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# THE PRESBYTERIAN.

AUGUST, 1864.

A movement has been begun in Montreal for the protection of Protestant interests in the all-important matter of education. If the reasons which present themselves to those who are acquainted with the subject are duly considered, it is not to be presumed that the movement will fail of its object. In proceeding to notice some of these reasons, it is to us obvious enough that, unless the sense of justice has taken its departure from the public mind, they must be felt to be of sufficient weight to obtain for the forthcoming demand for redress a prompt and proper respect.

1. The Protestant element in the population of Lower Canada is such as to render some degree of Protestant representation, in the management of educational institutions existing by law, only reasonable and just. The total population, according to last census, is 1,110,664, of which 942,724 belong to the Church of Rome, leaving 167,940, from which we may take off 7940, a liberal allowance for such as may not choose to call themselves Protestants. The result is that more than one-ninth of the entire population remains to Protestantism, having an interest in the just management of the Legislative grant for education, the impartial administration of the School Law, and the benefits dispensed by educational institutions throughout the country. Looking at the matter in this simple light, and considering the irreconcilable nature of Romanist and Protestant notions on many points pertaining to both the manner and the matter of education, we ask, is it a right thing that the latter should be without a corresponding representation in the Educational Department? We do not make it our business to bring charges against the existing Administration; but, believing as we do that good men must have their religious sympathies, and that they are entitled to respect all the more when they act according to their religious convictions, we say that as Protest-

ants we ought not to be content with less than as full a representation as we are entitled to, according to population, in the conducting of educational affairs. As far as our knowledge goes there is not, from the superintendent down to the messenger, a single Protestant in the Education office. The superintendent is pretty much his own master. Perhaps it is right he should be so, but we confess to a strong desire to see at least the ninth part of a Protestant chief working side by side. In that case there are some things which the public would be likely to know, and probably without the trouble of asking for the information, which at present is not possessed to a satisfactory degree, such for example as the principles on which the distribution of grants both ordinary and extra is made, and also the grants for school rewards and the support of the French and English Journals of Education respectively. We think it belongs to the fitness of things that there should be a Protestant ear for Protestant interests, and a Protestant will and power to attend to them.

2. The Protestant element in the population is not fairly represented in the taxation system for school purposes, as regards either the imposition or the appropriation of taxes. We have heard of a municipality in which the property of Protestants is valued and assessed at \$50,000, and that of Roman Catholics at about \$34,000, and yet the latter have six schools and as many school-houses, while the former are obliged to send their children to a rented room. We are informed that property held by companies is frequently taxed for the benefit of Roman Catholic schools, because the owners, being Protestants, fail to sign, as required by law, a dissent to enable Protestant schools to obtain the benefit. Even Protestant seigneurs must support Roman Catholic institutions. The public have recently been made aware, by judicial decisions, that Protestant non-residents are

obliged to pay their taxes to school commissioners for the purposes of Roman Catholic education, and we believe it is a fact, that the British and Canadian Land Company refuse, on this very ground, to pay taxes to the trustees of Protestant Schools. Most of these evils are directly traceable to unjust legislation; others of them may in part be ascribed to the lukewarmness of Protestants. Whatever be the cause, such glaring inequalities cry aloud for the means of redress.

3. The Protestant element in the population has not the facilities it deserves for the formation of Protestant schools; nay the power and privileges of Romanism are instrumental in destroying these institutions. On the one hand the law forbids the union of Protestants in different parishes for the support of schools, and on the other hand the subdivision of parishes is known to have the effect of extinguishing flourishing Protestant schools. The Roman Catholics of Upper Canada do not, and will not submit to such arrangements. Why should the Protestants of Lower Canada tamely bear with so manifest an injustice?

Our space does not allow us to dwell at length upon other reasons which we intended to advance, such as the examination of Protestant schools by Roman Catholic inspectors, the disadvantage and even harsh treatment to which Protestant children are exposed, when for want of Protestant schools their parents are constrained to send them to Roman Catholic institutions, and the excessive number of Protestant children required for the formation of a dissentient school.

Enough has been said to produce the conviction, wherever it needs to be produced in the minds of our readers, that the cry of injustice and the necessity of redress are well founded. We believe an association for the protection of Protestant interests is contemplated. The formation of such an institution for the prudent but firm demand of our rights has our heartiest wishes for its success.

IT is with regret we learn that some thirteen of our settled ministers, those placed last on the Roll, some of them in Charges which are new, received nothing from the Temporalities Fund at the last payment. The principal cause, the cause at least of *so many* being struck from the list of recipients, is, we understand, the reduced dividend given by the Commercial Bank. We have in this a proof of the

uncertainty attending large investments for Church purposes, the only means whereby an endowment can be made available in this country. What has happened once may happen again; and, though we believe that ministers, and of course congregations, who are disappointed now, will fare better another time, it seems as if the occasion suggested the question, whether or not it would be better to employ a portion of the funds for the purpose hinted by a correspondent—the leisurely formation and careful superintendence of a system of congregational organization, by means of which a much ampler annual revenue than is at present received might be obtained for current expenditure.

Meanwhile it is poor comfort for those who have been hitherto participants to understand that the Board cannot distribute funds which they have not at their disposal. On the other hand it ought to be and no doubt is a painful reflection to such as are differently situated, that this is the case. It must be especially distressing, one would think, to those who have been repeatedly and urgently appealed to, but in vain, to assist in supporting the Scheme by which it was hoped to continue the provision. By a coincidence, which may strike them as singular, we count thirteen congregations that have given nothing, on any of the three occasions on which they were solicited to contribute; and these, with one or two exceptions, are just the congregations that should be among the foremost with their liberality, congregations that, year after year for a comparatively long period, have enjoyed the benefit of a fixed and regular allowance. Must we argue from this that in such cases a certain and comparatively sufficient provision is in that respect an evil and not a good?

ONE of our correspondents this month mentions a case of intrusion on the part of the other Presbyterian Church, which we are grieved to hear of. It appears that a good many years ago the Free Church endeavoured to establish itself in the town of Sherbrooke, but failed in the attempt. A few months since our active minister at Melbourne, intent on missionary enterprise and informed that a number of Presbyterians in the growing town above named would be glad to have a Presbyterian missionary sent to them, commenced an effort on their behalf. The result was encouraging beyond expectations. No sooner had this become apparent than a labourer from

the Canada Presbyterian Church was sent into the same town, a wide unoccupied territory in the Eastern Townships, where his services might have done good, being allowed to remain destitute. We do not set ourselves up as judges of the spirit which, with or without inquiry, with or without a knowledge and consideration of the circumstances, moved to this latter appointment. But we do regret to see an arrangement so ill-advised, and seemingly so uncalled for. Why should the Canada Presbyterian Church act thus to her nearest of kith and kin in the Province, and while doing that which may either jostle out another or prove a wasting of her own strength, leave the wholly neglected and uncared for to stray into other folds or wander without the pale of Christ's visible kingdom? Such conduct is, in our opinion, not only obstructive of the progress of Presbyterianism and offensive to that spirit of union which all true Presbyterians strive to exercise, but also injurious to the interests of pure and undefiled religion.

Another correspondent writes upon the subject of an agency for our Schemes in such a manner as at once to interest our readers and set the matter in a practical form. His suggestions are sure to com-

mand careful consideration from those members of the Church who are interesting themselves in this matter. We hope to hear from our friend again. His Scheme appears to us of such a plausibly practical kind that we are tempted to suggest to the College authorities, the Conveners of Schemes, and the Synod, that they give it some attention, and, should they find it to contain the elements of probable success, that they agree to adopt it with or without such modifications as may seem necessary.

A third correspondent, who signs himself "T," asks a question about the contribution of \$2,400 by the congregation of St. Andrew's Church, Quebec, to the Home Mission Fund, as shown in the report of the Temporalities Board appended to the Synod Minutes, at the same time that he speaks of it as an example of liberality which ought to be followed by other congregations. Our correspondent will please take this acknowledgement of the receipt of his letter instead of its insertion, and if he will turn to page 121 of our last volume he will find the explanation he requires, to the effect that the above amount is part of the very liberal subscription originally made to the Permanent fund, but appropriated to the Contingent fund agreeably to the expressed wish of the subscribers.

## News of our Church.

**PRESBYTERY OF PERTH.**—This Presbytery met in St. Andrew's Church, Perth, on the 23rd ult. Mr. Thomas Hart, student of divinity, Queen's College, delivered the discourses which had been previously prescribed to him with a view to license, and underwent the other examinations required by the laws of the Church. The Presbytery sustained, with much approbation, these discourses and examinations, and licensed him, in the usual manner, to preach the Gospel. We cannot doubt that the talents and energies, which have won Mr. Hart much success as a student and teacher of a grammar school, and the other genial and sterling excellences of character which have so highly commended him to all who have known him, will, with the blessing of God, enable him to do good service in the higher sphere of duty upon which he now enters, and will render him a valuable friend and counsellor to those with whom, in this sphere, he may in the providence of God, be brought into relationship.—*Com.*

**MULMUR.**—This charge consists of two branches, Tossorontio and Mulmur. From a general financial report, embracing the period between February, 1862, and February, 1864, it appears that in the former of these branches

congregational matters are in a very prosperous state. Although the membership is small, considerably over \$1900 has been raised. The receipts are fully equal to the expenditure, and it is to the credit of the people that there are no arrears. Frequent and liberal contributions are made for missionary and other purposes. The same, we regret, cannot be said of the other branch. There have been serious obstacles in the way, and but slow progress is made. There have been difficulties to contend with in the erection of a new church, the debt on which, together with congregational arrears, amounts to a considerable sum. It is hoped, however, that these difficulties will soon be surmounted, and that the people will be encouraged to be more hearty and zealous. The annual Sabbath school meeting was held on the 29th June. The children underwent a satisfactory examination. As usual, a book was presented to each scholar. Ninety volumes were distributed. This practice is found to be very profitable.

**ST. ANDREW'S CHURCH, CLIFTON.**—On the cover will be found an acknowledgment by the Rev. George Bell, of the sum of \$148, received from sundry congregations in behalf of the redemption of this church. This is the pro-

perty concerning which a strong interest was expressed at the recent meeting of Synod. It is a very valuable property, and it was strongly felt that it would never do to allow it to pass away from the Church for the matter of \$1000, which, after the most strenuous exertions on the part of the congregation, is the sum still required to secure it. It will be a reproach to the Church at large if that amount is not speedily raised. It is earnestly hoped that other congregations will, without delay, add their contributions to those already made.

**WIDOWS' FUND TREASURERSHIP.**—At a meeting of the managers of the Ministers' Widows' and Orphans' Fund on the 4th ult., John Green-shields, Esq., gave in his resignation of the office of Treasurer, held by him with great fidelity, as the whole Church knows, since the foundation of the fund in 1848. His resignation was reluctantly accepted; and the Board elected Archibald Ferguson, Esq., Mansfield-street, Montreal, to fill his place. All communications on the business of the fund should be sent henceforth to Mr. Ferguson; we have been particular in giving his address, as there is another gentleman of the same name, in the city.

**PRESENTATION TO ALEX. MORRIS, ESQ.**—We learn that the teachers and scholars of St. Andrew's Church Sabbath School, Montreal, recently presented Alexander Morris, Esq., M.P.P., who acknowledged the same in appropriate terms, with a copy of the Bible richly bound in morocco with massive clasps. The occasion of the presentation is stated in an inscription engraved in the Bible, to be on "his removing from the city and resigning the office of superintendent," and the Bible is presented as a "slight token of their esteem and affection for him." Mr. Morris, who has recently removed from Montreal to Perth, C.W., his native town, was superintendent of the school in question for ten years.

**CHURCH OF SCOTLAND COLONIAL SCHEME.**—The direct expenditure of this Scheme in behalf of our Church during the past year has, according to the financial statement presented to the General Assembly, amounted to £1081 12s. 5d. sterling, distributed as follows:—

Payments to Missionaries and Ca-			
techists .....	£571	19	5
Outfits and Passage Monies of two			
Ministers .....	85	13	0
Grants to Churches .....	75	0	0
Grant to Queen's College .....	350	0	0

The Secretary acknowledges a contribution of £43 1s. 5d. sterling (\$212) from the Presbytery of Montreal, as "not only an acceptable addition to their income, but gratifying in other respects." The whole of this amount was raised at the mission station of Elgin, where the Rev. W. Cochrane, one of the Committee's missionaries, is labouring. Our friends in the Presbytery of Toronto will be glad to hear that one if not two missionaries will soon be sent to assist in the supply of their extensive mission field.

**A MISSIONARY ARRIVED.**—The Rev. Mr. Spencer, commissioned by the Church of Scotland's Colonial Committee to the Presbytery of Guelph, has arrived and commenced his labours.

**SYNOD MINUTES.**—The Synod Minutes were printed and distributed, according to instructions regulating that business, about the end of June. It is possible that mistakes may have occurred. These will be corrected as far as practicable when made known. All the full sets on hand have been disposed of. The minutes of 1838 will be re-printed shortly when further orders can be supplied. Single copies of Minutes for 1864 or any other year can be obtained free of postage for fifteen cents. The reports presented to the Synod of the various Schemes have been carefully inserted in full, and to any member of the Church interested in her public work are themselves worth more than the trifle asked.

**SISTERS OF THE LATE REV. W. MAIR, OF CHATHAM, C.E.**—The Rev. R. H. Story, of Roseneath, acknowledges in the Church of Scotland Missionary Record the sum of £20 sterling received in behalf of these ladies per the Rev. Dr. Mathieson from friends in Canada. Contributions have also been received in Scotland, but further aid is needed and earnestly solicited.

THE LATE PRINCIPAL LEITCH.

In the sketch we inserted of the life of the late Principal Leitch, on the occasion of his death, the writer purposely refrained from dwelling upon the eminently excellent traits of character which very much endeared the deceased to those who knew him longest and best, confident that from sources which our readers would more highly estimate than any of which he could then avail himself, we would be able to do justice thereto. We are not disappointed, and accordingly give below (1) proceedings of the Presbytery of Cupar at their meeting on 28th June, and (2) an article from *The Sabbath Scholar's Treasury* of the Church of Scotland, which we are sure our readers will peruse with interest. We may take this opportunity of stating that the friends of Dr. Leitch in Scotland are prepared to co-operate heartily with friends here, in the erection of a monument to his memory in connection with Queen's University, "for whose interests" says one, "he sacrificed so much dear to him in this country" (Scotland).—*Ed.*

(1) Dr. Williamson of Collessie stated that the Canadian Church and Kingston University had recently sustained a severe loss, in which this Presbytery deeply sympathised, for it had been occasioned by the premature death of one who had long taken a distinguished part, and never ceased to feel a keen interest in all our proceedings. The death of Dr. Leitch, who left us so lately full of health and vigour, but was struck down at a time when his sanguine hopes of widely-extended usefulness and his enlightened plans for effecting it seemed all likely to be fully realized, if only he had been spared long enough to bring them to a successful issue, had indeed excited universal regret. To many of us at home, to whom he was endeared by long ex-

perience of his genial temper and amiable dispositions, this event has brought all the bitterness of a severe personal bereavement. A generous desire for usefulness in a sphere congenial to the academic bent of his mind impelled him to sacrifice to a large extent all those family and pastoral ties and old friendships which were so dear to his heart. He may be truly said to have consecrated not only his intellectual energies, but his health and his life, to the highest interests of his newly adopted country. It is a cheering consolation to know that brief as has been his career in Canada, it has been productive of important and lasting advantages not only to the theological department, over which he specially presided, but to the higher education of the colony in general, for whose advancement he had devised plans, marked by practical wisdom and comprehensiveness of aim. But we shall do injustice to the memory of Dr. Leitch if we, who knew him so well, do not shew our appreciation of his eminent abilities to render that service in the field of theological literature, which the sceptical tendencies of the present day so urgently demand. He possessed peculiar qualifications for this purpose, seldom so happily combined; for he conjoined fervent piety with scientific attainments, at once extensive and accurate—rare metaphysical acumen—a genius for philosophical speculation—and that enviable talent for felicitous illustration, which enabled him to render the discussion of abstruse subjects not only intelligible, but even interesting to ordinary readers. His notes in theology and science in *Macphail*, and his articles in *Kitt's Journal*, which, at the time, drew the attention of acute thinkers, would well repay republication in a collected form. He has also left a treatise on Miracles, all but ready for the press, in which, while maintaining the views of Clark, Butler, and Mansell of the present day, on this vital department of the Evidences of Christianity, he strikes at the root of that sophistry on this subject, now so popular because plausibly appealing to the authority of natural science, and the immutability of physical laws. It is by the premature removal, from this transient scene, of highly-gifted men like Dr. Leitch, at the crisis when their services seem most needful, that the Almighty so often calls us to be still and remember that he is God—independent of the best human instrumentality—and sufficient to fulfil the purposes of his all-wise Providence by new agencies of his own raising up. It is on such occasions, too, he solemnly admonishes us who survive how brief and uncertain is the period allotted to us for improving our talents aright. Although more than twenty years have now elapsed since I was settled at Collessie it seems only yesterday, and yet, when I look around me, I find only six brethren remaining who were members of this Presbytery when I came. Of my co-presbyters no fewer than thirteen have gone to their account, and during the last few months three of these have left for ever the earthly sanctuary, to offer, we trust, a purer service above. Although dead, they yet speak, and, with a voice more impressive than ever, address us in the words of Jesus, "Watch and be ready, for in such an hour as ye think not

the Son of Man cometh." The Canadian newspapers and magazines contain the most gratifying tributes to the memory of Dr. Leitch. On his death-bed he received not only the warmest sympathies but the devoted attendance of many of his colleagues and attached friends, who testify in the most affecting terms to the fortitude and patience which never forsook him amidst his protracted and often poignant sufferings—the firm trust in his Saviour, and the bright hope of admission into his glorious presence, which sustained him to the last. I beg to move that the Presbytery record in their minutes an appropriate tribute to the memory of Dr. Leitch, and that a letter of condolence be sent to his family.

Rev. R. F. Fisher of Flisk seconded the motion. He would be sorry to lessen the very deep impression that must have been made upon their minds by the excellent speech of Dr. Williamson. Mr. Fisher read an extract from the minutes of the Synod of Fife previous to Dr. Leitch's departure for Canada, in which they record their best thanks to him for his valuable services to the Church, and their deep sense of his loss. He also read extracts from a Canadian paper containing an account of the high opinion formed of Dr. Leitch's abilities on his first appearance in America, and also stating that his death would be a heavy loss to the country. He had also an account of the closing scene of Dr. Leitch's life, but as he had taken the liberty of sending it to a small magazine, he would not bring it before them. Dr. Leitch, he had no doubt, fell asleep in Jesus. He could not but bring before the remembrance of such of them as were in the Presbytery in former times a short incident that occurred about eleven years ago. Dr. Leitch was then called upon to part with his partner in life—one who was a thorough lady, strong-minded, and a true helper at his fireside. She lies in the churchyard of Monimail, along with two of his children. He had frequently occasion to be at Monimail, and one evening Dr. Leitch read to him some notes of the closing scene. Especially did he remember the joy with which he told him, and pressed upon him again and again, that his wife had taken hold of that passage of Scripture—"I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." He was sure they would all think of the joy Dr. Leitch experienced at the thought that his loved ones in yonder glorious world were beckoning to him to come to that happy home,

"Where death divided friends at last  
Shall meet to part no more."

He would call to remembrance their last meeting of Presbytery. It was a solemn one to them. But a short time ago they had both Dr. Leitch and Dr. Anderson among them, and two more genial men they could not desire to meet, but they had now left the world. Last day they had to speak of Dr. Anderson, who was now lying at Nice, and to say of Dr. Leitch, now lying in the far east. He was sure his brethren would bear witness with him when he said that a cry was coming to them from the east and from the west, calling upon them to

work while it is day, and whatsoever their hands found to do, to do it with all their might. He trusted the impression made by Dr. Williamson's remarks would not be forgotten. After expressing his satisfaction with the letter of condolence to the children, Mr. Fisher said he was sure they would realize the prayer—"When father and mother shall leave you, the Lord shall take you up."

Rev. J. McNair of Auchtermuchty said—While Dr. Williamson was, perhaps, Dr. Leitch's most intimate friend out of his own family, with the exception of Mr. Fisher, and while for twenty years they have known him and loved him, I am an older friend than either. I knew him at the time he was gaining his honours at Glasgow University, where he was regarded as one of the first students there. So high was the opinion he occupied as a scientific student, that he was appointed lecturer on session on his favourite study of Astronomy. I never entered this Court on an occasion when more solemn feelings entered my mind than this day. The last time we met we mourned over the death of Dr. Anderson, and almost the previous meeting over that of another brother, and this day again we need only regard the Church of Scotland as having lost a true and a good friend by the death of Dr. Leitch. We are also ready to sympathise with our friend and brother—the Rev. Mr. Brown, of Ceres—who has buried in the same grave two little children who have died since we last met. Dr. Leitch was an intimate friend of mine since I came to this Presbytery, and so was Mr. Brown. I think they were the only two members with whom I was acquainted previously. While Dr. Leitch was in Monimail, we had frequent intercourse together, owing to the proximity of our parishes. I think every one will bear testimony to the fact that no one ever saw a frown on his face. He never was unwilling or reluctant to perform any ministerial duty he was asked to do, although it was at considerable inconvenience to himself. I am sure his premature death was, humanly speaking, brought about by the great exertions he made for the benefit of the Church of Scotland in Canada. He was unwearied in his exertions in training up candidates for the ministry, and they loved him as a father and friend. During the recess in summer he was unwearied in training them to the practical duty of preaching the Gospel in the country. I have the best authority for saying that Dr. Leitch's illness was mainly brought on by these exertions. I am glad Mr. Fisher has mentioned that Dr. Leitch's closing scene was a delightful one. I rejoice to think that although we have him no more among us here, we can look forward to the time when, if we are faithful unto death, we will meet him at the throne of God.

Rev. J. Cochrane of Cupar, said—After the appropriate addresses which have been made on this subject, it is almost unnecessary for me to add a single word. I watched Dr. Leitch's career throughout. I lived on terms of the utmost intimacy with him during the whole time he was at Monimail. I saw him in the days of hilarity and gladness, and I have communed with him in times of depression and sorrow. I have conversed with him regarding the ma-

nagement of his parish, and have had conversations with him regarding the manner in which he proposed to conduct his professorial duties. I need not add to what has been so well said by Dr. Williamson. Every thought, every word he uttered, just deepened the impression I had, both of the private abilities of the man, and the earnestness with which he entered upon everything, as in the sight of God and the light of eternity. I believe that within the whole limits of the Church of Scotland there was not a more faithful minister than he. He went about continually doing good, and regularly visited from door to door; and if there were any poor, any sick, or any dying, there he was constantly within such houses, admonishing and conversing with them about their spiritual and eternal condition. It is known to us all, that in various parts of his parish he had separate and special meetings for prayer and exhortation, and I am sure that in all respects he was a minister worthy of the name, instant in season and out of season. Sometimes I thought he did not do justice to himself, just in his anxiety to bring down the lessons of the gospel to the commonplace abilities of the people at large. When he sat down to compose his discourses he wrote in a style of terse and flowing eloquence which few of his brethren could match. I could refer to the first, if not the only sermon of his in print—in the *Scottish Pulpit*—which was preached many years ago, I believe, on the occasion of his settlement. The subject of that discourse is "Missions." I remember well when the number came to my house. I read it to my family, and I have read it repeatedly since. I will undertake to say it is one of the most powerful and eloquent sermons in the English language. Dr. Leitch, therefore, was one of the most eminent of our ministers, and we have every reason to deplore his early removal. I regretted, deeply, his leaving this country, although I understood the motives with which he was actuated. I knew it was a splendid field that was before him. The University he went to was in its infancy, and rising in importance. There is no doubt that Canada will one day occupy a conspicuous place in the eyes of the world. It is not doubted but an equal career might have been before him in this country. By continuing the labour of the ministry and contributing to various scientific and literary publications he was promoting the interests of genuine religion and Christian scholarship most effectually. It pleased Providence, however, to influence his mind in such a way that he did go to Canada, and we have seen the result. Such dispensations appear to us inscrutable. I have no doubt, however, that it was with him as it will be with every one of us—he was immortal till his work was done. The Great Head of the Church saw that his work was completed, and so he had nothing to do but to lie down and die. Dr. Leitch and I were on intimate terms, and there was no man for whom I had a profounder respect.

The Presbytery unanimously agreed to record in their minutes an appropriate tribute to the memory of one who was so long a member of it, and to whose assistance in conducting all its ordinary business, and ably discussing the

most important questions, they were largely indebted, and requested Dr. Williamson to communicate to his family in St. Andrews their sincere condolence, and assure them of their fervent prayer for divine guidance and support under their irreparable loss.

(2) Another friend of Sabbath Schools, Bible Classes, Young Men's Associations, Missions, and Sabbath Observance, has gone to his rest. The Very Rev. Dr. Leitch, of Queen's College, Kingston, Canada, finished his course, after four years of incessant toil as Principal, on the 9th of May last, in the fiftieth year of his age. We had the privilege of associating with him during the previous eighteen years of his ministry, in the beautiful parish of Monimail, Fife. And we can tell of his remarkable ability, fidelity, and success, in teaching and addressing the young. How he *did rivet* dense meetings of them! His addresses were so simple, so *loving*, so instructive, and so memorable! Dr. Leitch was truly "a man of science" in general, and of astronomy in particular. He was ever happy in bringing from his unbounded store-house, facts—always "leading from nature up to nature's God." But *there* he never paused; no! with him it was *ever* upwards and *upwards* still, to God as the God of grace, "the God and Father of our Lord and Saviour Jesus Christ." The "truth as it is in Jesus," was uniformly his theme. Nor did he ever, that we remember, *descend* to mere story-telling to the young.—Always genial! We never saw him angry, so far as our memory serves. In public and in private he seemed never to forget that he was an "ambassador for Christ." Few, perhaps, have had to record more evidence of the work of the Holy Spirit in proportion to his numbers. How often he has had to witness the happy death of those he directed to Christ, especially among the young! And *the love of his old scholars* for the memory of their beloved pastor and friend, is at this day deeply manifested. To the Church of Scotland Dr. Leitch rendered invaluable service, as Convener of the Sabbath School Committee. Of it he put the machinery in perfect order. In 1846 he went to London, and for three weeks attended the great gatherings of servants of Christ, from all lands, forming the Evangelical Alliance, of which he ever continued a member.—A few weeks before his death he sent a letter to an old co-presbyter. It was signed by the Rev. Doctor's own well-known hand. We give nearly the whole of it, which we shall name

*The Farewell.*—"I dare say, you have been wondering why I should not have replied to your letter sooner. The employment of the pen of a kind friend will reveal to you the reason of my delay. I have been confined, with serious illness, for about two months, to my bed. I rallied for some time, but I am now weaker than ever. Though my doctor gives me hope of recovery, my tenure of life is very uncertain.

"I fear that I have miscalculated my own strength and the rigour of the climate, so that I have been obliged to succumb. Instead of enjoying the repose of last summer's vacation, I laboured constantly in the Lower Provinces; so that, when I returned to my winter duties, my strength was quite exhausted. I am now so entirely broken down that I am unable to do any

portion of my duties. My medical man gives me good hope, that by perfect repose, in Scotland, during the next vacation, I may entirely recover. Still, my feelings of prostration tell me that I ought not to be too sanguine. If I am spared, I will return to Scotland at the earliest opportunity. Please remember me kindly to the family, and to my co-presbyters, old and young. The old presbytery (Cupar) seems to rise up before me!

"I dare say you have heard from St. Andrew's. I kept my children informed weekly of the state of my health. I miss you much, for though I am surrounded by many kind Christian friends, yet there is no one who can enter into my spiritual and family experience, as you can do. How often do I revert to the blessed, sweet communings in our respective family circles on the evenings of the Lord's day. These scenes come nearer heaven than any I have ever enjoyed on earth; let us cherish the remembrance of them, with the hope of renewing them in a better world.—How those we most lean upon drop away, one after another! When the kindred spirit of the African missionary was called away, I daresay you consoled yourself with the thought, that you had still a link to the past, in your oldest Christian friend here; but, alas, that link is of the slenderest kind! You have done good to Canada, as well as to Scotland, in teaching it to take a lively interest in the missionary enterprise of Mr. Ross in South Africa; and I have no doubt that the Canadian Church will take a lively interest in your biography of him, and the effort made to erect a monument to him in Scotland. I have, on repeated occasions, at public meetings, adverted to the labours of Mr. Ross, and I feel that the impression was all the deeper from my almost personal knowledge of him through you and his children. I never saw his face on earth, but I feel that I could recognize him in glory. It is a blissful exercise to draw forth the sympathy of Christian communities towards such a heroic, unobtrusive missionary of the Cross.

"My situation here has not been one of ease or repose, and has contrasted much with the tranquil life of my old parish. Still, I have reason to think that my labours have been in a great measure blessed. During the four years I have presided over this college, I have reason to believe that many young men have gone forth to labour in the vineyard of the Lord, in the right spirit. Most of them, I think are not inferior in talent to the students at home; and many are imbued with a devoted missionary spirit, and I believe that future generations will reap the fruits of their devotedness."

*The Closing Scene.*—The kindness of his brother professors, in night and day, by turns, watching over him so long, deserves to be mentioned to their *highest honour*. And the attentions of the Rev. Professor Murray to his dying friend, as well as to his relatives and other friends, in constantly sending tidings, are *beyond praise*. To his pen we are indebted for the following, sent to an old associate of the late Principal:

"I have felt it a privilege to watch by the bedside of that good and godly man. Another professor, Mr. Mowat, has been a daily



visitor, and in his prayers and spiritual conversation Dr. Leitch took the deepest delight, constantly referring to them in speaking to others. I need hardly add, that the Rev. W. Inglis, our esteemed pastor, has also been constant and affectionate in his attentions. It has been, indeed, a privilege to wait by that bedside. Such firm trust in the Lord Jesus Christ, such patient resignation to the Divine will, such bright and joyous views of heaven, I never before listened to. Often did Dr. Leitch speak with sadness of this mysterious dispensation, by which his plans had been all cut short, and his hopes of future usefulness to the College and Church had been disappointed. But 'the Lord's will be done,' was ever on his lips; and constantly would he break into a frame so joyful, as he spoke in a higher sense than ever he had written of 'God's glory in the Heavens,'\* that I often felt that the servant of God was brought very near to glory. 'No need of the sun, neither of the moon, to shine in it, for the glory of God shall lighten it, and the Lamb is the light thereof.' At such times these words seemed to fill his mind, and were in beautiful harmony with those astronomical studies which have gained him so eminent a place in the world of science. Latterly, the weakness of his body has affected the mind, and sad it is to hear his fainter moans, and distressing weariness. The last time I saw him in a conscious state, he was dwelling upon his protracted sufferings,

and repeating, in a tone so sad as to draw tears from our eyes, 'I'm weary, weary, weary.'

"Scarcely thinking that he would hear me, I repeated the words, 'for so he giveth his beloved sleep.' They seemed to touch a soothing chord, and, as long as he then remained conscious, he dwelt upon the *heavenly rest*, for which he was anxiously waiting."

*Heavenly joy.*—We remember his beloved partner well. Eleven years ago, Mrs. Leitch entered into her rest. Her dust, with that of two babes, reposes in Monimail church-yard. She was indeed a noble-minded, thorough lady—a kindred spirit—and universally beloved as a true *helper* to the *pastor*. Amidst his deep anguish at her departure, he *rejoiced* at the *evidence* she gave of falling asleep in Jesus. Her dying testimony was "I know in whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." No wonder, then, on a bed of death, while grieved to part for a time with dear children, and his many other sorrowing friends, he could look beyond "the valley" *with joy*, seeing yonder loved ones beckoning him to that happy home,

"Where death divided friends at last  
Shall meet to part no more." R. F. F.

\* The title of a book lately published by Dr. Leitch, and most favourably reviewed.

## Correspondence.

To the Editor.

### EASTERN TOWNSHIPS.

Would you allow a stranger in your beautiful country a little space for some of his experiences since his arrival. And first let me say that I am an adherent of the Church of Scotland or the "Kirk," as I find it generally called here; as such I took an interest in the proceedings of your Synod, of which I found a short account in *The Montreal Gazette*. It is much to be regretted that steps are not taken to have the proceedings reported from day to day. I got a copy of *The Presbyterian* from a friend containing a more detailed account. Although probably as much room was devoted to it as could well be spared it was yet too meagre to satisfy me. I like to see, if possible, the grounds upon which decisions are founded. My attention was especially drawn to the memorial from Melbourne regarding the Eastern Townships, as most of my time has been spent in that part of the country. The first Sabbath I spent there I had the privilege of worshipping with the congregation of St. Andrew's Church, Melbourne, opposite Richmond village, at which I landed from the Grand

Trunk Railway. I was much struck with the serious, earnest attention of the people, and in answer to enquiries which I made, received information affording me much satisfaction. New churches have been built, missionaries are maintained, and a degree of life and vigour is noticeable in the operations of a small country charge which might put to shame many a rich city church. The people are by no means wealthy, as far as I could learn, and yet they have done a great amount of work with little external aid. I found there were two chapels besides what may be called the parish church, and that a number of points were taken up as mission stations. I must confess I do not like the means employed to raise the money for these missionary operations. I have no objections to bazaars, tea meetings, &c., in themselves, as I think social gatherings tend to draw together the members of a church; but I cannot think it right, with such a territory, with so many of our own people neglected and left without religious ordinances, that one congregation should be left to scrape up money by every shift which the ingenuity of the minister and session can devise to carry on what ought to be the

work of the whole Church. These devoted servants of God ought not to be left as a forlorn hope unaided. They have done well but they can only nibble at one corner. Solitary, and without sufficient means, how can they do more?

Leaving Melbourne I passed through a great part of the Townships, through the counties of Compton, Stanstead, Brome, Missisquoi, &c., visited Memphremagog, passed through the beautiful scenery around it, through fertile valleys, wooded heights, fair and smiling fields, and clearings yet black with stumps; but, after leaving Melbourne, I did not meet with a single church belonging to our denomination. I think I came upon *two* congregations of what is or was facetiously called the Free Church of Scotland (*lucus a non lucendo*), but I cannot say I was attracted to them by the reports of their goings on—Session meetings every other week for trials of Janet *flytin'* on Nannie, and calling her no better than she should be; or for Donald playing the bagpipes—children unbaptized owing to the narrow-minded bigotry of their clergy: in fact I heard of one instance in which the Rev. John McKay of Richmond was sent on a special embassy to *redâ up* matters, on that occasion baptizing about a hundred children. But what filled me with disgust at the conduct of the leaders of this so-called *Free Church* was their behaviour with regard to missionary operations in the town of Sherbrooke, the chief town in the district. Some years ago they attempted to form a congregation there, were unsuccessful, and withdrew. I was there some time ago on a Sunday, and on enquiring for a Presbyterian place of worship was directed to a school house where I was told a missionary from Melbourne officiated once a fortnight. He was there that day, a Mr. Cameron, apparently a worthy, sincere, young man. At that time he was gathering together a good congregation. The next time I was in Sherbrooke I learned that a missionary had been sent there by the other Presbyterian body, Mr. Cameron being still on the field. There could have been no possible objection to this appointment had it been made antecedently to the hopeful enterprise upon which the Kirk had entered. As it is I can only regard it as an evidence of ill-advised rivalry. In reality it may be something else, but it certainly does not look like an act of conformity to the Apostolic precept, "Hate even the appearance of evil." I speak of what I have had an opportunity of knowing, and I tell those who have tried to do this wrong to the cause of Christ in the Townships that they thereby incur a heavy responsibility.

There is practically an unlimited field of labour for both Presbyterian bodies. There are hundreds of Presbyterians scattered throughout that district of country, ready, nay, eager, to welcome a Presbyterian minister, and yet the only unoccupied spot on which the Free Church can fix, is one which they had already tried and abandoned, and which for years they had neglected, until their religious zeal was awakened by seeing it about to be occupied by that "moral nuisance," the good, auld, vigorous living Kirk of Scotland.

I have questioned many of my countrymen with whom I met in the Townships as to the places of worship they attended. Some go to the Congregational, some to the Methodist, some to the Episcopal Church; some, but only a few, have become followers of ignorant fanatical preachers, some are Deists, Atheists, nominally a large number are Protestants but, in reality, are nothing; the number of Protestant places of worship of all denominations put together not being nearly sufficient to supply the religious necessities of this most interesting field for missionary labour. Some of the more intelligent and pious members of our Church have complained to me that the Congregational ministers hold Arminian doctrines, and that on many very important points the views of the Methodists are not in accordance with theirs. But what can they do, they asked, they must have the Gospel wherever they can. On the other hand some, from want of opportunities, others, and these too many, from want of inclination, neglect the assembling of themselves together in the house of God; families are growing up utterly indifferent to their everlasting future, and if the Church, of which you, sir, are the organ, does not set to work actively to meet this great and growing evil, then I can only say it is not actuated by the spirit for which I give it credit.

A PERIPATETIC SCOT.

Bury, E. T., 6th July, 1864.

#### AN AGENT FOR OUR SCHEMES.

I have perused with gratification the letter of your correspondent, E. C., on the appointment of an agent for our Synodical Schemes, and your editorial remarks thereon. It is a subject which I have long thought of, and as I attach the greatest importance to the effective working of our Schemes, it possesses for me a special interest. In my opinion the annual contributions to the Schemes are no proof whatever of the ability of our people to give, or of the extent to which their capacity for giving admits of cultivation; and I am fully

persuaded that by a wisely-contrived and judiciously-managed organization, the operations of all the schemes might be very much enlarged, to the good of the church and the glory of God. Being of rather a diffident nature, and quite unaccustomed to write letters that may be printed, I have hesitated to become a correspondent, and were it not that in the few remarks you have made in your last number you have sketched what to my mind appears to be an excellent plan for supplying the agency desiderated, I would scarcely have ventured to cumber the pages of your useful periodical. If I thought it at all likely that you would follow up what you have already advanced, that you would apply yourself to the details of the question, as to how the institution of an agency may be best accomplished, I would gladly leave the matter in your hands. But I judge from the tenour of your observations that your intention does not lie that way, and my fear is that the subject may be dropped. Now this is just what, with your permission, I will prevent. Let us have free ventilation—full discussion. I am much mistaken if nothing will come of it.

You express the hope of seeing "the day when the church will have its office in some central part of the province, with its officer or officers giving attention solely to the general work of the church under the direction of its various Boards;" and you say "already we have a sufficient number of offices admitting of being united, and together forming a good nucleus for such an institution." These are suggestive sentences and in my opinion form a good basis on which to construct an agency such as we require. Suppose I try my hand at sketching and arranging the details.

Kingston is the most central place for both the Province and the Church, and is on that account more frequently selected for the meetings of Synod than any other. I doubt not the College authorities would grant the use of a room, if they have one to spare, which would serve as a depository for all books and papers belonging to the church. Whether we have a special agency or not, some place of this kind with a fire proof safe in it seems to be required for the proper custody of all papers, for which, at present, from the want of such a depository, there is not a sufficient protection from the risks of loss. Should a room be provided in the College buildings I presume the question of expense would so far occasion no difficulty. Well, suppose this were made the office of the Secretary of the Board of College Trustees and that this official were at the same time Synod Clerk, for the latter need not be a clergyman, this com-

bination of situations would at the rate of present allowances give a salary of \$400, and if a business-like view of the advantages of this combination prevailed, I do not see but that that sum might be raised to \$600. The same official might act as Secretary-Treasurer of the Bursary Scheme, and devote a considerable portion of his time to a much needed effort in its behalf—to the advocacy of its claims by correspondence, visitation of congregations, &c. Out of the increased revenue which would be certainly obtained an allowance of say \$50 per annum, to begin with, might be made for his support. A similar relation to the Foreign Missionary enterprise, which I am sorry to see, does not hold a special place amongst our schemes now, might warrant the expectation of \$50 more. The Juvenile Mission Fund could stand a like charge, although I fear that a change in its management would not be for its benefit, and is certainly not to be thought of (however the Treasurer has expressed a wish to resign,) except as a means of assisting in the project of an agency. If the imaginary character who is assuming in our hands a prospective substantiality could act as an informant and adviser on the subject of church property, his services would entitle him to at least as much more either from the Synod fund or from charges levied on documents. You know best the position of *The Presbyterian*, and can form a correct opinion as to how far its revenue might be made to contribute to the support of the contemplated agency. If you are not overly tenacious of the editorship, it might be transferred to the official I am setting up, and supposing he lacked some of your brains, but had more time to devote to it than you have, I venture to say it might be made to bring him \$200 at least. From what I know of the proportion of your subscription list to our membership, in some districts of the country with which I am well acquainted, it is not one fourth of what it ought to be, and were the circulation of your periodical pushed with half the zeal with which other publications are canvassed for, I am confident that a revenue capable of affording a much larger amount than the sum above named would be obtained.

Now, let us see—we have got an office and \$1000 to begin with for the support of an agent. Could a suitable agent be got at that figure? There might be a little difficulty, and certainly care would need to be exercised in making a selection, for the success of the project would depend upon having the right man in the place. But I think a person having the requisite qualifications for the situation might be obtained.

Would a person of the right sort have time for the methodical and efficient performance of the many and varied duties he would have to discharge? I am pretty sure he would. Four or five good working hours a day would more than suffice for the office work, and that time could be so arranged one week with another that he could visit, if necessary, all our congregations in the course of the year.

Were it needful I might say a great deal upon the advantages that would result from the arrangement proposed, but these I think must be so apparent to any one who gives the matter a little consideration, that it is unnecessary to take up your space by pointing them out.

In this proposal, it has of course occurred to you, no mention is made of three of our most important schemes, the Home Mission, the Ministers' Widows' and Orphans' Fund, and the French Mission Scheme. The reason is this,—These schemes are so completely under the management of you eastern folks, and the business connected with them seems to be of such a nature as to require an agent resident in Montreal, the seat of their several Boards of management. An agent living in Kingston might possibly do the work at present done by

the Secretary-Treasurer of the Temporalities Board, who resides in Quebec, and an ample support would be thereby secured; but it occurs to me that the schemes whose management centres in Montreal must supply a sufficient amount of work for one agent, and that they are capable of affording a competent salary. I venture to suggest that the time has come, more especially in regard to the Home Mission department of the Temporalities Scheme, when an official should be engaged, at a liberal salary, to visit leisurely every congregation within the bounds of the Synod, and institute some simple, but systematic and effective organization, having for its object the sustentation of religious ordinances by means of a fixed provision, not less in any case than the present lowest allowance, and if possible in every case more.

If it may seem that I have been dealing rather freely with existing officers and salaries in making the above proposal of a two-fold agency, I beg to say, that I presume the salaries in question are not of so much moment to the officers concerned as the welfare, extension, and prosperity of our beloved Zion.

HAZELDEAN.

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## Articles Communicated.

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### LIFE OF ST. PETER.

#### PART II.

Our Lord while on earth had especially directed himself to the instruction of his disciples; he had sought to make them acquainted with his own character, and offices, and the purpose of his Messianic Mission. It was not his object so much to gather a Church around himself, as to prepare his apostles for the work when he should be removed; they were under a tutelage, during which they were guided and supported by his immediate presence. But his repeated discourses before his departure, and his command to "go and teach all nations," or that especial commission to Peter, "feed my sheep," "feed my lambs," assured the Apostles that that tutelage was broken, and that, however the Spirit should support and guide them, they would no more feel the strengthening and comforting influence of Christ's own immediate presence in their duties and labours. With very mingled feelings must they have left Olivet, after the ascension, and return-

ed to the city; but there was no disposition to recede from their calling, to retire from the work appointed, into quiet life. We may well believe that they often met together in the upper room, for prayer and supplication, and to comfort one another in their patient waiting for the coming of the Holy Ghost.

In these meetings Peter would appear quite naturally to have been accorded the first place. On one of these occasions, it was he who called the attention of the disciples to the necessity of supplying the place of Judas: in doing so, however, he assumed no superior authority, but merely pointed out the necessary qualifications of an apostle, and left the selection to the disciples and the final decision to God.

On the day of Pentecost, too, it was he, who was the most prominent personage: it was Peter, who, in the name of the rest, repelled the evil charge brought against them, explained the meaning of the miraculous gifts as the fulfillment of prophecy, and discoursed on the death and resurrection of our Lord. His address to the assem-

bled multitude is characterized by peculiar self-possession, clearness, and simplicity, marked too by a fearless confession of faith, an undaunted courage in bearing witness to the truth. The extraordinary operation of the Holy Ghost, and the awakening testimony of Peter were attended by the happiest results, and on this, the birthday of the Christian Church, three thousand souls were gathered in, and "continued steadfastly in the apostle's doctrine and fellowship."

Until the appearance of the Apostle Paul, it is Peter who continues as the great leader, promoter, and defender of the Church. John walks by his side in silence, giving promise of a great future, though at present shadowed by the more commanding, or at least bolder figure of Peter.

These two Apostles, as they entered the temple together, were appealed to by the lame man who sat at the Beautiful Gate, and if their united efforts were combined to the miracle of healing, or if they exemplified a like courage before the Sanhedrim or in the expression of the alternative, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye," it is still Peter's presence which especially impresses us.

In the miracle of judgment, which follows the miracle of healing, Peter is the minister, who visits the sin of hypocrisy with the penalty of death, an act of peculiar severity, filling with fear all who heard of it, but which was a seasonable preventative of that dissimulation with which many may have thought to impose upon the church. These miracles would seem to have made Peter the object of peculiar reverence, or almost superstition, for the people brought the sick into the streets, and laid them on beds and couches, that at least Peter's shadow, as he passed by, might cover them.

But however these miracles may have contributed to the propagation of the gospel, they re-awakened the fears of the Jewish rulers, who apprehended the Apostles, and cast them into prison. Released during the night by divine interposition, and commanded by the angel to "go, stand, and speak in the Temple all the words of this life," they were found in the morning engaged in this courageous and faithful mission. In the defence before the council Peter would appear again to have been the representative, and to have come in contact with Gamaliel, whose caution, gentleness, and candour, is in contrast with the rash

and inconsiderate conduct of his colleagues; spared from martyrdom through the wise counsel of Gamaliel, they were after a slight scourging discharged.

In the election of the deacons, Peter would seem to have taken no prominent part, but he loses none of his importance in the subsequent events. A new course was opening out before the Church. Hitherto the one great work of the apostles would seem to have been to convince the Jews in Jerusalem, but the persecution that was introduced through the death of the proto-martyr Stephen broke up the little Church of the capital, and was the occasion of carrying Christianity into the neighbouring provinces. Gratified at the success of Philip's ministry in Samaria, the two Apostles, Peter and John, were at once sent to confirm the converts there, and they received them into the church, through prayer, and the laying on of hands, and manifestation of the Holy Ghost. The circumstance of this deputation is interesting and important, as proving the subordination of the two apostles to the whole body, of which they were yet the most active and prominent members. On this occasion it was that Peter confronted the magician, Simon Magus, denounced his insincere intentions, and urged him, with unfortunately little effect, to repent of his wickedness.

This first persecution of the Church was followed by a season if not of entire peace of at least greater quiet, during which Peter and many of the disciples continued in Jerusalem. It was during this period, about three years after the previous events, that Paul came up to Jerusalem, for the special purpose of seeing Peter, and remained with him for fifteen days. We could wish that some reminiscences of this earliest interview between the two Apostles had been preserved to us, but there is an impression, gained from the two narratives in Acts and Galatians, of the continued prominence of Peter, and also of the independence of Paul. Upon the departure of Paul for Caesarea and Tarsus, Peter visited the churches which were already established. During this visitation it was, on his arrival at Lydda, that he restored to health Aeneas, who was crippled by palsy, and had been confined to his bed for eight years. The fame of this miracle was not confined to the village in which it was performed, but was spread over the Sharon valley, and reached the neighbouring town of Joppa. Here a woman, a disciple, loved for her good works and almsdeeds, had just died,

and with mingled grief and hope the disciples sent for Peter, who having restored Dorcas to life, remained for some days at Joppa, in the house of Simon the tanner.

These miracles, of much importance, were followed by an event peculiarly connected with Peter's history, and of the greatest consequence to the Church; as yet only Jews or Jewish proselytes had been received as converts, but the time had arrived when the barrier between Jews and Gentiles was to be broken down, and all were to be admitted within the Christian Church. Peter was divinely chosen, without any intervention or consent on the part of his colleagues to the important ministry. The narrative is twice recorded by St. Luke, in all its minute circumstantialities and we are impressed with the sense of a divine agency. In an event of so much moment to the Christian Church it is interesting to observe the fitness of the parties, of the Apostle and also of Cornelius, the one to be the dispenser, the other the recipient, of such privileges, nor can we leave out of sight the fitness of the place which was the scene of the miraculous interposition. Peter was essentially the apostle of the circumcision, his mind was most powerfully influenced by the strongest Jewish prejudices; his peculiar reverence for the Hebrew race and Hebrew institutions caused him to regard them as alone the foundations on which the Christian Church was to be built, and circumcision the only gate to the Church which was open to the Gentiles, yet there must have been moments when questionings must have arisen, even in the mind of this Apostle of the circumcision, as from the roof of that house at Joppa he gazed out over the western sea—the sea of the isles of the Gentiles—the sea of Greece and Rome—questionings as to whether all these Gentiles, who might seem even then to be knocking at the door of the Church, were to be excluded from the kingdom of heaven. We can easily suppose that such thoughts were present to his mind, or rather that in prayerful answer to such thoughts he fell into the trance, and in the wonderful vision was made to feel that the door was really to be thrown open to the Gentile world, and to learn “that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness is accepted, with him,” and Cornelius, a Roman, and captain of the Italian band, and who, though a proselyte of the gate, yet the perfect type of a Gentile, was the first of their number

to be admitted to the privileges of the Christian Church.

Shortly after this event Peter was cast into prison by Herod, but was miraculously delivered.

The event at Joppa is really the culminating point of our Apostle's history: his conversion of Cornelius is in fact the last recorded apostolic act of Peter; the especial work assigned to him had been completed; he had been the founder of the Christian Church, and had opened the door to the Gentiles, and if he still continued the foremost of the Apostles, there was now another who from this time principally engrosses our attention. Henceforward we have no continuous account of Peter's life, and for a period of twenty years we derive our knowledge only from such incidental allusions as occur in the Epistles, or as can be gathered from ecclesiastical traditions. He left Jerusalem, but we cannot say in what direction he turned his steps; and there is no authority for believing him to have gone at this time to Rome. After six years we again find him at Jerusalem taking a leading part in the earliest council of the Christian Church, met for considering whether converts should be circumcised. One more scene in his life, the date of which we cannot precisely ascertain, has been preserved to us in the Epistle to the Galatians; it is that interview, we might almost call it collision between himself and St. Paul, who “withstood him to the face, because he was to be blamed” for his continued maintenance of Jewish prejudices.—an occasion which discovers to us some of the remaining weakness of Peter, his timidity in difficulty, or his error of judgment; but though the Apostles differed on this occasion, they still continued in brotherly communion to the close of life.

We are permitted to trace Peter's presence or influence, at Antioch and Corinth, and to catch a glimpse of him in the farther east, at Babylon, which was at this time a principal seat of Jewish culture, and where, if we receive the version of German commentators, he was accompanied by the partner of his labours, and his son Mark.

It may be held as almost certain that Peter did not visit Rome till the last year of his life; but that he did visit it then, and suffered martyrdom there, is certified on testimony too strong to permit us to doubt it: he appears to have been put to death in the Neronian persecution, but it is uncertain to what year we may precisely assign it.

A short distance from Rome, on the Appian way, a small chapel marks the scene of one of the most beautiful of ecclesiastical legends. It is narrated that, on the breaking out of the persecution, the Christians, anxious to preserve the life of the Apostle, urged him to flee, but as he passed out of the city he met our Lord, and put to him the question "Lord, whither goest Thou," and received the reply "I go to Rome to be crucified afresh." Peter, well understanding the meaning of the words, returned and was crucified. The visitor to Rome is still shown the dungeon of the Mamertine prison, which Peter and Paul are said to have shared; and the spot is pointed out, near the Vatican, where they both received the crown of martyrdom on the same day; while the remains of our Apostle are represented as reposing under the glorious dome of the famous Basilica which bears his name. However little faith we may accord to such legends, we cannot but place the closing scenes of his life at Rome. But this is all the association which the Apostle had with the city of the seven hills; he was certainly not the founder of the Church there, nor did it acquire a claim to supremacy from any connection with him.

The only written documents left by the apostle are the two Epistles, which bear his name, though the second of these has been and still is the subject of earnest controversy. The gospel which we ascribe to St. Mark is supposed to have been written under the teaching of Peter, and there is much evidence external as well as internal to substantiate the statement.

Peter accomplished the work assigned him, and in God's own good time, was gathered to his rest. "The pilot of the Galilean Lake" was chosen by God to be the earliest pilot of the Christian Church, and though he had his weaknesses, and his strong Jewish prejudices, he had yet a firm faith, an undaunted courage, an honest and true heart: he was the rock on which the church was to be built, and to him was committed the key by which the door of the church was to be opened to the many converts, on the day of Pentecost, or again to the Gentiles. Stanley has very beautifully summed up his position in the Church: he was the rock, not the builder of the Christian Society.—the guardian of its gates, not the master of its innermost recesses—the founder, not the propagator, nor the finisher—the Moses of its Exodus, not the David of its triumph, nor the Daniel of its later days.—*L'Original, 14th July, 1864.*

#### HAMAN AND MORDECAI. \*

In the reign of King Ahasuerus, whose identity has been attempted to be traced under several different names, there was scattered throughout the kingdom of Persia a large number of Jews. These were the remnant of the tribes who had been carried into captivity by Nebuchadnezzar. It may well be conceived that this proud, though subject and despised people never felt reconciled to their condition, but chafed in sullen discontent, under the imperious yoke of their foreign masters.

Mingling with the native populations of Persia in their daily toils, they might appear, to a careless observer, to have dismissed from their minds the proud memories of their past history, and to have settled down and become naturalised in the land of the stranger. But it was not so. In habit, thought, and spirit—they continued widely separated from the heathen multitudes with whom they mingled; and to this fact it was owing that the only then existing Church of God was preserved from extinction.

The land of their fathers, consecrated by so many tender ties, and so many sublime associations, was still dear to their hearts; and in many a day-dream their exiled spirits wandered back to the proud and peerless city that sat Queen-like amid the olive hills, crowned with the temple of the living God.

In silence they seemed to submit to the stern necessity of their fate, and supported a weary captivity on the bright memories of the past, and the pictured hopes of the future. When the labours of the day were done, and the doors were shut fast, and the family were gathered round the hearth, the aged would tell to the young many a tale of other and happier days, when as yet the glory and the greatness had not departed from Judah, and every green valley and vine-clad hill resounded with songs of liberty and peace, and the Lord God of Israel was a sun and shield over all the land. And when these songs that were once chanted in Zion to the melody of harp and psaltery were sung again, amid scenes so sad and strange, were there not voices that faltered, and eyes that grew dim with the startling tear, as thoughts and memories of other days came crowding on the heart, too sweet to bear? In those evening hours of hallowed seclusion, when the face of the

\*By the Rev. W. M. Philip, Truro, Nova Scotia.

oppressor troubled them not, these exiled kinsmen, assembling together around some common fireside, would speak forth their minds freely about the people who had spoiled and polluted the sacred city and the holy place, who had carried them into captivity, and who continued to look down on them with the lordly airs of superiors and masters. In their weak and helpless condition, they might not, in the presence of their oppressors, venture to breathe the indignation and contempt which they harboured in their hearts, but when the return of the evening hours brought them together in sympathizing groups, around each other's hearths, then the pent up fires of indignant passion would break forth unrestrained, and the flashing eyes and flushed cheeks of the speakers, as each told his individual tale, would witness the burning sense of many an indignity received with composure, and many a wrong endured in silence. And while they recounted the petty tyrannies and insults which they were daily experiencing at the hands of their self-constituted masters, there would doubtless be some brave spirits among the number of their brethren, of whom they could relate, with pride, instances of stern resistance and heroic courage, worthy of him who smote an Egyptian to the dust because he abused a son of Abraham. And among them who dwelt in Shushan, would not the conversation turn on one called MORDECAI, a sturdy old Hebrew, a servant of the King's, who sat in the gate of the palace, and who, although clad in the livery of a menial, carried in his lofty front the stamp and seal of a native Royalty.

This Mordecai, be it remembered, was a chief of the tribe of Benjamin, and deduced his lineage from the house of Saul. Calm, cold, and inscrutable, he sat there, at the gate of the palace, brooding over the ignominy of himself and his countrymen, and revolving in the depths of his busy mind scheme after scheme for the redemption of Israel.

He remembered (we may conjecture) how Joseph, sold into slavery, and cast into a dungeon, became the sovereign minister of Egypt, and preserved from famine and misery his fatherland. He thought perhaps of Moses, the prince of God, who, under cover of the shield of omnipotence, was permitted to redeem the captive and bleeding tribes from the grasp of the tyrant, and lead them in safety to the borders of the promised land.

Meditating on these great deliverers

whom Jehovah had raised up for the salvation of his people, did not this silent and imperturbable old man, as he sat in the King's gate, day by day, measure out for himself a similar destiny, and trusting in the Lord God of Abraham, of Isaac, and of Jacob, resolve to do battle for the honour and the freedom of Judah, and accomplish this purpose or perish in the attempt? Was not this manifestly the patriotic purpose of his heart? And this purpose was to be wrought out, not by force, but by policy.

Between the throne of Ahasuerus and the gate of his palace was a great distance, and that distance separated Mordecai the captive Jew from Ahasuerus the King. It was necessary for him to span this chasm in order to obtain access to the ear of majesty. Was there ever a more hopeless and imbecile enterprise than this, which a poor menial proposed to himself, whereby, as we believe, he designed to topple from his lofty pedestal the highest dignitary in the Empire and establish himself, if possible, in his place of power? But the scheme of Mordecai, daring as it was, was not so preposterous and impracticable, as might at first sight be imagined.

Although this aged Jew sat in the King's gate, a servant among servants, he was in reality, at this point of time, the most formidable man in the Empire. Waiting there at his humble post, he had but to touch an invisible spring, and all the land of Persia vibrated to the centre.

King Ahasuerus was a weak and facile voluptuary, and a beautiful maiden, on whom he had placed his Royal Crown, could quell with a smile the lightnings of his eye, and paralyze with a touch the might of his arm. Descended like her uncle from the royal race of Saul, and carefully reared by a prince of Israel (for such was Mordecai her uncle) in all the traditions of greatness, her deportment would be such as not altogether unbecame the palace of a King. But it was her *personal* attractions that mainly captivated the imagination of the Eastern Monarch.

Radiant with youthful beauty, she flitted before his dazzled eyes, a vision of delight, and commanded, though he knew it not, every avenue to his heart. Who but Esther, the star (as her name signifies,) could have ventured within the forbidden court, confronting the chamber of the throne, and come forth without the sentence of death written by her retiring footsteps?

But thither she came and bending in silence commanded the grace of the golden



sceptre. And when the crazy monarch, as we read, sought for the loveliest lady of the land, to make her his Queen, Mordecai the Jew had found means to send his foster daughter into the Royal presence, knowing well that she who should be chosen to this high honour might, with prudence and art, become the most powerful minister in Persia.

So Esther stood before the King, and won the Royal diadem, and day by day poured the fascination of her charms into his delighted heart. Add to all this that Mordecai, having formerly discovered a conspiracy against the life of the King, communicated the facts to the King, and thus by his faithfulness preserved him from destruction. And this great service which Mordecai had rendered was written down in the chronicles of Persia.

Taking all these circumstances into consideration, we may infer why Mordecai could venture to slight Haman, and bowed not neither paid him reverence. The relationship between Queen Esther and Mordecai was quite unknown to Haman, for the wary old chief had counselled his foster daughter to maintain the strictest secrecy respecting her origin and family. How strange and inexplicable it must have appeared to the greatest lord in Persia, that one of the menials whose duty it was to wait at the door of the palace, should sit still as he passed by, nor think it worth his while to indicate even by a look that he was conscious of his existence!

Day after day Haman came to and went from the palace and found this Hebrew sitting as before, and bowing not nor giving him reverence. Stern, silent, and inflexible, like a statue of stone, he sat there with his firm set lips and immovable front, bidding defiance to all the pride and pomp of the greatest Prince in the land. Day by day the soul of Haman was burned up with ill-concealed passion, at the sight of this daring apparition that defied his power and confounded his arrogance, with the serene eloquence of silent contempt.

He was smitten blind, he shook from head to foot, with a sun-stroke of that Hebrew eye.

See him, accompanied by his servants and slaves, approaching to pay his visit to the King, and marching with all the assumed importance of one who considers himself inferior to royalty alone! The domestics in waiting round the palace gates step aside to allow the great man to pass, and bow to the earth in lowly reverence, as he sends

forward among them the haughty mandate of his eyes. They all do homage to him but one, who, retaining his seat, sustains aloft his unbending front as if he were a King.

Haman, ashamed to acknowledge that he sees this humbling sight, suffers not his eyes to appear to fall on Mordecai, and sweeps sullenly past him, like a cloud of fire. And this was the greatest trial that Haman had in the world. It poisoned his peace, it broke his slumbers to think that all the greatness, the grandeur and the glory in which he was arrayed, were appraised by this calm-faced and kingly old man at no higher value than a beggar's rags. Better (might he not think?) for him to have been a menial himself and to have waited in livery at the King's gate than to wear the insignia of Persia's highest dignities, and quail and quiver every day before the unconquerable glance of an imperious varlet, in whose sight he felt more humbled than in that of the King! And when he came home he sent and called for his friends, and Zeresh his wife, and Haman told them of the glory of his riches and the multitude of his children, and all the things wherein the King had promoted him, and how he had advanced him above the princes and servants of the King. Haman said moreover, "Yea, Esther the Queen did let no man come in with the King unto the banquet that she had prepared, but myself, and to-morrow am I invited unto her also with the King: Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate."

We learn from the case of this wretched man that the happiness of an individual depends more on the state of his own mind than on the external circumstances of his condition in life. This is a truth which is not sufficiently recognised and felt in the world. We are all too easily persuaded that the extent of our earthly felicity is somehow dependent on the measure of earthly advantages which fall to our lot. We are apt to believe that the few who possess a large portion of the riches and honours of the world enjoy a proportionate share of human happiness. How utterly unfounded does such an opinion really appear!

The history of Haman furnishes a most striking exposure of the false judgment of the world on the subject of human happiness. Riches and honours, to one who is enabled, through the grace of God, to use them wisely, have their peculiar advantages, but the benevolent Creator never so consti-

tuted human nature, that the happiness of any creature should be dependent, in any *large measure*, on the external circumstances of his earthly condition; but when he formed the human soul he made its highest and most blessed experiences dependent on the free and holy exercise of all its natural powers and affections. The soul of man is the repository of its own happiness—with in the precincts of that temple not built with hands—if the Divine Spirit hath been admitted there—no tyrant's step may venture to intrude, to offer sacrilege or commit wrong. Every man is, in relation to his fellow-men, the lawful sovereign of his own mind; and the poorest slave that moils in the dust, with his limbs fettered in chains, if he understands aright his high prerogative, may vindicate the majesty of a loftier Kingship than ever belonged to an earthly potentate. A glorious prerogative is this. It is the prerogative by which the empire of truth is maintained, and the crown of glory won. The noblest crown that ever adorned a human brow was a crown of thorns.

A very little observation may satisfy any one that in the natural arrangements of the world God has instituted a wise and generous law of compensation, by which the greatest inequalities in the condition of men are generally rectified.

They who suffer privation of one kind will be found to enjoy in return some compensatory advantage. The same law may be observed in the arrangements of the lower world of vegetable and animal life. Those plants which grow in the arid plains of tropical countries, exposed to the withering heat of cloudless skies, would soon be turned into powder, if no means were extemporized by the Creator to avert this fatality. But the wise and gracious Creator has taught these plants to strike their wandering roots far down into the cold and humid depths of the soil, where they find the precious fluid by which they live. The camel is provided with a natural apparatus to take in a large supply of water so that it may not be in danger of perishing of thirst amid the burning sands of the desert. Aquatic birds, to adapt them to the life they lead, have those parts of their bodies, which are oftenest in contact with the water, sheathed in a coating of the warmest down.

Every creature is compensated for its peculiar wants and weaknesses by some bountiful arrangement.

The ostrich and the antelope, which are

destitute of powers of self defence, questioning the earth and the air, smell danger from afar, and yoke their flight with the viewless wind. The mole, incapable of running from enemies, finds a safe dwelling-place in the chambers of the earth, and is as happy labouring in its dark abode, as is the lark singing its carols amid the white clouds of summer. Thus through nature we behold this universal law of compensation by which the happiness of all the orders of animated beings is impartially distributed and jealously guarded; and shall He who is so careful of the humblest creatures—who clothes the lilies of the field, and watches the life of a sparrow—shall He be esteemed less just in His government of us who are formed after His own image? Shall He be found less careful of our wants, or less gracious in providing for them? Among the different classes into which human beings are divided by their respective conditions in life, we would find (if we had sufficient powers of observation) that there is a pretty equal distribution of happiness; or where there is not so, that it is the fault of the *individual*, and not of his condition.

Those who occupy high positions of power above the great proportion of their fellow-men are exposed to dangers, trials, and cares from which the obscure and the lowly are exempt.

They who stand on the airy heights of ambition form a conspicuous mark for the envy and malice of their kind, and it is not easy to find a peaceful pillow where the storms of human passions so fiercely beat.

The poor and the humble, if they are destitute of the luxuries of wealth and the advantages of power, are ignorant of the wants which wealth creates, and free from the troubles which power entails. If their enjoyments are limited within a narrower circle, their relish of what they have is intensified in a proportionate degree. The peasant with his little cot and few acres, from which he wrests by patient toil his daily bread, may, if his heart is right with God, be a happier man than the princely lord who keeps state in his mansion and commands the tributary riches of the soil. The joys of such a one may be few, but they are those of the heart, and leave behind no sense of safety, and incur no reversion of pain. It is the glory of the gospel that, with its spiritual treasures, its hopes and consolations, it is able to redress and compensate all the disadvantages and afflictions of every condition of life. Having for its gracious object not only the present but the future and eternal happiness of all man-

kind, it makes no distinction in the dispensation of its blessings, between rich and poor, high and low, but unfolds to man the true grandeur of his nature, the real purpose of his being and the only source of abiding happiness.

It strips the robe from the king and the rags from the beggar, and weighs beggar and king with impartial scale, in the balances of the sanctuary. If there is any poor Christian, therefore, who is tempted at times to think that his lot has not been so favourable as that of some of his fellow-men, let him meditate on these things, rejoicing in hope, patient in tribulation, knowing that all things work together for good to them that love God.

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#### BALAAH'S ERROR.

Numbers xxii.

Balaam's error, as recorded in this chapter, seems to be a very common one. Before he went to ask counsel of his God he seems to have made up his mind how he should act. And in his prayer, instead of throwing himself entirely on God's guidance, and obeying his distinct command, "Thou shalt not go with them", he evidently pleads that God may sanction what he had already determined on. God allows him to go, but to his own humiliation. The Israelites in asking a king to rule over them had their minds made up apparently to have one before they applied to God's prophet. They got their request, but to their own material injury. Too many professed God-fearing people still act in the same way; they are allowed to have their way, and that way proves unpropitious.

God in his revelation of himself to man has shown us a way in which we may have all that our hearts can desire, but instead of following His way we too often take our own. Need we wonder that we so often fail? Need we wonder that so many castles built by man prove but castles in the air? Need we wonder that so many zealous attempts to gain a happy position here should turn out failures?

Christian reader, be careful, and by a thorough search of your motives in action and in prayer try and know whether you follow the desires of your own heart or the guidings of God's word and Spirit. There was a time in this world's history when, if man had followed the desires of his own heart, he would have done right—when he came pure and holy from the creative hand of his God; but then he listened to the

voice of the tempter and fell. There will be a time again, but not in this world, when man, a saint in glory, following the desires of his own heart, shall do right.

A great part of the unhappiness of this world consists in this, that we must fight against the natural desires of our hearts. Paul beautifully expresses this when he says: "for what I would that do I not; but what I hate that do I." In the future abode of the blessed no such struggle will exist. All will there be so firmly established in holiness that not the least iota of an inclination to act differently from the will of God shall annoy any soul. The uphill fight that is required of the Christian here deters many a one from entering on the Christian course, and gives to many a more uncomfortable idea of heaven than ought to obtain. Nothing of the kind will be there. The *fight of faith ends in victory at death.*

I have lately seen a writer scoff at what he calls the Calvinistic God. He says that we picture God so strictly just, and so ready to take vengeance on his enemies, as that saints in Heaven must be in continual fear lest by some slip they may call down his wrath and be expelled. But he errs not knowing the Scriptures. The righteousness of the saint is the righteousness of Christ. And Christ says of his people even here "they shall never perish, neither shall any pluck them out of my hand." If so, when in glory what power can possibly be able even to trouble the saint with the fear that he may fall?

Let us all then strive to lay our hope on that sure foundation which is laid in Zion. Oh, be careful, lest you be trying to get to Heaven by bringing God's word to a level with your own desires, lest you be in your prayers asking God to take you to Heaven as you yourself would like to be taken, and not as He wills to take you! "Work out your salvation with *fear and trembling*, for it is God that worketh in you to will and to do of his good pleasure." Give not way to the desires of your heart here, and in heavenly glory you will be happy in having every desire satisfied.

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THE BIBLE IN FORMING CHARACTER.—An English barrister, who was accustomed to train students for the practice of law, and who was not himself a religious man, was once asked why he put students, from the very first, to the study and analysis of the most difficult parts of the sacred Scriptures. "Because," said he, "there is nothing else like it, in any language, for the development of mind and character."

## Notices and Reviews.

**NINETEEN BEAUTIFUL YEARS**, or Sketches of a Girl's Life: By her sister—Introduction by Rev. R. S. Foster, D.D. Dawson Brothers, Montreal.

This is a very interesting volume, and we have pleasure in commending it to our readers, especially to those whose rapidly coursing years are bringing them towards womanhood or manhood. The manner of the sketch convinces us of its reality. The subject of it—gifted by nature, developed by education, and adorned by grace—is one of those many-sided beings who seem to be sent into the world to teach and please every imaginable class, "from grave to gay, from lively to severe." We sadly wonder that one so well fitted to be of benefit to society should so soon be withdrawn from the stage of life, but of such it is true, that their mission for others begins when their presence with them ends; and withal there is something in these brief, prematurely closing careers of the loving and the loveable, which, to even unimpressible natures, is a striking and persuasive application of their influence towards the good, the beautiful, and the true.

**MACKAY'S MONTREAL DIRECTORY**, for 1864-65. John Lovell.

This bulky volume improves year by year in fulness, accuracy, and general satisfactoriness. Of course everybody, that requires at any time to know who's who and what's what in the city of Montreal, considers a copy of it quite indispensable.

**1812; THE WAR AND ITS MORAL; A Canadian Chronicle**: By William F. Coffin, Esq. John Lovell, Montreal.

This is an exceedingly valuable contribution to the historical records of our country. The author traces the incidents of the exciting time to which it is devoted with exemplary fidelity, and painstaking minuteness, pointing, as he proceeds, with becoming prudence, the great moral which is taught the Canadians of the present day; and we much mistake the kind of influence which the volume will exercise, if it do not inspire all readers with the patriotism which considers it a duty to be mindful of the

country's defences in the time of peace, and ready for the protection of the country's interests and honour when the time of difficulty and peril comes. There is a dash of vivacity and humour in the book, which while it never interferes with the gravity of the chronicle, contributes to the reader's enjoyment.

**GEOLOGICAL SURVEY OF CANADA**. Report of progress from its commencement to 1863, illustrated by 198 wood cuts in the text, and accompanied by an Atlas of Maps and Sections. John Lovell, Publisher, Montreal.

We make no pretension to estimate the value or criticise the character of this volume. We have not the space, if we had the inclination or ability, to do it justice. This much we say:—The work has taken its place among the best of every country on Geological subjects. Henceforth it will be referred to as an authority and a standard. Its production is one of those public services, so thoroughly rendered, which, when once appreciated, are justly expected to be the means of lasting benefit. The Province may well be proud of this result of her Geological Survey, and assign to the name of Sir William Logan a foremost place in the list of the sons she deems herself honoured in honouring.

**UNIVERSITY AND COLLEGE CALENDARS.**

The Calendar of *Queen's University*, quite a large pamphlet containing information on all matters of public interest connected with the several Faculties of Arts, Theology, Medicine, and Law, announces the opening of the next Session on the 5th of October, for the classes in the first and third of these Faculties, on the 2d November for classes in Divinity, and on the 2nd of January for those in Law. It is gratifying to observe that the attendance of students is keeping up. Last session it stood as follows:

Arts 40, Theology 20, Medicine 79, Total 139. The number of graduates was 53. No less than 42 promising young men are under training for the ministry.

The Calendar of *St. Francis College*, Richmond, is very neatly got up, and contains information which affords satisfac-

tory indications of the progress it is making, both in regard to its equipment and the dissemination of educational benefits. During 1863-64, the number of students was 120. Besides the Principal, who is Professor of English and Classical Literature, there are Professors of Mathematics, Chemistry, History and Metaphysics, a lecturer in Practical Minerology, and an instructor in French, also a Tutor in each of the branches of English, Mathematics, and French.

The Calendar of *McGill University* is also very full of interesting details. The Faculties are Arts, Medicine, and Law; the High School, Normal School with Infant School attached, and the Model School Bonaventure Street, are more or less closely connected; while Morrin and St. Francis Colleges are affiliated. The total number of students and pupils in those several institutions during the past session was 928, of which 307 received a collegiate instruction.

## The Churches and their Missions.

CANADA.—The Synod of the Canadian Presbyterian Church met at Toronto on the 14th June. The Rev. John MacTavish was elected Moderator. The Rev. W. Johnston, of Belfast, Deputy of the Irish Presbyterian Church, sat as a corresponding member. Five ministers were reported to have died during the past year. The resignation of the Rev. Dr. Burns, Professor in Knox College, was received, he being allowed to retain the position of Emeritus Professor, with a retiring allowance of \$1000 per annum. It was agreed that the classes in Knox College shall be exclusively theological, and that in the meantime only one professor shall be appointed. The resignation of Mr. Young, Professor of Theology, was accepted, and it was resolved to remit to Presbyteries to nominate persons for the office,—temporary provision to be made by the Board of Management. It was also agreed to make an effort to raise a sum of \$9000 to remove the college debt. The Synod sanctioned the formation of a Theological Hall in Montreal, as craved by the Presbytery of Montreal; and the Presbytery was authorised to obtain a charter for that purpose similar to that of Knox College.

Several diets were occupied with the discussion of Home Mission regulations; and the Synod, by a majority, re-affirmed the principle of a central fund, remitting to the Committee on Home Missions the maturing of their scheme of management.

The collections for Foreign Missions had increased by \$700 during the year. An additional missionary had been sent to British Columbia, namely, the Rev. Mr. Duff, towards whose support the Free Church of Scotland had made a grant of £100 sterling. The Committee were instructed to establish a mission among the American Indians in the event of their funds being sufficient. Provision was made for the erection of a Presbytery in British Columbia and Vancouver's Island.

All the settled charges, except thirteen, had given in statistical returns, of which the following is an abstract:

There were 40,000 communicants, being an increase of 2,000; 4,500 baptisms, being an increase of 500 in the year; 21,000 Sabbath-schoolers, an increase of 1,300; 410 weekly

meetings, being 30 less than last year; 1,250 elders, an increase of 50; 2,200 other office-bearers; 600 preaching stations, being an increase of 50; 73,000 persons attending divine ordinances, being an increase of 6,000; stipends paid to the ministers, \$122,000, an increase of \$10,000. Total contributions, \$236,845, being an increase on the preceding year of \$17,809.

The Home Mission Fund was the most popular, the contributions to it being about \$9,000; but all the funds of the Church had improved this year, the largest increase being in the College Fund, and the Foreign Mission Fund.

It was reported that the arrears of ministers' stipends amount to \$6,000; and the Rev. W. S. Ball was appointed to spend some weeks in visiting the various sections of the Church to raise a fund to assist in paying arrears, and it was suggested to Presbyteries to take steps to prevent their accumulation in future.

The Report on Home Missions showed 25 vacant charges, and 99 mission stations or groups of stations within the bounds. The revenue of the scheme was \$19,593. 50 labourers, 30 of whom were probationers, had been employed in the Home Mission field. The receipts for the Widows' Fund had increased. The invested capital amounts to nearly \$40,000, and the special fund to \$5,100. The Fund for Aged and Infirm Ministers amounts to \$700 invested, with \$642 on hand for the operations of the year.

Three ministers were received, and leave obtained by Presbyteries to license ten students of divinity. An overture for the formation of a General Assembly was reported approved of by a majority of Presbyteries, and was remitted in an amended form for consideration, so that a General Assembly may meet in 1866. Various complaints, appeals, and references had been satisfactorily disposed of by the Committee on Causes.

A Gaelic-speaking congregation at Elmira, Illinois, was placed under the charge of the Presbytery of London. The name of the Rev. Mark Y. Stark was allowed to remain on the roll of the Hamilton Presbytery. The salaries of probationers were fixed at \$300 each per annum. A committee was appointed to advise with the Rev. C. Chiniquy. Dr. Lillie of the

Congregational Union appeared as a delegate from that body, and addressed their fraternal salutations to the Synod. The next meeting of Synod is to be held at Montreal on the first Tuesday of June, 1865.

The Congregational Union met at Brantford on the 8th of June. The Rev. Professor Cornish, of McGill University, Montreal, preached the annual sermon. A resolution was passed commendatory of the bill introduced into Parliament by Mr. Dunkin, on the sale of intoxicating drinks, and expressive of the hope that the same may pass. The Rev. James Nall, delegate from the General Association of Michigan, was cordially welcomed. Various amendments on the constitution of the Missionary Society were agreed to. Measures were adopted to petition the Legislature to stop the canal traffic on Sabbath. The Union recorded its disapprobation of the practice of conducting funerals on the Lord's Day. All the churches were requested to make a collection for the Widows' and Orphans' Fund.

At the annual meeting of the Subscribers to the College, arrangements were made for its removal from Toronto to Montreal, and its affiliation with McGill University, in which institution the students will obtain their literary course. The department of Systematic Theology and Church History was assigned to the Rev. Dr. Lillie; the Rev. Dr. Wilkes accepted the chair of Homiletics and Pastoral Theology; and the Rev. Professor Cornish that of Greek Testament Exegesis.

The Episcopal Bishop of Huron, in his address to the annual meeting of his Synod, stated that he had taken the opinion of Messrs. Crooks and Blake of Toronto on the legality of the General Assembly, and that it fully confirmed his own, to the effect that such a body as a legally-constituted General Assembly has no existence in this Province. He advised the suspension of all proceedings in reference to a Provincial Synod until a General Assembly can be legally convoked. He also reiterated his belief as to the illegality of the patent of the Metropolitan; and said he felt assured that her Majesty's advisers would gladly escape from their humiliating position of conferring power which her Majesty had no legal right to bestow.

**BRITISH COLUMBIA.**—From *The British Columbian* of June 4th, it appears that the Rev. Mr. Nimmo counsels the Colonial Committee of the Church of Scotland to withdraw him from a field in which he is receiving an insufficient encouragement. The Committee, in reply, said they would lay the case before the Assembly; and advise an appeal to the whole church to sustain and strengthen the movement. The editor of *The British Columbian*, who declares himself "a faithful son of the Old Kirk," while disagreeing with the proposed withdrawal of the missionary advises his continuance on a less limited and exclusive basis. His view is that the Presbyterians of the old country and Canada should send and, for a time, support missionaries in the colony, on the understanding that they co-operate in building up a British Columbian and Vancouver Island Church.

**NOVA SCOTIA.**—Out of every 1000 persons in the Province, 267 are Presbyterians; 258 are

Roman Catholics; 213 are Baptists; 132 are Episcopalians, and 112 are Methodists; leaving a small number to other denominations.

The Province has eighteen counties. The Presbyterians out-number all the other denominations in Pictou, Victoria, and Colchester. In these counties there are 844, 705 and 666 out of 1,000 respectively. The Roman Catholics are the leading denomination in Sydney, Richmond, Inverness and Cape Breton counties (all on the island of Cape Breton), 836, 705, 582, and 503, in every 1,000 holding the faith of Rome. The Baptists are in the ascendant, in a similar way, in Yarmouth, Annapolis, and Kings; 553, 529, and 517 in every 1,000 being in connection with that denomination in these counties. The Episcopalians out-number the other denominations in no county. They are most numerous in Lunenburg, being 358 in every 1,000. The Methodists are most numerous in proportion to the population in Cumberland, being 324 in every 1,000.

Nova Scotia, has its Foreign Missions, and its missionary ships. There is a mission to the Acadian French, supported by the Baptists. This was undertaken in 1852, by Rev. O. Chute, who previously spent a few months at Grande Ligne perfecting his knowledge of the French language, and learning the methods employed by the missionaries there to reach the Roman Catholics. After six years, his health failed and he resigned his work into the hands of Rev. Mr. Normandy, who is meeting with success. A mission to the Indians, under the auspices of the Christian public, is prosecuted with earnestness and varying results. Rev. S. T. Rand is the missionary. He has been labouring recently in New Brunswick. The Indians are a decaying people, and whatever spiritual results are produced, there is little hope of their development into strong communities. Christianity does little more for them than smooth their passage to the grave.—*Correspondent of Montreal Witness.*

The Presbyterian Synod in connection with the Church of Scotland, met at Pictou on 29th June. The Rev. D. McCurdy of Wallace River was chosen Moderator in room of Rev. W. McMillan of Earltown. The Rev. J. A. Murray of Bathurst, and J. McDougall, Esq., Elder, Chatham, were present as corresponding members from the Synod of New Brunswick. An interesting report on Foreign Missions was read. Liberal provision had been made for the support of a missionary, but the Committee had not yet secured a labourer. The prospects of the church in Cape Breton were reported to be most encouraging, and a committee was appointed to superintend missionary operations in that Island. The funds of the Home Mission Scheme had considerably increased. The scheme for the education of young men for the ministry, continues to prosper, and the past liberality of the people encourages the Synod to make further appeals to them. A deputation was appointed to the Synod of New Brunswick—Rev. T. Duncan and Hon. J. Holmes. Friendly and fraternal greetings were exchanged with the other Presbyterian church. Dalhousie College was reported to be in complete working order, and the subscriptions for the endowment of a chair by the

Synod are coming freely in. The Synod adjourned to meet at Halifax on first Wednesday in June, 1865.

The Rev. Allan Pollok, says *The Monthly Record*, has just left our shores on a visit to Scotland, after a long period of unceasing activity and usefulness, among the adherents of our church in this country. We are sure he carries with him the best wishes not only of the members of his own congregation, but of the church generally, who, we know, earnestly hope that he may enjoy to its fullest extent this brief respite from incessant, arduous labour. Before leaving he was presented by his people with an address and a purse of money.

The Rev. James McDonald of Athole, a Gaelic preaching missionary, deputed by the Colonial Committee, has arrived.

SCOTLAND.—At the close of a Sabbath afternoon's service, shortly after the last meeting of the General Assembly, the Rev. Dr. Lee, minister of old Greyfriars, Edinburgh, addressed his people to the following effect:

"On the 26th day of May last, the Assembly of the Church of Scotland settled a point that would make a greater revolution in the Church than any that has happened for the last two hundred years, and what I have been battling for for the last eight or ten years, which point was now settled, and it is this—'Every minister in the Church of Scotland is now at liberty to conduct worship in his church in such a manner and mode as the minister, elders, and members think proper, either by kneeling at prayers or standing, or sitting or standing at praise, and the minister to read his prayers, if he thought fit (the windows to have coloured glass, or not, according to taste). The next grand point was to have an organ—the most sacred of all music—and as you have for some time expressed a desire to have one in this church, I now, therefore, beg to inform you that I will most cordially assist you by a subscription, and leave the matter in the hands of the congregation."

The following is a general statement of amounts raised in aid of the schemes of the Church of Scotland, and for objects connected with the Church for the year ending 15th April, 1864:

Collections at Church Doors.	£19,818	11	4
Contributions by Associations	1,742	6	0
Donations from Individuals & Miscellaneous Collections.	54,699	1	9
Legacies	2,608	3	0
Contributions to Co-operative Associations	2,872	5	8
	£81,740	7	9

The revenue of the endowment scheme alone amounts to £34,700 15s. 0½d. The above total was raised solely for public schemes, and does not include the results of purely congregational effort. According to the statement of the Finance Committee, which appeared in our last number, it is very much in excess of the amount raised for similar purposes by the Free Church. It is extremely gratifying to observe with reference to the six schemes of the Parent

Church, (1) that the incomes of the different schemes are gradually approximating, (2) that this year the number of *non-collecting* congregations is less than heretofore, and (3) that the collections amount in all to above £2,000 more than they amounted to last year, and this solely in consequence of larger offerings at church doors, not because of legacies or donations.

A testimonial is getting up for Dr. Guthrie. The committee is composed of men of all parties, and the movement has almost a national character. The Duke of Argyle, the Chancellor of the Exchequer, the Bishops of London and St. David's, Dean Ramsay, Dr. Norman McLeod, and the Rev. Dr. Cairns are members of the Committee. A sum will be raised to be appropriated to the benefit of Dr. Guthrie's family.

Professor Ferrier, well known as one of the most original of Scottish thinkers, died recently at St. Andrews at the age of 56.

The sudden death at the early age of 52, of Dr. James Millar, surgeon-in-ordinary for the Queen in Scotland, and Professor of Systematic Surgery in the University of Edinburgh, a distinguished Christian and philanthropist, has occasioned much sadness in Edinburgh.

ENGLAND.—The following is a summary of the receipts of the religious societies of London, for 1863—4:

	Receipts.	Net Increase
Principal Foreign Missionary Societies.....	£403,997	£2,028
Colonial, Continental, and other Missions.....	193,487	99
Home Missions.....	204,192	12,156
Bible, Book and Tract Societies.....	106,790	4,530
Religious Educational Societies.....	56,445	4,082
	£965,911	£22,895

At the anniversary of the London *Sunday School Union*, Mr. Tucker, who was for some time a minister in Manchester, told an anecdote of James Kershaw, Esq., the recently deceased member for Stockport, which deserves to be reproduced, Mr. Tucker said:—

Everything, under God, did James Kershaw owe to Sunday-schools. When he was a lad of ten years of age he was in a class in a Sunday-school in Manchester. The name of the president, or superintendent, of that school was Steele, a name very fragrant in the history of that great town. James was a very troublesome boy. The teacher came up with his name to the superintendent, and again and again said, "I cannot do anything with him." "But," said Mr. Steele, "I am sure there is something in James, if one knew how to develop it." Again and again came the complaint, and again and again did this kind-hearted superintendent set it aside. At last this little boy broke through a rule which involved exclusion; and when the next Sunday came the inquiry was, I believe, somewhat in this form, "Who of you has been to the races during the past week?" None in this class, none in the next, none in the other, none anywhere but James. "Well," said the teacher, "you see the boy must go, Mr. Steele; &

diseased sheep will infect the flock." "But," said the superintendent, "I cannot part with that boy; let us have him up in the presence of the whole school." Up he came, a fine, daring, defiant, handsome little fellow, of ten years of age. All the school looked on, and the superintendent said, "Now, James, I am sure, when you come to think of it, you are sorry that you went to the races." The little fellow shrugged his shoulders; he was at not all sorry. Then, just as one of you ladies would touch the keys of a piano, did the superintendent in his address try to touch the keys of that boy's heart, till at length he had produced some effect. Turning to the hundreds of boys in his presence, he said, "My lads if we turn James out of the school he will go to the bad and become worse. Shall he go?" "No, no, no," shouted three hundred voices; and James burst into tears, fairly conquered by affection, fairly won by love. What he became afterwards there are Manchester gentlemen on this platform who can tell you better than I. He became a member of Parliament; he became a deacon of a Christian Church. His 100*l.* a-year was always carefully paid into the London Missionary Society, and sixty guineas, as I know, to the Manchester City Mission; and I may also say, as I happened to have some pleasant acquaintance with him, that there were many things which his right hand did which his left was not allowed to know. Now, he has gone; one of the brightest trophies of Sunday-school instruction.

At the Anniversary of the London *Church Missionary Society*, the Rev. Samuel Crowther, the Bishop Designate of Niger, experienced a most cordial reception from the vast audience. He began by saying that he had been surprised to hear the objections of certain newspapers that the accounts produced by the missionary societies were unreadable or unread. As some persons wanted to see results, as a result he presented himself before them. He then sketched the history of a missionary effort on the West Coast of Africa, as conducted by the society from its commencement to the present time, spoke of the success which had been achieved, and adverted to the future. Towards the close of his speech, he made some touching references to his personal experience in proof of some of his assertions. He observed:—

This society has been labouring only in the colony of Sierra Leone among a population of 80,000; but now in the Yoruba mission there is a population of three millions open for the Christian ministry. On the banks of the Niger, among a people speaking six different languages, and to whom we have access, there are upwards of six millions ready made to our hand into whose languages the Holy Scriptures are now in course of being translated for circulation amongst them. I came to this country, Christian friends, not as a missionary to Paul, but as a real applicant to Christian England to come over to Africa and help us. You have many a time heard people say who did not desire our welfare that Africans sell their own children. No, Christian friends, Africans do not sell their own children; and if there are any present who can come forward and assert that Africans bring up their children for

sale, I am ready to confront him here and challenge him to the proof. I was a slave boy myself; but my mother did not sell me, and my father perished in the attempt to save me. (Loud applause.) And when once a relative of mine was about to be cut asunder by slave-hunting marauders, my mother fell on her knees before them, and besought his captors rather to let the poor boy go and be a slave for life, than cut him in pieces and spill his blood on the ground. When I returned again, after twenty-five years absence, to Abeokuta, and met my mother and other relatives in the presence of Mr. and Mrs. Townsend, they stood gazing in astonishment at my mother's exhibition of yearning love for her son, and can bear testimony that it could not have been she who sold me.

SWITZERLAND.—The great event reported in the Transatlantic religious periodicals for the past month is the tercentenary of Calvin's death. It has been observed throughout European Christendom—in England, Scotland, Ireland, France, Prussia, &c. The following account of celebration at Geneva, taken from *Christian Work*, we deem worthy of presentation in our pages, and are sure it will interest our readers:—

The city of Calvin did her best to appear worthy of the man whose name, during the last three centuries, has been inseparably connected with her own.

But while the memory of the Reformer was nowhere on this solemn occasion more vividly present than amongst us, so neither was it anywhere made the object of fiercer attacks. The Catholics renewed all their ancient calumnies; and with them our radicals sided, as they have done on all occasions, indulging themselves in furious tirades against Calvin, and against all who were preparing to celebrate the anniversary of his death. Be not surprised at this! Our radicals are no other than the old *libertines* of 1555, who were conquered by Calvin, and who have preserved, across the lapse of centuries, the hatred which they vowed to bear him. The more they are studied, the more striking this resemblance becomes; but, however bad the men of 1555 were, they had, nevertheless, some honourable sentiments, which are hardly to be found among their successors at the present day. They loved Geneva, and throughout the years in which their leaders managed the affairs of the republic, they proved themselves to be far more serious and conscientious statesmen than are those who are now set over us by an immoral coalition of radicalism and catholicism.

The government, nevertheless, did not venture to offer any opposition to the prepared manifestations; it was contented with the publication of a few violent articles in the *Nation Suisse*, edited by M. Fazy, being the journal which it employs as its organ. Meantime, the Protestant and national party were unanimously active, or nearly so, in preparing for the festival, and afterwards in celebrating it. But it was not the day alone (the 27th of May), it was the entire week that was made a festival, and it received the name of Calvin's Week. It is then the history of this week that I must briefly relate to you.



On Sunday, the 22nd of May, an order from the Consistory was read in all the town and country churches, announcing the festival, and instructing believers in what spirit it was to be celebrated, so as to glorify—not Calvin, who was sinful and fallible, like all other men—but Him who raised up Calvin, and who in him afforded us a precious example of faith, courage, and devotion. On the same day, the company of pastors distributed to the children of all the Sunday schools, both in the town and in the country, copies of a little volume which they had caused to be written by M. Bungener, the author of "Calvin, His Life, Labours, and Writings." In this little volume, being an epitome of his larger work, the author rapidly sketches the life of the Redeemer, and as rapidly illustrates it with all such observations as can contribute to make it interesting and useful to children. The other work was circulated among the monitors, and the small "Life of Calvin," by M. Puaux, among the catechumens, i. e. the young people who are receiving the religious instructions which precede among us the first communion. The whole has been an excellent preparation for our people.

It had been decided that the first days of the week were to be devoted to the general meetings of the principal religious societies. On Monday, accordingly, we had that of the Bible Society, which, by a fortunate coincidence, was at the same time celebrating the fiftieth anniversary of its own foundation. The speakers on this occasion were enabled, in connection with Calvin's death, to commemorate that of the men who established the Bible Society in 1814 (the first I think that has existed on the Continent), with the object of thanking God for the deliverance and resurrection of their country. Another recent death, namely, that of Dr. Malan, was likewise much referred to.

On Tuesday the Society of Missions came into the field. The President made mention of the two Genevan ministers, disciples of Calvin, who in September, 1556, associated themselves with some French Protestants to found in Brazil, in the Isle of Coligny, a Protestant colony, designed to serve as a refuge for the victims of persecution. A letter which Calvin received from them relates what they had to endure, and how persecution succeeded in tracing them to Brazil, and in annihilating their work there.

On Wednesday morning took place the first meeting of a society which was founded last year, viz., the Society for the Sanctification of the Lord's Day. I will at some future time give you a special account of its labours, which have been remarkably energetic and efficacious.

On the same day in the afternoon, met the Religious Aid Society for Dispersed Protestants, which is the most popular of all these amongst us. Our dispersed brethren in Catholic countries long had their eyes directed to Geneva, and Geneva was a long time occupied with them before the foundation of this special society became possible. But it has rendered, and continues to render, great services, and its sphere of action is a most extensive one.

On the same day, besides, the Evangelical Society opened its annual meeting with an ad-

dress from M. Merle d'Aubigné. This paper will be published, as will also the numerous memoirs which were read on the following day in the second session. You are aware that the Evangelical Society, although directed by the principal members of the Free Church, is not to be confounded with this Church, and is pursuing, particularly in France, many operations which have not a separatist character.

On the Friday morning took place the consecration of the site on which the Great Hall of the Reformation is to be erected. For this purpose a considerable sum, viz., about 250,000 francs, has already been collected: half in Geneva, and half in your country. But I regret to add that the process has not been conducted in conformity with any large views, such as were those of the Evangelical Alliance, when it expressed a desire to have a monument at Geneva commemorating the date of Calvin's death. I will not censure the intentions of the committee which was charged with the realization of this wish, but one thing unfortunately ascertained is, that the National Church will be virtually excluded from the work. No one of our pastors now in office, even the most thoroughly evangelical, was able, in the present state of things, to consent to become a member of the committee. The whole will be, in point of fact, a work of the Free Church: and it is much to be feared that instead of being a movement of concord, the Hall of the Reformation may hereafter be a subject of the most painful controversies. Two services were performed that same day in the Free Church, one for children, and one for people generally. The sermon at the latter was delivered by M. Merle d'Aubigné. In the evening, to conclude, there was a meeting of the Evangelical Alliance. This was at the very hour when, as Theodore de Beza writes, "the sun set: and the greatest luminary which ever appeared in this world to enlighten the Church of God was withdrawn from heaven." It was, in fact, at about eight o'clock that Calvin died. Deep were therefore the emotions that we felt in contemplating from this hall, in which we were met together, those last rays of the sun which had, three hundred years ago, passed over our town and gone on to gild those same Alpine summits, the immovable witnesses of the agitations of human life.

M. Vignet, pastor of the National Church, had been enjoined to speak, and availed himself very felicitously of all that the present moment offered, in addition to the recollections of the past. He gave us, not a life of Calvin, but a study on Calvin, in which all the prominent features of his life were connected with the idea that had had entire domination over it, that namely, of the sovereignty of God. From this idea flowed, in point of fact, his devotion, his courage, his indefatigable perseverance, and, at the same time, the exaggeration which, on certain points, he added to Christian doctrines. The work of M. Vignet is one of the most remarkable which this celebration has produced.

On the same day took place, though not publicly, a fact which I must not pass by unnoticed. The University of Berne had charged one of its members, M. Immer, professor of theology, to present its fraternal salutations to the Company of Pastors. The Company, therefore gave

an audience to Mr. Immer, who acquitted himself of the duty which devolved upon him in a discourse in which he discovered much emotion. He expatiated on the ancient friendship of the two Churches; and, in concluding, announced that the University of Berne, in order to offer our Church a yet more sensible proof of esteem and good will, had just conferred on M. Bungenier, the historian of Calvin, the title of doctor in theology.

To all these official meetings, were added, evening by evening, more domestic meetings, which mostly took place within some of the beautiful villas that surround our city, and were favoured by beautiful weather. We were glad to see our country displaying before the eyes of so many brethren from foreign parts the beauties with which God has so richly supplied it; and we had here an additional motive for lifting up our hearts in love and gratitude towards the God of Nature and the God of Grace.

The National Church had transferred the festival to Sunday, the 29th. It was desired that all might be able to take part in it; and on a Friday, in such a busy town as ours, many would have been unable to quit their employments. But the festival had not the less been everywhere a subject of conversation through the whole week.

It was another very solemn moment when, on the Sunday morning, we heard our ancient *Clementia*, the bell which announces our great religious and national solemnities. We said to one another, Calvin has heard it, this magnificent voice. He heard it a joyous voice, when it saluted the Easter-sun; he heard it gloomy and menacing when it convoked that stormy Council-General in which his banishment was about to be pronounced. He heard it on the day of his last communion when he had himself taken to the church to receive once more the sacred symbols. And how many generations have heard it since him! How many joys and sorrows it has announced to our people!

Is it not for Geneva something like the voice of eternity?

It rang the first time in the morning, at eight o'clock, to gather the children to the cathedral. Of these there was an immense number. The service devolved on M. Gaborel, author of the "History of the Church of Geneva." The four preachers named by the Company of Pastors were MM. Ultramaré, Coulin, Bungenier, and Tournier. Their addresses, collected in one volume, will be very shortly published; there is an unanimous desire to preserve this memorial of the fête.

We are moreover, as nobody has been able to hear more than one of them, curious to compare them, and to see how men of various capacities will have appreciated the same features in the commanding form of Calvin. But all have been faithful to the principle laid down in the order of the Consistory; all have remembered that according to the words of Jesus Christ, "there is none good but God." If the Church of Geneva is now accused of having deified Calvin, this will only be one more calumny added to a great number.

And now, all is over. When this centenary next returns, those who have now celebrated it will have all been long in their graves. May, at least, the event be found to have left some salutary impressions; may the Evangelical world have invoked, not in vain, the remembrance of the Reformer! May the name of Calvin, in the midst of the commotions and agitations of our age, be a standard which may remind all men of the obligation of being constant as he was, in their devotion.

GENEVA, June 14, 1864,

CAPETOWN.—The Bishop of Cape Town has deposed Dr. Colenso, no retraction within the given time having been made; but Dr. Colenso has, it is said, appealed to the Judicial Committee against the Cape Town judgment on the matter of jurisdiction.

## Articles Selected.

### THE SCRIPTURAL ARGUMENT FOR PRESBYTERIANISM.

*Concluded from page 212.*

That class of texts remains to be mentioned which authorizes us to believe that the Christian Church was modelled not after the temple service, but after the synagogue.

The duration of the Levitical economy was evanescent. The Epistle to the Hebrews is filled with an elaborate argument to this purpose. The Levitical economy was but a shadow of good things to come, and when those coming benefits arrived, was to be superseded by them and abolished. The apostle Paul alludes to the temporary nature of the Mosaic law and ritual again very plainly in 2 Cor. iii. 11. "For if that which is done away was glorious, much more that which remaineth is glorious." Here he describes the old economy as "done away." But if it be done away, or superseded, in all its

parts and services, its "wordly sanctuary," and its sacrifices, were but figurative and typical, and passed away as shadows over the harvest field, it is altogether unwarranted to single out the officers thereof as permanent when all else is abolished. Therefore no argument can be legitimately drawn from a triple order of gradation in the temple service: a high priest, priests, and Levites, imagined to correspond to prelate, presbyters, and deacons in the Christian Church.

This view of the subject derives additional force, when it is borne in mind that the term "priest" is not once applied to the Christian ministry in the whole New Testament. This prelaticism themselves are forced to admit. The only solitary text that looks the least that way is Rom. xv. 16. "That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering up of the Gentiles might be acceptable, being sanctified by

the Holy Ghost." This is a passage so evidently figurative, that weak indeed must be the cause that leans on it for its sole support. The whole church, or company of believers, are several times styled "priests;" they are addressed as "a royal priesthood, a holy nation a peculiar people;" they all are to "offer spiritual sacrifices acceptable to God through Christ Jesus." Nor have we any officer corresponding to the high priest of the Jews, upon earth. Jesus is our only High Priest. "He is the apostle and high priest of our profession, a high priest of good things to come, and by one offering he hath perfected for ever them that are sanctified." Our High Priest is now in the upper sanctuary, the holy of holies, performing the intercessional functions of his office.

If the temple service is to be our model, the Romish church is the only one that strictly adheres to it. They are the only consistent prelatists. They have Levites, or deacons; priests or presbyters; heads of courses and chief priests, or bishops and archbishops; and finally the apex of the pyramid is surmounted by a pope, high priest, or supreme pontiff.

We may observe here, in passing, the great importance of a single word. There are no priests properly in the Christian Church. The very name is not once mentioned. It appears to be studiously avoided. Yet if men may slide in the little word "priest," as a corruption of the word "presbyter," you perceive the evils it introduces along with it. It opens the door for a comparison with the old Jewish priesthood, and its gradation of order, and thus slyly prepares the way for the entrance of prelacy, and not only of prelacy, but of transubstantiation; for a priest is nothing without his correlates, an altar and a sacrifice. The next step must therefore be to provide him with an altar, and furnish it with a sacrifice, the sacrifice of the mass. There can be no doubt that the gross and superstitious errors of the church of Rome originated in this way. Cyprian was no. the only individual who loved to magnify the clerical office, and who hankered after the pomp of the Levitical priesthood. Thus the term "priest" being gradually fixed in the church, the prelate, and the impious sacrifice of the mass, easily followed.

It is plain, from what has been said, that the gospel church is not framed after the model of the temple service. Let us examine its analogy with the model of the synagogue.

Is there a presiding minister in every Christian church or congregation? So was there in each synagogue. He was called the angel or messenger of the church. (a term which sheds light on the angels of the seven churches in Asia Minor, mentioned in the Apocalypse,) the overseer, superintendent, or bishop of the congregation. His duties corresponded with those of a Christian pastor.

Is there a plurality of elders in every church? So was there a bench of elders, three or more, who participated in the government of each synagogue. But elders were not recognized in the temple.

Are deacons necessary officers in each church? So were there deacons, who were not rulers in each synagogue. But the office was unknown in the temple.

Are the public reading of the scriptures, and preaching, enjoined in the church? So they were every Sabbath day in the synagogue. But neither reading the scriptures nor preaching was a part of the ritual of the temple. On the contrary, so far from assembling every Sabbath day for this purpose, the Jews were only required to appear in the temple three times a year, at particular festivals.

Is discipline, by excommunication and the like, found in the Christian church? So was it in the synagogue. Our Lord predicted that his followers would render themselves liable to be "put out of the synagogue," and the blind man whom he restored to sight, was actually thus "cast out," or excommunicated.

Is ordination by imposition of hands a right of the church? So it was in the synagogue. But it was not in the temple. We might add, that neither was circumcision, nor the passover, corresponding to baptism and the Lord's Supper, temple rites.

Should provision be made for the poor by weekly collections in the Church? Such collections were weekly made by the deacons of the synagogue; another item wherein the analogy with the temple service fails.

And, to mention no more, is the altar absent in the Christian Church, and its place supplied by a pulpit or desk in a central position? Precisely so was it in the synagogue. Indeed, so striking was the resemblance between the Jewish and Christian places of worship, that when the Jews were persecuted at Rome, the Christian Churches were broken into and violated because they were confounded with the synagogues.

For all these reasons we conclude that the model of the Christian Church was not the temple, but the synagogue; and that as we find in each synagogue, a bishop or presiding minister, a bench of ruling elders, and a company of deacons to attend to the poor, so we should constitute each individual Christian church with like officers.

In order to assist the memory, and to concentrate the light collected from so many quarters, let us now recapitulate the arguments that have been advanced.

In stating the scriptural argument, it may be remarked, that we have several classes of texts which give their cumulative weight against prelacy on the one hand, and independency on the other, and can be adapted to no other system but one of presbyterial parity. One class of texts discountenances all ambition, demoneering, and struggling for superior rank among the clergy. Another exhibits the apostles speaking of themselves as equals among brethren, in short, as simple presbyters. A third class shows a plurality of bishops or superintendents in a single city or congregation. A fourth describes the eldership or presbytery doing what is claimed for prelates, ordaining, governing, and the like. In that class of texts which describes the primitive ordinations, there is not the slightest intimation of the communicating of any official superiority. A sixth class of texts, in describing the duties of a bishop, makes them coincide perfectly with those of a pastor—while there is a total omission of any like description of the functions

of a prelate, or of any charge suitable to be read to a prelate at his consecration. From a seventh class, we learn that the specific distinction of the apostolate consisted not in the sole power of government, but in bearing witness of Christ's resurrection, for which they were qualified by having seen and conversed with the Lord, while miraculous gifts constituted their credentials. Finally, we directed attention to that class of texts which authorizes us to construct the Christian church not after the model of the temple, but of the synagogue, in which there was a representative government—by a session of elders chosen out of the male members, together with a bishop and deacons.

Such are some of the reasons which decide our ecclesiastical preferences. Many points have been omitted for the sake of brevity, as say one at all familiar with the topic will have noticed. It does not become us to dogmatize, or to usurp for ourselves an infallibility which we deny to others; we therefore do not affirm that we are exclusively and unqualifiedly right, and all others as absolutely and unqualifiedly wrong; but we think we are warranted in saying that when an array of arguments, to say the very least, so plausible, can be presented in favour of our views, those who differ from us ought to be more modest in their censures. We are not totally destitute of reason or of Scripture.

Presbyterian ministers do not indeed often obtrude their sectarian tenets upon the public. They are not in the habit of introducing them into every sermon, nor of indulging in incessant laudations of their own church peculiarities; but it is not because they are defenceless. Their silence is prompted by higher reasons. They look on these external matters as of second-rate importance; as the scaffold is useful to the construction of the temple, but is not itself the temple. That is built of "lively stones," of spiritual worshippers. Hence they are fonder of dwelling on the fundamental doctrines and practical duties of the gospel, "what we are to believe concerning God, and what duties God requires of us." Let others make broad their phylacteries, and tittle the mint, anise, and cummin; and count every pin, and loop, and tassel, of the tabernacle: be our eye fixed on the weightier matters of the law, justice, mercy, and truth. We hold to no superstitious amulets, or mystic rites, like the prayer-mills of the Tartars; we acknowledge no magic charm in the sacraments to sanctify or save; we preach repentance toward God, faith in the Lord Jesus Christ, and the necessity of a complete and thorough regeneration of the soul by the power of the Holy Ghost. These are the weapons of our warfare, not carnal, but spiritual, and, under God, mighty, to the pulling down of Satan's strongholds.—*Rev. Robert Davidson, D.D.*

### LOVE.

BY MRS. CAROLINE A. MASON.

I do not ask it thee! That is not love  
That waits to be entreated: love is free  
As God's own life, and of itself doth move.

Should I say, "Love me?" Rather let me  
prove

Myself to be love-worthy: then let it be.  
And yet, what wretched shame our sad eyes  
see!

"I love my Love because my Love loves me."  
O pitiful! Hast thou no gauge above  
Another's thought by which to rate thine  
own—

No worthier trust nor surer corner-stone  
To build thy temple of sweet hopes upon?  
God help thee at thy need, and give thee  
strength

To bear the shock of trial, when, at length,  
Thine hour shall write thee desolate and un-  
done.

Sitting in this sweet stillness all alone,  
I thank my God that, with mine eyes upon  
His holy stars, I can say reverently,  
I love my love because in him I see  
Great nobleness worthy of all love:  
A soul all meanness and feints above:  
A manly front that dares to face the Right—  
That, shouldering Truth, stands ready for the  
fight,

And following Duty, walks in her sweet light.  
O ye glad stars that overspread the night!  
I cannot see you for these happy tears,  
Yet know you're shining still. So Love ap-  
pears.

I cannot pierce these misty, human years,  
That hide God's great hereafter; yet I know  
My love still shining there, as here below,  
Only with purer, more ecstatic glow.

For is not love immortal? Stars shall fall,  
And the weird music of the jostling spheres  
Crash into silence! Love, my love, o'er all  
Shall throb its calm, grand pean, undismayed,  
By nothing daunted, and of nought afraid,  
Though old worlds crumble, or though new be  
made!

Yet I am human: Father! help me, lest,  
'Mid earth's defilements, I should bear unblest  
The large contentment of my life's sweet lot;  
Lest in the gift the Giver be forgot.  
Whose name is love—without whom love is not.  
Of thine own fulness, thine own strength be-  
stow;

So, leaning ever on thy gracious breast,  
Keeping my life's love sacred as a guest  
That shall abide forever—nay, as part  
Of my own soul, immortal as the rest—  
I shall not need to pass the veil in quest  
Of thee and thy dear angels, but shall know  
My heaven on earth, my bliss begun below,  
"Amen" my heart replies; "Amen!" 'tis even  
so."

### CHRISTIANITY IN THE PALACE OF THE CÆSARS.

INTERESTING RELIC OF CHRISTIAN ANTIQUITY.

Among the many interesting remains of  
Christian antiquity in Rome, there is one lately  
discovered of very simple but surpassing inter-  
est. Extensive excavations have been proceed-  
ing for several years on the site of the palace of  
the Cæars, on the Palatine Hill, at the expense  
of the Emperor of the French. The influence  
of Napoleon III., obtruded everywhere in

Rome, is here exhibited in a shape that can only excite gratitude. The imperial studies in the life of the great Cæsar—the fruit of which has been somewhat boastfully promised a good while ago, have, we suppose, contributed to this useful work, which has been the means of laying bare, not only the clear outlines of the vast edifice which covered the Palatine, but many objects of great interest buried in the ruins—among the most significant and singular of which is the relic to which we wish to draw the attention of our readers. Apparently at the first glance it is nothing more than a rude fragment of the wall of a chamber, or rather of the plaster or cement of the wall. But, upon inspection, there is found engraved upon the cement a very singular sketch, such as is known to Roman archaeologists under the name of *Graffito*, which is nothing more than a figure roughly drawn or scratched by a sharp stilius. The sketch represents a man with the head of an ass, his hands outstretched on a cross, and his feet resting on a transverse piece of wood. By the side of this main figure, and lower down, there is another figure of a man raising up his left hand with the fingers extended, dimly indicating an attitude of adoration. Below both figures, in very rough and scarcely legible characters, there is the following inscription:—

AAEEAMENOC  
CEBETE  
ΘEON.\*

\* *Alexamenos is adoring (his) God.*

It is impossible to contemplate this rough sketch and inscription without very deep feeling. Of all the objects one has seen in this land of storied memorials, there is none more truly impressive. It was found in an excavated chamber at the south-western corner of the palace of the Cæsars. It belongs, beyond question, to the first Christian ages.

Judging from the antiquity of the bricks of which the chamber was built, it has been ascribed to the age of Hadrian (117–138). Very probably it may reach to the earliest Christian age in Rome, the age of Nero and of St. Paul. *It is the earliest representation of the crucifixion known to exist anywhere*—so Cavalieri de Rossi, the highest living authority on subjects of early Christian art in Rome, affirms. For the sake of security it has been removed to the Museum of the Collegio Romano, the College of Jesuits, and may be there seen by the visitor any Sunday morning.

\* The classical reader will notice the peculiar spelling in *ceBete* for *ceBetea*, showing plainly that the confusion (if it is so to be regarded), of the vowel and diphthong sounds, characteristic of the modern Greek pronunciation, had already begun in the first Christian age, if not before. Everywhere the same confusion is traceable in the early Christian inscriptions, from the catacombs and elsewhere, e.g., *xete* for *xetai*, *aites* for *itew*. See Dr. Wordsworth's "Journal of a Tour in Italy," vol. ii, p. 143, in reference to the subject of this early *graffito*, of whose remarks we freely avail ourselves in describing it.

Here, then, the Christian may contemplate the earliest symbol of his faith—a symbol unique, surely, in marvellous and affecting suggestions. Such was the idea of Christianity in the palace of the Cæsars in the age of Hadrian; and if so, still more in the age of Nero, when St. Paul dwelt, if not for a time in the imperial palace itself,\* in the vicinity of it for two whole years in his own hired house," and where he wrote, "All the saints salute you, chiefly they that are of Cæsar's household."† May it not be that the *Alexamenos*, here exhibited to ridicule, or designed to be so, as worshipping an ass's head upon a cross, was one of those very saints? Are we not here, in any case, brought face to face in the most striking manner with the "Offense of the Cross" in that early time?

We are apt to think of the apostles in grand heroic aspects as types of Christian authority and ecclesiastical government which they no doubt truly were. But our imagination too exclusively contemplates them in this light, and nowhere more so than in Rome, where the grand falsehoods of Christian art so frequently carry the mind back to ideas of power and external magnificence associated with the origin and growth of Christianity—St. Paul in robes of senatorial dignity, and St. Peter with the keys of office in his hands. But here is the genuine picture of early Christianity, as conceived by the great heathen world, into which it shone as a "light" scarcely visible at first, and utterly despised. Here is the genuine representation of apostolic life and suffering—all the more genuine so far that it exhibits such a base caricature and misconception of the Gospel. Here is the picture answering to the apostolic description, "We are made as the filth of the world, and are the offscouring of all things unto this day." I Cor. iv. 13.

It requires but little study to understand the representation when once it is clearly realised. It is, as we have said, a *caricature* of the Christian worship. The word *paedagogium* was found inscribed on the chamber of the palace where it was found. Probably, therefore, it was drawn, as Dr. Wordsworth suggests,‡ by one of the slaves who had the charge of the younger members of Cæsar's household," and designed by him as a sneer on one of his fellow-slaves who had become a Christian convert. The early Christians in Rome, it is well known, were confounded with the Jews. It was one of the popular calumnies against the Jews—a calumny the origin of which has received various explanations:—that they paid religious honours to the ass. This calumny was readily and naturally transferred to the Christians. It was asserted and believed that the God of the Christians was an ass-head. Tertullian§ makes frequent mention of this calumny, and even of a satirical picture paint-

\* "His bonds were manifest in all the palace," he says. Phil. i. 13.

† Phil. iv. 22.

‡ "Journal," vol. ii, p. 144.

§ One of these explanations may be found in Tacitus. Hist. v. 3.

§ Apol., c. xvi.

ed in his own day with an inscription pointing to it.

Everything, therefore, combines to impart a singular reality and impressiveness to this ancient sketch. Its very rudeness, the evident haste and coarseness with which it is executed, the careless ribaldry, probably of one imperial slave flung at another—the scene of its discovery, its age, and especially its dogmatic significance—all invest it with an unexampled interest. With such an evidence before us, it is impossible to doubt the character of early Christianity—of the Christianity which St. Paul preached in the imperial palace and among those who came to him in his own house. It was plainly such as he describes in his epistles—"Jesus Christ and him crucified;" a Saviour of Jewish birth and yet of divine dignity—of the Jews as concerning the flesh, and yet over all, God blessed for ever.\*

What a crowd of mingled associations look out upon one from that darkened image of misrepresentation and obloquy—of humiliation and scorn—the despised Christian in the imperial palace rejoicing yet with trembling in his newborn faith—the scornful heathen vaunting his prouder worship—the incredible cloud of calumny hiding the divine image, so that men could see no beauty in it that they should desire it—and the marvel of a faith which could pierce even this cloud and rest in the glory beyond—the feeble beginnings of the Church, scarce as yet even a "little flock" in the vast imperial city, to which had gathered, as to a centre, the symbols of all heathen worship, imposing in their outward grandeur, if no longer strong in any spiritual influence—and the vast power to which this feeble beginning was destined to rise—the Church enthroned upon the seven hills, under the shadow of which it now hardly dared to lift its head, "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls." Who could have guessed the dread thunder of the Vatican and the overpowering glory of St. Peter's to be behind this rude scrawl? Still more, who could have dreamed of the triumphs of Christian intellect and art, of Christian enterprise and heroism, inspired by the very faith here depicted—springing from the cross here caricatured?—*lb.*

#### DR. MACLEOD ON CHRISTIAN LIBER- LITY.

At the meeting of the Presbytery of Glasgow, on the occasion of the application from the Rev. Mr. Gilbert Johnstone, late of the Free Church, Gosan, for admission to the Church of Scotland, Dr. Norman Macleod said:

I am quite sure I speak the sentiments of every member of this Presbytery when I say that none of us are actuated by the vulgar, paltry motive of making this an occasion of any party triumph over any Church. (Hear, hear.) It is quite natural in a free country like ours that such changes should take place, and there is no country in the world that prides itself more on the doctrine of the right of private judgment than we do in Scotland,

\* Romans ix. 5.

there are very few countries where men are less disposed to give that right to others, unless by it is meant a right to others to judge like ourselves. For a man to leave a Church is of very little importance comparatively speaking, to the Church which he leaves or the Church which he joins—even two or three men leaving one Church and going to another is of very small importance to either Church, but it is of immense importance to the men themselves, and I think as Christian men and Christian gentlemen, the clergy and the Church Courts of all Churches should take great care how they, by word or deed, do anything to hinder a brother from coming to an honest, conscientious conviction on such points. We should not therefore at any time—nor should any Church—hold out such inducements or encouragements as would tend to pervert his judgment; neither should they raise up such obstacles or difficulties as might pervert his judgment, but to the best of their ability treat him whether he comes, or whether he goes, with that respect which will enable him, before God and man, to come to a fair and an honest judgment as to his duty. Therefore, I am glad to think that we are improving to a very large extent in this respect in Scotland. We have never been able to persecute men by the sword, thank goodness, but there is a vast amount of persecution without that; there is a great amount of insinuation and inuendo, and of casting up dirt, tending to make it externally painful and disagreeable to men—unnecessarily so. Well, those days are very much gone by. We find men have more liberty to come to such decisions without being insulted than they had years ago, and I attribute this to a very large extent to the diminution in our land of the most irreligious class of publications called religious newspapers. We have to a large extent, thank God, been delivered from that, because, whenever you have a distinctive religious newspaper in connection with a body as distinct from a paper conducted by laymen, you have just simply a newspaper to say everything for the concern—to lie for the concern even—in the most orthodox and in the most evangelical manner to lie for the concern, and abuse every person that does not agree with the concern. (Laughter.) And while people often lament we have not a Christian paper, I do really think one of the greatest blessings in connection with our establishment is that we are delivered from that dreadful nuisance; and, in the absence of such papers, there will be the absence, to a large extent, of that low and wretched and vile persecution that all of us remember years ago, when no man dare speak, or dare move, or dare take any step that was not approved of by the body. Now, men are beginning to learn practically what is meant by being a Free Churchman, are beginning to learn what is meant by spiritual independence, which is, that they can speak out their minds and come to a decision without being bullied by all the pious men and old women in the country. (Laughter.) From all I have heard of Mr. Johnstone, I have heard nothing but what is to his commendation. It is quite natural that if any of our brethren were to take the reverse step, and go to another body in

Scotland, it would cause us pain; but I think we should on both sides cultivate the manly spirit by which, to a true honest man, though differing from us, we should give him as hearty a shake of the hand on leaving us as we would give him when coming to us, not because he leaves us, but because we would rather see an honest man leaving us for the sake of truth than a dishonest man joining the Church of Scotland. I hope to see that spirit still more manifested. A man disagrees with most pious, most respected, most conscientious brethren in the Free Church, but to balance that he comes to agree with equally pious, equally kind, and equally respected men in the Church of Scotland, so that I really must say, in reference to clergymen coming to this Church from others, or passing from this Church to others, that the only thing we should endeavour to do is to ascertain the honesty of their intentions, the excellence of their character, and whether they leave or whether they come, as we would give answer to a higher power, not to raise up any barrier or give any such encouragement as would hinder them from acting an honest conscientious part.

The motion for Mr. Johnstone's admission was unanimously agreed to.

### COUNTRY LIFE.

How sweet country life is, those are likely to know who return to it after weeks or months of town life. No matter at what season, whether summer or winter, such a return takes place. The winter months, quite as much as the summer months, are enjoyable to those to whom the country, with its tranquil incidents, is their chosen and constant home. The visitor (if there chanced a visitor in the depth of winter) sometimes gives expression to his sympathy, as he looks round the table, and says, "You must find this place *very dull* in winter time." My good friend, we reply, reserve your compassion for any who may think they need it. We do not need it? The question debated among us sometimes is this—*which of the seasons is it we enjoy the most?* Discussions of this sort are not brought to any other conclusion than this—we enjoy each as it comes. One may be stopped on the threshold of a rural home, and required to show cause for the preference which we accord to it. In meeting this reasonable inquiry a sufficient answer might be this.—A much higher rate of family health—if people are wise and temperate—may be reckoned upon here, than in cities or city suburbs. We are exempt from the visitation of a hundred ills, real or imaginary, to which we find our city friends liable. Along with purer air, early hours, and country routine, there will be (or may be) a greater simplicity of minds, manners, and tastes. At this distance from town we are not tyrannised over by conventional forms; it is true we are not able to talk so well of all things, but we think more, and we are more reasonable.

But when these, and other considerations of like import, have been duly brought forward as sufficient grounds of the choice of country life—if such a choice be at the option of a family man—there will remain what I do not find it

very easy to make intelligible to those who possess little or no consciousness of the same order. There is a yearning for rural life, which yearning is almost irresistible, and it is stronger than any formal reasons can be, and stronger than many such reasons put together:—there is the Rural Instinct; or call it, if you please, the Rural Passion. So intense is this feeling in some constitutions, that it avails to overrule motives of worldly interest, as well as the dictates of ambition, and the social tastes, and the promptings of literary emulation—in a word, it is a taste, it is a preference, or a passion, which probably will have its way, and will be master of a man's course through life.

Yet there is a something more than this in the rural instinct. I do not hesitate to affirm my belief—conviction—that a mystery is veiled beneath or within the constitutional taste for country life. If we fail to find this rural element within the range of our philosophy, physiological or mental, if it be not in the framework of either the body or the soul—if it does not come up from out of an analysis of the solids or the fluids, or "come over" along with the imponderable elements of human nature—then we must go in quest of it in the records of the primordial history of the species. This passion for country life—this love of a garden—this tranquil satisfaction with my lot, if only this be granted to me to see and commune with the world as God made it—bright, flowery, fresh, fruitful—this countryman's love of the country, has it not a meaning that is historic?

Whether the first book of the Pentateuch be history or not, it is perfectly certain that the garden in which the first man and his wife were placed by their Creator has written its hieroglyphics upon the profoundest tablets of human nature:—the tracing is still sharp and fresh upon body, mind, soul, heart, affections, sympathies; it is fresh among the tastes; it is stamped upon regrets, memories, hopes; and it is the germ of bright conceptions of immortality. It is useless to tell me that suppositions of this sort are fanciful and unreal, or that they are neither scientific nor worldly wise in their tendency. You say so, either because, in your case, the genuine instinct was scantily bestowed at the first; or else because the marking has been rubbed out by years and years of daily chafing against brick walls and the corners of streets.—*Isaac Taylor in Good Words.*

### LENT, NOT GIVEN.

How dreary is the dwelling now,  
And deep the shade on heart and brow!  
For one who gladdened every spot  
With her sweet smile, alas! is not.  
Sunshine was on her: life was fair,  
And fresh, and beautiful; and care  
A stranger; while her dear delight  
Was song. The house by day, by night,  
From Jenny's voice a gladness caught,—  
'Twas with a wondrous sweetness fraught.  
Methinks 'twere now a pain to hear  
Her songs; that love would turn the ear  
Aside, though sweet the melody,  
And beg the singer silent be,  
Nor touch the keys her hand had swept,  
Till Grief its last sad tear had wept.

O Memory! cruel now thy power,  
 Embittering life's every hour  
 With sight or sound of something dear  
 That Jenny loved to see or hear.  
 How much she loved her girlhood's home,  
 In woodland and in vale to roam!  
 With merry laugh, and glad some song,  
 And footstep light, she'd skip along.  
 And now the rock, the wood, the hill,  
 The gentle murmur of the rill,  
 The lambkin frisking on the lawn,  
 Seem all to say, "She's gone! she's gone!"  
 Yet turn the tearful eye above:  
 On high she sings redeeming love.  
 Nor would we call her back again  
 To earth-life, with its toil and pain.

Death's desolating step must tread  
 All homes, and bury with our dead  
 Our hopes, our loves, our joys; their chain  
 Unlinked; and Faith alone remain  
 To whisper of that better home,  
 Where pain and sickness never come;  
 While through the darkness we discern  
 This lesson, always hard to learn:—  
 These treasures, which we think are given,  
 Are LENT, to be returned to Heaven.

*The Quiver.*

THE PATERNAL HAND.—When we see God's hand in any passing trouble, the pain is not gone but the bitterness is; for there is positively something allied to pleasure in feeling His hand near us, even though it hold a rod.

## Sabbath Readings.

### THE PALM TREE.\*

Ps. 32: 12. The righteous shall flourish like the Palm Tree.

The Palm, as seen by travellers in the lands of the Bible, arrests attention in the distance by its tall, straight, column-like trunk, and its surmounting crown of luxuriant and graceful foliage. Its clean, feathery branches, beautiful as the plumes of the bird of Paradise, never trail in the dust, never interlace with the branches of other trees, never become entangled with creeping vines, are never defaced with moss or mildew, never mingle with the rank and noxious vegetation of the marsh or stagnant pool, though it basks in the same sunshine, and derives support from the same soil. Apart from all the trees of the wood, the Palm stands alone, tall, pure, ever stretching heaven-ward with its yearly growth, ever welcoming the sun, yet not weeping like the willow in darkness; flexible and bending before the storm, yet again when the storm is past, rearing aloft its graceful form as bright and beautiful as ever in the blaze of the broad noon, and the fading light of the golden eve. So stands the Palm as seen by the pilgrim who follows the track of the wandering tribes, or surveys the land where they found their promised rest.

And the righteous man, the servant of God, lives apart in a pure and divine separation from the world. Faithful found among the faithless, he keeps his loyalty and his love, while the passions and the pollutions of the multitude swell and roar around him, outrageous as a sea. If he

bends before the storm, it is only to rise with new strength and beauty to his wonted stature when the tempest has expended its fury, and the darkness of the night of sorrow has broken into new day. He stands as a beacon to mariners on a rocky coast, a fountain to pilgrims in the desert, a shout of victory amid the roar of battle. His presence is the promise of success, his life a continual victory, his death the greatest triumph. Let sceptics scoff at the power of faith and the purity of religion; let sophists, with perverse ingenuity, set reason at variance with revelation; let the selfish and the gain-seeking barter their souls for gold; still so long as there is a good man in the world to live for God, the truth of the divine word shall be demonstrated with power, and unbelief shall be put to shame. By his silent separation from the evil of the world he shall testify against it, and by the serene and sustained superiority of his faith he shall overcome its power. Animated by the spirit of his Master, he can mingle with men in all the walks of life, and go through all the haunts of wickedness upon errands of mercy and love, and yet keep his garments clean. Under his cultivation, the moral waste in the city and the wilderness, brings forth immortal fruit, and the dark homes of the vile and wretched are cheered with the joys of paradise restored. However the wicked may rail on him in the day of their prosperity, the worst of men welcome his coming in the dark hour of affliction, and eyes dimmed with the shadows of death look on his face as if it were the face of an angel. Life is precious to him, and the self-denying work of beneficence is full of joy, because love attracts him to every duty, and faith gives

\* By Rev. Daniel March.



him the foretaste of heaven. The world is beautiful to him, because it is the work of his Father's hand; and his emancipated spirit walks abroad through all the pleasant things brought forth by the sun, and delights amid the beauties and glories of creation as if they were all his own.

The Palm grows from within outward. The new deposit of woody matter, which is to enlarge its dimensions and increase its strength, comes directly from the vital process which is going on at the heart. Though the surface may seem hard and rigid, yet the central portion of the trunk is soft and pliant, and at the same time full of that mysterious and ever-acting vitality, which is the source of strength and growth to the whole tree. With the other and larger class of trees, the process of growth is the opposite of this. In them the heart may be hard as stone, and utterly dead, while the outside appears green and flourishing. The whole vitality of the tree may be employed in giving the surface the appearance of life, while the heart is utterly gone, and the trunk is nothing but a shell.

The spiritual life of the righteous man has its seat in the heart, and displays its power from within outward. He is not indeed as yet "vital in every part," sanctified in his whole body and soul and spirit; but the warmth with which his system glows is fire from heaven, and it has been kindled upon an altar, where the flame shall never go out; and that altar is his renewed and consecrated heart. However his external aspect may at times seem rigid and cold, there is always warmth and tender sensibility within. The outside of the cultivated and decorous worldling is the best of him. While his branches are green, and he spreads his foliage in glorious beauty to the sun, he is so utterly dead in the very soul and centre of his spiritual being as not to possess the slightest symptom of vitality, where the new life of love to God should have its pure fountain and have its perpetual spring—in the heart.

And the universal church of Christ in the world, lives and grows by the same law which governs the spiritual life of the individual believer. The elements of its power come from within itself, and not from the world. And the church must be made strong for the entire conquest of the world, by living expansion from its own centre of life, and that is Christ himself. It is not the world that is to enrich and strengthen and save the church; but it is the church which is to enrich and save the

world, or both will be lost together. The streams of salvation must flow from the church outward, to water the desert, and make the waste blossom as the rose. The church forgets its mission and its glory, when it seeks to propitiate the powers of this world by a recreant distrust of its own truth, or a feeble hesitancy in asserting its high claims, in the name of Christ, to the loftiest endowments of intellect, and the utmost resources of nations. From the heart of the church of Christ alone can go forth the vitalizing influences which can save the world from utter corruption, decay and death. And the world can secure to itself permanent growth and prosperity, only by taking to its own heart that divine principle of life by which the church and all the children of God live.

#### HERE AND THERE.

Here, 'mid death and danger, mournfully we  
stay,  
Everything around us yielding to decay;  
But in the better country, sin's dark triumph  
o'er,  
All things are enduring—life for evermore.

Here, with weary footsteps, in a desert waste,  
Strangers in a strange land, we pass through  
in haste;  
There our rest awaits us, our hearts are gone  
before,  
In that land of brightness—rest for evermore!

Here our courage faileth in the storms of life,  
Our hearts are sad and anxious, ruffled in the  
strife;  
There the tempest endeth, the billows cease to  
roar,—  
All is calm and tranquil—peace for evermore!

Here, amid our sadness, silence often reigns,  
Or our voices mingle in low and plaintive  
strains;  
There no chord of sadness shall wake an echo  
more,—  
Heaven itself resoundeth—song for evermore!

Here, amid our sorrows, sighs are often heard,  
Foudest hearts are parted, sick with hope  
deferred;  
There no tear-drop falleth, hearts are never sore,  
All is joy and gladness—joy for evermore!

Here, 'mid deep'ning shadows, wearily we roam,  
Looking for the day-star, the bright light of  
home;  
There the clouds shall vanish, the night of  
weeping o'er,  
When the sun riseth—light for evermore!

Only a little longer have we to trust and wait,  
Ere we reach the portals, pass the pearly gate,  
Hear the shout of welcome, from loved ones  
gone before,  
In our Father's mansion—home for evermore!