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THE PRESBYTERIAN.

MAY, 1865.



F all the evils that afflict the Presbyterian body, not in this country alone, but everywhere else, that of division, or as our Episcopalian brethren term it, schism, is the most prominent. It is a fertile source of weakness to us. It fritters away our strength. It drives our adherents into other denominations. It diminishes the incomes of our Ministers; it lessens their means of usefulness. It often makes us sigh for a Bishop, or any other strong executive authority, that would keep it down. But it is, we suppose, the price that we pay for our liberty, and we must bear with it as best we may.

How often do we find two God-fearing, hard working Presbyterian ministers, settled in a small place, where one could do all the work, and for whom the stipend of the two, united, would make but a very poor living. And this state of things is the more vexing, when we consider the number of vacant neglected places, where one of these men would be such a blessing, and where, even in a worldly point of view, he would be so much better off. Holding such views, we have always exerted our influence to prevent what may be called rivalry, or opposition, among Presbyterians. We have no desire to work in rivalry to any Presbyterian body. On the contrary, we are most willing to go hand in hand with them, in the great work of evangelizing the country, and bringing into the fold of Presbyterianism, as large a number of the inhabitants of this young and rapidly growing province, as the united efforts of all Presbyterians can succeed in attaching to our form and Faith. We are led into these remarks from having had our attention called to an article which appears in the April number of the *Home and Foreign Record* of the Canada Presbyterian Church, very properly headed, "Eastern Townships, extent of Mission

field, past neglect, &c.," in which the Rev. D. H. McVicar travels back through our columns, as far as our issue for August last, and finds fault with some remarks made in that number by us when referring to a letter signed by "a Peripatetic Scot."

It seems to us that Mr. McVicar admits all that is stated. Ten years ago the Free Church tried to establish itself in Sherbrooke, and withdrew from the field, having, we may suppose without giving offence, failed, after a whole winter devoted to the effort. Finding the field deserted, we entered upon it with great prospects of success, but no sooner was our success apparent, than the Canada Presbyterian Church, which includes, as our readers know, the Free Church, hastened to send in an opposing element. For ten years they had neglected the field, giving only an occasional service at long intervals; but no sooner do we enter upon it, than the old feeling of hostility to us revives, and they hasten to oppose us tooth and nail. Now we certainly have great reason to find fault here. If they had continued to occupy the ground, we should cheerfully have left it to them; because, although we do not admit that, either in "men, morals or doctrine," they are any better than ourselves, we are inclined to go the length of confessing that they are very nearly as good; and therefore we would hold, that where Presbyterians in a limited place, are supplied by a minister of the Canada Presbyterian Church, they are well enough off, and should not complain. At all events we would not "start an opposition" under such circumstances. We quite agree with the opinion expressed by the Rev. D. H. McVicar at the meeting of the Book and Tract Society, held in Montreal last January, in speaking of this very subject. We copy from the report published at the time: "He (Mr. McVicar) adverted to the importance of rightly managing the Lord's business, and animadverted on the waste of power, in instances where, in a

village of only a thousand souls, there would be four or five churches of different denominations, and as many ministers. This practice diverted the power of the church from being expanded in other and more desolate fields." Fully agreeing with this statement, we are quite sure that if we had tried to establish ourselves in any place—had failed to do so, and neglected it for ten long years, we should not complain if any evangelical body stepped in and occupied the Mission; and the last thing we should think of doing, in such a case, would be to return to that place, and endeavour to prevent by interference the success of another body, which was striving to supply ordinances to people so long neglected.

Mr. McVicar, it is true, says that, although, for reasons deemed sufficient by the Presbytery, their efforts at Sherbrooke were, for ten years, suspended, they "never lost sight of this place." Very likely! But we fail to see the good which this perspective operation did to our neglected Presbyterian brethren there. We hope that we are not uncharitable, but we strongly suspect that, had we left Sherbrooke alone, Mr. McVicar and his friends would have contented themselves, up to the present time of writing, with taking bird's eye views of the place, and doing nothing more.

Mr. McVicar is, in our opinion, very much mistaken when he states, in regard to some two hundred Presbyterians in Sherbrooke, that they would not attach themselves to us even if the Canada Presbyterian Church abandoned them altogether. He will perhaps discover his error in this respect soon enough. If the Presbyterians in Sherbrooke are overflowing with gratitude to the Canada Presbyterian Church it would seem to us that they are thankful for very small mercies. It certainly is not at all clear to us that that church has taken a very fatherly care of them. Mr. McVicar states, however, that one excellent person there told him that he was ready to mortgage his farm for the support of the cause. Now we freely own that we never were able, with all our efforts,—and we may say that we have made some exertions in behalf of the Presbyterian cause,—to produce such an effect as this upon any of our adherents, either in Sherbrooke or anywhere else. Many give us liberal subscriptions, and do this freely and cheerfully, but we have never yet met with any one who was willing to mortgage his farm to raise money for us. All honour, say we, to this Sherbrooke Presbyterian. If

the Canada Presbyterian Church has many more adherents like him their success is certain, and the erection of a large church in Sherbrooke a very easy matter. It is really too bad that such adherents have been so long neglected. They are too rare in this country to be treated in such a shabby way. We certainly would treat them better. This we promise most faithfully. Meanwhile we only add that, having practically abandoned Sherbrooke for ten years, the Canada Presbyterian Church should feel greatly indebted to us for taking up the work, and this would certainly be a much more Christian acknowledgment of our success than the course adopted. A vote of thanks passed to us by a Presbytery of that body, or, better still, by the Synod, would be only doing us justice. But perhaps it is too much to expect that Mr. McVicar should admit, and frankly confess, to the failure of his own denomination in any place; and it would be much more for us to expect from any of the church courts of that denomination a cheerful, ready, and prompt acknowledgment of our services at Sherbrooke. Nevertheless we honestly consider ourselves entitled to nothing less, and, having stated our candid opinion, we leave the case in the hands of the "pensive public," referring them to the Report of the Eastern Townships Mission, to be found in this number under the head of "News of our Church," and recommending the object as one deserving of both sympathy and support.



N the course of another month the highest court of our Church will hold its annual meeting in Ottawa, to review the transactions of the past year, to see the progress which has been made, to consider the reports of the Committee on the various Schemes of the Church, and to take such steps as may be thought desirable to provide for its extension and increased usefulness. A very serious and grave responsibility devolves upon the members, and one which ought to be approached in the frame of mind which so important a task requires. We purpose in this article, very briefly to mention a few of the subjects which may probably come up before the approaching meeting, desiring to suggest them as subjects for reflection to those who shall be present, as well as to the members of the

inferior Church courts represented at the Synod.

From the general tone of opinion at last meeting, as well as from various communications which have appeared in the pages of the *Presbyterian*, it is more than probable that the question of the appointment of an agent for the Schemes of the Church will be brought forward. The necessity for some central agency, few, we think, will deny. It is a fact made painfully evident by the experience of the committee of every scheme of our Church, that the contributions received are derived from a very limited number of our Church members. A few congregations give liberally, some of them nobly, to the various efforts which are put forth for the support of the Gospel. But the great bulk of our adherents are not reached, and this owing to various causes. One of these is ignorance of the true scope and end of the schemes sanctioned by the Synod. To very many a printed report tells nothing: many never read it, many who do never reflect upon the meaning of the statements contained in it. Many of the office-bearers of our Church are but imperfectly acquainted with the subject, and, as a natural consequence, do not take pains sufficiently to bring the claims of each scheme properly before their congregations. Then again, responsibility divided is weakened; and frequent changes, adopted in order to meet some temporary inconvenience, have injured the effort the change was intended to assist. But an agent of the right stamp, a man of considerable influence and undoubted ability, visiting the different congregations, laying plainly before them their duties, seeing them eye to eye and face to face, would, we are convinced, work a great change for the better, not by obtaining larger amounts from those who already give largely, but by drawing out the small sums which even weak charges may give, and which now so rarely find their way into the treasury.

Certain cases having occurred affecting the pastoral relation between ministers and people, in which very serious consequences are involved, a committee was appointed to take these into consideration and to report on them to the next meeting of Synod. The decision come to by the Synod upon that report may have a very important bearing upon the future well-being of the Church, the question to be solved being one surrounded with many difficulties. The great danger to be feared

in a matter of this kind is a hasty general legislation founded upon narrow grounds. Very much care and anxious deliberation will be necessary before coming to a decision.

The collection of our Church Statistics can scarcely be allowed to remain in the present unsatisfactory state. We have on more than one occasion referred to this subject, but it is one which can scarcely be too frequently spoken of. It is of very great consequence we should have trustworthy information as to the position of each charge. Rightly regarded it offers to each minister a safe-guard that his interests will not be neglected; it presents to defaulting congregations a severe rebuke for their want of conscientiousness in fulfilling their obligations. Correctly kept and annually presented to the Synod we would have in our hands a method of measuring our efforts, of testing our resources, of seeing upon what points pressure should be brought to bear. More than this it would lead, on the part of our congregations, to greater carefulness in preparing annual statements on the financial position of each church, and, we firmly believe, would cause increased activity in every good work.

The Committee on Sabbath-Schools have had several important propositions brought before them. Among others is one for the preparation of a Scheme of Lessons to be used throughout our Church in Canada. We need greater uniformity in many things. We are acting often as independent churches rather than as parts of one whole; and the consequence too often is the setting at naught the decisions and recommendations of the Synod. Everything that can remove this feeling will tend to promote our strength; and this is one method. Several other recommendations will be brought forward, and we know that so much interest is felt in the progress of Sabbath-Schools as an auxiliary of the church that it is almost superfluous to say anything on the subject.

The unsatisfactory tenure of Church Property and the facilities for its alienation have for some years back been felt by the Church at large. An addition to the Committee was made at last Synod and a request made that a Draft Act of Incorporation for the Church be prepared. On a subject of such importance as this much care will have to be exercised.

The laws relating to the Settlement and Admission of Ministers is in a very confused state. Resolutions are scattered through

out the Synod Minutes contradictory to one another. The Interim Act for the Settlement of Ministers sent down last Synod to Presbyteries, will be brought up for consideration at this meeting. We would remind Presbyteries who have not yet done so, that this Act should be taken up and reported upon before the meeting. If it is desired to make verbal corrections, we would recommend that these should be passed over as the Styles of the Church explicitly state that an amendment is tantamount to rejection, and must be so considered.

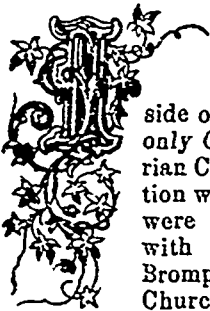
The extension of our Home Mission field ought to be considered carefully, as it is absolutely necessary an effort, and that a strong one, should be made to overtake the spiritual destitution which exists in many parts of the country. The report of the Eastern Townships Mission, to be found in this number, may be studied with much advantage. This effort was brought up at last meeting of Synod, and much

satisfaction was felt and expressed by the members present, although nothing definite was done. We regret exceedingly that we have not received a similar report from the Western part of the Province, as we had been led to expect. No real, united, determined effort has yet been made either in the Home or Foreign Mission field, a supineness much to be regretted, and which we earnestly pray may not be suffered much longer to rest upon us as a reproach, which must be the more keenly felt that it is true.

These are some of the questions which the Synod will probably be called upon to discuss and decide. There are others which we might have mentioned but space fails us. It is most desirable that all the members should before the meeting well and wisely look around them, and, from their own experience and the information they can obtain from others, see what is most needed to promote the prosperity of the Church as an instrument in God's hand for bringing many unto righteousness.

News of our Church.

EASTERN TOWNSHIPS' MISSION.



It appeared remarkable that in the large district of country between Montreal and Quebec, on the south side of the river St. Lawrence, the only Churches of the "Presbyterian Church of Canada in connection with the Church of Scotland," were the Church at Melbourne, with two stations, Windsor and Brompton Gore, and the feeble Church at Inverness.

During the incumbency of the Rev. James Sieveright in Melbourne, not only was that charge greatly strengthened by the gathering together of its scattered members, but creditable houses of worship were built and paid for, at each of its Stations.

The effort was also made to extend our borders in the immediate vicinity of Melbourne, wherever a few Presbyterian families were found located together. Suitable openings were found at Brompton Falls, Durham, and Danville. Aided by a student of Queen's College and the Rev. R. McLaren, now of Three Rivers, the work was well begun. It has been our aim to carry out Mr. Sieveright's plans—and to this end we first obtained the services of Mr. C. I. Cameron as a Missionary, who, during eleven months of the most self-denying labor, so far advanced the work that the adherents at Sherbrooke and Brompton Falls, upon their petition to the Presbytery of Quebec, were organized into a separate charge, and are now under the pastoral care of Rev. Joseph Evans, formerly of Litchfield, C. W.

Mr. Cameron having decided to return to Scotland, for the purpose of finishing his Theological course, we were providentially provided a supply for Durham, in a most devoted student of Queen's College, who will probably continue his labors there until July next—when it is hoped they also will be organized into a separate charge, under Mr. Cameron, who is expected to return to them.

A new Church has also been built at Oak Hill, an important point within the bounds of the Melbourne charge: and while this increases the amount of labor far beyond the ability of one minister to continue, it is hoped that at no very distant day the work may be suitably divided so as to employ two ministers.

REPORT OF MR. C. I. CAMERON, MISSIONARY.

It is now nearly a year since the Mission has been in operation, and hitherto, by the blessing of God, with much success. Stations were opened in Central and New Durham, and in Sherbrooke, and the work at the old Station of Brompton Falls was recommenced.

A fortnightly service has been held in each of these. In all, except Brompton Falls, there has been a steady increase of attendance, and such interest has been manifested by the people as shows the wisdom of the movement, and the desirability of perpetuating and extending it. To give a fair idea of the work, it will be necessary to say a few words of each Station separately.

The field taken up, though a small portion of the territory we might occupy, extends over forty miles, bordering for the most part on the

river St. Francis, Sherbrooke being the eastern, and Central Durham the western extremity.

Central Durham has a large Protestant population. A great proportion of the original settlers were Presbyterians, and, though from the first without any minister of their own, they never properly amalgamated with any other religious body. This is an important and promising field, but requires, in a more than ordinary degree, prayer and zeal and patient labour. Arrangements have been made for the erection of a Church, which is to be commenced in spring. For the present, the people, to the average number of sixty, worship in a comfortable new School house, where also we have organized and conducted a Sabbath School.

New Durham is six or seven miles distant. It is a small village, with a railway station, and the centre of a district of about ten miles radius, which is steadily increasing in importance, but is without any considerable village. — There are, comparatively speaking, few Presbyterians—those who settled here, unlike the settlers of Central Durham, having, in most cases, united themselves with other bodies.

There is, however, no Protestant Church, though a considerable congregation, about eighty, fills the little school-house to crowding, from Sabbath to Sabbath. A Church is intended to be erected in connection with the Presbyterian Church, with the understanding that it shall be open to those Evangelical bodies who aid in its erection, when not occupied by the Presbyterians.

Brompton Falls is an old station, commenced under Rev. Mr. Sieveright. The village consists mostly of railway employees and workers in the St. Francis Saw Mills, and is rapidly becoming French in its character. There is no Protestant Church, but the Episcopalians and Methodists occasionally preach in the school-house. The county around is thinly inhabited, but settlers are now coming in, and the district in all probability will soon become very populous. The average attendance at the meetings is about fifty. The number of Presbyterians is not great, but there is a strong desire for the preaching of the Gospel, and all denominations have given a hearty response to the efforts made for the spiritual good of the place.

Sherbrooke at one time contained a large proportion of Presbyterians, but they have long ago become so identified with the different bodies to which they joined themselves; and now the professed adherents of this Church are few. The necessity, however, was seen of beginning a mission, both for present want and future contingencies. A station was therefore opened in the beginning of the present year. The effort was attended with great success—the attendance increasing in a short time from 20 to above 70. A deep spiritual interest prevailed. Many were stirred up to seek salvation, and several, there is reason to believe, were brought to rejoice in the Saviour. At this period, about the beginning of summer, the Canada Presbyterian Church entered the field. Sectarian feelings were stirred up and fostered; bitterness and animosity took the place of religious earnestness, and the work of the Lord was stayed. It is with pain I speak

of these events. I would willingly pass over in silence such conduct in Christian brothers, and leave the Master to judge them; but in giving in an account of my labors to the Presbytery by which I am employed, I feel bound to make this statement as affecting the condition of the mission. I am happy, however, to say that the work, paralyzed for a time, is now again making progress, and gives promise of most happy results.

In conclusion, I would remark that the great extent of the field occupied prevented that thoroughness and concentration of effort which are necessary to secure marked success. But I trust that the blessing of God is given, and that a foundation is laid for a work which, if prosecuted faithfully, will bear much fruit to His glory.

Respectfully yours,

[Signed,] CHAS. I. CAMERON.

Melbourne, 28th Sept., 1864.

REPORT OF REV. JOS. EVANS.

The Rev. Mr. Evans in his Report says:—

At present I officiate in three places every Sabbath, viz: Sherbrooke and Lennoxville every Sabbath, and Brompton Falls and Compton alternately, once a fortnight. The attendance in Sherbrooke varies from twenty-five to forty. Here our attendance would be much larger, were it not that, having no Church, we are compelled to hold our service at an hour which is not convenient for a large portion of the community. Here I have also a Sabbath School and an adult Bible-Class, the attendance at both of which is very encouraging. The attendance at Lennoxville varies from sixty to one hundred; Brompton Falls, thirty-five to sixty; Compton, thirty-five to seventy. In Brompton Falls I have a Sabbath School in operation which has thirty-five on the roll.

The attendance at each of the Stations and the Sabbath Schools, has been slowly but steadily increasing.

My weekly visit to the Jail, which seems to be much valued by the prisoners, and the Tract distribution, which I have established over a part of the town, will, I trust, bear their fruit to God's glory.

With the blessing of God, we may reasonably look for a very great increase in this place. There are a considerable number of Presbyterians scattered throughout this section of the country, who are longing for the Church of their fathers, and a very great number, nominally Protestants, who are connected with no Church. Besides, the growth of Sherbrooke (the capital of the Eastern Townships) must be rapid, as also must be that of the surrounding villages—on account of the Mines—of which there are a great number immediately around.

I have the honor to be,

Yours respectfully,

JOSEPH EVANS, A.M.

Sherbrooke, January, 1865.

The subscriptions at Montreal and Quebec were.....	\$738 39
Which were applied to Salaries of Missionaries, &c.....	624 40
Oak Hill Church.....	88 90
Unpaid subscriptions.....	25 00
	<hr/>
	\$738 39

The amounts subscribed at Sherbrooke, Brompton Falls and Turbam, have not yet been received in full. When received, it is proposed to apply them in aid of their several Church buildings, and report thereon next year.

All of which is respectfully submitted,
T. G. SMITH, *Treasurer*.
St. Andrew's Manse, Melbourne, Dec. 31st, 1864.

MISSIONARY MEETING IN THE PRESBYTERY OF RENFREW.

The Presbytery of Renfrew was designed, I presume, to occupy the whole of the large county which bears that name, and lies to the west of the Ottawa. It has, however, taken one congregation from Lanark and another from Pontiac, the Lower Canada sides of the river.

The missionary meetings were begun on the 13th of March. It was arranged that each minister should preside over his own meeting; and, after suitable devotional exercises, the following subjects were brought before the attention of the people:—the field and spirit of missions; the dignity of missionary enterprise; the want of our Church and its claims upon the people's support of its missions.

At our first meeting, which was held within the little church in the township of Admaston, only two of the deputation were present, and these endeavoured, with very doubtful wisdom, to make amends for the paucity of speakers by the length of their addresses. The distance from Admaston to Lake Doré, in Wilberforce, is twenty two miles through a tolerably level and well-settled portion of the country. In the simple edifice which stands upon the shore of that beautiful lake, about twenty persons had met together to hear of the spread of the glorious Gospel of Christ, and no one could fail to be impressed with the earnestness and attention manifested in listening to the addresses of the various speakers. From Lake Doré we began to retrace our steps, and, after passing through the little village of Eganville, which is picturesquely situated upon the Bonnechère, a drive of about an hour and a half brought us to Douglas, also upon the Bonnechère, and at that particular part of it which is generally known as "the third chute." Here we found the place of meeting well lighted, heated, and filled. Mr. Cameron spoke of the wide field for missionary effort, with all its pressing wants, while Mr. Lindsay exhibited the honour of being engaged in missionary work, and endeavoured to impress upon the minds of all that it was in the power of each individual to do something to advance the cause of Christ in the world. The road from Douglas to Ross leads through a bed of rocks, and lakes, and mountains, attractive perhaps to the tourist, but certainly not possessing many agricultural capabilities. The church of Ross is a good sized frame building, lately completed, and now almost free of debt. The Protestant population of the township is about 490, and our adherents number about 350. On this occasion, although the roads and the weather were unfavourable, a goodly number had assembled, and the effectiveness of the addresses delivered was attested

by the respectable collection taken up at the close. Nine miles further, in a north-westerly direction, and in the southern part of the township of Westmeath, lies the small village of Beachburgh. It had been arranged that here a soiree should be held in connection with the missionary meeting, to aid in liquidating the debt upon the newly erected church in this place. About seven o'clock the Town Hall began to be tolerably well filled, and the meeting was opened with prayer. After all had partaken of the refreshments so plentifully provided, several speeches were delivered upon missionary and other subjects, and the meeting was closed with the benediction. The amount realized was about \$50.

On the Lower Canada side of the Ottawa, and in the township of Mansfield, just where the Coulonge mingles its waters with the "Grand River," there is a little settlement of thirteen or fourteen families, almost wholly Presbyterian. After toiling for the greater part of a day over fifteen miles of fearful roads, we reached the little school-house which was to be our place of meeting there. Geo. Bryson, Esq., presided, and it was evident that the earnest appeal of the speakers were not in vain, for more than \$7 was collected at the close. The Presbyterians of the Coulonge are warmly attached to the church of their fathers, and purpose, next summer, erecting a suitable edifice in which to worship God.

A drive of twenty-five miles in a southerly direction will bring you to Portage-du-Fort, a village of about 750 inhabitants. It is situated upon the shores of the Ottawa, in the south-west corner of the township of Litchfield, and only a little below the Calumet Island. Presbyterianism is rather poorly represented in the village, but there are many true friends of the church in the adjacent country. The late Mr. Lindsay was the first pastor of this mission in connection with the "Auld Kirk," and he left it in a flourishing condition. Two neat frame churches have been erected in the different sections of the township, and both are nearly free of debt. The adjoining township of Clarendon is the best settled portion of Pontiac. Here Episcopacy reigns, and its adherents number about one-half of the entire population of the township. A school-house in that scattered village called Clarendon Centre, was our place of meeting. Only two of the deputation arrived, but they were amply sufficient for the number of the audience. The wants of our church were urged with force and earnestness, and the collection taken up at the close was probably as large, in proportion to the ability of the people, as in any of the other stations visited.

Our concluding meeting, held in Upper Litchfield, was a combination of the missionary meeting and the soiree. But by this time the roads had become almost impassable, and only a very small proportion of the friends of the church were able to attend. D. Carmichael, Esq., presided, and the audience were entertained for about an hour and a half by lively speeches, and sweet singing from the choir. It is to be hoped that fortune will smile more propitiously upon the future efforts of the good people of Upper Litchfield.

And so we ended our first attempt at holding

missionary meetings in the Presbytery of Renfrew. Let us hope that they will have the effect of awakening, both in the ministers and in the people, a warmer interest in the advance of Christ's kingdom in the earth. In many of the townships of Renfrew Presbyterians may be found in greater or less proportion, but their spiritual wants are very inadequately supplied. Much work may be done for Christ in those destitute localities. Let us seek to obtain deeper views of the value of religious truth, and a warmer anxiety to be instrumental in communicating to others those spiritual privileges which we enjoy. M.

ST. ANDREW'S CHURCH, BELLEVILLE.—The annual Missionary Meeting of St. Andrew's Church, Belleville, was held on the 1st of March. Alfred Campbell, Esq., having been called to the chair, the Rev. Mr. Buchan opened with prayer, after which addresses were delivered by Principal Snodgrass and Professor Mowat, of Queen's College, and the Rev. Messrs. McCaul, Climie, Inglis, McLaren, and Bell. The speaking, as might have been expected from those who took part in it, was of a high order, and was evidently appreciated by the large and intelligent audience assembled on the occasion. At intervals, also, the Choir, under the leadership of Mr. Orme, executed several pieces of music, which enhanced much the interest of the proceedings. Besides the congregation, there was present a considerable number of persons from other Protestant denominations of the town. Notwithstanding the hard times, the collections and subscriptions together amounted to about \$100, which sum, we understand, is to be divided amongst the Home Mission, French Mission, and Bursary Schemes, of the Kirk. At the close, the Pastor, Rev. A. Walker, warmly thanked the audience for their liberal contributions, and the clergymen who had assisted him for their able and spirit-stirring addresses. Altogether the meeting was one of the most interesting and successful of the kind yet held in St. Andrew's Church.

INDUCTION AT DURHAM, ORMSTOWN.—The Rev. W. C. Clarke, late minister of Middleville, Presbytery of Perth, C. W., was on Saturday, the 15th April, inducted as minister of Ormstown by the Reverend the Presbytery of Montreal. The induction services were ably and appropriately conducted by the Rev. Alexander Wallace of Huntingdon, assisted by the Revs. James Patterson of Hummingford, and James T. Paul of St. Louis de Gonzague. This settlement has been one of the most unanimous, harmonious and agreeable we have seen, and it is not too much to expect the best of results to follow. This congregation has long been presided over by the late respected Rev. James Anderson, and afterwards by the Rev. James Seiveright, who has left as a monument of his untiring zeal and energy an elegant Manse, which reflects credit on him and the highest praise on the congregation who contributed the necessary funds. Mr. Clarke enters upon his large and important field of labour with the prayers and best wishes of his people, and the Presbytery. May his influence long be exercised for good in his congregation and neigh-

bourhood, and may his people abundantly enjoy the blessings of the Gospel of peace. At the conclusion of the services on the last Sabbath he preached there, Mr. Clarke was presented with an address from the Congregation of Dalhousie, who, in the most affectionate terms, expressed their regret at his leaving and prayers for his future welfare, and was signed by the Session and Trustees on behalf of the Congregation.

MARKHAM.—*Presentation to Rev. J. Gordon, M.A.*—On Wednesday the 22nd March, a deputation waited upon the Rev. Mr. Gordon, at the Manse, and presented him with a set of first-class silver-mounted harness and whip. The articles were from the shop of J. T. Carnaghan, harness-maker, of this village. The friends of the rev. gentleman who contributed to the purchase of this handsome present, did no more than their duty to their excellent pastor, as he is indeed deserving of greater reward for his assiduous labours. An exceedingly affectionate address, signed by the committee, was read at the presentation, and replied to in suitable terms by the Rev. Mr. Gordon.

UNIVERSITY INTELLIGENCE.—*Graduation in Medicine.*—A meeting of Convocation of Queen's University was held in the Convocation Hall, for the purpose of conferring degrees upon those students who had completed their curriculum and passed the customary written and oral examinations established by the Medical Faculty and Senate of the University. The Hall was very much thronged, perhaps never more so, for the fine spring day favoured the turn-out of the fair sex in their most brilliant attire, so that the scene was of a very animated description. The Rev. Dr. Snodgrass, Principal, and the Professors and Examiners, entered in a body (the students standing) and took their seats on the platform. The Principal entering his rostrum, and having opened proceedings with prayer, the Registrar (Prof. Murray) read the minutes of the last meeting of Convocation and the report of the Senate recommending the different gentlemen for the degree of M.D. The minutes and report were adopted, and the recommendations therein contained were formally carried. The Registrar next proceeded to administer the Sponsio Academica to the intending graduates, which was repeated simultaneously in Latin.

The ceremony of laureation came next in order. The Principal and the Dean of the Medical Faculty (Dr. H. Yates) came forward to the front of the dais. Each graduate was called up in alphabetical order by the Dean, and addressed in a Latin formula, after which the Principal conferred the rights, privileges, and immunities of the degree of Doctor of Medicine upon him.

The following gentlemen received the degree of M.D. in order:

John Agnew, B.A., Kingston; Alexander Bell, Perth; John Bigham, Orono; Surgeon Major Bowen, Rifle Brigade; George Deans, Trenton, (not present); Thomas T. C. Harrison, Selkirk, (not present); David Heggie, Brampton; Alfred J. Horsy, Kingston; Edwin H. Kertland, Wolfe Island; John Massie, Seymour; Alexander McLarin, Williamstown; James B.

Morden, Bloomfield; James Neish, Kingston; Richard A. Roove, B.A., Toronto; Thomas B. Tracy, Kingston; William J. Weeks, Lyn.

John Bell, B.A., also passed the necessary examinations, and will receive the degree on reaching the required age of 21 years.

It was announced that the following gentlemen had passed in the subject of the Primary Examination.

Alfred Armstrong, Kingston; William Beatie, Kingston; Joseph Campbell, Perth; Charles Lake, Murvale; James Sommerville, Kingston.

The Principal then addressed the graduates.

He congratulated them on having completed their studies, and attained, in the department to which they had devoted themselves, the highest honours the College could bestow. It was fortunate that, on the first occasion on which he had to perform the duty, he had the unanimous and repeated assurance of the Professors as to their diligent application, and that he could testify how well they had acquitted themselves at the prescribed examination. They went forward fully accredited to the profession they had embraced, and leaving behind them a reputation which must stimulate their successors to follow their example. The step they were taking that day was viewed in two aspects; the more thoughtful regarded it as one which released them from the task work of a student's life, and that all that remained was to apply the principles which they had been taught. He did not believe, from their past career, that this would be their view of it. So true was it that the professional man should be the student, that it depended on whether he was so or not, if he should rise to eminence in his profession, or be employed merely because he was nearest at hand or cheapest. Whenever a professional man ceased to be a student, he from that moment was qualifying himself to degrade and dishonour his profession. There is still a path of progress, for great and rapid as has been the advancement, and wonderful as were the discoveries which had been made, there yet remained more astonishing revelations awaiting their efforts to unfold them. He counselled them by all the blessings which they could bestow on mankind, to make their profession their kingdom, striving in the fear of God, to make themselves not merely subjects in, but rulers over it. Everything necessary for their comfort would follow from such a course, and whatever cause others might have to complain of disappointment, they would have none. He then affectionately bade them farewell, praying that God would be their kind protector, and exhorting them to remember well their *alma mater*, and to neglect no opportunity of furthering her interests.

Dr. Roove delivered a valedictory, first congratulating the Principal on his having, in so short a time, won for himself the confidence and esteem of all who had been brought into communication with him. He thanked the Professors for their assiduous teachings, and paid a high tribute to Queen's College, as a school of medicine. He next in hopeful terms addressed his fellows, and concluded with a peroration which drew forth the warmest applause.

Professor Fowler delivered the customary farewell address, in which he pointed out the importance of training the mind and the proper means of so doing. He urged them to the formation of habits of thought and labour, and shewed that a cultivation of other branches of science were helps and not hindrances to advancement in their profession. He earnestly entreated them to remember the oath of secrecy as to what came under their notice in their professional capacity, since many things are brought to the knowledge of a physician which it would cause pain, and might even bring ruin if divulged, upon those who had placed confidence in them. He rejoiced to think that few charges of this nature could be brought against their profession. He trusted they would all look back to the period spent there, as a profitable and pleasing one. Many instinctively throw their minds back on the past. Happy is he who can look back and smile.

A prize of \$50 offered by Mr. John Carruthers, for the best essay on the sources and uses of Petroleum and other Hydro-carbon oils, with observations on the best modes of obtaining and transporting them, special reference being had to Canada—open for competition to all matriculated students of the University in the session 1865-66. Also from another quarter, a prize of \$30 for the best essay on Metastasis, considered in relation to the rheumatism, pyæmia, and cancer—open to all matriculated medical students of the University in the session 1865-66. The essays are to be given in to the Registrar not later than the first Monday of November next, authors' names to be given in sealed envelopes attached to their respective essays. The Principal expressed the hope that at the Convocation at the close of the session, some additional prizes of the same kind would be offered for competition in the Faculties of Arts and Theology.

After the benediction by the Principal, the meeting separated.

Medical Faculty.—It is proposed to open classes next month in the following branches: Theory and Practice of Medicine, Materia Medica, Obstetrics, Surgery and Surgical Anatomy, Institutes of Medicine and Functional Anatomy. The classes will be taught by the Professors of these departments. The design is to afford students of Medicine an opportunity of acquiring a more thorough knowledge of the most important branches of the profession, and to prepare junior Students for the ensuing winter Session. Chemistry will be embraced in the lectures on Materia Medica. The Session, which will not count in the regular University course, will begin on 15th of this month and close on 12th August. The class fees are \$6 each; and boarding can be obtained, according to the circular sent us, at from \$2 to \$3 a week.

New Scholarships.—Arrangements are now so far completed that we consider ourselves safe in announcing the institution of three new Scholarships to be competed for this year either at the close of the present Session or the beginning of next—namely a *Trustees'* Scholarship, a *Faculty* Scholarship, and a St. Andrew's Church (Kingston) Scholarship, in addition to the one founded some years ago by the ladies of

that Church. The two first it is proposed to make open to Students in Arts. The annual value is expected to be between \$50 and \$70 each. There is some hope of a Graduates' Scholarship also, and one or two others are indicated. This is cheering intelligence, and will no doubt have the effect of encouraging intending students.

Donations to the Library.—George Stephen, Esq., Montreal, *The British Essayists* in 38 vols., elegantly bound in half calf extra, (Little, Brown & Co's Edition); Mrs. Machar, 15 vols; Professor Fowler, 1 vol.; Rev. W. M. Inglis, Kingston, 1 vol.

SPECIMENS PRESENTED TO THE MUSEUM OF QUEEN'S UNIVERSITY, AND NOT PREVIOUSLY ACKNOWLEDGED.

1. From the Rev. Dr. Snodgrass.—Specimen of copper pyrites and calcespar from Acton Vale.

2. From the same.—Two coins, one of them from Syria, and bearing a very interesting history.

3. From the Rev. Dr. Williamson.—A beautiful specimen of quartz and gold from Nova Scotia.

4. From the same.—A slab of splendid crystal of amethyst from the Kaministiquia River, Lake Superior.

5. From Mr. Peter McLaren.—One coin.

6. From Mr. George Bell, jun., Clifton.—One coin.

7. From "a friend."—Three coins.

8. From Mrs. Bell, Kingston.—Six coins.

9. From Mr. John Macdonnell.—One coin.

10. From Dr. J. Bell.—Three rifle bullets, extracted by him from the bodies of American soldiers.

11. From Mr. W. J. Muckleston, Kingston.—The sword of a large *Xiphias* (sword-fish).

12. From Mr. Allan McPherson.—One coin.

13. From W. S. M. D'Urban, Esq., Exeter.—Specimens of shells from Devonshire.

ROBERT BELL,
Queen's University,

April 15th, 1865.

Correspondence.

AGENCY FOR THE CHURCH.

To the Editor.

SIR,—As the Synod meeting is approaching, and you are in doubt, as usual, thinking what you should say in your columns as to matters that are likely to come up, I trust you will remember, among others, the question of general agency for the Church. This subject was handled in a practical manner by your correspondent "Hazeldeen," in the August number of your periodical. I refer yourself and your readers to his remarks. His proposals, it appears to me, are in a shape which disarms all objectors except those who seek no prouder position for the Church than that of *Stand-still*, and whose motto is "Let things be as they are." On the other hand, if it be true that the character of a church as flourishing or languishing may be tested by the condition of her general schemes, no one who has the interests of our Zion at heart can view with satisfaction the present aspect of affairs. As in a congregation things invariably prosper when some wise and hearty Christian so proves himself—it may be without any effort on his part, but purely by the native excellence of his character

and manifestation for business—to be worthy of general confidence, as that by common consent he takes the lead; in like manner we may expect the Church at large to move on in a prosperous career when one or more of her most judicious members are selected to devote their attention to the management of her affairs. Let the experiment of a paid, responsible, and industrious agency be tried; and what may hinder the Church of Canada in connection with the Church of Scotland from showing the buoyancy of spirit which other churches that have adopted the system derive from the immense success attending its operations? A few years ago this subject was introduced to the Synod, but it met with a very indifferent reception. Things were well enough then, and by natural consequence are no better now. I think there is reason to believe that there is at present a very favourable opportunity for renewing the attempt to get a successful consideration of the proposal, and I therefore suggest to Presbyteries the propriety of sending up overtures expressive of their views.

Yours respectfully,

ZIONOPHILUS.

Articles Communicated.

LIFE OF THE APOSTLE PAUL.

PART X.



HOUGH there had been no formal trial, the Apostle seems to have been aware that the judgment of the provincial governor was favourable to him, (Acts, xviii. 18,) but various motives may have urged him to appeal to Cæsar, and after a while arrangements were made to send him, and certain other prisoners, under the charge of one Julius, a centurion, to Rome. In company with the Apostle on this voyage, were two Christians, with whose names we are familiar, Aristarchus, the Thessalonian, who was his companion on his third missionary journey, and with Gaius was seized in the tumult at Ephesus, and was probably now a fellow prisoner, as we know that he afterwards shared his captivity at Rome, (Col. iv. 10), and Luke, whom we have learnt so closely to associate with Paul, and who had no doubt been his constant companion since his arrival in Jerusalem, and to whom as an eye witness we are indebted for the minutely detailed narrative of this voyage.

The vessel in which they sailed was a coasting vessel, belonging to Adramyttium, a part of Mysia, opposite Mytilene, and enjoying a large portion of the trade of the Levant. The object in embarking on this vessel was the hope of meeting, in one of the ports at which she touched, a ship westward bound, possibly some one of the Alexandrian corn ships, which not unfrequently visited the ports in that neighbourhood.

The day after leaving Cæsarea, they touched at Sidon, and Julius began a course of kindly and courteous treatment, permitting the Apostle to visit his friends on shore. On putting to sea from Sidon, the usual course was to the southward of Cyprus; but at that season, late in the summer, westerly winds very generally prevailed, and as they now experienced these, they were obliged to tack to the north of the island. From Cyprus they coasted along Cilicia and Pamphylia, and reached Myra in Lycia. In this Lycian harbour the expectation of the centurion was fulfilled, for he found there a ship of Alex-

andria about to sail for Italy, and to which the voyagers were transferred. In this vessel, keeping into the shore, they beat slowly to windward, till they reached Cnidus. From this port they turned the ship's head to Crete, hoping to run for some distance under the lee side of that island; in this way they reached Cape Matala, and the harbour of Fair Havens. The season was wearing on, the feast of expiation, corresponding to the time of the Autumnal equinox, was already past, and the navigation in this tempestuous sea was becoming dangerous. St. Paul, therefore, urged that they should winter where they were, but the master and owner of the ship refused his advice, and, trusting to their own judgment, resolved on making for Phenice, a more commodious harbour, on the west of the island. The wind having veered to the south, promised a favourable opportunity of carrying out their purpose: but as they put to sea, a violent gale rose from the north. Later writers describe similar storms as coming down in a succession of squalls from Mount Ida, and forcing the vessel into the open sea. Now they were obliged to sail before the gale, and were driven toward the small island of Clauda, where for a little they took advantage of calm water to haul on board their boat, and to undergird or strap the ship.

There was now apprehension lest they should be driven upon the sandy Syrtis of the African coast; they therefore lowered all the sails, and keeping the ship's head well to windward, they allowed her to drift, apparently under bare poles. The storm still continued, and very possibly the vessel had sprung a leak, for the next day they threw overboard the cargo, and on the third the loose furniture and tackling. For many days clouds prevented any observation of the heavenly bodies, and the depression of those on board would be increased by the abstinence to which, in the stress of weather, they seem to have been compelled; but when despair was settling down upon the minds of all, there arose "light in the darkness." For no doubt, in answer to prayer, a vision was vouchsafed by night to the Apostle, with a promise of safety to all on board, though the ship would be lost, and he communicated the happy assurance to his companions, who would be cheered, and nerved to the toil and difficulty yet

before them. For fourteen days they had been tossing in the sea of Adria, between Crete and Malta, when, at the close of the fourteenth day, about midnight, the sailors perceived that they were drifting in the neighbourhood of land: probably the noise of breakers struck on their experienced ears even at a long distance, and their suspicions were confirmed by the soundings. The sea was rapidly shoaling, and there was the utmost danger of the vessel striking and going to pieces. Four anchors were immediately cast out of the stern, in order that the vessel might not swing forward on the rocks; and they anxiously awaited the break of day. During this period of suspense, some of the sailors, under pretence of casting anchors out of the foreship, but really for the purpose of saving their own lives, though at the greater risk to the passengers, had let the boat into the sea. Paul penetrated their design, and said to the centurion and soldiers, "except these abide in the ship ye cannot be saved;" and the soldiers cutting the ropes, and letting the boat drop, prevented the carrying out of the intention. With his characteristic calmness, the Apostle now encouraged the whole company, which amounted, as we are now told, to two hundred and seventy-six persons, assuring them that their lives would be preserved, and exhorted them, after their long abstinence of fourteen days, to take a hearty meal, and himself set the example, having first given thanks to God in the presence of all. Having thus prepared themselves for the labour which might yet wait them they further lightened the ship.

When daybreak revealed the land, they did not recognize it, but they observed a small bay or creek with a smooth beach where they might run the ship ashore. They now cut the anchors, loosed the rudder bands, hoisted the mainsail, and made for the shore, and, at "a place where two seas met," they stranded the ship at the bow. The action of the sea broke up the stern, but the means of escape was open, and all reached the land.

The rigour of Roman discipline visited the escape of a prisoner upon the keeper in whose custody he was; and the soldiers on this occasion, dreading the danger, should any escape, proposed to the centurion to kill the prisoners, but the humane Julius at once silenced the proposition.

When they had reached the shore they ascertained that the island on which they were wrecked was Melita; and though the

name indeed is scarcely sufficient of itself to identify it with Malta, yet there is no doubt but that it was that island, and even the very point of the stranding is made out with great probability. The inhabitants of the island received the shipwrecked voyagers with much kindness, and immediately kindled a fire to warm them, drenched and shivering with the cold. The Apostle was assisting to gather sticks and lay them on the fire, when a viper came out of the heat and fastened on his hand: and as the natives saw the creature hanging from his hand, they believed him poisoned by the bite, and concluded that he was a murderer, whom, though he had escaped from the sea, vengeance was still pursuing to death; but when they saw that he suffered no harm, their feelings changed, and they said that he was a god. Publius, the chief man of the island received and lodged them courteously for three days. Paul healed the father of Publius, who was sick, and also wrought other miracles on the island.

After a stay of three months at Malta, the voyagers were again enabled to take shipping for Italy in another Alexandrian cornship. They touched at Syracuse, where they remained for three days, and then at Rhegium, and from thence, with a favourable south wind, they next day came to Puteoli. Puteoli was the Liverpool of Italy, and vied in commerce with Ostia, which was peculiarly the port of Rome. Here Paul found "brethren," who besought him to stay with them seven days, and through the kindness of Julius he was able to comply with their request. During this stay of seven days, news was carried to Rome of the Apostle's arrival, and the Christians of the capital sent some of their number, who met him on the Appian way at Appii Forum, and the three taverns, "whom when Paul saw, he thanked God, and took courage."

On their arrival at Rome, the centurion delivered up the prisoners to the proper custody of the Pretorian Prefect, who, though he could not relieve Paul from being claimed by the keeper, yet granted him the fullest possible indulgence, and permitted him to dwell separate from the other prisoners, and where he was able "to preach the Gospel to them that were at Rome also," and "to the Jew first." For after three days he called together the chief of the Jews, and explained to them that he had been brought to Rome to answer charges made against him by the Jews of

Palastine, of which he was wholly guiltless; and he desired to be considered as neither disloyal to the law, nor hostile to his fellow-countrymen. He learned, in reply, that they had not received any accounts of the matter, nor had heard anything to his prejudice; but as the sect of which he had been a member had been spoken against, they expressed a willingness to hear what he had to say. On a day appointed, he expounded unto a goodly number his belief, "and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. But at Rome, as elsewhere, the reception of his message was not favourable. The Jews here, too, were "slow of heart to believe," and he therefore turned again to the Gentiles; and dwelling "two whole years in his own hired house, he received all that came in unto him, preaching the kingdom of God, and teaching those things which concerned the Lord Jesus Christ, with all confidence, no man forbidding him."

These are the last words of the Acts. And the narrative of the early planting of the Christian Church terminates with the Apostle's imprisonment in the capital of the Gentile world; and it is left to other Church historians to mark the further development of the Church, and to trace the progress of the revolution of religious opinions, till Christianity becomes the declared religion of the Palace and of the Empire.

Peter had founded the Church; and though by him the door had first been opened to the Gentiles, still he clung too fondly to the traditions of the past, to become the Apostle to the Gentiles. His attachment to Jewish institutions and forms affected his apprehension of the Gospel, and prevented him, in some measure, from recognising its freedom and its universal applicability. He looked upon it from a point of view thoroughly Jewish, and seems to have had difficulty in divesting himself of the idea that Christianity was but an extended Judaism. St. Paul was of a character essentially different; when he was converted and called to the Apostleship, he at once perceived that no restrictions were to be laid as a yoke upon the spirit of Christianity, but that its very power and excellence lay in its fairness and freeness. From first to last his mission was a continued contest, not really so much with Paganism, or with Gnosticism, as with Judaism; and he is ever pressing forward further from the home of Judaism, nearer

to the heart of the Gentile world; and at length the wish of many years was accomplished—the Apostle was in Rome.

But though the narrative of the Acts here closes, we do not wholly lose sight of the Apostle, but may gather what light we can from the Epistles written from Roman imprisonment:—to Philemon, to the Colossians, to the Ephesians, and to the Philippians; or still later, those to Timothy and Titus, and the earliest authorities in Church history, whose statements, however, are not to be received without an exercise of critical judgment.

In order to gain an acquaintance with Paul's thoughts and feelings during the period of his imprisonment, as well as with his labours in the Roman capital, and his success even among the members of the Imperial household, and know who were his companions in bonds, we must carefully study the epistles. Aristarchus and Epaphras appear to have been fellow-prisoners; while Mark, Luke, Demas, Tychicus, and the runaway slave of Philemon, Onesimus, are severally mentioned as friends at Rome.

We do not know when the appeal was heard, and the trial proceeded with; but, when the Apostle wrote to the Philippians, he appears to have had the prospect of a near release, and expressed the hope that he may be enabled shortly again to visit them (Phil. i, 26; and ii, 24). It is now very generally understood, and it is a subject about which the ancient Church seems to have had no doubt, that he was liberated possibly at the close of the two years mentioned by Luke.

On his release, he probably directed his mission further west to Spain; but the statement that he visited Great Britain, may be rejected at once, though the controversy has been revived in the present day. If we receive the epistles to Timothy and Titus as belonging to a period subsequent to the first imprisonment, a point upon which the highest English and German criticism is now agreed, the Apostle must have again visited Greece, Macedonia, and Asia Minor. He spent some time at Ephesus (2 Tim. i. 18); he went to Crete; and left Titus to organize the Church there (Titus i, 5); he passed a winter at one of the places named Nicopolis; he travelled by Miletus, Troas, and Corinth (2 Tim. iv, 12 and 20), and he is again a prisoner in Rome, "suffering unto bonds as an evil doer" (2 Tim. ii, 9), and expecting shortly to be put to death (2 Tim. iv, 6). He is lonely, having no companion but Luke;

and is anxious that Timothy should come at once from Ephesus, and bring Mark with him (2 Tim. i, 15; and iv, 9-16).

The testimony of ecclesiastical antiquity then steps in, and assures us that Paul was beheaded at Rome, suffering on the same day, or about the same time, with the Apostle Peter; and while the remains of Peter are said to repose under the great dome of St. Peter's, the church of San Paolo, without the gates, on the Ostian way, according to the same legend, covers the grave of St. Paul.

Thus suffered the Apostle to the Gentiles, sealing by his death that word of truth which he had been "instant in season and out of season" to preach. He who had been "apprehended by Christ," and "separate to the Gospel," who had "lived by the faith of the Son of God," who had "laboured more abundantly" than any of his colleagues, through the grace of God which was given him, was now enabled to fill up "that which was behind of the afflictions of Christ in his flesh for his body's sake," to enter into "the fellowship of his sufferings," being made conformable unto his death."

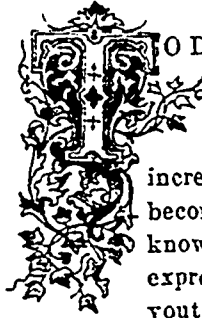
All the sources of information regarding the personal appearance of the Apostle, agree in representing him as of short stature, having a long face, high forehead, close and prominent eyebrows, grey eyes, a clear complexion, and winning expression, and as bald. His temperament and character are best learned from his recorded speeches and his epistles. He was evidently marked by a warm and ardent nature, was courteous, dignified, and affectionate; he had clear, practical wisdom, and deep penetration; he was quick to discern, and tenacious of his convictions, yet free from intolerance; he was perfectly fearless; and was endued with untiring energy, and heroic endurance. His epistles, though full of the present, and eminently calculated, in their lifelike, vigorous style, to enable us to realize the conflicts of the Churches of that day, must ever remain the fullest expression of the Christian faith, and Christian life, and a rich storehouse of comfort to thousands of humble believers.

L'Original, April 5th, 1865.

In many instances, even in this life, while our apprehensions are so gross, we see the tendency of physical evil to produce moral good; and when another life shall enlarge our minds, we shall be fully convinced that we never experienced even the most trivial pain, which God did not design for the good of men.

SONGS OF PRAISE.

No. 4.



TO Dr. Watts belongs the credit of restoring the hymn in England; and his reputation, always great, bids fair to increase as the value of a hymn becomes more widely felt and acknowledged. He was the first to express in English verse the devout sentiments of the Reformed Church, in a spirit entirely free from narrow mindedness, so that we could not tell from these writings to what section of the church the author belonged, and in a form as well as with a copiousness suited to the wants of the people. His various publications were received with the greatest avidity, and his spirited lines sunk deep into pious hearts where they afforded the utmost gratification. The interest in these favourite hymns is still maintained. There are other writers, it is true, now in the field, other stars shining brightly in the same firmament; but there has been no eclipse of Watts' usefulness or fame, and his words are still fresh and green in the hearts of multitudes of people. There are few collections of hymns in use, which do not draw largely from Watts, and keeping altogether out of view those denominations which have adopted his Psalter and Hymn Book, there is no modern writer, whose strains are more frequently sung in the house of God. About twenty of the General Assembly's Paraphrases are taken from him, and we have but to mention a few of these to shew how largely the collection is indebted for its fine tone and spirit to this writer; and of these we give the first lines:

"As long as life its term extends."
 "Twas on that night, when doomed to know."
 "As when the Hebrew prophet raised;"
 "I'm not ashamed to own my Lord."
 "Blest be the everlasting God."
 "Behold the glories of the Lamb."
 "How bright these glorious spirits shine,"
 "Blest morning whose first dawning rays."

Verses of this description can never die, as we may know from our growing attachment to them.

Watts was born in the year 1674, and his father keeping an academy, enjoyed the benefit of a good and early education. The promise he manifested at school led some persons to interest themselves in sending him to the University; but he clung to the cause of dissent, and at an early period entered upon public life as a Non-conformist minister. He was soon laid prostrate by a serious attack of

illness, from which he slowly recovered, only to be attacked a few years afterwards by a fever, which completely shattered his constitution, and rendered him an invalid for the remainder of his life. It was fortunate for him and the Christian world in these circumstances, that he was received into the house of Sir Thomas Abney, where he spent the remainder of his days, enjoying, for the long period of thirty-six years, the hospitality of this comfortable and thoroughly Christian home. During this period he continued his ministry, so far as his health would permit; but having great command of language and not requiring to write his discourses, his pen was happily at liberty for the general good. It is said that he first took to the translating of the psalms stung by a taunt from his father. He had been criticising very freely, and condemning, as it deserved to be, the translation of Sternhold and Hopkins, then in universal use. The father told him it was an easy matter to find fault, let him try if he could do better. The son did try, and embarked upon the difficult and tedious work, from which the church has so greatly benefited.

Watts brought to the task an excellent and well trained capacity equal to almost any kind of intellectual labour. To this he added much of the poet's nature, many of his verses indicating a high degree of the poetic faculty. He was an accurate scholar, and in his youth wrote Latin verses with great facility, and success. He possessed the power of rhyming, need we say in a high degree, his thoughts naturally taking this turn. He rhymed for children, he translated the psalms, and in many happy effusions, has considered almost every variety of religious topic. Language, copious and flowing, and sometimes elegant, gives expression to noble thoughts. It is greatly to be regretted that the style of Watts often sinks to mere rhyming, the careless mood taking complete possession of him. Some poets, like Campbell, have written too little, and every effort of their muse has been slowly and carefully elaborated. Others again, like Watts, seem to have had their pen always in their hand, and to have written whether in the vein or not, unmindful of the result. In some of his finest hymns, when the spirit is admirable, we have to put up with very faulty language.

Occasionally the genius of Watts takes a flight, that scorns all obstacles of sense or reason. Thus in the 54th hymn of Book 2.

The opening heavens around me shine.
With beams of sacred bliss;

While Jesus shews his heart is mine,
And whispers I am his.
My soul would leave this heavy clay,
At that transporting word;
Run up with joy the shining way,
To embrace my dearest Lord.

And again, in the 79th hymn of the same book;—

With pitying eyes, the Prince of Peace
Beheld our helpless grief;
He saw, and O amazing love,
He ran to our relief.
Down from the shining seats above,
With joyful haste he fled,
Entered the grave, in mortal flesh,
And dwelt among the dead.

In both these instances, the imagination takes a liberty that we cannot, in calm judgment, approve. We cannot in good taste conceive either the soul running up the milky way in its ardour to embrace the Saviour, or the Saviour running down with headlong speed, and entering the grave like a fugitive into a hiding place. At times it is difficult to distinguish between the sublime and the ridiculous; and the highest efforts of the fancy, while they are felt to be beautiful, as they gleam from their cloudy sphere, are frequently on the verge of the improper or absurd. Watts closes one of his finest and best known hymns with the following lines:—

There shall I bathe my weary soul, ♪
In seas of endless rest;
And not a wave of trouble roll
Across my peaceful breast.

I have no doubt that this verse would be quoted by some as one of the chief beauties of Watts, and that it has been often sung to the intense enjoyment of the believer, giving expression to his highest expectation. It is mentioned in this way, if I remember right, by the American poet Bryant, in a magazine article about two years ago. But the idea of bathing the soul is a little too much for us, and though it undoubtedly conveys in a rich way the sense of relief and rest, we are inclined to regard it as an extravagance. Though dissociate from the body, Watts seems to endow the soul in heaven with very material properties:—

There on a green and flowery mount,
Our weary souls shall sit;
And with transporting joys recount
The labours of our feet.

The source of many mistakes of this kind lies in the attempt to describe heavenly and spiritual joys by the language of sense. This has to some extent, to be done, and Scripture has set us the example.

But it is difficult and dangerous ground for the imagination, and where there is a want of reverence, very distasteful. The most offensive use of the imagination, perhaps, is where the Saviour is contemplated with the eye of human passion, and the language, which men under the influence of the tender feeling are in the habit of addressing to the persons they love, is applied to the Son of God. It would have been far better if such terms as *embrace* had never been used of this sacred intercourse. Such language is not agreeable, even when employed in a connexion the very furthest away from earth's enjoyment, as in the following lines :

Jesus, the vision of thy face
Hath overpowering charms ;
Scarce shall I feel death's cold embrace,
If Christ be in my arms.

In forming a judgment as to the merits of Dr. Watts it is to be remembered that he was the first to write in English verse, on many subjects, and that he has written on almost every topic connected with religion. Succeeding writers benefit from the experience of pioneers, and are schooled by their faults. The wide range of topics also tries a writer. Certain favorite subjects kindle interest and evoke talent. When an author confines himself to these, and places himself before the public only as he felt during the highest conceptions of his life, he enjoys a mighty advantage. It were well, if all writers would treat the world in this fashion, and come before it only in their best style. We would have fewer books, but a better literature, and our admiration of genius and worth would be more unqualified. Much as we esteem Dr. Watts, our regard for him would have been greater, had he written fewer lines, and bestowed more care on the language of his best hymns.

Hymn 58 in our collection may be mentioned as an example of Dr. Watts' in his best style :

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

He is more successful upon the whole as a translator of the Psalms than as a hymn writer, and many of the hymns by which he is best known are free translations of David. Who that has ever read them, can pass by the following :

"O God our help in ages past." (35)
"O for a shout of sacred joy."
"Jesus shall reign where'er the sun." (72)
"Come sound his praise abroad."
"Joy to the world, the Lord is come."

"Sweet is the work my God, my King." (12)
"Lord of the worlds above." (22)

A fit companion to Dr. Watts in this and other fields of useful literature was Dr. Philip Doddridge, born some thirty years later, and ever looking up to Watts with reverence and a desire to follow where he led. It was in answer to the request of his venerable friend, and in strict conformity with the plan furnished, that he drew up his best work, *The Rise and Progress of Religion in the Soul* ; and he followed him also very closely in singing for the use of God's people. It was however for his own special use in the pulpit, that most of his hymns were written, and he would not consent to their publication during his life. The hymn turned upon the discourse preached, a mode of writing which would tend to give his verses great variety and fulness of meaning, but has often led to the introduction of thoughts, the connection of which with the whole hymn or its other parts we are at a loss to perceive, while we have the hymn without the discourse. Hence it is, in some measure, that verses may so often be dropped with advantage.

Doddridge writes : a fine spirit, with a heart overflowing with interest and love for the things of God, and many of his hymns are dear to the recollection for the true and touching expression they have given to spiritual feeling. This is, after all, the highest merit of a hymn. But Doddridge, though possessing no claim to the highest rank of sacred poets, has considerable power both of feeling and expression, and many of his lines might be quoted as exceedingly happy and successful. Four of the Paraphrases belong to him, three of which are in his best style, the second, thirty-ninth and sixtieth. A few more of his hymns will be found in our collection. Hymns 38, 124, 128, 163, 173, 179.

While the later years of Watts were passing quietly away in the mansion of Lady Abney, and Doddridge was busy at Northampton teaching, preaching, and writing with great industry, a new description of Christian labourer appeared on the field, and carried on the work of the Lord with the greatest vigour and the most wonderful results. The Wesleys commenced their work in Oxford, and afterwards extended their influence over all England. A desperate condition of matters requires a desperate remedy. Loving the Church to which they belonged, and prizing the orders which they had received from her, the brothers had no other resource under the deep religious feeling they experienced, than to go to the streets and high

ways, and proclaim to all the Gospel of salvation. These were days, when piety was everywhere trampled upon, when even in the church itself under the sacred garb of the ministry, there was scorn for those who dared to love and profess the truth. There is a happy change now. Under God, let us thank the Wesleys and their companions for it, who led the way in a religious movement, which is still in its ramifications and fruits extending, and which we trust will continue to extend, until it shall be considered a shame and a reproach for any to belong to the church who do not really love the Saviour, and are in earnest about their salvation.

The brothers were admirably adapted for their work, and by their labours accomplished results, which remind us of the days of the Apostles. From the time when God first led them to high views of duty, while they were still strangers to the grace which they afterwards proclaimed with such powerful effect, their pen and voice emulated each other which would do most for God and his service. In some respects John was more able and useful than his brother, and was the undoubted head and controller of the great religious movement of the last century, But what would this movement have been without Charles, who put the song they needed into the mouths of the simple and rude converts, in singing which they strengthened their own hold of religious truth, and spread on every side of them the sacred influence they felt. Many of John Wesley's preachers were men of humble parts, and meagre indeed must have been the spiritual instruction often presented to the people in their discourses; but Charles continued to pour out his strains on every subject, and in the most powerful manner, till there was in the hands of the people a volume of song, which might not unprofitably stand to them in the place of books of divinity, and of the liturgy, which most of them had forsaken.

Charles Wesley was a poet of no mean order, and had the religious movement connected with his name never taken place, would doubtless have attained considerable repute in the literature of his country. That movement enchained his faculties, his time, his attention, his all; and hence we have nothing from his pen but what was virtually connected with it. His verse is characterized by great rhythmical power and sweetness. He writes easily, with great simplicity and force. One is perfectly amazed, in reading his life, at the rapidity with which his volumes of hymns were produced. At first, his brother joined with him in the work, all the

members of the Wesley family showing poetical aptitude; employing his pen especially in translations from the German; and the first volumes of hymns bear the names of John and Charles Wesley. But the work soon passed to the younger brother. Each year, as it went, gave to the press one or more volumes, or tracts, as he sometimes called his publications. Hymns on God's everlasting love,—for times of trouble,—on the Lord's Supper,—for festivals and special occasions,—for public thanksgiving,—for Christian friends,—occasioned by the earthquake—for days of fasting,—for lay preachers,—of intercession for all mankind,—for funerals,—on the expected invasion,—for children. And so on the brave pen went, for the list is by no means exhausted.

For the Wesleys there was no rest. If they were laid aside from preaching, there was something else in hand of which the world soon had the proof and the benefit. In the year 1761, Charles was compelled from the state of his health to discontinue preaching. In the following year he published his chief work, to which he had evidently devoted his retirement, entitled *Short hymns on select passages of Scripture*. These were upwards of two thousand in number, and contain many of the best hymns of Wesley. From this book many passed into the collection, which is now in use by the Wesleyan Societies.

Charles Wesley is entitled to the very foremost place as a hymn writer, and some of his hymns cannot be surpassed. There is present, indeed, in all his hymns, as there was in every thing he said and did, the strong aggressive spirit which characterized the movement, and which sought to drag as it were by violence every person within its range. There is also the grave and unpardonable fault of self-analysis carried to an extent which interferes with the contemplation of the great Being, for whose glory our voices should be attuned in praise. But allowing for these well known features, shall we venture to say defects of Methodism, and lamenting that we should be prevented by a more sober and chastened style of thought from employing many of these otherwise excellent songs, we must still do justice to the ability and effort by which the Wesleyan Church has been so enriched. The hymns of Wesley are in perfect contrast to the doggerel, which it became the fashion with certain communities to employ and encourage. Chaste and elegant in their language, and scholarly in their tone, they were yet clear and full of simple energy, so as to be perfectly suitable to the rude but enchained multitudes who first sang them

in the open air. In the hymns of Watts and Doddridge we are often pained by careless and imperfect stanzas, and it is only in a few of their best, where we are not under the necessity of amending their language. From this carelessness, Wesley is entirely free. His pen might run, but it ran with grace. His hymns were often long, and to adapt them for use in the sanctuary there was great necessity for abridgment, which was freely done by himself, and by his brother after his death; but his sweet and elegant style is maintained throughout the longest of his poems.

In the Synod's collection the following are from the pen of Charles Wesley, hymns 11, 19, 46, 77, 80, 99, 103, 105, 126, 130, 132, 137, 141. One or two of these may be left out. Hymns 105, and 132, may be mentioned as examples of Charles Wesley in his best style:

"O love divine, how sweet thou art."
 "Jesus, lover of my soul."

The hymn occupied so prominent a place in Methodism, and the impression abroad was so deep, that many persons were led to sing. There was no harm in their singing. If a man can find relief and advantage by expressing himself in verse, there is no reason why he should not do so. But it is one thing to sing privately, or for a few sympathizing friends, and another to furnish psalmody for the church. We must pass over many writers whose verses would be better out of the way. Two of Wesley's preachers deserve notice,—John Cennick and Thomas Olivers.

Cennick was a good pious man, but deficient in firmness of character, whom the Wesleys employed as a teacher in their school at the Kingswood collieries. He had recommended himself particularly to the notice of Charles by some hymns, which he wrote. But he was a source of great trouble to the brothers. Having been appointed to preach at Kingswood, he gradually came round to the doctrines of Calvinism, and preached in a way that was most offensive to the founders of the new Arminian sect. The Wesleys remonstrated in vain. Cennick wrote to Whitefield, then in America, to hasten home, and save the movement in England. Dismissed at last by the Wesleys he joined himself to Whitefield, but afterwards passed over to the Moravians, and was settled in Ireland. Some of his pieces are very fair. The well known hymn, *Lo! he comes with clouds descending*, (Hymn 80), familiar to English worshippers both of the cathedral and the meeting house, is popularly ascribed to Olivers, but it is in reality a cento, or

hymn made up from, or composed by two authors, two verses having been taken from C. Wesley, and the remainder from Cennick. Olivers, it is believed, furnished the tune (Helmsly); and had moreover a hymn on the same subject, and of the same stanza, with one of the verses, but not the first, beginning with the same line, which naturally gave rise to the mistake. Whether Olivers borrowed the line from Wesley, or Wesley from Olivers, we cannot tell, but it was probably the latter; for Wesley never shrunk from making use of what he greatly liked and admired, though in the abundance of his own thoughts and in the fertility of his language he had no need. In his short hymns on passages of Scripture he has versified very closely in some instances, and without any attempt at disguise, the comments of Matthew Henry; and several passages of Young's Night Thoughts, of which he was a great admirer, he has done into flowing verse of his own, with every thought and illustration carefully given.

Olivers the Welsh cobbler, as he is sometimes called, was a man of more note than Cennick. He took an active part in the controversy, which sprung up in England on the publication of the famous minutes of the conference at Bristol, containing several doubtful propositions in theology, in which so much warm and acrimonious feeling was displayed by John Wesley and his supporters on the one side, and by the friends of Whitefield and Lady Huntingdon on the other. Olivers is greatly abused in several works of Lady Huntingdon's friends, and during the controversy had many hard names thrown at him. More illustrious men than Olivers however do not come out of this controversy with clean hands, as we shall see. He was a great profligate in his youth, but was brought to repentance, like so many others, under one of Whitefield's thrilling discourses. While a preacher, he gave himself diligently to study, and having considerable ability, he soon became a strong writer. He was afterwards translated to London, and entrusted with the honourable work of seeing the publications of the Wesleys through the press. He was an excellent composer of music. He has left behind him a few hymns, one of which has been often pointed out as a model, and is pronounced by several good judges to be the best hymn in the English language. It is in three parts, and the stanza is rather cumbrous and unfamiliar, which militate against its use, but the conception, language, and spirit are noble, and the whole hymn majestic. (Hymn 153).

The God of Abraham praise,
 Who reigns enthroned above;
 Ancient of everlasting days,
 And God of love.*
 Jehovah, great I AM,
 By earth and heaven confessed;
 I bow and bless the sacred Name
 For ever blest.

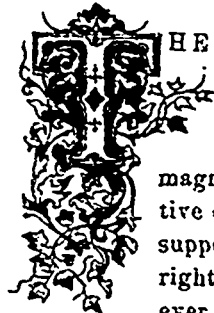
The God of Abraham praise,
 At whose supreme command
 From earth I rise and seek the joys
 At his right hand.
 I all on earth forsake,
 It's wisdom, fame, and power;
 And Him my only portion make.
 My shield and tower. * * *

The fame of Olivers as a hymn writer has erroneously rested on three hymns not unworthy to be classed together, but only one of which belongs to him. "Guide me O thou great Jehovah" (hymn 31) is by William Williams, as we learn from Roundell Palmer's Book of Praise; while "Lo, he comes with clouds descending" must be attributed to Wesley and Connick. But he has left a noble monument behind him in "The God of Abraham praise;" and as Watts was pleased, in a spirit of modest self-depreciation, to say of Wesley's hymn "Wrestling Jacob," that it was worth all the verses he himself had written, so may we say of the solitary hymn of Olivers, that it is worth the whole collection of many authors.

We have been writing of one combatant in the great controversy on the Bristol minutes. There is another and more illustrious, to whom we are indebted for some of our best hymns—Dr. Augustus Toplady; but we shall have to reserve our notice of him to the next number. It is pleasing to draw our stores of hymnology from Calvinist and Arminian alike, and to find persons arrayed against each other in polemical strife employing their best talents in singing the praises of Jehovah.

PASSAGES FROM MY DIARY.

"A SUNDAY IN PARIS."



HE centre of fashion," and "the heart of European civilization,"—such are the proud *soubriquets* with which this magnificent, beautiful and attractive city is dignified. No one, I suppose, is disposed to dispute its right to the former title. However strange and arbitrary may be its caprices in the realm of fashion, all classes of society in Britain and America, at least, are only too willing to acknowledge their submission to its despotic and sometimes (shall we say

it?) tyrannical sway. But unless our ideas of civilization are exceedingly loose and vague, unless in our definition of this comprehensive term we almost entirely overlook its grand central and vitalising element—the life-giving and sustaining power of pure and undefiled religion—we must proclaim the total inappropriateness of the latter high-sounding and pretentious epithet. If, indeed, Paris be the fountain of the life-blood of the European body politic, then that body must be very weak and sickly. Its heart is suffering from a fatal disease which is secretly and, perhaps not very slowly, effecting its dreadful work in a moral "degeneration," or a kind of spiritual "ossification." The symptoms of this malady may be detected on any day by a careful "diagnosis," but they manifest themselves in wild and feverish pulsations on the Sabbath day; and if they are not counteracted by the potent influence of a pure Gospel morality, they will yet manifest themselves in the frantic and delirious spasms of revolution.

Early in the morning we—a Swedish gentleman from Stockholm and myself,—set out and proceeded along Rue St. Honoré and Rue de Rivoli, on both of which all the shops with scarcely an exception were open for the transaction of business. The cafés and saloons, too, were open, and dazzled the eyes with their profusion of gilding and decoration; while the neat, trim waiters with white neck-tie and apron and richly perfumed head smiled complacently at the passers by, as much as to say *à votre service*. A few were sitting at the small table-stands ranged along the front of these luxurious establishments and were chatting over their coffee or wine. The streets presented a remarkably clean and fresh appearance, streams of clear, pure water were running down on both sides, and served to cool and purify the atmosphere. We had not gone far when a shower of rain poured down in a perfect torrent, and compelled us to seek shelter for a few minutes in the entrance to the Court of a *hotel* or mansion of one of the French *noblesse*. Two ladies who took refuge in the same place were soon driven out by the impetuous stream which rushed from the Court to the street. After the rain ceased to fall we hastened to the Calvinist Church, L'Oratoire, but on learning from the beadle that the service was to be conducted in French we went to the Cathedral of Notre Dame, a grand old Gothic structure of the twelfth century. "Its front, from base to pinnacle," is a "floral burst and laughter of stone;" and its "deepest windows, stained and traced, seem slow-flaming crimson fires." Near

the entrance was seated a cowed monk, one of those unearthly looking men from whom you instinctively shrink with a feeling of horror, and whom "Monk Lewis" has portrayed with such weird and gloomy, yet living colours. His countenance was ashy pale; his keen, piercing deeply sunk eyes gleamed with unnatural fire, and seemed as if about to start from their sockets. He dipped his abominable brush in the font containing the "holy water," and extended it towards us that we might avail ourselves of the blessing and protection which its use in making the sign of the cross is supposed to confer upon the blind votaries of a superstitious religion. But we did not accept of his proffered boon, and, no doubt, he looked upon us as heretics. There he has sat from early dawn, and will continue to sit until dewy eve, with all the patience of a saint, ministering to the wants of his co-religionists; and the poor deluded being fancies that by his self-denying labour he is atoning for his sins, and working out his own righteousness.

The congregation was made up almost altogether from the lower classes. Very few of them were fashionably dressed, though all were clad in neat orderly garments. And here I cannot refrain from remarking the striking contrast, between the appearance of the poor in Paris, and the poor in London, Glasgow, and Edinburgh. While the latter appear crushed by misery, broken-hearted and discontented, and enveloped in such a mass of filth and rags, rendering it impossible in some cases to ascertain with certainty the colour or texture of the original garment; the former are contented and happy looking, and are cleanly and neatly attired. The latter bear about with them and upon them the unmistakable evidences of poverty induced by intemperance, the former are evidently burdened with an "honest poverty." One could not fail to be impressed with the deep, earnest, devotional spirit of these simple people, as down they knelt for "heaven's grace and boon." The imposing ceremony, to them so full of awe and mystery, was rendered more impressive by the sumptuous decorations and gilding of the altar and archiepiscopal thrones, the glitter of the rich and gorgeous priestly vestments, the harmonious blending of sweet voices with the notes of the deep toned organ, and the odour of clouds of "pious incense taking flight for heaven." My companion, his zeal overcoming his prudence, on hearing the mysterious and indistinct muttering of the officiating priest, and seeing the numerous genuflexions of the people, and their profound adoration on the elevation of the host, exclaimed

with burning indignation: "How long will ye turn my glory into shame, saith the Lord of Hosts? How long shall the blind be permitted to lead the blind? God is a Spirit, and they that worship Him must worship Him in Spirit and in truth. Every other form of worship is a lie and an offence to God." Fearing lest he should be understood by some of those near by, and we should both suffer the consequences of this rash outburst of feeling, I led him aside to examine some of the side chapels, and impressed upon him the necessity of speaking with greater caution.

The majority of the worshippers seen in the churches of Paris, not only on Sunday but also on week days, being women, tells its own tale, and contradicts the commonly received notion, that the mass of the people acknowledge allegiance to the successor of St. Peter at Rome. Ignorance has been styled the mother of devotion, and true enough it is that the ignorant and illiterate Parisian is the most devoted Roman Catholic. Very many of the educated have become disgusted with the palpable absurdities which the crafty priesthood have striven to impose upon them, and have embraced Atheism or infidelity, or some other wild system of belief. Their religious sense, roused from its long and deep slumber has revolted against the gross caricature of doctrine and worship; and the recoil in their case has been from the one extreme of blind, helpless, idiotic faith, to the other extreme of no faith in any positive religious creed. Jesus, the altogether lovely, the impersonation of the true, the beautiful, and the good, has become hateful in their eyes because of the monstrous perversion of his simple and sublime teaching.

A great many in the metropolis, as well as throughout the empire, are disciples of Voltaire, "the poet, historian, and philosopher, who elevated the human spirit and taught it that it ought to be free," and of Rousseau, "the man of nature and of truth."—Such is the grandiose and bombastic language of their epitaphs, I had an opportunity of witnessing the homage that is paid by their followers to these men of brilliant but disordered genius, when visiting their tombs in the crypt of the Panthéon. Our company consisted of about twenty, most of them young men from the provinces who had perhaps come on a pilgrimage to the shrines of those in whose doctrines they believed. Our guide, with a half conscious pride of the dignity of his office, conducted us through the dark vaults until we reached a grand mausoleum, when he said with a solemn intonation, "*voilà la tombe de Jean Jacques Rousseau.*" Our party

with the exception of four, took off their hats and bowed, and gazed with emotions of awe and reverence at the last resting-place of the "dead but sceptred sovran who still ruled" their spirits from his urn. There was a repetition of the scene at the tomb of Voltaire. I could not help looking upon them with a mingled feeling of disgust and pity—disgust because of their idolatrous act of "hero-worship," and pity because their minds had been brought under the evil influence of the perverse doctrines of the infidel speculators.

But many who have thrown off the shackles of Popish superstition, have done so only to embrace another more vile and dangerous superstition, which is now usurping the place of religion, viz., spiritualism. This curious mania has made rapid progress in Paris, so that

at present the number of men alone who believe in *spiritualism* is about sixty thousand—one thirtieth of the population. The system possesses a regular organization. It has its priests, its altars, &c., as well as its papers, reviews, and publications of all sorts, with editors and booksellers of its own. Its central principle—a communication through mediums with the spirit world—has a powerful fascination for all minds, but especially for those that have not an unshaken belief in the unchanging verities of the religion of Jesus; and hence the Frenchman, whose credulity has been trifled with by his priest, embraces that system which "robs God of his personality, and elevates reason to the throne of the universe, by deifying the human intellect."

To be continued.

Notices and Reviews.

SCIENCE FOR THE SCHOOL AND FAMILY; Part III, MINERALOGY AND GEOLOGY: By Worthington Hooker, M.D., Yale College, Newhaven. Montreal. Dawson Brothers, 1865.

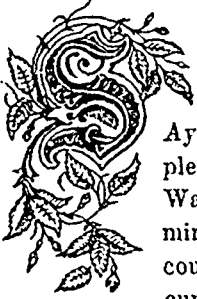
The object and scope of this volume is, as we learn from the preface, to meet the wants of beginners in the study of geology. The author thinks, perhaps justly, that the writers of manuals treating of this subject, take too high ground; and that they assume an elementary knowledge on the part of the student which he may not possess. The volume claims only to be a compilation,—one which may help to prepare the student for the study of more advanced treatises. Our author says in his preface: "Perhaps the fact that I have been obliged to be to some extent a learner, in order to accomplish my task, has the better fitted me for it, as I have thus become sensible of the wants of the learners for whom I write." No doubt it may be of some advantage to know clearly the wants of the student; but this is quite subordinate, we think, to an intimate acquaintance with the science itself,—an acquaintance only to be gained by many years of study, and by much experience in the field. The simplicity of its style and its unassuming pretension, will probably commend the volume to the class for whom it is intended.

The first seven chapters treat of the most common simple minerals, with some elementary views on crystallography. In the next,

several of the most typical rocks are described, mostly those of igneous or of volcanic origin. The somewhat difficult question as to the *relative age* of the various members of the granitic, trappean, volcanic, and metamorphic rocks, is left untouched. We have next four chapters on general physical geology, to which succeeds one in which the main object seems to be to give some general idea of the classification of the animal and vegetable kingdoms, preparatory to entering on the study of the fossils of the sedimentary rocks. A sketch is then given of the Azoic, or as it has since been proposed to call it, the Eozoic age; and the volume concludes with a summary of the fossils of the Silurian, Devonian, Carboniferous, Mesozoic, Tertiary, and Post-Tertiary Ages, with some few general observations at the close of the volume. The author seems to derive his information chiefly from American writers on geology. For instance, he quotes Agassiz's opinion, that the Pterodactyl, the curious winged reptile of the Oolites and Chalk, was not a land animal, as is commonly supposed, but that it was aquatic in its habits, and used its powers of flight in much the same way as the flying-fishes of the present day do.

On the whole, the little volume before us is by no means devoid of merit, and will be useful to those who wish to get some idea of the general scope and aim of the science, without caring to enter minutely into detail. The printing and general get-up of the book is fair, but some of the engravings are very poor.

The Churches and their Missions.



COTLAND. — We have derived great pleasure from reading the following in the Ayr Advertiser. We have a very pleasant remembrance of Mr. Walker's father when he was minister at Huntingdon in this country—a charge which he occupied nearly thirty years ago and where he worked faithfully, until he was transferred to the Parish of Ochiltree in Scotland, where he is now labouring with much acceptance. The Revd. gentleman who is so favourably noticed is a Canadian having been born in Huntingdon when his father was minister there, and we rejoice to see that he has cast in his lot with the Church in Canada, having been appointed a Missionary in the Presbytery of Quebec. He is expected shortly to arrive here. We are sorry to observe that the delay in his coming arises from an attack of illness.

On Sabbath last, the Rev. Mr. Walker preached his farewell discourse in the Established Church here, where he has, along with the Rev. Dr. Stirling, ministered for about two years. By his modest and condescending manner while visiting from house to house; by his kind and considerate disposition, and by his acceptable, carefully prepared discourses in the pulpit, he has won the abiding esteem of all classes in the church; and on Sabbath, as he bade them farewell, we are sure that not one present but would grieve that they might see his face and hear his voice no more. Nor would the rev. gentleman himself be less moved at the solemn parting. At an age when his feelings are most susceptible of strong impressions; when the thoughts of those with whom he has mingled are of the most charitable and liberal kind; when attachments eagerly take root, grow up pleasingly, and promise a happy maturity, it is no marvel though there should be a wringing of the heart when the tongue would attempt to utter a sad and long farewell. Mr. Walker gave an appropriate and excellent discourse from Proverbs 23d, 17th and 18th verses.

PRESENTATION TO THE REV. MR. WALKER.

The Rev. Thomas Walker, assistant to the Rev. Dr. Stirling, being about to leave this country for Canada, the members of the church here, favourably impressed with the faithful manner in which he has discharged his ministerial duties, resolved to present him, before his leaving, with a testimony of their affectionate regard, and on the evening of Thursday 23rd ult., a large deputation, consisting of the Rev. Dr. Stirling, some of the members of session, and a number of the active collectors,

called upon him at his lodgings—the indisposition of the rev. gentleman preventing a more public meeting—when after some friendly conversation, Dr. Stirling at the earnest request of the deputation, presented Mr. Walker with a valuable gold watch and guard, after addressing him in the following terms: “Mr. Walker—It affords me great pleasure to have been appointed by your friends in Galston to present to you this token of their approbation and esteem. They might easily have found one who would have told more eloquently how well you have deserved it; but they could not have found any one who had better opportunities of knowing that truth. I have been a doubly interested hearer of the sound doctrine which you have preached in the pulpit. I have been a constant witness of the regularity with which you visited from house to house, and held meetings which were eminently acceptable, and I find continually accumulating evidence, as I follow your track, how often you have held forth the hopes and consolations of the gospel to the afflicted and dying. It is, therefore, with a lively feeling of your worthiness that I now hand to you this elegant testimonial. We hope it may long be a pleasing memento of the manner in which your services here have been appreciated; and even an earnest of a far higher reward which we pray you may receive at last from your great Master.” Dr. Stirling then put into the hands of his esteemed brother the handsome gift bearing the inscription—“Presented to the Rev. Thomas Walker, by a few friends in the parish of Galston, on the occasion of his leaving for Canada, as a token of their appreciation of his valuable services in the parish. 16th March, 1865.”

Mr. Walker replied as follows:—Dr. Stirling and Gentlemen,—In rising to thank you for this handsome expression of your kindly feeling towards me, I would advert for a few moments to the rather painful circumstances which have demanded that our meeting should be in this place. I can assure you that no one realises more fully than I do the disappointments which have arisen because of my present sickness. For one thing it has prevented me from doing a very necessary duty. I have been unable to bid farewell to many in this place, who have shown their good will towards me in many ways. I fully intended calling upon at least the greater part of the members of our church; and I began very fairly. But who can resist God's providence? What was my desire has been prevented by His will, and it becomes me only to submit, trusting, meanwhile, that all will accept the intention for the deed. Then, again, my present ill health has interfered very considerably with the object of our present meeting. It has made it necessary that our meeting should be a private one, for which I am very sorry, as the magnitude of your gift fully deserved that the presentation should be a public one. Many have also been prevented from being present who

would otherwise, I am sure, have honoured us with their company. But of what use is it to cry over broken ware. Let us be satisfied that things are no worse than they are, that God in his goodness has permitted us even under the present circumstances to meet. Gentlemen, it is usual for those who occupy the position in which I am now placed to be very much affected, and I am no exception to the rule. I feel deeply your kindness to me on the present occasion. I thank you for the gift with which you have presented me. I would especially thank you, as representatives of the congregation, for that unceasing kindness which has been shown to me ever since I came to this place. I can assure you that the remembrance of it will never be effaced from my mind wherever my lot in life may be cast. Whatever new associations I may form, I can say truly that no change will alter the feelings of affection and gratitude towards you all which I now experience in me. This place will ever to me be enshrined in a bower of happy recollections; and though I am about to leave it for good, the interest which I now take in it will not be diminished but rather increased. I am sure no one ever entered upon the ministerial office under more pleasant auspices than I did. Having one of the very best men for my superior, and one of the most agreeable of congregations in which to labour, I could not have been more favourably circumstanced though I had searched broad Scotland from end to end. It is a great source of pleasure to me to think that my connection with both the minister and people of this place has been harmoniously maintained during the period of time that I have been here, and that at last I go away carrying with me a tangible mark of your approval. I can only deprecate my unworthiness to receive so much of your favour. I have come short in many ways. I rejoice that you have cast the mantle of charity over my faults, and shall never forget that forbearance which you have shown respecting my services both public and private. Again, gentlemen, allow me to thank you for your kindness to me, shown both by your gift and your presence here. When I am far away the watch will be to me a daily remembrance of you and of this place, to which I might apply the words of the Psalmist, "Her very dust is dear to me, and in her stones do I take pleasure."

We have to record the death of the Rev. Dr. Boyd, the late pastor of the Tron Church. Dr. Boyd had suffered for ten days from a rheumatic attack, and had been confined to bed during that time. On Monday afternoon, at a quarter-past five o'clock, he suddenly died without apparent suffering, having retained his faculties perfectly to the last moment of life. Dr. Boyd had attained a patriarchal age, being 78 years old on the 2nd November last. He was born in Perthshire in 1786. He studied at the University of St. Andrews, and latterly at Edinburgh. In 1818 he was ordained by the Presbytery of Edinburgh, as minister of the Caledonian Church, Hatton Garden, London. In 1819, he was translated to the parish of Auchinleck, in Ayrshire; and in 1833 to the adjoining parish of Ochiltree. In 1844 he be-

came minister of the Tron Parish of Glasgow. A year ago he resigned the active duties of his charge to the Rev. Mr. Macgregor, his colleague and successor. He received the degree of D.D. from the University of Glasgow in 1845. Dr. Boyd was an eminent student during his college course, and a most popular preacher. His diligence as a pastor was exemplary. None could come in contact with him without feeling refreshed by the intercourse. Dr. Boyd's family are all grown up. He has left an able representative in the Church, whose interests he had so much at heart, in the person of the Rev. Dr. A. K. H. Boyd, one of the most popular preachers of the Establishment in Edinburgh.

A testimonial was lately presented to the Rev. Dr. Guthrie, on his retirement from public life. It consisted of a cheque for £5,000 stg. the amount having been subscribed for by men of all classes, parties and religious denominations. At the same time a very elegant tea and coffee service was presented to Mrs. Guthrie. We condense, from a Scotch paper, the speech delivered by the Reverend gentleman on that occasion.

Dr. Guthrie felt that for a man to speak of himself was at all times awkward. He knew that he owed the gift of that day more to the partiality of his friends than to his own merits; nor could any one be more astonished than he was when he first heard of the proposal, and saw who were on the Committee. He had entered upon his charge in that city, seven and twenty years ago, with fear and trembling. None of those among whom he was about to minister had, as far as he knew, heard him preach. When the shore and wooded heights of Arbirlot faded out of sight as he stood on the steamer's deck, he had never pictured to himself such a termination to his pulpit ministrations as this, but rather, worn out with city labours, of his returning to some country charge, to find in a small flock work which he could overtake. There were times in life that while they may honor a man in the eyes of others, humble him in his own. Yet he felt as an invalid might, who feels it is almost worth while to be ill, to be made so much of. The gloomy night brings out the stars, and his being shelved had brought out expressions of regard which alleviated the trial. He then alluded to the gratifying manner in which the testimonial had been presented, and in name of his wife gave thanks both for her and for himself. He had much to be grateful for, and, remembering that the race is not always to the swift nor the battle to the strong, he was filled with the profoundest humility when he contrasted his position with that of so many more gifted but less fortunate brethren. While fully appreciating the pecuniary value of the testimonial, he said, it was not that which went to his heart. It was the Catholic character of the testimonial which pleased him most. That was the stamp and image of the gold which pleased him best in the whole matter. Next to the approbation of his God, there was nothing on which he set so high a value as the assurance that he had won a place in the hearts of other Christians besides those of his own denomination, affording evidence that let men

talk as they may of the *odium theologicum* and the narrow-mindedness of Churches, Christians are not slow in expressing their esteem for those who differ from them, provided in following out their conscientious convictions these do not mingle personal bitterness with public controversy. He then wound up an eloquent speech as follows:—I live in the happy belief that the Churches of Jesus Christ are coming in some measure to see eye to eye, face to face—and I look upon this gift as one of the many streaks of light in the sky that seem to betoken that better day, that coming day, that blessed day—God speed it on—when the Churches of Christ shall set more upon unity of spirit than on uniformity of rights—more on concord of sentiment than on mere concord of expression. I have lived and I shall die in the happy persuasion that the Churches, in drawing nearer to their common centre, are drawing nearer to each other. Let the distance that parts us go on diminishing—let a divine charity abate every prejudice—let the spirit of love sweeten every temper; and like separate globules of quicksilver, cleared of dust and brought into contact, they will rush into each other's embraces, and form one bright and shining unity in which Jesus shall see his own full and perfect image, and the answer to his prayer—"That they all may be one, as Thou Father art in me and I in Thee—that they may be one, even as we are."

A new church was opened in Glasgow on Sunday, the Maxwell Church, Pollock Street. The services in the forenoon were conducted by the Rev. Dr. Leishman of Govan, who preached from Matthew, 20th chapter, 18th verse; and those in the afternoon and evening by the Rev. Arch. Scott of Abernethy, presentee to the charge. The psalmody at the afternoon and evening services was led by an organ harmonium, which we understand is to be regularly used until the permanent organ now being built be placed in the church. The church is seated for nearly 1000 people, and was quite crowded on Sunday. The movement for erecting this place of worship originated with a few gentlemen residing in the south-west district, and in order to mark their appreciation of the important aid rendered to the cause by the superior in the district, Sir John Maxwell, Bart., of Pollock, the managers have named the edifice "Maxwell Church." The church is situated at the junction of Pollok and Ardgowan streets, having its principal frontage, which is 100 feet wide, to the former street. The style of building is the early middle pointed Gothic. The edifice has a spire 140 feet high, at the south-west front corner. Arrangements have been made for placing in the spire a bell and public clock, which will prove of great benefit to the residents in the locality. The collection taken at the door during the day, which was for the Church building Fund, amounted in all to £173 11s.

The ordinary monthly meeting of the Glasgow Presbytery was held on Wednesday—Rev Mr. M'Quisten, Moderator. Dr. Patton referred to the decease of Dr. Boyd, late of the Tron Church, and remarked that not only did the deceased discharge all the duties of the minis-

terial office both in the rural parishes where he laboured so long, and also in this city, with singular fidelity and great acceptance, but he was a model in all the relations of life. Dr. Paton asked the members of Presbytery to unite with him in an expression of sorrow at the loss of their dear friend. The Presbytery agreed to meet in the High Church on Thursday, 27th April, for the purpose of moderating in a call in favour of the Rev. George Stewart Burns, of Montrose, as minister of the Cathedral, vacant by the decease of the late Dr. Robertson. A letter of acceptance from Mr. Burns was also submitted.—Dr. M'Taggart gave notice that he would at next meeting move that the following overture be transmitted to the ensuing General Assembly:—Whereas a diversity of opinion has arisen in regard to the importance of the report of the committee on innovations, some interpreting said deliverance as giving sanction to the introduction of instrumental music into the public worship of God, where the members of a congregation are united in desiring to have it; while others not only question the correctness of such interpretation, but also question the General Assembly's power to alter *per se* the mode in which public worship has been conducted in this Church for 300 years. It is, therefore humbly overtured by the Presbytery of Glasgow to the venerable the General Assembly, indited to meet at Edinburgh on the 18th day of May, 1865, to pass an Act declaratory of the law as to the mode of conducting the public worship of God; or to transmit an overture to Presbyteries as to the use of instrumental music in public worship, that so the mind of the Church may be ascertained upon the subject; or to take such steps as to the wisdom of the Assembly may appear advisable for preserving intact the uniformity and simplicity of worship by which the Church of Scotland has hitherto been distinguished.' Dr. M'Taggart said there was at present, it appeared to him, too much diverging into a state of independency on such matters—every person just doing what seemed right in his own eyes. This was all the business of general interest.

The National Bible Society of Scotland, constituted a few years ago by the amalgamation of several other societies, had its annual meeting at the end of January.

The following satisfactory statements were made in the report:—

The total number of Bibles and Testaments, exclusive of portions and Psalms, reported last year as having been issued in 1863, was 126,568; the corresponding number for 1864 is 162,716, an increase of 36,148. If we include the portions of Scriptures in both years, while the complete issues of 1863 were 143,803, those of 1864 have been 237,254, a total increase of 93,332. The entire number of copies put in circulation since 1861, when the Society was put on its new and enlarged basis, amounts to 600,959. The total amount received during the past year from all sources of income, including 576*l.* 13*s.* 10*d.*, transferred from the Edinburgh Bible Society, has been 11,437*l.* 7*s.* 2*d.* This is an increase of 1332*l.* 12*s.* 5*d.* upon the in-

come of the previous year. The sum accruing as returns for Scriptures sold amounts to £,873l. 5s. 6d., an increase upon the previous year to the extent of 129l. 13s. Twenty-four Glasgow Bible-women have been supplied with 1398 Bibles, 959 Testaments, and 97 portions, in all 2452, value 188l. 12s. 8d. Fourteen of these useful agents, labouring in various country districts, have drawn from the Western Depository 580 Bibles, 582 Testaments, and 329 Portions, in all 1491, value 70l. 2s. 2d. Allusion has been made to the valuable assistance ladies may render by collecting for the Society. The good service they may do in the blessed work of circulating the Scriptures may be indicated by this brief reference to the Ladies' Bible Auxiliary connected with Free Anderston church, Glasgow:—During 1864 these ladies have drawn from our depot 853 Bibles, 656 Testaments, 114 Portions, in all 1623, value 113l. 14s. 7d.

The Lord Advocate delivered an able speech in commendation of the Society, and especially in support of the doctrine of the full inspiration of the Bible.

A public meeting was recently held at Edinburgh, on behalf of the Christian Vernacular Education Society for India; Major-General Alexander in the chair.

Dr. Duff pointed out the fallacy of the idea that the native population of India were highly educated. In Bengal and Behar there were upwards of 6,600,000 of the population of a school-going age, and of these only 511,000 attended school, leaving in point of fact, in these provinces 6,089,000 wholly uneducated. In Bengal and Behar they had 1,234,000 adults who had got some instruction, leaving 21,546,000 really and absolutely uneducated. All other parts of India were similarly situated. So much for the amount of the education; and as for the quality, it was better that they should be left uneducated altogether. Not only was the education given in the native or indigenous schools in India most limited in extent, but it was most odious and noxious even in quality.

Mr. Gordon the Secretary of the Society in London, thought the publication work was increasing year by year, and they were publishing at the rate of 1000 Christian Books daily in the fourteen languages of India. The publications were almost self-sustaining, and he urged that this principle should be more largely worked out, not only in the educational, but the missionary field. Their publications had been useful in the way of promoting female education, and were being largely read in the zenanas. Up to the present time the Society had provided 182 publications in the various languages of India, and copies of them had been circulated to the amount of 1,116,749.

The Court of Teinds on Wednesday erected the important church and district of Johnstone, in the Presbytery of Paisley, into a church and parish quoad sacra.

We understand that the committee appointed by the High Church congregation to select a suitable successor to the late Rev. Dr. Robertson, in order to be submitted to the congregation with the view of memorialising the Crown for the presentation, have unanimously fixed

upon the Rev. George Stewart Burns, of the Old Kirk, Montrose.—*Glasgow Herald*.

The organ movement appears to have extended to Hamilton, for within the past week or two circulars have been issued to the members and adherents of Auchingramont Church desiring their opinion on the matter. So far as the result is yet known, very few have objected, while upwards of 200 have signified their wish for it. We believe that a member of the church, well known for his munificence, has offered to bear the whole expense of its erection.

It was intimated from the pulpit last Sunday that Old Greyfriars church would be closed for two Sundays, to allow time for the erection of an organ gallery which has been in preparation. The organ, which the Messrs. Hamilton, George Street, Edinburgh, are building, is now in an advanced state.

The ordinary monthly meeting of the Presbytery of Perth was held on Wednesday—the Rev. James Anderson, of Forteviot, moderator. A presentation by the Crown to the church and parish of Redgorton, vacant by the demise of the Rev. William Liston, in favour of Mr. Alexander Nielson, parish missionary, Linlithgow, was, with relative documents, laid upon the table, and having been read, was sustained unanimously.

Dr. Norman McLeod has put his foot on the proposal to Anglicise the Church of Scotland. He says:—"We need no Unions with other churches to do our work, far less with that Church with its titled bishops, which has always been a stranger to Scotland, and never more alienated than now." Dr. McLeod, however, holds that his church has the true orders of the clergy, himself, the bishop, his elders and his deacons. All true Presbyterians will agree with the reverend doctor in this opinion as to the apostolic, orthodox and scriptural orders existing in our Church.

About 2000 Sabbath-school teachers met lately in the Music Hall, Edinburgh, to hear a selection of hymns set to music for Sabbath-schools. The Rev. James Robertson of Newington presided. Addresses were delivered by the Chairman, by the Rev. W. H. Gray, Lady Yester's; Rev. W. Arnott, Free High Church; and the Rev. Mr. Wilson. An efficient choir, under the leadership of Mr. W. Watson, sang a selection of hymn music with great taste and excellent effect.

The picture by Mr. Gourlay Steell, R. S. A., representing the Queen reading the Scriptures at the bedside of an aged fisherman, is at present on view. The story is as follows:—"The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the cottage, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, 'Pray remain. I should not wish the invalid to lose the comfort which a clergyman might afford.' The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of Great Britain." This

beautiful incident in the widowed life of the Royal lady speaks more than volumes of eulogy.—*Edinbur Courant.*

IRELAND.—On . . . sday, the 14th inst., the Presbytery of Dungannon ordained the Rev. Robt. Cill to the pastoral charge of the Congregation of Lower Clennanees.

The Presbyteries of Coleraine and Dungannon have unanimously agreed to nominate the Rev J. R. M'Alister, as a candidate for the Moderatorship of the ensuing assembly. The congregation of Second Newtownhamilton has presented a unanimous call to Mr Alexander Ross Crawford, A. M., of the Belfast Presbytery.

The Rev. David Brown, A.M., licentiate of the Letterkenny Presbytery, having been unanimously appointed by the Mission Board of the Presbyterian Church as permanent missionary to the Donegal Highlands, in accordance with the earnest desire of the Presbyterians in that district, was ordained to this important work on Friday, the 17th instant, by the laying on of the hands of the above Presbytery. The interesting services of the day were conducted before a large and respectable congregation in Third Ramelton Church by the Rev. Mr. M'Gaw who preached from Romans i., and 16, the Rev Mr. Greenless, who explained and defended Presbyterian ordination, and the Rev. Dr. Edgar, Belfast, who representing the Mission Board, offered up the ordination prayer and delivered the final charge.

On Tuesday, the 21st inst., the Presbytery of Derry met to ordain Mr. Samuel Irvine, licentiate of the Presbytery of Dromore, to the pastoral charge of the congregation of Greenbank. The services were conducted by the Rev. Robert Ross, who preached; the Rev. Wm M'Clure who explained the Principles of the Presbyterian Church Government, and offered up the ordination prayer, and the Rev Samuel M'Clure gave the usual charge to minister and people. The congregation was large and respectable. After the services were concluded, the Presbytery were hospitably entertained to an excellent dinner, prepared by Mr. M'Hutchinson, Richmond Street Hotel, Derry.—*Derry Journal.*

The foundation stone of a Presbyterian Church and Schools dedicated to St. George, was laid, at Blackburn, on Saturday, by the Rev. Francis Skinner, D.D., in celebration of the 35th anniversary of his pastorate of the Presbyterian Church in Blackburn. The designs of the new church and schools are by Mr. Patterson, architect, of Blackburn, and the buildings will cost from £8,000 to £9,000.

At a meeting of the Omagh Presbytery, held on March 2d, a unanimous call was presented by the Clogherney congregation to the Rev. Alexander R. Crawford, A.M., of the Belfast Presbytery.

On Tuesday evening, in May Street Church, the Rev. Wm. Wright, licentiate of the Belfast Presbytery, was ordained as missionary to Syria. The attendance, which was very large, comprised a great number of ministers and students. The services were commenced by the Rev. John Menely, who preached a most

impressive sermon.—At the conclusion of the sermon, the Rev. Dr. Cooke, in an eloquent discourse, defended Presbytery ordination. Mr. Wright then subscribed to the Westminster Confession of faith, and answered the usual queries required by the standards of the Presbyterian Church. Dr. Cooke, having offered up prayer, Mr. Wright was then, by the laying on of the hands of the Presbytery, set apart to the work of the Christian ministry. Rev. John Rogers, Moderator of the General Assembly, delivered the charge to Mr. Wright. It was announced to the meeting that a number of Mr. Wright's fellow students were about to make a presentation to him. Mr. Andrew Wilson then, on behalf of the students of the Assembly's College, read a most affectionate address to Mr. Wright. The address was accompanied with a copy of Dean Alford's Greek Testament. Mr. Wright read a most touching reply. At the conclusion of Mr. Wright's reply, the benediction was pronounced, and the meeting separated.

A deputation has waited on the new Lord-Lieutenant to urge the augmentation of the Government endowment of the Presbyterian Church. It met with a decided, but courteous, refusal. Another deputation, from the General Assembly presented the claims of middle-class education, and urged that the endowed schools of the country might be turned to that account. The Lord Lieutenant expressed himself in favour of their views, but held out little hope of their being speedily put into a practical shape.

The Report of the Roman Catholic Inspector on Convent Schools in Wexford states that in these schools "connected with the Board," 47 per cent. of the female children of the district are educated, and their proficiency is scandalously low. This the Inspector attributes to "*defective teaching power, and to the want of responsibility, and definiteness of aim in the teachers.*" On entering one of these schools, several of the nuns are found in attendance, assisted by a number of young girls, acting as paid monitors. But these excellent women, so humble in mind, and so lofty in example, have neither the *energy nor training* to render them *able to educate and discipline* such large bodies of the poorest, and frequently the most unruly, classes of girls that are generally to be found in attendance. Besides this they have *other avocations and duties* calling them away, during the day, and *absorbing their attention*, and are so frequently removed from convent to convent, that in many instances, they possess little knowledge of the temperaments and characters of their pupils, and thus lose at least one great element of success—*sympathy and deep moral interest for each child.*" It is precisely this defective teaching power and want of deep moral interest which Dr. Cullen is agitating to make universal in Ireland. He is silent, also, on the decision of the Court of Appeal upon the legality of bequests to monastic orders, and by which the principles laid down by the Master of the Rolls in November are emphatically maintained. "The Act of Emancipation," said the Lord Justice of Appeal, "declares that monastic orders are illegal: it was utterly impos-

sible to read the *prohibitory* and penal clauses in those enactments *without* coming to the conclusion that *bequests to continue those orders, so violating the Act of Parliament, were void.* "The *misdemeanors* *are committed,*" said the Lord Chancellor, "is of the highest class known to the law."

FRANCE.—The *Romish Church* is continuing its defensive as well as its *offensive work*; the Francois de Sales Society has *received* during the past year, 140,694 francs, and spent 127,763 in resisting Protestantism, and strengthening Romanism in France. The *journals* interested in statistics, notice, *among* other signs of activity, the increase of *parishes*, and state the fact that in Toulouse, *where*, in 1790 there were thirty-seven, in 1865, there are sixty-five. The *Sacré Cœur* commenced upon nothing in 1804, and now possesses *thirty-two* millions of francs in houses and *lands alone.*

While the stormy *wind of discussion* reigns above, the quiet *work of the messengers of peace* goes on in Paris and elsewhere. The Evangelical Society of *Vincennes* gives, in its last printed bulletin, a *somewhat cheering* report of its various stations.

The society of *evangelization* in Paris is instituting religious *operations* of a highly practical character which *meet* with a good degree of success. The *intention* is, to spread the Gospel in that city *irrespective* of particular denominations. The *matter* is in charge of a committee of *eighteen laymen* taken indiscriminately from the different *evangelical churches* of Paris. Ten evangelists, *three of whom* are women, are now at *work* with encouraging results. The women *labor* in the manner of the English Bible women, and *three* examiners, chosen from the *pastors, are appointed* by the committee to examine the *persons* who become visitors under the *direction of the Society.*

GERMANY.—In *consequence* of the visit of Mr. A. Woodruff, of New-York, to Berlin, in the winter of 1863 and 1864, Sunday-schools, after the British and American type, were commenced by several *pastors here.*

At a tea meeting, to which the committee of the Sunday-school Union invited the teachers and friends, on Friday after Christmas day, the following tangible results were reported as having been achieved during the year. Seven schools were in operation with nearly 150 teachers and about 1600 regular scholars; about 80 teachers meet once a week for consultation, prayer, and mutual education. A little magazine, entitled, "The Sunday-School" has been published, which has nearly 7000 subscribers: a little book was issued at Christmas, containing stories suitable for children, of which 4500 copies were distributed as presents, and in various directions signs of a *beneficial influence* being exerted, both on *children and parents,* were discernible.

ITALY.—The Minister of *Public Worship* of the young kingdom of Italy is *resolved* not to be restrained by the *animadversions* of the Bishops in the clearance which he has commenced in the Church. The *Bishops* of the two Sicilies have *consequently published,* in the *Unita Catolica,* an elaborate *polemical pro-*

test, by which they would defend the independence of their seminaries against the supervision claimed by the State. This protest has ninety-six names subscribed, and is directed to the King's head Chancellor. These reclamations have, however, little prospect of success at present. According to official reports, there have been during the year just passed, seventy convents secularised on this side of the Faro, and fifty on the Sicilian side. The ministerial *Opinione,* however, urges the Bishops to consider that they must attribute the measures of the ministers to their own stubbornness. The Minister of Education planned the establishment of commercial Schools in the abolished Presbyterian seminaries of those cities, in which there are no schools under governmental supervision, as also where episcopal lyceums are already existing. When the upper clergy would not consent to this, the Minister himself set his hands to the work, and compelled them to raise the costs of the foundations, as well as the pay of the teachers, out of the funds contained in the seminarial exchequers. As to the particular interests of popular education in the province of Naples, we may congratulate ourselves that vital advances have been made therein in all directions. Much nevertheless, remains to be desired, especially in the matter of sites, notwithstanding that so many abolished monasteries are available towards supplying the deficiency. The schools are not sufficiently protected in winter against the cold or in summer against the heat; and the staff of teachers is still miserably inadequate.

It is too late in the day to doubt the resolution of the Italian people to form themselves into a nation of freemen. The government finds itself strong enough to close many of the episcopal and priestly seminaries and schools, and quietly to eject four professors from the University of Bologna, who have long refused to take the oath of allegiance to the present regime, while in one place a syndic goes, and with a firm hand puts down the lucrative exhibition of a breathing Madonna, and in another (Termini) an army captain breaks up the procession of a miracle-working image, to which gifts are presented in its onward progress, haranguing the ignorant country folk on the gross imposition palmed upon them by their spiritual guides. The subjects which at present interest most the masses of the people are the abolition of capital punishments, the establishment of civil marriage, the suppression of convents, and the management of all church property by laymen, for defraying the fair expenses of religious services, and also educating the people and feeding the necessitous poor. Monster petitions are being got up, and sent to both Houses of Parliament, which are now occupied with the passing of bills in reference to all these subjects. The sales of Bibles effected during 1864 by fifteen colporteurs in the service of the Scottish National Bible Society were 5,533 Bibles and 73,000 religious books. During the last year there was spent at the Claudian Evangelical Press about 2,500*l.* sterling in the production of Italian Bibles and religious books of all kinds; while in the same period close upon 300*l.* was drawn from sales over the counter at the Book depôt in town.

We have before spoken of the ordination to the episcopate of Dr. Crowther, a coloured man, and his work in Western Africa, under the auspices of the English Church Missionary Society. At his first ordination services on the banks of the Niger, the Bishop exclaimed:—*Can this be real? Is this the way Christianity spread to remote countries in the first centuries of its promulgation? If so, let the church of Christ buckle on her harness, for this is the time of her action.*"

The good bishop not only exhorts to action, but labours himself with remarkable zeal and energy. He left Liverpool towards the end of last July; in less than a month he was at Lagos, just in time to secure a passage on board of the *Investigator* then about to ascend the Niger. In a few days he had commenced his primary visitation, and in seven weeks he had gone over the stations of the Church Missionary Society on the Niger, and had successfully accomplished many objects preparatory to future extension. There are cheering reports of accessions to the churches in these regions. At Ghebe, Bishop Crowther baptized ten adults and seven children, all children of converts. Seventeen adults were baptized during last year at the Breadfruit Station of the Church mission at Lagos.

NEW ZEALAND.—A General Assembly of the Presbyterian Church of New Zealand has been recently held in Christ Church, when the usual routine of business was gone through. According to the report, Presbyterianism is gaining ground, and more ministers are needed. A large church for the congregation over which the Rev. Mr. Hill is pastor, is now being erected, and will cost a large sum before it is finished. This will be the second Presbyterian church in this city.

Articles Selected.

GEORGE NEUMARK'S HYMN.

IN FOUR CHAPTERS.

II.

One morning, about a week after this, Gutig paid a second visit to Mistress Johanssen's. Neumark received him kindly.

"Perhaps, sir, you will think what I am going to say foolish; but I have prayed over it the whole night, and I hope I may make so bold—"

"What? Is it a second copy of the hymn; of course, you may have it with pleasure."

"No, no, sir; it is not that. I have the copy you gave me in my Bible, to keep it better; though if it were lost, I think I have it as well off as the Lord's Prayer and the Creed. But yesterday— You won't take it ill?"

"Never mind; go on."

"Well, sir, the ambassador had a secretary that wrote all his letters. Yesterday he suddenly left the house; why, no one knew; but we believed that the master found him in default and let him easily off. Yesterday evening, as I saw my lord to bed, he said to me, 'Now that Mr. Secretary is gone, I know not where to look for as clever a one.' Somehow your name came into my mind; for the secretary lives in the house, and is entertained at the table, and has a hundred crowns a year paid down. So I said, 'My lord, I know some one—' 'You!' he cried, and laughed; 'have you a secretary among your friends?' 'No, my lord,' said I; 'though I know him, I am much too humble to have him for a friend or acquaintance.' So, to make a long story short, sir, I told him all—"

"All?" interrupted Neumark. "And that you made my acquaintance on the doorstep of Nathan Hirsch, the Jew pawnbroker, where I was pledging my violin?"

"Yes, all that," replied Gutig; "and if I have done wrong I am very sorry; only my heart was so full. My lord was not offended

but bid me bring your hymn, to see how you wrote. 'Writing and poetry both admirable,' he said, as he laid it down; 'and if the young man would come at once, I would see: perhaps he might do.' I was uneasy afterwards lest you might be hurt, sir; and between that and wishing you might be secretary, I could scarcely wait for the morning. The ambassador likes an early visit, and if you would pardon me, sir, and think well of it, you might go to him at once."

Neumark, instead of answering, walked up and down the room. "Yes," he said to himself, "the Lord's ways are surely wonderful. They that trust in the Lord shall not want any good thing." Then turning to the servant, "God reward you for what you have done! I shall go with you."

The ambassador received him kindly.

"You are a poet, I see, by these verses. Do you compose hymns only?"

"Of the poor," said Neumark after a moment's pause, "it is written, *theirs is the kingdom of heaven*. I never knew any one who was rich and enjoyed this world that had written an hymn. It is the cross that presses such music out of us."

The ambassador looked surprised, but not displeased. "You certainly do not flatter us," he said. "But, young man, your experience is but narrow. Yet you might remember that our King Gustavus Adolphus, though he lived in the state and glory of the throne, not only composed, but sung and played a right noble Christian hymn. However, you are poor, very poor, 'my servant's account be correct. Has poverty ever made you curse your life?"

"I thank the Lord, never, though I have been near it. But He always kept the true peace in my heart. Moreover the Lord said, 'the poor ye have always;' and another time He called them blessed; and was Himself poor for our sakes, and commanded the Gospel to be preached to the poor; and the very poor, as the

Apostle says, may yet make many rich. It is not so hard, after all, to be reconciled with poverty."

"Gallantly answered, like a man of faith. We may have opportunity to speak of that again.—I hear that you have studied law. Do you think you could sift papers that require a knowledge of jurisprudence and politics?"

"If your grace would try me, I would attempt it."

"Well, then, take these papers and read them through. They contain enquiries from Chancellor Oxenstiern and the answers I have been able to procure. Bring me a digest of the whole. You may take your own time, and when you are ready, knock at the next door."

IV.

Neumark left the hotel of the ambassador that evening with a radiant face, and as he walked quickly through the streets, talked with himself, while a smile stole across his lips. "Yes, yes; leave God to order all thy ways."

It was to Jew Nathan's that he took his way.

"Give me my violoncello," he cried. "Here are the five-and-twenty shillings and half-a-crown more. You need not be so amazed. I know you well. You took advantage of my poverty, and had I been an hour beyond the fortnight you would have pocketed the five pounds. Still, I thank you for the five-and-twenty shillings: but for them I must have left Hamburg a beggar. Nor can I feel that you did anything yourself, but were simply an instrument in the hand of God. You know nothing of the joy that a Christian has in saving another, so I pay you in what coin you like best, an extra half-crown. Here are the one pound seven and six pence in hard money. Only remember this,

Who trusts in God's unchanging love,
Builds on the rock that nought can move."

Seizing his violoncello in triumph. Neumark swept homewards with hasty steps, never pausing till he reached his room, sat down, and began to play with such a heavenly sweetness, that Mistress Johansen rushed in upon him with a storm of questions, all of which he bore unheeding, and played and sang until his landlady scarce knew if she was in heaven or on earth.

"Are you there, good Mistress Johansen?" he said when he had finished. "Well, perhaps you will do me the kindness to call in as many people as there are in the house and in the street. Bring them all in, and I will sing you a hymn that you never heard before, for I am the happiest man in Hamburg. Go, dear good woman, go bring me a congregation, and I will preach them a sermon on my violoncello."

In a few minutes the room was full. Then Neumark seized his bow, played a bar or two, opened his mouth and sang,

"Leave God to order all thy ways,
And hope in Him, what'er betide,
Thou'lt find Him in the evil days
An all-sufficient strength and guide.
Who trusts in God's unchanging love,
Builds on the rock that nought can move.

"What can these anxious cares avail,
These never ceasing moans and sighs?
What can it help us to bewail
Each painful moment as it flies?
Our cross and trials do but press
The heavier for our bitterness.

"Only your restless heart keep still,
And wait in cheerful hope, content
To take what'er His gracious will,
His all-discerning love hath sent;
No doubt our inmost wants are known
To Him who chose us for his own.

"He knows when joyful hours are best,
He sends them as He sees it meet;
When thou hast borne its fiery test,
And now art freed from all deceit,
He comes to thee all unware,
And makes thee own His loving care."

Here the singer stopped, for his voice trembled, and the tears ran down his cheeks. The little audience stood fixed in silent sympathy; but at last Mistress Johansen could contain herself no longer.

"Dear, dear, sir," she began, drying her eyes with her apron, for there was not a dry cheek in the crowd, "that is all like as if I sat in the church, and forgot all my care, and thought of God in heaven and Christ upon the cross. How has it all come about? You were so downcast this morning, and now you make my heart leap with joy. Has God been helping you?"

"Yes, that He has, my dear gracious God and Father! All my need is over. Only think: I am secretary to the Swedish Ambassador here in Hamburg, have a hundred crowns a-year; and to complete my happiness he gave me five-and-twenty crowns in hand, so I have redeemed my poor violin. Is not the Lord our God a wonderful and gracious God? Yes, yes, my good people, be sure of this,—

Who trusts in God's unchanging love,
Builds on the rock that nought can move!"

"And this beautiful hymn, where did you find it, sir, if I may make so bold? For I know all the hymn-book by heart, but not this. Did you make it yourself?"

"I? Well, yes, I am the instrument—the harp; but God swept the strings. All I knew was this, "Who trusts in God's unchanging love;" these words lay like a soft burden on my heart. I went over them again and again, and so they shaped themselves into this song. How, I cannot tell. I began to sing and to pray for joy, and my soul blessed the Lord, and word followed word like water from a fountain. Stop," he cried, "listen once more:—

"Nor in the heat of pain and strife,
Think God hath cast thee off unheard;
Nor that the man whose prosperous life
Thou enviest, is of Him preferred;
Time passes and much change doth bring,
And sets a bound to everything.

* From the admirable translation in the "Lyra Germanica" of the well known "Wer nur den lieben Gott lässt walten."

"All are alike before his face;
'Tis easy to our God Most High
To make the rich man poor and base,
To give the poor man wealth and joy.
True wonders still of Him are wrought,
Who setteth up and brings to nought.

"Sing, pray, and swerve not from His ways
But do thine own part faithfully;
Trust his rich promises of grace,
So shall it be fulfilled in thee;
God never yet forsook at need
The soul that trusted Him indeed."

When he ceased for the second time, he was so much moved that he put away the violon-

cello in the corner, and the little audience quietly dispersed.

Such is the story of one of the most beautiful of all the German hymns, one of those which has preached the truest sermon to troubled and fretted and despairing hearts. After two years, Baron von Rosenkranz procured his secretary the post of Librarian of the Archives at Weimar, and there he peacefully died in his sixty-first year. He wrote much—verses indeed almost innumerable, possibly to be read at Weimar still by such Dryasdusts as care to look. But the legacy he left to the Church was the hymn that the simple-hearted man played when God gave him back his beloved "Viola di Gamba."
W. F. S.

For the Young.

THE INFANT VOYAGERS.



HE bright glow of a summer evening sunset was shed over the sea-shore of a small fishing village in a beautiful part of the coast of Devonshire. Boats lay moored all along the sandy beach, here and there, a few paces apart, studding the long bay as it stretched in a semicircle for nearly a mile, bordered by the red cliffs which jutted out to the east in a rocky point.

The whole fishing population of the village seemed gathered to one spot, where they were busily engaged in watching the landing of a seine which it was supposed contained a large haul of mackerel. And even the few gentry or casual visitors who were drawn to this retired spot, were sitting or lounging near the net, waiting for the hauling in to be accomplished, and speculating upon the numbers of fish likely to be landed.

Three children were to be seen on the very opposite side of the bay, playing in and about a small boat, which was lying a little over on one side, moored by its anchor just below high-water mark. The eldest, a girl of eight years old, was intently reading a book, seated inside the boat, whilst every now and then she lifted her eyes to watch the movements of her little sister, a baby of two, who was building sand hills, or filling her tiny hands with the dry sand and throwing it up in the air. The third, a boy of five years of age, was digging a deep hole with his wooden spade round the spot where the anchor was loosely resting in the sandy beach.

"Esther, Esther," lisped the little one, "lift me up, I want to come into the boat with you."

Esther leant down her sweet face and kissed the little one as she lifted her into the boat.

"Come, Chubby, and sit here, and I'll tell you a pretty story out of the book I'm reading," said Esther.

"Let me come too, Esther," said Tommy. The boy, as he threw down his spade and sprang in after his sister, seating himself astride on one of the seats. "Now, sister, tell us one of your stories."

The fair child loosened the strings of her white sun-bonnet to catch some of the evening breeze, which was springing up after the hot August day, and sparkling the crisp little waves which were breaking upon the shore. The story she told them seemed very interesting to the little ones, for they gazed lovingly and quietly into Esther's eyes, and forgot all but the sound of her gentle voice, until suddenly she stopped, and exclaimed:

"Why, Tommy, we are floating! Take hold of Chubby while I push back with the oar."

Tommy sprang forward, nearly swinging over the small boat, and seized Chubby, who instantly set up a loud scream.

"Oh, Tommy, Tommy! there are no oars here, they are on the beach," cried Esther. "What shall we do?"

"I will take care of you," said Tommy, stoutly, "don't mind, father will be sure to see us."

"No, no, he won't, he won't, Tommy," said Esther; "he's at the seine, ever so far away; and we are going away out to sea so fast."

"I will shout to him," said Tommy, in a faltering voice. "I am sure he will hear," and he hallooed to the utmost pitch of his childish voice.

But the sound was borne away upon the waters, and never reached the knot of men who were gathered together at the distant part of the beach, looking like a small dark patch upon the sand.

"Esther, can't we hold up something for a flag for them to see?" said Tommy, "What have we got? Oh! here's Chubby's pinny, let's try that at least;" and Chubby held up her fat arms to let Esther take off her pinafore, opening her large eyes a little frightened at Esther's pale face, but by this time seeing little danger in being out at sea in her father's small boat.

But the children held up the tiny flag and shouted in vain. The receding tide was carrying them fast from the land. The sun had just set, and the August twilight was shortening, while the breeze freshened around the three hapless children, as in their rudderless, oarless bark the night closed over them.

Tommy at last broke down, and burst into

violent sobs, while poor little Chubby only fretted, saying:

"I so hungry, take me home to mother, dear Esther. Let Chubby go home to supper."

Esther nestled the little one closely into her bosom and tried to cheer up Tommy, who clung also to her, starting as the boat rose and sank with the increasing swell.

"Oh, Esther," said he, "I was a naughty boy last night, I ate up the cake mother told me to take to Chubby. I should not like to be drowned now. Do you think we shall ever get safe home?"

"God can take care of us, Tommy," said Esther, in a solemn voice. "Let us ask him now, shall we?"

And the two childish voices joined in murmuring a simple, faithful supplication to Him who said to the waves, "Peace, be still," and they obeyed him.

Then calmed and comforted, and exhausted by crying, Tommy sank down close to Esther and slept. Chubby's big eyes had long closed, and her infant face was resting in perfect repose on her sister's loving arms.

But Esther slept not. Her eyes were raised to the dark vault of heaven above her head, and as she watched the bright stars of the summer night twinkling one by one, and seeming to move as the motion of the waves carried the boat onwards, she felt no fear. She trusted in the love of Him who had made those bright and beautiful stars; she placed herself and her dear little brother and sister in his hands. And though now and then large silent tears coursed each other down her cheeks, they were caused by a thought of the sorrow of the dear mother at home, waiting and longing hopelessly for her children's return. It was a hard struggle as the night drew on, and the boat tossed to and fro upon the quiet waves; but still she sought to comfort herself in the thought of God's care. Many were the prayers she offered that for Christ's sake, who loved the little children, he would preserve them in their fearful peril.

The haul was a large one, and it was long before the fishermen had made a just division of the spoil. Many fish were cried round the village for sale before the men returned to their homes for the night. Esther Sedgewick, the children's mother, had prepared their evening meal. The little round table was covered with a neat white tablecloth and three little basins in gradations of size, were placed upon it filled with bread. The milk was standing ready warmed upon the hob, whilst something more savoury was steaming in a pot ready for the tired fisherman's supper. The kind wife was leaning down to lift the pot from the fire, when her husband's well-known step was heard on the threshold.

"Why, Thomas, I thought you were never coming. How came you to keep the children out so late? It's quite dark."

"The children! Why I thought they were at home in bed long ago. They've not been near the seine at all."

The mother started up, and looked in her husband's face. A thrill of dread ran through her frame; she hoped he was joking,—but no;

his face said he was in earnest. She rushed to the door.

"Don't be frightened, mother," said he. "They're safe enough down on the beach, I'll be bound,—waiting for me, perhaps."

But he left his supper untasted, and hurried down after his wife to the beach, which was now dark and deserted.

Oh the anguish of that silent search along the beach! every moment fear and undefined horror seizing their poor hearts, and almost paralyzing them. The poor parents came at last upon Tommy's spade, and the hole dug round the anchor, which was still left in the sand where Tommy had untied it from the rope which was secured to the boat. The boat was gone. There lay the oars, and the truth flashed upon the poor father at once.

"They must have drifted out to sea," said he, in a hoarse, hollow voice. "God have mercy on the poor innocents!"

A wail of agony was all that burst from the mother's lips. She thought even then she might be childless.

The neighbours were soon aroused, and deep and hearty was the sympathy excited for the poor little helpless ones alone on the broad waters. Seven boats were immediately pushed off in search of the lost ones, and it was agreed that the women on shore should collect a heap of firewood, and if one of the boats returned successful in their search, they should at once set fire to it as a signal of recall to those who were still out. As the last boat was being pushed off, a rough-looking sailor turned to his son, saying,

"Jem, have you got the grappling-irons? May be we shall want them. They'll capsize on the rocky point if they've got into the eddy, and the tide will leave the bodies among the low rocks."

"Ay, ay, father," was all Jem's answer; but the mother's ear, quickened by anguish, had heard it all, and a groan of bitter agony escaped her.

She sat and watched. She had hardly hope enough left to add to the heap of faggots the women were bringing; she sat silent, and almost unheeded,—she to whom the lighting of that fire was to bring life or death. She heard the neighbours talking, but she scarcely knew what they said.

"Poor Mrs. Sedgewick!" said one, "'tis a sad thing for her. Such sweet, pretty children, too!"

And so they went on talking as the hours passed wearily on, and no boat returned, and no other sound was heard but the beating of the waves against the shore, and the gurgling of the pebbles as they receded.

"Where's the matches, Martha?" said one old crone who was sitting by the heap of wood. "It's getting mortal cold,—I must light my pipe."

There was some wrangling and disputing between the women, then a scream and a scuffle, and then poor Mrs. Sedgewick was roused from her dreamy stupor, by seeing the fire crackling and blazing beside her,—that signal fire which was to recall the men from the search! In vain they tried to stifle the flames, which, fanned by the night breeze, were rising high, and casting

a red glare around. It was in vain that the almost frantic mother dipped water from the sea at her feet to quench the false signal. But it was too late; for soon the sound of oars upon the distant water was heard. They approached nearer and nearer, till the boats touched the shore, and each man sprang out, hoping that the signal had been one of joyous recall, and that the innocent causes of their anxiety had been brought home by one more successful than himself.

Six boats touched the shore. The last of the six contained the poor brokenhearted father. His wife's look told him as he stepped heavily out of the boat that the search had as yet been fruitless, and he brushed away a tear as he saw her imploring, hopeless eyes fixed on him.

"Ah, Esther, poor soul!" said he, "we must not give it up yet, we must start again. Cheer up, my woman."

But his sigh was turned almost into a groan as he turned from her to the group of men who were standing a little apart, consulting as to what should be the next scene in this tragedy.

The grey streaks of dawn were showing themselves on the horizon as the friendly fishermen were setting themselves to renew the search. The seventh boat had not come in, but a faint speck was seen in the far, far distance. It is coming nearer, and faces are turned towards it with expectation, with something like hope. It is approaching,—still distant, but increasing in size and distinctness. The poor mother, dared not look, for she knew that the seventh boat contained Jem and his father, and

she pictured to herself the reason of his detention. He had, she thought, gone to the rocky point, and had thus been hidden from the false signal fire. Perhaps with those grappling-irons he had brought back the lifeless bodies of her children! How could she bear to see them! She hid her face, she even covered her ears; but she could not still the throbbing of her aching heart.

The boat came nearer—nearer. The regular rise and fall of the oars seemed never-ending. It was difficult to distinguish the figures in the dim light of early morning, and yet there were figures,—yes, more than two. The oars were unshipped as the boat touched the shore, and Jem's father sprang out bearing a tender burden in his arms, little Chubby, red and rosy as ever, holding out her arms, and saying,

"I come back again, father, I be!"

Tommy followed, carried on Jem's back, while he led Esther, pale and trembling, and wet with spray, to her mother's side.

Oh how sweet were the choking tears of joy which wetted the face of the fair child as she was clasped in an embrace which seemed as if it would never end! How Tommy cried and laughed by turns as he told about the cake he had eaten! And how was little Esther's faith strengthened! How great her confidence in her heavenly Father's love, who had answered the prayer of his feeble child, and brought her in safety to her earthly parents once again, though danger and even death seemed to be inevitable.

Sabbath Readings.

DILIGENCE, FAITH, AND PATIENCE.

"That ye be not slothful, but followers of them who, through faith and patience, inherit the promises."—*Heb. vi. 12.*



WHEN we contemplate the nature and consider the excellence of that state of happiness which is revealed in the gospel, we might justly wonder that any such cautions and counsels as occur in this and many other passages of holy writ should be necessary. It were natural to suppose that the prospect of a complete redemption from all the miseries of this mortal life, and the expectation of perfect and eternal bliss, would inflame every heart, and quicken every desire of the soul to the attainment of such unspeakable blessings. But we find by experience that not only the great mass of the world are wholly regardless of their future interests, but that Christians themselves, who profess to seek a better country, show not unfrequently too great an indifference to the objects of their hope, too great a remissness in the paths of duty and obedience.

For while the men of the world contrive their schemes with the utmost caution, strictly

guard against every hindrance, and prosecute their designs with untiring industry, the disciples of Jesus—heirs of the heavenly inheritance, candidates for glory—are too often prone to suffer every trifle to divert them from their course. They appear negligent and slothful, forgetful and unwary, their ardour bearing no proportion to the superior excellence of the objects before them. Hence the saying of our blessed Lord: "The children of this world are wiser in their generation than the children of light." Hence we need to be quickened to "run with patience the race that is set before us." To this the Scriptures constantly exhort us, as in this chapter, where the apostle, speaking of the lamentable state of some, who having made a specious profession, turn away from the obedience of the gospel, expresses a hope that this would not be the case with the believing Hebrews, whom he exhorts in the text, "That ye be not slothful, but followers of them who through faith and patience inherit the promises."

Now there are two things to be noticed in considering this subject.

I. The privilege and happiness of the departed saints,—“they inherit the promises.”

II. The instrumentality of faith and patience in preparing the saints for their inheritance.

I. The Christian's life is made up in a great

degree of the exercises of faith and hope, *i. e.*, in believing the Divine truths, and in looking to the heavenly objects revealed in the gospel. True Christians are the heirs of promise, the adopted sons of God, and many are the privileges resulting to them even here from that relation.

What is intended by "the promises" may be gathered from other portions of Scripture. "This is the promise which God hath given us, even eternal life;" and herein are comprehended innumerable blessings, which are themselves the subject of distinct promises.

In the promised inheritance there is not only a cessation of all the evils of this life, its temptations and sins, as well as its trials and sorrows: there is the full fruition of blessedness, of which the believer has had but the foretaste. There is the promise of seeing, serving, and enjoying God for ever; a happiness this which is inexplicable to us while we remain in the body. Indeed, a full perception of the Divine glory would not consist with the design of our present state, with its exercises of faith and hope, nor with the weakness and imperfection of human nature. "Now we see through a glass darkly," says St. Paul, "but then face to face."

The most exemplary of God's servants here are not to expect an exemption from the common calamities of life. The pains and sicknesses, the sorrows and trials of this our state of probation,—these things cause grievous interruption to their happiness here. But these are the least of the Christian's sorrows. His severest trials, his sorest troubles are with sin and temptation, and under these he would inevitably sink, were it not for the supports of Divine grace, and the prospect of the happy change that awaits him, when perfect peace shall succeed the troubles and solitudes of his present condition, when he shall inherit that kingdom "where the wicked cease from troubling, and the weary are at rest."

But believers shall not only see him,—they shall serve him; and not only serve him,—they shall enjoy him. Nor will any secondary concerns call away their attention from the service and enjoyment of God. The business and blessedness of heaven are the same. Perfect knowledge, perfect holiness, and perfect love must necessarily open the avenues to perfect joy; so that to describe their happiness is not possible. In the Revelation we have some very exalted ideas of the future state, though it be only images accommodated to our feeble powers of conception. "The Lamb which is in the midst of the throne shall feed them," says St. John, "and lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." "In thy presence," says the Psalmist, "is fulness of joy; and at thy right hand are pleasures for evermore."

II. We have next to consider the instrumentality of faith and patience in preparing believers for that heavenly inheritance.

The original covenant was broken on the part of man; by consequence the way to the heavenly world was barred against the sinner by the justice of God, which, like the flaming sword, "turned every way, to keep the way of the tree of life." There was no other way left

whereby man could be restored to the Divine favour than that revealed in the gospel, wherein we learn that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." And when the sacrifice of atonement was made, the commission was given to the messengers of the gospel to preach "repentance towards God and faith in our Lord Jesus Christ." Hence St. Peter cries, "Repent ye, therefore, and be converted, that your sins may be blotted out." Hence the counsel of Paul and Silas to the trembling jailer, "Believe on the Lord Jesus Christ, and thou shalt be saved." And every one truly convinced by the Holy Spirit of sin is invited to believe the faithful saying, "that Christ Jesus came into the world to save sinners." He rejoices in the announcement,—he sees the Saviour to be every way suitable to his fallen state. The merits of Christ's atoning blood, the perfection of his obedience, the efficacy of his intercession, constitute a plea which he is not afraid to urge. Upon this he lays hold, feeling that "other foundation can no man lay,"—that there is "salvation in none other,"—that "there is none other name given under heaven among men whereby we must be saved." He embraces Christ, and resting on his sufficiency as a surety for himself, he receives a title to the favour of God and to eternal life. Thus appears the instrumentality of faith in this our own day, as when in old times patriarchs and prophets by faith beheld the distant glory.

The necessity of patience as well as faith is obvious, by reason of the delay of the future blessedness. The trials to which true believers are ever exposed must call for the exercise of patience, that they may endure with submission the trials which God may call them to bear; and the more so, as we know they are a proof of our sonship, and that they help to loosen us from this world, to refine and purify our hearts, and so to prepare us for the heavenly inheritance. "Our light afflictions," says St. Paul, "which are but for a moment, do work out for us a far more exceeding and eternal weight of glory."

Seeing then, that these things are so, how does it behove Christians to exhort one another daily, "that they be not slothful, but followers of them who through faith and patience inherit the promises;" that they approve themselves as "good stewards of the manifold grace of God;" that they be not deceived by the thought of the slothful servant, "My lord delayeth his coming?" To each one of us it may be said, "Behold the Judge standeth before the door,"—"The Lord is at hand," "who will render to every man according to his deeds: to those who by patient continuance in well-doing seek for glory, and honour, and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil." (Rom. ii. 6—9.)

Let us all, therefore, take heed to the exhortation: "That ye be not slothful, but followers of them who through faith and patience inherit the promises."