

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming.  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Généralique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below.  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
12X	16X	20X	24X	28X	32X

J

# THE PRESBYTERIAN.

MARCH, 1863.

As we lose no opportunity of *finding fault* with our subscribers when they neglect to send us remittances at the proper time, or fail in doing what they can to extend the circulation of our paper, we also consider ourselves bound *vice versâ* to take the first opportunity of *thanking* them when they promptly respond to our appeals, and do what they can in having circulated the Missionary and other Church intelligence which the Presbyterian is the only medium of conveying. Acting on this principle, we have much pleasure in specially thanking our Kingston agent, who, in addition to many former favours, has last week sent us six new subscribers; in further stating, for the satisfaction of those others to whom the result is due, that the amount of subscriptions received for the present year largely exceeds that received during the same length of time in any former year; and that through the exertions of those interested in the welfare of the Church our list of contributors is being daily increased. For this we are grateful, as it shows that our labours are appreciated, and that there is a prospect of our being able at length from surplus funds to aid some of the Synod's Schemes. We also feel called upon to thank our readers for the kindness they have shown in forbearing to find fault with what in our mode of conducting the paper may differ from their views or injure their feelings. Occasionally outbursts of complaint are poured in upon us; but then, these we to a great extent overlook, as they have evidently proceeded from persons of an exceedingly stunted mental growth, or so located in perversity as to heap on us the blame of what without doubt ought to have been imputed to themselves. For instance, although we have again and again begged our readers to send us reports of meetings of interest to the Church which might be held in their neighbour-

hoods, a clerical brother in a district where the revival movement began, and who along with Mr. Hammond took a prominent part in that movement, having neglected to do this, thinks fit, however, to rate us in the following terms:

"From certain secular newspapers of Montreal, I have learned that a religious awakening has lately taken place in your city. I fail to discover any mention of such an occurrence in the 'Presbyterian.'

It is not in my power to account for the omission of an event so important to the well-being of the Church of Christ as has taken place in almost all the congregations of your city. I feel constrained to seek my religious intelligence through another medium; and, therefore, now intimate to you that from this date I cease subscribing to your Paper."

Did it never occur to our perplexed brother that the same reason might have prevented us from giving an account of this movement in Montreal, which prevented him from giving an account of it, as it developed itself in the district in which he resides? Did it never occur to him, that by acting as he has done, he has given us the strongest reasons,—although we do not choose to form a judgment upon them,—of supposing that, if the ideas contained in his letter have not through the effects of climate become so rarified in transmission as to prevent us exactly comprehending their meaning, he would have acted more in accordance with that charity which the scriptures everywhere so strongly inculcate, if he had plucked the mote out of his own eye before he interfered with the beam which he imagined he saw in his neighbour's?

By appointment of Synod a collection for the general fund of the French Mission Scheme falls to be made on the 5th, the first Sabbath, of next month. A cir-

lar will be issued to ministers shortly, in reference thereto, but attention is called to the matter at present so that it may be kept in view in congregational arrangements. It is right to observe this appointment as coming from the Synod, and it is important to make the collection as nearly as possible on the day set apart for it. When it is not attended to at the proper time there is danger of its not being attended to at all. Past experience shows this very clearly; and we regret to say that during the past year very many congregations which did not contribute at the right time, have not yet found a convenient reason.

There is now more than ever a great and urgent need of liberal support to this scheme. We have two missionaries—the Rev. J. Tanner, in the city of Montreal, for whom, just from the lack of funds, the Committee has not been able to provide a salary; and the Rev. L. Baridon, who continues to labour with diligence and success in his former field. The amount required for the support of existing operations is between \$700 and \$800 per annum; but to enable the Committee to place the Montreal branch of the Mission on a proper footing, from \$300 to \$400 more are required. The income for the present year will be short of the expenditure by \$170, on the first of April next. In such a state of matters a vigorous effort is solicited. It will be quite impossible without a liberal collection to continue the Mission in its present extent; and surely its friends must regret any necessity for curtailing it.

This call in behalf of the general fund should not interfere with the building scheme. Our anticipations with regard to the latter have been greatly disappointed. The scheme was sanctioned by last meeting of Synod, and in the course of the summer an appeal with collecting cards was issued. As yet only twelve congregations have been heard from, contributing a little upwards of \$800. We implore the other congregations to bestir themselves, so that the building which is all but ready for occupation may not be cambered with a heavy debt. Remittances should be addressed to Archibald Ferguson, Esq., Mansfield street, Montreal.

Interesting communications have been received from Mr. Baridon. We extract the following incidents:

“Last Sunday was a solemn day for the Sciota people. I was called to officiate at the funeral of a young lady. Much more

than one hundred persons were present. A very large house was not large enough to contain them. About a half part were Romish, and for the first time heard serious speaking about death and eternity. The lady with her husband and family was living under the Protestant faith for a few years. Two days before her departure I administered to her the Lord's supper, from which she testified to have received much blessing. Her last words were '*Je suis heureuse*,'—I am happy. It was under such blessing she met her Saviour. A week before her death her father came to see her. He is a Roman Catholic. He spoke to her about calling on a priest and returning to the Romish religion before she died. Her obstinacy would prevent her parents from attending the funeral. She answered, 'My father, I do not want a priest. I have my hope in Jesus Christ as my very Saviour. If you do not wish to come to my funeral I have other persons to take care of my mortal remains.' Father, mother, and brothers were at the burial, and were very attentive during the whole of my address."

Writing on the 31st of January last, Mr. Baridon says:—"For two weeks snow roads have been good. Every day I have run abroad to pay visits to the sick, both Protestant and Catholic, reading the Bible, teaching and praying near the beds of the patients. It is a good work, a Christian work, a biblical work, but not of a nature to make much noise before the nominal Christians who look on appearances.

"As for our various stations, I continue by turns to hold meetings on Sunday and sometimes on week days and nights. But it is not easy to meet people on week day evenings. They are labouring hard in the woods until night, and are worn to sleep after their evening meal.

"When I buried lately a lady in Althony Parish, I was told by her mother-in-law that the priest came to see her a few days before her death, to attempt to bring her again to the Catholic faith. He took much trouble to persuade her of the danger of dying out of the religion, 'catholic and apostolic,' as they call it. But all his sophisms were vain. The young Christian persisted in not wanting him, telling him, "I have found my Saviour who has redeemed me for ever and for ever. He is my hope for life and in death!"

With unfeigned sorrow, we record in another part of the Journal the death of

the Rev. Dr. Machar of Kingston. For some months past he had been called to endure a lingering disease—at times one of great suffering. This he submitted to as one thoroughly resigned to the arrangements of Providence, and matured for entrance upon a state of bliss beyond the grave. His whole life-work here had been preparatory work; and when enjoying health and strength, he was an earnest practical laborer in the vineyard. His name throughout the church, but more especially in the locality in which he lived, was on all occasions associated with the great objects of Christian benevolence; yet he ever felt that he was an unprofitable servant, and looked only to Christ as the rock and refuge of his soul. In his death our church has lost one of its strongest pillars, and the community a good and honored citizen; his wife a kind husband; and his family the best of fathers. But the victory with him is won—the crown is secured: and he now sits in the upper sanctuary, where, having put on incorruption, and received the applaudit “well done good and faithful servant,” he sings the song of Moses and the Lamb: “he rests from his labors and his works do follow him.” The relations that survive him deeply mourn, but not as those without hope. They look forward to a

blessed reunion in the Father's house of many mansions.

In our next we will give a condensed report of the anniversary meetings which during last month have been held in Montreal. This, but for reasons which we will not detain our readers by entering into an explanation of, would have been inserted in our present number. We will also insert, in next issue, article III. (which we may mention was this time received too late,) on the leaders of the Reformation.

Dr. Cook requests us to acknowledge the receipt of \$25 from the Rev. Mr. Cleland, Uxbridge, and of \$20 from the Rev. A. Wallace, Huntingdon, neither of whom had answered his circular, but both of whom express themselves in the most favourable terms of the Scheme of the Temporalities Board. They had naturally supposed, from the tone of the second circular, that the required deduction would be made without express permission from them; and this will, it is believed, turn out to have been the case with the other ministers who did not reply. Their contributions will come in equally well for the next payment, about which the committee are now beginning to be anxious.

## Literary Notices.

**BEGINNING LIFE: CHAPTERS FOR YOUNG MEN, ON RELIGION, STUDY, AND BUSINESS.** By John Tulloch, D.D., Principal of St. Mary's College, St. Andrews. Dawson Brothers, Great St. James St., Montreal.

There is a charm in opening manhood which has commended itself to the imagination in every age. The undefined hopes and promises of the future—the dawning strength of intellect—the vigorous flow of passion—the very exchange of home ties and protected joys for free and manly pleasures, give to this period an interest and excitement unfelt, perhaps, at any other. It is the beginning of life in the sense of independent and self-supporting action. Hitherto life has been to boys, as to girls, a derivative and independent existence—a home discipline of authority and guidance, and communicated impulse. But henceforth it is a transplanted growth of its own—a new and free power

of activity, in which the mainspring is no longer authority or law from without, but principle or opinion from within. The shoot, which has been nourished under the shelter of the parent stem, and bent according to its inclination, is transferred to the open world, where of its own impulse and character it must take root, and grow into strength, or sink into weakness and vice. There is a natural pleasure in such a change. The sense of freedom is always joyful, at least at first. The mere consciousness of awakening powers and prospective work touches with elation the youthful breast.

But to every right-hearted youth this time must also be one of severe trial. Anxiety must greatly dash its pleasure. There must be regrets behind and uncertainties before. The thought of home must excite a pang even in the first moments of freedom. Its glad shelter—its kindly guidance—its very restraints—how dear and

tender must they seem in parting! How brightly must they shine in the retrospect as the youth turns from them to the hardened and unfamiliar face of the world! With what a sweet sadly cheering pathos must they linger in the memory! And then what chance and hazard there is in this newly gotten freedom! What instinct of warning in its very novelty and dim inexperience! What possibilities of failure as well as of success in the unknown future as it stretches before him!

Serious thoughts like these more frequently underlie the careless neglect of youth than is supposed. They do not show themselves, or seldom do; but they work deeply and quietly. Even in the boy who seems all absorbed in amusements or tasks there is frequently a secret life of intensely serious consciousness, which keeps questioning with itself as to the meaning of what is going on around him and what may be before him—which projects itself into the future, and rehearses the responsibilities and ambitions of his career.

Certainly there is a grave importance as well as a pleasing charm in the beginning of life. There is awe as well as excitement in it when rightly viewed. The possibilities that lie in it of noble or ignoble work—of happy self-sacrifice or ruinous self-indulgence—the capacities in the right use of which it may sink to depths of debasing

vice—make the crisis one of fear as well as of hope,—of sadness as well as of joy. It is wistful as well as pleasing to think of the young passing year by year into the world, and engaging with its duties, its interests, and temptations. Of the throng that struggle at the gates of entrance, how many reach their anticipated goal! Carry the mind forward a few years, and some have climbed the hills of difficulty, and gained the eminence on which they wished to stand—some, although they may not have done this, have yet kept their truth unhurt, their integrity unspoiled; but others have turned back, or perished by the way, or fallen in weakness of will, no more to rise again.

As we place ourselves with the young at the opening gates of life and think of the end from the beginning, it is a deep concern more than any thing else that fills us. Words of earnest argument and warning counsel more than of congratulation rise to our lips. The seriousness outweighs the pleasantness of the prospect. The book before us, written by one well known to the Church and to the literary world, has sprung out of this feeling; and we only wish that it may attain the circulation which its merits entitle it to, and produce the influence which its earnest and appropriate style is calculated to produce.

#### THE CRUSADERS' QUARREL.

In eastern climes, in those far distant days,  
When men thought shedding blood was serving  
God,  
And left their household hearths to want and  
woe,  
That they might kneel on Palestins's sod,  
Two knights once wandered 'neath the cloud-  
less sky, [high.  
And talked and argued, till their words grew  
Slight seemed the quarrel, yet their anger  
rose,  
For some bright banner waved above the  
trees;  
Both wished to know whose tent it might  
adorn,  
Yet neither saw the sign the other sees. [eye?"  
"Would'st have me doubt the witness of mine  
"Then would you tell me that I tell a lie?"  
Oh angry words! Oh cruel wrath of men!  
Fiercer and fiercer did the quarrel rise,  
Till from its sheath each drew his flashing  
sword,  
Eager in death to close the other's eyes:  
In the fierce tumult of their passions' glow,  
Almost forgetting what had roused them so.  
They stood amid a grove of giant trees, [leaves,  
Where the blue sky peeped through the dancing

And as they raised their weapons heard a  
tone,

—That tone that people use whom something  
grieves,—

"What would you do, my sons? What have  
you done?"

Death is so near, you need not to him run!"

They turned, and saw a feeble aged man,  
The sunbeams flickering on his snowy hair;  
And each all anxious to declare his wrong,  
Wondered to find so little to declare!

The hermit's eye rebuked them, as he said,  
"The pathway to that banner let us tread."

And so they did, in silence and with shame,  
Till they had cleared the shadows of the trees,  
And close above, against the cloudless sky,  
The gallant banner floated in the breeze,  
Upon each side, a gay device shone bright,  
Each looked at each, and owned that both were  
right.

The hermit joined their hands and turned  
And not a single, single word he said; [away,  
But well they knew that but for his advice  
One had been stretched upon the meadow,  
dead, [in vain,  
And eyes had looked and hearts had yearned  
O'er the absent, coming not again!

## The Church in Canada.

## DEATH OF THE REV. DR. MACHAR.

It is our painful duty this morning to announce the death of the oldest clergyman in our city, and one of our best known and most highly respected citizens. After a long and trying illness, the Rev. John Machar, D.D., Minister of St. Andrew's Church, died on Saturday morning at the age of 65 years. Dr. Machar was born at Brechin, Scotland—the native town of the well-known Dr. Guthrie, of Edinburgh, who was placed for a while under his care when attending the University. He studied at King's College, Aberdeen, where he took his degree of M.A., and afterwards at the University of Edinburgh, where at that time Dr. Thomas Brown held the chair of Moral Philosophy, and Dr. Chalmers, that of Theology. On receiving license to preach, he became Assistant to the parish Minister of Logie, and continued in that situation until he exchanged it for the one which he occupied in this city with much credit to himself and lasting benefit to those who enjoyed his ministrations. His appointment to Kingston evinced the estimation in which he was held in Scotland, as well as his own missionary zeal. On the death of the Rev. John Barclay—whose memory is still fondly cherished by those who witnessed his short but bright career—the congregation of St. Andrew's Church requested the Presbytery of Edinburgh to select a successor, and that Reverend Body accordingly made choice of our lamented friend. When Dr. Machar came to this country in 1828, there was only one minister of the Church of Scotland residing in Kingston, and his arrival therefore was hailed with joy and thankfulness, not only by those whose spiritual oversight was more immediately committed to him, but also by their co-religionists throughout the Province. On his way up from Quebec, he preached at Brockville, where a worthy gentleman, whose brother forms one of Lord Monck's present Cabinet, was so delighted to see and hear once more a minister of his own Church from his native land, that in the enthusiasm of the moment he pulled out his watch and presented it to the preacher, on his exit from the pulpit. The favourable opinion of Dr. Machar which his people had been led to form from his being the nominee of the Presbytery of Edinburgh, was confirmed after he had taken up his abode among them, by the earnest and scriptural style of his preaching, his fidelity as a pastor, and his pure and consistent life; and the hearty welcome with which he was at first greeted, was followed up during the course of his ministry by several substantial proofs of their regard. They built for him a commodious house; when his failing health seemed to render it expedient that his labors should be lightened, they provided him with an Assistant; and three years ago they presented him with a valuable service

of plate. These testimonies of regard from his beloved flock he highly valued, but they felt that they were a very inadequate return for his persevering faithfulness in the fulfilment of all his duties, in spite of often recurring illness, and much bodily infirmity. Dr. Machar's first charge was his last. About ten years ago he received the offer of a presentation to a very eligible country parish in Scotland, where he might have passed the rest of his days free from the anxieties and harassments incident to a city pastorate, but few men were less given to change; and though he continued, to the last, thoroughly Scotch in his tastes and habits, he preferred remaining in the distant colony where he had spent the vigour of his years. The great and general esteem entertained for Dr. Machar even beyond the limits of his own congregation, was shown by the many honours and offices of trust conferred upon him. He was Moderator of the Synod in 1833. At a meeting of Lay Delegates assembled from all parts of the Province he was nominated Commissioner to proceed to Britain, and attend to the interests of the Canadian Branch of the Church of Scotland in one of the crises of her history. He received the degree of Doctor of Divinity from the University of Glasgow. He was acting Principal of Queen's College from 1846 to 1853. At the late meeting of the Kingston Bible Society he was re-elected President for the eighth time.

Dr. Machar's attainments both in sacred and secular learning were exact and varied. He was familiar with English literature, and could read with ease Hebrew, Greek, Latin, and one or two modern languages. He taught the Hebrew classes at Queen's College during several sessions, and was always selected by the Synod at its annual meeting to examine the candidates for license in the Oriental tongues. His facility in speaking Latin often did him good service both on the continent and in Kingston, when he happened to meet with foreigners in whose vernacular he could not converse freely. He was always a close student, and had one of the largest private libraries to be found in the Province.

Dr. Machar leaves a widow—universally loved for her untiring benevolence, and revered for her earnest piety—and a daughter and son, both of adult age, to mourn his loss. We sincerely sympathize with them, and with the bereaved congregation. We cannot express a kinder wish for the latter, than that the vacancy in the Church may ever be filled by a clergyman whose upright character and solid worth will command such confidence and respect as were felt for the late Rev. Dr. Machar, not only by the members of his own flock, but by the whole community, among whom he has spent the last thirty-five years of his useful life.—*Kingston Daily News.*

QUEEN'S UNIVERSITY AND THE LATE  
REV. DR. MACHAR.

On Monday afternoon the Professors of Queen's University met, and agreed to suspend their classes on Tuesday and Wednesday out of respect to their former Principal, the late Dr. Machar. On Wednesday, about one o'clock, the College Senate met, with the students in the Convocation Hall, when the following resolution was passed, and the Secretary was instructed to transmit it to Dr. Machar's family:

"The Senate agree to record their sincere regret at the death of the Rev. John Machar, D.D., who was Principal of this University from 1846 to 1853, and during six years of that time taught the Hebrew classes. His sound scholarship, his excellent judgment, his unvarying courtesy, and his conscientious attention to all his academic duties, rendered his connection with Queen's College alike creditable to himself, agreeable to his colleagues, and advantageous to this University. The Senate further agree to express their deep sympathy with Mrs. Machar and her family, and their earnest hope and prayer that the consolations of God's Word and Spirit may be imparted to them in their trying bereavement."

The Professors and Students afterwards proceeded in a body to St. Andrew's Church and joined the funeral procession.

FUNERAL OF THE REV. DR. MACHAR.

The funeral of the Rev. John Machar, D.D., late Minister of St. Andrew's Church, took place on Wednesday afternoon. St. Andrew's Church (which was appropriately draped in mourning) was crowded with an auditory desirous of taking part in the services over his remains. The Rev. Dr. Williamson read a part of the fifth chapter of St. Paul's Second Epistle to Corinthians, and also from the fifteenth chapter of the First Epistle to Corinthians. After reading these beautiful passages of Scripture relating to the dead and the resurrection in the life to come, Dr. Williamson pronounced an eloquent *elogue* upon his deceased brother clergyman. After this, and a prayer for the bereaved family, the remains were taken out of the Church, and were followed to the grave at Waterloo Cemetery, by a vast concourse of persons. The procession was made up of the hearse, followed by the family mourners, next the Rev. Principal Leitch and the Professors and Students in all the Faculties of Queen's College in academic costume. The Collegians attended in a body out of respect to their ex-Principal and Professor. Following on foot were a number of gentlemen and clergymen, and a long cavalcade of vehicles followed behind. The funeral attendance was very large, and evinced in a most marked manner the respect and esteem in which the deceased minister was held. Many of the shops in the city were closed.

ADDRESS AT DR. MACHAR'S FUNERAL.

I might, my friends, content myself with reading these solemn and affecting passages of Scripture; or I might make some remarks generally suitable to an occasion like the present. I feel, however, that I can neither remain wholly silent, nor bring myself to dwell merely on such general observations as might be appropriate in another case. I must speak, however little and imperfectly, of him who is gone from among us, leaving it to him by whom, by his dying request, his funeral sermon will be preached to offer a more fitting memorial to his worth.

We are now about to accompany to their resting-place the mortal remains of one who, although quiet and unassuming in demeanour, was indeed a Master in Israel, and whose loss is deeply felt not only by his bereaved family, but by his congregation, by the Church, and by the community around us. An attendance like this, on the present mournful occasion, is a tribute to his memory which could have been called forth only by the universal respect for his character, as that of the good pastor, friend and citizen. I might speak of him as a friend, ever judicious in his councils, and affectionate in his sympathies,—as a member of society, peaceful and pleasant in his manner, firm yet gentle, hospitable and kind, and taking an active and prominent part in every work of public benevolence,—as a member of the Synod of our Church from its very commencement; who, although speaking seldom, exercised, by the few and wise words which he spoke, an influence inferior to that of none other there, and as a member of the Church of Christ, who, while strongly attached to that portion of the visible Church with which he was connected, I think I may say it without fear of the truth of the statement being doubted by any who have long resided here, did more than any other to promote and maintain a spirit of unity and brotherly kindness among all of whatever name who love the Lord Jesus Christ in sincerity. I might speak of him in all these respects; and while I should have no desire to do so in the language of fulsome, and unmeasured panegyric, to which no one had a greater aversion than our dear departed brother himself, I could say nothing in his praise which would not find an echo in every heart. I forbear, however, to enlarge on these sad yet pleasing themes; and shall merely briefly touch upon his character as the

pastor of this congregation, and as for a number of years the Principal of Queen's College.

As a minister of a Congregation he was pre-eminently distinguished; I might almost say, he was the model of a Christian pastor. Year after year, after his settlement in Kingston in 1827, as successor to his esteemed predecessor, the Rev'd Mr. Barclay, his congregation increased until it was found necessary to enlarge the Church in order to accommodate the growing number of its worshippers. For many years he toiled on almost alone, receiving very little help from any of his brethren, who were then comparatively few and distant. While he faithfully observed the Apostolic practice of visiting his people from house to house, and was ready at every call of the sick, the poor, and the afflicted, his work for the pulpit was incessant; and when we consider the admirable nature of his discourses, which his high sense of duty always constrained him carefully to prepare, we can have no doubt that he laid the foundations of that ill health, with which he was often visited in later years, in his early sacrifices of his own ease for the good of his flock. We do not, my friends, sufficiently consider the arduous nature of the work of preparation of two sermons every week for the pulpit. I have little doubt that he wrote for the benefit of his people in the first fifteen years of his ministry as much as the most voluminous authors have written in their whole lives. His discourses were uniformly excellent in arrangement and matter, sound in doctrine, scriptural and searching in precept, and affectionate in exhortation: and as a preacher, taking him all in all, he was excelled by few Clergymen in the Church of Scotland, or in any other Church. And when to this I add his no less valuable ministrations in private, his consistent walk in his intercourse with his flock, illustrating that faith and love which he endeavoured to carry home to the hearts of his hearers, his weekly prayer-meetings, and the flourishing Sabbath-School over which he so long presided, it is not to be wondered at, that he continued to the last in the enjoyment of a degree of respect and affection on the part of his people, which have rarely been exceeded.

One other part of his character and life I must advert to. At a great sacrifice of time and labour, he undertook, at the solicitation of the Board of Trustees of Queen's College

to act as Principal of that Institution, and with what advantage to the College and to the Church, is known to all. Some of the most valued ministers of our Church were trained under his care, and that of his much revered friend, and companion of his younger days, the Rev. Dr. Urquhart. This office he held for six years, and I shall never forget the wisdom, and aptitude for business with which he administered its duties, as indeed he did those of every station which he occupied, and the uninterrupted harmony which existed between him and his colleagues. Yet for all this, which would otherwise have cost the College a very large sum, he refused to receive any but a very inadequate remuneration; and even that he gave towards the payment of the debt of the church in which we are met.

One word more and I have done. Some may have found fault with him who is gone, and if he had been free from fault he would have been more than human. When, however, we consider his position, and the arduous duties which he had to perform, there will seldom appear an instance in which there was less fault to be found, and more to imitate and praise. See then, my friends, that ye remember him who lately had the rule over you in the Lord, who spake unto you the word of God; whose faith follow, considering the end of his conversation, "Jesus Christ, the same yesterday, to-day, and for ever."

#### MEETING OF KINGSTON PRESBYTERY.

At the Manse, [Kingston, 11th of February, 1863 the following brethren of the Presbytery of Kingston met after the funeral of their much esteemed and highly honoured brother, the Rev. John Machar, D.D., Minister of St. Andrew's Church, who departed this life on the 7th day of February: viz., James Williamson, L.L.D., Moderator, Mr. Archdeacon Walker, Rev. Professor Mowat, Mr. George Porteous, and William Leitch, D.D., Ministers, and Mr. John Creighton, Elder. The Meeting was constituted by prayer.

The Rev. Hugh Urquhart, D.D., of Cornwall being present, was invited to sit with the Presbytery and to take part in its deliberations.

The Rev. Professor Mowat was appointed to preach in the Church here on next Sabbath, and after Divine Service to declare the Church vacant from the 15th instant.

The following resolution was unanimously adopted: That the Presbytery record with deep sorrow the great loss they have sustained by the death of Dr. Machar, who was a member of the Presbytery since its formation. In con-



ducting the business of the Presbytery he always took a leading part, and the brethren gladly deferred to his matured wisdom and sound judgment. His calm and Christian temper eminently fitted him to promote union and harmony of feeling in the Presbytery and Synod. His scholarly attainments were of a high order, and were of eminent service in the examination of students for license and in devising means for the elevation of the standard of education.

He always took a deep interest in Missionary enterprise both at home and abroad; and was mainly instrumental in organizing several Churches in the Presbytery of Kingston.

As a Pastor he was a model to his brethren in the faithful discharge of the duties of his office; his large and deeply attached congregation afford ample evidence of this.

As a private friend the members will long deplore his loss. They invariably found in

him one in whom they could always trust and who was ever ready to offer his Christian sympathy and counsel in any difficulty. The kind genial and Christian intercourse which they so often enjoyed will be long and affectionately remembered. Now that he has ceased from his labours and entered into his rest, they confidently believe that his influence will continue long after his departure; and the Presbytery trust that *that* influence will not be lost upon themselves but that the remembrance of his faithfulness may stimulate to more devoted labour in the Lord's vineyard.

They also record their deep sympathy with Mrs. Machar and her family. It is their earnest prayer that the Lord may sustain them in this hour of severe bereavement and they may not mourn as those who have no hope knowing that them that sleep in Jesus, God will bring with him.

Closed with prayer.

#### MISSIONARY MEETING.

The members of St. Andrew's Church, Belleville, held their annual Missionary Meeting on Tuesday evening last, the 23rd instant. The attendance was large, there being present, in addition to the congregation, a considerable number of persons from the other Churches of the town. James Brown, Esq., having been requested to preside, the meeting was opened with prayer by the Rev. Mr. Buchan, Stirling. Among the speakers was the very Rev. Principal Leitch, D.D., of Queen's College, Kingston, who, in a very able and interesting address, drew attention to the Bursary, Home Mission, and Endowment schemes of the Church. Suitable and effective addresses were made by the Rev. Messrs. Climie, Douse and Neil, by Dr. Maclean, and Messrs. Neilson and Burdon. Towards the close, thanks were unanimously tendered to the Mayor for his able conduct in the chair, and to the choir, who had enhanced much the interest of the occasion by the creditable manner in which they performed their part. The Rev. Mr. Walker, the respected pastor of St. Andrew's Church, made a few well-timed remarks, expressive of his gratification at the liberality manifested by those present,—the collections and subscriptions amounting to \$112. The proceedings which throughout had been of a very pleasing character, were concluded by Dr. Leitch pronouncing the benediction.

#### OPENING OF A NEW PRESBYTERIAN CHURCH AT STOUFFVILLE.

The Rev. James Gordon, in addition to his stated labors at Markham Village and Cashel, has been preaching, occasionally, with much acceptance in Stouffville; and the result is the erection of a church edifice, pronounced by all a model of neatness, convenience and comfort—which was opened on Sunday last by Mr. Gordon, preaching from 1 Kings viii. 27, and by the Rev. W. Clelland in the afternoon and evening, discoursing from Romans x. 15.

The Rev. Mr. Bain, of Scarboro', gave a lecture on Monday evening, on "The changes

I have seen during the last fifteen years." The church was completely filled on all these occasions, and liberal collections made in aid of the building fund, which, we are happy to say, is very nearly in a condition to meet every claim. The friends of the cause there, are under many obligations to Mr. Gordon, for his zealous labours in their behalf, and also to James Johnston, Esq., who, in addition to a liberal subscription, gave the valuable site upon which the building stands.

#### ST. ANDREW'S CHURCH, FERGUS.

A Soiree, got up by the ladies of the above congregation, was held on Monday, 29th ult., and was attended by about six hundred people. Tea was served at six o'clock, in the basement of the Church. The chair was then taken by the Rev. Mr. Macdonnell, and the rest of the proceedings were conducted in the church. The speakers were—Rev. Messrs. Thom, Middleton, Barrie, Hay, Smellie, Hogg and Millican, and Messrs. A. D. Fordyce and D. J. Macdonnell. The speeches were of a high order, and entirely in keeping with the place and the occasion, none of the reverend gentlemen indulging in unbecoming levity or frivolity. An excellent choir contributed greatly to the pleasure and profit of the evening.

After votes of thanks to the speakers, the choir, and especially to the ladies, who had had the burden of the work, the assembly dispersed, during the singing of the Queen's Anthem, highly pleased with the evening's entertainment.

#### ST. ANDREW'S CHURCH SOIREE, BELLEVILLE.

The ladies of St. Andrew's Church (Rev. A. Walker's) held their annual soiree in the Athenæum on Thursday evening 22nd January, 1863. Considerable exertions had evidently been made to provide a suitable entertainment, and it is satisfactory to know that these were attended with the desired success. An intelligent and respectable company filled the large

room of the building to its utmost capacity at an early hour, and the repast in regard both to quantity and quality was every thing that could be wished. The Rev. Mr. Buchan, Stirling, having asked a blessing, the good things were partaken of, after which the Rev. J. Grier, Rector of St. Thomas Church, returned thanks. The Chairman, George Neilson, Esq., having made a few remarks on the tendency of such social gatherings to soften the asperities that too often keep apart the members of different parties and sects, introduced the gentlemen who were to address the meeting, viz., Rev. J. Niel, Mr. Burdon, Grammar School Teacher, Rev. J. Climie, Mr. Moffat the celebrated lecturer on Temperance, and James Brown, Esq., Mayor. The addresses delivered were able and appropriate to the occasion, some of them being lively and humorous, while others were of a serious and instructive character. The choir, under the efficient leadership of Mr. Orme, executed several pieces of music in the intervals between the speeches, which contributed much to enliven the proceedings. The Rev. A. Walker having pronounced the benediction, the audience separated, every one apparently well pleased with the manner in which the evening had been spent. We understand that the proceeds of the soiree, amounting to about \$100 (one hundred dollars), are to be applied towards liquidating the remaining debt on the Manse and Church.

#### JEWISH AND FOREIGN MISSION.

Receipts since last acknowledgement :

Beauharnois, per Rev. F. P. Sym.....	\$8.00
Perth, per Rev. W. Bain, .....	43.22
Whitby, per Rev. W. McPherson,.....	6.00
Fergus, per Rev. G. McDonell,.....	12.00
St. Paul's, Montreal, per Mr. J. M. Ross,	64.73
King West, per Rev. J. Carmichael,....	10.00
Beckwith, per Rev. J. McMorine,.....	4.00
Martintown, per Mr. P. W. Conroy,....	10.00
Lachine, per Mr. Thos. Allan,.....	6.00
Nelson & Waterdown, p. Rev. T. Cooper,	16.00
Orangetown, per Rev. W. E. McKay,....	3.00
Pakenham, per Rev. A. Mann,.....	5.50
Wolfe Island, per Rev. G. Porteous,....	5.00
Chinguacousy, per Rev. T. Johnson,...	3.00
Galt, per Rev. R. Campbell,.....	10.00
Matilda, per Rev. T. Scott,.....	1.00
Nottawasaga, per Rev. J. Campbell,....	8.00
Hamilton, per Mr. G. A. Young,.....	29.78
South Gower, per Rev. J. Anderson,...	4.00
Port Hope, per Rev. D. Cameron,.....	10.00

ALEXANDER MORRIS,  
*Treasurer.*

Montreal, February, 1863.

#### PRESBYTERY OF GLENGARRY.

*Report by Presbytery Clerk.*

This court met in St. John's Church, Cornwall, on the 11th February. The following members were present :

The Rev. James Mair (Moderator), Thomas McPherson, Donald Monro, Robert Dobie, Peter Watson, John Davidson, and Archibald Currie, and Messrs. Walter Colquhoun, Wm. Colquhoun, Jr. Dingwall, and Donald Ross, Elders.

Letters of apology for absence from Dr. Urquhart and Mr. Darroch were read. No apologies were received from Messrs. Scott and Ferguson, nor from the absent Elders. The Presbytery authoritatively enjoin members of Presbytery to be faithful and diligent in their attendance on all meetings of the court.

Mr. Colquhoun, in absence of Dr. Urquhart, reported that he had received the following contributions in behalf of the Presbytery Mission Fund :

From Roxborough, \$13.50; Alexandria, \$50; Martintown, \$20; Cornwall, \$26; Osnabruck, \$14; Lochiel, \$16; Lancaster, \$9; Williamstown, \$20; in all, \$168.50. Thus leaving a balance due the Catechist of \$31.50.

The Presbytery issue their injunction to the congregations of Matilda, Williamsburgh, Finch, L'Orignal, and Côte St. George, to send in contributions to the Treasurer of this Fund immediately.

Petitions from the adherents of the Church in Alexandria and in Dalhousie Mills were read, praying for the services of a Missionary or Catechist. A letter was also read from the Secretary of the Missionary Association of Queen's College, making certain enquiries as to the employment of Catechists by the Presbytery. The Presbytery instruct the clerk to notify the Association that they are desirous to employ one Catechist, having a knowledge of the Gaelic language, during the summer months, and to inform the petitioners that on the services of such being put at their disposal, they will appoint him to labour in Dalhousie Mills, Alexandria, and East Hawkesbury—the adherents of the Church in these places binding themselves to pay the usual Catechist's salary of \$200.

It was moved by the Clerk and unanimously agreed, that the Presbytery in future hold an Annual Missionary Meeting in each congregation within their bounds, at which the cause of the Presbytery Missions and the other Schemes of the Church may be pled. The making arrangements for the purpose of carrying out this agreement, the Presbytery defer until next ordinary meeting.

Fortnightly service (commencing 22 Feb.) was appointed to be held at Alexandria, and to be conducted in turn by the following clergymen, in the order of their names :

Messrs. Watson, Ferguson, Mair, Currie, Darroch, and McPherson.

The Clerk was instructed to issue circular letters to the several Presbyteries of the Church, previous to Mr. Joshua Fraser, student of Divinity, being taken on public probationary trials for license.

After the careful consideration of a portion of the interim Act "anent the calling and settlement of Ministers," the Presbytery adjourned to hold its next ordinary meeting at Cornwall on the 2nd Wednesday of May.

THE SHIFTS OF THE POPE.—It is said there is to be a bazaar in Rome in December, when the Pope is to dispose of the presents sent him from all quarters since his occupying the chair of Peter, to recruit his exhausted finances.

REPORT OF A GATECHIST'S LABOURS  
DURING THE SUMMER OF 1862, READ  
BEFORE THE STUDENTS' MISSIONARY  
ASSOCIATION OF QUEEN'S COLLEGE,  
KINGSTON.

*Mr. President and Gentlemen :*

Both of the stations committed to my charge, namely Leith and Johnstone, lie along the shore of Owen Sound Bay, a beautiful sheet of water like the estuary of some noble river. At the head of this arm of the Georgian Bay is situated the town of Owen Sound, the County Town of Grey, and a thriving place with a considerable lake trade. On the northern side of this Bay lies the Indian Peninsula, a tract of land which is just now being settled by a mixed population, containing a pretty large number of Presbyterians. It is possible that this field may soon claim the attention of the Association, but in the meantime nothing definite has been done with a view to your taking action in the matter.

It was upon the opposite or southern shore of the Bay that my field of labour lay. The people among whom I laboured are scattered along the shore, from about three miles of Owen Sound to within four miles of Cape Rich, the head land of the Owen Sound and Collingwood Bays. The distance between the two extremities will be nearly fourteen miles.

Leith is a small village of about 120 inhabitants, within six miles of the Sound; but the country around is thickly settled with an industrious, enterprising class of people, many of whom are Scotch Presbyterians. The field, however, is to some extent pre-occupied by the Canada Presbyterian Church. In connexion with this body, there is a respectable congregation within one and a-half mile of Leith, and in the Sound there are two more congregations in the same connexion. I found, however, some twenty families of staunch kirkmen in and around Leith, who have been living in this neighbourhood from twelve to sixteen years, in the hope of having an old Kirk minister among them at some future day; and on this ground they refused to connect themselves with any of the congregations established in the locality. At one time these families endeavoured to form a connexion with the people of Owen Sound belonging to our Church, thinking that thus they might be able to support a minister. This scheme, however, did not succeed. The Owen Sound people induced partly, perhaps, by a desire to escape responsibility and trouble, and partly by the neglect of the Presbytery of Hamilton yielded to their more energetic brethren of the U. P. Church, and ultimately coalesced with them. Thus it was that all hope vanished for the Kirkmen of Leith from this quarter; but still the majority of them stood out, and that too in the face of the disagreeable fact, that they had only received some twelve times supply from our Church during sixteen years up to the time of my arrival among them. Meanwhile, however, several families had left and joined the neighbouring congregations of U. Ps. Up to last October they had no congregational organization, and even now they have no church—our place of meeting, last summer, being the vil-

lage school-house, which was entirely too small for the wants of the place.

From what I know of the people, and from the encouraging fact, that they freed the Presbytery last summer from all charges for their missionary, I think they will soon provide themselves with a church. As an inducement for them to make an effort in this direction, Mrs. Adam Ainslie of Leith has generously offered a site for the building.

Johnstone is situated some seven miles down the Bay shore from Leith, and differs widely from the latter place in the circumstances of the people in a religious point of view. Here I found an extensive and beautiful country, with a large population, altogether unoccupied as far as Presbyterians are concerned, and comparatively ill attended to by other sects, who have been in the field for twelve years. There is no Protestant place of worship, that I am aware of, within a radius of six miles, that is taking the church at Johnstone as a centre, which, by the way, is so named simply from the post-office, there being no village. The population of the surrounding country is of a very mixed character; but there is a considerable number of respectable Presbyterian families in the neighbourhood, who will form an excellent nucleus for a congregation, round which we may hope the comparatively loose population will yet collect.

This I look upon as a true and noble mission field, there being no necessity for those paltry jealousies and delicate feelings that arise from going in upon another man's labours; while there is as much work as will keep the most diligent and strongest actively engaged. It was indeed melancholy to contemplate the spiritual condition of many families in this district. Amid those scenes of rural beauty, where nature seemed to deck herself in her most gorgeous robes, the contrast of man in a state of moral desolation was extremely distressing. Some families, who profess to be Protestants, have no Bible, not Presbyterian families, however; others, I learned, openly ridiculed all religion, while in general the young were growing up untaught and uncared for as far as regards their spiritual wants. Such a state of things I believe to be not uncommon in some of the newer settlements of our land. Yet these people are our countrymen, nay in some cases our fellow kirkmen, for whom we are bound to care by every motive of religion, patriotism, and Christian brotherhood. How strange, in view of these facts, the conduct of those who seem to be far more solicitous, far more willing to make sacrifices for the conversion of Jews and Hindoos, than for their own countrymen, who for want of Christian ordinances are sinking into infidelity or Socinianism.

But while such was the spiritual condition of many families, I am happy to say there were many noble exceptions, oases in the surrounding desert, that relieved the prevailing gloom. When I went to Johnstone, I found about fifteen families who professed to belong to our Church; and in the self-sacrificing zeal of this handful of Kirkmen away in the back woods, I am convinced we have as noble an example of energy and devotedness in the

cause of Christ as the history of our Church furnishes. Although few in number, and poor in worldly circumstances, being comparatively new settlers, yet prompted by an earnest desire to do something to elevate the religious character of the settlement, and anxious to save their families from being engulfed in the Dead Sea of indifference or absolute infidelity that surrounded them, they determined to make an effort. The fruit of this effort has been that this little cluster of families has erected a large and commodious place of worship capable of sitting about 300 persons; they employed and paid their missionary during last summer, with the exception of \$20 contributed by the Presbytery, and are now regularly organized as a congregation in connexion with our Church; all this they have done without having hitherto received any assistance from their fellow Kirkmen, except the above mentioned small sum. It is true they have not yet been able to finish their church, but so far as they have gone, they have paid their way. One would suppose that it was such struggling societies, nobly exerting themselves to the utmost of their ability, who have a claim upon the sympathy and assistance of their more highly favoured brethren.

Having thus briefly sketched the field and the circumstances of the people among whom I laboured, I shall now give a short account of my labours.

On the first Sabbath after my arrival at Leith, I had service in the school-house there, at which there were present about forty persons. I visited the Sunday school in the evening, which I found in a prosperous condition. It was being conducted on the union principle; our people joining with their U. P. neighbours in this good work. This order of things I did not think it prudent to interfere with, but satisfied myself with visiting it as frequently as my other duties would admit of, and I am happy to say that it is still being carried on. On the following Sabbath, I went down to Johnstone, a distance of seven miles, on the line of the lake shore. Here our meeting was also held in a school-house, as the church was not yet in a condition to meet in. The attendance was small, about thirty present. It was thought by the Presbytery that, for the first six months, by way of trial, it would be sufficient to have service at each place on the alternate Sabbaths, and that thus their missionary would have more time to devote to his own special studies. I found, however, from my conversations with our friends in both stations and from what information I could obtain in the time, that this plan would not work, so I intimated that on and after the third Sabbath of May there would be service at both places every Sabbath during my stay among them, God willing, and this arrangement I was enabled to carry out. The regularity of the service soon told upon the attendance, which after the first month began steadily to increase and did so up to the time of my leaving. During the last two months the average attendance at Johnstone might be about eighty or ninety, and at Leith 110.

I commenced visiting the people shortly after my arrival, and kept it up during the time

of my stay. All the families who professed to belong to us were visited twice during the summer besides a good many others. In the month of October I had about seventy families on my roll, nearly an equal number belonging to each station.

While I lived at Leith we had a flourishing weekly prayer-meeting with a good attendance for a small village, but this I was compelled to discontinue during the last three months, in consequence of my making Johnstone my home during that time. As soon as the new Church at Johnstone was opened, we commenced a Sunday school at that place. This I had the satisfaction of committing to four efficient teachers, all belonging to our Church.

The Presbytery appointed the Rev. Mr. Thorn of Woolwich to dispense the sacrament of the Lord's supper to the Congregations at Leith and Johnstone in the month of October last, which appointment was duly carried out. On this occasion, the first that has been dispensed in that section of the country in connection with our Church, fifty-five persons sat down to the Lord's table, and twenty-four of these for the first time, in the new Church at Johnstone. That was a happy day to those warm adherents of the Church of Scotland. Some were there who had lived in the settlement for from twelve to sixteen years, and had never had the privilege of sitting down at the Lord's table, since they did so in their own parish Church in the land of their birth. Now the long wished for day had come at last, a day for the coming of which they had scarcely dared hope, for years, while battling with the almost crushing difficulties of settlement in the back woods. Now, in a building of their own, erected among those fertile fields which they had with so much toil conquered from the wilderness, they listened to a minister of their own kirk proclaiming the unsearchable riches of Christ, and received from his hands the memorials of their Saviour's dying love. They felt on that happy occasion, in the high and holy enjoyments of that single day, that God had far more than recompensed them for all the sacrifices they had made in his cause.

This brings me to the close of my summer labours, and the thought naturally leads me to take a retrospect of the past in its deeper and more spiritual aspects. In such circumstances the question arises spontaneously, what has been done? Has nothing more been accomplished than merely the gathering together of a few families in connexion with a particular denomination. If this were all, small indeed would be the comfort that such a retrospect would afford, but we need have no fear of such being the only result, if the gospel with its quickening truths be faithfully presented. The gospel in itself is the power of God unto salvation wherever it is preached. Although the humble missionary may not see much fruit of his labour in any special cases of conversion; yet still he may rest assured that good will result.

I for one can say, and I suppose it coincides with the experience of you my fellow-labourers in this toilsome corner of God's great vineyard, that the pleasure I experienced while labouring among that people during these six

months was of the most heart warming kind, put in comparison with which all my toils were but as nothing. One feels, when engaged in such noble work, something of the peculiar force of the expression "the luxury of doing good." The thought that one has been the means of cheering the heart, warming the religious affections, and establishing the religious character of one of God's children or of inducing some thoughtless youth or hardened sinner to bethink him of his spiritual condition, is surely fitted to fill the heart with the most ennobling enjoyment. Taking such a view of the subject as this, how shrivelled and narrow must the soul appear, that for the paltry consideration of mere worldly gain would turn away from such noble work, and debar itself from such elevating pleasures.

In conclusion, I would take the liberty of entreating those of you who may be purposing to engage in this labour of love, not to hold back. There are few occupations in which you will find more enjoyment than this affords; but at the same time be careful how you enter upon it, and look well to your motives. Do not sit down and consider the matter in the miserable and mercenary aspect of providing means wherewith to meet your demands. Do not look at it for a moment, merely as a good field for professional practice preparatory to your entering upon easier and more lucrative fields; but view it in its nobler and more Christ-like character, view it as a field of duty in which the great Master calls you to labour. Urged on by such pure and noble motives throw yourselves body and soul into the work, and rest assured that you will not lose your reward.

ALEXANDER HUNTER.

#### CHURCH AT COBOURG.

The case of the church erected at Cobourg by members of the church of Scotland, and which came into the possession of the Free Church by the secession of the greater part of the congregation from the first named denomination, has just been decided by Vice-Chancellor Esten, in favour of the Church of Scotland, against the Free Church

#### QUEEN'S COLLEGE MISSIONARY ASSOCIATION.

We have been favoured with the President's address of the above association, but from its length have reluctantly been obliged to exclude it from our pages.

#### ORDINATION AT KITLEY.

The Presbytery of Bathurst met at Kitley on the 11th inst., for the purpose of ordaining Mr. Donald John McLean, to the Pastoral charge of that Church. Ministers present Messrs. Bain, Moderator, P. T. Mylne, Morrison, Mullan & Ross, together with Messrs. John Hunter and Robert Hunter, Elders. Rev. D. Evans, ex-pastor was also present and took part in the ordination. The day was exceedingly favourable and the attendance was very good.

The church was well filled by an attentive and deeply interested audience.

Mr. Mullan preached an excellent Sermon from acts i. 9. Mr. Bain then narrated the steps that had been taken in presenting the call to Mr. McLean and made a graceful reference to the labours of Mr. Evans the aged Minister, who had by the infirmity of years been compelled to resign his charge of this congregation. After the answering of the usual questions the Presbytery by the laying on of hands, did set apart Mr. McLean to the work of the holy ministry and pastoral oversight of this Church.

Mr. Morrison then delivered a very suitable address to the young minister; and in the absence of Mr. Joseph Evans, who was to address the people, he also spoke to them, in a very earnest and suitable manner, of their high privileges and duties. The Congregation shewed their deep attachment to their young minister by the warm shake of the hand they gave him on leaving the Church.

This is a Congregation of about 50 families; and six of these have subscribed £5 each, shewing that they feel the benefit of a Gospel Ministry and know how to support it.

#### ADDRESS DELIVERED AT THE ORDINATION OF THE REV. MR. MACLEAN OF KITLEY.

My dear brother, the day has at length arrived to which your deepest thoughts have been directed for years,—which has long floated before your imagination, and for which you have made a long and diligent preparation. It has come, and the field in which you are to labour is before you. How solemnly must these words, addressed to an ancient minister, sound in your ears: "Son of man I have made thee a watchman to the house of Israel, therefore hear the word of my mouth, and give them warning from me. When I say unto the wicked thou shalt surely die, and thou givest him not warning nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood shall I require at thy hand." It was the business of the watchman to guard the city, to pace the walls to and fro and keep a look out for danger. It was his part to protect the city, and if possible every individual from harm by blowing the trumpet and sounding a note of warning as soon as he saw an enemy approaching. In like manner you are set here to guard this portion of Zion's walls. You are to watch over the interests of the Christian Church and especially this congregation—the families and individuals forming your charge. Some of them are already in the fold; some are yet to be gathered in. Some of them are young and some are old. Some are rich and

some are poor. Some of them are enlightened and some are ignorant and out of the way; but each and all are to be precious in your sight; for they are precious in the sight of him who is the chief shepherd and Bishop of our souls. It would be your duty to make yourself acquainted with every one of them, for you have to give an account of each one to God. You are to warn the unruly, comfort the feeble-minded, support the weak,—warning every man and teaching them in all wisdom, that you may present every man perfect in Christ Jesus. You are placed as a light shining in a dark place and you cannot withhold the light without imperilling the souls committed to your charge. All along the coasts, and the friths of the great rivers there are light-houses erected at the dangerous points, at great expense, and there in summer and in winter, in calm and in storm, the clear light of warning shines—and shines all the more clearly in proportion to the darkness of the night, so that ever as the mariner draws near, he may be guided safely past the danger into his desired haven. But quench these bright lights that cast their sheen over the wide waste of waters, and who can tell in one season what the consequences would be? Who can describe the wreck and ruin that would be scattered along the shores of our country. Here is a vessel drawing near to St. Paul's; every sail is set, and every moment tells upon her journey, but there is no friendly light as of old to gladden and guide the anxious mariner. There is joy and gladness among the passengers, and the sound of the viol and harp is in their midst, for the ocean is nearly crossed, and thoughts of home and happiness light up the countenance. But sudden danger cometh upon them, as travail upon a woman with child, and all perish, save here and there some strong swimmer in his agony makes to a plank or spar and escapes.

There are other vessels, my dear brother, that are in danger of making shipwreck of themselves also. There are vessels laden with reason and intelligence and high faculties that are liable to go astray and founder upon the shores of an undone eternity. There may be some in this place who are ignorant and out of the way, on whose path no sweet light shines, and into whose ear no warning voice ever comes, and who have none but you to care for their souls. You know also that all need warning, instruction, comfort and counsel; and on you is devolved this day the high duty, under God, of communicating these blessings to them. You who are set for the rising and fall of many in Israel cannot see any of your flock going

astray without giving them the voice of warning. You cannot see any needing your counsel or instruction or prayers and shut your bowels of compassion against them. You cannot see danger in any form coming near without opposing it in the spirit of a church minister. If error creep in amongst the members,—if intemperance, uncleanness, sabbath-desecration, neglect of family worship appear, you will be bound to interfere. You cannot be silent: others may, but you are set here for the very purpose of giving the necessary warning. If any brother be found walking disorderly, you are to deal with him in all wisdom, not rashly bringing him before the courts of the Church, or hastily turning away from him, but in meekness instructing him that he may be won over to the faith and the practice of the gospel. If any one known to you, however fair his life, remain at a distance from God, and a stranger to saving grace, it will be your duty to speak to him and counsel him according to your ability; for if you do not, God will not hold you guiltless. If you turn away and say, "behold I know it not: doth not he that pondereth the heart consider it, and he that keepeth the soul, doth he not know it, and shall he not render to every man according to his works?" Will he not require his blood at your hands if he perish in his sins?

Consider, my dear young brother, how the Good Shepherd watched over his little flock. Those disciples that followed him were rude men, swayed by strong prejudices, and moved by very sinful motives; but our Lord educated them, trained them, ruled over them so wisely and lovingly that they not only followed him, but were prepared to suffer for his sake, and not only so, but to reflect his glory and breathe the same spirit wherever they went by land or sea. This is very striking in the case of Peter. How much had Christ to do with him before he was fitted for his Master's service. "How much had to be done to discipline that wild energy, to regulate that impassioned vivacity, to purify that too carnal zeal, to humble that presumptuous ardor of his." Questions, address, reprimands, nothing is spared in order to make him a noble vessel fitted for the Master's use. He dwells with him, admits him into the most sacred scenes of his life, makes him his agent, allows him to fall, restores him to favor, comforts him in his fall, and yet reproves him in his comfort; for never is reproof so keen as when couched in such terms and conveyed in such a spirit as these words convey: "Simon son of Jonas, lovest thou me?" No wonder, that Peter, originally rough and

carnal in his nature, should after such training, at the distance of many years when ready to be offered up rich in Christian experience and penetrated with his master's spirit, often look back to the time when he was with Christ upon the holy mount and think of his glory, and write in such holy, humble strains to the saints that were scattered abroad, saying, "The elders which are among you I exhort, who am also an elder, and a witness of the suffering of Christ and a partaker of the glory to be revealed. Feed the flock!"

Now you too will have rough Peters to discipline, to instruct, to watch over; and you must learn to do so with the spirit of your Master, who wearied not in the worst, and faltered not in the best of circumstances, but remained faithful to death. Hear his own words: "And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through thine own name, those whom thou hast given me, that they may be one as we are. While I was with them in the world, I kept them in thy name, and none of them is lost, but the son of perdition: that the scripture might be fulfilled." Now we know how he kept them, how he watched over them, trained them, bore with their prejudices, pardoned their offences, went after their wanderings, preached to them by day and prayed for them by night: and when the winds and waves were ready to engulf them, he came forth from his secret place and said, "Fear not, it is I, be not afraid." Following the footsteps of his Master did St Paul also watch over his flock: warning every man and teaching every man, that he might present him faultless at the coming of Christ. And in the same spirit are we to watch over our flocks, and we have the assurance that we will not do so in vain.

My dear young brother, you will meet with discouragements. All is bright and promising now. There is not one to whisper an unkind word against you, or to listen to you with other than the kindest feelings and a desire to profit by your preaching. There is not a cloud in the sky, not a shadow upon your path. But you are not to expect that this will always last. Some now foremost in your call may become estranged: others to whom you now look for comfort may turn out to be thorns in your side. Your kindest efforts and warnings may be mistaken, your best acts misunderstood, and of some you may have reason to say as you see them going back into the world, Will ye also go away? You will find careless families in this place—families in whose home no prayer is ever heard. You will find hearts

that cannot be moved, backsliders that cannot be reclaimed; and many that are ignorant and out of the way; and one of your greatest trials will be that when—with such cares upon your head—you have laboured for days and nights in your study with the view of preaching to them a word in season, you will find them either absent upon the sabbath, or deaf to your tenderest calls. Many a time indeed you will have reason to go home upon the Sabbath with a heavy heart, and in your heaviness there may be none to sympathize with you, none to understand you. You will be alone—yet not alone, for the Father is with you. Yes—amidst all these discouragements you have a never-failing resource of strength and comfort. Remember too you are a sower, a seedsman, not a reaper; and the command is, "in the morning sow thy seed, and in the evening hold not back, for thou knowest not what shall prosper, or whether both shall be alike good." "Finally, be steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor will not be in vain in the Lord."

#### I SAID.

When apple-blossoms in the spring  
Began their fragrant leaves to shed,  
And robins twittered on the wing,  
" 'Tis time to sow my seeds," I said.

So patiently, with care and pains,  
My nurslings under ground I spread:  
"The early and the latter rains  
Will reach them where they lie," I said.

"The sun will nurse them, and the dew:  
The sweet winds woo them overhead;  
No care of mine shall coax them through  
This black, unsightly mould," I said.

And so I left them: day by day,  
To gentle household duties wed,  
I went in quiet on my way;  
"God will take care of them," I said.

And now 'tis autumn; rich and bright  
My garden blooms—blue, white, and red;  
A royal show! a regal sight!  
And all is even as I said.

My faithless heart! the lesson heed;  
No longer walk disquieted;—  
Where the sower sows the seed,  
All shall be even as He said.

'Tis spring-time yet; behold, the years  
Roll grandly on, God overhead,  
When thou shalt say, "Oh, bootless fears!  
Lo! all is even as He said."

## Points of Contact between Egyptian and Jewish History.

The father of the Jewish people was one of the mighty nomadic chiefs, who, like their children of the desert of the present day, journeyed with their flocks and herds, their families and their slaves, from one well to another in search of pasturage,—tied down by no local claims, and sovereigns supreme over their own tribes. There were many like him then, as there are many like him now; except in this, that to none but him was so high a destiny allotted, and to none was so intimate a converse with heaven permitted. Prudence and interest guided his brother Sheikhs; a divine intimation directed his steps.

He appears a noble character as we look down through the long vista of ages and see him alone among the nations acknowledging and worshipping the true God, or leaving his father-land to go into a strange country at the bidding of Jehovah; or with generous disinterestedness offering Lot the choice of the land; or with an unselfish affection rescuing him from the position in which he had placed himself by his selection of the rich but wicked valley of the cities of the plain; or with unflinching faith making preparations to sacrifice his only son. He appears as a prince among men, one of the leaders of our race, worthy to be the founder of a nation.

In his person the Jews first came into contact with the Egyptians. Abraham the powerful Bedouin Sheikh was driven by a grievous famine in Canaan to seek pasture for his cattle in the fertile valley of the Nile. He went down therefore into Egypt with his sheep and oxen and he-asses, and men-servants and maid-servants, and she-asses and camels—with herds as large as those of Job and probably more than a thousand retainers; for soon after on his return to Canaan he armed his trained servants born in his house against the five kings of the North, and they numbered three hundred and eighteen fighting men. He was a powerful chief and his company was large, for they immediately attracted the notice of the king and princes of Pharaoh, who treated him in a manner befitting his dignity. His deceitful conduct, and the illustration which it affords of the social life of the Egyptians, we shall again revert to.

He found the Egyptians in an advanced stage of civilization, which contrasted

strikingly with the primitive character of his own nomadic life. The Nile valley swarmed with a settled population, living securely in villages or cities, cultivating the soil and practising the arts of life. He found an established system of monarchical government, in which the power of the king was limited by the influence of a well-organized sacerdotal order, of which he was nominally the head, but which in reality must have been to some extent an independent and counteracting element. Around him he saw vast and magnificent architectural monuments,—not only the pyramids, which bound the horizon to the West (for we suppose him to have been at Memphis the capital then of the dominant race of princes) but temples as imposing as those massive structures which were erected centuries afterwards, and which still in their ruined state excite the awe and wonder of mankind. But these fanes were the sanctuaries of the most debasing idolatry which a civilized nation has ever retained; we say retained, for it is most incredible that the Egyptians should have adopted animal worship long after their establishment in the valley of the Nile and their attainment of any great degree of civilization. It is likewise improbable that they should have brought with them from Asia a belief and practice of which no traces there remain; and consequently one is drawn to place their emigration into Africa at a period when their state of national development did not preclude their adopting the superstition of the still more barbarous African tribes which they perhaps subdued. Be its origin what it may, animal worship was the characteristic feature of Egyptian mythology when Abraham went down into Egypt, and it remained so as long as his children were subject to Egyptian influence. But while nothing in Egypt equalled these structures in extent and grandeur, Abraham must have seen much else even more expressive of advanced civilization than tombs and temples of colossal proportions: for long before then, extensive public works had been undertaken for the purpose of irrigation; and about the very time of his visit a king sat upon the throne, whom the annals glorify as a god for the benefits he conferred by improving and extending the canal-system, upon which Egypt depends



and always has depended for her fertility. Another proof thus existed even in Abraham's time of the Egyptians being a cultivated people in their possession of a written language. Monuments much older than that date are still preserved sculptured with hieroglyphical characters; but progress had long been made beyond mere pictorial writings; and manuscripts written in a current hand, and with letters having a phonetic value, have been discovered in our own day of a date anterior to Abraham's visit. On the tombs also, which, being sealed up have withstood the touch of time, we find faintly the occupations and the amusements of the inhabitants of Egypt with whom Abraham conversed; and from them we learn that the Egyptians were in the enjoyment of many of the luxuries and refinements of civilized life. Altogether the people of Egypt present well-nigh as striking a contrast to the nomadic habits of Abraham and his large family, as the valley of the Nile to the deserts which he traversed and where his descendants have perpetuated that strange phase of shepherd life.

There is no reference in the narrative of his visit which fixes the precise year; and the data for computing it are so uncertain that only a very general approximate to a correct result can be obtained. We know little more than that it must have occurred towards the close of the first of the three main periods into which Egyptian history is generally divided. But as it may make the subsequent comparison of Jewish and Egyptian events more intelligible, if they are prefaced by a sketch of the leading points in the Pharaohian history, we shall defer for the present any attempt at determining the date of Abraham's visit or any other scriptural incident.

With the origin of the gods, Egyptian, like all ancient histories, begins; but the transition from the purely mythical to the reliable is more sudden than usual, and Egyptian fable is barren in its records of the heroic age. All authorities combine in calling the first king Menes, but there is not an equal correspondence either among ancient or modern commentators as to his date. The lowest estimate places it at 2700 B. C. It may seem extravagant to expect any correct information of so distant a period; and, when the state of the only authorities we possess is considered, it seems a useless task to endeavour unravelling their disorderly traditions or reconciling their discrepancies. The au-

thorities are a few fragments of Manetho, a priest of Sebennytus, high in esteem at the court of Ptolemy Soter. These fragments are transmitted through the writings of Christian fathers, who, judging from the contradictions in the different quotations of the same passage, must have falsified them to suit their chronological systems.

Manetho divides his history into three books, which contain the lists of thirty regal families or dynasties, and 113 generations of kings, whose reigns if added together would amount to 5239 years. There is however reason from the fragments themselves to conclude that some of the first thirteen dynasties were contemporaneous; though how they should be arranged is not stated, nor can the point be now determined with any approach to certainty. We possess likewise a list of 38 kings, beginning with Menes, from the historical work of Eratosthenes, a learned geographer and chronologist, who wrote under Philadelphus. These thirty-eight kings are supposed to compose an unbroken list of the kings of the old empire, in the line of the Memphitic and Theban houses, and therefore the sum of their reigns would give the declaration of that division of the History. This is the theory of Bunsen, worked out with great ingenuity, though not with entirely satisfactory results. By this measure he computes the length of the Old Empire at 1876. Additional assistance in determining the succession is derived from a valuable papyrus, now in the Turin museum and from two genealogical tablets, sculptured in hieroglyphics, which have been discovered,—the one at Abydos, the other at Karnac, but they throw no further light on the chronology. But while thus in the dark with regard to the outlines of their history, the monuments erected during this very period are unmistakably significant, and teach us more of what it is really important we should know, and of what it should be the aim of history, if truly pursued, to elucidate, than the most accurate lists of names and numbers could possibly convey.

It was during these misty centuries that the sixty pyramids, which still exist, either in ruins or in almost perfect preservation, were erected: and that many of the tombs, whose painted walls are more expressive far than books, were excavated. Both pyramids and tombs tell us of the passions, the beliefs the hopes

and fears of those who prepared them for themselves. They bear the same testimony, as those mysterious mounds in the Ohio and Mississippi valley of our own continent, to the strength of those universal intuitions of immortality implanted in every soul; but likewise to the futility of every effort by unaided man to solve the inscrutable problem of his existence, and satisfy the insatiable craving of his nature, whose higher essence prompts to heavenly aspirations, while his grosser part drags it down and gives it a false and earthward tendency. It must have been towards the close of this period that Abraham visited Egypt. The most famous of the royal races of the old empire then governed the whole land, and had raised it from the state of weakness, into which it had been thrown by internal jealousies, to a pitch of greatness such as it had never before attained. A ruler of that race was probably the subject of the Greek legend of Sesostris; and remnants of his temples,—works as perfect in design and execution as anything afterwards produced,—still exist to attest his power and the magnificence of his projects and his genius. Perhaps the very vastness of their undertakings,—of their architectural works and foreign expeditions,—overtasked the resources of the dilapidated country and made it an easy prey, so soon as their guiding arm was removed, to an enemy, which had through marriage or other relations already gained a footing in Lower Egypt, and now subdued the whole land, fixing their capital in Memphis, the former seat of empire, and reducing the royal line of Thebes to tributary princes. But if the history of the old empire be obscure,—if but few gleams of light fall upon its marvellous remains,—so few that they enable us to decide only historical position, and thereby use them for filling up the meagre details of annalists or for sifting the conflicting evidence of tradition, we are deprived of even this much, when entering on the middle Empire, the era of Egypt's humiliation, her dark age. A race of different origin and of repugnant manners,—a race of shepherds, between whom and the settled population of the valley of the Nile there would exist a mutual antipathy, overran the country, and suddenly extinguished all intellectual life and energy. They either left no remains, which is probable, for they were a nomadic, not a monument building race, or on their expulsion the infuriated people utterly destroyed them; for not a monument of their erection exists

to afford even such a glance into their thoughts and condition as the pyramids give us of the preceding age. How long their dominion lasted it is impossible to decide. The most discordant results have followed the investigation of Egyptologists in dealing with this period; and unless some further discoveries be made of either historical papyri or genealogical tables among the monuments, there is little hope of the darkness being dispelled. The importance of further information is urging investigators to redoubled efforts; for on the determination of the length of this period not only does the position of Egypt in universal history depend, but the elucidation of several points in the Mosaical record. From the ready welcome, which Jacob, himself a shepherd, and perhaps of cognate race to the invaders, received, it is likely his settlement in Goshen occurred sometime during the Hykses or shepherd occupation: and that so long as they remained masters of the land, the children of Israel "increased abundantly and multiplied and waxed exceeding mighty, so that the land was filled with them. But another king arose who knew not Joseph." The native race, unable to brook the servitude of strangers, threw off at length the yoke; and under a succession of powerful monarchs not only rid themselves of their oppressors, but rose with marvellous rapidity to as high a state of national prosperity and foreign influence as they enjoyed before their subjugation.

With this remarkable revival of national life we once more emerge into historic times: and for three centuries the historian revels in an abundance of material, derived from the numerous temples with which the Pharaohs of the 18th and 19th Dynasties (the Dynasties immediately succeeding the repulse of the Hykses) crowded the valley of the Nile. These three centuries,—beginning with the reign of the first king of the 18th Dynasty, in about 1500 B.C., and extending till the reign of Rameses III, the last king worthy of belonging to the house of the Ramesides, in about 1200 B.C.—compose the brilliant age of Egyptian History.

The country was less disturbed by internal commotions or foreign interference than ever before or afterwards. In the enjoyment of peace and security, agriculture and husbandry prospered. Architecture, and with it painting and sculpture which in Egypt were subservient to architecture, and not to be considered indepen-

dent branches of art, and which languished or flourished therefore in proportion as architecture was original and spirited, or lifeless and only imitative, never produced more marvellous efforts than under the encouragement and fostering care of these kings. Karnac, the Ramesenen, Goornuch, Abou, Simbel, Medinet Abou, as well as the no less gorgeous rocky tombs in the Valley of the Tombs of the Kings, were all the works of this prolific age. But this magnificence at home was sustained only by the spoils of foreign conquest. In all directions the armies of Egypt were victorious. Africa, far into the interior, was reduced under their sway and sent tribute. The Sinaitic peninsula was annexed to Egypt, and carefully protected for the sake of its rich copper-mines. The conqueror cut his name upon the rocks at Beyrout, on the Syrian coast, at the foot of Lebanon, and his armies penetrated even as far as Mesopotamia. And yet it was during this eventful period that Israel went out of Egypt and established an independent power on the very confines of the enemy's country.

Egypt had now reached the summit of her greatness, and her decline was rapid. As her prosperity and her prowess abroad depended so intimately on the

character of her king, such vicissitudes were certain to overtake her. Rameses III was perhaps the most splendid of her Pharaohs. He inaugurated his reign by a series of foreign campaigns, in which victory throughout attended his arms; and, on his return, recorded his deeds on one of the grandest of the temple-palaces ever erected. But contiguous to the temple still exists his private palace; and the scenes depicted on its walls explain the cause of the ignominious termination of a reign which began so gloriously, and account for the rapid degeneracy of a race of princes which had produced so many splendid men. Again the light of Egyptian History grows so dim that we can hardly discern the figures of the kings who pass away in quick succession. Now and then, some one attempts to revive the past and inscribes his name on the monuments of his ancestors; but the glory had departed forever and Egypt was hastening to become the basest among kingdoms. One of these kings who inspired a little spasmodic action into the lifeless body was Shesouk, the contemporary of Solomon, and Rehoboam, whose invasion of Judea is the first reliable synchronism between Jewish and Egyptian History.

## Communications.

### THE UNIVERSITY REFORM QUESTION.

*To the Editor of the Presbyterian.*

Kingston, 17th Feb., 1863.

Sir—I beg permission to call the attention of your readers to the question which is soon to be brought before the Provincial Legislature in the recently published report of the University Commission. I should have been glad if it had been unnecessary to trouble your readers with any explanation of the Proposals for University Reform which this report brings forward; for it seems to me that, from the elaborate care with which it has been drawn up, the Report sufficiently explains itself. Notwithstanding its clearness, however, it has called forth, especially in Toronto, an opposition which shows that the main purport of its recommendation has been altogether misapprehended. Overlooking the frivolous charges which the Toronto papers have been hurling at the commissioners, as well as other advocates of University Reform, and which are utterly out

of harmony with any earnest discussion of such a question, it must seem rather astonishing to those who are acquainted with the Commissioners' Report, that it is complained of as an attack on the National University, and as an attempt to defend the existence of Sectarian Universities; to squander the National University endowment for the purposes of a sectarian instead of national education; and by these means to lower the standard of University education and degrees throughout the Province. To illustrate the utter groundlessness of these complaints, several facts may be stated which exhibit the main principles of the proposed University Reform, and which any opponent of that Reform may be challenged to deny.

1. Besides the University of Toronto there exist at present in Upper Canada several Universities connected with and mainly supported by separate religious sects, but also aided by government grants. To defend the present University system of Upper Canada, therefore, and reject reform, is to prefer a number of

sectarian universities to one that is national.

2. The Commissioners propose that there should be only one university in the Province,—the University of Upper Canada, and that all the other Universities should become its Colleges. In this proposal the Commissioners in reality only seek to give force to the existing law, for the other Universities are in fact already affiliated to the University of Toronto; but the advantages of affiliation are so insignificant, or perhaps its disadvantages are so great under the present system, that none of the Colleges has been induced to assert its right.

3. Since there is no common examination by which the education received at the different Universities is tested, and the degrees to be issued are decided, there is no uniform standard, by which to estimate the value of University education and degrees in Upper Canada; and consequently if the present system remain unchanged, the people of the Province will be left in uncertainty as to what is implied in a man having received a University education, or been honoured with a University degree.

4. The Commissioners' proposal to have only one University in Upper Canada, with the other Universities as its Colleges, will necessarily, if carried out, equalize, as far as that is consistent with human differences, the significance of University education and degrees throughout the Province, and at the same time raise their value to the highest possible standard. The influence of the present system in lowering the value of degrees must be evident when it is considered that the body who examine are the same as the body who teach the candidates for degrees in sectarian Universities; and that they are naturally, as men, tempted to obtain public credit to their teaching by allowing as many as possible of their pupils to pass. Nothing in the Scottish University system was more earnestly protested against by Sir William Hamilton, the most enlightened of University Reformers; and the recent appointment by the Scottish University Commission of extra-academical examiners to act along with the Professors, is but a tardy acknowledgement of the recommendations he gave more than a quarter of a century ago. The Reform proposed by the University Commission of Upper Canada is, therefore, only an adoption of the results of long experience in Scotland; and the rejection of this reform will be a return by our young country to the worn-out academical corruptions of the old.

5. The splendid national endowment for higher education in the Province is not enjoyed by the country at large, but absorbed by one city.

Neither is it given to colleges bestowing that higher education without respect to their creeds, but to one college alone, on the ground that it is without any creed, but that of the creedless. The national endowment is therefore enjoyed, not by the colleges which represent the largest and most earnest, but exclusively by that which represents in its creed the smallest and most worthless sect in the country.

6. The Commissioners propose to distribute this endowment over the country for the purpose of giving greater efficiency to *all* the colleges at present affiliated to the University of Toronto. And this assistance they propose to give to these colleges, not on the ground of their recognizing certain creeds, but on the ground that they bestow the higher education for which the endowment was originally set apart; their efficiency in bestowing that education, and their consequent claim to a share of the endowment being annually tested by the returns of the University examinations.

These statements appear to me to embody the main principles of the proposed University Reform: and if Toronto papers would disprove, or even explicitly deny them, they would have a stronger probability of success in their opposition to the Report of the Commissioners. This Reform in its main principles comes before the country and before the Legislature with the unanimous approval of all the highest educational authorities of the country, with the unanimous approval of the Senate of the University of Toronto itself. The importance therefore of this epoch in the educational history of Upper Canada cannot be over-estimated. The crisis has undoubtedly arrived which is to settle for a long time to come the character of the higher academical institutions of the country. It will never be too deeply regretted if an opportunity, around which so many favoring circumstances have gathered, should be allowed to pass without our taking from it the boon which it has put within our reach. For while the noise of mere party politics is ringing throughout the Province, those who look more deeply into the causes that work in the development of human society, will not fail to see in the questions laid before our Legislature by the Report of the University Commission, something that involves all the permanent interests of the people far more entirely than any of those merely political controversies which excite more general and more boisterous, but, alas, more transient, popular demonstrations.

PHILOMATHES.

## Government and Position of our Church.

(Continued from page 48.)

Another matter to which we would respectfully draw attention, is the neglecting, as it appears to us, of reviving stated Presbyterian visitations of churches. The Presbyteries of our church in Nova Scotia, and we believe also in one of our own Presbyteries, that of Montreal, held annual or triennial visitations of all congregations within their bounds, a thing much required by us, one too, which could not fail to be productive of much good, if prudently gone about, and it is quite possible to thus go about it. The questions need not be so searching, neither so numerous, as those in use of old (see Pardovan's collections). Of course it will be said, Presbyterian visitation is a thing which has long fallen into disuse in Scotland, save in exceptional cases. This we know well; and better perhaps had it been for the parent church to day, had her Presbyteries continued to observe the most reasonable practice of holding stated and frequent visitations. We would not ask the church here to depart in a matter of this kind from the present practice of the church in Scotland, were there not grave and weighty reasons which, we think, justify the request, and which even now call aloud to us, (aye, as with trumpet tongue!) to restore her ancient practice of stated Presbyterian visitations. Our position as a church, and our circumstances, everybody knows, are very different from those of the parent church. Had the Church of Scotland been circumstanced, as this our branch of her is here, we feel assured that she would never have allowed the practice of stated Presbyterian visitation to fall into disuse. Besides, does it not seem strange that a Presbytery should ordain a man to the office of the holy ministry, or induct one to a charge, and never after, during his incumbency, visit the scene of his labours, to see to the manner in which he gives proof of his ministry, or to make the least inquiry as to whether his people discharge their pecuniary obligations to him, save in the event of a complaint being made to them, by the minister, or by the people, and a request for an investigation being preferred? Can any one deny that it is the duty of a Presbytery to take the oversight of its congregations? Can any one tell us, in what other way this can be so effectually done, as by visitation? Surely a Presbytery should not wait, ere it visits a congregation, until complaints of some kind be made! Experience shows that it is the minister

and the people who stand most in need of a Presbyterian visitation, who are the least disposed to ask such a thing, and that a request for a visitation is almost never preferred, until the condition of things be well nigh incurable.

If, then, there be such a thing as Presbyterian Government, if it be not a meaningless, empty name, it ought to be exercised. All will allow that some supervision of congregations is required; will Presbyteries then, delegate their power of supervision to their moderators, or to superintendents, as the custom was in the early days of the Scottish Church, or will they themselves exercise it, or will they persist in the practice of the do-nothing, let-alone principle? Whatever be done, or left undone, of this we must all beware, that while retaining the name "Presbyterianism," we do not drift into Congregationalism, or something so very like it, as not to be distinguished from it.

3. *Synod*.—This, as yet, the highest court of our church in Canada, meets annually, and is generally in session for a week. The attendance of ministers and elders at synod is usually not so large as the true lover of the church would desire to see. But we need not expect to have anything approaching to a full attendance on the part of ministers at synod, until many of them have more liberal support from their congregations, (at present many ministers are really not able, from the slender means at their disposal to pay their travelling expenses to the place of meeting of the Superior Court); or, on the part of elders, until they have learned as a body to take a lively interest in the church's well being. For some years past, we are sorry to say, great part of the time of Synod, which otherwise might have been profitably devoted to the prayerful consideration and adoption of measures calculated to benefit the church, has been dissipated in adjudging protests and appeals, dissents and complaints, &c; in cases of petty strife, some of them engendered, perhaps, by a lack of that "charity which doth not behave itself unseemly, which suffereth long and is not easily provoked."

With others we have oftentimes wished that such cases could be handed over for adjudication to a committee of synod; say, composed of a certain number of members, clerical and lay, chosen from each presbytery. The decisions of such a committee, would, we are persuaded, command as much respect as those of

the Synod itself now do. But then, this is not saying very much, for some of the Synod's deliverances, arrived at after much deliberation, have been practically set at nought, while its injunctions and the injunctions of its moderator have been, by many, unheeded! yet it does seem a strange thing that a body of men, such as the sixty-seven ministers and the twenty-four elders, who formed last synod, should assemble from all parts of the Province in a given city, sit for a whole week, arrive, after *much speaking*, at certain findings, and that some of these should afterwards be so unceremoniously dealt with, and so little heeded by those whose duty it is to yield them obedience, as we know they have been.

What then, may we not ask, signifies a scriptural or Apostolical form of church government, if that government fails to provide a decent support to its ministers, if it secures not the exercise of discipline, if it allows its injunctions and the injunctions of its moderators to be unheeded, its laws to be trampled upon, and its authority to be practically set at defiance, and if, within its borders, it permits a state of things to exist, alas! not very dissimilar, in some respects, from that which, at one period in their history, disgraced a much favoured people, when "there was no king in Israel, and when every man did that which was right in his own eyes?" We would not chide those who, when they imagine that our Presbyterianism is attacked, immediately buckle on their armour, and, like so many valiant knights, rush to its defence; but certainly, such are worthy of blame, and, not only they, but every member of our church who is not prepared to do all that in him lies, to preserve the ministerial office from the degradation of poverty; to set free the hearts of those who serve at the altar from tormenting, worldly care, to uphold the digni<sup>ty</sup>, and authority of our several Ecclesiastical Courts, and to restore Presbyterianism, in discipline, in government, and also in worship, to something like what it was, in the days of its purity and power in the *Scottish Church* and before its contact with *English Puritanism*.

Not to encroach too much on your space we shall now go on to the next subject, viz.:

II. OUR POSITION.—Many talk in a congratulatory way of the success which has attended our efforts as a Church, and the large increase in the number of our ministers of late years. We do not say that we have *not* progressed: we rejoice with such, in an increase of ministers. But while the success, which has, through the blessing of the Great head of the Church, attended the efforts,

which have been put forth by us, is fitted to cheer the heart, the reflection that these efforts have been *very feeble*, not to be compared with those made by others, and not at all commensurate with our wants, affords abundant cause for humiliation.

Not to speak of numerous important towns, where we have neither minister, missionary, nor church, and where no effort has been made to set up the venerable standard, or unfurl the blood-stained banner, on which is inscribed "Nec tamen Consumebatur," let us look to the state of things in the cities. Passing by London, where, by an iniquitous legal decision, we lost all our Church property, and where, but for the recent indefatigable labours of the Rev. Francis Nichol, it is not improbable that we would this day have neither a church nor a congregation, we come to Hamilton. According to the census of 1861, we have in this city 1672 adherents. The Free Church (and when we speak of this body, we include not the U. P. element, introduced into it, since the taking of the census) has nearly as many, viz., 1651. While the latter has two ministers, each having a fine church and a respectable congregation, we have one minister and one church; a grand one certain'y, but alas! staggering under a fearful load of debt. Once upon a time, we also had two ministers in Hamilton, and two churches, respectively called St. Andrew's and St. John's. The latter was, we believe, what may be called a chapel, or sort of subsidiary church to the former, built somewhere in the outskirts of the city, and in it an ordained minister for some years officiated. The name, "St. John's, Hamilton," still appears in the roll of the Presbytery of that name, but it is hard to tell what has become of it; we have certain misgivings that some terrible mishap has befallen it: whether overwhelmed in debt, it has fallen under the hammer of the auctioneer, like some other things in that city lately, we know not, but we have some suspicion that it has come to some such an untimely end. If so it is sad; yet, after all, perhaps the loss may not be very great; for, if we be not mis-informed, it was, from its location and dimensions, not likely, in our day at least, to be self-supporting. If it be lost to us, let us hope that the Presbytery of Hamilton will bestir itself, and do what it can towards having it replaced by one, if not of such pretensions as that named after Scotland's patron saint, yet worthy of Hamilton, and sufficiently large to be self-supporting.

TORONTO.—The present position of our Church in this city is anything but creditable to us. While Toronto *ought* to be one of our Church

strongholds, it is, we may truly say, one of her weakest points; when we compare it with that of the Church of England there, with its bishop and its dozen of clergymen and we know not how many fine churches; with that of the Wesleyan Methodists, with, we believe, an equal number of preachers; or even with that of the Congregationalists, we are deeply humbled. Far be it from us to lightly esteem a scriptural form of church government, yet dare any man say, that something more is not required in a church than this? Ah! it may be, some amongst us are resting overmuch in this kind of thing! Presbyterianism, with its parity of ministers, and its ecclesiastical courts of gradation, is comely and beautiful; as, we believe, ancient but what of that, if our people leave both it and us? If, for example, through a want of adaptation on our part in minor things, in non-essentials to the age in which we live or the circumstances in which we are placed: if, through a foolish adherence to Shem, Ham, and Japheth prejudices, our people leave us (we speak chiefly of the cities) from time to time, to swell the ranks of others; the belief, on our part, that they have left a church possessed of a Scriptural form of church government, and sound doctrine, for others, having, in our opinion perhaps, no such characteristics, will afford us but poor consolation! The Free Church,—in spite of its adherence, in common with ourselves, to certain old-fashioned prejudices, but which, in its case, have been counterbalanced somewhat for the time by certain other things, for example, its recent rise amid excitement and keen party feeling—the very name given to it, which strongly recommended it to the favourable regards of those more especially termed in politics Liberal and Clear Grit, coupled with a superabundance of sectarian zeal on the part of its leaders and promoters,—has obtained a footing in certain places which might well shame some of us. Of these, the city of Toronto is one. According to the census that church has there 2480 adherents. The number of ours, according to the same authority, is 2893. But while that body has, in Toronto, three ministers and a like number of churches for its, say 2500 adherents, we have for ours, say nearly 3000, only one solitary minister and one church! What would be thought of the parent who rather than put forth an effort to provide his children with bread, would let them seek it from others? And what shall be said of the church which stands by, and through apathy on her part, or a want of energy, or something of the kind, forces her children, by her do-nothing system, to leave her pale, and to seek that

bread from aliens, which it is her duty, as their Spiritual parent, to provide for, and to dispense to them? How long is this strange state of things in Toronto to be allowed to continue? The members of that most excellent Presbytery have a duty to perform to the adherents of our Church in that city, which no earthly consideration ought to prevent them from immediately discharging. They have done a good work in the country parts, within their wide-spread bounds. It is high time they were directing their serious attention to the city. There have been certain rumours abroad of late, to the effect that they purpose doing something towards the formation of a second congregation, and the erection of a second church in one of the suburbs. A suburban church, for aught we know, may be wanted. but certainly we require another church in the city, in order to give accommodation to our people living there, as well as to strengthen the hands (as it assuredly would) of the much respected incumbent of St. Andrew's Church. We look to the Presbytery of Toronto to take initiative in this matter. They will, we trust, no longer delay doing their utmost towards the speedy accomplishment of this most needful work.

KINGSTON.—The number of our adherents in this city, the seat of our university, according to the before-mentioned authority, is 1449; that of the Free Church being 1215. We have one minister and one church: they, two ministers and two churches. Our one church is, we believe, well filled (a very pleasing thing in its way) at least the seats in it are understood to be let. It has been said, and perhaps with a *modicum* of truth, that not a few of those who worship in these so called Free Churches left St. Andrew's Church; not that they had any particular leaning to, or love of Free Churchism, but because of an insufficiency of church accommodation. And it seems that we are in a fair way, by means of the same, of driving our students, even our Divinity students, into Free Churchism, or Methodism, or Congregationalism, or Irvingism, &c. The doors of the places of worship of these bodies, in Kingston, stand as wide open to receive them as do those of St. Andrew's Church.

What church accommodation has been provided for our students? Can it be, that the Principal of Queen's College, or the session of St. Andrew's Church, Kingston, are not aware that many of these young men are virtually shut out from worshipping in our church, during a long and very important period of life—their collegiate course; and that, rather than sit in the pew of this man, or the other, with the feel-

ing that they are intruders (the minister's request to his people to give them what accommodation they can, notwithstanding,) they go to other places of meeting, or stay at home? And who will blame them for this? we do not; we cannot but we do most sincerely deplore the estrangement of feeling and alienation of affection from our church, necessarily engendered by such a cooling process on the youthful and impressible mind! If a child be shut out from his father's house, or driven from the door of his mother and forced to seek shelter under a stranger's roof, he cannot be expected in after years to have much love in his breast for parents. It is so with the church; and we much fear, that those young men now studying for the ministry, and undergoing such a process of estrangement, will, if spared to become ministers, be found, as a body, to have but a small share of love for our church, and to work little heartily in her cause! If the friends of the church in Kingston do nothing towards remedying this state of matters; if the Presbytery of Kingston "care for none of these things," we trust that Principal Leitch will give it some attention. But apart altogether from giving accommodation to the students, should we not have a second church in the city of Kingston?

MONTREAL.—Our church in this, the commercial metropolis of the land, whose merchant princes have liberally contributed towards the building of many of our church edifices, as well as given of their abundance for Christian purposes in general, occupies, it gives us pleasure to say, a somewhat worthy position. It appears that our adherents in Montreal number 4575, and those of the Free Church 1749. For these 1749, the latter has two ministers and two churches (one of these, the oldest Protestant church in Canada, has been for many years, and still is, under litigation) while another church in immediate vicinage to our St. Joseph Street Mission is in course of erection. For these 4575, we may be said to have only two ministers and two churches, besides a mission chapel in the neighbourhood of the city, (for though what is called St. Matthew's has an ordained minister, it cannot be regarded in any other light than as a mission chapel). Though we have thus upwards of 2800 adherents in Montreal more than has the Free Church, yet we can scarcely be said to have any more church accommodation than that church has. We would respectfully call the attention of the Presbytery of Montreal, as well as the friends of the church in that city to the fact that no provision whatever has been made by us, as a church, for our adherents in the whole eastern

half of the city. While St. Joseph Street and the western parts have all due attention given them, the eastern ought not to be longer overlooked or neglected.

In concluding these remarks on the position of the church in Montreal, we would respectfully bring under the notice of the Executive Committee of our French Mission there, the necessity of making some provision (either as a committee, or as individuals) for the temporary support or employment in some way of such of Mr. Tanner's converts, as may, by reason of their change of faith, be exposed to persecution at the hands of their relatives, or former co-religionists. Next to the upholding of the mission, this seems required.

QUEBEC.—The number of our adherents in Quebec is 1253, while that of the Free Church is 704, each having one minister and one church. But if we be not mistaken the time was when our church boasted of having two places of worship in the ancient capital! What has become of the second we know not. Any information regarding its history and fate might not be devoid of interest.

GENEVA.

(To be continued.)

#### IN THE HOUSE OF GOD.

When, safe preserved from week to week,  
You seek God's house of prayer,  
Do not with vain and worldly thoughts  
Presume to enter there.

How oft the wandering eyes betray  
The heart unfix'd on heaven;  
E'en while with feigned lips you pray  
To have your sins forgiven!

'Tis not enough to bend the knee,  
The heartless voice to raise;  
God is a Spirit, and requires  
The spirit's prayer and praise.

He sees each secret of your heart,  
Though 'tis from man conceal'd;  
Its pride, its vanity and guile  
Are all to him reveal'd.

But if one humble wish is there,  
More of his will to know,  
You may be sure the God of love  
Will see and bless that too.

Then pray, when entering in his courts,  
That he will give you grace  
To hear, to read, to mark, to learn,  
And run the heavenly race.



## News of the Churches.

Dr. Williams and Mr. Wilson, the authors of two of the essays in the well-known "Essays and Reviews," who had been found guilty of contravening in their published opinions the letter and spirit of certain Articles of the Church of England, were, on Monday, the 15th ult., brought up for judgment. The charges found proved against Dr. Williams were, that he had contradicted the Article of the Church on inspiration, by teaching that the Bible is only the written voice of the congregation; that he contradicts also the Article on the propitiation for sin, and on justification by faith.

In pleading for mitigation of punishment, Dr. Williams's counsel, Mr. Fitzjames Stephen, replied that his client had established, by the judgment of the Court on the former occasion, that a clergyman was at liberty to deny the authenticity of any portion of the Bible, and that he might put any interpretation on passages of the Scripture that might seem to him good. This was a greater liberty than Dr. Williams contended for; and he was ready now, on the part of Dr. Williams, to retract those charges on which the Court had found he had contradicted the Articles.

The Judge said this was rather a novel proposition. Had the retraction been made in writing, and tended to the prosecutor, it would have been his duty to examine it, to see whether it was sufficient, and to consider its effect in mitigation of punishment. A mere verbal retraction, at that stage, he could not deal with. Justice must take its course. He considered the charges proved, and he must now determine the punishment. If the proceeding had been taken under the statute of Elizabeth, he would have had no option but to deprive Dr. Williams, on his refusing to recant. The prosecutor had proceeded under a milder statute, which left much to the discretion of the Judge. The offence was a very serious one; but he had to consider, not what in his judgment would be best, but what the higher Court, the Privy Council, would be most likely to sustain. The judgment he was about to pronounce might, by some, be thought to be too lenient; but he would rather incur that censure than provoke a reaction by excessive stringency. He therefore sentenced Dr. Williams to suspension for one year

from the offices and the benefices of his living, that he pay the costs in the cause, and that he be admonished not to offend again.

The same sentence was pronounced in the case of Mr. Wilson, and both causes were immediately appealed to the Privy Council.

Dr. Ryan, Bishop of the Mauritius, in a letter to the Secretary of the Church Missionary Society, gives an account of his recent visit to the island, when he presented to the King a copy of the Bible, in the name of our Queen, with Her Majesty's sign manual in it. He adds that the King had given him a most cordial invitation to do anything he could, in any part of Madagascar, for diffusing the knowledge of Christianity. The Bishop, during his stay, was in daily fraternal intercourse with Mr. Ellis, who expressed his readiness to undertake the responsibility of the evangelization of the capital (Antananarivo) and the central provinces, at the same time approving of the occupation of the coast by other societies. Volimarc, in the south-east, is mentioned as a suitable basis of operations, from the fact that it will probably become the port whence communications will be carried on with the northern part of the island. The result of Bishop Ryan's application was the adoption of a resolution, on the 10th ult., by the committee of the Church Missionary Society to commence a mission in the island immediately. Two missionaries have been appointed by them to the work. Letters from Bishop Ryan to the Secretary of the London Missionary Society and to Mr. Ellis are written in so cordial a tone, as to remove all apprehension of any such result as might issue from the appointment of a "Bishop of Madagascar." It was but the other day that a usually well-informed journal announced the formation of a committee, with the Primate at its head, for the erection of Madagascar into an episcopal see. We presume, however, that as the new stations will be under the superintendence of the Bishop of the Mauritius, this project (which owes its origin to the Bishop of Cape Town) will be abandoned.

Bible-women and City missionaries are being introduced in Calcutta, Bombay, and

Poorah, to meet the European vagrancy, which we regret to hear is upon the increase. "In the Calcutta gaol two of these women wrought a wondrous change in English convicts condemned to imprisonment for long periods, by daily visitation, and reading and expounding the Scriptures. The system has succeeded so well, that it is about to be adopted elsewhere." The Secretary of the Indian Female Normal School and Instruction Society (himself a missionary), now in England, calls attention to the utter feebleness of our attempts to act upon the secluded female population, and to this fact he traces the delay in abundant missionary success in India. Yet there are some hopeful signs in this direction. The Secretary of the Church Missionary Society in Calcutta has recently written to the Parent Committee in London, stating that the application for teachers in the zenanas are more numerous than, through the paucity of the labourers, can be supplied. These applications come from heathen households; so that the fact indicates a marked change in native feeling with regard to Christianity. The same letter also conveys the important intelligence of the conversion, in Calcutta, of three members of a highly-influential family, with their wives; one of the ladies has for several years had an instructress for her children from the Calcutta Normal School.

When at Montreal, says a clergyman, I took an opportunity of visiting the Canadian Mission Institute at Pointe-aux-Trembles, and was very much gratified. The place is about nine miles from Montreal, near the south end of the island on which the city stands, and not above three hundred yards from the banks of the St. Lawrence, which here rolls along in full flood—a pleasant and healthy position, which they intend representing on a photograph for the benefit of friends at a distance. I dined at the pupils' table, and enjoyed the simple, but wholesome and pleasurable meal. It was the commencement of the session, but everything was in order, and one could not but admire the regard to those three prime requisites,—cleanliness, comfort and economy. The missionaries and teachers have the manners one is so much pleased with in French Canadians, the simple-hearted courtesy, through which is felt the warmth of an ardent Christianity. The institute, as you may know, is divided

into the boys' and girls' departments, conducted in separate houses. There were about thirty in each at the time I saw them, but they were far from having fully arrived, and applications had been made exceeding considerably their powers of reception, a circumstance greatly to be regretted. The majority of those that enter are the children of Roman Catholic parents; for there is a strong desire for education among many of the Canadians, and they will send their children, notwithstanding the remonstrances and threats of the priests. In fact, the priests have done their worst, and it has failed. They do not seem to have the same influence over this population as over the Irish. It appears as if there were a growing door of access for the spread of the Gospel among them. One entire community came out from the Church of Rome at a place called Grenville, last summer, and three pupils from among them were in the institute. I had an opportunity of examining the pupils in both departments as to their general, and especially their Christian knowledge. The result was most satisfactory to me; answers were given that showed an acquaintance not only with the letter, but the spirit of the Bible, and with the great doctrines of the way of life. A collection of very excellent French hymns has been published for their use and that of the Canadian Churches by M. Rivard, and it would have done any one's heart good to hear the manner in which they were sung. The cost of maintaining a pupil at this institute is marvellously small; for the session from October to May it is no more than thirty dollars—about 61 sterling. This is only accomplished by the most conscientious economy, and by the pupils being trained to do everything possible for themselves; and yet, with all this, after sharing the food and inspecting all the arrangements, I could discern no want of comfort. I could have the more confidence in this from the fact that my visit was altogether unexpected. I know of few ways in which private Christians or Sabbath-schools in Britain could more effectually forward a good cause than by supporting a pupil here. They could single out one for themselves, and his circumstances, progress, and history, would be regularly communicated to them. Already a very considerable number of missionaries, teachers and colporteurs, have gone forth from this institute to labour among their fellow-countrymen, and the present commencement is but a small token of what

through the blessing of God, it may grow into.

The Cardross case has again made its appearance to vex the free Church of Scotland. It may, perhaps, be necessary to recapitulate that the Rev. Mr. M'Millan, of Cardross, was suspended by the General Assembly of the Church, on certain charges of immorality, some of which the inferior court, the Synod, had not found proved, and which were not brought up by appeal for the decision of the Supreme Ecclesiastical Court. Mr. M'Millan took shelter in the civil courts, in which the Assembly deposed him altogether. He then raised a new action, praying to have these services set aside by the civil authority, and that action was dismissed by the Court of Session, on the technical ground that no such body as the "General Assembly of the Free Church" was known to the law, and that Mr. M'Millan ought to have set forth the individual names of all the parties at whose hands he considered himself to have suffered wrong; it was supposed there would have been an end of the matter. But no; the indomitable Mr. M'Millan appears again in the courts with a monster indictment, setting forth the names of all by whom he has been aggrieved: in fact, the names of every member of the General Assembly by whom he was deposed. The litigation, of course, will begin at the beginning.

The Jews publicly opposed the use of images in religious worship in the Talmud of 1576, in which they call the Christian churches "houses of idolatry." It is to be lamented that the bowing to images, and the worship offered to the Virgin Mary and the saints, should to this day be a stumbling-block to the Jews, and give them a handle against Christianity.

The Jewish Council, held October 22, 1650, is a lamentable instance of the truth of this. "The council met in the plain of Agada, thirty leagues from Buda, in Hungary, to search the Scriptures concerning the Messiah, whether he was already come, and who he was. Several argued the possibility of Jesus being the Messiah, from his miracles, their own unparalleled desolation and captivity since his crucifixion, and the Lord's not answering their prayers as formerly.

After seven days' debate, the Jewish deputies were called in, viz.: two Jesuits,

two Franciscan and two Augustine friars, to inquire of them,—If Jesus be the Messiah, what rules and orders he had left his followers to walk by? The Popish champions, being admitted, forgot the cause of Christ in their care for their church, and spake not a word either for Him or His cause, but began to solicit them to become proselytes to the holy Catholic Church (as they called that of Rome), whose rules and government, they said, are the only institutions of Christ, whose vicar the Pope is.

They asserted transubstantiation, invocation of saints, and, in particular, the worship of the Virgin Mary, the adoration of the cross, etc. As soon as the Jews heard these things, the assembly broke up in great tumult, crying out, "No Christ," "No woman God," "No images." Many rent their clothes, and cried, "Blasphemy, blasphemy."

Many Christians were present, and among them Mr. Samuel Brei, an Englishman, who reported that some rabbis, fearing that the Romanists would spoil all, desired that some Protestant divines might be present. But the Emperor so ordered the matter with the Pope, that no Protestants were suffered to be called in. So they chose rather to harden these miserable souls in their unbelief and prejudice against Christ, than suffer them to turn Protestant Christians.

A story worthy to be written in all the languages of the world to the eternal infamy of the Papists and their cause.—*Life of Mr. Jessey*, pp. 81, 82.

#### WHAT MAKES THE DIFFERENCE?

A collector for a good cause not long since applied to a wealthy man for the accustomed donation to a benevolent society, but was met at once with a positive refusal, in language like this:—"Sir, the country is ruined. My business is dead. I have lost already some thousands in rents, and I have several thousands in bank, lying idle. I can do nothing for you." His neighbour was approached—an industrious day-labourer, poor, and dependent on his employer for bread for himself and his family; but he cheerfully offered his customary gift, saying, with a smile, "God bless you, sir, and the good cause. These are dark times, but I am resolved to keep my lamp burning; and that, so far as I am concerned, the first blow of the war shall not fall upon the house of the Lord." What does this mean? Both are professedly religious, yet how different their spirit and conduct! The one refuses, but the other gives. The one is anxious about his property, but the other is anxious about Christ's Kingdom. What makes the difference, and which has the approval of our common Lord?

## Sabbath Readings.

### CHRIST'S LIFE IN HEAVEN.

"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."—Rev. i. 18.

One might have thought that after Christ had received such malignant treatment on this earth, His departure from it would be an everlasting termination of all His communications with it; that His last word on earth to men would be His last word to them until the day of doom; that on His ascension to heaven He would withdraw Himself with a righteous indignation from this corrupt planet; turn away from it, and speak only to intelligences who would devoutly hail His every utterance. Not so, however. Here, after threescore years of personal absence from this earth, with unabated love for our fallen race, He breaks the silence of eternity, and makes such communications to John on the Isle of Patmos as would be for the good of all coming generations. The text leads us to consider *His life in heaven*.

I. *His life in heaven is a life that succeeds an extraordinary death.* "Was dead." Life after death at all, is a life in itself truly wonderful. Such a life we have never seen. But the life of Christ in heaven is a life succeeding a death that has no parallel in the history of the universe. There are at least three circumstances that mark off His death at an infinite distance from that of any other being that ever has died. First: *Absolute spontaneity.* No being ever died but Christ who had the feeling that he need never die,—that death could be for ever escaped. Christ had it. "He had power to lay down his life," &c. Secondly: *Entire relativity.* Every other man that ever died, died for himself, died because he was a sinner, and the seed of death was sown in his nature. Not so with Christ.—He died for others. "He was bruised for our iniquities," &c. Thirdly: *Universal influence.* The death of the most important man that ever lived has an influence of a comparatively limited degree. It extends but over a contracted circle. Only a few of the age feel it, future ages feel it not; it is nothing to the universe. But Christ's death had an influence that admits of no measurement. It extended over all the past of humanity. It was the great event anticipated by the ages that preceded it. It extends over all the ages that succeeded it. It is the great event that will be looked back to by all coming men. It thrills the heavens of God. "Worthy is the Lamb that was slain," is the song of eternity. Christ's death fell on the universe as the pebble on the centre of a lake, widening in circles of influence on to its utmost boundary.

II. *His life in heaven is a life of endless duration.* "I am alive for evermore." First: His endless duration is a *necessity of His nature.* "I am he that liveth." There are moral intelligences,—we amongst them,—that may live for ever, but not by necessity of nature. We live because the Infinite supports us: let Him withdraw His sustaining agency, and we cease

to breathe. Not so with Christ. His life is *absolutely* independent of the universe. He is the "I AM." Hence He says, "I am He that liveth." Secondly: His endless duration is the *glory of the good.* "Amen." When Christ says, "I am alive for evermore," the unfallen and redeemed universe may well exclaim, "Amen." Whatever other friends die, the great Friend liveth on. "The same yesterday," &c.

III. *His life in heaven is a life of absolute dominion over the destinies of men.* "I have the keys of hell and of death,"—the grave and *Hades.* He has dominion over the bodies and souls of men as well when they are separated from each other, as previous to their dissolution. "He is the Lord of the dead and of the living." From His absolute dominion over the destinies of men, four things may be inferred. First: There is nothing accidental in human history. He has "the key" of death. No grave is opened but by His hand. Secondly: Departed men are still in existence. He has the key of *Hades* (the world of separate souls), as well as of the grave. They live, therefore, for "He is not the God of the dead, but of the living." Thirdly: Death is not the introduction to a new moral kingdom. The same Lord is here as there. What is right here, therefore, is right there, and the reverse. Fourthly: We may anticipate the day when death shall be swallowed up in victory. "He has the key of the grave," &c.

### THE DOOR OF MERCY KEPT OPEN, UNTIL IT IS SHUT BY DEATH.

"Blessed are the dead which in the Lord."

REV. xiv. 13.

The article of death is the turning-point. It is the last step of this life that determines the whole course of the next. Those who are in the Lord when they depart, are with the Lord for ever. Two aged men pass from this world on the same day, and enter together the mansions of the Father's house. Meeting in the general assembly of the just made perfect, they compare notes of their experience on earth. One, it appears, had been secretly renewed at a period earlier than memory could reach, and had walked with God from the first dawning of his mind till the hour of his departure at fourscore. The other had lived in pleasure and rejected Christ, until he was on the brink of the grave, and had at last been melted by the power of redeeming love a little before he was called away. While these two saved sinners both alike ascribe all to the merciful love of their Saviour, each counts his own case the greater exercise of mercy—the greater boon to the receiving man, and the greater glory to the giving God. He who was won in early childhood, and moulded from the first into conformity with the Divine will, thinks his own debt deepest, because the Lord in sovereign goodness not only gave him the eternal life, but also spared him the miseries of a rebellious earthly

life, and the agonies of a conversion in a hardened old age. He who had been "born when he was old," thinks himself the greatest debtor to redeeming love, because a long-suffering God spared him during a rebellion of nearly fourscore years, and made him a new creature at the last, blotting out the cloud of sins that had accumulated in a life-time of ungodliness.

Let us leave the two to prosecute their happy strife, and turn our attention to some important aspects of the doctrine that it shall be with us in eternity not as we begin, but as we conclude this present life. Questions of great interest spring up and present themselves for solution, regarding its intrinsic reasonableness and its moral tendency. Does the doctrine accord with reason and Revelation? and will it undermine or establish practical righteousness in the conduct of those who receive it?

As to its intrinsic truth, in addition to the clear intimations of Scripture, it may suffice to suggest an analogy in nature. A projectile thrown into space maintains to the end of its course the direction in which it was moving at the moment when it escaped from the propelling force. Whether the propulsion may have been effected by the human hand or gunpowder, or any other species of force; whether the earlier portion of its course, while it was receiving the impulse and kept under control, may have been a zig-zag, or a straight line, or the segment of a circle, the body thrown out, except in as far as it is still affected by resisting media, maintains the course communicated to it to the last moment of the impulse. The stone thrown from a sling moves in a straight line from the point of its escape, with no reference to the circular movement by which the impulse was communicated, precisely in the same way as it would have done had the impetus been given in a straight line like the flight of an arrow from a bow. There is a sublime unity of conception in the works and government of God. The moral and material approach near each other and run parallel; but, with our present powers and instruments, only a few of these relations are discoverable, and even these few are but dimly seen. As the tree falls, so it lies. The attitude and condition of a soul, when it is projected into eternity, remain as they were when that soul let go its hold of time. This is the doctrine of Scripture; and the analogy of nature, as far as we can observe it, accords.

But it is possible that some who confess its truth may fear its tendency. Does it not encourage the wicked to delay their reformation till their dying day? No. It has in its own nature no such tendency: the imputation is absolutely groundless. It is true that a corrupt heart and a confused understanding, working in concert, misrepresent the doctrine and pervert it to practical ungodliness. But if everything that the wicked abuse were removed from the Scriptures, the gospel itself would be shorn of all its glory. Even the unspeakable gift of God, the foundation on which the hope of the saints is built, becomes a stone of stumbling and a rock of offence to the impenitent who blindly dash themselves against it. Neither Christ, nor any portion of his truth has been held back, lest impious men should pervert

the blessing to their own destruction. The encouragement which tender, broken hearts require is freely supplied in the Scripture, although he who gives it knows that some will turn it to bad account.

The indispensable necessity of the doctrine may be conveniently demonstrated by showing what mischievous consequences would ensue if it were withdrawn. If the short and simple statement that those who die in the Lord are blessed were kept back, and something that might be considered safer introduced in its stead, it may be demonstrated that every possible substitute would utterly subvert the gospel. If to be in the Lord at death were not deemed sufficient, a converted life of longer duration must be required. How long? A certain proportion of the whole life, or a specified number of years? The specification of any period, whether absolute or proportional, would obviously be contrary to the whole analogy of faith; and, even if it were not, the introduction of it would limit the mercy of God, and crush the hope of man. Under this system, the most enlightened would always be the most hopeless.

#### THE GREAT MYSTERY.

The body is to die; so much is certain. What lies beyond? No one who passes the charmed boundary comes back to tell. The imagination visits the realm of shadows—sent out from the window in the soul over life's restless waters,—but wings its way wearily back, with no olive leaf in its beak as a token of emerging life beyond the closely bending horizon. The great sun comes and goes in the heaven, yet breathes no secret of the ethereal wilderness; the crescent moon cleaves her nightly passage across the upper deep but tosses overboard no message, and displays no signals. The sentinel stars challenge each other as they walk their nightly rounds, but we catch no syllable of their countersign which gives passage to the heavenly camp. Between this and the other life is a great gulf fixed, across which neither eye nor foot can travel. The gentle friend, whose eyes we closed in their last sleep long years ago, died with rapture in her wonder-stricken eyes, a smile of ineffable joy upon her lips, and hands folded over a triumphant heart, but her lips were past speech, and intimated nothing of the vision that enthralled her.

#### CHRISTIAN LABOR.

You are forgiven and accepted. You owe all to Christ. You look forth from your position of safety, and behold a world lying in wickedness. You pity the sinful, as the Lord pitied you. Having been saved, you desire, as if by an instinct, to be a saviour. You begin. You grasp a falling brother by the best band, a brother's love, and draw him to yourself that you may draw him to the Saviour. For a time you seem to have gained your brother. But after a while, at some unguarded moment, and through some unguarded opening, seven devils enter and dwell again in the partially reformed heart, and the last state of that man seems worse than the first. You are weary; but you must labor on.