.

We have a fine illustration of this solemn truth in Bunyan’s *Pilgrim’s Progress*. Bunyan saw, in his dream, Ignorance ferried over the river of death in Vain Hope’s boat. He went up to the gate of heaven and knocked for admission, but was promptly refused. The two shining ones, who had conducted Christian and Hopeful to the Celestial city were commanded to bind his hands and feet and heave him away. Then they took him up and carried him through the air to the door that Bunyan had previously seen in the side of a hill, and put him in there—through the path that leads down to woe. “Then I saw,” says this inimitable dreamer, “that there was a way to hell, even from the gates of heaven as well as from the city of destruction.” There is a way to hell from the church and the communion table, as well as from the ball room and the theatre.

#### A SONG IN THE NIGHT.

“*Though he slay me, yet will I trust in him.*”—Job.

Yes! it is best,

Though waves of fiery trial o’er us sweep;

And seeking rest,

We’re tossed about upon a restless deep.

Left on the brink  
Of ruin, ’mid wild seas and wilder sky,

We cannot sink;

A presence breathes around us—Christ is nigh

The crested deep  
Is but His pathway; the winds His wings:

He does not sleep,

When cloud-robed night her gloom and terrors brings.

He trod the wave [height,  
When winds descended fierce from Hermon’s

Intent to save [night.

His loved ones in that wild and starless

Still He is nigh;

Though we may see Him not for blinding spray,  
Or tear-dimmed eye;

We feel Him, and in trust pursue our way.

Our hearts are sad,  
And breaking almost, sometimes, but we seek  
No other road;

The spirit fears not, though the flesh is weak.

’Tis best; we know  
’Tis best; we would not even wish to move

One pain, or woe,

Or sorrow from our way. We know ’tis love

That planned the whole;  
And when at last we’ve gained our heavenly  
rest,

From that blest goal

We can look back, and see that all was best.

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By order of the Board of Trustees.

GEORGE WEIR, M.A.,  
*Sec'y. to the Senatus.*

Kingston, August, 1863.

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