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# THE PRESBYTERIAN.

SEPTEMBER, 1863.

The Calendar of Queen's University and College, Kingston, a copy of which we acknowledge, is quite a sizable pamphlet of 72 pages. Its contents are well arranged and present a large amount of information, respecting the various Faculties and the numerous advantages which, in the several departments of the Institution, are offered to its students in the pursuit of a collegiate education. Within the last few years a marked progress has been made in the way of organization and equipment, showing the presence of a guiding spirit and a diligent executive in the administration of affairs. The steady increase in the number of students and graduates is extremely gratifying, and affords a good reason for gratulation to all who are interested in the extension of the benefits of a higher education in the Province. The Synod at its last meeting took special notice of this circumstance and placed on record an expression of satisfaction in reference to it. The largest number of candidates for license in any year in the history of the Church appeared for examination and passed their trials; and next year, if all the second year students come forward and complete their course, the number will be even greater. The Church has thus every reason to expect that, with the blessing of her adorable Head, considerable progress will be made in the extension of her limits and operations.

With the facilities which Queen's University now offers for a thorough education in the several Faculties of Arts, Medicine, Law, and Theology, we have the greatest confidence in recommending parents to take advantage of them for the benefit of their sons. There is nothing near so good that parents can do for their sons than put them in the way of receiving a sound training and a liberal education. It is besides doing the best thing in their power for the advancement of their country's highest interests. The time has fully come when, if Canada would be true to herself, she must see to it that she be great in learning as well as in material wealth.

It is more in our way to urge the importance of keeping up a due supply of qualified candidates for the holy ministry. This is requisite not only to retain the ground we already occupy—but to extend the borders of our Zion. The ordinary rapid increase of the population demands the putting forth of efforts to this end; and what has occurred within the last few years, during which a goodly number of new charges has been formed, abundantly proves that, over and above that cause of demand, there is throughout the Province much room for the extension of our Church. Ought it not to be a more common thing than it is for Christian parents to devote a son to the service of the Lord in the ministry of the Gospel? Ought they not prayerfully to represent it to their children as the noblest and most useful position they can occupy on earth, and by this and other means strive to incline their hearts to it? It is true that in a material point of view, and as things are estimated by worldly minds, they have little to expect, and should they be animated by the prospect of mere temporal distinctions it were better for them to turn their ambition in some other direction. But he who, out of love to Christ and His most holy cause, becomes an ambassador of the Gospel, devotes himself to a work in which he may be truly great and highly honoured,—an instrument in the hand of God of bringing some of his perishing fellow men to the enjoyment of eternal life.

We feel that these few observations would not be complete, were we not also to direct the attention of the richer members of our Church to the opportunities which are presented to them of benefiting our College. The Observatory, the Botanic Garden, the Museum, the Library, the Scholarships and Bursaries are all objects of very great importance for which much assistance is needed, and we are sure that donations will be most thankfully received by the authorities. We venture to suggest further that an effort must speedily be made to increase the staff of Professors. We notice

that in the Faculty of Arts, the Professor of Mathematics is also Professor of Natural Philosophy, and teaches four hours a day; and in the Faculty of Theology, the Professor of Hebrew and cognate languages is also Professor of Church History and Biblical Criticism, and teaches five hours a day. Any one acquainted with the working of a College will at once say, this is too much, both as regards the diversity and the amount, and that it would be a great gain to the Institution to have an additional Professor in each of these Faculties. But where is the endowment to come from? If we cannot answer the question, we will, at least, not despair of an answer.

We insert with pleasure the report of John Paton, Esq., on the Juvenile Mission and Indian Orphanage Scheme. Along with this report, Mr. Paton transmitted to the Synod a detailed financial statement, and a list of the orphans supported by the Scheme, the names of their supporters, and the orphanages where they are maintained. These documents appear in full as an appendix to the Synod minutes.

This humble effort, begun in 1856, has been steadily progressing year by year, extending its benefits in India and engaging an increase of support from our Sabbath Schools and other patrons. In recent years an interesting addition has been made to its operations by the establishment of the Canadian school concerning which a gratifying prosperity is reported.

We look upon this scheme with great interest and attach to it a high degree of importance. Measured by the means it employs it is accomplishing a large amount of good. It is pleasing to think of the number of Indian children who are receiving under it the advantages of a useful Christian education, and of the effect which their lives may have in leavening with a religious element the dark heathen masses around them. As an earnest of what may be expected in this way, we notice with particular interest that sentence of the report in which we are told that from the orphanages "are now being drawn female teachers, whose aid is found to be invaluable, and who have ready access to classes of the native population, especially of their own sex, who hitherto had never been reached by the Gospel or its missionaries."

But we attach importance to this scheme on another ground, namely, the effect which it is obviously having upon our own children, and which, through them, it can-

not fail to have upon the Church. It is of a nature fitted to engage the sympathies of the young; and the diligent Treasurer loses no opportunity of making it subservient to that end. We regard it as a means of supplying what should be deemed essential in the proper training of the lambs of the flock, and that in two respects chiefly. In the first place, it makes them early acquainted with the great needs of the Mission field, and introduces to their loving hearts the noble work in which missionaries are engaged. We may hope that by its instrumentality a zealous missionary spirit will be nurtured among them, the fruits of which in after years we may not venture to calculate. In the second place, we value it for the direct training it affords in the great duty of giving. The surest way of becoming good at anything is to begin early. It is with giving as with every other practice. Those who in early years learn to devote their means to God are likely to be liberal in after life. Assuredly there is much room for improvement throughout the Church in regard to this matter; and if the children are not trained to do better than many of their fathers the prospect is by no means a cheering one. On this account we have reason enough to encourage this scheme.

The Treasurer has received as in former years the thanks of the Synod for his continued diligence. To this he is fully entitled. It must be satisfactory to him to know that his Church appreciates his services, but it is only the higher satisfaction of being an instrument in the hand of the Lord of extending his kingdom that could sustain him in carrying on, so thoroughly as he does, the extensive correspondence and other laborious offices connected with his post. He is the sole executive of the mission. The Synod's part consists in receiving his interesting and careful reports and in thanking him for them.

#### BIBLE READING.

I had for many years made it a practice to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

## News of our Church.

### THE FRENCH MISSION.

Mr. Baridon continues to report favourably of his field. The present season is not so advantageous for visitation, in consequence of the pressing nature of out-door work, and a people who live pretty much from hand to mouth need to improve such times. But while one department of the missionary's evangelical labours is thus arrested in its course, another presents itself which is diligently improved. At this season crowds of French Canadians, residents of Canada, go into our missionary's district to gather wild fruit of which there is a great abundance. Mr. B. has had several interesting meetings specially for them. Writing of one which he held on the evening of the 30th July, he expresses the belief that those whom he addressed never before heard a Protestant preach. He has been gratified by hearing that his address was blessed to the whole meeting except three attendants who would not accept *that new religion*, as they called it. One of the hearers followed him to a barn whither he went to get his horse, seemingly afraid to talk with him before the people. "Yes sir," said he, "I have heard some things new. You have spoken the truth. I have no trust in our priests, who always preach salvation by obedience to the Church and other practices, in which, for myself, I profess no confidence at all. I agree with you that it appears to be more worth to be saved by the free mercy of God through the sacrifice of Jesus Christ than by any other way; but I dare not speak of it to any one of my fellow Canadians. They have too much trust in the priest, I perceive."

Mr. Baridon has occasionally referred to what he designates "a dark fanatical zeal" displayed by the representative of another Protestant sect, in seeking to propagate his peculiar dogmas. Mr. B. wishes him God speed among the Romanists but thinks it is not right or prudent to try to proselytize his people. Most sensible persons will agree with our missionary. Whatever may be said of the narrow spirit by which a direct insidious proselytism is prompted, when a people who were never Romanists are the objects, it seems exceedingly reprehensible in any way to practise or countenance it, among the converts from Romanism. The effect upon their minds cannot be good, and it is truly an unseemly thing for one Protestant evangelist to bestow any attention to the people of an-

other, which is likely to operate unfavourably upon the relation in which they stand to that other. Surely missionaries should be taught that their work is not to turn Presbyterians into Methodists, or Methodists into Baptists, but to bring the Romanist to the knowledge of the truth as it is in Jesus. In applying themselves to that undertaking they have enough to do.

We are happy to be able to say that Mr. Tanner's health is greatly improved, and that he will soon be so thoroughly restored, we hope, as to resume his public duties. With the sanction of the Committee he has gone to Portland, whence he will proceed to St. John, New Brunswick, and perhaps Halifax, N. S. While it is expected that by spending a few weeks on the sea coast his health will be fully re-established, he will take such opportunities as may occur of introducing the claims of the Mission and obtaining assistance in its behalf. At St. John, he will find the Synod of the Church of New Brunswick in session, and will thus be enabled to make the brethren acquainted with his work. Among the liberally disposed friends of the Church in St. John, Fredericton, and such other places as he may visit, it is thought he may awaken some interest and get some aid for his cause. During his absence his friends Messrs. Doudiet, Cyr, Wolff, and Baridon will, by their kind offices, minister to his people.

Mr. Frereault continues cheerfully and enthusiastically at his work in the day school, and this promises to be a most useful auxiliary of the Mission. Some donations in its behalf have been kindly sent to the Convener, who gratefully acknowledges them.

Some progress has been made in the Building Fund since our last. On the evening of the 22nd of July a meeting was held in St. Andrew's Church, Ottawa, according to an arrangement kindly carried out by the Minister, the Rev. A. Spence, and his Session. It was attended by three members of the Committee, the Convener, the Secretary, and the Rev. J. Black of Chatham. Full details as to the state and prospects of the Mission were submitted, and they were received with marked attention. The day following ample proof was afforded of the favourable disposition of our friends there, by the pleasant and liberal manner in which they presented their offerings, and by their free expression of benevolent wishes. The Treasurer ac-

knowledges in another place their handsome contribution of \$140. The Rev. J. Black and the Rev. J. Sieveright addressed a meeting at Beauharnois, in the same interest, on the evening of the 3d ult. and we gratefully acknowledge the subscription of our people there, who are not numerous and are at present engaged in undertakings which are pecuniarily heavy. Such results satisfy us that wherever the scheme is fairly presented it will meet with sympathy and support. After some years of humble effort and no small anxiety, much can now be confidently said in its behalf, and the time has come for soliciting opportunities of saying it. Impressed with this, arrangements are made whereby the Convener and the Rev. T. G. Smith of Melbourne, are visiting a number of the Western Congregations, and we hope to have good news to report of their tour in our next.

By appointment of Synod the public collection for the current year in aid of the Mission Fund falls to be made on the first Sabbath of next month. Circulars will be issued in due season and it is hoped that each Congregation, weighing well the importance of a united and cordial effort at the present stage in the history of the mission, and receiving an opportunity to contribute of their means, will embrace it in a liberal spirit.

#### REPORT ON THE INDIAN ORPHANAGE SCHEME AND JUVENILE MISSION.

The Treasurer has much satisfaction in again submitting to the Synod a statement of his accounts for the past year, and also a brief report upon the position and prospects of this humble, though, it is hoped, useful scheme.

Since last report the receipts have been as follows:—

For the support of orphans.....	\$479 20
Canadian or Calcutta school,.....	127 15
Further towards Miss Hebron's present,.....	5 00
For the Scottish Ladies' Association,.....	5 00

\$616 35

The receipts of the scheme since its commencement may be stated as follows:—

For year ending May 1856,.....	\$117 50
" " " 7,.....	392 70
" " " 8,.....	542 00
" " " 9,.....	477 53
" " " 1860,.....	427 75
" " " 1,.....	505 22
" " " 2,.....	759 33
" " " April 3,.....	616 35

Total receipts since commencement, \$3838 38

The income of the scheme this year shows some little diminution, which however cannot be said to result from falling off either in point

of interest or of support. Several of the Sabbath schools of our Church in New Brunswick have found it more convenient to remit their contributions to Edinburgh instead of to the Treasurer here, which will account for a portion of the deficiency; and it may be added that the accounts are necessarily closed this year a month earlier than usual, leaving a few contributions unpaid.

**ORPHANAGES.**—These are now four in number. Sealkote in the Punjab having been lately added to the list. The institutions are all supported by the Ladies' Association for Female Education in India, which enjoys the full confidence of our India Mission Committee as well as of the whole Church. At each of the stations, the superintendence of the Church of Scotland missionaries and chaplains is kindly given to the orphanages. The number of orphans supported in connection with this scheme now amounts to 29, of whom 2 are boys, and the stated reports and accounts of these are almost uniformly satisfactory and pleasing. A few years since the plan of educating healthy children in this manner was an untried experiment, and was even regarded with great doubt by many warm friends of missions. Such is no longer the case. From these institutions are now being drawn female teachers, whose aid is found to be invaluable, and who have ready access to classes of the native population, especially of their own sex, who hitherto had never been reached by the gospel or its missionaries. Not a few of our own schools have the exceeding pleasure of knowing that orphan girls, supported by them, are now labouring with diligence and success in the great work of evangelizing India. Thus is the influence of Sabbath school children in distant Canada brought to bear upon the millions of their brethren fellow subjects.

**CANADIAN SCHOOL.**—Under the care of Miss Hebron, at Calcutta, this interesting school continues to prosper. Boyhonto has proved a valuable teacher, and his wife Jessie is most successful in gaining the attention of the younger children. It is pleasing to learn that the attendance at our school is only limited by the capacity of the building. Could we afford a larger school and an increased staff of teachers there would be no lack of scholars. Many of our Sabbath schools being unable to afford the \$5 required for the support of an orphan, they are invited to unite with others in the support of this school. In order to fix the interest of Sabbath scholars upon individuals, the Canadian school has been divided into classes of 4 or 5, and one of these classes can be appropriated to any Sabbath school contributing \$10.

**THE JUVENILE PRESBYTERIAN.**—Through the kindness of the Lay Association of Montreal this interesting little paper continues to render a valuable aid to the mission, and to afford a channel for communicating to the great majority of our Sabbath schools all the information from India or elsewhere which the Treasurer receives.

**CONCLUSION.**—The Treasurer begs to convey his heartfelt thanks to the many

ters and office bearers of our Church, both in Canada and the Lower Provinces, who have so kindly and cordially co-operated with him. The heavy correspondence connected with the scheme has thus been lightened and rendered a pleasure. With the earnest hope and prayer that the mission may be richly blessed to the youth of our Church and to the heathen, the Treasurer respectfully commends it anew to the favorable consideration of the Synod—all which is respectfully submitted.

JOHN PATON, *Treasurer*.  
Kingston, 4th April, 1863.

### PRESBYTERY OF MONTREAL.

A quarterly meeting of this Reverend Court was held in St. Andrew's Church, Montreal, on Wednesday the 5th ult.

The members present were the Rev. James Black, *Moderator*, the Revs. Alexander Mathieson, D.D., James C. Muir, D.D., William Simpson, Alexander Wallace, James T. Paul, John McDonald, William Snodgrass, James Patterson, John Cameron, and William Barrach.

The Rev. T. Fraser, retired minister, Montreal, and the Rev. T. G. Smith of Melbourne, being present, were invited to take part in the deliberations of this meeting.

Elders' commissions being called for were read and sustained as follows:—From Beechridge, for Mr. Hugh McLeod; from Beauharnois, for Mr. James Lang; from Huntingdon, for Mr. Thomas Kyle.

The Rev. John Cameron of Dundee, was elected *Moderator* for the ensuing year, and being present took the chair.

Messrs. Cochrane and Fraser who had been absent since meeting of Synod, the one at Elgin, and the other in Griffintown, Montreal, gave verbal reports of their labours which were received, and they were instructed to draw up written reports to be kept in *retentis*.

After an adjournment for the meeting of Commission of Synod, an inquiry was made as to what congregations had taken up collections on behalf of the Foreign Mission Scheme.

Mr. Thomas Helm appeared as a delegate from the Mission station at Elgin, and made some interesting statements respecting the history and prospects of the congregation there. He desired also to know the views of the Presbytery respecting the disjunction of Elgin from Huntingdon. The Presbytery having deliberated informed Mr. Helm that in erecting Elgin into a station they did not suppose that for itself it was forthwith to form a new congregation, but hoped that its disjunction from Huntingdon was a step in that direction.

Mr. Cochrane was reappointed to supply Elgin till next meeting of Presbytery, and Mr. Fraser was reappointed to Griffintown for the same period.

Supplies were granted to Laprairie as follows:—Rev. Mr. Sym, 16th August, Rev. Mr. Patterson, 6th Sept., Rev. Mr. Snodgrass, 8th Sept., Rev. Mr. Sims, 27th Sept., Rev. Mr. McDonald, 12th October, Rev. Mr. Barrach, 26th October.

Messrs. Joshua Fraser and Charles I. Cameron, students in Divinity, Queen's College, Kingston, appeared, the former desiring to be taken on public probationary trial for license, and the latter to be examined prior to entering the Divinity Hall for the last year.

Mr. Fraser read the trial discourses prescribed to him and was examined in Greek and Hebrew, Divinity, Chronology, and Church History. The Presbytery upon a conjunct view of the whole trials resolved to sustain the same as highly satisfactory. Mr. Fraser having been called into court, the *Moderator* put the usual questions, to which satisfactory answers were given, and Mr. Fraser, having declared his willingness to sign the usual Formula, the *Moderator* in name of the Lord Jesus Christ, the only Head of the Church, and by authority of this Presbytery, licensed him to preach the Gospel, and delivered an address suited to the occasion.

Mr. Cameron was examined in Greek, Hebrew, Church History and Divinity. The examination was partly written and partly oral and was unanimously sustained by the Presbytery. The clerk was instructed to give him the necessary certificate prior to entering the Divinity Hall.

The next quarterly meeting was appointed to be held in this place on the first Wednesday of November next.

### INDUCTION OF REV. W. M. INGLIS TO ST. ANDREW'S, KINGSTON.

On the evening of the 5th ult., the Presbytery of Kingston met in St. Andrew's Church, Kingston, for the induction of the Rev. Wm. Maxwell Inglis, M.A., F.R.S.E., lately assistant minister of St. Andrew's Church, Montreal, to the pastoral charge vacant by the death of the Rev. J. Machar, D.D. There was a large attendance of members of the congregation, and much interest was exhibited in the proceedings. The Rev. Alexander Buchan, of Stirling, preached an able and impressive discourse from 2 Cor., v. 20. "Now then we are ambassadors from Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God:" after which the rev. gentleman performed the act of induction, with the usual formalities. An excellent practical address to the minister and the congregation, on their relative duties, was delivered by the Rev. Robert Neill of Seymour. Called, as we understand he was, by the unanimous choice of the people, we wish Mr. Inglis much comfort and success in his new sphere, through the constant enjoyment of the divine direction and blessing.

### APPOINTMENT.

Mr. Joshua Fraser, B.A., who was licensed to preach the Gospel by the Presbytery of Montreal, at their last ordinary meeting, has received official notice of his appointment to act as Chaplain to the soldiers in the garrison of Montreal, who belong to the Church of Scotland. The duties of this office are of a most interesting kind and their diligent performance

will render its occupant eminently useful. We believe our young friend will be faithful in his endeavours to discharge them, and we pray the Lord to make him the leader and commander of a large company of Zionward marchers. It is more than likely that the Presbytery of Montreal will meet soon to take steps for his ordination, his duties being such as to require it.

#### COMMISSION OF SYNOD.

The Commission of Synod met on the 5th ult., according to adjournment. There were present Revs. Dr. Mathieson, Dr. Muir, W. Simpson, A. Wallace, J. T. Paul, J. McDonald, W. Snodgrass, J. Patterson, J. Black, J. Cameron, W. Darrach, J. Sieveright, and T. G. Smith. Dr. Muir was appointed Moderator, and Mr Snodgrass, Clerk.

The Commission deliberated for a considerable time on the particular subject of reference, but not finding themselves prepared for the adoption of any suggestion or recommendation, referred it to the next meeting of Synod.

#### SYNOD MINUTES.

The Minutes of last meeting of Synod, in the usual printed form, have been distributed to ministers for the use of Sessions, according to the directions of Synod. The clerk should be notified at once of any mistakes that may have been committed in despatching them. The matter extends over 82 pages, one half of which contains the annual reports on the various schemes of the Church, and other documents of public interest submitted to the Synod. Single copies are sent post free on receipt of 25 cents, and this applies to the minutes of any previous year as well. That only a few copies are applied for in the course of the year does not indicate much of a desire to be familiar with the acts and proceedings of our supreme ecclesiastical Court.

#### THE LATE JAMES CARSWELL, ESQ., MONTREAL.

The subject of this notice departed this life on the 23rd of July last, after two weeks of intense suffering caused by internal inflammation, in the 84th year of his age.

He was ordained to the eldership in connection with the St. Gabriel Street Church Montreal on the 14th of March, 1819. When the congregation of that Church divided he joined those, who, placing themselves under the ministry of Dr. Black, became the founders of St. Paul's. He was present as a member of the St. Paul's Session at the meeting of that Court on the day the Church was opened, namely the 24th of August, 1834. The late Philip Ross, Esq., and the late Robert Armour, Esq., were the only other elders of the congregation at that time, and both were present on that occasion. Mr. Carswell was thus the father of St. Paul's Session, and was officially the last remaining link between the congregation to which he belonged and the earliest point in its history.

He was highly respected by all who knew him. His brethren in the Session of St. Paul's will cherish grateful recollections of him. At a meeting shortly after his death they put on record an expression of their sense of his worth noticing particularly his regular, and, to the last, constant attendance upon public ordinances, and his diligent study of the word of God which was his chief companion and delight.

On the Sabbath after the funeral, the minister of the congregation, the Rev. W. Snodgrass, when endeavouring to improve the occasion, uttered the following sentences:—

"He was a man of exceeding guilelessness of heart and simplicity of manners. The Christian virtues of humility and meekness shone conspicuously in his character. Naturally confident and retiring he sought no prominent position among his compeers; but to those who most enjoyed his intercourse there was something about the good old man which ever disposed them to regard him as one of the excellent of the earth. Fear of God, interest in Christ's gracious work, respect for religion and reverence for holy ordinances were with his principles of action, deeply seated in the heart and constantly prevailing in the life. His attendance upon public worship was, as you know, of the most regular, seemly, and exemplary kind, and to those who could trace its source it evidently originated in a real delight as much as in a sensitive dutifulness. His perseverance in this matter was remarkable indeed. With the burden of 84 years upon him, as might be expected, his physical frame had become enfeebled, and he was subject to ailments which are commonly incident to the halest age; but with such infirmities afflicting him during the week, the return of the Sabbath ever brought a renewal of strength wonderful as to be frequently noticed, so that to the last, we may say, except on a few occasions, he embraced every opportunity of coming here to enjoy the public ministrations of the means of grace. It was the good pleasure of the Lord whom he served to subject him to his last illness to excruciating pain, but his thought of Christ's sufferings on his behalf tempered its bitterness, and the faith and patience with which he bore it unmistakably indicated the presence of supporting grace."

#### NEW PRESBYTERIES.

We learn that the Presbyteries of Courtenay, Perth, and Renfrew, formed at the recent meeting of Synod, have held their first meetings according to the instructions given them, and that they are now regularly organised. We hope to hear from time to time of the extension of their bounds by the formation of new churches, and will be happy to receive reports of their proceedings when anything occurs of sufficient interest to make public.

## Article Communicated.

### AGE OF THE EARTH.

BY PRINCIPAL LEITCH.

Let us now turn to the earth and inquire whether it affords any evidence of the period within which it has assumed its solid form. This question has very important bearings in reference to the deductions from geological phenomena. Some geologists, such as Lyell, hold the uniformitarian or quietist theory, namely, that we have no reason to suppose that the order of things in former periods of the world's history differed from the present; that earthquakes and other disturbing influences were not more frequent than at present. And proceeding on this supposition, the geologist has required enormous draughts upon time in accounting for the various geological changes. Applying his uniformitarian principles, Lyell has lately come to the conclusion that the Indian must have lived on this continent for 100,000 years. The proof he adduces is, that a skeleton of a man was found in the Delta of the Mississippi at such a depth as to imply the action of the river for that long period. He ascertains the rate of formation of the Delta at the present day, and assuming that it was the same in all past time, he arrives at the above startling conclusion. But we have positive proof that the earth became a solid body within a certain period. Assuming that it was once a molten mass, and that the energy of volcanic and other action has gradually subsided, the result arrived at is, that the time when the earth became solid cannot be less than twenty millions of years, and cannot be more than 400 millions. These are wide limits of error, but still they are a certain limitation. Now, how has such a fact been determined? The principle is not of difficult conception. Supposing a ball, still warm, is given you, and you are asked to determine how long ago it is since it was cast, it is obvious that its present heat bears some relation to that time. You could ascertain the initial heat from the known temperature of melting iron, and you would have to ascertain the law of cooling. The mere temperature of the surface would not help you, as the surface would soon acquire the temperature of the atmosphere; but if you bored into the substance of the ball, you would find the deeper you went the warmer it would be, and the increase would be marked in proportion to the recentness of the casting. And by

ascertaining the correct rate of increase you might ascertain the time of casting. This is precisely the case with the earth. The surface of the earth gives no indication, as it has long ago cooled down to the temperature of the atmosphere; but when you descend below the surface you find the temperature increase; for every foot the thermometer rises one fiftieth of an inch. But the rate of increase is in proportion to the recentness of the solid formation. Supposing it was only 40,000 years since the earth became solid, we would find that for every foot there was an increase of 1°. But as the increase is only one-fiftieth of this, by the law of cooling, it is most probable that the earth became solid 100 millions of years ago. The earth might be peopled by living beings soon after it became solid. In 10,000 years the climate would not be affected by internal heat, but for four million years the roots of plants that went down one foot into the ground would feel the influence of internal heat. As the rock of which the crust of the earth is composed is heavier when it assumes the solid form, it would sink to the bottom and would not form a crust on the surface, as in the case of ice. It is probable, therefore, that the earth cooled from the centre instead of the surface. When, however, the molten mass at the surface cooled down so as to become thick and viscous, a solid crust might be formed upon this semi-liquid mass. But from its superior weight it would have a tendency to squeeze up the liquid mass from below, which would account for volcanic eruptions, and these eruptions would be more frequent the further back we go. So that we have reason to believe that the rate of change and the paroxysmal energy were greater at a former period than now, and that the conclusion that the Indian lived on this continent for 100,000 years, is based on fallacious data. Lyell endeavours to show that, notwithstanding the cooling, the heat might be kept up by chemical action, but this action is only a form of force, and must be exhausted. He endeavours to obviate this objection that the heat produced by chemical combination sets thermo-electric currents agoirg, which again analyzes the body, so that they may be again combined. But this, like perpetual motion, is opposed to the fundamental truths of science.

This is the most recent attack upon the Mosaic account of man's origin. Darwin the

naturalist, Colenso the arithmetician, and Lyell the geologist, have all combined to invalidate the testimony of Moses, but each attack draws forth new modes of defence. If science supplies weapons of attack, she also supplies weapons of defence, and hitherto every new attack has been a gain to Christianity and science.

The perturbations of the planets once threatened the overthrow of the solar system, but now they are the guarantee for its stability, and every attack, calculated to disquiet and alarm Christians, has hitherto only tended to strengthen its foundation and proclaim its divine origin.

## Notices and Reviews.

LECTURES ON THE SYMBOLIC CHARACTER OF THE SACRED SCRIPTURES: By Rev. Abiel Silver, Minister of the New Jerusalem Church in New York. Dawson Brothers, Montreal.

In this volume the Swedenborgian doctrine as to the interpretation of Nature and of the Holy Scriptures is elaborately unfolded. Swedenborg's system is not properly a religious philosophy as it professes to be, but a philosophized piece of religious poetry. To comprehend how it ever came into existence one must remember the personal history of Swedenborg. He began life as a man of science, and would have held a place in the first rank of philosophers, if he had not afterwards betaken himself to mysticism. Had he been a mystic from the first, we should probably have had another work of profound meditative devotion, like those of Tauler and Guion. As it is, we have pietism, poetry, and mechanical science, so mixed and mingled, that one fails to follow the teacher, even when he seems to speak most plainly. Starting from the quite admissible principle, that there is such a correspondence between the worlds of matter and mind, that the one serves to image forth the truths of the other, Swedenborg immediately falls into the poetical extravagance of "fastening each natural object to a theologic notion:—a horse signifies carnal understanding: a tree, perception: the moon, faith," and so on. To answer the Swedenborgian, we have only to look a second time at nature, when we shall see that not a single idea only, but a manifold significance, lies in each of her works. The poet may select one of innumerable meanings and symbolisms to suit his present aim, but the philosopher who pretends to a universal science of nature must acknowledge all.

BIBLIOTHECA SACRA, AND BIBLICAL REPOSITORY. July, 1863. Warren F. Davis, Andover.

We are glad to renew acquaintance with this able and cheap periodical. Among the eight articles in the present number are some of very high value. We would especially notice that of Professor Hitchcock on the subordination of the law of nature's constancy to the higher law of change, in which the development hypothesis receives a staggering thrust and that of Dr. Duffield on the doctrine of the New School Presbyterian Church, which lucidly answers a question often put but seldom satisfactorily answered, namely, "What is the difference between Old and New School Presbyterians?"

MAN'S PLACE IN NATURE: By Professor Huxley. Montreal, Dawson Brothers

It will not be supposed that we agree with the peculiar opinions of Professor Huxley, who appears as an advocate of the Development or Transmutation Hypothesis, when we notice his recent volume *on the evidence as to Man's Place in Nature*. The question discussed is one which at present occupies the reading and thinking public, and it is of all times the most pleasant and convenient to study a question in science when it appears as topic of the day. The writer of this volume is a principial authority in the controversy: and has given the most complete, succinct, and readable account of the whole subject that has yet appeared. The present work originated in three oral discourses delivered, the first to working men in 1860, and the other two to the members of the Philosophical Institution of Edinburgh in 1862. These are now presented with some additions in three chapters: I. On the natural history of the man-like apes; II. On the relation of man to the lower animals; III. On

some fossil remains of man. The work is illustrated throughout with excellent wood cuts.

As to the theory in support of which this book is now published, we confess that we should rejoice to see it kept by all parties in its proper place. It should be regarded simply as a question of science. Under any form that it has hitherto assumed the theory of development is too speculative and every way too inadequate, to serve any more lasting purpose than as a stimulus to further inquiry. Development as a law of nature is but a means to an end. That end is the attainment of certain fixed and definite forms, the embodiments of the divine idea. So far as discovery has yet reached, nothing has appeared to supply the grand want of Darwin's Hypothesis,—the missing link between species and species. The Development Hypothesis is not of difficult conception, but the continuous miracle of the fixedness of natural forms is the great fact against it. Meanwhile Buffon's conclusion remains, that the ass is an ass, and not a degenerate horse. The ape

after all is but an ape, and not an incipient man: and Huxley himself admits at the end of his volume, that the recently discovered human fossils "do not take us appreciably nearer" that lower form from which he still supposes that man is derived.

We have received copies of the following:—

Calendar of the McGill University, Montreal, 1863-4:

Annual announcement of the Faculty of Medicine of the McGill University, Montreal: for the thirty-first session, 1863-64;

High School Department of McGill University, Montreal, 1863-64.

From which we are glad to learn that these Institutions are enjoying a fair measure of increasing patronage and prosperity. The number of students at College last Session was 296, of whom 72 were in Arts, 175 in Medicine, and 55 in Law, 6 being entered in two Faculties. In the High School and its affiliated Institutions there were 641 pupils.

## The Churches and their Missions.

### BRITISH AMERICA.

CANADA.—Our Foreign Mission Fund (that of the Canada Presbyterian Church) is in a healthy state, there being a balance in its favour of \$5,500. In addition to our Missions to British Columbia and Red River, we trust, by next Synod, to be in a position to establish a district missionary among the Indians of the Far West, it may be in the vast region of the Yoncer west of the Rocky Mountains, near to the great McKerpie River, which is 2,500 miles long and navigable 1,200 miles from its mouth, and where an area of two million square miles is illumined by two Gospel tapers that glimmer amid the gloom 1,500 miles apart.

The admission of Father Chiniquy as a missionary of our Church comes naturally in, in this connexion. The report of the three Commissioners sent to the settlement in Illinois to make inquiry was very full, and favourable to the application. And taking into account the peculiar circumstances of Mr. Chiniquy, and his interesting charge, the Synod, by a large majority, after a protracted and ably conducted discussion of this subject in all its bearings, resolved on receiving him and his congregations, numbering 500 to 600 souls, who have come out from Rome, and amid many trials and temptations, have held fast the profession of their faith without wavering.

When referring to the matter of numbers and resources, we may remark that we have about

250 ordained ministers and 400 stations in connection with our Church, besides students and missionaries, under the supervision of 14 Presbyteries; with about 1,400 elders and 2,400 managers and deacons; 40,000 communicants in our Churches; 22,000 of the young in our Sabbath Schools and Bible classes: adherents which the last Provincial census (generally below the mark, rather than above it,) set down at over 440,000.—*Canada Observer.*

The above authority uses the following words sufficiently significant to be italicized—*Ed.*

The French Canadian Society is now almost *our own in the East.*

Our Episcopal *confrère*, *The Echo*, referring to the recent meeting of the Episcopal Synod of Ontario, has the following:—

Mr. Simpson said: "He was a member of the Church of England, and *recognized no other body as a Protestant Church.* As a Churchman he would not work with dissenting societies, between whom and the Church of England there was as wide a gulf as between the latter and the Church of Rome."

Now we are not ashamed to say, that, for many years past, it has been our earnest aim and object to bring about a kindly feeling amongst Christians of all denominations. In this we have found our own happiness hitherto, as we hope to do to the end of life. According to our views it is the duty of every man who calls himself a Christian to give the right hand

of fellowship to every one who loves the same God and Saviour whom he himself professes to serve. Nor do we regard the unity of the spirit and of faith to be at all a Utopian idea on this ground. We do not consider uniformity in polity, ceremonies, and public worship to be indispensable to it. At all events, to our mind, such a disposition as would conduce to this end is more in accordance with the teaching and example of our Lord than the opposite one of exclusiveness, bitterness, and contempt displayed towards those who differ from us. But, if the language of Mr. Simpson is to be condemned, we consider that of Mr. Bleasdel, also noticed by the *Watchman*, to deserve much severer reprobation.—Mr. Bleasdel is reported to have said that “Protestantism now-a-days meant anythingism or nothingism, including Mormonism and Universalism.” Now this is a half assertion that Mormonism and Universalism are to be included in the same list with the respectable bodies of Christians known as Presbyterians, Baptists, Wesleyans and Congregationalists; than which nothing can be more false or unfair. The great dissenting bodies, so called, have no more to do with Mormonism and Universalism than the Church of England itself. Mormonism can only be called Christianity at all by a very large exercise of charity: in fact it is avowedly unchristian. Universalism, no new thing, but as old as the days of Origen, who is said to have held it, has more of Scripture to support it, though it is sufficiently disproved by a very short reference to the Sacred Volume: but it has no more connexion with Protestantism, as Mr. Bleasdel uses the word, than it has with our own Church: and we imagine it has been recruited as much from the latter as from the former. As to Mormonism, if the truth must be told, we think it will be found, that no class has contributed more to its support than the more ignorant members of the Anglican Church in the mother country. Such arrogant and reckless assertions as that of Mr. Bleasdel do nothing but injury to the cause they are intended to serve; and we can assure that gentleman, that when made in pulpit addresses, they annoy and repel many more hearers than they please and gratify.

GREAT BRITAIN.

SCOTLAND.—As compared with last year, the Church has made considerable progress. I made up last year an estimate, on the same principles as the present, but including certain items which I have rejected.

That estimate amounted to.....	£119,395 0 0
As against this year,.....	127,158 0 0
Increase,....	£7,763 0 0

which would have been much larger had the same items been compared.

The official accounts of the Church show a much larger increase.

Last year the ‘Missionary Record’ gave us the total,....	£53,108 0 0
This year it gives,.....	79,014 0 0
Increase,....	£25,906 0 0

With the exception of the Education and India Committees, this increase runs through all the Schemes—the increase on the Endowment Scheme alone being about £16,000.

I ventured last year upon a comparison, which was surprising to many friends of the Church, between what is done by the Church of Scotland and by the Free Church for missionary purposes. In doing the same somewhat more fully now, I shall quote from the official accounts of the Free Church for the year now before me.

I take, then, first of all the bare official statements of the two churches (to which I add that of the U. P. Church), and present them without comment:—

Church of Scotland (as per ‘Missionary Record’):—	
Total for Schemes,.....	£79,014 1 7
Free Church (as per ‘Monthly Record’):—	
“Missions and Education,”....	54,257 0 2
U. P. Church (as per ‘U. P. Missionary Record’):—	
Total Income for Missions,....	31,403 0 0

I should be willing to allow these figures to speak for themselves, but am anxious to show on what principles the Free Church accounts are made up, as compared with my own estimate in this communication.

The Home Mission revenue of the Free Church is set down as follows (‘Monthly Record’ for July, page 274). “The total amount of the Committee’s income for the past year from all sources—annual collections, donations, legacies, juvenile offerings, and proceeds of stations—was £9479 5s 8d, and the amount of their expenditure was £8278 15s 10d.” On turning to the “Public Accounts,” p. 4, I find that the income of £9479 includes a balance from last year of £2634 2s 11d; and proceeds of stations, £1143 5s 4d. My estimate of our Home Mission, including, like the above, “proceeds of stations,” but not the balance in hand, &c. (£2489), is, as before stated, £23,000—2s against £6845.

The Free Church Education Scheme is set down as raising this year £16,275. But on turning to the “Public Accounts,” p. 5, and comparing the statement there with p. 35, I find that this sum includes—

Government grants to Normal Schools,.....	£4987 0 0
Fees at Normal Schools,*.....	1819 0 0
	£6806 0 0

Were similar sums included in our own case, there must be added a sum of £11,602 to our educational contributions. Without such sums the contributions of the two Churches stand thus—

Church of Scotland,.....	£28,029 0 0
Free Church,.....	9,469 0 0

I must, however, in fairness, make two deductions from the very favorable comparison thus drawn between the Church and her dis-

\* In the “New College General Fund,” also a sum of £480 of fees, at Edinburgh and Aberdeen, is included.

senting neighbors. One is that, in addition to the sum of £54,257, set down in the Public Accounts of the Free Church as for "Missions and Education" (to be viewed, however, in connection with the remarks I have just made on the method of keeping these accounts), there should be added a sum of £7847 from the head "Miscellaneous," as fairly coming, I think, within the other.\*

And then there must be borne in mind that, for sustentation and congregational objects, the Free Church raises £226,503 (besides £48,892 for building), being an average of £270 for each of her 838 congregations; and the U. P. Church, besides her Mission Funds, raises for all other objects £156,698, being an average of £281 for each of her 557 congregations, in Scotland and England. These may seem large and liberal sums, but I am not sure that they can be treated as such. The Sustentation and Congregational funds of the Free Church amount to an average collection of £1 15s, each Sunday, over her congregations, and a sum of 12s seat rent for each of her members; and the whole funds of the U. P. Church, except Missions, represent an average collection, each Sunday, of £1 16s for each congregation, and an annual seat rent of 12s 4d for each member. (The membership of the Free Church is given this year as 245,210; of the U. P. Church as 168,245.) Seat-rents are not voluntary sources of income, neither are members the only seat-holders.—*Rev. J. E. Cumming in the Home and Foreign Missionary Record.*

We deeply regret to announce the very sudden decease of Miss Lumsden, who, a few months ago, was sent out to Bombay as agent of this valuable Association. She was selected at the urgent recommendation of the Rev. Mr. Sheriff, who was well acquainted with her, and held her in high esteem. She was sister of the minister of Midmar, and had been for some years a member of Newington congregation, Edinburgh. Very gentle, amiable, and unselfish, she was willing to devote her life to the cause of her Redeemer; and to that cause she has now given it. She had just entered the new house provided for the Orphanage, where twenty-four girls were under her charge. On the 11th June she had written the Rev. Mr. Colvin of Bombay, who was then at Poona. On the evening of Sunday, the 14th June, after arranging with a native catechist for work on the morrow, she was seized with cholera, and at half-past nine o'clock, on the morning of the 15th, she breathed her last. And so she passed from work to praise, and from the post of a missionary among the heathen here to that land where "none need say to his brother, Know the Lord, for all know Him, from the least even unto the greatest." We lament the loss of every earnest laborer who is called away, but we lament it for the sake of

\* It is also fair to say that there has been a great, and indeed startling, decrease this year in the Free Church Mission funds. This is to no less an extent than "£10,185, affecting all the Missions, but especially the Foreign; in which there is a decrease, chiefly of donations, to the extent of £4834."—*'Monthly Record'* for July, p. 269.

the vineyard, and rather rejoice for the sake of the laborer. "They rest from their labors and their works do follow them."—*H. and F. M. R.*

Dr. Hill, the Convener of the Assembly's Committee on Innovations, has issued a circular requesting answers to the following questions as to practices in public worship in the different churches and chapels:—  
 "What is the present practice in the ordinary administration of public worship in the several Churches in your Presbytery? 1. As to reading one or more portions of the word of God. 2. As to prayer (1) postures used and (2) how long in use. 3. As to the use of choirs or instruments to guide the psalmody. 4. As to preaching or lecturing. 5. As to the use of the Lord's Prayer. 6. As to the order in which the different parts of the Divine service are conducted. 7. As to the peculiarities not falling under the above heads. What is the present practice in the Administration of the Lord's Supper in the several churches? 1. As to frequency of administration. 2. As to number and nature of week-day services. 3. As to the order of the several parts of worship on the communion Sabbaths. 4. As to simultaneous communion, or a succession of table services. 5. As to any peculiarities not included under the above heads."

Died at the Manse of Penninghame, Newton-Stewart, on the 12th July, the Rev. Samuel Richardson, D.D., in the 80th year of his age, and 39th of his ministry.

ENGLAND.—The Bishop of London is taking hold of the great and pressing question of church extension and home missions generally amongst the masses of his great diocese, with great energy. He has issued a pastoral address to the laity of the diocese of London, calling upon them for their sympathy and help in a great effort which he proposes to make with this view. As the result of a conference with a large number of land owners and employers in the metropolis, the Bishop proposes that the sum of one million pounds sterling should be raised during the next ten years to meet the spiritual wants of the diocese. How this vast sum is to be employed, the Bishop explains in his pastoral: "It is my desire," he says, "that our scheme be as elastic as possible. We need a great addition both of clerical and lay agency: we need to increase the miserably poor endowments of many of our incumbents: to plant missionary curates amidst our dense populations, supplying them if possible, at once with suitable residences, from which the influence of a Christian home may radiate through each district: we shall require to build many schoolrooms, chapels and churches. Each year, also, may suggest new means for advancing the great work we are undertaking; and it is my desire that no approved agency which is suggested in connection with our national church should be excluded from our field of operations." The following is a list of objects for which contributions will be received: 1. Missionary clergy or additional curates. 2. Scripture readers. 3. Mission women. 4. Clergymen's residences. 5. Schools. 6. Mission rooms or school churches. 7. En-

dowment of old or new districts. 8. Endowment of curacies. 9. Building of churches. In short, it is a kind of "Inner Mission," as the Germans would call it, embracing nearly every branch of home missionary effort. The correspondent of the *Christian Work* says: "The scheme extends over a period of ten years. It proposes a definite work to be done within a definite period, and for this reason I believe it will more certainly obtain support. It is not a new society with a continuous existence. It is a temporary effort to accomplish a purposed end. It does not undertake from this time forward the work of providing for the spiritual destitution of the metropolis. It aims rather at putting things to rights, if I may so speak—supplying the machinery and getting it into working order, after which the maintenance and extension of its work must be left to the care of established agencies, and to the pious efforts of succeeding generations."

IRELAND.—A public meeting in aid of the West Connaught Church Endowment Society was held recently, the Earl of Harrowby presiding. The Rev. Mr. Garrett read a statement, of which the following is an abstract:—

"Missionary work has shown its fruit most prominently in Western Connaught, a region extending 100 miles along the Atlantic Ocean, including a great number of islands, and reaching from twenty to thirty miles inland from the coast. Here the fatal system of withholding religious instruction and worship in their native language from the people for so long a time led to their alienation from reformed truth, so that the Bishop of Tuam found only 13 church congregations in that vast and important district in the year 1837, and there were then only 7 churches and 11 clergymen; but here, during the last twenty-five years, 13 congregations have become 57; 7 churches have run to 27; in place of 11 clergymen there are now 35, thus showing in this one portion of Ireland an increase of 44 congregations, 20 churches, and 24 clergymen. Having been appointed by the Bishop of Tuam to make an examination of the present condition of Western Connaught, I have done so. While, however, the result of my visit was such as to convince me of the genuine work which with God's blessing, our church has been enabled already to effect within the extensive region of Western Connaught, I found, upon inquiry, that the church endowments of that district were wholly inadequate to meet the increased demand for pastoral supervision. I found a certain though scanty provision for a large number of the fifty-seven congregations now worshipping in that district; and I further ascertained that his lordship had so urged his appeal for an endowment fund, that the society instituted by him had already collected nearly £10,000, chiefly in Ireland, and had provided an endowment of £75 per annum for three of the new parochial districts. But I also found at least twenty remaining districts, each requiring the care of a separate pastor, the congregations of which are in danger of being at any moment scattered and lost to the church, if some provision be not quickly made to secure a permanent and resident ministry among them. In

places where the missionary funds had partly failed, I found churches falling into decay, and congregations exposed to those reverses which naturally follow from the withdrawal of a resident clergyman. It is, doubtless, a serious effort to collect the sum of £10,000 a year for five years, which sum is necessary if we are to effect the great purpose of this appeal."

Among the speakers was Sir Robert Peel, who said, in the course of his speech:—

"He came because, while acting under the influence of a strong Protestant feeling, he respected the conscientious feelings of those who differed from him; he at the same time wished to declare his stanch adhesion to the principles of the faith in which he had been educated. These being the reasons why he was present, he had now to declare he was most anxious to promote the work in which they were engaged for the benefit, both spiritual and social, of the Roman Catholic people of Ireland. The Church of Ireland was truly a missionary church, doing its work with temperance and judgment, and the doctrines and teachings which it promulgated were derived from the precious fountain of Divine truth, and the weapons with which it fought were not forged for the purpose of adding to the encroachments on human thought, of usurping spiritual power, or of defending ecclesiastical rights and precedents inconsistent with society. It fought with the weapons of truth in its endeavour to spread abroad the light of liberty, and the work in which it was engaged was well worthy the public support of Englishmen; and they should all hope that that work might be continued, for he regarded it as a powerful instrument for the promotion of the prosperity and happiness of the country."

A persevering effort is made to introduce Sisters of Mercy into all the Irish workhouses. Since 1837 four efforts have been made at Ballinasloe and defeated. Threats have even been held out against those who should oppose this movement, but with the proper result of increasing the opposition. If it can be shown, however, that the law permits the visits of these women, it is not unlikely they will be admitted. At the same time another class of visitors has gained the entrance of some workhouses and with the happiest results. At Carrickmacross all the worst cases—i.e. the incurables—have been relieved by some ladies connected with the *Workhouse Visiting Society*. The relief has extended over two years, and been obtained for the trifling sum of £18. Now Miss Twining, the secretary of the society, has taken advantage of the opportunity to appeal to the women of Ireland for more help in this direction.

THE BASLE MISSION HOUSE.—It is a large, magnificent building, five stories high, each with thirteen windows in front and three in each wing. It cost only half a million of francs. Yet everything like luxury or ostentation is avoided. It does not show its broad front to the road. It stands a few yards back, in a handsome, spacious garden, to which a simple iron gate forms the entrance from the road. It was built three years ago. The former premises, which were situated at another quar-

ter of the town, were no longer fit for the purpose. Some of them also had to be pulled down in consequence of municipal arrangements. The building of the new house was of necessity. This was acknowledged by the friends of the mission, who contributed largely to the building fund. Among them the noble Chr. Merian, whose bust adorns the directors' room, ranked foremost. And so, surely, does the Basle mission among the continental societies. It has not yet reached its fiftieth year, and already it has trained upwards of 400 messengers of the Good Tidings, 291 of whom are still alive, working the work of God in all zones and climes of the globe. Of these 93 are in the service of the Basle mission; 11 are employed by the Bremen Missionary Society, 1 by the Moravian Brethren, 36 by the Church Missionary Society, 2 by the English Baptist Missionary Society, 2 by the Methodists, 1 by the Assam Missionary Society, 1 by the American Episcopalian Mission; 4 are missionaries among the Jews; 12 are in the service of the English Church in the colonies, 73 are ministers of German churches in North America; 5 in South America, 2 in Australia; 13 in Russia; 10 in Germany; 5 are home missionaries. Indeed, if any where the commandment, "Go ye into all the world," &c., has been attended to, the noble band of Christian messengers that have proceeded from the Basle Mission House have obeyed it. Nor should I neglect remembering the 118 servants of Christ who already have gone to their rest.

The income of the whole mission during the year 1861-62, was 675,767 francs (27,000*l.*) The expenditure surpassed it by 36,418 francs (1456*l.*) Among the sums that constituted the income, one of about 202,000 francs deserves special notice. It proceeded from a collection of half-pennies called *Halbbatzen Kollekte*. This is a thoroughly organised and admirably working collecting society which the committee started some years since, remembering the well-known truth, that a multitude of little drops form an ocean. Ten half-pennies are weekly collected from ten subscribers by a friend of the mission, who will give himself or herself the trouble of becoming a "gatherer" (*Sammler*). Ten gatherers every two months pour their thus collected sums into the box of a "receiver" (*Einnehmer*). The receiver sends the amount to the person who by the committee is appointed treasurer of the district. The latter in his turn sends the amount of the sums which the receivers of his district have handed to him, to the committee. A gatherer may not have more than ten subscribers under his or her care.

Should he so successful as to find an eleventh or twelfth, he is bound to try to obtain a gatherer for a fresh ten, or at least to keep a separate account of it. Likewise a receiver may not have more than ten gatherers under his or her control. Thus whole towns and even countries are, as it were, brought under a network of administration, which, without any expense for the mission, gathers the weekly offerings of thousands, the mites of the widows, and the savings of the children for the work of God. At the same time excellent opportunity is given to the friends of the mission of regularly visiting the lower classes in their

houses, and of raising an interest in the kingdom of Heaven, among families which hitherto only cared for the things of this world. The committee also publishes a series of "mission-leaves" which, through the medium of the gatherers, are gratuitously distributed among the contributors. Of concert meetings for prayer and mutual edification arise from these operations. So while the mission work in the heathen world is considerably benefited, no less benefit results to the labourers at home.

The *Journal de Genere* announces the demise of the Rev. Louis Gausson, D.D., an eminent servant of God, which took place on the 18th ult., at his house in Geneva, Switzerland. He was 73 years old, and his name is held in high esteem in all the Evangelical Churches of the world. Several of his works have been translated and extensively circulated in the English language, such as his commentary on Daniel, his *Theopneusty*, or complete inspiration of Scriptures, and more recently his Canon of the Old and New Testament, which is held as a standard book. The great learning, enthusiastic eloquence and uncompromising orthodoxy of Dr. Gausson were combined with extreme amiability of character, love of all that is born of God, and an entire absence of denominational spirit. As a theologian his activity was spent on the Holy Scriptures, for which he entertained a most fervent love and devoted respect, and most of his time was taken up in translating, expounding and defending them. His loss is particularly great to Genevese and French Protestantism.—*Witness.*

**SOUTH GREENLAND**—The Missions of the Moravian Brethren, consisting of four stations in South Greenland were commenced in the year 1703.

The Moravian teachers, male and female, are generally truly converted people, undertaking this labour for Christ's sake; and their Christian mode of life is both exemplary and attractive. Mr. Reichel, who was sent out to visit the four stations, mentions with joy the friendly relations existing between the brethren and the Danish pastors.

New Herrnhut is situated near the coast of the fiord Godshaab. Here there are mountains, such as Hjorte Lakken, 2400 feet high; the Great Malen, 3600 feet; and the little Malen 1200! The chief building on the station is a house of one story, with a hall in the centre, and two-storied wings. The houses of the natives which surround it, are like little mounds of earth. The road is so steep as to necessitate climbing rather than walking. The people are poor, owing to their improvidence and indulgence in luxury—chiefly coffee.

The first two Moravian missionaries sent here, Matthew Stark and Christian Stark, arrived on the 20th May, 1733. They landed at Boulrevier near Godshaab, and built New Herrnhut, a plain hut formed of turf. They persevered amidst incredible difficulties, and under their care the first Greenlanders were converted. In the year 1747 a church was consecrated, and 134 Greenlanders admitted into the congregation. In 1750, Vatterville visited the country for the first time, and the people named him Johannes Assebeak, the

Much-loving. One of the first missionaries was John Beck, whose descendants laboured in the mission in Greenland and Labrador for 117 years till 1857, when his grandson, after working for thirty-four years, returned to Denmark. It was on the island of Konjek that Egede first erected his dwelling, of which scarcely any traces remain. The island is inhabited by ninety-six people. Further south, in the district of Fredericksthal, is Lichtenfels, established in 1758. It was here that Crantz gathered his materials for his history of Greenland. The Mission-house lies on a narrow isthmus. The country is level, rather swampy but regarded as healthy. Close to the house in the west, rises a range of hills, in which the houses of the natives are built. The chief food of the people is fish. When, after a long and dangerous journey, one passes Frederickshaab and arrives at this Moravian settlement, the fiord of Lichtenau presents a very fine aspect, with its steep promontory 3600 feet high, the grey rock-hills of which are furrowed with snow. On the road to Fredericksthal are monuments with Runic inscriptions. The character of this southern district, is bolder than that of the north. This community is one of the most thriving, possessing 30 boats and tents. The natives were formerly chiefly heathen. Many emigrants came from the east coast, especially in the years 1829 and 1830. The Moravians have sent six deputations at various times to this settlement, which were highly appreciated by the natives. The expenses of the four stations (4000 to 6000 dollars) are raised by voluntary gifts.

**RUSSIA.**—The Protestants in the Baltic Provinces are under the superintendence of the General Consistory at St. Petersburg. The Lutheran confession is predominant. Since 1832 there has been one universally dominant church, with the same laws and rubric. The Synod of St. Petersburg meets annually, at the commencement of February, as a General Assembly of the clergy, in which the pastors of the neighbouring districts participate. The earnestness with which the welfare of the church is here attended to, may be seen from the circumstance, that in this Assembly it was recently resolved, that, in all the evangelical churches of St. Petersburg, in which heretofore divine worship had been performed only upon a Sunday, there should be service throughout the entire week; further, that in three congregations of the capital, Sunday schools should be established, and that the members of Assembly should likewise undertake domiciliary visits to the members of the congregations, especially to the artisans and to the poor. It was further resolved to translate evangelical books into Russ; and the clergy adopted the determination themselves to learn the Russian language, that they might not merely give the Greek Catholics testimony of their faith, but that they might also make themselves comprehensible to the many Protestants who were familiar only with the Russian language.

The district of the Consistory of St. Petersburg, comprises about eighty evangelical congregations, eight of which are within St. Petersburg (viz., four German, one Swedish,

one Finnish, one Esthonish, and one Lettish) Close upon 70,000 Protestants reside in the capital, the majority of whom are Germans. That district, however, extends to the Protestant communities of Southern Russia; where there are about twenty German Protestant pastorships, and about eleven communities in the other governments. In Archangel there is one Protestant community of 450 souls. The number of Protestant communicants throughout the whole circle controlled by the Consistory of St. Petersburg is nearly 220,000 souls. To these must be added the Mennonites in Southern Russia, who are generally affluent and industrious families, that have migrated thither from the rich lowlands of Old Prussia. The Russian Government held out the bait of very alluring privileges to induce this vigorous and energetic population to pass into their country. From Wirtemberg, also, many Protestant families have colonised in Russia. The want of good teachers throughout the interior of Russia is greatly felt. The need existing can scarcely be expressed in words; besides, in consequence of the dispersion of Protestant families over so vast an area unconnected by practical roads, the regular inspection of schools, even where such exist, is almost an impossibility. What promises in this behalf have not been made to the numerous German labourers and families of working people who, in consequence of the emancipation of the serfs, were tempted to go to Russia by unprincipled agents! They were cajoled by the assertion that the Russian landowners who required labourers upon their enormous possessions, would establish churches and schools for the emigrants. These promises were unmitigated falsehoods. Those thus deceived have partly returned to their German homes, having sacrificed their carefully-hoarded savings, and have partly scattered themselves throughout Russia when their means have failed them, and where many without doubt perish miserably. The Russian Government has, to the extent of its power, done all that it could to prevent this mischief.—*Christian Work.*

**DAMASCUS.**—This was, of all places in Syria, the one which suffered most by the terrible massacres of 1860. Of all its Christian charitable institutions, the combined mission of the American Board at Boston and of the Irish Presbyterian Church—now represented by two missionaries, the Rev. Mr. Crawford, and Dr. Smylic Robson—alone remains. Unfortunately the condition of the unhappy city is such that nothing, absolutely nothing, can for the present be done in its behalf. Not only all security, all protection, against the lawlessness of the Moslem population is wanting, but past horrors as well as constantly-recurring assaults upon and murders of, Christians, keep it in a perpetual state of alarm. Of the 30,000 Christian inhabitants, more than 4000 were murdered in July, 1860, and at least 20,000 emigrated to Beirut and elsewhere. Those now remaining are the poor; all who can leave the city, it being their positive belief that the Turkish Government intended, and still intend, nothing less than to extirpate Christianity from Damascus; and indeed all the measures taken by

the government since the massacres of 1860, seem to justify such an apprehension. Nobody in Damascus wished so much the emigrated Christians to return thither as Dr. Meshakah, for fear that, indeed, the Turks might succeed in rooting out the disciples of Christ from the Syrian capital; yet he confessed he could not but justify their refusal to return to a city where the unpunished murderers of their relatives walk with proud bearing through the streets and bazaars, and where they would be exposed to the daily insults of a population who, knowing by experience how safely they could slaughter them without any risk to themselves, are sure to repeat the outrages at the first favourable opportunity.

Dr. Robson assured us that the Christians in Damascus, being no longer bound by priestly tyranny, came with much more eagerness than before to hear the Gospel preached, and would most willingly send their children to his school. Their number (40 scholars) might at once be doubled, he said, could he possibly induce teachers to come to Damascus, but none deemed themselves safe in that city, and all refused positively to come.

The same feelings were expressed to us by Roman Catholics; even the zealous Jesuits and "Sœurs de Charité" deemed it quite impossible, under the present circumstances, to recommence their labours in Damascus. The lamentable conclusion, therefore, is, that Damascus, must for the present, be left alone—not, however, to be forgotten, but to be remembered when circumstances change for the better, and in the mean time to be all the more earnestly recommended in prayer to Him who smiteth and who healeth, who killeth and who maketh alive.—*Id.*

**AFFGHANISTAN.**—Mr. Lowenthal having last year received copies of the Pushtoo Testament, lately printed from his translation and sent out from England, took the earliest opportunity, after a severe illness that confined him many months, to try and circulate it in the Peshawur Valley. Hitherto all his efforts in this direction, even with tracts, had been met by refusal and indifference, until the last occasion of his visiting the Eusofzai (sons of Joseph,) when he became acquainted with a celebrated semi-Radical, semi-neological head of a party who, in opposition to "the powers that be" amongst his countrymen, had espoused the side of our Government, and, notwithstanding the bitter hostility of the priesthood, had enlisted a growing sympathy amongst the population at large. This man (the Müllah of Kotli) received Mr. Lowenthal cordially, accepted an invitation to a public conference, where, before a large audience, he pronounced a blessing on the Pushtoo Testament, and received a copy for himself. His followers immediately followed his example, and hence the run on the book, &c., described in the accompanying extract.

The Eusofzai are one of the most powerful of the Afghan tribes around Peshawur; and having from the first submitted to the British Government, receive immunities above others. They have undergone severe vicissitudes of late years, through Sikh and British invasions, earthquakes, pestilence, floods, and internal feuds.

Extract from a letter of the Rev. Isidore Lowenthal, American Missionary to the Affghans:

Peshawur, April 29.

"I received your letter just as I returned from my itineration in Eusofzai. I believe I told you what a change (apparently) had been wrought in the spirit of the Affghans by my interview with the famous Müllah of Kotli. The eagerness for books, and to listen to an exposition of the doctrines of Christianity, continued in the same degree the whole time that I was out. There was no necessity for my going into any village to preach to a few people. The moment my *sholdari* (tent) was pitched, the people used to come from the village in numbers; squatted inside and at the doors of my tent; asked for books; and talking had to be kept up as long as strength and breath lasted. This went on for a number of days. But here came uppermost the evil of being totally alone. I soon broke down, I could not stand such hard work. Every night my head ached fearfully, and the next morning I was proportionably weaker than I had been the previous day. My books, too, that I had with me, had all been distributed but four, so I took refuge in the fort of Hoti Murdan. I had a four days serious illness there, and the rest of the time, also, I was not well enough to work. I am ill now, and I commit myself wholly to my Heavenly Father. I am curious to know whether this willingness to take Pushtoo books, among the people of Eusofzai, is likely to last, and whether I would meet with the same feeling next cold weather, when I may again be able to go out there. I found on my arrival here that the interview with the Müllah was well known to the natives, high and low; their feelings in reference to books appear to be the same as before. However, I have hardly had an opportunity yet of testing them, being so much confined to the house. There are no Persian tracts in existence, except the three large books by Dr. Pfander, which are, however, not extant in these regions, as far as I know. It would be very difficult to get any such tracts into Affghanistan. The Old Testament, in Persian, published by the Edinburgh Bible Society, is sometimes seen for sale on Fridays in the streets and mosques of Kandahar.

The missions to the Coles, Santals, and other Hill tribes, are also full of promise—especially the German mission at Chota Nagpore, on the hilly plateau, almost 300 miles north-west of Calcutta, and 2000 feet above the level of the sea. Connected with this work, some frightfully exaggerated statements have occasionally appeared in periodicals and platform-speeches at home; but, reducing all exaggerations to the proper dimensions of reality and fact, there remains quite enough to call for thankfulness for past success, and high expectations for the future. Though converts are not to be counted by tens of thousands, between two and three thousand—men, women, and children—had, a year ago, been baptized; and the number has been considerably increased since. The whole of the real facts of the case—as regards people, country, manners, habits, customs, means of instruction for adults and the young number of actual baptisms, communicants, &

&c.,—were fully brought out last year, in two of our metropolitan churches, in two separate addresses or lectures by Dr. Duff and Dr. Mullens, of the London Missionary Society, who both had visited Chota Nagpore, under circumstances of peculiar advantage for the purpose of obtaining all needful and authentic information.—*lb.*

ALLAHABAD.—The foundation stone of St. Andrew's Church at Allahabad, the capital of the north-western province of India, was laid on the 29th April last by the Honorable Edward Drummond, Lieutenant Governor of these Provinces, in the presence of the European residents and a large assemblage of natives.

The church, which will prove a very pleasing ornament to the capital of the north-western provinces, will be seated for 400 persons; and it is estimated at the cost of £5,000, of which £2,000 have been granted by Government. The consecration prayer was offered up by the Chaplain of the Church of Scotland, attended by his elders—Dr. Guise, Deputy-Inspector of Hospitals; Major R. D. Macpherson; and Adam Anthony, Esq. After the prayer and anthem, eloquent and suitable addresses were delivered by the Governor and the Rev. Mr. Williamson; and, altogether, the proceedings were of a very imposing and impressive character.

The support which Mr. Williamson has found from his congregation, and from the friends of the Church of Scotland, both in India and at home, has been very encouraging, and as Government, it is understood, are prepared to extend a similar countenance to the building of appropriate churches at the other large stations, where Chaplains of the Church of Scotland are now being allocated, we may soon expect to hear of the foundation of a St. Andrew's Church at Meerut and Secunderabad. Through the zealous exertions of the Rev. Mr. Ross, junior Chaplain of Bombay, a neat and commodious church has been already erected at Poonah. If the Church, through her Missionary Institutions at the Presidencies, is able further to plant a Native Christian Church, such as that of the Rev. Jacob David at Madras, by the side of those now rising for those of her own communion at the larger stations in the Mofussil, the late extension of our ecclesiastical polity in India will not fail to furnish a field for missionary labor, from which the happiest fruits may, under the blessing of God, be anticipated. It cannot be doubted that, when Native Christian congregations are gathered under Native Pastors in connection with the Churches of England and Scotland, in India, Her Majesty's Government will extend to them the same support in erecting their buildings as it does to its Christian European and Eurasian subjects.

#### REVOLUTION IN MADAGASCAR.

The following letter from the Rev. William Ellis, of Madagascar, to the Rev. Dr. Tidman, will be read with much interest:—

ANTANANARIVO, May, 1863.

My dear Friend,—Seldom has the instability of human affairs been more strikingly and, in

some respects, tragically manifested than in the events of the last few days in this city. Within that period the reign of Radama II. has closed with his life; a successor has been chosen by the nobles and accepted by the people; a new form of government has been inaugurated, and it is arranged that the legislative and administrative functions of the Sovereign shall hereafter be discharged by the Sovereign, the nobles, and the heads of the people jointly. A series of resolutions embodying what may be regarded as the germs of constitutional government has been prepared and presented by the nobles and heads of the people to the Queen, containing the conditions on which they offered her the crown. The acceptance of these conditions by Rabodo, and their due observance by the nobles and heads of the people, were attested by the signatures of the Queen and the chief of the nobles, before the former was announced to the people as their future sovereign, and proclaimed under the title of Rasaherena, Queen of Madagascar. The death of Radama, the offer and acceptance of the crown, and the proclamation of the present ruler as queen, all occurred on Tuesday, the 12th inst.

Amiable and enlightened as in several respects Radama certainly was, his views of the duties of a ruler were exceedingly defective, and almost all government for the good of the country may be said to have been in abeyance ever since his accession. The destruction of a large part of the revenue of Government by the abolition of all duties—the exclusion from his councils of many of the nobles and most experienced men in the nation, while he surrounded himself with a number of young, inexperienced, and many of them most objectionable men as his confidential advisers—the relaxation or discontinuance of all efforts to repress crime, or punish it when committed—and the neglect of all measures for placing the prosperity of the country on any such basis—have, notwithstanding the affection many of the people bore him, produced growing dissatisfaction. Still, confiding in his good nature, all were willing to wait in hope of a change for the better, while the Christians, grateful for the liberty they enjoyed to worship, teach, and extend the knowledge of Christianity directed their chief attention to the enlightenment of the masses of their heathen countrymen.

Within the last two or three months extraordinary efforts have been made to bring the King's mind under the influence of the old superstitions of the country, and these have succeeded to an extent which has resulted in his ruin. Within this period a sort of mental epidemic has appeared in the adjacent provinces and in the capital. The subjects of this disease pretended to be unconscious of their actions, and to be unable to refrain from leaping, running, dancing, &c. These persons also saw visions and heard voices from the invisible world. One of these visions, seen by many, was the ancestors of the King, and the voice they heard announced the coming of these ancestors to tell the King what he was to do for the good of his country. Subsequently, a message was brought to him as from his ances-

rors, to the effect, that if he did not stop "the praying," some great calamity would soon befall him. To the surprise of his best friends, the King was exceedingly interested in this strange movement, seemed to believe the pretended messages from the world of spirits, and encouraged the frantic dancers who daily thronged his house, and declared that the disease would continue to increase till "the praying" was stopped. It is generally reported that these movements were prompted by the guardians of the idols, and promoted by his own Mena maso, who bribed parties to come as sick persons in large numbers from the country, in order to continue the delusion.\*

It was then proposed to assassinate a number of the Christians as a means of stopping the progress of Christianity, and also to kill the chief nobles who opposed the King's proceedings. With a view of increasing the influence of this fanatical party, the King issued an order, that all persons meeting any of the so-called sick should take off their hats, and thus show them the same mark of respect as was formerly given to the national idols when they were carried through the city. With the view, also of shielding the perpetrators of the intended murders, the King announced his intention to issue an order, or law, that any person or persons wishing to fight with firearms, swords, or spears, should not be prevented, and that if any one were killed, the murderer should not be punished. This alarmed the whole community. On the 7th instant, Kadama repeated before his ministers and others in the palace his determination to issue that order; and among all the 'Mena maso present, only three opposed the issuing of the order, many were silent; the rest expressed their approval. The nobles and heads of the people spent the day in deliberation on the course they should pursue; and the next morning the prime minister, with about one hundred of the nobles and heads of the people, including the commander-in-chief, the King's treasurer, and the first officer of the palace, went to the King and remonstrated against his legalising murder, and besought him most earnestly not to issue such an order. It is said the prime minister went on his knees before him, and begged him not to issue this obnoxious law; but he remained unmoved. The minister then rose and said to the King, "Do you say, before all these witnesses, that if any man is going to fight another with firearms, sword, or spear, that you will not prevent him, and that, if he kills any one, he shall not be punished?" The King replied, "I agree to that." Then, said the minister, "It is enough: we must arm." and turning to his followers, said, "Let us return." I saw the long procession as they passed my house, grave and silent, on their way to the minister's dwelling. The day was spent in deliberation, and they determined to oppose the King.

Towards the evening I was most providentially preserved from assassination at the King's house; five of his confidential advisers,—I, the Mena maso, having, as I have since been well informed, combined to take my life, as one of the means of arresting the progress of Christianity. Under God, I owe my preserva-

tion to the warning of my friends, and the provision made by the prime minister for my safety. I went to the King an hour earlier than usual, and returned immediately to prepare for removal to a place of greater safety near my own house. Messengers from the ministers were waiting my return and before dusk I removed to the house of Dr. Davidson, which stands on the edge of Andohalo, the large space where public assemblies are often held. The city was in great commotion; all night, women and children, and slaves, with portable valuables, were hurrying from the city, while crowds of armed men from the suburbs were crowding into it. At daybreak on the 9th, some two thousand or more troops occupied Andohalo. The ground around the prime minister's house, on the summit of the northern crest of the mountain close by, was filled with soldiers, while the city was kept by the ministers' troops. The first object of his nobles was to secure upwards of 30 of the more obnoxious of the Mena maso, whom they accused of being the advisers and abettors of the King in his unjust and injurious measures. A number of these were taken and killed, a number fled, but twelve or thirteen remained with the King. These the nobles required should be surrendered to them. The King refused, but they threatened to take them by force from the palace, to which the King had removed. Troops continued to pour in from adjacent and distant posts; and, as the few soldiers with the King refused to fire on those surrounding the palace, the people, though pitying the King, did not take up arms in his defence. He consented at length to surrender the Mena maso, on condition that their lives should be spared, and that they should be confined for life in fetters. On Monday, the 11th, they were marched by Andohalo, on their way to the spot where the irons were to be fixed on their limbs.

In the course of the discussion with the nobles, the King had said—"He alone was sovereign, his word alone was law, his person was sacred, he was supernaturally protected, and would punish severely the opposers of his will." This led the nobles to determine that it was not safe for him to live, and he died by their hands the next morning within the palace. The Queen who alone was with him, used every effort to the last moment of his life to save him—but in vain. His advisers, the Mena maso, were afterwards put to death.

In the course of the forenoon, four of the chief nobles went to the Queen with a written paper, which they handed to her as expressing the terms or conditions on which, for the future, the country should be governed. They requested her to read it, stating that, if she consented to govern according to these conditions, they were willing that she should be the sovereign

\* Mena maso, literally, red eyes. These are not the acknowledged ministers of the King, but a sort of inquisitors, supposed to investigate and search out everything tending to the injury of the government, and to give private and confidential intimation to the King of all occurrences, as well as advice on all affairs; and their eyes are supposed to be red with the strain or continuance of difficult investigations.

of the country, but that, if she objected or declined, they must seek another ruler. The Queen, after reading the document, and listening to it and receiving explanations on one or two points, expressed "her full and entire consent to govern according to the plan therein set forth." The nobles then said—"We also bind ourselves by this agreement. If we break it, we shall be guilty of treason, and, if you break it, we shall do as we have done now." The prime minister then signed the document on behalf of the nobles and heads of the people, and the Queen signed it also. The chiefs of the nobles remained in the palace, and between one and two o'clock the firing of a cannon announced the commencement of a new reign.

Between three and four o'clock a party of officers came with a copy of this document, which they read to us. I can only state two or three of its chief items.

The word of the sovereign is not to be law, but the nobles and heads of the people, with the sovereign are to make the laws.

Perfect liberty and protection is guaranteed to all foreigners who are obedient to the laws of the country.

Friendly relations are to be maintained with all other nations.

Duties are to be levied, but commerce and civilization are to be encouraged.

Protection and liberty to worship, teach, and promote the extension of Christianity, are secured to the native Christians, and the same protection and liberty are guaranteed to those who are not Christians.

Domestic slavery is not abolished; but masters are at liberty to give freedom to their slaves, or to sell them to others.

No person is to be put to death for any offence by the word of the sovereign alone; and no one is to be sentenced to death till twelve months have declared such person to be guilty of the crime to which the law awards the punishment of death.

An hour afterwards we were sent for to the palace, that we might tender our salutations to the new sovereign, who assured us of her friendship for the English, her good will to ourselves, and her desire to encourage our work. I cannot add more now. We are all well.

Yours truly,

Rev. Dr. Tidman. (Signed) W. ELLIS.

P S—June 17.—Everything is going on well. The new Queen has written to Queen Victoria and to the Emperor of the French, announcing her accession to the throne, her wish to maintain unimpaired the relations of amity and friendship established between the two nations and Madagascar, and assuring both sovereigns that she will protect the persons and property of their subjects who may come to this country. The officer who gave me this statement informed me, also, with evident pleasure, that all the members of the Government had carefully examined the treaty with England, and agreed to accept it, and fulfil its conditions. Our missionary prospects seem to rest on a better foundation than ever.

THE MORAVIAN MISSIONS have 31 stations in British colonies, with 83 ministers, and 11,000 communicants. In Danish colonies they have 26 stations, with 102 ministers, and 6,800 communicants, and elsewhere, 25 stations, 132 ministers, and 3,450 communicants. About 75,000 persons altogether are under their religious care and instruction.

## Articles Selected.

### UNKNOWN APOSTLES.

SOME were among the apostles' band  
Whose names alone we read;  
Nor trace their course, by sea, or land,  
Nor where they sowed the seed.

Only, by proof full sure, we know  
They bore no traitor's blame;  
They kept the faith, in weal and woe,  
And spread the Saviour's name.

Thou may'st to Christ as much belong,  
Albeit alike obscure:  
Thy faith and love as John's be strong,  
And more than Peter's sure.

Though nought of thee be told by fame,  
Thou may'st high work essay;  
And teach to throngs the Saviour's name,  
Apostle in thy day.

Lord Kinloch.

### THE SINAITIC MANUSCRIPT.

BY J. L. PORTER, M.A., PROFESSOR OF SACRED LITERATURE.

ITS PUBLICATION.

On his arrival at St. Petersburg, Tischendorf was received by the imperial family with every mark of honour. The importance of his labours and the value of his great discovery, were fully acknowledged. It was immediately determined that the Sinaitic manuscript should be published, and that one edition, limited to three hundred copies, should be printed in *fac simile*, with the utmost possible accuracy, and at the sole expense of the emperor. The superintendence of the work was, as a matter of course, intrusted to the fortunate discoverer. He has executed it with singular fidelity; and the edition which has just appeared, in four right royal volumes, will remain through all future ages a noble monument of the princely munificence of the Emperor Alexander, of the profound scholarship and critical skill of Tischendorf, and of the artistic abilities of all engaged in its production. We cannot refrain

from contrasting here the Emperor and the Pope. For three centuries and more the *Vatican manuscript* of the Bible, the oldest and best known previous to the discovery of the Sinaitic, has been kept locked up in the Papal Library at Rome. Many Biblical scholars have gone thither, from England, from Germany, and other countries, for the express purpose of examining it; some of them have spent weeks, and even months in the city: and yet only a few of them have been permitted to see the manuscript at all, and not one has to this day been allowed to examine it thoroughly or collate it fully. Nay more, when it was at length printed under the editorial care of Cardinal Mai, the sheets were, for reasons best known to his Holiness, locked up like the manuscript itself for more than twenty years. They were then published, but they were found to be so full of blunders as to be almost useless in criticism.

The imperial edition of the *Codex Sinaiticus* is in four volumes folio. The first two contain the extant portions of the Old Testament; the third contains the New Testament entire, with the Epistle of Barnabas and a part of Hermas; the fourth is taken up with introductions, and a detailed history and description of the manuscript.

#### ITS FORM, AGE, AND CONTENTS.

The manuscript, as discovered by Tischendorf, is not complete. It consists of 345 leaves and a half of thin and beautifully prepared parchment; of these 199 contain portions of the Septuagint version, and the remainder the New Testament, &c. Each page contains four columns, and each column is about ten inches long by two wide, and has forty-eight lines. The letters are UNCIALS, or capitals, the only Greek characters ever used previous to the tenth century; they are of one uniform size, standing separate like our own capitals, following each other at regular intervals, without any division of words or sentences, and rarely even of paragraphs, without any points, accents, or marks whatsoever. The plan of the transcriber appears to have been to write each book right on, line after line, and column after column, in those simple, bold, regularly-formed uncials now familiar to all Greek scholars. When the book was completed, a short title was appended, and then the rest of the column was left blank. The next book was begun at the top of the next column. A few, and only a few, abbreviations are used, but occasionally small letters, similar in form to the large, are introduced at or near the end of a line to complete a word. Such was the manuscript as left by the transcriber. It subsequently passed through other hands; corrections were made, a few points inserted, and the Ammonian sections and Eusebian canons marked upon the margin, but all these can be easily distinguished from the work of the original scribe.

The manuscript has no date, and its age cannot be fixed with absolute certainty. There are, however, internal evidences by which the skilful paleographer can estimate it with a high degree of probability. The simple, square form of the letters, the absence of all orna-

ment, points, accents, and divisions, are certain marks of high antiquity. When compared with other documents and inscriptions, the dates of which are known, we can conclude that the manuscript could not have been written later than the fourth century. It possesses another peculiarity. The more recent uncials have only *one* column on each page, the *Codex Alexandrinus* of the fifth century has *two*; the *Codex Vaticanus* of the fourth has *three*; and the *Codex Sinaiticus* has *four*. In this respect it is quite unique, and we may safely assign its date to the early part of the fourth century, or little more than two hundred years after the death of the apostle John. When Constantine established Christianity in the Roman empire, he requested Eusebius, the celebrated ecclesiastical historian, to furnish fifty copies of the Holy Scriptures for the use of the churches in Constantinople. It is highly probable that the noble manuscript now under consideration was one of those supplied at the request of the emperor. The Convent of Sinai has been among the most celebrated religious establishments connected with the Eastern Church since the second century, and as its superior holds the rank of archbishop, the removal of the manuscript to Sinai may be easily accounted for.

The Old Testament portion of the manuscript contains part of I Chronicles and Jeremiah, the whole of Isaiah, the minor prophets (except Hosea, Amos, and Micah), Job, Psalms, Proverbs, Ecclesiastes, and Canticles; together with the Apocryphal books, Wisdom, Ecclesiasticus, 1st and 4th Maccabees, and part of Tobit and Judith. The New Testament portion is complete. In this respect it stands alone. Some sixty uncial manuscripts of the New Testament have come down to us, but this is the *only one* perfect. The Vatican Codex wants the last three chapters of Hebrews, the four Pastoral Epistles, and the Apocalypse. The Alexandrine Codex wants the first twenty-four chapters of Matthew, two chapters of John, and nearly eight chapters of 2 Corinthians. The Codex Ebraemi contains only about two-thirds of the New Testament. The paramount importance of the Sinaitic manuscript will thus be seen. In regard especially to the Pastoral Epistles, and the Book of Revelation, it supplies a deficiency which has long been felt and lamented by critical scholars. It supplies us, too, in this nineteenth century, with the very same sacred text which the great writers of the third and fourth centuries studied, and this identical manuscript was, in all probability, in the hands of Eusebius and Jerome.

There is a peculiarity in the order of the books of the New Testament which is worthy of note. Paul's Epistles follow the Gospels, and the Epistle to the Hebrews comes after 2 Thessalonians, and before the Pastoral Epistles. Then come the Acts, the Catholic Epistles, and lastly Revelation.

This is not the place for an examination of the text of the Sinaitic manuscript, nor for a list of its peculiar readings. But most intelligent readers of God's word are aware that there are a few passages in our New Testament, the genuineness of which has

been questioned. True these involve no points of doctrine, they unsettle no facts of history; were they every one swept away, the grand truths of Revelation would remain in all their substantial integrity. Yet still we must all feel a very deep interest in the words and letters of our Bibles, and we cannot but desire to know what testimony this precious manuscript bears to such passages as have formed subjects of controversy among the learned. I have noted the following as among the most important and remarkable:—The *Sinaitic manuscript omits the doxology* at the end of the Lord's Prayer, in Matt. vi. 13; also the last twelve verses of Mark; John v. 4; John vii. 52 to viii. 11, containing the narrative of the woman taken in adultery; Acts vi. 28; and 1 John v. 7. It confirms the reading "church of God," in Acts xx. 28; but it has "who" instead of "God" in 1 Tim. iii. 16.

In conclusion, I feel pleasure in here publicly recording my heart-felt gratitude to Professor Tischendorf for this crowning work of a long and laborious life spent in the service of Biblical literature. Universal Christendom is deeply indebted to him. The Emperor Alexander, too, has acted in the spirit of a Christian prince. Though pressed by the cares of a vast empire, he has not forgotten the claims of the Bible; though trammelled by the forms and restraints of an exclusive creed and a bigoted Church, he has in this case risen above them, to confer an inestimable boon on the whole Christian world. He has shown at once a genuine liberality and a noble generosity, in virtually placing this priceless manuscript within the reach of every scholar in Europe.—*Family Treasury.*

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

We fondly look upon the life of the late Dr. Robertson as that of one of the greatest of Scotia's modern worthies. Most of our readers know some thing of his splendid undertaking for the benefit of his Church and country,—his scheme for the endowment of Chapels—which, probably more than any of his labours, has given him a name and fame peculiarly his own. The nobleness of his devotion to this pet enterprise begets a desire to know more of him as a man; and, sympathizing with this desire which, we are sure, widely exists, we propose to gratify our readers by supplying them with a few sketches from his life, which may serve to give them an agreeable and instructive acquaintance with one who was as good as he was great. The admirable biography by the Rev. A. H. Charteris, M.A., will furnish these in a graphic, pleasing and reliable form. For the present we give below a sketch of his career as a student, which we consider valuable, both as indicating the early germination of many of the excellent qualities which in after years distinguished Dr.

Robertson, and as revealing the hard struggles and homely circumstances through which a large proportion of Scottish youths contentedly take their lot to reach the ministry.—*Ed. Pres.*

James Robertson, the eldest of ten children, was born at Ardlaw, Aberdeenshire, on the 2d January, 1803. He owed much to his mother who was a woman of simple, Scriptural piety. James was sent to school when six years of age, and advanced so rapidly with his learning that College was thought of by the time he was ten. His father, a farmer, was then, however, in great difficulties on account of heavy expenditure for improvements and a great fall in the prices of produce. His biographer must finish the sketch thus introduced:—

"It is peculiarly characteristic of Scotland that in such circumstances parents could think of sending a son to the University.

Though but a boy, he had a well-knit frame and willing spirit, which made him of great use in the work of the farm, and it might seem to many that the natural course for him was to remain at home. But the good mother doubtless desired to see her son a scholar—if it were God's will, a minister of the gospel; and the toiling father was willing to toil harder, if only this could be accomplished. Their son had remarkable abilities, and the parish minister, Mr Farquhar, had predicted all things good of his future career: and where is the family among our Scottish peasantry that would not cheerfully bear privations to keep a son of such promise at the University?

When eleven years old he was as good a scholar as most first year's students were, but Mr. Chalmers, now his teacher, dissuaded his father from sending him till the following year. Even his own family is scarcely more interested than the teacher in the career of a favourite pupil; and Mr. Chalmers often wished that he 'might live to see what James Robertson would be, for he had seldom seen such talents, and never such perseverance.' Much consultation—minister, teacher, and parents taking part—at last brought about the decision that James should go to college when twelve years of age.

Nor was this a romantic idea. The Scottish student is only six months of the year in attendance on his classes; and when the session closes in April, the farmer's son may return home for the busy season on the farm. There are several bursaries in Aberdeen open to competition, and the winner of a bursary is secured from want. To prepare for this competition, Mr. Robertson set out to enrol his son at Aberdeen Grammar School for two months. It was expected that, by this preparation, James would be put on a level with the applicants for bursaries who had received all their training at the Grammar School. When the farmer and his son presented themselves to the rector, Mr. Cromar, and told their errand, the kindly teacher looked at the little boy, evidently from home for the first time, and said, 'Take the bairn home again, and give him other two years at least at a country school before attempting to put him even to the Grammar School. As to college, the thing is out of the question!' But the advice was not taken.

When the two months in Mr. Cromar's class expired, and the competition for bursaries took place, the young applicant although a fair scholar, was unsuccessful, probably from being defective in Latin composition, like most of those who are trained at a country school. This was a grievous misfortune, and would have damped the ardour of many; but it is not less to the credit of his family than to his own, that they adhered to their resolution to maintain him as a student. Had he entered the classes when some years older, he would doubtless have secured greater distinction, and probably been a fortunate bursar, but it was only natural that other reasons should weigh with his father and himself. Although all who look back on their eight years' study for the Church feel that the time quickly passed, yet the apprenticeship seems long to a parent looking forward for his boy, and knowing that until its close there will be little income and continuous outlay. Nor can he calculate on his course of study being concluded even in this time; for, besides the contingencies of health, the necessity of earning money in country tutorships or similar situations may lead to the loss of years. A new course of probation begins when the University is left, and the young man, though licensed to preach, may pass many years before he is ordained to the pastoral charge of a parish. If he adhere to his own profession, and have no position save that of a preacher during this time, he can scarcely support himself. When he has his manse to furnish, and all the other expenses of beginning the world as a householder to bear, his income from his benefice is more than absorbed for some years after ordination. Generally it is a bare competence. It is therefore to a distant date that parents in the humbler ranks of Scottish life look forward, when they hope to receive some assistance from their son, in return for the privations which they bear in his student-days; and they cannot be blamed for desiring to bring it nearer by beginning his curriculum at an early age. The lad himself, too, knowing the labours and trials of those at home, is eager to be self-supporting, that he may show his gratitude. The stern necessities of life force many a family to pass these things anxiously before their minds, and only the unthinking will call them inconsistent with the piety which seeks the office of the ministry. Personal piety prompts the very receives of parental prudence and filial gratitude.

If there was little to foster the leisurely acquirements of scholarship, there was much to develop self-reliant character in James Robertson's early struggle with limited means. Expensive lodgings he could not afford; and Mr. Robertson fixed on a house in a lane opening off the Gallowgate, for his son's abode. The other rooms were fully occupied by tradesmen and mechanics, but in the garret-room was only one lodger, a student, and he was willing to have a companion. The furniture consisted of a bed, two chairs, and a table, which sufficed for themselves, and the students were not likely to have many visitors. It was agreed that for his share of the apartment James should pay 1s. 6d. per week, supplying his own food. This weekly rent, with his college fees, was all the money he needed, for his victuals came from home, and

his clothes were also sent home to be washed. Few linens were required when only a mother's eye saw the scanty stock, and her careful hand kept them in repair. That was a great day in the poor student's week when his box came with the carrier; a letter on the top of its contents, telling what they were doing at Ardlaw; potatoes in the bottom, every corner filled with careful mixture of provisions and clothes; eggs stuffed safely into stockings; oatcakes and scones dexterously arranged so as to give least chance of being crushed, occasional supplies of money folded in the letter or spread on the breast of a shirt;—all telling him of a love and thoughtfulness and anxiety for his comfort, that cheered his heart amidst its loneliness. There was little money at home to spare, but he required even less than was sent; and the anxious father and mother could not get their boy to eat half so much in his own little room as they were sure he ought to do. In his garret he studied hard, being ambitious chiefly to please those at home. He had the character of a deserving and diligent student, but won no distinction during his first session. The only prize for which he competed was one given for translating Greek into Latin; and in Latin composition he never excelled. In these days, when attention is turned to our Universities, some may care to know how much money was required for the support of a student. The outlay in money of James Robertson for fees and lodgings in his first year was little more than £6. If we add a small sum for travelling expenses, and a sum still smaller for pocket-money, we have an accurate estimate. Most certainly the expenses did not amount to £8. His food and clothing were exactly such as he would have had at home, and were therefore no part of special college expenditure. It is not to be supposed that the average outlay of students was so small as this—his economy was almost as exceptional then as it would now be—but we must not forget the encouragement to the talented children of the poor in the fact that it was possible to be a student on such terms. It was thus the farmer's son rose to be one of the first men in his Church, and one of the best benefactors of his country.\*

At the beginning of next session, in the second Greek and first Mathematical classes, he took a good place, but ere its close his health gave way, and he could scarcely continue his attendance. He struggled bravely on, however, never informing his father of his illness being so serious, but looking forward hopefully to April when he should complete the session, and then grow strong at home. At length he was prostrated, and his father, who had heard of the failing health of his son through a friend, came and took him home on horseback by slow and painful stages. The summer and following winter found him still an invalid, and eventually a severe swelling in the hand, into which the dregs of his illness had fallen, was arrested by the amputation of a finger. It is characteristic of his affectionate and firm nature that he de-

\* The whole sum paid for fees by Mr. Robertson in his literary course was £22. 8s., and in addition to this he paid for his diploma as M. A., £3. 2s. 2d.

sired his mother to be present during the operation, which he bore without flinching.

Much as they all mourned over his illness and the loss of a session, he gained in every sense by being detained at home. He had entered on the study of mathematics in the previous year, and now, when confined to the house, his mind had time to follow its natural bent. So far as illness allowed, he devoted himself to preparation for next session's work—mathematics especially engaging his attention,—and on his return to college in 1818 he speedily distinguished himself. "In the first and second Mathematical classes, then taught by Professor Cruickshank, he made an admirable appearance, his performances being always without error and without defect, both in his written exercises and at the many *ried voce* examinations to which he was subjected. By the late Dr. Hamilton, who then taught the third Mathematical class, he was declared to be, with only one exception, the best mathematician that had attended the college for forty years; and by the late Dr. Glennie, who had taught Moral Philosophy and Logic from 1793, to be the best that he had ever had in these departments. The Professor of Natural History also spoke strongly in his praise.\*"

(To be continued.)

#### AN EXHUMED CITY.

A most singular discovery has been made on the French coast, near the mouth of the Garonne. A town has been discovered buried in the sand, and a church has already been extracted from it. Its original plan shows it to have been built near the close of the Roman empire; but changes made in it had given it the appearance of an edifice of mixed style, in which Gothic architecture has usurped the place of the Roman. The original paintings, its admirable sculptured choir, and Roman capitals, are adorned with profuse ornaments, which are attracting a number of visitors. This temple is all that remains of those cities described by Pliny and Strabo: the Gulf of Gascony abounds in ruins of those ancient cities. It has been fifteen hundred years since Novigamus, the old capital of Medoc, which was a very celebrated city when the Romans were masters of Gaul, was buried under the ocean: of that tract of territory, the Roche du Cordonon alone is visible. The remains of Roman roads, the site of Jupiter's Temple, the vestiges of the Spanish Moors, and the roads to Eleanor de Guyenne, have been rescued from the sands in the neighbourhood of the long-buried city of Soulac. No where has the erosion of the ocean been greater than on the coast of Gascony.—*London Building News.*

#### THE CONQUEROR.

MARK the conquering hero stand,  
War's red lightning on the brand  
Gleaming in His gory hand,  
O'er the battles revelry.  
Conqueror, is the glory thine?  
Dust hath dimmed the lance's shine;  
Creeping worm proclaimeth, 'Mine  
Is all the warrior's chivalry.'

Genius, with his beaming eye  
Turned in triumph to the sky,  
Shouts the bold Eureka, 'I

Have pulsed along life's mystery.  
Blends his dust with bygone sages,  
Creeps the spider o'er his pages,  
O'er the wit and lore of ages,  
O'er his tomb and history.

Intellect, where angels bow,  
Lifts a God-defying brow,  
Fain would stamp an endless now  
On the vast infinity.  
Rocks revealing Nature's range,  
Egypt, Elam, Assur strange,  
Sternly tell of human change,  
And unchanged Divinity.

Sceptics whisper, 'To the shore  
Of Chance, as ever heretofore,  
Glides the bark; no Bible lore  
Can guide the soul's maturity.  
Calmy,' mid the vast creation,  
Floats the fate of man and nation,  
On the tide of Revelation,  
To the grand futurity.

Leave the conqueror to the clay,  
Genius to his little day,  
Intellect to folly's ray,  
Man of faith and lowliness.  
If 'tis needful, kiss the rod,  
Walk the path thy Saviour trod,  
Walk, communing with thy God,  
To the land of holiness.  
*George Paulin.*

#### OPENING OF A NEW CHURCH AT BISHOP'S MILLS.

A new frame church, built by that part of the Rev. Wm. T. Canning's congregation, residing in the vicinity of Bishop's Mills, was opened for divine service on Sabbath the 29th June. The Rev. Wm. White of Richmond preached in the morning, and the Rev. J. Anderson of South Gower in the afternoon. The church was crowded at both services, and the audience left highly pleased with the very appropriate and eloquent discourses to which they had listened. A liberal collection was made in aid of the building fund. The church is not quite finished, but when completed it will be characterized by both neatness and taste. It is fitted to accommodate a large audience. Its erection must be regarded as an important step towards advancing the interests of our Church, and also the cause of religion in the surrounding district comprising part of the Townships of Oxford, Wolford, and North Augusta.

\* Professor Cruickshank's M. S.

## Sabbath Readings.

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The Sabbath was made for man, and not man for the Sabbath, Mark. ii. 27.

These are some of the words with which the Lord concluded his refutation of the charge of Sabbath breaking, brought by the Pharisees against his disciples, because, as they passed through the cornfields on the Sabbath day, they plucked the ears of corn, and did eat, rubbing them in their hands. They set forth the true design of the Sabbath and contain the doctrinal germ of important practical views with reference to its proper observance.

A slight variation of one word may serve to give a more definite idea of the force of the statement, as well as to express with greater precision the force of the original. The Sabbath was made on account of man, for the sake or benefit of man; man was not made on account of the Sabbath or for its sake. There is nothing in the Sabbath to warrant the supposition that its existence was one of the ends or objects for which man was created. It is to be considered chiefly as a means of promoting human happiness. No view can be taken of it which will furnish a reason or explanation of the fact that God made man. But in the circumstances of man's condition we find many reasons for its appointment. We can specify other and better purposes to be accomplished by our existence here than keeping one day in seven holy, but we can point to few institutions of which so much can be said as a humanizing and beneficent instrumentality. This mode of stating the matter ought to go far to settle the Sabbath question, by ridding it of the many extraneous topics which have ever been unnecessarily introduced into the discussion of it, and which have served only to complicate the subject and conceal the truth concerning it.

According to the representation of the Lord, the Sabbath is an eminently beneficent institution. Its practical design, as herein expressed, indicates the considerate and merciful intention of its Divine Author. The happiness of mankind is the great object in view. Apart from this the Sabbath has no meaning and no use. The words of Christ evidently affirm that its chief value consists in its being subservient and auxiliary to the promotion of the welfare of the race. We cannot doubt that he who uttered the general view enunciated in the text had a full regard to all the explanations and enactments which express the will of God respecting it, and we are bound to believe that, having duly considered these, he intimates a leading principle to guide us in our interpretation of them. Wherefore adopting this principle as our guide we ought to be able to ascertain the true signification of the various facts forming the history of the institution, and we may expect to meet with some traces of its beneficent design in the numerous notices contained in the Scripture.

Let us glance first at the history of the institution. The words of Jesus carry us back to the origin of the Sabbath. They refer to the time when it was made. This is an interesting circumstance, inasmuch as it gives importance to the day, altogether independently of the place assigned to it in the moral law and among the ceremonial observances of the Jewish Church. The error of the Pharisees consisted very much in the overlooking of this. They perverted the nature of the Sabbath, and rendered themselves incapable of realizing the spirit in which it should be kept, because they uniformly classed it along with those purely ritual appointments about the form and letter of which they were so rigidly scrupulous. Put the Lord reminded them that the Sabbath had an existence and a use long before the Mosaic dispensation—that it was an ordinance, the establishment of which was coeval with the creation of man. He said to them in effect, do not ignore the propriety or obligation of any enactment contained in your law respecting the Sabbath, but let your obedience thereto be regulated by a regard for the obviously merciful design with which the Sabbath was originally instituted. There are some in modern times who fall into an error the very opposite of that with which the Pharisees were chargeable. The Pharisees went to the one extreme of regarding the Sabbath as obligatory, solely because of the legal prescriptions by which its observance was enjoined and the human traditions which had come to be associated with it, and which too often obscured its spirit. Many now-a-days go to the other extreme, and allege that there is no obligation to keep it, on the ground that it was

exclusively a Jewish institution, and therefore fell into desuetude with all the other rites peculiar to the Jewish Church. The words of our Lord should guard us against both these extremes. Admitting that the Sabbath was incorporated into the Mosaic dispensation, and that the law respecting it imposed certain duties which were thoroughly ritual and temporary, we are not to forget that it did not begin with that dispensation, and that it was not appointed only for the benefit of the Israelites, but that its origin is a part of the history of the creation, that it is an ordinance intended to be of advantage to the whole race, and that therefore these circumstances lay upon all men the obligation to keep it, at the same time that they confer upon all men the right of enjoying it.

The account of the first Sabbath, as given in the second chapter of Genesis reads thus:—"On the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day and sanctified it: because that in it he rested from all his work which God created and made." The completion of the glorious work of creation was fittingly signalized in the manner here described. The fact is related that on the seventh day God rested from all his work, and this fact is given as the reason of the solemn consecration of that day consisting in God blessing and sanctifying it. He by whom the worlds were made makes a comment on this narrative in the text, and assures us that it is no mere celebration of the Creator's finished work. He teaches us that the very first day which dawned upon the new-made world was, by certain acts of Deity, appointed to be the earnest and the token of the numerous precious blessings which its weekly return would, in perpetuity, dispense to man. He intimates that the reason of the original Sabbath is not to be found in any need of rest by the unwearied, everworking framer and upholder of the universe, but only in the nature and condition of the intelligent being who, the very day before, had been brought into existence. He explains all the circumstances of this early record, by resolving them into a beneficent provision for the good of man. By this doctrine, and no other, can we rightly interpret the facts of the case, while the light which it affords presents these facts in a singularly interesting and instructive aspect. The institution of the Sabbath is part of the history of creation, just as much so as the works performed on any of the previous days. God made nothing new on the seventh day, but he gave to that day a particular number, relative position, and distinctive character. By resting upon it, by blessing and sanctifying it, he made it a peculiar day. He invested it with a singular dignity. It was at once inseparably connected with the work of creation and distinguished in a certain way from each of the days over which that work extended. What is the only fair inference we can draw from this? Surely it is that the first seventh day was intended to be permanently memorialized in every succeeding seventh day. By a divine inauguration it was installed among the ordinances of creation as a blessed and holy day. Having a character peculiarly its own it was established and constituted by a special law. The very same fiat which divided the light from the darkness, which made the firmament of heaven and set lights therein, both great and small, to be for signs and for seasons, and which gave to every plant and to every living creature its place, form, and functions, set apart the seventh day by a particular appointment which describes its character and defines its use. This seventh day, afterwards by an express commandment incorporated into the moral law under the name of the Sabbath day, with a recital of the very circumstances mentioned in the record of its original institution as a reason of this incorporation, must therefore have been designed and is entitled to be regarded as an enduring ordinance, not to be repealed or obliterated while the present economy exists. It is an essential part of that economy. It is as necessary to its completeness as the physical elements of light and air. Its proper character is as manifest as that of any creature, its use as obvious, the law of its succession and duration as firmly established. No individual or community can dispense with the Sabbath without ignoring the history of creation, without interfering with the arrangements and adaptations of Providence, and without disturbing the harmony and happiness which all the laws of God, both physical and moral, are instrumental in maintaining.

The conclusion thus arrived at with reference to the perpetuity of the Sabbath is supported by numerous remarkable facts. We know that the law of the primitive Sabbath was imposed upon the Israelites whom God chose from among the nations of the earth, to record his name among them and to make them a peculiar people: that

the enactment concerning the original institution was frequently reiterated in the most solemn manner, accompanied with promises for those who would observe it, and threatenings of wrath against those who would violate it; and that the commandment to keep it holy has a permanent place, not among the ceremonial and temporary institutions which the Jews were required to respect, but in the moral law, which, according to the teaching of the Saviour who fulfilled and magnified it, is binding upon all men, and is to be acknowledged and honoured, especially by such as profess to follow the revelation of the divine will. It was thus the Lord provided for the observance of the Sabbath, and nothing can be a more definite and decided proof of his intention respecting its permanency throughout all time than the particular and persistent manner in which he commends it to the love and obedience of his people.

It is also worthy of note, that while many questions have been raised and a considerable diversity of opinion entertained, touching the character and obligation of the Sabbath, the primitive law of weeks, with something more or less distinctive of the seventh day, is observed in all civilized countries—a proof that this arrangement cannot be improved upon and that the recurrence of a seventh day, even if it should not be, strictly speaking, a Sabbath day, is inevitably linked with the highest social progress; and this fact is all the more striking, because the division of time into weeks is neither an exact partition of the year nor a result dependent upon the movements of the heavenly bodies like the division of time into days and years. This latter division was specially provided for by the lights which, on the fourth day of creation, God set in the firmament of heaven, and of which he said, let them be to divide the day from the night, and let them be for signs and for seasons, and for days and years. But the weekly period of seven days was secured by a separate and independent arrangement. Its institution is to be accounted for only by the express appointment of the original Sabbath, and its preservation is the effect of a wonderful overruling Providence.

Again it is a very remarkable fact, well ascertained and not to be disputed, that from time immemorial the knowledge of a week of seven days has existed among all Eastern nations, among the Egyptians, the Arabians, and the Indians; and for this no good reason can be given except its derivation from the common ancestors of our race and the singularly providential care which has protected it from the obliterating power of ignorance and barbarism. So that this memorial of the primitive Sabbath, in evidence of its designed perpetuity, remains unshaken, in the most varied and opposite circumstances which mark the condition of our race.

Another illustration of the impossibility of blotting out the Sabbath may be mentioned. A deliberate and systematic attempt has been made to do away with it. In France, in 1793, infidelity became rampant, and there was felt a strong desire to remove every trace of Christianity. The Sabbath was to be forcibly abolished by the substitution of a ten-day period for the original week. But the plan would not work. It proved a complete failure. As if by an instinctive impulse, man speedily reverted to the divine arrangement. Thus it seems as if the law of the Sabbath were indelibly written in the history of creation, irresistibly defiant of the changes effected by the current of time, and struck deep into the very nature of humanity. This unbroken and unalterable perpetuity is one of the proofs that the Sabbath was made for man; a provision which by it evermore returns to subserve our highest good, if we will only rightly observe and improve it.

In further illustration of our Lord's doctrine let us consider now the historical relation between the institution of the primitive Sabbath and the creation of man. The Sabbath was not made until man was made, but the very first day after the parent of our race was brought into existence was, by the blessing and sanctification of the Creator, invested with a sacred, sabbatical character. What does this teach us! Plainly the very doctrine of the Saviour in the text—"The Sabbath was made for man and not man for the Sabbath." As the earth on the first five days of creation had been duly set in order that it might be a suitable place of habitation for the rational beings who were soon to tenant it, so immediately upon the introduction of our first great head and representative, the time during which his descendants would continue to people it was subjected to a most beneficent arrangement. The days and years whose regular succession had already been provided for, by the establishment of second causes purely physical, were brought into more immediate relation to the well-being of mankind and made more directly subservient thereto by the institution of the additional periodical division into weeks. Not a day was allowed to intervene until this was

effected. The first whole day which Adam spent on earth was, by the divine blessing, a Sabbath day. The grand plea and sole necessity for this appointment must be sought for, not in the nature of the vegetable and animal creatures which were made anterior to the sixth day, not in any imperfection or requirement of the material cosmogony, but in the condition of man, who, though made in the likeness of God, was placed in circumstances in which a day of rest, recurring at brief intervals, would be of essential service to him.

The chief use of the Sabbath consists in its adaptation to our wants as intelligent and moral beings. It was in consideration of this nature, which peculiarly distinguishes man from all other creatures having their abode upon earth, that God gave to the seventh day the character it bears. The Sabbath is therefore an institution for all men as well as for all time. The reason of it is an inseparable characteristic of every human being. It is the universal right and privilege of humanity. It is independent of all subsequent specialties in the history of the race. It is not for one age or country more than another. It had an existence before Abraham was called, and before the Jewish commonwealth was formed. And now that there is neither Jew nor Gentile in Christ Jesus it still remains. It was made for man. It is his birthright and inheritance, not certainly that he may spend it as he pleases, but that he may devote it to his good according to his varied necessities, and thus gratefully glorify its author, of whose goodness and wisdom it is a most precious memorial. Man was not made for the Sabbath, to idolize it or place himself in bondage to it, which would be a profanation of its character and a subversion of its use. The chief end for which man was made is to glorify God and to enjoy him for ever, and the Sabbath is a most valuable and useful means of enabling him to fulfil this duty and prepare for this destiny. It is to be a help and not a hindrance; a substantial blessing, and not an external form; a subservient instrumentality, and not an arbitrary ordinance; a provision to elevate and purify our enjoyments, and not a yoke to increase the burden and pain of our necessities, a pledge of freedom in the service of God, and not a badge of the curse and slavery of sin.

The whole history of the Sabbath strikingly corroborates this view. The illustrations already advanced as to its perpetuity might be repeated here, for they all show that, whether men love it or not, its preservation is to the advantage of the race. But it may be interesting to inquire more particularly how far the position of the Sabbath in the observances of the Jewish Church is in accordance with the design indicated by the relation of the first seventh day to the creation of man. This position has afforded to many a ground of objection against both the antiquity and the perpetuity of the Sabbath. It is alleged that the observance of this day began with the Mosaic dispensation and that it should be regarded as abrogated by the close thereof. This view if well founded would of course overturn much of what has been already said. Now we are not at present concerned with this objection any further than to show, that while there is a way of accounting for all that was temporarily distinctive of the day as known to the Jews, there are not wanting convincing evidences of the design we have been endeavouring to trace in the proximity of the first seventh day to the formation of Adam. To say nothing of the fact, which is much to the purpose, that there are several allusions in the course of the record in the Book of Genesis to the weekly period of seven days, and that in the sixteenth chapter of the Book of Exodus, previous to the giving of the ten commandments, mention is expressly made of the seventh day being a Sabbath—to say nothing of this, the manner in which the fourth commandment is presented in the decalogue ought to suffice for the settlement of the question, whether or not the first seventh day was the primitive Sabbath. Let us look at the reason annexed to that commandment:—"In six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day; wherefore the Lord blessed the Sabbath day and hallowed it." Here is a brief recital of the six days creation and of what God did on and with the seventh day. He rested on the seventh day. But in Genesis we are told that he also blessed the seventh day and sanctified it. In the fourth commandment the subject of these acts is not the seventh day merely but the Sabbath day, plainly declaring that the seventh day is the Sabbath day and that it was so constituted by God blessing and sanctifying it. Hence this reason was given as the most appropriate that could be advanced; not let it be observed, for commencing the duty of observing the seventh day as a Sabbath, but for

the careful remembrance of the Sabbath, which, as the Israelites knew, already existed. Now the use to make of this illustration in connection with the text and the particular point at present before us is just this: The commandment enjoining the observance of the Sabbath is part of the moral law of God. The fundamental reason of its promulgation is the possession of a moral nature by those to whom it is addressed. But this nature is common to all men. It was the nature of Adam and it is the nature of all his posterity. Therefore this particular commandment must be intended to preserve and promote the design which God had in view in the institution of the Sabbath the very next day after the first man was made, namely, the establishing of an ordinance adapted to the nature and necessities of man as a moral being.

With regard to the fact that a number of ceremonial appointments peculiar to the Mosaic dispensation were associated with the observance of the Sabbath, and that this day served a variety of temporary purposes in the Hebrew commonwealth, this is to be admitted; but surely it ought not to form any difficulty in the discussion of the question or in the adoption of the views we have been propounding. The truth is that these appointments were of a typical character easily distinguishable from whatever pertains essentially and permanently to the Sabbath. They are abrogated because they are no longer of any use. The better things which they foreshadowed have been revealed. The rest, which they pre-figured, both as to the substance of it in the blessings of the new covenant, and as to the sign of it in the Sabbath, remaineth for the people of God. But divested of these, as of an old worn out dress, the day itself upon which they were grafted for a season, a sabbatical seventh day, survives according to the original design, to bless and benefit mankind, by furnishing them with means and opportunities for moral improvement, by affording enjoyments and privileges peculiar to itself, by reviving the associations of the past and strengthening the anticipation of a glorious future of endless sabbatism—evermore God's witness as at the first that it was made for man, because of man, for the good of man.

But finally, as illustrating the doctrine of our Lord respecting the design of this ordinance, the manner in which God constituted the seventh day a Sabbath is most significant and pertinent. That day dawned upon the work of creation all finished according to the Almighty Maker's perfect plan, and it is recorded that he rested thereon from all his work which he had made. This is true in point of fact; for the obvious interpretation is that this particular kind and part of his work being completed, he ceased from doing any more. Absolutely, however, it is not true; for as God is never weary and needs to rest, it would be wrong to say he did no work of any kind. The new-made world as well as the whole boundless universe, in which it is but a little speck, required the constant exercise of his superintending wisdom and preserving power, and from this work he did not desist. The meaning therefore is, he discontinued one description of work, no longer necessary, but stopped not any of those ceaseless operations, by which he manifests himself a presiding Deity every day and every moment. This is an essential part of the constitution of the Sabbath, and it is a proof that it was made for man. Unlike God, man needs rest, and the Sabbath is the divinely-appointed provision for this necessity. But it is a provision, the true use and enjoyment of which are as much dependent upon the nature as upon the existence of the accommodation granted. Man is a complex creature. The constitution of his being consists of several parts, and is subject to a variety of wants. In a properly apportioned attention to these, his duty and happiness chiefly lie. His bodily appetites demand satisfaction, and cannot be neglected with impunity. To satisfy their cravings, he must engage more or less in secular employments. But his spiritual necessities are even more urgent and certainly far more worthy of regard. Now the Creator's example in resting upon the first made Sabbath is our safest guide in respect to these matters. God rested by ceasing one kind of work and continuing another. So ought we to rest from all worldly pursuits, but only that we may engage more vigorously with our whole soul, in those religious duties and services by which our spiritual nature is developed and matured. What we need, and what is ever found to be the best thing for us, is not an entire cessation but a change of work. The great first work of glorifying God, our Maker, is one which we should never cease from day to day; but forasmuch as we are in constant danger of being carried away, oppressed, and ruined by the coarse cares of life and an excessive attachment to material objects, we have been graciously furnished with a Sabbath whose regular return arrests our bodily toil, and affords most precious and salutary opportunities for directing our minds

exclusively to higher aims and nobler realities. Let a man toil unremittingly, ungrudging of the Sabbath, and he will soon find his physical strength give way, and, what is worse, his mental powers becoming impaired'. Or let him rest on Sabbath as many do, who, by their week day labours, encroaching often on its sacred hours, most recklessly inordinate and utterly unnecessary, are but self-made slaves of Mammon—let him spend that day in sleep and sluggishness, bodily recreation, or sinful pleasure, and he imperils his most important interests. Let such a one be assured that, sooner or later, the principle affirmed by Christ, namely, that the Sabbath was made for man, will vindicate itself in the very bitterness of his experience.

Another part of the inauguration of the original Sabbath consisted in its Author blessing and sanctifying it. This is said to have been done because God rested from his work on the seventh day. That indeed might be supposed to be reason enough. But, whatever be the motive or occasion for acting thus, we may be sure that when God blesses or sanctifies anything he gives us, it is that some good, all the greater and more precious on this account, may accrue to us. By this solemn and instructive act of consecration the Lord made the Sabbath a blessed and a holy day—a day peculiarly sacred in its character and productive of numerous blessings to all mankind, more especially to those who employ it for religious purposes. This was a special mode of constitution, the particular way in which the Sabbath was made, being notably distinguished from the other days of the week, and being set apart from a common to a holy use. According to the doctrine of our Lord this was done for the sake of man. It was therefore to be subservient to his happiness. All history shows that, wherever the sacred character and beneficent design of the day are respected, a remarkable impetus is given to the advancement of human interests, the public peace is singularly preserved, social progress is steadily maintained, and the blessings of health and happiness, and the best of these in every sense that is good, are with true spiritual heartiness enjoyed.

### The Better Choice.

“For what shall it profit a man, if he shall gain the whole world and lose his own soul?”

—JESUS.

O' tis a sorry freak for deathless souls  
 To make this world their portion; to believe  
 An aberration of the moral vision,  
 Disturbing the proportions of the present,  
 And of the future; so to act, as if  
 The things of time were greatest, since they seem so;  
 As if eternal things were little worth,  
 Because foreshortened in the vast abyss!  
 How poor his portion is, and how unworthy  
 Of his high destiny, who makes this world  
 His all in all; who lives but in his gold,  
 Or in the breath of popular applause,  
 Or in the dreams of his ambitious brain!  
 His gold is fled; the sweet-toned voice of praise  
 Is changed into the serpent's hiss; his dreams  
 Remain but phantoms, and he feels it so.  
 And yet his soul lives on, and lives for ever,  
 Impoverished, and naked, and distressed;  
 While in eternity there is enough  
 To clothe, and feed, and make him rich indeed.  
 Happy is he whose soul, before it breaks  
 Its tenement of flesh, is taught to feel  
 The utter vanity of such frail store  
 As earth affords; and turns away in time,  
 Satiated, loathing such gross earthly food,  
 And longing for its own pure nourishment—  
 The spiritual manna sent from God.