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THE
Wesleyan Repository,

AND

LITERARY RECORD.

FEBRUARY, 1861.

EDITORIAL REMARKS.

SINCE the introductory remarks of our first number, we have maintained a solemn if not a dignified silence. Perhaps some of our friends are inclined to entertain the opinion that we are the most complacent and best satisfied of all our compeers. This we assure them is a mistake, but our ordinary and more engrossing vocations allow us not a large portion of time to meditate upon what is calculated to elevate or depress in connection with the *Repository*. It is true, our work has been praised and censured, but in either case we have preserved our equanimity, as we shall not long be in a position of admiring the beauty or inhaling the fragrance of the flowers thrown in our path. Our old and loved spheres of action we shall exclusively pursue; our present divergence being only a temporary wander, or an erratic excursion. The few hard things said to us we shall the more speedily forget, as they affect us only in the same connection, the brevity of which, leaves us no ground to apprehend any thing at all serious to our health and happiness from these inflictions.

We suppose positions of honour and responsibility,—we cannot add emolument, for our work is gratuitous; we even write with our own pen and ink, on our own paper, and pay our own postage,—are attended with censure and reproach,—nor have we any objection to a fair portion,—we are so constituted, that we have a relish for a little of this commodity.

VOL. 1.—0.

We do not profess to effect what is possible to be effected, or what shall yet be effected by brethren under more favourable circumstances, with more time and literary ability at command. Our work is merely that of a pioneer, and such under the most favoured circumstances must meet with hinderances and obstructions, and desirable results cannot be otherwise than of slow attainment. Our present effort and struggle is for mere existence, this is all we can hope for. Like a youthful pioneer in the forest, labouring hard and surrounded with difficulties, yet with strong and healthful being forces his way onward, and though his fare may be homely, and his dwelling a shanty, yet he is inspired with hope, that he shall yet occupy a position equal to his older and more favoured neighbours.

Wesleyan Methodism has exerted, from the first, a powerful influence in Western Canada ; in its secluded settlements, just emerging from the primeval forests, with their humble shanties, as well as through every grade of improvement and progress to its towns and cities. The circumstances of our people have been constantly on the advance, from toil to ease, from privation to affluence, from seclusion to publicity ; and their mental improvements have nearly kept pace therewith. Wesleyan Ministers have been the advance guard of the people in knowledge, especially religious knowledge, and much of the taste and yearning for general, useful knowledge, may be attributed to their intercourse with them.

As early as 1829, when the total white membership of our Church was only 9,156, or about one-sixth of what it is at present, and when there was not one-tenth of our wealth, the "Christian Guardian" was established. At the Conference of the year following it was resolved to erect buildings at Cobourg for an Academy, which a few years afterwards was incorporated as Victoria College. Then the Book Room was called into existence, and in a brief period became a really prosperous establishment. Of all our four hundred Ministers, not one in ten, now in the active work, has had a share in the toil, or contributed to the expenses of the above institutions. And what have we effected since in their advance, and in keeping pace with the further constantly increasing literary wants of our people? A generation has nearly passed away, and yet these institutions, instead of having become productive in kindred institutions and alliances, have become encumbered, and their energies and usefulness cramped and hindered through our apathy and our selfishness. Large as the circulation of the "Christian Guardian" is, it ought to be double the number. The Book

Room instead of being a great publishing house, has only an occasional book issuing from its presses, and our supply has to be obtained from publishers in other countries. Victoria College, so popular as a seat of learning, yet so pressed in its finances year after year, as to be forced to extort from an unwilling Government its miserable bounty, when our own ability is sufficiently ample for its vigorous working.

Years ago our vocation was to instruct from the pulpit, and in the domestic circle, these were the only mediums we had, there were few readers and fewer books; but in the providence of God a race of preachers were then thrust into his vineyard of great natural ability, and some of great pulpit powers, and with as much literary knowledge as raised them above the masses, and well they acted their part, and boundless was the confidence and gratitude of those to whom they ministered.

Our duty, in this day, is to supply the wants of the people as they now exist. Many of them have availed themselves of the literary institutions of the country in the education of their sons and daughters, so that we shall have, far sooner than we can hope to be prepared for the duty, further to instruct and guide in religious matters as intelligent a community as is to be found in any country. In fact we have them now in every congregation where we minister, who are capable of appreciating what is pure and valuable in book or pulpit, and who are no way backward in detecting error in speech, in metaphor, or in doctrine. They have their tastes—what pleases or displeases—what is palatable or disagreeable. Depend upon it, if we desire to retain our influence, we must ascend to them, and above them, as they will not come down to us. Nor is it desirable that they should, and our teachings, whilst under ever varying circumstances, though always cast in the mould of truth, having its force and inspiration, should be presented in an inviting and not in a repulsive manner. All our people may not have a refined and literary taste, but some such are found every where and it is well known what an influence one or two may exert in a congregation. We hold that there is nothing, save corrupt morals, so fatal to a Minister's influence as ignorance—in him of all other men, in this age, it is most inexcusable. He may preach a few admirable sermons, but preaching is only a portion of his work. He is placed constantly in circumstances of association and contact, where in order to maintain his position and influence must show himself the well read man, with his mind stored with general and useful knowledge.

We live in a reading community who have time and means and inclination for the indulgence, and the mental luxury will be sought and obtained; the danger to be apprehended, and already it is more than apprehension, that the quality of the supply will enervate their minds, and undermine their religious principles. Has it not been done already, by Newspapers, Magazines, and Books from the neighbouring Republic? Our work, in addition to our regular pastoral and pulpit duties, should be to provide something to meet their wants, and to counteract the poisonous tendency of puerile, depraving, and ruinous works of fiction.

We ought to have a literature of our own. Who that hears our American brethren preach is not forcibly struck with the difference in the tendency of their minds and manner of address from what we are accustomed, and what is adapted to us. Enter their Churches, how different from that decorum and reverence observable in our's. We could not even tolerate the careless unprofessional dress of the preacher. Look at the greater number of their religious books, especially their Expositions of Wesleyan Theology. Robert Hall said that Socinianism was the exhaustion of Christianity. And here you have every vital idea, associated with depth and solidity, in a state of evaporation. English Wesleyan literature is of a far better stamp, but English periodicals are too expensive, and not always found adapted to us. We do not conceal what we believe to be our proper position—half way between the light Yankee and heavy Englishman—but with a national and distinct character yet to establish. It is singular how little we have done in imitation of the venerable founder of Methodism, who was as diligent in furnishing books for his societies, as he was in unfolding truth from the pulpit. And not only himself, but several of his plain, devoted sons in the Gospel, who have left us the richest treasury of religious biography to be found in any Christian community.

Of late years, in addition to other expressions of desire for literary effort, we have obtained a large number of titles expressive of literary fame and distinction; we have now five D. D., nearly a score of M. A. and B. A., but so far as literary fruit is concerned, scarcely any thing has been produced; and it is a strange fact that the most popular Canadian book, emanating from our Book Room, save the aid rendered by Dr. Wood, has been the work of an Indian. The important and engrossing duties connected with offices held by our senior brethren may furnish apology for them. But we have many young men from whom we ought to expect something, when

they see our Sabbath Schools with libraries undermining our pulpit efforts. When they see the houses of our people, in country and town, with books that they cannot but believe as subversive of true piety. When they see the kind of diluted Theology that is introduced and propagated. When they see our Hymn Book, save in public services, supplanted by perfect rant, both in the verse and tunes.

Impressed by these and similar considerations, a considerable number of Ministers at our last Conference formed a voluntary association, for the publication of the *Repository*: They saw the necessity of some form of permanency to throw their thoughts. They wished to afford the younger preachers a field for the cultivation of their literary talent. They hoped by making a beginning though on a small scale, so to advance until a really valuable and influential Monthly would result. It was no part of the plan that the committee should do much more than select from contributions, and conduct the work through the press; but as yet, save from three or four brethren, we have had but little aid. Let none of our brethren in the meantime suppose we are discouraged, and ready to renounce the work as hopeless. We have entered on the most difficult part of our task, and shall, if life and health be spared, continue at our post until the expiry of our term of service.

We are still of opinion that a good Monthly Magazine, one of enlarged dimensions and increased worth, may easily, through the co-operation of a majority of our brethren, be established. We anxiously desire it, though we have no more interest in the publication of the *Repository* than any of our brethren, nor likely to have in any that may succeed it, yet we have a deep interest in the prosperity of our Church, and gladly would we contribute to it, to the extent of our ability.

EVANGELICAL OUTGOINGS.

BY JONATHAN SCOTT.

"You have sent us your Missionaries, and they are successful, and multitudes are saved."—SHADRACH, of Tonga.

There is a FRIENDLY PRINCIPLE among men as tender as the sensitive plant, yet vigorous and irresistible; and though kind and just, pursues its object with insatiability and without weariness; good in itself, accomplishing good with imperial grace and power. Heaven approves. Christ's kingdom comes.

The principle is embodied in Old Testament records, sometimes with much incipieney, or differently expressed, but ever, in its manifestation, it is an oozing or a gushing of heart for somebody else. This is incalculably more than Plato's suavity, or Voltaire's cordiality; and transforming faith in Christ makes the momentous distinction. Man was made unselfish, and to find his highest delights in serving others. It, as a germ, devulged itself in Adam's first hopes after the first promise. It lived in Abel's faith and offerings. It breathed in the priestly ceremonies of Patriarchal households, when Christ's day was seen afar off, and there was gladness. It made Enoch a man of God. It invested the Jewish system with brotherliness when it provided for "the stranger." Even Jonah's success was the consequence of his reluctant *going* to Nineveh at God's command. It beautified Ruth, when she chose the people of God for her people, and they made her welcome. It threw over the evangelical diction of David's Psalms the splendours of unselfishness and of Gospel majesty; and endowed before-hand Isaiah with the spirit of St. Paul, and well nigh antedated the magnificent dispensation of the Spirit, of Missions, and of the Latter Day glory.

The principle predominates in the New Testament, and there becomes a passion. There it is in all those acts which respect for the Messiah prompted. See it in those stupendous miracles which some of his followers wrought for others—sheer miracles of mercy. See it in the disciples he sent forth two and two, and when they returned from their tours of devotedness and daring, and rehearsed the deeds their God had done. See it in the surprise and convictions of St. Peter after the vision of beasts—none now unclean. It was effulgent on the Day of Pentecost. It pulsates in the Evangelists. It glows in the Epistles. It gives John of the Revelation his best vision—an angel flying through the heavens with the Gospel for men. It envelopes Antioch in the glory of a genius which there devised the first Missionary Association. See it in the attitude of St. Paul, when, as Apostle to the Gentiles, he said, "I magnify mine office." See it in Macedonia's hearty bountifulness to Jerusalem's poor. See it in the celerity of the multitude who went everywhere preaching the word—the hand of the Lord with them. It carried Barnabas to and from Antioch, and the Apostles hastened to many a foreign country, and Satan's pagan or prejudiced majorities were often decimated by Christ's victories, and angels wondered.

The principle had precedence in the earliest Christian centuries. Fellow-feeling, regenerated, developed it. Every act of good-will, zeal, and endurance for others, developed it. Faith, resolution, exultation in martyrdom, developed it. Yearnings for men's well-being, and their imme

diate salvation, developed it. The principle cannot have been selfish and inert; it must have been hallowed, energetic, mighty, under God, to give Christianity the altitude it reached, and that era a pre-eminence, a renown, a halo, beautiful and imperishable. In my "*Primitive Christianity*," printed "*at ye Rose and Crown in St. Paul's Church Yard, 1673*," the historian speaks of the Christians as a "happy fraternity;" but "they acknowledged the very Heathen to be brethren, though otherwise little deserving the name of men." And one of the earliest Missions we read of was founded by Chrysostom, patriarch of Constantinople, who maintained many labourers in Phœnicia, instructing the Heathen in the Christian Faith, aided by voluntary liberality; an inspiring example for posterity.

The principle—the passion, is pre-eminent in the Nineteenth Century. It has quickened earnest men's avidity to learn more of the Gospel's affluence of truth, and kindliness, and influence. It has consecrated the profoundest intellects and the most brilliant talents, and bestowed exuberance on sanctified poetic imaginings. Its trophies are better than rubies. It has, by the surrenders and bravery it has prompted, given to the affectionate names of father, mother, son, daughter, exquisite beauty and tenderness, to the praise of Him who died for all. Since the "Second Reformation" by Wesley, as Robert Hall manfully styles it, the principle I extol has been replenished, and taken its supreme place in the Churches; and it has planted its sanctified machinery, and built its unfading memorials of beneficence in both hemispheres, in the remotest territories, in deserts, torrid and frigid, on continents and islands, on mountain tops and in valleys, among the idolatrous, the cannibal, the obscene, and the brutal. It has furnished some of the rarest manly ministerial, and womanly displays of fidelity, and, as Dr. Chalmer's said it, of "hardihood," the world ever witnessed. Would that there could be found an eligible standing-place, and a ken keen enough, for a survey of the Christian Missions of the earth! How vivid would the light of true Churches appear—how untrammelled their zeal, how sublime their aims, their labours, their isolation, their privations, their conflicts, their triumphs! What we cannot see at a glance, we see in the enchanting Missionary periodicals, libraries, and museums of the day; and to see these is to shout our praises to God, if astonishment will let us.

I must not—though it would be a catholic act—enumerate the great Societies and their Agents, which have, at an immense annual and increasing expense, given truth and holiness, services and sacraments, bibles, schools, and printing-presses, and peace, charity, and honour to many barbarous countries: they bear numerous denominational designations; but Christian is the one name which distinguishes them, and the smile of God

is a benediction for them all, as His arm is their defence, in every region of degradation and peril. In generous co-operation with them have been and are Bible and Tract Societies, Translators, and Christian Educationists, and the effect is, the enlightened, the hallowed, and the romantic:— Missionary ships upon the ocean; Heathen temples dedicated to Christ; Normal Schools in regions of darkness; Civilization of wildest barbarians a reality; Native Missionaries winning the souls of their own people; the servants of devils subdued by truth and grace; regenerated idolators borne off in death to heaven; and the liberal Churches and Nations of the civilized world feeling that there comes back upon them a full tide of bounties and of thanks from the distant realms of Heathenism!

What is the principle which has won and presents such holy phenomena? The *Missionary* principle. What is the Missionary principle? THE LOVE OF GOD IN THE BELIEVING HEART, put there by the Spirit of God, cultured and led by the word and providence of God, and developed by the authority of God. It is the mightiest motive of the human mind. It is the impulse of Evangelic Fraternities. It is that which ponders over the wants and woes of others, and yearns and purposes, and hearkens and feels, and looks and longs, and goes forth, and labours, and pants, and weeps, and intreats, and prays, and is long suffering, to reach its object, and shews convincingly and amazingly that he who loves GOD loves his "*neighbour!*" What a propellor this is with Missionary committees, evangelists, collectors, benefactors, and countless intercessors for mankind; who say of the Prince of Peace, "Men shall be blessed in Him: all nations shall call Him blessed!"

This is to unravel the mystery which an abandonment of self creates in the sight of secular critics. This imparts unction to melting Missionary valedictory occasions. This is to emancipate profession from the trammels of sectarianism, and exhibit Christian charity without tarnish. This is sacred chivalry. This is apostolic magnanimity. This, and only this, is to save men. This is the humble human counterpart of the Saviour's wondrous *going to a—to our*, debased and guilty world, and tells the listless, the covetous, and the sceptical we glory only in His Cross.

Commercial and scientific enthusiasts plead a noble disregard of the toils and hazards of exploration and enterprise; but such devotedness must, I fear, more or less carry the stamp of self-interest upon it. The patrons of Missions have already millions *given* of pounds to establish and enlarge them, and children are beloved busy benefactors in this high-calling of mercy. The genuine and purest disinterestedness is that of the Christian Missionary, who, in the strength of the Holy Spirit, propagates everywhere the truths, laws, and privileges of Revelation, and by them sanctifies, and

then civilizes, savages; and to-day the weightiest obligations are the well-earned claims of PROTESTANT MISSIONARY INSTITUTIONS on men of commerce and science, legislators and sovereigns—on territories, colonies, and empires,—an indebtedness not always acknowledged, but increasing as the globe is evangelized by the diffusion of the glorious Gospel of the blessed God.

Canadian Christians possess Societies which have fellowship in spirit with the Missionary Societies of all countries, and their Missions have done more for this country than all other means. The cities, towns, and settlements of Canada are now astir with the attractive and important Anniversaries of the Branches of the popular Wesleyan Missionary Society; and there never was a period when its religious and financial claims were more meritorious and pressing. Its multitudinous friends remember the duty which God has commanded to be discharged. They think with gratitude of past exhilarating tokens for good. Their faith safely infers that the tokens can be repeated and multiplied; and their present privilege is, to pray much more fervently, and give much more generously, to sustain and extend the Missions, for the well-being of man in the Canadas, in the Hudson's Bay Territory, and in British Columbia.

The goings forth of men of wisdom, character, and heroism into all countries have resulted in scenes of brightness, tranquility, sanctity, and love: and there are millions more to be blessed. O for the Spirit's seven-fold energies, and the washings of Jesus' blood in all lands! *No Christian is exempt from the duties of strong Missionary faith and an abounding Missionary benevolence.* The solicitude of every man should be for his own adaptation to the transcendent calling of blessing others—blessing many. God confers the needed knowledge, the sympathy, the means, and the purpose. The venerated George Herbert's quaintness is here in place:

"I throw me at His feet.
There will I lie, until my Maker seek
For some mean stuff whereon to show His skill:
Then is my time."

Such prostration made universal, the spirit and intentions of all Churches and their peerless Missionary Societies would be elevated, and fresh marvellous results would animate and embolden the pioneers of Christendom, who sublimely in every clime seek and save the lost, and prepare all tongues to magnify for ever the God of light and love.

Toronto, January 7th, 1861.

A CHAPTER ON NAMES.

It is a convenience, if not an absolute necessity, that every individual person, and place, also, of any consequence, should have a name distinctive of that person or place. Names, besides serving the purpose of distinction, may become in some sense ornamental and pleasing. There is nothing in which the possession or want of taste, not to say *judgment*, is manifested than in the choice of names. Significancy and euphony we hold to be primary elements, which should be respected, or enter into the composition of a name.

There are *three* occasions on which the taste and discernment to which we refer are called into requisition:—The naming of *children*, of *towns* and *villages*, or *residences*, and *domestic animals*. Indulgence should, perhaps, be craved for mixing up the first with the two last, but the classification suits the drift of the writer's fugitive, random ideas.

The practice which now obtains so extensively of giving a *child* two or three names is to be deprecated. It strikes us as actually disfiguring the individual; and it certainly subjects those who are under the necessity of accosting by names, either to the hazard of being out of breath, of being perplexed as to which one of the several names to select, or of giving him altogether a misnomer. This senseless custom we conjecture arises either from affectation, or a wish to please a long list of relatives, such as grand-parents, uncles, aunts, cousins, &c., on both the paternal and maternal side. *Appropos*, to what can we ascribe the *penchant*, so many people evince for having other people's children called after them? Is it not one of the lowest and silliest kinds of ambition? In connection with the mention of long names, we are inclined to relate an occurrence which fell under our own observation. A person who had lived till comparatively late in life without being married, at length persuaded a young woman to have him, and a little girl was the first fruits of the union, (whether there is any more fruit, the writer knows not,—it would be an inconvenience if there were, for want of names) and the father applied to a parson of our acquaintance to baptize the child. The minister thought well to promise the dispensation of the ordinance. Before the parties were quite ready for the ceremony, the father with a somewhat embarrassed air, hitched up to his reverence and said, "The name I am going to give the baby is rather a long one, and I thought well to put it on a piece of paper." The minister pronouncing the precaution very considerate, the fond father handed over a scrap of paper on which it seemed as if he had been accumulating names ever since the child's birth. It was amusing to see the poor dominic's surprise and embarrassment—not unmix'd with an ex-

pression of the ludicrous—on perusing the soiled piece of paper on which was scrawled with hideous chirography, and worse orthography, beginning with capitals, no less than *twenty-three* names—none less, or more! Although we long preserved the paper, as a curiosity, having now lost it, we cannot at the present time detail all the names, much the order in which they stood. The list we remember began with *Sarah* and ended with *Victoria*. It ran in something like the following order, “Sarah, Maria, Desdama, Lucretia, Lucenda, Beauty, Aurora, Almira. Mary, Eliza, &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., &c., Victoria.” The minister, who was afraid he could not go over such a list, sacred as the occasion was, without laughing, sat before the parent the inconvenience and folly of so many names, but without the effect of convincing him. He agreed, however, at last, to a compromise; namely, that the minister should pronounce the *first* and the *last* names, and that he himself would put in intercalary ones. This, you will say, was an extreme case, still it was only an exaggerated instance of what is too common, and which has disfigured a highly respectable gentleman of our acquaintance, with *half-a-dozen* names.

One good, substantial, significant name, in our humble opinion, is certainly preferable to half-a-dozen unmeaning ones. We do not profess to have reduced this *nominal* business to a system, but we venture to throw out some hints. Names, then, might, we think, be so selected as to teach the bearer some useful lesson, to remind him of the faults and obligations of his birth; or to awaken within him noble aspirations. Now the gentle reader must not suspect the writer of advocating a return to the days of cant, when sacred things were degraded by ludicrous combinations. We do not want any more *Praise-God-Barbones*, or *Through-much-tribulation-we-must-enter-into-the-kingdom-of-heaven Smiths*. The significancy of many Hebrew names, such as *Jabez*, *Benjamin*, *Samuel*, *Ebenezer*, (see the circumstances under which they were given in the Scriptures) adapt them to the purposes of memento, monition and instruction. Naming a child after a distinguished personage, may have the tendency of inspiring him with a desire to emulate his character and conduct. Hence were eminence in the person after whom the child is named is not enough, but there should be eminence in virtue, or in that which is worthy of imitation. The writer remembers its striking him as very much out of taste and character that a certain minister of the Gospel whom he once knew should have called one of his sons after *Tamerlain* a heathen conqueror. He also once met with a pretty little boy who through the ignorance of his parents, bearing the name of *Timori* of odious memory. But Gideon, David, Luther, Wesley, Howard, Oberlin, Neff, Tell, Washington, Gari-

baldi, Florence (Nightingale) and a thousand others, furnish examples of what is meant. Yet the given or baptismal name, if possible, should never be of a sound to chime discordantly with the surname. When the first name ends in a consonant sound, thereby closing the organs of articulation, the whole name is less easily pronounced, than when the first one ends with a vowel sound. The latter occurring more frequently with feminine names, renders them generally more flowing and easy of utterance. It is said of the poet Southey, that the christian name contained a hissing *th*, corresponding to that in the sur-name, *Southey*. The name of his daughter (*Edith*) is the only one we remember. Where the given name begins with the same letter as the family name, the alliteration sometimes has a pleasing effect—as *Bernard Barton*, *Colin L. Campbell*, *Sidney Smith*, *Peter Perry*, *Paul Peterson*, &c. But this law of euphony and alliteration should not make us chary of an appropriate, significant, strong name, when apparently called for, however hard to pronounce.

The writer has observed some ludicrous mistakes into which this love of “pretty names” has led ignorant people. He has heard of a mother calling her daughter *Lobelia Inflata*, the name of the well known “emetic herb,” who on being asked why she gave her child such a name as that, answered that she “found it in a book,” and “thought it a very pretty one.”

As to the naming of *places* we confess we are heartily tired of the affix *ville*, attached to somebody’s name. We have Brockvilles, and Merrickvilles, and Bellevilles, and Demorestvilles, and Allisonvilles, and Bowmanvilles, and Stouffvilles, and Streetsvilles, and Churchvilles, and Hannahsvilles, and Beamsvilles, and Merritsvilles, and Wardsvilles, enough. The name of a person may sometimes combine with some other word to form an agreeable name. Brantford, Elginfield, Helmsport, and Froomfield, are elegant. Some of the names borrowed from the Indian dialect are sonorous and significant: Cataraqua, Toronto, Cayuga, Nanticoke, and Seneca, are examples. But some of the prettiest and most expressive names are formed by compounding words expressive of the local situation of the places, such words being purely Anglo-Saxon. We have some such already in Canada: Westport, Newton, Weston, Norwood, Bloomfield, Milford, Milton, Millbrook, Coldwater, Coldspring, and even Stoney-Creek, are among the number. Names thus compounded, are, in our judgment, far the most appropriate to private residences. We are often surprised at the want of taste and ingenuity, or fancy, in the selection of names for their estates or residences by persons of wealth and refinement. We, however, remember some tasteful exceptions to this remark among esteemed friends in several different parts of the Province. A Rockliff, near Ottawa; a Burnside, near Brockville; and a River-View, near London, abodes in which we have temporarily sojourned with pleasure, are among the number.

As to *dogs* and *horses*, those trusty and useful animals, it is a matter of convenience, not absolute necessity, and seems to be a sort of recognition to which their domestic relation and excellencies entitle them. Kindly natures will extend this to other domestic animals; witness Cowper's rabbits, Southey's cats, and Bishop Morris' cow and hens. A very common practice is to give them abbreviated human names; or, which is a whimsical exhibition of taste, hard to be accounted for, they often receive the open, sonorous names of Roman Senators and heroes. But, to our notion, some name significant of the color, or character of the animal, is more appropriate and proper. Black, Bright, Bay, Dapple, Grey, Tan, Filly, Spot, for horses, unless you would indicate their disposition, as Bishop Morris does the meekness of his family horse, by calling him *Job**; and Bounce, Driver, Lurcher, Swift, Rover, Rough, Rowser, and Yelper, for dogs are preferable to those above referred to.

If the above should be considered trifling, we draw attention to the necessity of getting more suitable and expressive names for our country churches, than that of calling them after the nearest neighbour, who is often no more deserving of the honor than any other one of the many who assisted to build it. The old *Rock-Chapel* stands as suggestive of what we mean. We may return to this at another time. O.

Our Canadian Work and Ministry.

SKETCH OF A WESLEYAN MINISTER.

REV. JOHN BLACK.

No. 3.

We are persuaded that we have now before us one of the best subjects for a sketch that we have hitherto attempted to take. But as our acquaintance is not very intimate or of very recent date, we can promise no more than an imperfect outline. In person he is tall and of martial erectness,—dresses with taste and neatness becoming his age and position,—and on the whole the external man might well be deemed a model of a plain and venerable Methodist Preacher.

He is the very essence of politeness and civility, and a most shrewd, keen, cautious observer of human nature and passing events. His aim and study seem to have been to please everybody, and displease nobody; singularly quiet, unobtrusive, and “clothed with humility.” He has passed through a long ministerial life in the discharge of duties which in their very nature must have been attended with difficulties sufficient to

* We strongly demur to this liberty with sacred names.—EBS.

test the wisdom and graces of the best of men—without offence, “that the Ministry be not blamed.” And yet as an administrator of the discipline of our Church, he held the reins with a tight hand, and his prerogative never surrendered to another. If any man, official or otherwise, ran foul of him, he was found polite, immovable, and inflexible. The interests of the Church were never committed to safer hands, nor placed under a more watchful eye. The higher properties of mind he never professed to have, and yet we are inclined to think that the counteracting mental infirmities that we have discovered in many men of superior talent affected him but slightly, if at all. He had not vanity to prompt the desire for position he could not fill, or to be placed on a level he could not maintain, or to attempt duties for the performance of which he was unfitted. In the pulpit he grappled not with difficult subjects; he was no metaphysician—as it has been defined—stating what could not be understood by the hearers, and what was as badly understood by the preacher. What he said, he comprehended its force and meaning; and what a man understands himself, he generally succeeds in conveying to the understanding of others. He seems to have had the Rev. C. Mayne, of the Irish Conference, for his model as a speaker, who always ended his sentences with a peculiar action of his nose, as if he were an excessive snuff-taker, and he always took hold of his nose on finishing a sentence, as if it were not long enough. Though his preaching frequently amused, and would cause the countenance of the most grave to be lit up with a smile, yet he preached not for such effects; he had higher and holier aims, and was successful in causing many to turn to the Lord. His preaching being perfectly unique, it attracted many to hear who would not listen to deeper thought or more elaborated discourses. He practiced brevity, without the necessity, as some preachers say, of studying it; his nature and his habits prompted it,—short hymns, short prayers, short sermons, short sentences,—surpassed in these particulars by the Rev. R. Corson alone.

Anecdotes of his sermons, his speeches and his sayings, are in the central parts of Upper Canada as familiar as household words, and as by relating some of them we can give a more correct portrait of him than by any skill or art of our own, we shall avail ourselves of a few that are current. Many years ago, when a bell was introduced into the Methodist Church in Belleville, and which was the first so appropriated in Canada,—and about the same time the new Wesleyan Church on Adelaide street, Toronto, was erected, a prodigy in those days of architectural skill and capacity,—Bro. Black frequently observed that there were three things too sublime for him, viz., the Bell at Belleville, the Adelaide street Pulpit, and the Falls of Niagara. In a certain neighbourhood on the old Hal-

lowell Circuit, there was a wedding to take place, of some importance, but the *time* was kept a profound secret. It was known that brother Black was to be the officiating clergyman. He came into the neighbourhood to preach, and all eyes were upon his movements. He went to stop over night with Mr. P. D., whose lady was unusually kind, in order to prepare the way for getting the great secret. Next morning when he was about leaving, Mrs. D. says to him, "Brother Black, when is Miss —— to be married?" "Sister D., are you good at keeping a secret?" "I am," was the reply, and thought she was about to have it. "So am I," sister D., good at keeping a secret,—good morning, good morning,"—and with a polite bow, such as he alone could make, retired, and that day shared in the wedding solemnities.

When he was stationed on the C—— Circuit, an officious Pastor of another Church called upon him to go and take the Sacrament at his Church, because he looked upon him as a member, upon the ground of his being baptized and confirmed in it. "You are very kind and considerate, Mr. W., I thank you for calling, just step in," said Brother Black, not the least disconcerted. He handed the zealous Pastor into the parlor, and introduced him to another Minister, thus: "Mr. W., this is the Rev. J., my Chairman, or Bishop,—the Bishop of this Diocese. I am a Minister under Mr. J. He can say to me, go, and I must go,—come, and I must come; he is really my master. You, sir, I see, claim to be my master too. Now Christ says, 'No man can serve two masters.' Mr. W. you place me in an awkward position. I do not know whom to obey. Gentlemen, please settle it between yourselves,"—politely bowing, and retiring, and thus leaving Mr. J. and Mr. W. to settle the real *status* of Bro. Black. For a moment there was silence. It was soon, however, broken, by Mr. J., the Chairman of the District remarking, "it was high time that every man would learn to mind his own business." Mr. W. then took his hat and left. Bro. B. politely showed him the door, and thanked him for his call.

As a preacher he has somewhat of the Welch manner about him,—at least their familiar metaphors and illustrations; those that he used in general originated in his own mind, and were adapted to himself and to no one else. When according to Millerite prognostication the world was old and about to throw off its shell for a better incrustation, he would point to a new Grist mill in the neighborhood where he was preaching, and describe all its machinery, and the intention of it, and ask, did Mr. ——, the owner, make the whole for the purpose of immediately destroying it? then draw this inference, that the wise and good Being would not institute such machinery as Bible Societies, Missionary Socie-

ties, and kindred institutions, for the conversion of the world, and immediately destroy all,—even before the instrumentality was fully tested.

His Sermon on the general Judgment had some fine imagery, though its characters and application were perhaps alone original. He represents the scene as frequently represented—Gabriel, of course, is a prominent personage; he puts the questions to those who are arraigned; he calls some of the high personages of earth, and the dignitaries of the Church—their reception is not by any means such as they anticipated, nor is their destiny such as they desired. A different character, however, appears in the person of Elder Case. His catechetical course embraces and elicits a history of his toil in Canada,—his mission to the Indians and its success; Gabriel becomes so enraptured with his ready and satisfactory answers, that scarcely does he wait to go through the examination, when he cries out with stentorian lungs and voice to the host of attendant angels,—make way, make way there, for Elder Case, that he may enter into the joys of his Lord. But it is impossible to convey to paper a distinct impression; to do so, you want the living man,—his manner, gestures, and voice. You need John Black to clothe his own imagery, and communicate his own ideas.

Who has not heard his Sermon on the text, “Art thou in health, my brother?” usually the first on a new Circuit. The divisions are said to have been:—I. Brother Freemason; II. Brother Orangeman; III. Brother Countryman; IV. Brother Irishman, if I can judge by their large faces; V. Brother members of the Church.

But we presume that Mr. Black would scarcely know his own sermons and anecdotes, as reported by his numerous friends. He is really a good man,—good at heart, good in life, and in all respects. He is an original preacher,—perhaps as great a variety in his sermons as in the sermons of any one man; and further we may add in connection with his singular politeness, that he is politely sublime, politely good, politely simple, and politely useful.

He united with the Conference at its *first* Session in 1824; now superannuated; and is a native of Ireland.

Divinity.

EXPOSITION OF ROMANS VI., III. IV.

“Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.”

After due reflection we are satisfied that interpreters have strangely misapprehended the important event in the history of

Christ to which these verses undoubtedly allude. And that it only needs a right apprehension of the event alluded to, and a literal interpretation of the words which make the allusion, to bring out a meaning highly useful and truly worthy of being connected with one of the two sacraments of the Christian Church. And moreover that when thus obviously applied and literally interpreted, these oft-quoted words do not furnish even an allusion to immersion as a mode of baptism, but on the other hand present the strongest grounds and reasons for adopting a different mode.

The Apostle introduces these verses to convey an argument why baptised persons should not "continue in sin," (ver. 1.) And this argument lies in the fact that their baptism was a "baptism into death," (ver. 4,) "into his," i. e. Jesus Christ's "death," (ver. 3.) What does he mean by baptism into death? It is indispensably necessary to understand this definitely. As a guide to the meaning which the Apostle here connects with the term death, it is important to observe that he evidently means a death of man's that is "in the likeness of Christ's death," a death that Christ himself did undergo. It is important to observe also that he obviously asserts that Jesus what death was Christ himself baptised? 2nd. Where was Christ baptised into death? And 3rd. How was Christ baptised into death?

1st. Into what death was Christ baptised. As the death whatever it be is plainly one that is in some sense common to Christ and his faithful followers, for this reason it cannot here mean spiritual death to depravity. Such a death could not be common to both, because Christ never died in this sense, and he was never raised from such a death as this. It would be blasphemy to assert that this was the character of "his death," or of his resurrection. And as such a death cannot be his death it cannot be the death that is represented as common to him and to his followers. And we may add that as the death and resurrection here spoken of cannot mean a spiritual death to depravity and a new birth to holiness, these verses do not teach the dogma of baptismal regeneration. But those who assume that the death here connected with baptism in man's case is moral death to depravity, must, as the legitimate consequence of such an assumption, admit that in that case these verses do teach baptismal regeneration, i. e. regeneration by a ceremony performed by a fellow man. And with this must be admitted the necessity for human mediators, and all the rest of Popery which follows in the train of this admission.

mediators, and all the rest of Popery which follows in the train of this admission.

But for the reason assigned, death cannot here mean spiritual death to depravity. The term death as applied in these verses to Jesus himself, was obviously intended to apply to his bodily death in a special point of view to be noticed presently. This bodily death he actually died. And, as in the text, this death was followed by a burial, and this burial by a resurrection. So plain are these allusions that it is commonly and rightly supposed that the term death, as applied to Christ himself, has reference to the death of his body. But even in this respect, Christ died in two senses distinct from each other. And unhappily the common opinion associates with the term death, in this instance, the wrong one of these two senses; and the error has led to many others.

We must explain. We have said that Christ died in two senses. He died as an atoning sacrifice. He died also as a martyred "Apostle of our confession." Man with wicked hands crucified and slew him, and thus made him a martyred prophet. It was all that man could do. It pleased the Lord to wound him for our transgressions, and thus to slay him as an atoning lamb. Now to his death in these two senses the two sacraments severally refer. His death as an atonement is vastly the most important, is the all important, the matchlessly glorious sense in which he died; and to commemorate this the sacrament of the Lord's Supper was specially appointed. But in strange forgetfulness of this fact, interpreters make the sacrament of baptism too, refer to his death as an atonement, and thus unwarrantably confound the two sacraments, by making them relate to one and the same aspect of his death. That the Apostle, however, does not here connect baptism with this aspect of his death, is evident from what he says about "the likeness of his death." His death, as an atonement, is a likeness to which his followers could not be conformed. With the making of the great atonement, or of any thing like it, man has nothing to do either in death or life. To Christ, and to Christ alone, was this work assigned. And he by himself alone, and by one sacrifice once offered, made a perfect oblation for the sin of the whole world. And the sacrament of the Lord's Supper which commemorates this does not represent the act of making an atonement, but the atonement as already made and finished—not the blood as now shedding, but as already shed for the remission of sins. To believe in and commemorate that finished atonement, and not to imitate it, is the work of man.

But, as we said, Jesus died as a martyred prophet also; and man may be conformed to the image of the death of Jesus in this respect. His followers may lawfully die in the likeness of his death as a martyr; and the sacraments will be kept distinct when we make baptism refer to Christ's death in this view. Besides to commemorate the important fact that the Divine Apostle of our confession sealed his testimony with his martyred blood, would be an office worthy of a sacrament; and the sacrament of baptism was in fact appointed as a perpetual commemoration of this fact as one of the highest proofs of the divine authenticity of the christian religion. He had also, as we shall see presently, another design worthy of being associated with a christian sacrament. That the death of Christ here spoken of is his death as a martyr, will be farther apparent when we have taken up the rest of the phrase, "baptism into death." Have we any historical account of his baptism into death? Yes, a very minute one. When and where did it take place? This is a very proper question, because Christ had more than one baptism. You will remember that about three years and a half after his baptism by John, he said in the presence of an innumerable multitude of people, "I have a baptism to be baptised with; and how am I straitened till it be accomplished," Lu. 12, 50. In which of these two baptisms was he baptised into death? Was it in John's baptism? Certainly not. John neither suffocated him by pouring nor drowned him by immersion. John's baptism did not produce the death that was followed by a burial and a resurrection by the glory of the Father. And it did not produce nor symbolize in him a moral death either, for Christ never died such a death at any time.

What then about the other baptism? Where and when did it take place? The Apostle, while speaking of the baptism of which he was thinking, alludes in the 1st verse to the crucifixion of Christ, thereby making it apparent that his thoughts were directed to the hill of Calvary, and not to the plains of Jordan. And it is observable also that it was in the last week of Christ's public ministry, and only a day or two before his crucifixion, that he alluded to the baptism that he had yet to be baptised with. Our eyes then are plainly pointed to Calvary, and there the baptism was in fact performed to the very letter. See, they drive those strong spikes through his hands and feet into the accursed tree. With struggling effort they lift high the cross to which he is transfixed, and with malignant intent, let it drop suddenly into the deep post hole. And lo! from his flesh thus pierced and torn, and tearing, as well as from the punctures made by the crown of thorns on his head, blood pours in channels o'er

element still pours down his agonized form, he dies. It is a "baptism into death," and one respecting which he may well feel straitened till it was accomplished.

Thus the scene on Calvary answers minutely to the Apostle's statement and allusions, and it is the only one in all the Saviour's history which does so.

How was he baptised into death? The mode of that baptism into death was unquestionably pouring. It was thus the blood, as the baptismal element, was applied. On this point there is no room for controversy or doubt. As his burial was subsequent to his baptism into death, the mode of his burial cannot for that reason determine the mode of his baptism. And it cannot do so for another reason; he was buried not according to the modern, but according to the Jewish form of burial. He was buried by moving his body into a sepulchre through a doorway in the perpendicular face of the rock—a mode of burial which is not in the likeness of any mode of baptism.

Christ thus was literally and actually baptised into death as a martyred prophet. The baptismal element was blood. The mode was pouring, and the place where it was accomplished was Calvary.

We are now prepared to understand what is meant by his followers being baptised into his death. Observe he speaks of persons being baptised into Christ's death, not into their own death; so that while Christ's was an actual baptism into death, the baptism of his followers is a figurative or symbolic baptism into death. Accordingly, while in his case the baptismal element was blood, in our's it is water, but the mode is the same. The baptismal element is to be applied by pouring in order to commemorate his baptism into death.

But this symbolical baptism into death places his followers under obligation to submit to the death of actual martyrdom if placed in similar circumstances to their martyred head. It publicly binds us to imitate Jesus before Pontius Pilate, and witness a good confession when asked a reason of the hope that is in us, even by those who have the will and the power to inflict martyrdom—even when opposed, as in his case, by the highest civil and ecclesiastical authorities of the land. In order at once to commemorate our martyred Founder's baptism, and to uphold faithfully the cause which he established, we are, by symbolical baptism into death, placed under divine obligation to be martyrs rather than sinners or backsliders in any form or degree; to be ever heroically resolved, no matter what it may cost, or to what it may expose, to "serve God without fear, in holiness and righteousness before him all the days of our life." Or as the Apostle goes on to say, "That like as Christ was raised from

the dead, even so we also should walk in newness of life,"—not fearing them that can kill the body, because they cannot prevent its resurrection. As they did not in Christ's case, so we are assured they cannot in our's either.

We must not only be baptised into his death, but be buried with him. We may be threatened not merely with a martyr's death, but with a martyr's burial. "They made his grave with the wicked," says the prophet. True, their intention being overruled, he did not fill that grave, for as the prophet adds, he was "with the rich in his death"; and though persecutors kept dominion over his body, it was shielded by that rich man's tomb from further indignity. But no such interposition may prevent us from being treated in our burial as in our death, with mingled contempt and malice; yet we must go on unmoved by the prospect of that additional contempt.

The interpretation now given falls in with the Apostle's previous question, and preserves and exhibits the force of his reasoning. To say, how shall we continue in sin seeing we have been publicly placed under divine obligation to be martyrs rather than sinners, is to reason forcibly. Other interpretations make him a less conclusive or a wholly inconclusive reasoner. For instance, to represent him as saying, how shall we continue in sin seeing we have been baptised by immersion, is to represent him as making use of an evidently inconclusive argument.

The interpretation we have given falls in with the succeeding context also, as we may briefly indicate.

Verse 5, "If we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Christ and his followers are here compared to fellow plants, Christ's body was planted when the tree to which it was fastened was put into the earth, and lo! as in three days his body blooms into a resurrection body. And his people are here represented as planted in the likeness of his death, as fastened, like him, to a martyr's stake, and in that position receiving, like him, their baptism into death. And as fellow plants have fellow fruits, we shall be also in the likeness of his resurrector. But every man in his own order, Christ the first fruits, afterwards they that are Christ's. Hence though Christ has been both planted and raised, our body, though planted, has not yet been raised. We shall be raised however. We shall be also in the likeness of his resurrection. The resurrection of our body being yet future, the Apostle properly speaks of it in the future tense. In only one parable text, if we remember correctly, is this resurrection spoken of in the present tense, and then merely to express vividly the realizing anticipations of it by faith. Col. 2, 12, reads thus: "Buried with him in.

ceptions of it by faith. Col. 2, 12, reads thus: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who had raised him from the dead." Mark, he does not say that that operation of God "raised us," no, but that it "raised him," his dead and buried body. Only that operation could give us resurrection bodies, and as it has not yet done so, we, as yet, "are risen" only "with him" as our forerunner, and only "by faith in the operation of God, that raised him," and which we confidently believe will raise us in due time.

We shall glance at one verse more, v. 6, "Knowing this that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." As it was the body of Christ that was crucified, so it is our body that is crucified with him. As the body in its best state is frail and feeble, compared with the soul, and is left unrenewed at the time that the soul is regenerated, it is very properly called the old man. And as it is through the feeble body that we are exposed to the sufferings which persecuting powers inflict to make us run "with them to the same excess of riot," our old man must be crucified to the world. We must daily bear our cross with a martyr's grasp, and thereby signify to the world that they can more easily make us martyrs than sinners. That though they may succeed by brute force in usurping dominion over our body, they shall have none over our soul; that we will never enslave the soul to spare the body; that we would prefer to be "tortured, not accepting deliverance, that we might obtain a better resurrection." The man that can suffer any thing rather than yield to sin, can destroy or can render useless, as the verb means, all the efforts to enslave him made by the "body of sin," by the whole collective mass of sin. We fear suffering more than we desire pleasure, and hence the latter cannot allure us, when the former cannot frighten us, to yield our members unto sin as instruments of unrighteousness. He that is thus dead to sin is freed from sin, from the whole body of sin; and those who have a martyr's courage and fortitude are the only ones that can properly maintain and perpetuate in an ungodly world, the unyielding peculiarities of doctrine, discipline, and practice connected with our holy Christianity.

We may, in a future number, call attention to a parallel passage which teaches more explicitly the sentiments above presented, and also what God pledges himself, by means of this ordinance, to do on behalf of his Church.

ON THE IMMORTALITY OF THE SOUL.

That the thinking principle in man is of an immortal nature, was believed by the ancient Egyptians, the Persians, the Phœnicians, the Scythians, the Celts, by the wisest and most celebrated characters among the Greeks and Romans, and by almost every ancient nation and tribe whose records have reached our times. The notions indeed which many of them entertained of the scenes of futurity were very obscure and imperfect, but they all embraced the idea, that death is not the destruction of the rational soul, but only its introduction to a new and unknown state of existence. It is well known that Plato, Socrates, and other Greek philosophers held the doctrine of the soul's immortality. The descriptions and allusions contained in the writings of the ancient Poets are a convincing proof, that the notion of the soul's immortality was a universal opinion in the times in which they wrote, and among the nations to whom their writings were addressed; and as the nations of antiquity recognized the doctrine of a future state of existence, so there is scarcely a nation or tribe of mankind at present existing, however barbarous and untutored, in which the same opinion does not prevail. To whatever cause this universal belief of a future existence is to be traced, whether to a universal tradition derived from the first parents of the human race; to an innate sentiment originally impressed on the soul of man; to a divine revelation disseminated and handed down from one generation to another, or to the deductions of human reason; in every way it forms a strong presumption, and a powerful argument in favor of the position we are now endeavoring to support. If it is to be traced back to the original progenitors of mankind, it must be regarded as one of those truths which were recognized by man in a state of innocence, when his affections were pure, and his understanding fortified against delusion and error. If it be a sentiment which was originally impressed on the human soul by the hand of its Creator, we do violence to the law of our nature when we disregard its intimations, or attempt to resist the force of its evidence. If it ought to be considered as originally derived from *Revelation*, then it is corroborative of the truth of the sacred records, in which life and immortality are clearly exhibited. And if it be regarded as likewise one of the deductions of natural reason, we are left without excuse, if we attempt to obscure its evidence, or to overlook the important consequences which it involves. Again, as the consent of all nations has been generally considered as a powerful argument for the existence of a Deity, so the universal belief of mankind in the doctrine of a future state ought to be viewed as a strong presumption that it is founded upon truth. The human mind is so con-

stituted, that when left to its native unbiassed energies it necessarily infers the existence of a Supreme Intelligence, from the existence of matter and the economy of the material world; and from the nature of the human faculties and the moral attributes of God, it is almost as infallibly led to conclude that a future existence is necessary, in order to gratify the boundless desires of the human soul, and to vindicate the wisdom and rectitude of the Moral Governor of the world. We therefore say that these two grand truths are so linked together that the doctrine of the immortality of man may be considered as resting on the same foundation as the existence of a Supreme Intelligence, and since they are interwoven with the theological creed of almost all nations, they then also in almost every instance, where the one is called in question the other is undermined or denied.

(*To be continued.*)

C. FRESHMAN.

Portfolio of Select Literature.

UNITARIANISM A FAILURE.

Mr. Martineau, one of the most prominent Unitarians of England, makes the following confession: "I am constrained to say, that neither my intellectual preference nor my moral admiration goes heartily with the Unitarian heroes, sects, or productions of any age. Ebionites, Arians, Socinians, all seem to me to contrast unfavorably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy, I have had to unlearn most that I had imbibed from my early text books and the authors in chief favor with them. In Biblical interpretation, I derived from Calvin and Whitby the help that fails in Crell and Belsham. In devotional literature and religious thought, I find nothing of our's that does not pall before Augustine, Tauler and Pascal. And in the poetry of the Church, it is the Latin or German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and all else feel poor and cold. I cannot help this; and I can only say that I am sure that it is no perversity; and I believe the preference is founded in reason and in nature, and is already widely spread amongst us. A man's 'Church' must be the home of whatever he most deeply loves, trusts, admires, and reveres—or whatever most divinely expresses the essential of the Christian faith and life; and to be torn away from the great company I have named, and transferred to the ranks which command a far fainter allegiance, is an unnatural, and, for me, an inadmissible fate."

Narrative Pieces.

SAND STORMS.

"The Lord shall make the rain of thy land powder and dust."—*Deut.* xxviii. 24.

Moses, in threatening that God would thus scourge the children of Israel, made use of a simile which must have been strikingly forcible to a people who had been forty years wanderers in the desert. There sand storms are of not unfrequent occurrence, and consist literally of a terrible shower of "powder and dust," so fine as to penetrate even the pores of the skin. Those who have never travelled through "that great and terrible wilderness, wherein were fiery serpents and scorpions, and drought where there was no water" (*Deut.* viii. 15), can form no conception of the horrors and sufferings of that scene of desolation.

The terrible phenomenon of a sand storm is well described by Addison in the following lines, which he puts into the mouth of Syphax, a Numidian prince:—

"So where our wide Numidian states
 extend,
 Sudden the impetuous hurricanes descend,
 Wheel through the air, in circling eddies play,
 Tear up the sands, and sweep whole plains away.
 The helpless traveller, with wild surprise
 Sees the dry desert all around him rise,
 And, smothered in the dusty whirlwind, dies."

The writer was, a few years ago, travelling from Cairo to Gaza, by what is called the long desert route, when it fell to his lot to experience one of those terrible sand storms which are as sudden as they are violent, and too often fatal in their results. Day after day, week after week, the same monotonous glare and insufferable heat oppressed the wearied traveller, whilst the rocking to and fro of our "desert ships," the camels, became every hour more insupportable. Notwithstanding every modern contrivance—double and trebly lined umbrellas, white felt hats, well encircled with linen, coloured glasses

to protect the eyes from the intense glare and refraction—still would the sun's fierce rays pierce through all from above, and the stifling vapour rise from the baked and groaning earth till the head grew dizzy and sick. The parched tongue, too, clave to the roof of the mouth, despite frequent small draughts from the leather water-bottle appended to our saddles; the contents of which, however well covered over with rugs and blankets, were always more than lukewarm. Far as the eye could see, there was nought but the same desolation; endless plains of sand and stones, stretching out beside barren mountains and rocks, under an atmosphere of heat dimming the horizon all round.

More than once the deceitful mirage rose before us, as though to aggravate our sufferings. Now and then we passed by sorrowful mementos of suffering and woe—skeletons of human beings, as well as of camels and horses. Overcome by fatigue, privation, or sickness, "hungry and thirsty, their soul fainted in them," (*Psa.* cvii. 5,) and none may conceive the anguish of their last hours. So surely as we came upon these, though the fierce desert sun had bleached the bones almost to dry lime, so surely were those eagle-eyed birds, vultures, hovering around. No sooner is an animal stricken down than these birds of prey, though not visible a few minutes before, swoop down with keen eye and keener scent, to feast on the sacrifice that the desert offers them. They hasten "as the eagle that hasteth to her prey," (*Job* ix. 26.) "And where the slain are, there is she." (*Job* xxxix. 30.) Our Saviour alludes to this circumstance, in a striking allegory relative to the Romans and Jews, when he says: "For wheresoever the carcass is, there will the eagles be gathered together." (*Mat.* xxiv. 28).

We were only within a day's journey of the confines of the desert, and were congratulating ourselves on having so far, with God's blessing, escaped the many terrible perils of that "howling wilderness," when suddenly there arose behind us a heavy embankment of clouds, which looked like an approaching shower-squall, than which nothing

could have been more welcome at that moment. The camels, however, and the camel-drivers were thrown into the greatest state of excitement and alarm. In a minute, everybody had descended from his seat, and the sagacious animals, well aware of what was rapidly approaching, knelt down with their backs to the threatening quarter, and thrust their noses and mouths as deeply as they could into the sand. Camel-drivers and travellers prostrated themselves in the same direction, and as much as possible under the lee and protection of the camels, every man enveloped in cloaks or blankets, covering over head and all. There had been no time to lose. The terrible sand-storm burst upon us in all its fury, and who can describe the suffocating atmosphere, the intense and breathless anxiety of those minutes whilst it swept past? The sun was entirely obscured, a thick impenetrable atmosphere enveloped all, even after the whirlwind had passed away. Notwithstanding all our precautions, so fine was the terrible shower of dust that it penetrated under our cloaks, and caused most excruciating pains about our ears and up our nostrils—a burning irritation, as though they were in a violent state of inflammation. Had the duration of this desert tornado been prolonged, we must all have succumbed; but even with its cessation the danger had not ceased, for sometimes the fine sand has been drifted into such heaps, that when these storms arise they completely obliterate the track through the desert, so that amidst the sea of waving sand that a few minutes has sufficed to spread around, the travellers and their camels are like dismayed vessels in an unknown ocean, without compass or rudder.

On such disastrous occasions whole caravans have been known to perish, though under the guidance of men who had traversed the same desert for many long years. The Arab who conducted Mr. Bruce (the Abyssinian traveller) through the deserts of Senaar, pointed out to him a spot among some sandy hillocks, where the ground seemed to be more elevated than the rest, where one of the largest caravans which ever came out of Egypt was covered with sand, to the number of several thousand camels. The only casualty which our party sustained was a poor horse, which, not possessing the instinct of the camel

as regards sand-storms, perished from suffocation, and was soon after hovered over by scores of vultures. For ourselves we might thankfully exclaim, "Thou hast known us 'in the wilderness, in the land of great drough;' and through thy mercy we are spared."

A few days afterwards our party reached Gaza in safety; the troubles and fatigues of the desert journey were at an end, and the caravan breaking up, each one went on his own way. Alas! to many it might be charged, as to the unthankful children of Israel, "Neither said they, where is the Lord that brought us up out of the land of Egypt, that led us through the wilderness, through a land of deserts and of pits, through a land of drought, and of the shadow of death:" so thankless and forgetful are we all apt to be of the mercy that encompasseth us in our journey through life.

THE ONE OPPORTUNITY;

OR, HOW TO SPEAK A WORD IN SEASON.

In a recently published book, "Haste to the Rescue," is one chapter—that on influence—with which I have been greatly struck. It contains a simple narrative of a railway journey, in which the author sat beside a working man, as they were hurried from one station to another. The time was short, the lady and the labourer unknown to each other, and they might never meet again. Now was the opportunity to speak a word about Jesus. Lifting up her heart in prayer that wisdom might be given her to win a soul, she addressed her neighbour, and in simple language explained to him the plan of salvation. The man listened attentively, and exclaimed:—"I wish, madam, we had got you or some other kind lady hereabouts to talk a bit to us; there's nobody cares for us, except for the work they get out of us."

Reader, pause for a moment. Have you never had a man or woman in your service whose soul no man hath cared for? If so, then resolve that, by the grace of God, this shall be so no longer. Adopt the words of the Psalmist, and say, "Uphold me with thy free Spirit; then will I teach transgressors thy ways, and sinners shall be converted unto thee."

But to return. This man was not satisfied with only hearing; he received the message joyfully. Listen to his

words (and, if you are a stranger to the Lord Jesus, I beseech you to follow his example): "Oh, ma'am, nobody ever spoke like this to me before. I will come to him, indeed I will, this very day. God ever bless you for talking like this to me."

They had now arrived at the station where the labourer was to get out, and with a hearty grasp of the hand they parted. Surely this meeting has been noted in the records of heaven. It may be that Jesus has seen of the travail of his soul, and been satisfied in the salvation of this poor lost soul; and angels have rejoiced as they carried the tidings to the great white throne, "Behold, he prayeth!"

Does not this story speak loudly to each one who reads it? Which of us can say, in the sight of God, I have always spoken a word in season, and, like my Master, have "sown beside all waters"? Alas! not many. But it was the happiness of one, the Reverend Richard Knill, that he rarely had to confess, "I have lost an opportunity." Whether it were the servant girl that waited on him in the house of a friend, his host or hostess themselves, or his fellow traveller in a railway carriage, or a porter at an inn, or a person met casually on the road, or a sailor on the beach, he had a tract or a word, generally an apt word, for each. In each one he saw an immortal being on its passage to eternity, and to each one he longed to be the instrument of their conversion. Oh, what multitudes would be converted to God, and how changed would be the face of society, if all ministers and all Christians were thus set upon the work of saving souls? Why should they not be? Brother, sister, in whose hand this paper now is, to you I say in all affection and earnestness, "Go and do thou likewise." And may I not add, for the comfort and encouragement of young and timid believers, that "the Lord despiseth not the day of small things." When Jesus was on earth, he gave to a poor woman this high commendation, "She hath done what she could." Reader, could he say this of you?

THE CAPTAIN WHO WOULD GO WITHOUT A PILOT.

"Shall you anchor off — Point, Captain —?" asked a passenger.

"I mean to be in the dock with the morning tide," was the Captain's brief reply.

"I thought, perhaps, you would telegraph for a pilot," returned the passenger.

"I am my own pilot, Sir," and the Captain whistled contemptuously.

"He's in one of his daring humours, and I'll bet anything you like that he takes the narrow channel," quietly remarked a sailor, as he passed to execute some order.

"Is it dangerous?" asked the same passenger uneasily.

"Very, in a gale; and there's one coming on, or I'm no sailor," replied the man: "but if any man can do it, it's himself. Only he might boast once too often, you know."

Evening came, and the gale was becoming what the sailors call "pretty stiff," when the mate touched my arm, arousing me from a pleasant reverie, in which smiling welcome home held a prominent place.

"We are going in by the narrow channel, Sir," said he; "and, with the wind increasing, we may be dashed to pieces on the sandbank. It is foolhardiness, to say the least. Cannot you passengers compel him to take the safer course?"

I felt alarmed, and hastily communicated with two or three gentlemen; and, proceeding together to the Captain, we respectfully urged our wishes, and promised to represent any delay caused by the alteration of his course, as a condescension to our anxious apprehensions. But, as I anticipated, he was immovable.

"We shall be in dock to-morrow morning, gentlemen," said he: "there is no danger whatever. Go to sleep as usual, and I'll engage to wake you with a land-salute."

Then he laughed at our cowardice, took offence at our presumption, and finally swore that he would do as he chose; that his life was as valuable as ours, and he would not be dictated to by a set of cowardly landmen.

We retired, but not to rest; and in half an hour the mate again approached, saying, "We are in for it now; and if the gale increases, we shall have work to do that we did not expect."

Night advanced, cold and cheerless. The few who were apprehensive of danger remained on deck, holding on by

the ropes, to keep ourselves from being washed overboard. The Captain came up equipped for night-duty, and his hoarse shout in the issue of commands was with difficulty heard in the wild confusion of the elements; but he stood calm and self-possessed, sometimes sneering at our folly, and apparently enjoying himself extremely, surrounded by flapping sails, groaning timbers, and the ceaseless roar of wind and wave.— We wished we were able to sympathize in such amusement; but we supposed it must be peculiar to himself, and endeavoured to take courage from his fearless demeanour. But presently there arose a cry of "*Breakers ahead!*" The Captain flew to the wheel; the sails were struck; but the wind had the mastery now, and the Captain found a will that could defy his own.

"*Boats make ready!*" was the next hurried cry; but, as too often occurs in the moment of danger, the ropes and chains were so entangled, that some delay followed the attempt to lower them; and, in the meantime, we were hurrying on to destruction. The passengers from below came hurrying on the deck in terror, amidst crashing masts and entangled rigging. Then came the thrilling shock which gave warning we had touched the bank; and the next was the

fatal plunge that struck the foreship deep into the sand, and left us to be shattered there, at the wild waves' pleasure.

It is needless to dwell upon the terrors of that fearful night. I was among the few who contrived to manage the only boat which survived; and scarcely had I landed with the morning light, surrounded by bodies of the dead and fragments of wreck borne in by the rising tide, ere I recognised the lifeless body of our wilful, self-confident, presumptuous Captain.

He was like one of those who, on the voyage of life, refuse counsel and despise instruction; who practically recognise no will but their own; who are wise in their own conceits, satisfied with their own judgment, and trust in their own hearts; and, if left to be filled with their own ways, must make frightful shipwreck just where they suppose themselves sure of port. And as the mistaken man was accompanied into eternity by those whose lives he had endangered and destroyed, so no man lives or dies unto himself, but bears with him, when all self-deception ends, the aggravated guilt of others' ruin, through the influence of his evil precept and example.

Literary Review and Record.

The purveyors in the market of literature in these modern days, manifest wonderful aptness and promptness in providing food and luxuries for the tastes and appetites created by stirring events and the changes of the times.— These changes are often so rapid that the daily newspapers can scarcely keep up the chronicle, while the monthlies and quarterlies discuss more leisurely the great topics of the day. The publishers prompt authors, or authors anticipate the wishes of publishers, and the public are served to all they can afford to buy. Japan is no sooner

opened in a measure to British and American civilization, than goodly volumes appear on the history and characteristics of the long isolated Japanese. China awakens fresh interest by her treachery and selfishness, and so soon as plenipotentiaries proceed to teach the Chinese lessons of humility and honesty, the bookseller offers you histories and mysteries of the Chinese Empire. We do not disapprove of this, because in truth we need to know, and from these sources we learn how much has yet to be done, before the world is brought under subjection to Christ.

The sad rebellion in India originated enquiries respecting the inhabitants of that country, which have been variously and usefully answered, and the massacres in Syria have brought forth a large amount of valuable information in reference to the blood-thirsty tendency of Mohammedan rule. Italy is passing through unexpected revolutions, and many more beside our estimable authors have furnished volumes of reading both painful and pleasant. Personal narratives of sad experiences might be looked for, and already we have announced "Narrative of Ten Years' Imprisonment in the Dungeons of Naples, by Antonio Nicolo, a Political Exile" Such books however, will only be confirmatory of the thousand facts long since known to the British Government and people. Canada is not without its attractions and literary interest; the Prince of Wales' visit has rendered it necessary to meet the demand for information concerning British America, and therefore Messrs. Bradbury and Evans have in the press a work by Mr N. A. Woods, the special correspondent of the *Times*, who accompanied the Prince on his North American tour. We sincerely hope Mr. Woods will be advised to omit many passages which appeared in the *Times*, as they savoured strongly of vanity and prejudice. A recent work on Canada is highly commended in the *London Review*, (Weekly, edited by Charles Mackay). It is entitled "Travels in Canada and through the United States of New York and Pennsylvania, by J. G. Kohl" Mr. Kohl is a German of good repute as an author, and his "Canada" is translated by an accomplished German scholar, Mrs Percy Sinnette. Canadians may probably learn something of themselves and their country by the study of these books of travel.

Among the books of great interest recently published by Richard Bentley,

is one by Walter Farquhar Hook, D. D., Dean of Chichester, entitled "Lives of the Archbishops of Canterbury," vol. I, Anglo Saxon period. It is said to contain a large amount of historic detail relating to an interesting period of English History, including the first missionary efforts made for the evangelization of the British isles. The facts, however, are one thing, and Dr. Hook's ecclesiastical opinions are another, and the reader should carefully discriminate between the two, lest he be led into serious error respecting the claims of the Episcopacy.

Mr. John Snow, the Paternoster Row publisher has issued a really interesting volume, bearing this title, "Nineteen Years in Polynesia; Missionary Life, Travels, and Researches in the Islands of the Pacific, by the Rev. Geo. Turner, of the London Missionary Society." From what we have seen of its contents, we should judge it eminently calculated to awaken a missionary spirit and promote that Christian liberality and zeal which are necessary for the salvation of the whole heathen world.

Two very interesting books have just been issued by Ticknor and Fields of Boston, both got up in their best style. One is especially designed to gratify the young folks; "Bruin: The Great Bear Hunt," by Captain Mayne Reid, author of the Boy Hunter, &c., 1 vol., 18 mo., pp. 372. It contains a great deal of information, as well as much that is amusing and exciting. The other volume is adapted to old or young, entitled "Reminiscences of Scottish Life and Character," by E. B. Ramsay, Dean of Edinburg, 1 vol., 18 mo., pp. 297. National idiosyncracies and personal eccentricities are characteristically portrayed by the notable Dean Ramsey.

We have mentioned above the excellent work on Polynesian Missions by

Mr. Turner, of the London Missionary Society. We have much pleasure now in bringing under the notice of our readers, a most interesting and valuable missionary volume, by two Missionaries of the Wesleyan Missionary Society. *Fiji and the Fijians*, by Thos. Williams and James Calvert, late missionaries in Fiji. Edited by Geo. Stringer Rowe. This is all the information we have on the title page, except that the book bears the imprint of Appleton & Co, New York, and is a reprint of the English edition, to which we may add here, that the book had been placed in our hands by Dr. Green, our vigilant Book Steward, who has very wisely selected this as a part of his present stock of literature. "*Fiji and the Fijians*" is divided into two parts. The first treats of the Islands and their inhabitants, by Mr. Williams, who resided there as a missionary thirteen years. The discovery, geographical position, number and physical characteristics of these distant islands are beautifully described. The manners and customs of the inhabitants, their religious notions and habits are carefully drawn, and we have also a very clear statement of their languages and literature. But few people anywhere have been discovered more thoroughly depraved, more sanguinary and wretched. The facts in this part of the volume are many of them most shocking and revolting, and we suppose a cold-hearted philosophy would have left them in the condition described. Most assuredly there is no effectual remedy for such sin and misery as were found among the Fijians, but that which the Gospel provides. Turning, therefore, to the second part of this book we have the most glorious evidence of what the Gospel can and does effect. This part in its main facts has been supplied by the Rev. James Calvert, who laboured in Fiji for seventeen years. And what

a change has been wrought within these twenty-five years! Although there is a large amount of information before us, full details are not and could not be given. The history of missionary suffering, privation and toil can never be written, it is in the registry of God,—the record before the throne. But it is necessary, perhaps, for the encouragement of other workers in yet unbroken fields, that we should know in part what has been done for the salvation of the heathen, and how godly men have worn themselves out for the accomplishment of the greatest work in which God can employ His servants. "Throughout a great part of Fiji, cannibalism has become entirely extinct. Polygamy, in important districts, is fast passing away, and infanticide in the same proportion is fast diminishing. Arbitrary and despotic violence, on the part of rulers, is yielding to the control of justice and equity. Human life is no longer reckoned cheap, and the avenger of blood comes not now as a stealthy assassin, or backed by savage warriors, but invested with the solemn dignity of established law, founded on the word of God." There is much work yet to be done, but nothing is too hard for God and the Gospel. The Wesleyan Mission will continue to be re-enforced, and the whole of the islands, won for Christ, shall remain enfranchised, the glorious trophies of redeeming love. We most cheerfully commend this large octavo of 551 pages to all the friends of Christian missions.

Of personal biography connected with the missions in Fiji, we have before us an 18 mo., pp 281, having this title page, "*A Missionary among Cannibals; or the Life of John Hunt who was eminently successful in converting the people of Fiji from Cannibalism to Christianity. By George Stringer Rowe.*" New York: publish-

ed by Carlton & Porter. (Anson Green, Toronto.) Who among Wesleyans has not heard of John Hunt, the Lincolnshire plough-boy? Brought to God under the ministry of the great John Smith, he soon gave evidence of possessing a strong mind and large heart. Originally without culture, he by the grace of God, thirsted for knowledge and showed great aptitude for its attainment. He was baptized with the Holy Ghost and fitted for his great work. How he entered on that work, suffered in it, persevered and conquered, how he fell in harness pleading for Fiji, can be learned in a measure by the perusal of this delightful work. John Hunt lives yet in his bright example—Fijian translations of the Scriptures, and in thousands of Fijian hearts. He was a holy man, a defender of the Wesleyan doctrine of Christian perfection, which he illustrated in a series of letters which have been published since his death. We do earnestly wish that this life of John Hunt may find its way into every Wesleyan family in Canada.

How few there are in this world of suffering who have escaped all the forms of sickness and woe to which flesh and blood is heir! And there are but few works really adapted to a state of sickness. The Book Steward has provided one, now before us, which could not be read or heard by the sick or sorrowing of God's children without great spiritual profit. "*Sickness, its trials and blessings,*" first American, from the fifth London edition, is a 12mo of 490 pages. It was written by a sufferer, dedicated to the suffering; and, although based on the Church of England service for the visitation of the sick, it will be found on the whole energetically sound and spiritually useful. A chapter on "The difficulties of prayer in sickness and in weakness" precedes about sixty forms of prayer,

for those who need them in sickness and approaching death. They do not add to the value of the volume in our estimation, yet they may be necessary in some cases, and we would not argue against such helps to humility and devotion. God has many children who, although not naturally weak or lame, are taught to get to heaven on crutches.

The great Scottish geologist has furnished many profounder and more philosophical works than "*Scenes and Legends in the North of Scotland,*" for the instruction and entertainment of readers and thinkers, but scarcely any one of his various works will be read with more delight by the common people, so called, than this one just named. Indeed we may say that Hugh Miller is in this volume peculiarly captivating, and we could almost blame him for trying to persuade us that he has portrayed "obsolete practices" and "explosive beliefs." There are some old Scottish people still living who are scarcely willing to think that these recorded "beliefs" of the past are "obsolete," and who almost hope that the wonders of past times will not be let die. Be that as it may, Hugh Miller's "*Scenes and Legends*" will live, and may be had of our Book Steward.

Science, in almost all its branches, has made most wonderful advancements within the past few years. Astronomy, if it rest not on any new principles, has nevertheless been amazingly simplified and made familiar and intelligible even to the unscientific. Contributing to this end is the work now before us entitled "*Popular Astronomy,*" a concise *Elementary Treatise on the Sun, Planets, Satellites, and Comets,* by O. M. Mitchell, LL.D., Director of the Cincinnati and Dudley Observatories. It is published by Phinney, Blakeman and Mason, New York, and is for sale at the Wes-

leyan Book Room, Toronto. The author's method of treating the subject is new; his style is clear, and although he evinces a thorough and scientific acquaintance with astronomical phenomena, he so presents the results of experiment that his work is properly designated "Popular Astronomy." It will be found an excellent class book for schools and colleges.

To those who are acquainted with the richness and strength of the old puritan divines, it must often be a matter of great regret that so few have access to their voluminous and admirable writings. Their scarcity enhancing the price, places them beyond the reach of most, especially of those who would be very likely to profit by them, and thereby conferring benefit on others, we mean of course the great body of the Christian Ministry. Within a few years past much has been done to remedy the defect and remove the scarcity, by the republication of some of the most valuable and useful of the works of the worthies of former days. Tegg's edition of the Cripplegate "Exercises" is an instance of this. T. and T. Clark's edition of Owen's Works is another, and we have modern editions of Howe and Gill and Leighton, embracing in some case the whole, in others only parts of their works.

It affords us much pleasure to be able to state that a proposition has been made by Mr. J. Nichol, of Edinburgh, which we are persuaded will meet with acceptance by a large body of Christian Ministers in this country, including a goodly proportion of those constituting the Wesleyan Conference. It is proposed by Mr. Nichol to republish "in a cheap and convenient form, the Works of some of the more eminent Puritan Divines." Manton, Goodwin, Adams, Bishop Reynolds, Sibbs, Brooks, Clarkson, and Charnock, are named

among those to be issued. We happen to possess the original editions of some of these giants in divinity, and certainly it would be hard to induce us to part with any book of that class. Our conviction of the great importance of Mr. Nichol's undertaking is decided and strong, while the form and manner of publication are also most excellent and very convenient. Six volumes, demy octavo, averaging from 500 to 600 pages each, bound in the most desirable manner, and in a style which will obviate the necessity of rebinding, will be supplied for 21 shillings sterling per annum, or 27 shillings currency. This is in substance the proposal of the publisher, and it is obvious that unless he secures a very extensive sale it will be impossible to meet the very large outlay which such an undertaking requires. Ministers of all denominations, and many others should avail themselves of this opportunity of procuring these works of eminent men of God, who did battle for the truth in times, many of them, when it was rather hazardous to "stand up for Jesus." We shall probably be able to give further particulars as a guide to those who wish to become subscribers to this series of standard divinity. We shall only add, that the scheme of Mr. Nichol has received the approbation of a large number of the leading ministers of the Wesleyan Conference in England. We quote the following names, omitting titles: Wm. Arthur, Alfred Barrett, John Bowers, Wm. M. Bunting, Peter Duncan, John Hannah, R. Spence Hardy, Elijah Hoole, Thos. Jackson, Frederick J. Jobson, George Osborn, Charles Prest, George Scott, John Scott, Wm. L. Thornton, F. A. West, Luke A. Wiseman, and we have authority to add the name of John McClintock, now of Paris, late of New York. We trust many Canadian names of Christian Ministers will soon be added to the list.

Varieties.

THE MAMMOTH TREES.—A Western clergyman who has recently visited California, gives a detailed account of the most noticeable of the 94 monster trees found in the "Big Tree Grove" in the Yosemite valley, the largest of which are unquestionably more than three thousand years old. The first two, called the Guardsmen, are very straight and perfect, 300 feet high, and 20 and 22 feet in diameter. The three Graces, growing from the same root, nearly 300 feet high, and together measuring 92 feet in circumference, are perfect and beautiful, their lowest limbs being 200 feet from the ground. Hercules, the largest perfect standing tree, measures 29 yards in circumference, and is computed to contain 725,000 feet of lumber, or enough to load a large clipper ship. The Husband and Wife are 250 feet high and 60 each in circumference, and lean towards each other so that their tops touch. The Family Group consists of two very large trees with a family of 24 children. The Father blew down many years ago, and its hollow trunk, which would accommodate half a regiment, lies embedded in the ground. Its circumference was 110 feet, and its height 450 feet, equal to the dome of St. Peter's at Rome. The Mother still stands 327 feet high and 91 in circumference. The Horseback Ride is an old hollow tree, fallen and broken in two, through which the clergyman and his wife rode on a good sized horse a distance of 75 feet. The stump of a tree cut down in 1853, an account of which we gave at the time, stands seven feet high, measuring *thirty feet in diameter*. A concert was given on the top to about fifty persons, the performers and audience occupying the stump. If the reader would step off thirty feet on the ground, and then imagine the circumference, he would get some conception of the size of this tree. These trees, though of such immense age, having begun their growth when Solomon's Temple was commenced, and being more than a thousand years old when Christ was born, where they have been unmolested by man and unscathed by fire, seem sound

and vigorous, their foliage being bright and constantly growing, and they may live one or two thousand years more. Another grove, containing 600 monster trees, has been discovered in Mariposa county, the largest of which measures 114 feet in circumference. The circumference of one of the trees 100 feet from the ground was 66 feet, and it had a branch 18 feet in circumference.

POMPEY'S STATUE.—The special travelling correspondent of the *Christian Watchman and Reflector* in his closing letter from Rome, thus speaks of a memorable work of art:—

In one of the palaces, of which the city is full, and which generally contain more or less of art, I saw the statue of Pompey, which is now almost universally supposed to be the identical one at the base of which "great Caesar fell" at the hands of Brutus and his associate assassins. For centuries the existence of this statue was unknown; but subsequently it was discovered, exhumed, and brought to light. It had only lost one arm, which has been restored. It is identified both by its form and the place of its discovery, which corresponds with the statements made in history as to the locality in which it was last left. It is unquestionably an antique, and is worthy to have been that of the illustrious Pompey. It is most dignified and noble in its port, bearing the aspect of a god rather than a mortal. Its right arm is extended as in command. It was a fitting ornament of the place it occupied, as it has a countenance and bearing realizing our highest ideas of Roman valor and dignity. My sensations were peculiar, as I gazed at it, and thought of what it had witnessed. To that noble form the haughty Caesar clung when pierced by many wounds, and upon its base the blood of false conspiracy flowed. There are those that pretend that some red stains upon one of the limbs of the figure were made by the blood shed on that occasion; but this is hardly credible, especially as the statue was buried for many years. This glorious work.

of ancient art narrowly escaped destruction during the bombardment of the city by the French in 1849. I hope this statue will be preserved to the end of time.

Mount Sinai—I have stood upon the Alps in the middle of June, and looked abroad upon the snowy empire; I have stood upon the Alpines, and looked abroad upon the plain of beautiful, eventful Italy; I have stood upon the Albanian Mount, and beheld the scene of the *Æniad* from the Circean promontory, over the Campagno to the Eternal City, and mountains of Tivoli; I have sat upon the pyramids of Egypt, and cast my eyes over the sacred city of Heliopolis, the land of Goshen, the fields of Jewish bondage, and the ancient Memphis, where Moses and Aaron, on the part of God and his people, contended with Pharaoh and his servants, the death of whose "first-born of man and beast in one night" filled the land with wailing. But I have never set my foot on any spot, from whence we see so much stern, gloomy grandeur, heightened by the silence and solitude that reigns around, but infinitely more heightened by the awful and sacred associations of the first great revelation in form from God to man. I feel oppressed with the spirit that breathes around and seems to inhabit this holy place. I shall never sit down on the summit of Sinai again and look upon the silent and empty plains at its feet; but I shall go down a better man, and aim so to live as to escape the thunders which once reverberated through these mountains, but have long since given way to the Gospel of peace.—*President Durbin*.

THE NATIONS WITHOUT FIRE.—According to Pliny, fire was for a long time unknown to some of the ancient Egyptians; and when Exodus (the celebrated astronomer) showed it to them, they were absolutely in rapture. The Persians, Phœnicians, Greeks and several other nations, acknowledge that their ancestors were once without the use of fire, and the Chinese profess the same of their progenitors. Pansanius, Mela, Plutarch, and other ancient authors, speak of nations who, at the time they wrote, knew not the use of fire, or had just learned it. Facts of the same kind are also at-

tested by several modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on the descent of Magellan, in one of their islands. At first they believed it was some kind of animal that fixed to and fed on wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our own day some nations in this deplorable state.

PROTESTANT MISSIONS.—The first mission of the Protestants was that of the Huguenots to Rio Janeiro in 1556, which was concerted by John Calvin and Admiral Coligny, the noble leader of the Huguenots who was brutally murdered at the massacre of St. Bartholomew. Missionary efforts were also made by Swedish Christians in Lapland near the end of the same century; by the Dutch early in the next century; by John Elliot, the apostle to the Indians, and the Mayhews in Massachusetts in the same century; by the King of Denmark in 1701, and by the English Society for the propagation of the Gospel in Foreign Parts in 1705; by Sargent, Edwards, and Brainerd among the North American Indians about the middle of the last century; by the Moravians in 1743; by the English Baptists in 1792; by the London Society in 1795; by the Edinburgh and Glasgow Societies in 1796; and by the Netherlands Society in 1797.—*Wesleyan 1786 to the West Indies*.

Property of the Hudson's Bay Company.—The capital employed by the Company is £1,265,068 and consists of stock standing in the names of the proprietors £500,000; valuation of the company's lands and buildings, exclusive of Vancouver's Island and Oregon, £318,884. Amount expended up to September 16, 1856, in sending miners and laborers to Vancouver's Island, in the coal mines and other objects of colonization, exclusive of the trading establishments of the company, and which amount will be repayable by the government if possession of the island is resumed, £81,071. Amount invested in Fort Victoria and other establishments and posts in Vancouver's Island—this amount is not exactly ascertained—estimated at £75,000. Amount paid to the Earl of Selkirk for Red River settle-

ment £85,111. Property and investments in the territory of Oregon, ceded to the United States by the treaty of 1846, and which are secured to the company as possessory rights under the treaty, \$1,000,000—say £200,000. The distribution of profits to the shareholders for the years 1847 to 1856, both inclusive, have been: 1847, 10 per cent; 1848, 10 per cent; 1849, 10 per cent; 1850, 20 per cent; of which 10 per cent was added to stock; 1851, 10 per cent; 1852, 15 per cent, of which 5 per cent was added to stock; 1853, £18 4s. 6d. per cent, of which £8 4s. 6d was added to stock; 1854, 10 per cent; 1855, 10 per cent, and 1856, 10 per cent. The price of stock ex-dividend was:—July, 1847, £200; 1848, £200; 1849, £200; 1850, £210; 1851, £210; 1852, £215; 1853, £225; 1854, £210; 1855, £207½; 1856, 200. Out of 268 proprietors in July, 1856, 196 purchased their stock at from 220 to 240 per cent.—*London Times*.

Railroads.—The first railroad in the United States was at Quincy, Mass, about three miles long, connecting the granite quarries with tidewater. The Baltimore and Ohio, the first passenger railroad, was opened for 15 miles in 1830, with horse power. The Mohawk and Hudson, from Albany to Schenectady, 16 miles, was opened with horse power in 1831. The first locomotive used in this country was on that road in 1831. The whole amount of capital and loans authorized to be invested in railways in England, up to 1859, was \$1,963,413,775, which had all been raised, and \$1,439,001,040 expended since 1828. There have been 9,266 miles of railway built in Great Britain and Ireland. The weekly average receipts from passengers and merchandise were \$2,450,000. The gross receipts of the eight railways terminating in London are over a million of dollars a week. Besides the money invested in British railways, a great deal of stock in railways all over the world is in English hands.

Victoria's first moment of Sovereignty.—William the Fourth expired about midnight, at Windsor Castle. The Archbishop of Canterbury, with other high functionaries of the kingdom, was in attendance. As soon as the King had breathed his last, the Archbishop quitted Windsor and made his way to

Kensington Palace, the residence of the Princess Victoria, where he arrived before daylight, and announced himself, requesting an immediate interview with the Princess. She hastily attired herself, and met the venerable prelate in the ante-room. He informed her of the demise of the crown, and did homage to her as the sovereign of the nation—She was, at eighteen, Queen of the only realm, in fact or history, on which the sun never sets. She was deeply agitated. The first words she uttered were these, "I ask your prayers in my behalf." They knelt down together, and the young Sovereign inaugurated her reign like a young king of Israel, by asking from on high "an understanding heart to judge so great a people, who could not be numbered, nor counted, for multitude."

Learned and Wealthy Africans.—Mr. Bowen the returned African Missionary, in a lecture at New York, said that there were several libraries and a number of learned men in the heart of Africa.—They know a great deal more about us than we know about them. They asked, for instance, if the days of our weeks were not named so-and-so; and when answered affirmatively, replied that they had found it so in their books. The names of Abraham, David, Marianna and Susannah are common in Central Africa. Mr. Bowen saw men with Roman noses, finely formed hands and feet, black skins and woolly heads.—They were called the black-white men, and were esteemed the most learned among the Africans. In Abeokuta there is a market two miles long. Dresses are sold there as high as sixty dollars a piece. The lecturer knew an African intimately, whose wealth was estimated at more than two millions of dollars. The women do not work in the fields in the interior. The language has more abstract nouns than the English, which shows that Africans know how to think.

CONSOLATION FOR THE GOUFF.—Sydenham observed, that gout killed 'more wise than fools.' Cullen said, that it affected especially 'men of large heads.' And to come to one of the most careful observers of our own times, Dr. Watson refers to the 'fact' that gout is 'peculiarly incidental to men of cultivated minds and intellectual distinction.' Doubtless, the more sedentary habits of men of cultivated minds, and the de-

pressing effects of mental anxiety and intellectual labour too ardently pursued, tend to diminish bodily vigour; but this is not all. Among the present members of the Houses of Parliament, those who are known to be subject to gout are among the most distinguished for an ancestry rendered illustrious by 'high thoughts and noble deeds,' for their own keen intelligence, for the assistance they have afforded to improvements in art, science, and agriculture, and for the manner in which they have led the spirit of the age. If it were proper to mention names, I believe I could prove this to be the case; and I never met with a real case of gout, in other classes of the community, in a person not remarkable for mental activity, unless the tendency to gout was clearly inherited—*Wells on Gout.*

A Converted Pugilist Preaching.—Mr. Richard Weaver, a Staffordshire miner, formerly a noted pugilist, known by the name of "Undaunted Dick," because he was never beaten, is now preaching with great success at the Victoria Theatre, London.

IGNORANCE.—Ignorance is often the source of the most intrepid action, and the most implicit faith—since there are none so fearless as those who have not light enough to see the danger, and none so confident as they who have not sufficient knowledge to discern their own errors.

Population.—The average population to a square mile in Europe is 93, Asia, 60, Africa 22, America 5, in Australia 1. The greatest density is found in single districts of Rhenish Prussia, where the population to a square mile is 700; in Belgium it is 535.

The Ohio Conference of the Methodist Episcopal Church has issued an anathema against tobacco users, and will in future refuse to receive any person into full connexion who smokes "the obnoxious weed."

What makes Heaven?—A little boy on being asked by his mother where heaven was, replied, "It is where God is." "Why do you think so?" she asked; "Cause I shouldn't think it could be heaven where God is not."

Christian Observer of Public Events.

The attention of the Christian philanthropist is directed at the present time to many parts of the world, which seem to present striking evidences of an interposing and overruling Providence, tending to the demolition of idolatry and the overthrow of despotism. Great events, such as are now transpiring, cannot happen by chance; and we are authorized to anticipate as the result of national humiliations and revolutions, the prevalence of religious truth and human liberty. China just now claims the calm consideration and prayers of the Christian world. Not now for the first time, because long years ago a deep feeling of desire and hope was awakened in behalf of the millions who dwell in the vast empire of China.

The public discussions and governmental negotiations preceding the treaty of 1842, increased the national knowledge of the self-conceited "celestials," and it was thought that the ignorant exclusiveness of Emperors and Mandarins would be checked by some experience of Britain's power and policy. On the 5th of January 1840, an imperial edict was issued, directing all trade with England to *cease for ever*. We cannot here discuss the merits of the opium question. In principle the Chinese government was right in attempting the entire suppression of the traffic. But there can be no doubt that subordinate officers of the Chinese Government aided and abetted constantly in innumerable acts of smuggling, and this being

known to the British authorities, it was sure to provoke their resentment when severities were directed against them, instead of against the more guilty parties. In June, 1840, an attempt was made to burn the British Fleet by means of fire rafts, and subsequently large rewards were offered for the destruction of Englishmen or of any coloured men in their employment.

Notwithstanding the edict requiring the everlasting cessation of amity with Englishmen, the great seal of England was affixed to a treaty of peace and commercial intercourse, on the 31st of December, 1842, which the Emperor of China had assented to on the 8th of September of that year. The ratifications were exchanged the following July in 1843, and various benefits were expected to accrue therefrom. That these have been partially realized may be safely alleged, for from that period enlarged efforts have been made for the evangelization of that country; the British and Foreign Bible Society being foremost in a laudable enterprise to diffuse the Holy Scriptures in various parts of the mighty empire. Missionary Societies, our own among the rest, sent forth self-denying labourers who have instrumentally effected much good; more than is yet publicly visible.

Faithlessness and treachery are prominent characteristics of the Chinese.—Treaties with foreigners are against the first principles of their government, and therefore they may be disregarded and trampled on without any violation of the moral sense of the people or political notions of their rulers. The universal supremacy of the Emperor over the whole world, and total indifference to the rights of European civilization, are the main roots of past aggressions. The treaty of 1842-3 was just so much waste parchment and nothing more, and there remained the old hostility only aggra-

vated by the patience and submission of foreigners. The treaty we have referred to was violated. Into particulars we cannot enter, but the British flag was insulted—a French Missionary was murdered, and various aggressions were committed which called for the interference of the British and French authorities. Lord Elgin went forth armed with full powers. Another treaty is made, and in a very unexpectedly short period we have fresh proof of faithlessness and treachery. The blood shed at Peiho must be avenged, and the allies are again in China. The question is to be solved; shall the European intruder enter Peking, and not only negotiate conditions of peace, but provide for the enforcement of future treaties, with the brother of the Sun? There is no time for trifling. Captain Brabazon has been beheaded, and the Abbe de Luc has fallen by the same process. Other cruelties have been committed, and treachery is rampant. But now comes the intelligence, the summer palace of the Emperor is burned to the ground; temples and pagodas all destroyed. The Chinese are brought to terms. Lord Elgin and Sir Hope Grant enter Peking, and the political wall of partition, stronger than the ancient wall of the empire, is broken down. Great Britain will have her well supported plenipotentiary in the metropolis of the Celestial Empire. This is obviously a necessity and will be enforced.

The issue of Lord Elgin's second triumph in China is of great political importance, but we view it in the light of Christian progress. Missionaries have hitherto skirted the coasts of China; the interior has scarcely been touched. But while engaged at the outposts a great and glorious work has been accomplished. The whole Bible has been translated. The language has been acquired. Fifty years ago only two or

three could be found able to speak both the English and Chinese. Now there are great numbers, and many of these are godly men, intimately acquainted with the manners, customs and habits of the people, and ready to unfurl the banner of the Cross, pointing the perishing multitudes to him whose names are inscribed thereon, "Wonderful, Counsellor, the Everlasting Father, the Prince of Peace." Intolerance of religious creeds is not a characteristic of the Chinese Empire. The great cry of the masses will be, give us bread, and they shall have the bread of life.—Glimpses of light many have, we see it flickering in the sentiments entertained by the leaders in the national rebellion, but our only hope is in the faithful proclamation of the great salvation. We look for some provision in future treaties with China, which shall secure the right of Christian Missionaries freely to declare the "unsearchable riches of Christ." "For the vision is yet for an appointed time, but at the end it shall speak, and not lie; though it tarry, wait for it; because it will surely come, it will not tarry."

The following testimony of a Sikh soldier is sufficient evidence of the cruelty of the Chinese, and what they would do to Christian powers if they were permitted.

"We were then put into tents six in each; Mr. Anderson told off the number to each. This was about two o'clock in the day. About half an hour after our arrival, Mr. de Norman was taken out, under the pretence of having his hands and face washed; he was immediately seized, thrown on the ground, and his hands and feet tied together behind. Mr. Anderson was then taken out and tied in the same manner; then Mr. Bowlby, and then the Frenchmen, and then the Sowars. After we had all been tied, they put water on our bonds to tighten them. They then lifted us up, and took us into a court-yard, where we remained in

the open air for three days exposed to the sun and cold. Mr. Anderson became delirious the second day from the effects of the sun and the want of food and water. We had nothing to eat all that time. At last they gave us about two square inches of bread and a little water. In the daytime the place was left open, and hundreds of people came to stare at us. There were many men of rank among the spectators. At night a soldier was placed on guard over each of us. If we spoke a word or asked for water, we were beaten and stamped upon. They kicked us about the head with their boots. If we asked for something to eat, they crammed dirt down our mouths. At the end of the third day, irons were put on our necks, wrists, and ankles, and about three o'clock on the fourth day we were taken away in carts. I never saw Mr. Anderson again. In our two carts there were eight of us,—viz., three Frenchmen, four Sikhs, and myself. One Frenchman died on the road; he was wounded with a sword-cut on the head. We were then taken away towards the hills. That night we stopped at a house to eat and rest, and travelled all the next day. We stopped again at night, and late the next day arrived at a walled town as big as Tien-tsin. There was also a large white fort outside the town, about two miles off.—The place was surrounded on three sides by high hills. We were taken into the jail inside the town. A Frenchman died after he had been in the jail eight or nine days, and Sowar Prem Singh about three or four days after that.—They both died from maggots eating into their flesh, and from which mortification ensued.

The mandarin in charge of the jail took off my irons about ten days ago. The Chinese prisoners were very kind to us, cleansed and washed our wounds, and gave us what they had to eat.

Camp, Peking, Oct. 13, 1860."

The Roman question is not yet settled, but that it is approaching solution none can doubt. His Holiness of Rome is not likely to possess any temporal authority in any nation much longer, and will have no more political author-

ity in the world than the Archbishop of Canterbury. We see no probability of his retaining even spiritual authority to any great extent, meaning by that the exclusive right to appoint ecclesiastical officers in all parts of the world. It appears obvious that Louis Napoleon will not tolerate the exercise of authority in France, by any person, prince or potentate, who is not amenable to his own imperial will.

The very recent publication of a Parisian pamphlet respecting the headship of the Church in France, has caused no little excitement, and various conjectures respecting the designs of that most wonderful Emperor. It is with good reason supposed that these pamphlets are not issued without his permission and oversight. The pamphlet which appeared in 1859, bearing the name of M. About, was known to have been revised by the Emperor himself, and every edition of it passed through the hands of the Minister in Paris. There can be but little doubt that the new pamphlet has undergone a similar revision, and is not published without authority. We may therefore assure ourselves that it is the intention of the Emperor to constitute himself the Head of the Church in France, and we may expect the King of Italy to occupy the same position in his dominions.

We have for some time past looked for hints touching the removal of the bonds imposed by the Austrian Concordat, and we are therefore not surprised at the announcement that the humiliating instrument is to be abolished. Then follows the Imperial idea of a nation's supremacy over all its own internal affairs.

After all, there is nothing remarkable in the proposition to establish the Church on an independent foundation. There is even nothing new in the scheme. It was indicated with due

precision in the pamphlet of M. About, in the summer of 1859, and that with the Emperor's sanction: for although that pamphlet was prohibited after a fashion, it was not forbidden to be circulated, until after the Minister knew that the whole edition was disposed of.

The closing paragraph of M. About's pamphlet is as follows:—

“Will the Pope and the Cardinals easily resign themselves to the condition of mere ministers of religion? Will they willingly renounce their political influence? Will they in a single day forget their habits of *interfering in our affairs*, of arming Princes against one another, and of discreetly stirring up citizens against their rulers? I much doubt it.

“But on the other hand, Princes will avail themselves of the lawful right of self-defence. They will read history, and they will there find that really strong governments are those which have kept religious authority in their own hands; that the Senate of Rome did not grant the Priests of Carthage liberty to preach in Italy; that the Queen of England and the Emperor of Russia are the heads of the Anglican and Russian religions; and they will see *that by right the sovereign metropolis of the churches of France should be in Paris.*”

It may therefore be supposed that the Emperor of France had already been *reading history*, and he was anxious that other princes and peoples should do the same, that they might be prepared for further developments, leading to a practical solution of the Roman Question. Theoretically, we do not consider *this scheme* of ecclesiastical independence scriptural in itself, or just to the Church, for in fact it is not independence at all, and may become the worst form of bondage, but it appears preferable to exclusive Roman rule, and may lead to other changes, which will terminate the tyrannies of past ages and many countries.

Thus we may see the operation of a Divine hand. Emperors think not so,

neither is it in their heart to do anything as for God or for the advancement of his glory. But Jehovah reigns, and to "the Son he saith, thy throne O God is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Christ only is the true Head of the true Church.

THE UNIVERSITY QUESTION.

The ball is rolling, and it cannot now be stopped. Public opinion, for the most part, is in our favour, and in favour of the rights of the community. The watch-word in Canada is—no monopoly—no favoured class—no aristocracy. Let every man stand upon his own real worth—and let every church stand or fall according to its worth and usefulness. Every step towards monopoly and fanaticism must be opposed, and the public at large share equally in the provision made by the Government for the Educational interests of the rising generation. No institution of learning in the country is more worthy of public confidence, of government support, than our prosperous Victoria College. As substantially in agreement with our own views, we copy the following remarks from the *Montreal Gazette*:

"We noticed in the early part of the year the returns of the expenditure for Superior education published in advance in the *Journal of Education*. We shall not, therefore have to discuss that portion of the report of the Superintendent before us, nor urge again at length the great importance of a complete re-organization of the College and University system of the country.—Time must, we believe, so commend the necessity for reform to the attention of our statesmen and legislators, that the work will be done. In previous articles we pointed out the noxious influence exerted both in Scotland and the United States by the multiplication of petty institutions having University charters. The constant competition

for students has tended to the lowering of the standard for degrees, and the same effect is already observable in Canada gradually undermining the value of the degrees granted. To be a graduate of an American or Canadian University is now a distinction of little value in the world's eye, (even as the Scotch degrees have been little esteemed,) but with a high standard kept up, it would soon become so, as our country progresses upward to the rank she is destined to hold among the nations. The government can only hope to keep the standard up by limiting the recognition and countenance to three central Universities; one English for Western Canada; one English for Central Canada; and one French for Eastern Canada. To them and them only should grants be made for University Education, and only to Colleges which affiliate with them should the collegiate rank be given, or money for the promotion of collegiate learning be granted. Colleges founded in places of convenient access for the inhabitants of the various great districts of the Province, should be granted easy terms of affiliation and participation in the government of the grants. This is the basis of the new Irish system—the best yet devised. The Universities would prescribe the curriculum for their affiliated Colleges, subject to the approval of the Governor in Council, or Council of Public Instruction, and thus only can a properly high standard for degrees be maintained, while colleges and halls of teaching might be multiplied at all places where men choose to provide fitting endowments. Youths would be thus kept near or at home, subject to paternal supervision, or that of pastors approved by the parents, and the expense of tuition kept down to the minimum. We hope the agitation already begun in Western Canada by Victoria and Queen's Colleges will result in some such sensible arrangements. The Colleges exist. It were idle, if not mischievous, to undertake to root them out, or to rob them of the distinctive features which those who have furnished their private endowments have given to them."