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THE PRESBYTERIAN.

MARCH, 1862.

BEQUESTS TO THE SCHEMES OF THE CHURCH.

We have often wondered why it is that the Schemes of our Church have not been often remembered in the wills of her members. True, it is best to be our own executor and to give liberally from day to day, as God prospers us, in order to obey the command "to preach the Gospel to every creature." True, the liberal gift may accompany the earnest works of many a disciple, but yet the time comes to all, who have accumulated any portion of this world's goods, when they must or ought at least to make some disposal of that which they cannot convey with them from earth, and well it is for them if they find that they have laid-up a richer treasure in Heaven. And, when the legal adviser is summoned and the instructions are given what portion shall fall to this child and what to that, there are often wise discrimination of character and judicious allotment of goods; but yet, alas! how seldom is there any recognition of the fact that all that is bequeathed is the gift of God! How very rarely is there any bequest of any sum to the spread of the knowledge of the truth as it is in Jesus!

But we begin to hope for better things. A few first drops have been poured out, harbingers, we trust, of a plenteous shower. Already the Ministers' and Widows' and Orphans' Fund has received a legacy of £100, and we hear that a widow's mite has been directed to be added to it. The Jewish Mission has received one legacy of £25, and another of £200 is likely to reach its treasury. A friend of Queen's College left it £200 to found a bursary lately, and a noble bequest of £12,000 was recently bestowed to found a college in connection with our Church at Quebec. These examples, will we hope, be liberally followed. We are no advocates for the enriching of lay or ecclesiastical corporations, nor would we countenance the locking-up of lands in dead hands—*mains mortes*; but there is a wide difference between

such objectionable measures and the giving of a portion of one's goods to be spent in spreading the Gospel. We hope that, in adjusting their earthly affairs and disposing by will, as all ought to do, of their goods, many of our readers will set aside a thank-offering to be cast into the treasury of some good effort. Legacies to our Ministers' and Widows' and Orphans' Fund, to the Home Mission Scheme of the Temporalities Board, to the Jewish and Foreign Mission Committee, to the French Mission Scheme, or to the Endowment or Bursary Funds of Queen's College, might enable these Schemes to accomplish far more than they are doing. But care should be taken to employ a competent person to draw-up such bequests; else difficulty will be the result. We heard lately of a noble bequest to Presbyterian charities, which will be lost owing to the want of a proper definition of its objects. We trust that our readers will consider this matter and, if their consciences approve, act upon the suggestions we have placed before them.

THE PURITAN DIVINES A MANSE SCHEME SUGGESTED.

We are in receipt, through the Agents Messrs. B. Dawson & Son, Montreal, of the first 3 volumes of this new and valuable series of the works of old Divines, now being published in Edinburgh by James Nichol. The 3 volumes before us comprise part of the writings of Thomas Goodwin, D. D., President of Magdalen College, Oxford, and would prove a valuable accession to any library. They contain his Expositions of the First Chapter to the Ephesians and of the Book of Revelation, and are interesting and instructive. The Treatise on the Return of Prayers or the way in which believers should pray and should look for an answer to prayer is refreshing and comforting to those who pray in sincerity. There is a power, vigour and terseness in these old Divines too with which we rarely meet in these latter

days. This series of works is issued under the supervision of a Committee of Ministers of various Protestant Evangelical bodies, whose names are a guarantee for the excellence and real value of the works to be republished. They are

W. Lindsay Alexander, D.D., Professor of Theology, Congregational Union, Edinburgh :

T. J. Crawford, D.D., (Church of Scotland) Professor of Divinity, University of Edinburgh :

D. T. K. Drummond, M.A., Minister of Episcopal Church, Edinburgh :

W. H. Goad, D.D., Professor of Church History, Reformed Presbyterian Church, Edinburgh :

And Andrew Thomson, D.D., Minister of Broughton Place United Presbyterian Church, Edinburgh :

with whom was associated the late lamented Principal Cunningham of the Free Church College. The volumes are substantially bound in cloth, comprising from 500 to 600 pages each, and the yearly issue of 6 volumes is afforded at the low rate of \$6.50 per annum. The works of Manton, Brookes, Charnock, Adams and many others, now inaccessible to the general reader, will form part of the series. We cordially commend this series to the general reader, and would suggest that an effort should be made at once in each of our congregations to raise the subscription of \$6.50, and either present the annual issue to the Minister as a gift or else make these volumes the commencement of a Manse Library, to be added to from time to time and to be retained for the use of the Minister and his successors. Our word for it, no congregation that evinces this mark of respect for their Minister will have any cause to regret it. Ministers must be provided with the means of drawing forth new and old. They cannot make bricks without straw, and their narrow means prevent their forming large libraries. The plan suggested will obviate this difficulty under which so many now labour.

Who will set the good example then of forming a Manse Library by ordering a set of these volumes? To any such we offer our services in procuring them from the publisher on receiving a post-paid remittance of the amount, and hope to be able to report that many have acted on the hint.

UNION AMONG PRESBYTERIANS.

In an article in another column 'A Layman' expresses himself strongly, and, no doubt, sincerely, against Union. It is known that some of the conductors of this journal entertain opinions on this question very different indeed from those held by "A Layman." But it is well to hear both sides of a question and to discuss all important matters that affect the Church in a temperate and Christian manner; and to this end we are willing to open the columns of this journal as well to the friends of Union as to its opponents. Nor do we see that we could well do otherwise unless we make-up our minds to ignore the leading questions of the day. When we consider that the subject of Union has been before two synods and has on both occasions occupied much of the time of each session; when we consider that it was decided favourably at one synod and unfavourably at another, we must acknowledge that it is an important question and that, the more it is discussed, the sounder will be the judgement ultimately arrived at.

We think that "A Layman" does not fairly represent the opinion of the advocates of Union when he says that it involves at the outset a final separation from the Church of Scotland. The very reverse is held by those who advocate union. They hold that the best friends of the Church of Scotland here—those who will do most for her—are the Union men. They will be the last to give-up the great principles of the Church of Scotland—they wish to lose sight only of the minor points of difference that separate Presbyterians in the Mother Country.

Dr. Cook, the leader of that party at the synod held at Quebec in May last, has always maintained that a union, which would effect all the good that such a measure is expected to bring about, should be begun and carried out with the advice, consent and recommendation of the Parent Church. We know that this is a pretty general opinion among the advocates of Union.

We do not much approve of "A Layman's" appeal to the ordination vows of those of our ministers who were ordained in Scotland, because we do not like to set up one class of our ministers against other classes. It is well known that we have many able ministers who were not ordained in the Church of Scotland at all, but in other denominations. We also have many able ministers who were ordained in this

country. It is a fact that in every congregation we have many adherents who originally did not belong to us; and we must not fail to recollect that in many congregations the majority consists of native-born Canadians: and it cannot be expected that these ministers or adherents will cherish to the same extent the warm devotion to the Parent Church and Country which we do—we who were brought up in her fold and whose dearest recollections are connected with her. Now all these different elements which we have enumerated form "*The Presbyterian Church of Canada in connection with the Church of Scotland.*" And we must remember that this is an independent church, expressly declared so to be by every minister and layman who joins it. We think therefore that, in regard to any vows taken by ministers before they join this church, if these vows conflict with the Acts or Constitution of this church, they should be held in abeyance. Ministers ordained at Home do not, when they come here, find themselves in the same position which they would occupy if they were ministers in Scotland. We do most heartily wish that the case was otherwise, but we must take things as they are here and make the most of them.

The prime duty of ministers and laymen is to the *Church here*, and that without any reference to vows taken *before they joined*. The object of us all should be to build-up in this country a great Presbyterian Church—strong not only in numbers but powerful to do good, and embracing within its fold, if possible, all the Presbyterians in the Province. Surely this is an object worth striving for. We are sure that "A Layman" would agree with the advocates of Union in many things, such as "a free exchange of pulpits—an endeavour to enlist the sympathies of members of both Churches in common measures for the advancement of Christianity"—and the cherishing of kindly and brotherly feelings on both sides. All these tend to Union.

But we would deceive our readers if we led any one to suppose that we consider the day of Union near at hand. We confess that we see but little prospect of it at present. We may not live to see the day, but that it will come we believe, and we shall not cease to pray for and to work towards this end. To hurry on a union now would defeat the object which its friends have in view. We wish to see a unanimous feeling in its favour both on the part of the minis-

ters and people. We must beware lest in advocating union with others we introduce disunion into our own body. We can afford to wait; the cause is good and will in the end triumph.

ANNIVERSARY MEETINGS OF THE PROTESTANT RELIGIOUS SOCIETIES.

Our brethren who adhere to the Church of Rome sometimes make it a matter of reproach to Protestants that they are so split up into denominations—so divided as to matters of faith and doctrine—that they are unable to unite for the accomplishment of any great object.

We think that the present flourishing condition of the various Societies which have just held their annual meetings in Montreal is a proof to the contrary, showing that Protestants can and do unite for great purposes. These meetings have this year been largely attended and excited much interest.

An eminent American Missionary, Dr. Dwight, who has laboured long and earnestly in his Master's work, was on his way to attend these meetings, when by a distressing railway accident he was killed,—called, we believe, to his rest and reward.

The first meeting was that of the Religious Book and Tract Society on the evening of Monday, 27th January, 1862, in Zion Church. D. Davidson, Esq., President of the Society, occupied the Chair.

After devotional exercises the Chairman made some introductory remarks. All Societies had their annual gatherings, reminding even the most devoted followers of Christ that they were unprofitable servants. There was much evil around them to be counteracted. They heard that millions were still sunk in heathenism—they were told that 100,000 souls passed daily into eternity. If it were true then that darkness still covered so large a part of the Earth, how solemn the duty which lay upon them! An eloquent writer had remarked that, if there were but one unenlightened soul in the World, it would be the duty of all others to give their whole energies to the work of his conversion. How great then were the calls upon them considering the vastness of the work yet to be accomplished! Let them meet them with the spirit of going upward and year by year rising higher in their aims. Respecting the Book and Tract Society's operations others would inform them. He might say that it was still the day of small things, and it was incumbent on them to

use greater exertion. They met there under circumstances peculiarly distressing. The Rev. Dr. Dwight, of Constantinople, was coming to the city to address them that evening, but they had that afternoon received intelligence of his sudden death on the road.

The other speakers were Rev. George Cornish, who read the report, Rev. Dr. Taylor, Rev. Dr. Spaulding, of Newburyport, Mr. George Armstrong, Rev. Dr. Wilkes and Rev. Mr. Morris.

The next meeting was held on the following night by the Canada Sunday School Union.

Hon. James Ferrier occupied the Chair.

The 166th Hymn was sung, after which the Rev. Dr. Wilkes read the 57th Psalm and concluded the devotional exercises by prayer.

The Chairman said they had met that evening to celebrate the 25th Anniversary of the Canada Sunday School Union. Only 3 members of the Committee were present, who had taken part in the formation of the Society. The mournful accident which had befallen Dr. Dwight showed the necessity of making good use of the time they had and doing what their hand found to do with all their might. He dwelt upon the importance of Sabbath Schools and the influence they had upon the rising generation. But there were still to be seen on the street on the Sunday many children not attending any school. These should be brought under the influence of religious instruction. All should help in gathering a few of them and persuading them to attend schools.

The Rev. Mr. Bonar read the report, showing a very satisfactory statement of what the Union had done during the year.

The Revds. Messrs. Parker, Pearl, Spaulding and McVicar spoke warmly in favour of Sunday Schools.

Mr. Alex. Morris, M.P.P., seconded a resolution. Their presence there that night was an evidence of their full conviction of the truth of the first part of the resolution. He gave some instances of the need there was that the Sabbath School should be the pioneer of the work of spreading the Truth. The system introduced by Dr. Chalmers was the best for effecting the purpose. It required little effort to accomplish much good. Surely there were many there that could use the necessary exertion. It was because the Society was doing this good

that he had great pleasure in seconding the resolution.

And after addresses from Rev. Mr. McKillichin and Rev. Mr. Ball and Dr. Wilkes the meeting was closed.

The third meeting was that of the Montreal Auxiliary Bible Society, held in the Wesleyan Church, Great St. James Street, on Wednesday evening, 29th January.

The Chair was taken shortly after 7 o'clock by the President, Captain Maitland; and, after prayer by the Rev. E. B. Harper,

The President said this was the 41st annual meeting of the Society. He referred to the untimely end of Dr. Dwight, who by a lamentable accident was prevented from taking part in the meeting. Before sitting down he requested that there should be no noisy demonstrations, as silence would be more seemly. He would call on the Secretary to read the report.

The Corresponding Secretary, Mr. Thos. M. Taylor, then proceeded to read the report of the Society's operations for the past year, which was eminently satisfactory.

Rev. Mr. Ball, representing the U. C. Bible Society, said it afforded him very much pleasure to second the motion for the adoption of the report, an abstract of which they had just heard. He gave some account of the operations of the Society in Upper Canada, which for the year just closed had been far more successful than ever before. It was their earnest endeavour to place the Bible in every home. They have established 260 different branches and had spent \$20,000, and the last year they had distributed some thousand copies of Bibles and a \$1000 more than any previous year. They especially tried to furnish Bibles to the Roman Catholics, which were divided into 3 classes, the Irish, the French and Scotch Roman Catholics. He gave an account of one neighbourhood where the entire population were Catholics, and where the first efforts of the Society were unsuccessful in inducing the people to take or purchase a single copy of the New Testament, but subsequently they sold from 1 Depository over 100 copies of the Scriptures. The Society was going on most successfully in Upper Canada, and he paid a high tribute to the Lord Bishop of Huron, who had done more for the Society than any other one man. He assured the meeting of the hearty sympathy of the Upper Canada Society with the efforts

of the Society here to spread the Bible through the land.

The other speakers were the Rev. Mr. Green, Rev. Dr. Wilkes, Capt. Innes, R. C. Rifles, Rev. Mr. Bond and Mr. Baynes.

The anniversary meeting of the French Canadian Missionary Society was held in the Wesleyan Chapel at 7 o'clock on Thursday evening. The chapel was thronged throughout.

Lieut.-Col. Wilgress, R. A., President, filled the Chair.

The meeting was pleasingly opened by the pupils of the Pointe aux Trembles Institute, who were seated in the gallery, singing in French.

The Rev. E. B. Harper then read a portion of Scripture and concluded the devotional exercises by prayer.

The Rev. Dr. Wilkes read the general Secretary's report.

The speakers were Rev. A. F. Kemp, Rev. A. Duff, Rev. D. H. McVicar, Rev. J. Bonar, Rev. J. H. Johnson and Rev. Canon Bancroft. The last named gentleman said their object in meeting that night was a two-fold object, it was to express their gratitude to God for past success, and secondly to wish God-speed to that noble institution which had been an unspeakable blessing to the country. He would merely mention one or two points which had passed through his mind that evening. The first was the steady, onward progress of the work. He found on enquiry that not only their venerable Chairman was a member of the Society at its establishment 23 years ago, but that he who read the report was also then a member. The review of its progress must cause devout thankfulness. The next point he would allude to was the usefulness of the institution at Point aux Trembles. He had visited it again and again, and he thought the time would come when no stranger would think of visiting our city without going to see it. It was a light shining out of darkness. The Rev. Doctor noticed some of the changes in the regulations which were designed to scatter the good seed broadcast throughout the land. He would refer next to the fact that we now had a French Canadian Church in Canada. If his young friends would only be true to their colours and stand their ground manfully, we would live to see a work accomplished that would astonish them. Let the Institution, its teachers, its colporteurs, its pupils have

our affectionate sympathy. He trusted it would still be the rallying-point of Christians of every name.

The Rev. J. H. Vernon addressed the meeting in French, and after an address from Dr. Taylor the meeting was closed.

The Union Missionary Society held their annual meeting in Zion Church on Friday evening.

Shortly after 7 o'clock Mr. John Redpath, the President of the Society, took the Chair, and the proceedings opened with the singing of the 109th Hymn. The Rev. Dr. Wilkes then read a portion of the 52nd Psalm, and invoked a blessing upon the subsequent proceedings; and after a few brief remarks from the Chairman, Mr. T. M. Taylor, the Secretary of the Society, proceeded to read a letter from the Rev. Mr. Carpenter, the Society's Missionary on the coast of Labrador, narrating his labors during the previous 12 months along that coast in company with Miss Brodie, the female missionary of the Society. It gave an encouraging account of the Mission, and urged upon the Society the necessity of increasing the means of doing good which it had already placed in his hands. The Esquimaux along the coast, the children of the settlers, and the sailors who frequented the fisheries, had been visited and good was likely to result from their communion with the Mission. Much was ultimately expected from the education bestowed upon the settlers' children, principally by Miss Brodie. The letter concluded by placing its writer's salary at the Society's disposal. (Loud applause.)

Mr. Henry Vennor, the Society's Treasurer, then read a financial statement, by which it appeared that the expenditure had been \$3,132.72, and the receipts \$3,307.62. Mr. Vennor also stated that Miss Brodie had written that she intended to give her services to the Society gratuitously. (Loud applause.)

Dr. Wilkes, Rev. Mr. Spaulding, Rev. Mr. Bonar and Mr. Baynes addressed the meeting. Mr. Bonar made the following very appropriate remarks regarding Dr. Dwight:—That being now at the stage of this meeting when it was to be addressed by the late Rev. Dr. Dwight, who has been taken from this life in so remarkable a manner while journeying to this city, mainly for the purpose of addressing this meeting, we feel called upon to recognize God's inscrutable providence, by which this eminently useful and honoured missionary has

been removed from the midst of his labors. We desire to receive the admonitions which this event is so fitted to afford, and to rejoice in the truth in his case, "Absent from the body, present with the Lord,"—the earthly labours ceased, and the heavenly joy and glory entered upon; and, as befitting these circumstances and impressions, we propose that the remainder of the time of this meeting be spent in praise and prayer.

He spoke at length of Dr. Dwight's services in the East, stating that, notwithstanding all the difficulties he had to contend with in that barbarous land, he had succeeded in establishing about 50 churches, many of which numbered 3, 4, and even 600 members. At one time he had almost been hunted to death by Kooras, and at another time fired at while sitting in a mission-house. He returned to this country after 30 years' service in the East against his own wishes at the command of the Board, who desired his presence to infuse into the congregations the zeal which he felt himself in his mission; and, though suddenly called away, had had time to lay the seeds of a glorious harvest hereafter. It mattered little how a man died, the inquiry should be made, How has he lived? Dr. Dwight had been the instrument of bringing many to righteousness, and had now gone to reap his reward. The design and beauty of Christianity were exemplified in the conduct of such self-sacrificing and self-denying men. (Applause.)

Mr. Baynes seconded the resolution. He knew nothing of the worthy man whom it had pleased the Lord to remove from amongst them, but from what he had heard of his noble life he would say to all present, "Go and do likewise." Mr. Baynes spoke at length of the need of earnestness in the performance of religious duties.

Devotional exercises were then conducted by the Rev. Messrs. McVicar, Spaulding and Duff, and, a collection having been taken up, the Rev. Mr. Spaulding pronounced the benediction and the meeting dispersed.

THE CHURCH IN CANADA.

The Kingston *News* says, "We are happy to learn that the Hon. Alex. Campbell has created a Scholarship of the annual value of £20 at the University of Queen's College for a scholar to be chosen in rotation for each of the 5 ensuing years

from the Newburgh, Bath and Kingston County Grammar Schools, and who shall be found upon examination to display most proficiency in the subjects of matriculation at the University. The scholarship is to be called the "Campbell Scholarship," and is to be awarded for the Session of 1862-63 to a scholar from the Newburgh Grammar school.

It is well known that in England, besides the Fellowships, Scholarships and Exhibitions, endowed in the Universities, which are open to all, there are other which are restricted to particular seminaries of learning and are otherwise special in their objects. There are also, over and above these, a very large number of Scholarships and Exhibitions at the Universities there, founded by Incorporation and by private parties, in connection with the various public schools in England, and awarded according to the intentions of the donors by parties beyond the University walls. The effect of all this has been greatly to stimulate deserving students and to foster the advancement of learning and science. We cannot therefore but rejoice to see the Hon. Mr. Campbell, who is well known to be ready in every good work, with his wonted public spirit endeavoring to promote the same important end in Canada. We hope ere long to have the pleasure of recording many similar instances of enlightened and judicious liberality.

THE UNIVERSITY QUESTION.

In Canada West this question has for long been prominently before the minds of the people, and we are glad to learn that it now approaches a satisfactory solution. One object aimed at in all university legislation for some time past, both in this country and in Great Britain, has been the affiliation of existing colleges under one head, thus securing a common standard of collegiate education. In Scotland the University Commissioners to a certain extent effect this object, and the London University and Queen's Colleges in Ireland are modelled with the same view.

When the University of Toronto and University College were established by the act of 1853, it was intended that other colleges should affiliate to the University and participate in the funds, after suitable provision had been made for University College. Experience however has shewn that the intentions of the act could not be realized. The entire revenue from the Uni-

versity endowment was swallowed up at Toronto, nearly \$400,000 of the capital were spent on the magnificent buildings which have been erected on so costly a scale, and other colleges had not a fair representation on the University Senate, which is practically controlled by the Professors of University College. All these facts, as well as many more, were brought out before the Parliamentary Committee at Quebec, and are probably within the recollection of most of our readers.

At present a Government Commission, in which the various interests concerned are fairly represented, is now sitting in Toronto, and their report at the approaching Session of Parliament will show the actual state of the University endowment and revenue, as well as the appropriations necessary for the maintenance of the University and of University College. It is a very common error to suppose that the object of the present movement is to cripple University College and share the spoils among rival Institutions. Such a charge suits the purposes of those who are interested in maintaining a system of extravagant expenditure at Toronto without the real objects of the endowment being accomplished. On the contrary it is desired to place University College on a permanent footing of much higher efficiency as a Provincial Institution than it has yet attained, but at the same time to stop further waste of monies which should be applied to the assistance of struggling colleges, whose claims to a fair share of the endowment cannot be disputed.

In the meantime, and while this question of income and expenditure is before the Government Commission, the various heads of colleges have had before them a scheme for affiliation, which will probably be approved by the various governing bodies, and be recommended by them and by the Commission for legislative action. It is proposed that each college should have a fair and equal representation on the University senate, and that this should control the funds and examinations for degrees. Each college however would retain its own charter, grant its own degrees, and thus preserve its individuality; only before receiving his degree, the student must pass the University examination which would be conducted at each college seat. The examination of course would not apply to other than degrees in Arts. It is quite likely that modifications may be adopted

hereafter, but the above form some of the main features of the scheme which is understood to have received the sanction of the Heads of University, Trinity, Victoria, and Queen's Colleges. The learned and able Principal of Queen's College has been mainly instrumental in bringing about this harmony of action among the different colleges, and in planning the scheme which is meeting with the approval of their different Heads. Few questions have involved more difference of interests and opinions than this of University reform, and, if Dr. Leitch succeed in the scheme by which the difficulty is to be solved, and higher education in this Province placed on a footing of permanent efficiency, he will have a claim to the gratitude not only of all who are interested in our own College but also of every one who has at heart the advancement of learning and science in this Province.

QUEEN'S COLLEGE SCHOOL.

An arrangement has been completed by which the management and control of the Kingston County Grammar School is transferred to the College authorities, and which is expected to prove very advantageous. The headmaster of the College School and the scholars are therefore to be transferred to the Grammar School, which will become a most important auxiliary to the College. Hitherto these two schools have been in opposition to each other, but by uniting their forces under the same management a first-class High School with full staff of masters is secured. The expense to the College will be reduced and 3 scholarships of £10 each are to be offered to Grammar School boys entering Queen's College. 10 scholarships of nearly equal value are also to be offered to pupils in the Kingston Common Schools entering the Grammar School.

PRESBYTERY OF GLENGARY.

The Presbytery of Glengary met at Cornwall on the 12th day of February. After the usual preliminaries the report of the Deputation appointed to go to Alexandria was called for, when Mr. Mair stated that in company with Mr. McPherson he went to Alexandria, that the Commissioners of the Presbytery of Montreal of the Canada Presbyterian Church failed to meet them, and that the adherents of our Church there, not being satisfied with the reasons assigned for their non-appear-

ance at a conference desired by themselves, resolved at the meeting there held to use efforts towards building a church for themselves.

Mr. Darroch reported that he fulfilled his appointment at Indian Lands, and also presided at a meeting of the Congregation held the day after. After hearing Mr. Darroch's report, and also certain statements made by several members of the Congregation who were present, a committee, consisting of Mr. Darroch and Messrs. F. B. McLennan and Alexander Robertson, Elders, were appointed to confer with the Trustees and Congregation on an early day with a view to obtaining the use of the Glebe for the Catechist laboring there during the time they are without a minister.

A petition from certain adherents of the Canada Presbyterian Church in Indian Lands was read, requesting the Presbytery to authorise the Trustees of the Church there to grant them the use of the building on alternate Sabbaths for the present year, which request was unanimously granted.

A letter from James Grier and Robert Joye, Elders, in name of 28 families resident in the rear of the Townships of Williamsburgh and Matilda, was read, craving the Presbytery to grant them such a supply of service as they may be able to give. The Presbytery thereupon appointed the Moderator, the Rev. John Davidson, to meet with the people, and until next ordinary meeting give them service as often as may be within his power.

Mr. Darroch intimated that his Congregation at a meeting recently held had resolved in view of accommodation and comfort to build a new church to cost about \$6000, that they purposed themselves raising \$4000, but, as this would tax them to the utmost of their ability, he asked the permission of the Presbytery to solicit the friends of the Church for aid. The Presbytery rejoiced to hear that it was the intention of the Congregation of Lochiel to build a new Church, cheerfully endorsed Mr. Darroch's application, and earnestly recommended to the favorable consideration of the members of the Church throughout the Province the case of the Congregation of Lochiel, who amid well known trials in their history had unwaveringly adhered to our Church and cause, and who themselves have liberally contributed to the General Schemes of the Church.

The next ordinary meeting of this Presbytery takes place at Cornwall on the 2nd Wednesday of May.

ROBERT DOBIE,
Presb. Clerk.

ST. ANDREW'S CHURCH, KINCARDINE,
C. W.

We have received a somewhat extended report of the circumstances of this church, and we present the whole to our readers in the belief that the details which it embraces will be perused with interest and pleasure.

Kincardine is the most important village of the County of Bruce, which will yet become one of the richest counties of Canada West. It numbers over 1000 inhabitants; it is the market-place of an extensive, fertile and rapidly improving district; and its situation on the lake shore is not only distinguished for great amenity but will give it much importance as a port of entry at no distant day. The county is thickly settled with Presbyterians. It appears by the returns of last Census that not fewer than 43 per cent of the population are attached to the Presbyterian form of worship, and as many as 2500 have been set down as connected with the Church of Scotland. But hitherto in the whole county we have had only one place of worship—at Paisley—which itself is now vacant. And in the neighbouring county of Grey, where 37 per cent of the population are Presbyterians and as many as 500 acknowledge connection with our Church, we have again but one place of worship—at Mount Forest—the minister of which has not been settled much more than a year. Our people in the two counties were till within a short time even more numerous than the Census states, for many have very recently connected themselves with other bodies, having despaired of receiving pastoral guidance from the Church of their fathers. It is therefore a matter for thankfulness to find that here and there we have a few adherents who strive hard to support the interests of our Church in their respective localities, and of these none are more worthy of mention than our people of Kincardine. Headed by M. McPherson, Esq., formerly an elder of our Church at Perth, C. W., they have raised a place of worship which for situation, size and form is an ornament to the village and an honour to our denomination. Undoubtedly the heaviest part of the work must have fallen upon the leader

of the movement, and both his purse and his time must have been heavily taxed before the work was completed, but he will have his reward in the testimony of a good conscience and the approbation of all good men. His townsmen indeed have not been slow to testify such approval. On a recent occasion—the 5th of February—a tea meeting was held on behalf of the Church in the Town Hall and was largely attended by the best people of the place. Addresses were delivered by Messrs. McKid of Goderich, Hay of Mount Forest, and Inglis of Kincardine, and in the course of the evening an efficient choir, led by Mr. McKendrick with much skill and taste on the melodeon, gave some beautiful pieces of music. The entertainment was a great success in every point of view, but perhaps the most interesting feature that it exhibited was the high respect which seemed to be paid by the whole community to the gentleman who, as an elder of our Church, had sought to advance her interests in the district. It was a tribute to moral worth, such as is seldom witnessed, and such as might inspire many others to go and do likewise. Nor was it less gratifying to hear Mr. McPherson's remark at the close of the evening that the religious edifice on whose behalf they had met was now entirely free of incumbrance and ready for the ministrations of any man of God who might be led to occupy this new sphere of usefulness.

It is proper that attention should be strongly drawn to the religious wants of this and other places in the newer districts of our Province. Other denominations are not slow to occupy these fields. Within the last 3 years the Canadian Presbyterian Churches have settled 7 or 8 ministers in the northern part of the Huron Territory, where we have only settled 1, and other Communions have hardly neglected a single township in their efforts to overtake the spiritual destitution which has too long prevailed. Shall our Church alone be left to the reproach of doing almost nothing in the sacred work? It is a work of much patience and faith, for the seed that is now sown may take long to bring forth any harvest; but surely there are some of the youthful servants of Christ, now being annually sent forth from our University, who will listen to the claims of our Home Missionary Districts and dedicate themselves to a work so needful and so honourable. We know at least that we have done our duty in making the pres-

ent observations, and we hope that they will not be made in vain.

NOTES OF A HOME MISSION TOUR.

On the afternoon of Tuesday the 28th January the Deputation appointed to visit some of the congregations to the north of Toronto met at their appointed rendezvous, the Northern Railway Station in that city. The day was stormy, high wind and drifting snow rendering it far from comfortable to venture abroad, and also to a certain extent impeding the passage of Railway trains. The Deputation was to have consisted of four, but the Rev. Arch. Walker of Belleville and Mr. Paton of Kingston were the only members able to proceed. The train was provided with two engines, the Deputation being encouraged by the frequently expressed opinion that the night would be passed in a snow-drift, as keeping the track open in such weather was impossible. This anticipation however proved erroneous, and at an early hour Bradford was reached after a comfortable journey in a splendid new car upon what seemed to be a well managed Railway.

At Bradford the Deputation hoped to have seen the minister of our Church there, but his place was well supplied by Mr. John Ferguson, whose son was in waiting at the station, and under whose hospitable roof the evening and night were comfortably spent. Next morning it was necessary to start early in order to reach the first place of meeting, and long before daylight a famous breakfast was upon the table, and Mr. Ferguson's sleigh ready for a drive of 26 miles to Tossoronto Church. The journey was pleasantly accomplished, about midway a short stoppage had to be made to rest the horses and enquire the road, and at the village inn all needed information was given by a traveller whose pressing invitation to accept a "treat" at the bar was with difficulty declined. Guided by the advice of this "drouthy" friend, the Deputation drove to the comfortable residence of Mr. McCracken, who has in many ways proved his attachment to the Church by active labours and liberal deeds. A comfortable dinner proved most acceptable, after which the neat new Church, erected on a corner of Mr. McCracken's farm, was reached, and an audience, consisting of a number of the most respectable farmers of the neighbourhood with their families, was found assembled. Here the Deputation were joined by the Rev. A. Colquhoun, and also by the Rev. Mr. McLennan, a

young preacher of our Church who has been actively engaged for some months in filling vacant stations in this large Presbytery. A short and impressive sermon having been preached by Mr. Walker, addresses upon the object of the Deputation were delivered and listened to with much attention. Acting upon the plan of "striking while the iron is hot", it was at once suggested and moved to appoint a Committee and commence operations without loss of time, and in a few moments upwards of \$20 were paid to the treasurer in addition to other sums subscribed.

The Deputation were greatly pleased with the kindness they met with here from the people of Tossoronto. The active and energetic young ruling elder, Henry Graham, Esq., takes the warmest interest in all that concerns the welfare of our Church, and is supported by many zealous friends of the cause. Tossoronto and Mulmur present a fine opening to young men about to be admitted to the ministry, and we trust soon to hear of this interesting vacant station being occupied. The collecting-book having been handed over to the Committee, consisting of Misses Ann Paton and Eliza Cumberland, Messrs. Samuel McGee, Thos. Elder and Robert Hunter, the Deputation were most comfortably entertained for the night by Messrs. Gallagher and Cumberland.

Next morning an early start was again made and Mr. Cumberland's sleigh conveyed the Deputation rapidly and comfortably to Mono Church, but here the reception was cold and cheerless. Deep snow in front of the door showed that for some time no willing feet had entered the House of God, and the people living near could give no tidings to encourage the travellers. At length the venerable minister, the Rev. Alex. Lewis, made his appearance and strove to explain the cause of this disappointment by saying that the snow had rendered it impossible for his people to meet upon the two previous Sabbaths, and that consequently he had given no intimation of the meeting. Mr. Lewis then drove the Deputation to his own comfortable farm and house, where his hospitality was in contrast to the deep disappointment and cold welcome at the Church.

It may not be out of place here to suggest that the intimations of these meetings should be sent out much earlier than has been the practice, and that in addition to the circulars, &c., sent to ministers, a parcel of printed hand bills or posters should

be forwarded. In these the place and hour of meeting could be left blank to be filled up on the spot, and the Deputation feel convinced that this plan would have not only secured a large meeting at Mono but also greatly improved the audiences at other places.

In the afternoon Mr. Lewis drove the Deputation over to Orangeville, a prosperous rising village, in which the Rev. W. E. McKay has for three years been labouring with much success. Here the welcome was truly encouraging, Mr. McKay, not satisfied with intimating the meeting from the pulpit and in the local paper, having also driven round his congregation to ask their attendance. The neat stone Church of Orangeville was consequently well filled by a most respectable audience, who manifested much interest in the object. The sermon was from the text "The summer is past and the harvest is ended," and was a solemn appeal to those who heard it. At the close of the religious service the minister of the congregation took the chair upon a platform erected for the occasion, where he was supported by Mr. Lewis of Mono, and introduced the Deputation, warmly commending the Home Mission to the sympathy and support of his people. After the usual addresses Mr. McKay took the collecting book and aided in personally canvassing for subscriptions. Upwards of \$80 were given by those present with the promise that this was only an earnest of good things to follow. The Orangeville congregation has provided a comfortable manse for their minister and is increasing in numbers and activity under his pastoral care.

Next forenoon Mr. Currie, the zealous Elder of Orangeville, brought his sleigh to drive the Deputation over to Hillsburg village, where they were to meet the Erin congregation, and Mr. McKay kindly accompanied them thus far on their way. The journey was about 25 miles through a fine agricultural district, and before dark the hospitable house of Mr. MacMurphy was reached, where a truly highland welcome awaited the party. The meeting at Hillsburg village had been only partially intimated as there was no regular service on the preceding Sabbath, but the attendance was good and the Erin congregation fairly represented. Mr. Walker having preached an earnest and practical sermon from the text "The path of the just is as the shining light," the usual addresses were delivered by the Deputation and also by Mr.

Mackay. Mr. MacMurci y, brother of the minister of Eldon, was called to the chair, and took an active part in the proceedings, asking each one present for a subscription, and the immediate response exceeded \$30, with the assurance that a much larger list would soon follow.

The circumstances of the Erin congregation are very interesting. For over 21 years they had no minister, and yet the people are unwavering in their attachment to the Church of their fathers. Last summer Mr. Goodwell of Queen's College laboured among them, and also in Caledon, with great success, and to a remarkable degree has gained the respect and affectionate esteem of this warm-hearted people. His Gaelic services were so crowded that the large Union Church would not contain the congregation, and, if a settled minister can be secured, they promise not only a liberal support but also a new Church. It was indeed cheering to visit a congregation which has maintained its existence amid so many discouragements and proved so faithful to early associations and training. Constancy such as this may well be held-up as an example in these days of change and vacillation, and affords a strong contrast to the lukewarmness or defection of some who have forsaken the Church of Scotland to follow fashion or advance worldly interest.

Early next morning the Deputation were on their way to Hornby, escorted by Messrs. MacMurphy and MacLachlan, and the manse of the Rev. Mr. Stewart was reached in time for a meeting that afternoon. The attendance was limited, but those who were not present had an opportunity on the Sabbath after Divine service of hearing briefly the nature of the appeal. Mr. Stewart has three churches under his pastoral care, and now discharges duties which would afford ample occupation for two ministers. His principal charge is Milton, a large congregation in the county town of that name, and where there was an excellent meeting in the evening. The subscription-list was again vigorously pressed and with encouraging results. After the meeting the Deputation were hospitably entertained by the Rev. Mr. Stewart and by Mr. McCallum, the worthy treasurer of the Church and also of the county. On Sabbath Mr. Walker preached twice in Milton and once in Trafalgar, and at each service the duty of Christian liberality was earnestly commended to the attention of those present. The Deputation at this place were placed

under great obligations to the Rev. Mr. Fergusson, who for many years was the respected minister of Milton and Esquesing, and who, though unable now to discharge the more laborious duties of the ministry, is ever ready to aid in every good work. Under Mr. Fergusson's hospitable roof the night was spent, and early next day he conveyed the Deputation to the Railroad Station on their way to Toronto, where the meeting had been appointed for that evening, the 3rd February.

At Toronto two Deputations were united by meeting the Rev. Mr. Snodgrass and Mr. Croil, who had been visiting congregations to the East. The attendance was limited, but the chairman, the Hon. Judge McLean, the Rev. Dr. Barclay, John Cameron, Esq., and other warm friends of our Church who were present, rendered valuable aid. It is therefore hoped that the subscription-list will be a handsome one and in harmony with the importance of this prosperous and important city.

Chinguacousy was the next congregation visited, and here the Rev. Mr. Walker undertook the duty alone, Mr. Paton having gone to the Scarboro' meeting the same evening. The Rev. Mr. Johnson rendered active assistance, and the Chinguacousy congregation were largely represented at the meeting. This Church is prospering and the people hope soon to erect a large new edifice in place of the one which now is too small for their accommodation. Here the kindness of the friends of our Church was very great and the subscription list showed good results, one zealous individual manifesting his interest by an annual subscription of \$10 as a token of encouragement and good-will.

Vaughan congregation was visited on the 4th February, and here again the Deputation were cheered by the welcome from the pastor and people. The Rev. Donald Ross has laboured but a short time in this important field and already the fruits of his ministry are truly encouraging. Where but a handful of people 4 years since were to be found in connection with our Church, 3 large and important congregations are now organized. Two of these are about to erect large and handsome edifices, and at Maple Village one of the neatest and most comfortable of our Canadian manses has been provided for the worthy young minister. The meeting in Vaughan was all that could be desired. The old Church was crowded and the utmost interest manifested in the scheme. Mr. Ross

having taken the chair, an active committee was appointed and the list headed with two subscriptions of \$20 each.

King.—It was with regret that Mr. Paton had to leave the Deputation on the following morning on account of business of importance in Toronto. His place however was well supplied by Mr. Ross, minister of Vaughan, who kindly conveyed Mr. Walker to the Church of King. Here Mr. Ross and Mr. Walker addressed a highly respectable and intelligent audience, and a committee was appointed to take up subscriptions, of whose labours we hope soon to hear a good account. After being kindly entertained at — Ross, Esq., the Deputation drove on rapidly to the manse of West King, where they got a friendly welcome from the minister. Considering the stormy night there was a respectable meeting assembled in the Church, and after a short sermon, as on former occasions, Rev. John Tawse took the chair and called upon Rev. Messrs. Ross and Walker, who addressed the audience and urged upon the people the duty of contributing to this noble fund to the utmost of their ability. An opportunity was given to all to subscribe, but it was the general feeling that the committee which was appointed should call upon every one belonging to the congregation and solicit subscriptions. After the close of the meeting the Deputation returned the same evening to the hospitable manse of Vaughan. All were up next morning at the peep of day, and it was pleasing to meet some of the other members of the Deputation returning from their labours to their several homes, all pleased with the trip and delighted with the hearty welcome that they everywhere received.

The only congregation on the list of this Deputation which they omitted to visit was that of Caledon. No meeting had been intimated here, and the Rev. Mr. Lewis of Mono, who lives but a short distance from the Church, dissuaded the Deputation from proceeding to the spot. This disappointment as well as that at Mono Church were deeply felt, but under the circumstances no other course seemed open than to delegate the Rev. Mr. McKay of Orangerville and Mr. MacMurchy of Erin to visit Caledon. It is hoped that these kind and warm friends may meet with good success among the people of Caledon, who are strongly attached to our Church, although long without a minister.

We cannot close this imperfect sketch of the tour made by one of the three Deputa-

tions, which simultaneously were occupied in the visitation of this large Presbytery, without expressing our strong conviction of the importance of this work, and which is not to be measured by mere pecuniary results. A considerable sum will undoubtedly be raised to aid the Home Mission Scheme, upon the success of which the future of our Church under the Divine blessing in great measure depends. It must however be borne in mind that country congregations can never compete with those in our towns and cities in the amounts contributed, and that for some time the Presbytery of Toronto have annually raised a large sum for similar objects within their own bounds. Such visits exercise a most beneficial influence upon our scattered congregations and adherents. They revive and quicken the attachment of our people to the Church of their fathers, and lead them to take a deeper interest in her growth and prosperity. They prove that each congregation, however remote, is cared for and watched over with earnest desire for its welfare by the Church at large. It is no small encouragement to those who have waited long for a minister to enjoy such visits, and truly cheering was the response which they called forth. While we strive to lengthen the cords and strengthen the stakes of our beloved Zion, let us also labour to bind faster those cords which unite us together. It is in great measure through the love of our people to the Old Kirk that we have overcome so many difficulties in the past, and by cultivating this love may we not hope for still greater progress in the future. As the love of Christ in the heart is a well-spring of life in the Christian, so must this same love animate the Church to exertion in every good work, when the members of her most distant congregations are drawn together by bonds of sympathy and mutual affection.

We learn from the *British Canadian* that the members and adherents of the Church in the County have recently presented a Cutter, with all the necessary appendages for travelling in winter, to the Rev. Martin W. Livingstone, Minister of Simcoe, as a mark of their appreciation and esteem, and to enable him more easily to accomplish his ministerial labours throughout his widely extended field of usefulness. This offering, and the valuable horse formerly presented to Mr. L., will enable him to go through the snows of a Canadian winter, wherever duty calls him.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections :

Feb. 5.—Ramsay, Rev. John McMorine.	\$15 00
" " Perth, " Wm. Bain.	7 80
" " Bathurst " "	3 05
" " Perth, a donation "	1 15
" [" Cornwall, Rev. Hugh Urquhart, D. D.	20 00
" " Chatham, C. E., Rev. Jas. Black	5 00
" " Hemmingford, Rev. J. Paterson	13 10
" " Chateauguay, Rev. F. P. Sym	3 50
" 6 South Gower, " Jas. Anderson.	4 00
" " Goderich, " A. McKid.	21 00
" 10 Fergus, per A. Dingwall Forder, Elder.	24 00
" " Saliffet and Binbrooke, Rev. Hugh Niven.	12 00
" 13 Kingaton, Rev. John Machar, D. D.	84 00
" " Brock, Rev. John Campbell.	9 00
" 14 Niagara, " Chs. Campbell.	16 00
" 17 Wawanosh, Rev. Wm. Barr.	5 00
" 19 Kitley, " D. Evans.	5 00
" 21 Melbourne, " Jas. Siveright	16 00
" " Valcartier, " D. Shanks.	3 00
" " Peterborough, Rev. Jas. S. Douglas	12 00
" 24 Beckwith, per John McArthur, Elder.	9 00
" " Chatham, C. W., Rev. John Rannie	12 00

JOHN GREENSHIELDS,

Treasurer.

INDIAN ORPHANAGE AND JUVENILE MISSION.

Already acknowledged.	\$399 18
Niagara Sabbath School, in aid of Canadian School, per Rev. C. Campbell.	3 00
South Georgetown Sabbath School, in aid of Canadian School, per Rev. Dr. Muir.	8 00
Ottawa Sabbath School, per Rev. A. Spence, for support of Theresa Chundra (or now Elizabeth Spence) at Bombay.	20 00
Per James Court, Esq., of Montreal, being part of a legacy left by the late Miss Fleming of St. Athanase, and appropriated to Canadian School.	50 00
St. Andrew's Sabbath School, Toronto, per Rev. Dr. Barclay, additional for support of Ruth Toronto.	4 00
St. Andrew's Sabbath School, Perth, per W. Meighan, Esq., for Sarah C. Bain at Madras.	20 00
St. Andrew's Sabbath School, Perth, for a present for Sarah.	2 00
St. Andrew's Sabbath School, Perth, for Canadian School	7 00
From Mrs. Harper, Kingston, for Canadian School.	4 00

\$517 18

JOHN PATON,

Treasurer.

Kingston, 22nd Feb., 1862.

THE CHURCH OF SCOTLAND.

JEWISH MISSION.

(From H. and F. Miss. Record for February.)

I.—CONSTANTINOPLE.

The Rev. J. Christie has entered on his labours with his wonted energy and with encouraging prospects of success. He has fixed his residence at Haaskioy, the largest Jewish suburb of Constantinople and the residence of the greater part of the Scotch families. We annex extracts from his letters.

Haaskioy fixed on as Headquarters of the Mission.

" Mr. Scott, as you know, is established at Haaskioy and has nearly 20 pupils, boys and girls, attending his school. The great want of the Mission is a proper school-house at Haaskioy. I have spent a great part of my time since I came in trying to find such a place, but as yet without success. You are aware that there is a large Jewish population at Haaskioy and at present 43 Scotch and English families besides a number of unmarried men. As a beginning has now been made there, I do not think it would be advisable to abandon that quarter, especially because it is the one in which operations among our own countrymen and among the Jews can be most conveniently carried on at the same time."

Success of Efforts among the Scotch—Necessity for Chapel.

" You are already aware that I have opened a service for the Scotch population at Haaskioy, and this, as it is the department in which I have met with most encouragement, is also that to which I can refer with the greatest degree of satisfaction. I have now preached for 4 Sabbaths, our congregation increasing on each successive occasion. At our 1st meeting my audience did not number more than 12; at the 2nd it had increased to 20; at the next there were about 30 men and women present and fully as many children, and last Sunday there was a still greater number of grown-up people but not so many young persons.

" I am sure you will sympathize with us in our want of a proper place of worship, and I wish very much that you would propose some scheme by which this want could be met. At present we have recourse to a most inconvenient arrangement. There is no room in my house large enough to contain all those who attend, and I am obliged to make use of two adjoining rooms and, when preaching, have to stand in the door between, where I can be seen by all parties. This, you can easily imagine, is equally unpleasant to myself and those who hear me. As I said in a former letter, a place which will serve as school and chapel is absolutely indispensable if the Mission is to be carried on efficiently, but unfortunately no such place exists at Haaskioy. The Puseyites have erected a chapel in Pera, which they also use as a school-house, and I am told that the whole expense of the building, including the cost of the materials, did not amount to £300. The site, I should mention, was a gift, and the edifice, like most of the houses in Constantinople,

is of wood. Might not something be done to procure similar premises for our mission?"

II.—SALONICA.

1. Our readers will rejoice to learn that Messrs. Stober and Braendli appear now to have recovered from the fever from which they suffered so long and severely. In the autumn they were married to country-women of their own, who left comfortable homes to share their humble lot, and to aid them in their labours among the poor Jews and Greeks of Macedonia. Mr. and Mrs. Braendli have gone to Cassandra, and are about to open a school there. Mr. and Mrs. Stober still continue to assist in the school at Salonica.

The following is the substance of Mr. Stober's last letter:

Conversation with Turkish Judge of Cassandra— an almost Christian.

"On Saturday last I had a letter from Mr. Braendli, who, along with Mrs. B., continues in good health. He is urged by many of the people in the village to open a school, and he will do so very soon. May the Lord graciously look upon this tender plant and cause it to prosper, so that it may soon spread and cover all Cassandra.

"Last week we had a visit from the old Mudir (or judge) of Cassandra and some neighbouring villages, in whose company I spent many an hour last summer reading the Scriptures, speaking of the way of salvation and explaining our dogmata. He assured me of his love towards me and all Protestants. "I know," he said, "you are right, and that you preach the very way of salvation. There is but one thing necessary in Turkey—that the fanaticism between Mohammedans and Christians should be removed; and this will be done when the Turkish government becomes better acquainted with the Protestants. If we had a few Protestant families in every district. I am sure our progress would soon be seen in every thing. As to Cassandra," he continued, "I beg you not to give yourself any trouble but at once to open a school." Afterwards he questioned me about the reason of our coming here and asked how our wives especially could forsake father and mother and the many comforts of home and consent to live in this distant land. I told him it was for no other reason but because the love of Christ constraineth us; and he answered, "Certainly it cannot be for any other reason." May the Lord bring this man to the full knowledge of the Truth.

"From time to time we receive visits from inquiring Greeks, especially those of Cassandra when they happen to be in town. Mrs. Stober and I continue our daily work in the school, as described to you in a previous letter. Mr. Hofheiaz will soon write you again about the school."

2. The following letter from Mrs. Crosbie acknowledges receipt of a box of clothes and ladies' work sent from St. Andrews for the benefit of the Mission and gives an account of the present state of the school at Salonica. It also gives an interesting account of the orphan children of Garufalo—the first Protestant convert at Cassandra—who at their father's death

were entrusted to the care of our Missionaries and have been most kindly watched over by Mr. and Mrs. Crosbie. The subject alluded to in the conclusion of the letter is one which we doubt not, will be soon and favourably considered by the Committee.

Progress of Children of first Protestant Convert. State of School at Salonica. Orphan Children.

"I hasten to acknowledge the receipt of the box of which Mr. Mitchell spoke in his last letter. It arrived only last Thursday, and I now offer you my best thanks for the contents in general and more particularly for your kind remembrance of me. Mrs. Garufalo begs me to offer her respectful thanks for the dress, &c., which you have sent her. I believe Mr. Stober purposes writing himself. As for Harry he is of course, like all children, delighted with anything new. The flannel is most acceptable, for he has a very delicate chest and requires much care. We have been giving him cod-liver oil, and the shirts will, I trust, help to keep him well this winter. I think you are aware he lives with us. We do not trust him with Greeks. They have no idea of training children, and all our efforts would be in vain. He improves in his learning. He speaks English pretty well and understands almost everything spoken to him. He is now studying French. His own language of course he continues. I hope by patience and perseverance he may become a good and useful man. Penelope Garufalo is at Athens at M. s. Hill's school. I hear from Mrs. Kalopathaki that 'they are much pleased with her temper and humble spirit.' They are taking great pains with her, and she is so anxious to improve that I doubt not in a year or two she will be able to assist us in the Mission, as my husband has always wished that she should be qualified for that. It is what she herself wishes. She is, I do believe, a true Christian and is anxious to impart her Christian knowledge to those who are yet in darkness. Euthalia, the next girl, lives with us. She is a good, amiable, willing girl, and we hope she will improve with time. The cleverest of the family is Polyxene, who is with Mr. Kalopathaki at Athens. They say her quickness at learning is extraordinary, and, being only 13, she has time to become a useful teacher, if her inclinations continue as they are at present. The little ones reside with their mother near us. Catherine, who is about 8, goes regularly to school and is a good, industrious little thing—a great favourite with all. She already sews very neatly. She has not commenced English or French yet; she must know a little Greek first. Our school continues to prosper, and, had we only a competent lady teacher who could take the girls entirely, we might have many more. We have now 27 girls and 4 "t as many boys.

In Memoriam.

"There is one other thing I should like to mention, namely, whether you think the committee would not wish a tombstone placed over Mr. Schillinger's grave. It seems so heartless not to raise a little remembrance to him. The Americans have stones over all

their dead friends, and we should so much like to perpetuate his name and memory. His and his wife's memory will not easily be effaced from our own hearts, but we think this mark of respect due to them.

COMMUNICATIONS.

NARRATIVE OF TRAVELS IN EGYPT AND PALESTINE.

We returned to Nazareth by the same path we travelled on going to Carmel, along the same winding and picturesque glens, over the same graceful hills, and again enjoyed the freshness and beauty of the scenery.

The writer of this narrative met with a severe accident at Carmel, which deprived him of much of the pleasure of the remainder of his travels, as he was unable to move about without assistance, and had on every occasion to be lifted on or off his horse, and only the intense dislike he had to remain an invalid among strangers and the difficulty of meeting with a ship at Carmel induced him to continue by Damascus to Beyrout with the party.

On our return to Nazareth he was neither able to visit the objects of interest about the town nor to climb the hill behind, the summit of which is said to command one of the finest views in Palestine. He was also quite unable to accompany the party next day to the top of Tabor, but took the direct road to Tiberias attended only by his servant. The road was good and the stage comparatively short. The village of Sepphrosis was soon passed on the right, and a little beyond on a rocky slope, overlooking a beautiful valley filled with pomegranates in blossom, and fig and olive trees, is Kefr-Kenna, which disputes with the Kenna el-Gelil on the other side of Nazareth the scene of our Lord's miracles, and it is next to impossible to decide between the claims of the two places. The glen, down the centre of which the road passes, opens out into a succession of small plains, and at length into the larger plain of El-Hattin, where was fought one of the bloodiest battles of the crusades, and which was so decisive that the crusaders were almost annihilated, and the whole country yielded to the Moslem.

The eastern portion of this plateau overlooked the Sea of Tiberias, and, before the path descends the slope, it passes a little knoll which tradition has marked as the spot from which Christ addressed the

Sermon on the Mount; whether this tradition be correct or not, the other connected with the same spot, and which has regarded it as the scene of the miraculous feeding of the five thousand with the five loaves and two fishes, is undoubtedly untrue, as the Scripture narrative evidently represents this miracle to have taken place on the eastern side of the Lake.

From the base of the hill almost the whole of the Lake of Tiberias is visible, with the little ruined town lying close to the shore. The opposite hills, bleak and with few signs of vegetation, rise abruptly from the lake to the height of some 2000 feet, and beyond is the table-land of Bashan. It was a calm and lovely evening, the lake lay spread-out as a mirror before us, and the tops of the opposite hills reflected down upon it the golden rays of the setting sun, and, as we sat on the shore, the gentle rippling of the water on the pebbly beach lulled the mind into quiet meditation, and we thought of other days in the life of Jesus of Nazareth, who was more at home on the shores of this lake than even in Jerusalem or Nazareth. Every spot is hallowed by reminiscences of Him. After the treatment he received at Nazareth he left the hill country of Galilee and came and dwelt in Capernaum, which was henceforth called "His own city." The shores of this lake were not then silent and desolate as they now are; for many important towns and villages were situated along the beach or in the immediately surrounding country. These were crowded with a busy population either engaged in cultivating the fields or in commerce or as fishermen upon the lake; and the people received Christ and gave a more ready attention to His teaching than the self-righteous Pharisee or the rationalistic scribe of the capital. From the heights above or from the pebbly shore or from a boat on the surface of the lake did our Saviour teach the people, often by parables, the similes for which were afforded by the common objects around Him, or by the peculiar occupations of the people. The kingdom of God He likened to a net that was cast into the sea* or to a man that sowed good seed in his field.† Here too were performed very many of our Lord's miracles. Chorazin, Bethsaida and Capernaum were "the cities wherein most of His mighty works

* Matthew xiii. 47.

† Matthew xiii. 24.

were done.*" Once He came to His disciples, "walking on the sea," and on another occasion "He rebuked the winds and the sea, and there was a great calm."† On the south-eastern side of the lake were Gadara and the country of the Gergasenes, the scene of the miracle of the demoniacs, and of the subsequent drowning of the swine.‡ The hills are said to be still studded with sepulchral caverns, and many of the inhabitants are troglodytes, dwelling in tombs.

The town of Tiberias is much in ruins and seems shrunk within the walls which surround it, and which are also in a most dilapidated state, and everywhere are to be seen the fearful ravages of the earthquake of January, 1837, for there have been no attempts to rebuild what was then destroyed.

Of the more ancient city not a building remains, but heaps of stone and some few broken columns, which are just visible above the soil, mark its site to the south of the present town. The warm sulphur-baths in the neighbourhood are frequently mentioned by Josephus and also by Pliny. Of the population of Tiberias, which numbers upwards of 2,000, about one-third are Jews, poor, squalid and sickly-looking. The fair complexion and reddish hair of many of these Jews were striking. Tiberias was long celebrated as the seat of one of the Rabbinical schools, from which issued the Mishna and the Masorah, and the tombs of many of the old Rabbis are to be seen on the hill-side behind the town, and here rests the well-known author of the "Morè Nevochim," Moses Maimonides.

Leaving Tiberias next morning, we followed the road along the lake shore. The waters throw-up a great quantity of small shells, and the lake still abounds in fish which are generally of a small size, and shoals of which are to be seen at any time sporting about in undisturbed enjoyment, for the people are too indolent to use any exertions in catching them.

Wending our way, often through the thickets of oleander which skirt the margin of the lake, we soon reached Megdel, a village of a few hovels, but which is the representative of the ancient Magdala, the home of Mary Magdalene, out of whom

Jesus cast seven devils, but whose memory is rather associated in the mind of the Christian with that first appearance of our Saviour after His resurrection when she had come to the sepulchre to pay her tribute of love to the dead Christ.

A ride of another hour from Megdel through rank and wild vegetation assuring us of the fertility of the soil, though for centuries it has remained uncultivated, brought us to the spot where once stood Capernaum. The site of this important place is now only marked by some shapeless heaps of stones and rubbish, which it requires some search to detect. The utter annihilation of this ancient city impresses the mind with a sense of the faithfulness of the Divine predictions and with the awfulness of God's judgements. No city enjoyed greater privileges than Capernaum; nowhere had Christ done so many acts of love and power; nowhere had He spoken such words of wisdom and mercy, and, when, after having seen and heard, she rejected Him, He pronounced the fearful doom, "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell; for, if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day; but I say unto you that it shall be more tolerable for the land of Sodom in the day of judgement than for thee."* Near the site of the city and under a cliff, which almost dips into the lake and separates the fertile land about Capernaum from the pebbly strand of Bethsaida, is a fine fountain, which has been once apparently built over, for there are here more remains than of the city itself.

Beyond Capernaum and across the small rocky promontory is the site of the ancient Bethsaida, the home of Peter and Andrew and Philip and James and John. The small village, which now represents the more important fish-town, is situated in a little bay at the north-west angle of the lake. As we approached the spot, we had to cross several little streams which gush from the foot of the hills on the north, and on which 2 mills have been built by one of the Sheiks of a Bedouin tribe.

Beyond Bethsaida and further towards the east was the ancient Chorazin. It was almost difficult to force our way through the rank vegetation, which is here as dense as a jungle, and through the marsh-land formed by the several branches through

* Matthew xi. 20. Matthew xiv. 26.

† Matthew viii. 26.

‡ Matthew viii. 28.

* Matthew xi. 23.

which the upper Jordan empties itself into the lake. As Chorazin and Bethsaida had enjoyed many of the privileges of Capernaum, and had treated them with a like neglect, so were they involved in a similar fate; but many more ruins of the ancient Chorazin are still discernible.

From this place we turned directly northward through a by-path leading among corn-fields. The grain was fast ripening, but much interspersed with it was a weed, resembling it very closely in every respect except that the ear did not seem to fill. The natives call it zuwan, and Stanley identifies it with the tares of Scripture. In the earlier stages of its growth it would certainly be difficult to distinguish it from the grain, and this is evidently implied in the expressions of Scripture, for, "when the blade was sprung-up and brought forth fruit, then appeared the tares also."* And this difficulty in distinguishing it would render it almost impossible, in gathering-up the tares, to avoid rooting-up the wheat with them.

A ride of about 2 hours from Chorazin brought us to the old Khan Judd Yusef, a very large khan, and no doubt once of great importance, for it is still a fine building, but literally choked with filth, the accumulation of centuries. It has however an excellent well, the waters of which in spite of the filthiness of the place are still pure and refreshing. Tradition marks it as the well into which Joseph was thrown by his brethren. From this place the ascent is steep and rugged to Safed, which we reached late in the day, and where we encamped for the night.

PRESBYTERIAN UNION.

To the Editor of "The Presbyterian."

SIR,—To confess to hesitation in addressing you on this subject were hypocrisy. Interested in Presbyterian Union, I have noted the current of events bearing in that direction with the intention of bringing the subject again before your readers on the first favourable opportunity. I have therefore no apology to offer. In my humble opinion the proper time to discuss the merits of the question is now, and the proper place the columns of "The Presbyterian." The following circumstances more or less intimately connected therewith have recently transpired.

1stly. A union has been consummated between the Free Churches and the United Presbyterian Churches in Canada and in Nova Scotia.

2ndly. Proposals have been made by the united bodies in Nova Scotia to the adherents of our Church to unite with them under the style of "The Presbyterian Church of the Lower Provinces," and, while for reasons given (see "Presbyterian" for September) the proposal was rejected, that it was nevertheless received, as it doubtless was preferred, in a friendly and Christian spirit is sufficiently evidenced by the tenor of their reply, which, frankly and firmly setting-forth their views, acknowledges in handsome terms the zeal and efficiency of other branches of the Presbyterian family, and a desire to cultivate brotherly feelings "by a more frequent exchange of pulpits and by co-operating in general measures for the advancement of Christianity."

3dly. Committees appointed respectively by the Synod of our Church and that of the Free Church in Canada have met and deliberated together on the subject of Union without however entering into any definite negotiations. Subsequently the subject has been discussed in the Synod of our Church, where it was resolved by a vote of 29 to 20 that the committee on this subject be not reappointed, the Synod expressing "their earnest trust that, though a visible union is evidently impracticable at present, all branches of the Presbyterian body in Canada may avoid unseemly rivalry and cultivate a spirit of Christian charity."

4thly. Judgement has been given in the Court of Session in Scotland in the celebrated Cardross case unanimously affirming the interlocutor of Lord Jerviswoode, repelling the pleas of the Free Church as to the alleged incompetency of Mr. McMillan's action.

5thly. Apropos it may be mentioned that a union between the adherents of our Church and those of the Free Church some time since took place in Australia, a dissentient minority however have recently prayed to be recognized as still in connection with the Free Church of Scotland, hence the inference that the basis of union there has not been a satisfactory one to all concerned.

Lastly. A communication appears in a late number of "The Presbyterian" from a Scotch correspondent, in which occurs the following remarkable statement: "In the Assembly of the Church of Scotland there was entire unanimity and some strong speeches were delivered on the folly of disunion in the Colonies. . . . The deliverance of your Synod in Canada has been accordingly heard of with a good deal of astonishment by many in this country. However it is thought that the result of the division at Quebec was only accidental. . . . The ground taken is that, unless the Church of Scotland in Canada exhibit greater vitality and energy than it has in the past, it will never be relatively so numerically strong as it is at this moment; so that now it is in a better position to dictate reasonable terms of union to the other party than it will ever be again. This assumes that a union must ultimately take place: the other alternative held out is *absorption or annihilation.*"

These, Sir, are all suggestive topics in connection with the subject of Union, each of them affording ample data, if thereby analysed, for a

† Matthew xi. 21.

* Matthew xiii. 24.

lengthened communication. Knowing however your aversion to "long yarns," I will briefly glance at the whole subject as presented to my mind by the above mentioned circumstances.

Had your correspondent R. C. simply expressed his individual views on the subject, the reader would have been at liberty to adopt or reject them at pleasure, but the statement, that the Assembly of the Church of Scotland are unanimous in opinion that *we* ought now or never to unite with the Free Church in Canada, requires confirmation. We have a right to enquire on the one hand what are your correspondent's opportunities of knowing the mind of the Assembly, and on the other how far he may be qualified to judge of the feeling of the members of the Church of Scotland in Canada, and of the importance which they attach to the issue. If he is correct in his assertion, a manifest injustice is being done to the devoted adherents of the Church of Scotland in Canada. If it be the will of the Church of Scotland that we should sever the connecting link that binds us to it—the sooner we are authoritatively told so the better for all parties concerned. Let but the Church of Scotland declare without equivocation what she would have her distant, confiding offspring to do, and it shall be done.

True, a union of two bodies of Presbyterians, already one in sentiments of antipathy to the Church of Scotland, has been recently consummated here, and, if practicable, it were very desirable that the designation of "The Canada Presbyterian Church" should embrace all the Presbyterians of the Province. But I fear that the subject is as yet but imperfectly understood. Many of our adherents, and still more of the Free Church, who are clamorous for an immediate union, doubtless regard our separation as an absurdity, and the points on which we differ as a "distinction without a difference," while other denominations may point the finger of scorn at us and dilate upon the hair-splitting propensities of "these bigoted Presbyterians," if they do not satyriize us more keenly by exclaiming "See how these Christians love one another!"

"Why don't you unite with us?" says the Free-Church-man, we are one in doctrine and in form of worship—there is really no difference. If there is no difference, whence the disruption in Scotland and in Canada? Why did 400 ministers march in solemn procession from the Assembly's Hall in Edinburgh in 1843, and rend the venerable Church of Scotland in twain.—Ah! there must have been a difference then,—an important difference it must have been that induced so many ministers, who had up to that time been members of a state-endowed Church, voluntarily to surrender their right and title to everything they had been accustomed to call their own, and look for the temporal support of themselves and their families to the spontaneous liberality of the people. Was it that they could not conscientiously continue to be members of a state-endowed Church? By no means.—The interference of the civil magistrate and the exercise of patronage were the grounds of their dissent. Review'ng recent proceedings in the Free Church Courts

and subsequent proceedings and decisions in the Civil Courts of Scotland, it is difficult to perceive to what extent 18 years of secession have availed to secure to them immunity from the interference of the secular power in secular matters; and one is inclined to doubt that during that long period the Free Church of Scotland has been deceiving itself with the idea that she had in reality obtained that very desirable thing which she went out for to seek.

The Church of Scotland frankly admits the right of the civil to review the proceedings of ecclesiastical courts in so far as civil interests are involved. This, I apprehend, constitutes an important difference in their sentiments. As well might the soldier, guilty of theft or murder, disclaim the jurisdiction of the civil tribunal on the ground that he is amenable only to military law.

True, the Free Church has emancipated itself from the thralldom of patronage. Few will deny the principle that they who pay the servant or the minister have some show of reason in claiming his appointment, but there is room for difference of opinion even as to the legitimate and judicious exercise of patronage. We admit that unhappy settlements have resulted from the abuse of patronage, but have there been no such instances arising from the popular election of a minister? It is no uncommon spectacle in Scotland and in Canada to witness a once large and flourishing congregation, divided by faction, remaining for months, aye for years vacant, because the people could not unite in the choice of a minister, but, as patronage does not exist in Canada, it needs not be further referred to here.

It is said again by some,—What have we to do with the Church of Scotland in Canada? even those who are nominally in connection with that Church have disowned her authority by a solemn declaratory act of independence. Let such know that we esteem those who love the Church of Scotland as our friends, that her enemies are our enemies, and that, sooner than that any act of ours should bear the construction of a disavowal of her principles, we will face the dread alternatives placed before us by your Scottish correspondent, aye, welcome "absorption!"—"annihilation" rather than that we present the abject spectacle of yielding principles to expediency. We must first learn with some degree of certainty what is to be gained by the proposed union—the terms on which we are to unite—and that such a union would be recognized and approved of by the Church of Scotland.

In 1844, 21 ministers and 19 elders of the Church of Scotland in Canada left her communion, not because they objected to patronage, not because it was a state-endowed Church—gladly would they have carried their endowments with them if they could—but simply because they sympathized with the Free Church of Scotland and united in stigmatizing the Established Church of Scotland as an "enslaved Church." We on the other hand remained in connection with that Church because, endorsing her sentiments, we sympathized with her in the time of her adversity, while it was well known to those who left us that we were ever as free to regulate our ecclesiastical affairs as the

free winds of heaven that wafted many of us from "Scotia's rugged strand" to the shores of America. We cheerfully accord to the Free Church in Scotland and in Canada the credit of having acted a conscientious and consistent part in leaving a Church whose sentiments they could no longer hold. We respect them for adhering to their declared principles. We admire their zeal and the success that has crowned their efforts in rearing-up a large and vigorous Church from small beginnings. Surely it is not asking too much that we claim from them equal credit for the purity of our motives in continuing the connection. Before then we can hope for a satisfactory or a permanent union, either the Free Church must recede from the antagonistic position it has assumed in reference to the Church of Scotland or we must be prepared to coincide with them, else it were a union of materials so combustible that at any moment a spark might envelop the whole mass in an unextinguishable flame of controversy, an alternative to be shunned even more than "absorption or annihilation."

This union implies at the outset a final separation from that Church to which we owe our existence, to which we feel ourselves bound by many solemn ties and to which we are indebted by many obligations for whatever measure of prosperity we enjoy. Very many of our ministers were ordained to their sacred office by the Church of Scotland, and did then solemnly covenant to be faithful to that Church "all the days of their life," and that they would maintain the unity of that Church against all error and schism, nor follow any divisive courses from the doctrine, worship, principles and government of that Church. Does it seem a light thing that these solemn obligations should be violated, or that they should be asked to forsake a Church endeared to them by many associations? The same applies to many of our laymen baptized in that Church, and whose language in regard to it still is, "If I forget thee, O Jerusalem, let my right hand forget her cunning, if I do not remember thee, let my tongue cleave to the roof of my mouth." We all desire unity in spirit and mutual Christian forbearance, but it is a mistake to suppose that Christianity is to flourish only by an outward and visible union. No, whether numerically great or small, that Church which enjoys the largest measure of the blessing and presence of the Great Head of the Church will be most blessed in the conversion of souls. Outward union without spiritual union were a positive evil.

The relations which Canada and the Dis- united States respectively bear to Great Britain are somewhat analogous to the position of the Free Church and our Church in Canada in respect to the Church of Scotland, and, as in one case there are some who bid us 'look to Washington', so in the other there be many who discover a panacea for all the griefs of Presbyterianism in outward union. Our true wisdom as Canadians is to cultivate friendly feelings with our American neighbours, to encourage commercial relationships with them, to consign all past animosities to the winds, but to unite with them—never!

Nor is it desirable that our Churches should unite so long as the sympathies of the one run in a course diametrically opposite to those of the other.

Perhaps I shall be branded as an obstructionist for expressing these sentiments, but I do not regard disunion as an unmitigated evil. All are agreed that much good has resulted from our state of separation, both branches of the Church have been quickened and a stimulus has been given to emulate each the other in Christian enterprises. He who causes even the wrath of man to praise Him has evolved good out of seeming evil, and it is not for us to say that all the good has been yet accomplished which the infinitely wise One has ordained. Let us then think less of our differences and more of the amount of that good which each of us in our several spheres may accomplish. Let us cherish more of that spiritual unity which is the bond of brotherly love.

Nay call me not a blind enthusiast, my dear Sir, for giving expression to my opinions in somewhat strong terms:—I read that "it is good to be zealously affected in a good thing." Far be it from me to oppose Union. Among Christians of every name and denomination let there be union and harmony in every good work. But until, the blessed millennial reign we cannot expect that all the human family will agree in all points as to the most desirable way of building-up the Church militant.—I for one am open to conviction, and, while uttering my own sentiments, have no wish to thrust them upon others, but will gladly pay all due deference to any arguments that may be advanced in favor of the proposed union, if they are candidly stated and the subject considered in all its bearings. In so important a matter as this it behoves us to act cautiously and above all intelligently, so that hereafter we may not have to reproach ourselves with having done as rash a thing as our American cousins confessed to have done in persistently and inconsiderately shouting "On to Richmond."

Evilence is not awaiting that the tendency of public opinion in our Churches is to allay the feelings of animosity created by the unhappy Disruption. Mutual charity amongst Presbyterians everywhere is becoming yearly more observable. Let us be thankful for that: let us seek to encourage it more and more among ministers and laymen, but, knowing "how great a fire a little matter kindleth," let us beware that we mingle no explosive materials with the dying embers. Thus may we accelerate a general union more satisfactorily perhaps than by delegating powers to committees to be expended in fruitless negotiations while the mass of the people are kept in ignorance of what is in contemplation:

Respectfully yours,
A LAYMAN.

NOTHING BUT HEAVEN.—When Melancthon was dying, he was observed to be much in prayer for several hours together. Being asked by a friend if he wanted anything, he replied, '*Nothing but Heaven; do not trouble me by speaking to me.*' Reader, Heaven was his choice;—is it yours? If not, what is your hope?

EXTRACTS.

[From *Blackwood's Edinburgh Magazine.*]

THE PRINCE CONSORT.

"With trembling fingers did we weave
The holly round the Christmas hearth;
A rainy cloud possessed the earth,
And sadly fell our Christmas-Eve."

TENNYSON—*In Memoriam.*

Had any foreigner, unacquainted with our national habits of thought and feeling, and whose own education and sympathies were wholly democratic, sought an explanation of the old English term *Loyalty*—had he desired an illustration of his meaning, not as expressed by the shouts of an excited crowd at a Royal progress or a coronation but in its gentler and more affecting forms, the spectacle exhibited throughout the length and breadth of England on the third Sunday in December would not only have explained but have riveted it for ever on his memory.

From London to the Land's End in the crowd that gathered round town churches as their congregations slowly filed out—in the little groups that met and talked together in such far-off country villages as the news had somehow reached—there was but one thing spoken or thought of for hours. It was the news that the Prince Consort was dead—"the Queen's husband," as many a rough but kind-spoken voice explained it to his neighbour. There were many who had never beheld the persons of the Queen or the Prince—who knew them only as their rulers "by the grace of God"—upon whom nevertheless those tidings fell as of a private personal loss. The "perceptible movement," noticed in many congregations when the omission of the familiar name from the prayer gave, as it were, official confirmation to the event, was only the recurrence of the shudder with which they at first had heard it. If any man thinks there is much leaven of republicanism really working in the mass of the English people, he might have undeceived himself at every step on that Sunday afternoon.

For it was not only that there had been taken from us one who had long filled the foremost place in the public eye and filled it worthily; it was not merely that there had been struck down—suddenly, as it seemed to most of us—one of the heads of the people, who had so adorned his high calling as to have won the people's love; it was all this, but it was something more. The first burst of national sorrow for the Prince was different not only in degree but in its very nature; it was that, being what he was, he was the Husband of the Queen.

The first words that sprang to the lips of thousands were—not of the public loss, great and irreparable as that was felt to be, but—"The poor Queen!" Common words—not over-courteously, with little in them of the ordinary euphemisms of loyal speech. "Most Gracious Majesty"—"Sovereign Lady"—these were all good in their time and place; but it was that homely phrase, that hearty English sympathy that told the real strength of her

subjects' love: that showed how the Royal affliction had "bowed the heart of all the men of 'England,' even as the heart of one man." Now, when the suddenness of the shock has passed, and we can calmly call to mind all that he was, and all that he might yet have been, we have time to think and say, "What a loss to England!" But the cry of that Sunday was the spark struck out at heat from the heart of the nation—"The poor Queen!"

What a wonderful principle it is, deeper than can be reached by any logical analysis, this union of a personal love with a loyal obedience to the Sovereign! How good it is for a great nation that its government should rest in a human personality, living and feeling—not in a mere abstract code or body corporate! Nay, have we not the same lesson taught us at this Christmas season? He who knows men's hearts, because He made them, when He vouchsafed a last revelation of Himself, clothed it in Flesh and Blood, gave us, not what philosophers would give us, an abstract idea of the Divine nature but a Person—living, loving, suffering—that so our unruly wills and affections might be subdued by a personal Love. We must not usurp the preacher's office; yet not least remarkable among the signs of this time of mourning has been the leading paragraph of a political daily newspaper, closing with the following words of solemn intercessory prayer.

Almighty and most merciful God, who art the helper of all that put their trust in Thee, look, we beseech Thee, on the sadness and sorrow of our beloved Queen. Comfort and sustain her with Thy presence; be a light to her darkness; bind-up her broken heart; help her to cast all her care on Thee; and bring her again into Thy house with a song of thanksgiving; through Jesus Christ our Lord.

It is no idle curiosity that gathers-up and dwells upon every particular of that anxious week in the Royal household. The (apparently) sudden access of dangerous symptoms on the Friday; the Queen returning from her drive to find her husband all but hopelessly changed; the watching through that long Friday night; the young Princess, thrown "on her own responsibility," summoning her brother by telegraph; his arrival in the dead of night; the sudden gleam of hope that shone out again even on the Saturday morning; the "one more night"—not to be granted—which if the sufferer could pass (so said the physicians) it might prove the turning-point of recovery; then the long painful hours, when at last all hope was over, and the husband and the father in the prime of his manhood lay "dying fast." The sailor son far off across the Atlantic—the child left fatherless, away in France. And the One form of whose absence for a single moment the sufferer was impatient, which the dim eyes sought for almost in death—"He knew the Queen to the last." These are details which the Queen of England will not have grudged to her subjects' knowledge; for she knows they have been read with beating hearts and tearful eyes. It was not because these things were the gossip of a Court, that men have cared to read them; but because every particular has come to us as

tidings of those we love; because we have pictured to ourselves the scenes in that household with a personal interest—have associated them with our own painful memories or anxious fears. It was because we all felt that something more than Royal state was there—in the "King's Room." It was a faithful and loving wife, not only a Queen—a daughter, not a mere Princess—who watched by that deathbed. More than all, because it was his unstained honour and manly virtue that made that household a pure and happy one—that we so felt it; and for that cause, too, many a stubborn English spirit would have watched there at the door or on the threshold day and night, if he could have brought one ray of comfort to those anxious hearts, or a breath of ease to the sufferer. There were no secrets about that deathbed; no questionable favourites to exclude or be excluded. He died—as a Prince should die.

Royal though he was by birth, that royalty was of limited extent. His ancestral Principality was not larger than the estates of many English nobles; his own private fortune was but that of a younger brother. Though of the highest rank, according to the European standard of courtesy, his accession to the place of Prince Consort of Great Britain was in reality an immense elevation. It was, no doubt, an advantage in the formation of his character that the brilliant future was not open to the eyes of the young student of Bonn; that his excellent natural abilities were subjected to careful training; and that his youth escaped the risk of being clouded by the shadow of greatness to come. Still the trial was a severe one. At an age when in most of us judgement is weak and passion strong, he found himself raised to a height of power and influence—if not of recognised authority—which would have been perilous indeed to a lower nature. He bore it well. He had his position to make, which was a harder task than to fill a station to which there belonged an established line of conduct and recognised responsibility. There were no precedents of Royal Consorts which he might be safe in following. How he chose and kept his course, all England knows and confesses. If there was ever a man to whom the consciousness of well-used power was reward sufficient without the outward praise and glory, that man was Prince Albert. He reaped many of the jealousies which power entails, and little of the fame which makes power sweet. How much this nation owes him for years of domestic tranquillity—for the growing esteem and affection which year by year has gathered round the Crown—for the training which has given us in the Royal Family such bright promise for the future,—can be known to but few. None of us care to know too exactly; none of us care to separate, even in thought, as to their wills and their counsels those Two whom only Death has divided. It is enough to know that the Queen had always by her side one to give her able and faithful counsel—to whom she could look with an entire and trusting affection—who, even had it been possible for him to have had interests apart from hers, was never governed by any selfish thought or ambition. If he had

political opinions (and how could he not have them?) he never intruded them unfairly, or abused his high influence to any personal or party predilections. If men called him cold, at least he had no court favourites. If he was a foreigner by birth and education, he had as thorough an English heart as any prince born within the island. And perhaps in his instance the utterance of the general voice is not merely the feeling which, when the grave closes on the dead, forgets all past failings and remembers only the good; it is rather the self-reproach, common to generous nations as to generous men, that we have lost one whose worth was so familiar that we were scarcely able to appreciate its full value until he had gone from our sight.

It may seem to us that he had been called to his rest before his work was done. That question lies within the province of a Wisdom higher than ours; nor will we augur future evil for a nation which knows how to honour a ruler such as him whom we have lost. If we had once a Queen who said she "took the nation for her husband," we shall not now lack a people to stand in that stead to a widowed Queen. God willing, she shall not want for counsel in any strait that may come. Again the question will be asked by high-minded men of all parties, "How is the Queen's government to be carried on?" and it will be answered honestly, laying self and party aside.

Let such a man go to his grave "among the kings" with all honours that we can give him. For a King he was in all but in the name; and one of England's best. Not one of iron hand and will, the hero of battle-fields and conquered provinces; but such as our time needed; wise, firm, temperate, pure and true. When the nation reckons-up her real Sovereigns, he will find his place amongst the Rulers of England.

Even whilst these words are written, heralds have proclaimed his style and titles in the gorgeous pageant that fills St. George's Chapel. That is the rite which custom has consecrated for the funerals of Princes, and it is well that it should still be observed. Let none call it an empty ceremony, or say that such pomp of woe mocks the cold clay that neither hears nor heeds. But the simple wreaths which affection laid upon his coffin were more honours than many crowns; and deep in a nation's heart and memory—graven in deeper lines, more lasting than on the coffin-plate—will live one title that is written there, the last and best—which comes within no herald's cognisance, but which a mourning people whispers through their tears—

VICTORIÆ REGINÆ
CONJUGIS PERRARISSIMI.

Dec. 25, 1861.

THE NATION'S PRAYER.

Lord God, on bended knee
Three Kingdoms cry to Thee,
God save the Queen!

God of all tenderness,
Lighten her load, and bless,
Deep in her first distress—

God save the Queen!

Hold Thou our Lady's hand,
Bid her arise and stand—
God save the Queen!

Grant her Thy comfort, Lord;
Husband! Thy arm afford;
Father! fulfil Thy word—
God save the Queen!

Thou hast given gladness long,
Make her in sorrow strong—
God save the Queen!

Dry our dear Lady's tears,
Succour her lonely years
Safe through all woes and fears—
God save the Queen!

Sweet from this sudden gloom
Bring Thou life's perfect bloom—
God save the Queen!

Thou, who hast sent the blow,
Wisdom and grace bestow
Out of this cloud of woe—
God save the Queen!

CHRISTIAN MISERS.

In my opinion there is nothing which lays the Church more open to infidel attack and contempt than its parsimony to the cause of Christ. Professors of religion in general give nothing in comparison to what they ought to give. Some *literally* give nothing or somewhere in that immediate neighbourhood. I shall not inquire whether such persons are really Christian men. One might almost question whether they are *human*.

I have used the word *give*; I must correct my language. *Deliver up* I ought to say, when speaking of Christians who have so often acknowledged themselves as not their own, but *themselves* and *theirs* to be the Lord's. Not a penny, or not much more, will some of these deliver up of all that their Lord has given them in trust. What stewards we Christians are! We act as if we were undisputed owners and sovereign proprietors of all, when we know and, if pressed, acknowledge it is no such thing. The infidels know that we profess to be but stewards; and in our devotional hours we write on everything we have, 'This is the Lord's,' and they naturally expect to see some correspondence between our profession and practice; and, when they perceive that in this instance it is but bare profession and that we do not mean anything by it, they are very apt to conclude that this is true of our religion generally. Moreover these shrewd characters see common humanity constraining men of the world to greater liberality than the love of Christ constrains His reputed disciples to exercise; and that, though they hear Christians continually saying that there is no principle which has such power to carry men out to deeds and sacrifices of benevolence as the love of Christ. What must they conclude from this? Either that there is no such principle or that Christians do not feel the force of it.

Again infidels hear us speak of giving as *lending* to the Lord. Now they don't believe any such thing; but, since we do, they are as-

tonished that we do not lend more liberally to such a paymaster and on such security. They are in the habit of lending liberally and they wonder Christians do not. They hear us also repeating and admiring that sentiment, 'It is more blessed to give than to receive.' Must they not think us insincere in our commendations of this sentiment, or else that we have very faint aspirations after the more blessed part, when they look on and see with how much more complacency and good humour we receive a great deal than give a little?

But about the parsimony of Christians. I do not hesitate to say, having well considered the import of my words, that men are not so *mean* (I must use the word) to any cause as Christians in general are to Christ's cause. They give more sparingly to it than to any other.

Many persons never give until they have done everything else; and, when any pressure occurs, it is the first thing they stop doing. They go on spending not only for necessaries and comforts but even for luxuries, never minding the pressure. They only stop giving, commencing retrenchments with their donations, and generally ending it with them. They are liberal still for everything but charity. You could never suppose, to look at their dress, equipage, furniture, table, &c., that the times were any way hard. No, they forget that till they are called on to give; then they feel the pressure of the times.

The manner in which some persons give is worthy of no very commendatory notice. They say, when applied to, 'Well, I suppose I must give you something.' Mark the word *must* where *will* ought to be; and *give* where *contribute* or, strictly speaking, *yield up* should have been; and you—give *you*. It is no such thing. The man is no beggar. He has himself given to the same object; and more than money—his time and thought, his cares and efforts;—nay perhaps has given his own person to the service which he asks others to aid by their pecuniary contributions. Christians, so called, talk of giving to support missionaries, as if they laid the missionaries under some obligation to them. Preposterous! How it sounds to hear a British Christian indulge such a remark in reference to the richly gifted and profoundly learned *Martyn*, who, when he might have shone at home, went into the sickly East to hold up the light of life in those dark places! To call men who give themselves to the work of the Lord, and to labour and die for their fellow-men, the protégés, beneficiaries and obligated dependents of us who live and luxuriate at home, is really too bad; men who, when the alternative is to go or send, consent to the weightier branch of the alternative and go; that they should be looked upon as inferior to us who choose the lighter part of the alternative and only send! I say it is too bad. 'I must give you something!' Really!

I do not wonder for my part that God does not give 'the kingdom and dominion and the greatness of the kingdom under the whole heaven' to the present generation of saints. Their souls are not sufficiently expanded to receive it. It will require a race of Christians of *great hearts* to take possession of the world in the name of Jesus—Christians who shall be con-

strained by His love and who shall feel the full force of the consideration presented in 2 Cor. viii. 9. Many Christians now think they feel it; but is it feeling the force of that consideration for a man, who has an income of some thousands a year, to give a few surplus dollars annually to support missions or to circulate the Bible? I do not say that, because Christ impoverished Himself, therefore all His followers ought literally to do the same; but I say they ought to come nearer to it than they do. If, being rich, they should not become poor, as He did, yet surely they ought to be more free with their riches. If the Master gave His whole *principal*, certainly the disciples might give their *interest*. That would not be too closely imitating Him. If He *emptied* Himself, they at least might forego further accumulation. They need not become poor; but why should they be so solicitous to become more rich? That is being as unlike the model as possible.—*Nevins' Practical Thoughts.*

EXPIATION.

TRUTH MADE SIMPLE.

'What shall I do to make up for the offence I gave you?' asked a child.

He had disobeyed one he loved; had been convicted of it by his own conscience and for a time had suffered the sense of disapproval, the pain of *separation*, heart separation, a heavy weight even upon a child's spirit. At length pride gave way, and, humbled and weeping, the child returned with honest confession on his lips. But there was also a feeling, a natural, instinctive feeling, that this was not enough. 'What can I do?' is the first question. The act specified whereby he might make up for giving offence, if there was one specified, would be termed *expiation*. He wants to offer *expiation*.

I think every child can understand this. This disposition to make expiation is natural to men; it is an instinct and lies at the bottom of law and government. In the days of old, when the world was idolatrous, men offered various sacrifices to the gods which their own hands had formed to make expiation for sins. They gave their gems, their gold, their wealth of every kind, they even gave their children.

In those days God had a church in the land of Judea, and here He taught the people of Israel what they might do to make expiation for their sins. They might at any time bring a lamb or a dove, which the priest offered for them, and it was accepted by God for any special sin. But once a-year, when all the people from all parts of the land were gathered together on the day of atonement (see Lev. xxiii. 27), the high priest made an offering for the sins of all the people. Men, women and children—a greater congregation probably than you ever saw, with hearts bowed down with a sense of sin—stood waiting while the priest made the required atonement. The day the high priest laid by his gorgeous robe with its splendid colours and musical bells, his magnificent breastplate and glittering ephods, and put on the holy linen clothes of the common priest. Then, standing in his place in sight of all the people, he first sacrifices a bullock for

his own sins, that he may be counted as pure as possible; then two goats are brought to him for the people—two innocent, harmless animals—and one is chosen by lot to be killed.

The priest lays his hands upon the head of this and lifts his knife and slays it. The warm blood he carries into the most holy-place, where God is in a cloud over the mercy-seat, ready in mercy to accept this blood instead of the lives of the people. The law said, 'The soul that sins shall die. Yet a way of escape was provided for the Jew by the blood of sacrifices. The people see the priest depart behind the veil with the blood of the victim, and each pious heart is lifted to the God of Israel that this offering may be accepted. 'We have sinned against Thee:—this is all that we can do. This Thou hast appointed; refuse it not, we pray!' The high priest has sprinkled the blood seven times upon the mercy-seat and now returns and lays his hands upon the head of the other victim, and confesses *upon it* the sins of all the people. Thousands of hearts there are bowed down with the weight of their own sins. Have you not sometimes felt the crushing burden? You have at least felt the load when you sinned against some *human* being you loved; you know it is heavy. What then must have been the weight of the sins of *all* the people of Israel. Oh, a great load to put on one head, and that the innocent, unconscious, lamb. There the priest stands, laying upon the soft, guiltless head of the meek animal the burden of the people's sins; while the people send-up one voice of prayer to God to make the sacrifice a sufficient one. What a solemn, thrilling scene! The confession is now made, the sins are transferred, *imputed* to the lamb, and he is borne by a fit person to the wilderness—a land not inhabited, a land of separation. What is this for? To signify that the people's sins are removed, carried beyond sight and remembrance. At length the solemn rite is over, and every sincere heart can lift itself up gladly, freed from its load, through obedience to the ordinance of God.

I dare say you think this was an easy way to make expiation for sin. But you must understand that no Jew's sins were laid on the lamb's head without his *will and desire*, without a penitent heart, a sincere and honest heart, on his part. Do not suppose that the gay and trifling, unconcerned young Jewish man or maiden, who had never felt any conviction of sin, received expiation. They must 'afflict their souls' to make it avail. Do you see? It was after all a matter of personal repentance, a desire for forgiveness, a resolution to do right.

'Just show me what I must *do* to make my peace with God, and I will do it,' says many a restless, anxious young person—restless because conscious of sin and danger. 'But, when I inquire, the Christians say, "Only believe;" and I don't know what to believe nor what to disbelieve.'

That is just what I want to tell you. The Jew's sacrifice for sin was a shadow of the true. The goat atoned for the penitent Israelite only, and that atonement was so imperfect that it had to be repeated every year; the heathen had no way open to the favour of the true God.

But you are neither Jew nor heathen, and for you another and a nobler expiation has been provided. Christ was offered on Calvary; on His guiltless head were laid the sins of *all mankind!* What a load! God cannot endure sin. It always merits His anger. Yours alone, if borne into the eternal world into His presence, will sink your soul with deepest condemnation. Now you must see, since your sin and that of all people were laid on Jesus' head, He felt in His soul the whole weight of this anger which we must have met if He had not borne it. Is that what He suffered? Unquestionably. You cannot realize it; yet you begin to feel it. You pity the poor, unconscious lamb, bearing by imputation the sins of the people and carrying them away, a condemned creature. Does not your heart melt when you see the Lamb of God, a conscious, suffering soul, innocent of all sin, yet suffering for mankind the crushing sense of separation and anger which each sinner must otherwise have felt? Now do you see what you are to believe? Believe first that you have sinned to such an extent that you are *separated* from the love and sympathy of God—walking in the shadow out of the light of His favour; that your sin must be expiated or you are condemned for ever. Then believe that Christ dying made that expiation and that God accepts it, there being no other way you could 'make up' for your countless offences. Can you believe this and not love the sacrifice, the meek yet all-powerful Christ who bowed His head to take your load? who laid by His glory, as the priest laid by his robes, to live with low, unlovely, imperfect, hateful human beings, and then shed His blood upon the mercy-seat and carried your sin away out of remembrance, if you accept Him? Says your soul, 'I see now why He died, the mystery of *believing* begins to clear away. Lord, if Thou didst suffer so for me, I love Thee. Then may you go your way, as the happy Jew of old went back into the hill country, with a light heart, only holding deep down in that heart one new thought of grateful love to Him who gave Himself for you, by whose stripes you are healed.—*The Christian Treasury.*

THE LITTLE GIRL WHO TOOK CARE OF HER MOTHER.

I THINK I hear some youthful voice exclaim, 'Why, it is mothers who take care of little girls, and not little girls who take care of mothers.' And so it is generally, and very poorly off should most of us have been if in our early years we had not had the care of a wise and tender mother. I am going however to tell of a little German girl, whom I shall call Beldina; for, though I believe the story to be quite true, I do not know what her real name was.

In England a cottage girl of 11 years old is thought to be very useful if, when her mother is out or busy, she sweeps up the kitchen, and makes the beds, and takes care of the baby. And little girls of the same age, who have rich parents, and have nursemaids and governesses to see after them, are not expected generally to do anything but learn their lessons, and behave properly to those about them. If they are taught the duty of being

unselfish, they will sometimes play with baby even when he is fretful and hard to please, or they will help to make a frock for some poor child, though they may not like plain sewing so well as crochet or an amusing book. Still it is but seldom you find that a child under 12 years of age ever does anything very much out of the way in helping others, and especially the one to whose care and labour she herself looks.

And now I will tell you the 'true story.'

It was a stormy night at Boulogne, and it was with difficulty that the steam-packet for London could battle her way out of the harbour. The passengers had hurried on board about midnight, and in the darkness and confusion some of them stumbled over a mass of something that seemed to be alive, but hidden from sight by coarse woollen cloaks. Too tired to stop to examine from what or from how many creatures those low cries of complaint proceeded, they hurried to their cabins, and thought with pity, all too late, of the poor deck passengers, exposed to that cold night wind and soaking salt spray.

When morning dawned, the cabin passengers began to walk the deck, and the bundle of life still lay under its coarse and ragged coverings. At last it stirred, and a small and childish but even careworn face looked out. It was the face of a young girl, about 11 years old, who with a gentle hand and soft whispers raised a pale and thin little boy, who seemed to wake-up in a sort of fright. The kind sister smoothed his hair and ragged dress, and, breathing on his hands, rubbed them with her own sleeve. After a while the larger cloak stirred, and the white-faced mother of these two children arose from her comfortless bed. She seemed to be quite as dependent as her little boy on the loving care of her daughter, who in German fashion kissed her hand, and arranged her hair and dress as she had done her brother's.

The passengers, one after another, went down to breakfast in the cabin, or in humbler fashion partook of it on deck; but the quiet, date-looking family seemed to have neither food nor the means of getting any. One kind gentleman offered the little boy a biscuit; but he would not take it from any but his sister's hands. She divided it into three parts, keeping the smallest for herself, and they all began to eat it eagerly. Soon through the kindness of the passengers a plentiful breakfast was placed before them; and the girl with the utmost care divided and arranged it on their laps, evidently thinking of the others far more than herself.

Their story was asked, but it was impossible to understand anything except from the girl, who spoke a little English as well as French. The dialogue was after this fashion:

'Where are you from, my little girl?

'Is it me, sir? Oh! I am from New York.'

'From New York! What were you doing there?'

'Keeping my father's room, sir; he is a journeyman.'

'And what brings you to Europe?'

'My father sent me to bring my mother.'

'Sent you?'

'Yes, sir; and, because my brother could not

be left in the room all day when my father was out at work, I took him with me.'

'What! and you two little children crossed the Ocean to fetch your mother?'

'O... that is nothing; the ship brought us; we did not come. It was worse when we landed in London; for there were so many people there, and so many houses, it was just as if we had to find our way without a ship through the waves of the sea.'

'And what were you to do in London?'

'I was to find a countryman of ours, who was to get me a passage to France. But nobody we met in the street knew him, and nobody could understand what place it was I asked for; and, if we had not met a little German boy with an organ, I do not know what we should have done. But somebody always comes in time. God sends him. Father told us that.'

'And the little German boy took you to your countryman?'

'Yes; and more than that. He bought some bread with a penny as we went along, and we all sat down on a step and ate it. Then, when we met our countryman, he gave us a whole handful of copper money, and a paper to the captain of a ship. It was late before we got there, and we were so tired that I could hardly get my brother along. But the captain was so good as to let us sleep on the deck.'

'Your mother was in Germany; how did you get to her?'

'Oh! we walked; but not always. Sometimes we got a cast in a wagon; and, when we were very hungry and would not lay out our money, we were always sure to get something given us to eat.'

Such was the tale of the little giri-protector of the feeble mother and the seven-year-old brother. They had spent the last of their money at Boulogne, so a small sum was collected for them. They were landed once more in London, and then, like the shadowy figures in the 'Pilgrim's Progress,' they passed on their way, and were seen no more by those who had been so kind to them on board the steamer.

When I read this simple story, I could not help feeling very sorry that some one of the persons who had given this poor mother and her children food and money did not also help them to find an American vessel, and ask the captain to comfort them in their long and cheerless voyage to that land where the toiling husband and father was waiting for them. We may hope, however, that God who had protected them so far still watched over them. You see that Beldina trusted in Him and had been taught so to do by her father; and God has promised never to forsake those who put their trust in Him. She said, when in her sorest need, 'But somebody always comes in time. God sends him. Father told me that.' She was helped sometimes by those almost as poor as herself. Even the little German boy bought some bread with a penny, and, small as was the quantity, it was divided among the three hungry travellers.

In many and many an instance besides that of the poor widow who cast into the treasury of the temple the two mites which were all her living, has that Saviour, who approved her act,

seen and blessed the deeds of mercy and self-denial wrought in the humble homes of this 19th century.

'He that hath pity on the poor lendeth to the Lord.'—*The Sunday at L. me.*

MISCELLANEOUS.

The Marquis of Westminster has announced his intention of giving £5000, the interest of which to go to the Scripture Readers' Friendly Society, for the purpose of providing pensions of £36 per annum for Scripture readers, when incapacitated for further duty.

The annual meeting of the Scotch Episcopal Church Society was held at Edinburgh on Wednesday, Dean Ramsay presiding. The report showed that the funds available for grants were £3,052, being a diminution of about £150 as compared with last year; also that there were still 42 clergymen receiving only an annual income of about £90 with a residence. The committee urgently appealed in their behalf and cited the example of the U. P. Church in having taken decided measures to establish a minimum stipend of £150. On the motion of Dean Ramsay, seconded by Sir J. Warrender, the report was approved of.

Stipends of the Scotch Episcopal Clergy.—Major Scott of Gala, an earnest Scotch Episcopalian, who is endeavouring to raise an Endowment Fund for the support of the Scotch Episcopal clergy, gives as samples of the miserable stipends doled out to the clergy of that Church the following:—At Fort William a clergyman with 7 children is allowed by a rich congregation to starve upon £45 a year. There is the case of Cuminstown, where another clergyman vegetates upon £18. Then there has come lately to my knowledge the case of another clergyman at Peebles, where there is a wealthy congregation, who pay their clergyman £70 per year.

CIRCUMSTANCES OF THE DEATH OF DR. DWIGHT.

The following article detailing the circumstances attending the death of Dr. Dwight is from the *Bennington Banner*, a paper published close to the scene of the disaster.—

A most terrible and at the same time singular railroad accident occurred in the town of Shaftsbury on Saturday. The morning passenger train North from Troy, when 1 mile north of South Shaftsbury Depot, at what is known as "Cedar Swamp," and moving quite slow, encountered the terrific gale, which at that point blew as if in close relationship to the Furies; and with such force did it strike the train that the couplings of the baggage and passenger car were torn from the tender of the engine and dashed over and over down an embankment of 30 or 40 feet. The track was perfectly clear of snow or obstruction of any sort. The fireman says that the engineer, Mr. Clark, on turning around to put on the pumps, saw the passenger car swinging from the track, sprang around and shut off the steam, while he, conscious that something was

the matter, jumped to the brakes, just in time to see the two cars strike the bottom of the hill, a mass of ruins. Those unhurt, as soon as the first shock was over, hastened to the succor of the sufferers, and the fireman informs us it was impossible to keep his feet, and that 4 of them, in bringing one of the lady passengers from the wreck, had to hang with all their strength to the pebbles frozen into the bank, and, when within a few feet of the top, reached hold of the rail and pulled themselves up. It was all done on their hands and knees.

There were on the train only 6 passengers. The Conductor (Patch) was at one end, the brakeman at the other, 3 or 4 ladies and gentlemen near the centre of the car, with John F. Robinson, the Roadmaster, and Rev. H. G. O. Dwight, lately from Constantinople, at the stove engaged in conversation. When found, Mr. Dwight was in a half-crouching position, with a pair of trucks across his body about midway. He was killed instantly—crushed to death.

HOW THE SINNER IS DRAWN.

Wearied with our rebellions, heart-sick of our miseries beneath the pelting storm, perishing of hunger and nakedness, we lay 'in the open field' outside the walls of the palace of our much-offended King. 'He pitied us in our low estate.' Freely He planned for us the banquet; freely He sacrificed the victim; freely He loaded the royal board; freely He threw open to us the gate of His palace and the door of the chamber for the guests; freely and most lovingly and with urgent and repeated importunities He entreated us to enter in. It was all in vain. Where we were, there we should have remained; there we should most deservedly and miserably have perished, had not His loving compulsion most 'sweetly forced us in.'—*The Old Theology the True Theology.*

There is truth as well as food in the reflection in the following extract. How many men live but a few years and yet have time to do great things and leave a name behind them honored and beloved; and how many of us are permitted by a kind Providence to live long amidst great abundance and with many opportunities of doing good, and yet how little we do! The work which we accomplish, and not the years which we live, makes up our life:—

"WE LIVE IN DEEDS, NOT YEARS."—A pleasant, cheerful, generous, charitable-minded woman is never old. Her heart is as young at 60 or 70 as it was at 15 or 20; and those who are old at 60 or 70 are not made old by time. They are made old by the ravages of passions and feelings of an unsocial and ungenerous nature, which have cankered their minds, wrinkled their spirits and withered their souls. They are made old by envy, by jealousy, by hatred, by suspicions, by uncharitable feelings, by slanderous, ill-bred habits, which if they avoid, they preserve

their youth to the very last, so that the child shall die a hundred years old. There is an old age of the heart that is possessed by many who have no suspicion that there is anything old about them; and there is a youth which never grows old, a love who is ever a boy, a Psyche who is ever a girl.

A Ministers Message to the Sinner.—Sinner, awake; yea, I say unto thee, Awake! Sin lieth at thy door, and God's axe lieth at thy root, and hell-fire is right underneath thee. I say again, Awake!—*Bunyan.*

Daily Living—Look upon every day as the whole of life, not merely as a section; and enjoy the present, without wishing, through haste, to spring on to another section now lying before you—*Jean Paul Richter.*

Words for Ministers.—He that will do good in the ministry, must be careful as the fisher in nothing to scare souls away from him, but allure and invite, that they may be toiled within the compass of the net.—*Gurnall.*

Small Stones Needed.—The living stones of which the Church of Christ is constructed, are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you never see a country house built of stones of all sizes and shapes, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial building? Just so it is with the members of a community; the big stones make a great show, and go a great deal further towards making up the great structure. But they would look very woe-begone if the little ones should rebel, and conclude they were of no use, and drop out. What a ragged, desolate habitation, fit for owls and bats, they would leave behind them! The stones in the heavenly temple are all living stones, but not all great ones.

Dying Rich.—What an awful thing it is to die rich! Imagine the Master auditing the account of a servant who has left behind a million! If that poor wretch who had but one talent was cast into outer darkness because he laid it up, instead of using it in his Master's service, what will be the doom of those who, with their half millions and millions (while giving, it may be, a few thousands for decency's sake), have year after year, hoarded up countless treasures which they could never use?

Think of the poor saints pinched with cold and hunger! Think of the Redeemer's cause languishing for the want of that filthy lucre which they hold with close-fisted selfishness! Yet listen to their talk! 'I am but a steward.' 'I am not my own.' 'Every believer in Jesus is my brother or sister.' What a mockery! Will not this be the Master's language to many a professor: 'Out of thine own mouth will I condemn thee?'

Having a Desire to Depart.—It is strange when Christians, far from desiring to depart and be with Christ, feel such horror at the mere thought of death as to tremble whenever it is mentioned. No one has made progress in the school of Jesus Christ who does not look for the day of his departure with joy.—*Calvin.*

The End of the Pilgrimage.—Fear not, thou that longest to be at home. A few steps more and thou art there. Death to God's people is but a ferry-boat. Every day and every hour the boat pushes off with some of the saints and returns for more. Soon, O believer, it will be said to thee as it was to her in the Gospel, 'The Master is come and calleth for thee.' When you are got to the boundary of your race below, and stand on the verge of heaven and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labours of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God, as Moses did, I pray Thee, let me go over and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.—*Toplady.*

The Twelve Bibles.—In a certain village a man came to confession, and, as he forgot to confess a sin which was patent and known to every one, he had the task imposed upon him, as penance, of inducing twelve persons in the parish, who were known never to confess, to come to the confessional. The penitent saw at once that this was no easy task; but what was to be done? He had had several conversations with the Bible colporteur who resided in the parish, and he had appeared to him to be a religious man, who was worthy of his entire confidence: to him therefore he would go, and ask his advice. The colporteur, as might have been expected, spoke to him as a Christian respecting the confession and the forgiveness of sins. Several hours were spent in consulting the Bible on these points. The eyes of the penitent became opened, and he decided that in future the Bible should be the guide of his conscience. But with the little light possessed by him he was still under the impression that something must be done by him to expiate the sin which he had concealed. "This I will do," he said to himself, "I will determine not to give myself any respite or rest until I have succeeded in placing twelve Bibles in the hands of as many persons who may not possess a copy." As he decided, so he acted.

The Prayer of Hope.—O Eternal Light! without which we cannot live, abide with us in this sad world of night and sin. O Sun of life and grace! show Thyself to us specially, when we are about to quit this vale of tears! O Prince of life! when our eyes are closing on the light of day, take us by the hand and lift us up to the palace of Thy glory, where we shall behold Thee with open face on the day of the resurrection of the just. With the warmth of Thy divine love revive the ashes in our tombs on the great day of the restitution of all things, and from these ashes raise those plants which shall bloom for ever and adorn the Paradise of God!—*Drelicourt.*

Important Inquiries.—Are you a Christian? if not, do you ever expect to be? If so, when? If God should soon call you to your final account, what reason could you give for impotence? Might you not be a Christian now? Delay not then, to seek salvation now, lest you should put it off too late. Receive these

questions kindly from one who may never meet you till the day of judgement. Think of them seriously, think prayerfully, think now, act now.—*Anon.*

MAKE CHRIST THINE.—Seek earnestly peace for thy soul in the days of thy health; make Christ thine; and in despite of hell thou art both safe and blessed.—*Bishop Hall.*

THE SEED OF ETERNITY.—Time is the seed of eternity. At the judgement the question which will decide our destiny will be no other than this—How have you used your time? And, the less there remains of this precious article, the more valuable it should appear. The narrower becomes the isthmus that separates us from eternity, the more time seems to enlarge itself in moral magnitude. In a word to squander time is to squander all.—*R. Hall.*

LOOK UPWARD.—It is vanity to set thy love on that which speedily passes away; and not to hasten thither where everlasting joys abide.

WARNING TO THE UNREADY.—Go home and think to die; think what you would choose to be doing when you die; that do daily.—*Jeremy Taylor.*

FRENCH MISSION.

Before our next number reach our readers we trust that the great majority of them will have been solicited by their ministers to contribute of their means in aid of our French Mission Scheme, the next public collection for which falls to be made, according to the Synod's appointment, on the first Sabbath of next month. In consequence of the new enterprises recently undertaken by the Committee of management for the extension of their operations their pecuniary obligations have considerably increased, and they therefore look forward with some anxiety to the result of the coming collections. The Committee are convinced that by showing progress in this important scheme they will receive a corresponding amount of support, but it must be remembered that support is necessary to make progress. The most favourable consideration of the forthcoming appeal is earnestly solicited.

POETRY.

THE NIGHT IS FAR SPENT.

Awaken, O chosen and faithful!
And see that your lamps burn bright;
For thick fall the evening shadows,
Then follows the deep, dark night.
The train hath set forth for the marriage,
The Bridegroom is on His way,
And silently cometh the midnight —
Awaken and watch and pray!
—*Songs of Eternal Life*

A LEGEND OF ST. CHRISTOPHER.

'Carry me across!'

The Syrian heard, rose-up and braced
His huge limbs to the accustomed toil:
'My child, see how the waters boil!
The night-black heavens look angry-faced;
But life is little loss.

I'll carry thee with joy,
If need be, safe as nestling dove;
For o'er this stream I pilgrims bring
In service to one Christ, a King
Whom I have never seen yet love.'
'I thank thee,' said the boy.

Cheerful, Arprobus took
The burden on his shoulders great
And stepped into the waves once more;
When, lo! they leaping rise and roar,
And 'neath the little child's light weight
The tottering giant shook.

'Who art thou?' cried he wild,
Struggling in middle of the ford:
'Boy, as thou look'st, it seems to me
The whole world's load I bear in thee;
Yet'—'For the sake of Christ, thy Lord,
Carry me,' said the child.

No more Arprobus swerved,
But gained the farther bank, and then
A voice cried, 'Hence Christopheros be!
For carrying, thou hast carried Me,
The King of angels and of men,
The Master thou hast served.'

And in the moonlight blue
The saint saw—not the wandering boy
But Him who walked upon the sea
And o'er the plains of Galilee,
Till, filled with mystic, awful joy,
His dear Lord Christ he knew.

O, little is all loss,
And brief the space 'twixt shore and shore.
If Thou, Lord Jesus, on us lay,
Through the deep waters of our way,
The burden that Christopheros bore—
To carry Thee across.

—Miss Muloch.

(From "The Pictou Record.")

THE QUEEN.

She stood before her people,
And bent her young fair head,
As the golden crown was lifted,
The anointing incense shed.
She seemed so young and fragile
To hold the guiding helm,
And sway the ancient sceptre
Of Britain's mighty realm;
So lofty, yet so lonely,
A gentle, timid girl,
Though round her stood, as vanguard,
Proud knight and belted carl.
As the promise of her glory
Shone in her gracious mien,
More prayed "God bless the maiden"
Than "God exalt the Queen."

She knelt before her people
Beside the altar rail,
Pure in her early womanhood
Beneath her bridal veil.
Her voice rang clear and steadfast
Throughout God's house that day,
As she gave her loyal promise
To honour and obey.
Not now as England's sovereign—
Queen of the wise and brave,
A trusting woman only
Her wisely homage gave.
And, as they saw her kneeling,
Her husband by her side,
While thousands cried "God save the Queen,"
More prayed "God bless the bride."

She dwelt among her people,
And joy went through the land
To see her royal children
Hold fast their mother's hand.
Daughters and sons of beauty—
Fair children of the Isles,
A happy home their birthright—
Pure life and parent smiles.
They saw her girt with blessings
As Queens are seldom blessed,
Her noble, loving husband,
At once her strength and rest.
They knew her blest and honoured
In that dear household scene,
A happy wife and mother,
A great and glorious Queen.
With health and wealth replenished,
God gave her long to live,
His hand for many a *lustræ*
Was opened but to give.
She saw her kingdom prosper
In arms—in peace—at Home,
Within her distant Colonies,
And where the white waves foam.
The triumph of the sovereign,
Whose fame the spirit stirs,
The blessings of the woman
In double share were hers.
Her people saw such glory
As England ne'er had seen,
And more as boast than humble prayer
Cried out "God save the Queen."

She weeps among her people,
Her staff is broken now,
The lover of her girlhood—
The husband of her vow—
Is lying cold and silent
In a vaulted chamber dim,
And Victoria sits a widow
So desolate for him!
Her people weep around her
In grief which love redeems,
For dearer in her sorrow
Their Royal Lady seems.
Like her they sit in sackcloth,
Like her they kneel and pray,
And humbly own that He who gave
Can also take away.
From homestead, hearth and altar,
Where angels downward lean,
A nation's bleeding heart implores
God's comfort for our Queen.

M. J. K.

Halifax, 14th Jan., 1862.