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THE PRESBYTERIAN.

MAY, 1863.

Our readers no doubt have observed that for some months past, our columns have contained very little matter bearing upon the question of Presbyterian Union. Few articles have been sent to us on the subject: and we are inclined to think, that the interest felt in it some time ago, has, to a certain extent, cooled down, if it has not, in some quarters, entirely disappeared. Knowing that the very name of union is unpleasant to some of our brethren, and that the sight of an article in favour of it, in our columns, sorely exercises them, we have written nothing ourselves of late, being desirous to lead a quiet life. Nay, we have even gone the length of not copying any news from other journals which referred to this "quæstio vexata." For all this we hope that the opponents of union will give us due credit; we modestly feel that we deserve it.

In our last number we thought that we had been exceedingly guarded in keeping out all union matter; and, excepting a brief notice of affairs in New Zealand, we supposed that we had succeeded. But on looking over our pages more carefully we find that our vigilance had been sleeping, and that the subject had, almost unknown to us, got into one of our communications, viz., into that one, giving an account of a social meeting of St. Paul's congregation in Montreal. At this meeting, (and having been present, we can testify that it was a very agreeable gathering, and that all who had the good fortune to be there had a remarkably pleasant time of it,) both Mr. Snodgrass the minister of the congregation, and Dr. Taylor of the Canada Presbyterian Church, who was assisting his reverend brother in "cultivating the social principle" with his people, seem to have made the subject of union the staple of their two speeches, and our readers will agree with us when we say, that they both discoursed very briefly and very sensibly there-upon.

For ourselves we are bound in candour to state that we do not think that any advance whatever has been made towards union for some time back. Nay more, we are inclined to think, and we say so with sorrow and regret, that we are farther from union now than we were some time ago. We are of opinion, that in Montreal and its neighbourhood, the feeling on the part of our brethren of the Canada Presbyterian Church, is scarcely so cordial and friendly, as it at one time appeared to us to be. And there also is, we fear, on the part of some of our own people, if not a feeling of hostility, certainly no apparent inclination for nearer intercourse or more close communion. We are very willing to believe that this feeling is confined to a few honest, but narrow-minded individuals on both sides. We hope that it is so. There are such people in every body, and they always make more noise than their importance warrants. It may be that we are altogether mistaken in the views and opinions which we are now conveying to our readers; but, nevertheless, we consider ourselves bound, as faithful chroniclers of what is passing around us, to notice what we believe to be the fact. For this state of things, various causes might be assigned, but into these we shall not at present enter. We hope that time will rub off the rough edges and sharp corners that now oppose our progress, in what we believe to be the right direction. And in the meantime, we are content to wait on patiently, and to do quietly, what we can in our own sphere, towards that which we have always looked upon as a great and desirable end, viz., the consolidating into one large and powerful Canadian Church, upon a solid and lasting foundation, all the different Presbyterian bodies now existing here under separate organizations.

In this number we insert the concluding article of a series on this subject written by

"Presbuteros," and with this article, as far as we at present see, it may be desirable for a time, to close the discussion on union. Nevertheless if any one wishes to reply to Presbuteros we would feel bound in fairness to open our columns for that purpose. But our own conviction is, that no great good can be done by continuing the controversy at the present moment, when circumstances seem to be so unfavourable. Not that we regret having discussed the question in our columns—far from it. Free discussion always does good; it is the opposite course that leads to mischief. All questions affecting the interest of the Church and people ought to be freely discussed; and every party in the Church has a right to be heard. We know that there are men, who would not only prohibit the publication of articles on certain subjects, but would, if they could, prevent people even from thinking about them. But "the day has gone past when thought can be kept down." We have every respect for the rights, privileges, and authority of the conductors of this journal—and well we may—but we should not arrogate to ourselves, the right of dictating to the people what subjects they shall discuss and what subjects shall be forbidden. Those who edit this paper should only determine the order and extent of a discussion—no more; to act otherwise would be to make our journal the mouth piece of a clique or party, whereas we wish that it should represent all parties in the Church. Regarding the conducting of this journal we may use the words of an eloquent divine who is an honour to the Church in Canada:—"means should be taken to call forth whatever of capacity there is in the Church, for the kind of writing required in a periodical. The leading men should supply articles from time to time as needed, all subjects being free, and difference of opinion allowed on points of interest to the Church. If both sides of a question are fairly represented, who has a right to complain?"

Some of our friends think, that we should not, editorially, give any opinion on matters of controversy, but should merely hold an even balance between contending parties. There may be something in this. But we confess that we do not see any reason why we, who have a good deal of trouble in conducting the paper should have our mouths shut, and be debarred from expressing our honest convictions as well, and as freely, as other people. What we write will carry no more weight than our readers

choose to give to it; certainly no more than the arguments are worth.

At present we incline to the opinion that the Union controversy should remain in abeyance until better times come round. We have, in the meantime, all of us, plenty to do in the work of the Church. The more effectively we work and the more good we do, the more anxious others will be to unite with us. All parties in the church have, we are sure, only one end in view, and one interest at heart, however much they may differ in their way of shewing this. The strengthening of our position, and the increasing of our usefulness, should employ all our energies. A noble field of labour lies open, in this province, to our ministers and laymen; would that we had the right earnest zeal and spirit to go in and occupy the Land, and so place the Church in the position which it should long ere this, have attained.

We have received a letter from our correspondent "Geneva" complaining in good set terms of some remarks which we felt it our duty to make in this journal regarding his able, and, in many respects, useful, articles on the position and government of the Church.

He says that our pen is dipped in gall. This is a mistake. We use a patent writing fluid, into the manufacture of which, gall is not permitted to enter; hence that remarkable freedom from bitterness which is so characteristic of all the articles that flow from our editorial pen.

Speaking of the French mission and the lack of the necessary exertion on the part of those members of the Committee who reside in Montreal, he informs us that he has kept in his own house, for a considerable time, a young man driven from house and home on account of his conversion. For this exercise of Christian hospitality we very much commend "Geneva;" but he very uncharitably goes on to say that he doubts if any of the Committee in Montreal have done as much. Now we really cannot tell to what extent the hospitality of the Committee has been extended to converts; moreover, we are never likely to know, for to whatever extent this virtue may have been practised by them, we are sure the knowledge of it will be confined to themselves, instead of being published abroad.

"Geneva" severely remarks that our observations, referring to the money value of

his supposed congregational contributions, are unworthy of the editor of any ecclesiastical or other magazine having any pretensions to respectability. This is too bad of "Geneva". It is clear that there is a large quantity of gall in the ink into which he dips his pen. He winds up his letter by stating that the Presbyterian might do a deal of good in various ways, but that there is little hope of this, while managed as at present. We fear that the only way to please "Geneva," would be for him to undertake the entire charge of this journal; in which case, we have no doubt that he would not only astonish ourselves and our readers, but also himself. In a postscript he expresses pleasure at receiving the information, which we were happy to convey to him, as to the successful labours of the Rev. Wm. Darrach of St. Matthew's church at Point St. Charles; and, in our opinion, this is the only portion of his letter which is written in good temper and in good taste.

But there is one statement in the letter to which we wish to call attention. He says that the large and wealthy congregations of Hamilton, Toronto, Kingston, St. Andrew's, in Montreal, and in Quebec, have given nothing to the French mission for several years. Now if these congregations have refused to give to the French mission, or to any other scheme which has been adopted by the Synod, and for which an annual collection is enjoined—if they have in this way refused obedience to the Supreme Court of the Church, the more shame to them, say we. No want of ability can be pleaded in these cases: it is a want of will. The truth is, that there are in the church, many ministers and congregations who act, as if they were not Presbyterians at all, but Independents or Congregationalists. They manage their affairs just as they like, and this without caring anything for Presbytery or synod. This state of matters is little creditable to the church, and far less so to those ministers and congregations. It is not creditable to the church that it does not take effective steps to make its authority respected and its laws obeyed; and it is still less creditable to those ministers and congregations that they systematically refuse to obey the injunction of the Supreme Court of the Church.

No minister can compel a congregation to give a collection; but every minister, as we view the matter, is bound to give his congregation an opportunity of contributing much or little, as they may be disposed;

and a serious responsibility rests on those ministers who refuse to give the people such opportunities. Had the wealthy congregations, to which reference has been made, been allowed an opportunity, we are convinced that a liberal collection from each would have been the result.

The Church is only strong as a united body: acting together. Without this combination it is weak and powerless. And besides, there is an end to all discipline if authority is set at nought in this way; and the more able and distinguished the ministers who act so are, the more evil will their example cause in the church. And again, how can we appeal for aid to our weak and struggling congregations in the country districts when our large and wealthy ones set such an example? We hope that "Geneva" will not lose sight of this matter, and that he will not relax in his exertions until he gets it put to rights. We thank him for bringing this crying evil so prominently before us; and in consideration of this, we are disposed to forgive him for his angry and ill-natured remarks about ourselves.

On Tuesday, the 10th of March last, His Royal Highness, Albert-Edward, Prince of Wales, and Princess Alexandra, eldest daughter of Christian, Prince of Denmark, were joined together in the bonds of marriage. Attendant circumstances were grandly auspicious. National holiday was kept. The happy event was celebrated everywhere, throughout the Empire, with unparalleled rejoicings. The loyal sentiment of the British people, never so thoroughly identified as now with the fortunes of the Throne, expressed itself in the most jubilant demonstrations.

We take the first opportunity of uniting with our readers in the universal acclaim of gladness and goodwill, by which the occasion has been signalized. May the King of kings, who has so notably favoured our nation during the glorious reign of Victoria, best of sovereigns, evermore graciously sanctify and bless the illustrious union of love and virtue, which in His wise providence has been consummated! May the eldest son of Albert the Good, find in his heart an unceasing desire to emulate the distinguished qualities of his noble father! May the wife of his youth experience every temporal and spiritual blessing throughout all the days and years of a long and loving alliance! May the strong bright hopes, which inspire and sustain the nation's heart, never

be disappointed! And when at length the Divine purposes, by which the earthly career of the Royal Pair is set, are all fulfilled, may it be theirs to wear for ever and ever the crown of righteousness, which the Lord, the righteous Judge, shall give unto all them that love his appearing!

A meeting of the office bearers of the Lay Association was held lately, and the principal business before it was the management and conducting of the Presbyterian. A general desire was expressed to improve the paper in every way and to make it more effective as an organ of the Church. With this view various plans have been proposed, and a committee was appointed to consider the subject.

In all probability a new system of management will be adopted, which will relieve the present publication committee from the responsibility of carrying on the journal; a change, which the gentlemen now in charge of it have long been desirous of bringing about.

This will be good news to those who have opposed the course which this journal has followed for some time past. We greatly err, however, if they will be half so happy under the change as we shall be ourselves. Whatever is decided upon will be done with the intention of making the paper more valuable to our readers, and more useful in every way; and from the interest which was shewn at the meeting, and which we were very much pleased to observe, there is no danger of the paper falling through from want of friends, willing and able to work for it.

An essential element in congregational prosperity is the efficient management of its temporal concerns, and as a means to that end we deem the distribution of a printed annual report among the members, to be of the very greatest importance. We have had the pleasure of perusing several of these of late, and of noticing the proofs they afford of continued care and success. We strongly recommend the plan for general adoption, believing that the best results both corrective and stimulative, will follow in every case in which it is judiciously tried. A common complaint on the part of officebearers is the lack of interest shown by the bulk of the people in the affairs of their congregation. It ought to be considered that the interest taken in any matter must depend upon the know-

ledge which is possessed of it; and we believe it to be the part of a dutiful as well as of a wise consideration to demolish the numberless excuses and evasions of the listless, by placing in their hands in a plain intelligible form, such information as will compel them to see, at a glance, how matters stand,

The latest report we have perused is that of the congregation of Beauharnois. It must be a great satisfaction to the managers who give it, to report so much that is indicative of progress, and to the people who receive it, to know that their affairs are so carefully attended to. It contains a detailed statement of the income from pew rents and subscriptions, the session and manse accounts, and a report from the Sabbath school superintendent. There is an increase of twenty in the number of sittings let, and the total amount realized for church purposes, during the past year, is close upon \$1000 compared with a little over \$800, during the previous year. The congregation have expelled from their borders the troublesome apparition called *Ar-rears*, of whose terrible doings in other quarters many sad tales are told, and having kept him at a respectable distance for two years, we hope that henceforth he will never be allowed to show his ugly face in their company.

We have perused with much interest the Thirteenth Annual Report of the Kingston Sabbath Reformation Society. The object of the Institution, namely, the abolition of all labour which does not legitimately come under the head of works of necessity and mercy, is of the utmost consequence to the well-being of our country; and the earnest, persistent spirit with which the association is animated, is truly admirable. The Sabbath is every man's inalienable right, and it is a high-handed act of daring spoliation which deprives any one of its enjoyment. Our common humanity pleads for its fraternal preservation and legal protection. Pity it is that the Kingston Society should be left to stand so much alone in this matter. Were the country truly alive to the vast interests involved in the due observance of God's holy day, short work would be made of the public desecration of it. All classes of the employed are especially concerned; let them everywhere arise in their might and demand of the government a law to secure to them the full enjoyment of the day of rest

We beg to call the attention of Presbyteries to an important discrepancy between the Interim Act anent the calling and settling of ministers and the Synod's Model Constitution (1847), in regard to the parties who have the right to call—the former (sec. vii.) declaring for elders and male heads of families, and the latter (sec. vi.) for male communicants of three months' standing. There is an obvious difference, and the two acts ought to be reconciled—the latter being made to agree with the former. An important condition of admission to the status of a congregation namely the numbering of forty families, is not included in the requirements of the Interim Act. We are disposed to think this act susceptible of much improvement.

The reviewers are busy with the answers which the press continues to pour forth at the work of Bishop Colenso. Our readers who get *Good Words*—a periodical now so well known and established that we scarcely think of recommending it—will know how to appreciate the following reference in *The Work of the Christian Church* to its demeanour in the fray:—"More effective than any reply published is a series of papers appearing in *Good Words*. They are slightly wanting in feeling, at times, perhaps bordering upon coarseness, but as a retort, singularly vigorous and crushing: so skilful and aptly keen, so instinct with the sense and command of power, that only one man in England could have written them."

In another part of this number will be found an interesting account of a social

meeting at Arnprior. The union which has been consummated there is what we should rejoice to see in every village in Canada. The people of Arnprior have shewn us an example which ought to be followed in many places.

A most interesting and instructive article upon the Kingston Students' Missionary Association of Queen's college has been received. Our space for this issue has already been filled up, but this article shall receive our early attention.

Finding an accumulation of interesting matter on hand, and being desirous to carry out our promise to our readers, of enlarging and improving the journal, as much as circumstances would permit us to do, so as to give them full value for their subscriptions, we add to this issue an additional half number. By doing this, we are enabled to clear the way so far, for those who may succeed us in the management of the Presbyterian.

We have received a copy of a statement drawn up at the request of the Board of Trustees of Queen's College, in defence of the plan of University Reform proposed by the Senate of the University of Toronto, but we have no room to notice it in our present number.

We are sorry that we have not room in our present number for a very interesting article on the Kingston Botanic Garden. It may appear in our next.

Literary Notices.

THE TWO BUILDERS; or, The Conclusion of the Matter: By the Revd. William Snodgrass, Minister of St. Paul's Church, Montreal. John Lovell, Montreal.

This is an exposition of the concluding verses of Christ's Sermon on the Mount. The contrast between the wisdom of the wise builder and the folly of the foolish one is clearly exhibited, in various interesting particulars well calculated, not only to attract the attention, but also to convince the understanding and leave a lasting impression upon the heart. There is no discussion of abstruse points, but, as is the

subject, so is the exposition—thoroughly practical. The great lesson to be taught shines through all the illustrations with persuasive force; and we are of opinion that, after its perusal, the reader will know more of his own character, and may thus be "led to some serious thought about the all-important work of spiritual edification." We commend the sermon to the attention of our readers. Y.

NARRATIVE OF THE WORK OF THE CHRISTIAN CHURCH AT HOME AND ABROAD. Dawson Brothers, Montreal.

This monthly takes the place of the

News of the Churches which had by its last number reached its Tenth volume. The spirit of the New is that of the Old; but many improvements in form and contents, and considerable enlargement, without increase of price, are introduced. The object is to show "how much is doing in all parts of the world to spread our blessed religion." It is a most varied and reliable medium of missionary intelligence, admirably suited to the general Christian reader, but especially useful to Ministers and others in the conducting of missionary meetings. The present is a seasonable time for ordering the new series.

THE LATE REV. JOHN MACHAR, D.D., OF KINGSTON.

In addition to the notices, which were published in our number for March, of this worthy divine, we have received a pamphlet entitled, "A Pastor's last Words to his People," and containing First, a letter from Mrs Machar to the congregation of St. Andrew's Church, Kingston, giving to them several interesting statements regarding Dr. Machar's illness and

the sentiments to which he gave utterance in the near prospect of death; Second, Dr. Machar's exhortation to intending Communicants on Saturday 18th October, 1862; Third, his address to Communicants on Sabbath, October 19th, 1862; and Fourth, his address to communicants after communicating on the same solemn occasion, being as we understand, the last opportunity which he had of addressing his people from the pulpit.

In reading over these reminiscences of our departed friend, we almost were led to believe that we saw him, with his venerable appearance and earnest persuasive manner speaking to his congregation. There runs all through this pamphlet a vein of sincere, heart-felt piety, an unfeigned humility, and a strong and hopeful trusting in the Redeemer. We do mourn very much over the loss which the Church has sustained in this good man's death. He was not only a pious and faithful minister; he was a scholar and a gentleman. There are few men whom we could so ill afford to lose at the present time—there are fewer still who can leave behind so spotless a memory, and in the hearts of his people so grateful a remembrance of a long, active, and useful life.

The Church in Canada.

MISSIONARY MEETINGS—PRESBYTERY OF MONTREAL.

During the past winter the Presbytery of Montreal has held a series of missionary meetings in the charges within its bounds. As an experiment they were quite successful; and this result, we expect, will induce a repetition of them in following years. Almost everywhere the attendance was large, in some instances the Church was filled, and a fine delightful spirit was shown by the people.

The object of these meetings was twofold—*first*, to afford the people an opportunity of meeting together to receive intelligence on the subject of missions; and, *second*, to ascertain the practicability of instituting a Home Mission Scheme for the extension of the Presbytery.

In order to make the proceedings as varied, orderly, and edifying as possible, a printed programme was prepared, in which, by previous arrangement, subjects of address were assigned to certain speakers. This expedient was found to be of considerable advantage, in simplifying the labours of the Committee and in giving character to the meetings.

Most of the meetings were held in the evening, and much might be said in favour of this arrangement. The work of the day over, the long winter evening affords plenty of time for a rural population to turn out, provided the travelling be good and the weather favour-

able, and there is a part of the winter when both are usually depended upon in this country. In such circumstances a missionary meeting seems to be quite an opportune and profitable event—an event which a church-going people appear to be glad to number among their winter enjoyments.

As it happened, the roads and weather were propitious and the people seemed to take a real pleasure in attending. As for the ministers, on whom the speaking chiefly devolved, the reunions occasioned by the meetings must have refreshed their spirits; and the evidences they witnessed of a popular sentiment in favour of their cause, must have filled their hearts with encouragement. It is our firm belief that, while a Presbytery which goes down amongst its congregations, affectionately and judiciously seeking their edification and sympathy, is barely doing its duty; it is by such means materially strengthening its position and increasing its influence for good. We are aware that in other Presbyteries similar meetings are held, and we would only be too glad to have a brief notice of them now and again.

Operations in respect of money-gathering were confined to a collection at the end of each meeting, and in some instances that was liberal beyond expectation. The total amount reaches \$114, which we doubt not is but a small token of the richness of future gleanings.

THE MONTREAL SABBATH SCHOOL ASSOCIATION OF THE PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

The annual meeting of this association was held on the 23rd March in the basement of St. Andrew's Church, the President, Alexander Morris, Esq., M.P.P. in the chair. The meeting having been opened with prayer, a few remarks were made by the chairman, who called upon the secretary to read the annual report. The first matter of importance noticed was the cession of the St. Joseph Street School to the Canada Presbyterian denomination, who had with zeal and energy erected a Church in the district. This school was opened in Nov., 1858, and its establishment was one of the first acts of the association. When the Canada Presbyterian Church was commenced, the teachers felt it to be their duty to do everything to encourage the work, and intimated to the sister association that as soon as they were in a position to take the school it would be placed under their care. This arrangement was effected on the 18th January last.

A numerical statement contained in the report shewed that, on the 25th of January last,—

In St. Andrew's school there were twenty-seven teachers and 226 scholars; in St. Paul's, 18 teachers and 108 scholars; in St. Matthew's, 21 teachers and 171 scholars, and in St. Joseph Street School, 16 teachers and 135 scholars—Total, 82 teachers and 640 scholars. Regular quarterly meetings have been held.

The weekly preparation meeting had given place to a monthly devotional one. In connection with the Sabbath-school Association of the Canada Presbyterian Church, the scheme of the Edinburgh Sabbath School union had been reprinted for use in the school. The scarcity of teachers was noticed. In connection with St. Andrew's school a week day Bible class had been commenced, conducted by the Rev. W. M. Inglis, M.A., and a library has been purchased for the use of the teachers. It was reported on behalf of St. Paul's School that a former scholar had sent a donation of \$20 to improve the scholars' library, and that five scholars who had left the school had joined the Rev. W. Snodgrass' Bible class.

A missionary meeting of teachers and scholars was held in March in St. Matthew's school. Addresses were delivered on missions to Persia, Labrador and Madagascar by three of the teachers, and a collection of \$2.00 was taken up. Encouraging reports from Sealcote missions, to which the school contributes annually, had led to a considerable increase in the weekly collections.

The adoption of the report was moved by John L. Morris, Esq., seconded by the Rev. W. Darrach of St. Matthew's Church; after which addresses were delivered by the Rev. W. Snodgrass, and Rev. W. M. Inglis.

The following gentlemen were elected office bearers for 1863-64.

Honorary Presidents :

REV. A. MATHIESON, D.D., REV. W. SNODGRASS.

President,

ALEX. MORRIS, Esq., M.P.P.

Vice Presidents :

T. A. GIBSON, W. C. MENZIES.

Secretaries :

J. L. MORRIS, DAVID FRASER.

Treasurer,

JOHN TURNBULL.

Committee :

The office bearers and Ministers connected with the Church in the city, superintendents of schools, and a representative appointed by each school.

SOCIAL MEETING IN ARNPRIOR.

In Arnprior on the evening of 4th March a social meeting was held. The attendance was large and the utmost harmony prevailed. On the platform were the Rev. Mr. Wardrope of Bristol, the Rev. Mr. Borthwick of Chelsea, the Pastor of the congregation and resident minister of the place.

Such reunions are profitable. Whatever brings together Christians, who differing in non-essentials yet hold the Head Christ Jesus, tends to an enlarged Christian charity which is characteristic of the gospel. It is good for those who are to form the one church above sometimes to meet together as one below.

Some years ago a church was built by the United Presbyterians of Arnprior, and for a time they had a settled pastor. Those belonging to the church in connection with the Church of Scotland were the more numerous body, but their U. P. brethren took the lead. On the settlement of the present minister of the church in connection with the Church of Scotland in Arnprior the state of things was most unseemly: a small body of Presbyterians worshipping in a large church, and another much more numerous body of Presbyterians, without a church, worshipping in the Town Hall. This seemed to the weaker party unchristian, and they made proposals to join our thin church to the other congregation. This was effected in the most amicable manner and the two congregations are now one. The whole matter was accomplished so as to lead to the kindest feelings in all concerned.

On the church, which thus becomes the property of the congregation in connection with the Church of Scotland, there was a debt of about £130. The soiree was got up by the now united congregation to aid in the liquidation of this debt. We are happy to state that nearly enough is already either raised or subscribed to pay off this debt.

It would be well for our common Presbyterianism if the spirit which animated the two congregations in Arnprior were more prevalent. In place of uncharitable rivaling in places where both are unable adequately to maintain a minister, let Presbyterians unite. Instead of striving against each other, let Presbyterians cultivate those things which tend to peace and unity, and act as one in the opposition of error. A great work is committed to the Presbyterian churches in Canada; let them not strive against but aid each other; and in parts where the one

body is too weak to maintain ordinances let them unite. Let us as Presbyterians prize the heritage of truth which our fathers so dearly purchased for us; and in this land look on all who hold essentially the same truth as brethren. The best way to bring about a union between the two Presbyterian bodies in Canada is for the ministers and members of these churches in the various congregations to cultivate a spirit of unity.

"Behold how good and how pleasant it is for brethren to dwell together in unity." Truly it is "as the dew of Hermon, and as the dew that descended upon the mountains of Zion for there the Lord commanded the blessing even life for evermore."

The following two circulars have been addressed to the Ministers of the Church by the Committee of the Temporalities Board.

REV. AND DEAR SIR,—I beg again very respectfully to call your attention to my Circular of the 10th November last. Although your congregation was not at that time prepared to enter into or to contribute to the scheme therein proposed, the committee of the Temporalities Board cannot doubt your approbation of the object of that scheme, contemplating as it does, both the necessities of the Ministers, and the increase of the Church; and they entreat that you will again submit it to your congregation, and do what in you lies to call forth their generosity in its behalf. The measure of success which attended the exertions of the Committee last half year, encourages them to expect still more this: and they confidently hope that the number of congregations adopting the scheme will be increased,—and at least, that the order of the Synod for a collection in aid of the Contingent Fund, will, before the 1st May, be in every case obeyed, and the proceeds transmitted. Let it be remembered that the regular payment of twenty-seven Ministers depends very much on the zeal and promptitude with which this call is responded to by their brethren, and let each do, as in similar circumstances he would be done by.

I may mention that when the scheme is accepted, authority from the Ministers to deduct the sum given from the Minister's allowance, will save much trouble in the transmission of money, and is so far desirable; but that should be given only, when the Minister has already received the money, or is quite certain of receiving it.

The Committee respectfully request the favor of an answer to this communication.

I am,

Respectfully,
Rev. and Dear Sir,

Your most obedt. servt.,

JOHN COOK.

Quebec, 17th March, 1863.

REV. AND DEAR SIR,—You are aware by this time that the scheme proposed in my Circular of the 15th November, has proved so far successful, that the Temporalities Board was enabled to make the usual allowance to all the

Ministers of the Synod's Roll on the first of January. It is now the duty of the Committee of the Board to make provision, if possible, for the July payment; and with a view to this, I am instructed to enquire of you, as one understood to be favourable to the scheme:—

1st. Whether you have taken or are taking steps to organize some means for the regular half-yearly payments, on the 1st May and the 1st November, of Twenty-five dollars; such as a weekly collection of One Dollar—a subscription expressly for the purpose—the formation of a Church Society, or one or more collections, especially at Communion seasons?

2nd. Whether the payment of \$25 may be calculated on, on or before the first May.

3rd. Whether if you are one of those who allowed a deduction of \$25 from your own allowance, you have been repaid this sum by your congregation? If not, whether you have good reason to believe you will?

It is to be observed that while the plan of deduction allowed by the Minister saves much trouble, and is most convenient to the Board, it is not expedient that it should be adopted, when, as may sometimes happen, a burden is thus thrown exclusively or chiefly on the Minister, in consequence of the congregation failing or being slow to make up the sum required to repay his advance. What is always most desirable, is for a Minister to say "I have received the sum, and you may therefore deduct."

It is matter of thankfulness, that a scheme so necessary for the comfort of Ministers, and the extension of the Church has been received favourably, in so many congregations. The Committee trust that their next Report to the Board will include as actively aiding, if not all, yet a great majority of those, which have on this occasion stood aloof, and that the united contributions of all will render unnecessary any unusual exertion on the part of some. At the same time it is manifestly reasonable that large and wealthy congregations, whether in the city or in the country, should come forward with special liberality, and should not think themselves exonerated from further obligation to this scheme, by the simple payment of a sum expected from all

I am,

Reverend and Dear Sir,

Your obedt. servt.,

JOHN COOK.

Quebec, 17th March, 1863.

To the Editor of the Presbyterian:

MR. EDITOR,—It will, I am sure, be satisfactory to your readers to know that such answers as I have received to the above letters, are almost universally favourable. In cases, in which the minister allowed a deduction of \$25, the sum has been repaid by the congregations, and arrangements have been made for future payments. If the answers received may be taken as a fair sample of what are yet to come, the proposed plan for adding to the funds of the Temporalities Board may be expected to work well.

Allow me to take this opportunity of stating—what I presume one of my correspondents thinks should have been stated before,—that the \$800 given by the congregation of St. Andrew's Church, Quebec, towards the January payment of ministers, was taken from the subscriptions to the Home Mission Fund, the subscribers having expressed their willingness, that so much of their subscription should be so applied. It was not therefore a new and independent contribution—like that of St. Paul's Church, Montreal, for example. I believe all the members of the Board knew this very well; and as \$800 collections are not common in the Church, and as permission was given in the Committee's circular to take from the Home Mission subscription, where parties were willing, I believe it was generally understood. At all events it will be understood now. Instead of desiring to have their church offerings acknowledged *twice*, I do honestly believe of my people, that they are quite indifferent whether they be acknowledged at all—so that they reach their destination. They have contributed often and liberally during the last twenty-seven years. I never in any instance saw a desire to have their contributions published to the world. Ostentation of liberality is certainly not their vice. *That* testimony I can bear them.

I am,

Mr. Editor,

Your obedient servant,
JOHN COOK.

Quebec, 7th April, 1863.

COMMISSION OF SYNOD.

The Commission of Synod met by appointment of Synod in St. Andrew's Church, To-

ronto, on the 18th of February last; Dr. Barclay, *Moderator*, and Rev. J. H. Mackerras, *Clerk*. There were present twelve ministers and one elder.

A petition from the Congregation of Chinguacousy, Presbytery of Toronto, to the Colonial Committee of the Church of Scotland, for a grant in aid of their new church, was approved of for transmission and its object recommended.

A petition from Mr. D. Turner of Saltfleet, praying for relief from pecuniary obligations in connection with the support of ordinations, was ordered to be returned to the petitioner with information that the Presbytery of the bounds is the proper court to apply to in the first instance.

There being no other business, the meeting was closed with prayer.

UNIVERSITY OF QUEEN'S COLLEGE.

FACULTY OF MEDICINE.

A meeting of the University Convocation was held on the 26th March last. The Convocation Hall was literally packed with ladies and gentlemen. The Dean of the Faculty of Medicine, John R. Dickson, M.D., announced the names of fourteen gentlemen who had passed their primary examinations, and twenty-four received the degree of Doctor of Medicine. A report of the Principal's valedictory address to the graduates will be found in other columns.

DEATH OF THE REV. PETER FERGUSON.

After a long and painful illness of more than a year the Rev. Peter Ferguson died at his residence in Esquesing, on Tuesday afternoon the 17th February at the age of 66 years, much esteemed and beloved by all who enjoyed the privilege of his ministry and deeply regretted by his numerous friends and acquaintances.

He was in the active discharge of his duties in Milton and Esquesing for 26 years. In 1857 he was obliged to retire on account of ill health. He has left a widow and three sons and a daughter to mourn his loss.

A WELCOME.

BY ALFRED TENNYSON.

Sea-king's daughter: from over the sea;
 Alexandra!
Saxon and Norman and Dane are we,
But all of us Danes in our welcome of thee,
 Alexandra!
Welcome her, thunders of fort and of fleet!
Welcome her, thundering cheer of the street!
Welcome her, all things youthful and sweet,
Scatter the blossom under her feet!
Break, happy land, into earlier flowers!
Make music, O bird, in the new budded bowers!
Welcome her, welcome her, all that is ours!
Warble, O bugle, and trumpet, blare!
Flags, flutter out upon turrets and towers!
Flames, on the windy headland flare!

Utter your jubilee, steeple and spire!
Clash, ye bells, in the merry March air!
Flash, ye cities in rivers of fire!
Welcome her, welcome the land's desire,
 Alexandra!
Sea-king's daughter as happy as fair,
Blissful bride of a blissful heir,
Bride of the heir of the kings of the sea,
O joy to the people and joy to the throne,
Come to us, love us and make us your own:
For Saxon, or Dane, or Norman we,
Teuton or Celt, or whatever we be,
We are each all Dane in our welcome of thee,
 Alexandra!

Communications.

To the Editor of the Presbyterian.

Sir,—It has been said that it remained with the other party to make the first advance if they desired a union, and if a union were desirable. But granting that it were their duty to indicate a wish for it, before our church said or did anything on the subject, it would be a cruel refinement of etiquette, savouring more of the world than of the gospel, to reject a thing in itself acknowledged to be good, because of the absence of adventitious formality merely. There is no earnestness—that is no *reality*—in that man's soul who trifles with great matters; and it is surely trifling for a man to say, *yes, this talked of union would be a good thing, but then we should not be the first to move for it: it is for those who committed the offence of dividing the church, to come back to us and apologize for their misconduct.* Surely no really earnest man, one who loves truth rather than the forms of *politesse*, would allow this objection, to the attainment of what is in itself a desirable end, to have any weight with him. And in putting the case thus we take for granted, both that from our stand-point union is desirable (the deliverance of the Synod at Quebec says so,) and that the laws of courtesy and right demand that overtures anent union should emanate from the Canada Presbyterian church.

A favourite way of stating what propriety requires in the other party is that, *like the prodigal in the parable they should come back and say, "peccavi,"—I have sinned.* But this is no argument: it is rather an illustration, and we apprehend that as an illustration it is far from suitable to the case; or rather, that rightly interpreted, it teaches the very opposite of what writers against union wish to bring out of it. The parables of the lost sheep, and of the lost piece of money along with this one, formed Christ's apology for his familiarity with, and his kind bearing towards, the *pariahs* of Society—that friendly interest in them which caused the Scribes and Pharisees to murmur, saying, "this man receiveth sinners and eateth with them." Viewed in connection with the context, the great central truth of this parable is,—admitted that the publicans and harlots were really as bad as the Scribes and Pharisees described them, this rendered it the more necessary that He should care for them, as His mission was "not to call the righteous but sinners to repentance." The most important feature of

the parable then, is not the coming back of the spendthrift son, but the feelings with which the father received him, and the treatment which was given him. The generous forgiveness of the father, and the joy which he felt in receiving his abandoned son back to his bosom, awakened jealousy in the breast of the son who had all through remained dutiful; but the father's answer, in which the main drift of the parable is expressed, was "It was meet that we should make merry and be glad; for this thy brother was dead, and is alive again; he was lost and is found." It is therefore miserable exegesis which would make this teach that the late Free Church party should come, and on their knees ask pardon for their past offences, whilst the parent church should sit hard-hearted and inexorable to receive the confession—not moving a step toward reconciliation. It is true, the penitence of the son and his resolution to return to his father is an important feature in the parable; but it is only subordinate to the readiness of his father to receive him. "But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck and kissed him." Even taking for granted that the Free Church party may be rightly compared to the prodigal son (which we deny—there is no resemblance between the two cases except the fact of their going away from the father: but surely *they did not take the portion of goods belonging to them, or spend these in riotous living, certainly a more important consideration than the mere going from a father's house, which in itself might not be wrong*) the fact of their now desiring a reconciliation with their mother church ought to be sufficient proof that they regret the useless step taken by them at the disruption; and while they are yet *far off*, the parable cited in this discussion enjoins upon us to go and meet them and embrace them.

Not only this parable, but the whole teaching and tenor of the gospel, require us to extend forgiveness and seek reconciliation even towards those who have injured us. It is contrary to all the laws of moral philosophy to expect to improve a man by telling him his faults in an angry and censorious spirit. This will never bring a man to his knees; but the exhibition of generosity and forgiving love will do so. The true philosophy, as well as the true religion, is in the apostolic injunction, "Dearly beloved, avenge not yourselves, but rather give place

unto wrath : for it is written, 'vengeance is mine ; I will repay,' saith the Lord. *Therefore if thine enemy hunger, feed him ; if he thirst, give him drink : for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good.*" It savours, therefore, more of that world, "which is enmity with God," than of the gospel, to stand up in an offended attitude and demand that as a preliminary to any intercourse, they should apologize for their error.

Besides, nothing would contribute more to the glory and dignity of our church than that she take the initiative in this matter. Even taking our opponents' view of the superlative elevation of our church in comparison with the other church, we could well afford to stoop to patronize them. It would be a beautiful manifestation of paternal generosity and magnanimity, worthy of the offshoot in this land of that church which is in Europe the ripest fruit of the reformation—that church which reckns not of worldly maxims, but takes all her principles from the word of the living God. It would be a pity if she should be robbed of the honour and prestige which history will accord to the first and main instrumentality in accomplishing Presbyterian union in British North America.

It is well known how anti-unionists put the question : Shall we go as humble suitors and knock at the door of the Canada Presbyterian Church and entreat them to let us in ? This is the way in which the matter is presented, appealing to jealousy and pride. But this is a perverting of the real proposition. We do not ask to be incorporated with them, nor do we ask them to be incorporated with us ; but meeting midway, that we and they shall form a new Church on the basis of the Westminster Confession and the Catechisms, with a new appellation. We are not to measure how far we are to go to meet them, or how far they must come to meet us—if we are to be thus arithmetically exact, of course there can be no union—there can be no union without heart. The father and son in the parable did not measure the distance which they had each to run, but getting within sight of each other, they hastened to meet ; their progress being proportioned to the love awakened in their hearts, and we have no doubt but the father ran the fastest.

The other party has certainly displayed great prudence by preserving silence at the present stage of the progress of the Union question. Yet we should like to know how the propositions made in these letters would be received by them. At the only meeting of representatives of the then three churches, held at Toronto,

there was the greatest cordiality in reference to the proposed Union. The only difference of opinion was in regard to details, and the discussion of these was carried on almost entirely betwixt the representatives of the Free Church and U. P. Church, now resolved into the "Canada Presbyterian Church," as they seemed to diverge more widely from one another, than our representatives did from either of them. The deputation from our Synod to their Synod was also enthusiastically received ; and on all hands they manifested an evidently strong desire that the proposed union should be accomplished. It is perhaps wise that their Synod of late has given forth no opinion on the question, which is in the meantime sleeping, as any deliverance of theirs might only tend to widen the breach ; but so far as the writer's acquaintance with the clergy of the other church goes, the anomalous attitude assumed by our church at Quebec, in retreating from the position taken almost unanimously the previous year, awakened not only surprise but profound regret in them. Yet they have never resented this recalcitrant movement—not a word of reproach was uttered regarding it, and in this they have exhibited much greater dignity than our church has done in the treatment of the question. This indicates that they are prepared to exercise forbearance for the sake of Union ; for certainly there was a time not very long ago when such a discussion, as took place in our Synod at Quebec, would have called forth a somewhat virulent response from at least the Free church element in the other Synod.

Another objection urged, is that any union composed of such heterogeneous elements as the proposed one, would be more nominal than real—would be likely speedily to result in new disruptions. We admit that there is considerable force in this objection, but it is not unanswerable. The grand subject of religion is becoming more and more an individual concern : it is in religion every man for himself, and he is responsible to God only for his religious views, feelings, and actions. This view of religion is by degrees gaining the ascendancy throughout the different branches of the Christian Church. It was for many ages past the great question, "to what church do you belong ?"—"what is your creed ?" and if you were found on the side of orthodoxy, the question was pushed no further. It is now very properly more, "are you on the side of Christ ?"—"do you love Him ?"—"do you hang your destinies upon Him ?"—"do you serve Him ?" The mere attachment to formulas and organizations, however valuable in their place, goes for

nothing in comparison of the proofs of discipleship shown in a godly life and conversation. This tendency is wholesome in its proper measure, as giving no fictitious value to the outward profession: and this tendency must be the real foundation of a union betwixt us and the other Presbyterians. So long as the churches remain satisfied with shadows rather than with the substance, so long will they stand apart with a paper partition of doctrine and discipline separating them. The most substantial union after all is not of those who hold precisely the same opinions, but those who cherish the same affections, and exhibit in their actions the same love to Christ. There is nothing which more directly tends to divest of all unreal importance the distinctions which obtain between different sects than the cherishing and enforcing the idea that after all they are one with Christ, and so members *one of another*. Differently constituted, and their minds being differently educated, they will interpret the same counsels of their Lord with some slight difference of detail; but they all look to the same Bible, and believe in the same Saviour, and pray to the same Father. And when Christians agree in their practice, loving the Lord Jesus Christ and walking in His ways, and when their belief in all the fundamental doctrines of the Bible is the same, as it is with all the Presbyterians in this country, there should be allowance made for individuality of opinion on matters of minor importance: to which category certainly belong all the points at issue between us and them. Indeed this individuality of opinion has always necessarily existed in the Church: but its importance as a principle was never sufficiently recognized until the present generation. We believe that there are no two ministers of any church developing independently their own views, who will agree as to the meaning of every text of scripture, but difference of view does not keep them apart. If we can get unanimity up to a certain point, we need look for it no further. And we submit, if even those differences which now separate us could have originated, or at least have mounted up to so high importance in Canada or in any other country in which they exist merely as theoretical speculations, they do not affect the practical administration of the Church as they do in Scotland. If then these questions, could not have arisen in Canada, at least so as to disrupt the Church, we have no right to saddle this country with the incubus of Scotland's controversies, but refusing as contraband all ecclesiastical difficulties which are peculiar to the land of our fa-

thers and have no rational existence amongst ourselves, we should not seek to perpetuate them—we should calmly consider what will make for the good of the country in which it has been allotted us to dwell. If traditional pride and self-conceit were kept in abeyance there could be no difficulty about union. The differences between us are all imported ones—none of them have sprung up in the soil and they do not lawfully belong to it.

The only true principle, therefore, on which union could stand would be *agreement in essentials, and forbearance in circumstantials*. And this we might easily have in the proposed union. There is as great diversity of opinion on matters of administration amongst ministers of our Church already as there could well be—two leading members of our Synod could be easily pointed out who have been very often arrayed in antagonism against each other; but this can scarcely be said to be adverse to the prosperity of the Church, as it is not adverse to the constitutional good government of Great Britain that there are in its working two contending parties. We doubt much if the introduction of the additional new element into the Church would add greatly to its heterogeneity. At all events, if the extremes would be placed more widely apart, there would be a proportionately greater number of *means*—the latter proving a preserving and adhesive medium holding the repelling elements together.

The ground of opposition taken by those who most strongly condemn Union is this—*how could we act cordially with those who have said and are saying so much against us? with those who would gladly see us extinguished?* Here something is, however, taken for granted, namely, that they are secretly our enemies, plotting our destruction, whilst they outwardly desire to be friends. But it is only morbid brains and uncharitable hearts that do so feel and act, as well as that affirm this of them, and it is probable that, of the few who form so rash a judgment, most will, on examining their hearts find that their opinion is formed upon their own feelings—feelings of rancour and hatred, which they fancy are reciprocated by the members of the other church.

Moreover, is it likely that the cordiality requisite to form that Union which the Quebec amendment says is desirable, betwixt them and us will be greater at any future time than it is at present? Was it not the proper way to bring about that desirable state of feeling to keep up the correspondence with them, instead of abruptly terminating it without

any apology as said amendment did, upon the ground not explained, "that a visible Union is evidently impracticable at present." The injunction following this "to avoid unseemly rivalry and cultivate a spirit of Christian charity," is something like that which a prudent mother once gave to her children—"that they should not go near the water until they had first learned to swim." If union is desirable, and if all that is necessary to make it practicable is the existence of greater cordiality amongst the parties to it, the truly rational way is not to give them the "cold shoulder," but to enter immediately upon negotiations—the result of which would be that all parties would become more cordial as they came to know each other better.

Of course there could be no cordiality without an effort; but every one who knows the workings of the human mind, knows that efforts in that direction are successful. We have heard men say that it would not be honest for them to pretend to feelings which they did not cherish; but our answer is, that if such is their idea of honesty, they are not honest when they do not hate God and offer him all the opposition in their power—they are not honest when they mortify the flesh with its affections and lusts, or when they run counter to their own inclination, or exercise self-denial of any kind; and just as religion requires them to make efforts to subdue every high thought and bring their whole natures into subjection to Christ, so it requires that they put forth an effort to love and harmonize with their fellow-Christians. The very desire to be cordial, would bring with it a large measure of cordiality.

We think this event, could it be speedily accomplished, would be the re-asserting in of a new and brighter era for religion in this country. It would be itself a token of enlarged faith and love—that the watchmen on Zion's tops were resolved that henceforth their strength should not be expended in warning men against one another's voices, but against the approaches of the common foe, the spirit of darkness—that for the time coming their thoughts were not to be so much exercised in the outworks of the temple as in its interior ornamentation. And once they came together, Christian charity and forbearance alone could keep them together. The act of union would require to be accompanied by the mental resolve that we must have no more disruptions—all reforms and improvements must be arrived at by setting forth the truth,—that truth which is powerful and will prevail when

persevered in, and not by secession. This would be the proper use to make of the revelations of history. No defeated minority writhing under discomfiture, must ever again think of so unconstitutional a way of gaining their point, as breaking loose from all other considerations and obligations, to attain it by making it the shibboleth of a party. The very fact of a union upon the liberal basis of "agreeing to differ," at least on the part of those who at present stand in the position of seceders, would imply a purpose or resolution of this kind—a desire to forget that there had ever been such a way of getting over a felt difficulty as an ecclesiastical rebellion. A union based upon such a purpose would surely be a lasting one.

But speculations, however plausible, are not half so valuable as facts, and so we shall close the present letter with a few facts, about union. We do not wait to observe the working of the union of Presbyterians in Australia, in the Lower Provinces, and in Canada, so far as it has yet taken place, because it has not been sufficiently long tried to warrant any reliable conclusions to be drawn, although everything seems to be going on smoothly—we wish to call attention to the most important Presbyterian Union which has ever been effected and to the results of said Union.

When four deposed ministers, Ebenezer Erskine, William Wilson, Alexander Moncrieff, and James Fisher, with two other sympathising brethren, met at Gairney Bridge, on the 5th Dec., 1733, there arose a cloud no larger than a man's hand, which, gradually increasing, has spread over a great portion of the sky. No one would likely have augured that the little seed would have become so mighty a tree. The small yet heroic band, to whom we must give the credit of acting in good faith, if not with enlarged views, soon gathered strength, and twelve years afterwards they felt themselves important enough to form themselves into a Synod. But intoxicated with radicalism, and the success which attended it, they now began to think that secession was the grand remedy for every trouble, (much the same spirit which in politics is now creating such havoc in the neighbouring country,) and they were threatened with a new secession. The ground on which they claimed the right to secede from the mother church is summed up by themselves: "The sufferance of error, without adequate censures, the infringement of the rights of the Christian people in the choice and settlement of their ministers, under the law of patronage;

the neglect or relaxation of discipline; the restraint of ministerial freedom in opposing maladministration; and the refusal of the prevailing party to be reclaimed." But once the seceding ministers were placed beyond restraint, and got room to cast their arms around them they began to see other grievances and troubles—indeed they have continued to find new light even to the present day. The first great question which occupied them in their present position was the propriety of allowing their members to take the Burghers' oath, and upon this question they divided—formed two new Synods, the Burghers', or associate, consisting of twelve ministers, who held that the taking or refusing of the Burghers' oath should not be enquired into as a term of communion; and the Anti-Burghers, or general associate, consisting of sixteen ministers, who forbade their members to take office in any borough on pain of excommunication. This new disruption took place in 1747, just fourteen years after the first formation of the secession Presbytery near Kinross. But this secession did not end here.—the excitement of this newly-acquired liberty must find its limit, and so the Burgher or associate synod again broke out into two new fragments, the cause of disruption being the proper meaning to be attached to the reading of their own "standard books." This disruption resulted in the Old Light and the New Light Burghers and similar difficulty arose in the Anti-Burgher or general associate synod: with a similar termination, a new secession went off headed by the famous Dr. Thomas McCrie, and was called the "Constitutional Associate Synod."

But the seceders at length began to perceive that there must be some limit fixed to the desire for secession, otherwise secession and insubordination would be in danger of being confounded. Already it had been carried too far, and all wise men in the different branches of secession on reflection began to desire that they should draw together, and exercise forbearance on minor differences whilst they agreed on the points for which they originally broke off from the communion of the Established Church. The first symptom of a return to sanity on this question was evinced by a petition or resolution of a Presbytery in Ireland to the Anti-Burgher Synod in 1767; but this came to nothing, as the animosities of the two Synods were yet fresh. In the meantime their jealousies and opposition were exhausting themselves, and the renewal of the question of union made by the Burgher Synod of Ireland in 1805 to the Anti-Burgher Synod of the same country was well received and anxiously deliberated

upon, although not finally acted upon. Ever this was a great advance upon the former proposal; as the individual who first had courage to make the proposition barely escaped deposition. It remained for the Colonial Churches to set the example of union to the mother Churches, because ministers in the colonies had then as now too much practical work—too many common difficulties to contend with to give much scope to metaphysical subtleties. Even as early as 1782, the Burghers and Anti-Burghers in North America, or rather the United States, coalesced and formed "the Reformed Church of North America." And a greater advance still was made in Nova Scotia, as the Church of Scotland and the two branches of the Secession Church united in 1818. These hopeful symptoms at the extremities soon told upon the heart of the Church; and in 1820 the Burghers and Anti-Burghers, who entertained the bitterest feelings of animosity against one another, and proceeded so far as even to excommunicate one another, after being seventy-three years apart, again embraced one another in brotherly love and formed the United Secession Church.

And what has been the result of that Union? From being unimportant and insignificant sects, united they immediately made a gigantic stride, increasing in numbers and respectability, until now that church can boast of as learned men, and as wealthy and numerous congregations in the great centres 'of population' as even the church of Scotland herself. The history of the Secession church is not without its interest to us; and we are wilfully shutting our eyes from the light, if we feel ourselves above going to it for lessons. In 1847, this growing church received a further accession from the Relief Synod joining it or uniting with it—that Synod which, formed of Gillespie and Boston of Oxnam, formerly adhered to only one of the distinctive tenets of the seceders, namely, opposition to patronage. The first overture to union came from the secession side of the church and was offered by the Presbytery of Dunfermline in 1834; so that it took fourteen years to mature the union.

From this brief sketch there are several pertinent lessons which we may learn, that will be of use to us in the discussion of union. The first lesson herein read to us is, that there is a strong tendency, yes, an inevitable tendency, to union between those who differ only in trifling matters. A spirit of secession may, in peculiar circumstances, become rife, but after the excitement of it has run its circle, it spends itself, and by the power of gravitation the separated

elements run together again. All the conditions necessary to this result exist in our relations to the Canada Presbyterian Church, and this result may therefore be regarded as inevitable. And this is just about every one's opinion—all regard it merely as a question of time.

Another lesson taught us is, that although the first attempt to bring about a union may miscarry, the thought of it should not be abandoned—not even, though a second and third attempt should fail—and that a perseverance in seeking it will surely bring it about.

But the great lesson which we derive from the above facts, furnishes us with the best answer that can be given to the objection "that a union composed of heterogeneous materials would never be more than nominal." It cannot be said that the parties to form the United Presbyterian Church of Scotland never opposed each other so bitterly as the different Presbyterian Churches in Canada have done. On the contrary, the *odium theologicum* seems to have been all the stronger, the slighter were the differences between them. They were far more jealous of one another than they were of the parent church. We, in this country, never went so far as to excommunicate and depose one another, because of differences of opinion. And if ever those, who so bitterly hated each other for a time, afterwards coalesced so as to form a firm and united church, may we not look for the like in the case of a union in Canada? All trace of the existence of Burgher and Anti-Burgher opinions has disappeared in the forty-three years since the union; and we infer that the same will be the case between the late Free and United Presbyterian elements in the Canada Presbyterian Church. As yet they are distinguishable; but time will remove the distinctions. One can see in the United Presbyterian Church of Scotland yet that the Relief element has not fairly incorporated—the Relief ministers sitting together in the Synod, and preferring one another at communion seasons; but there is no doubt that time will obliterate these marks of a difference that once existed, as it has obliterated the Burgher and Anti-Burgher marks.

And let no one say that what has taken place in so insignificant a body should in no way be a precedent to us. But the body was not so insignificant. When the United Secession Church was formed in 1820, the number of ministers joining together was 262, a number not very much less than the number of ministers in the Canada Presbyterian Church, added to the ministers in our own church. And then when the United Presbyterian Synod was formed in 1847, the number

was vastly greater than we united would be.

Our circumstances are very similar to theirs in 1820. In their preamble they recognize the leadings of Providence preparing a way for a union. Obstacles were unexpectedly removed; no compromise of principle was made by either party—the abolition of the clause in the Burghers' oath by town councils, which was obnoxious to them, took away occasion for discussing the points of difference. So the removal of the questions regarding the civil Magistrate and patronage to the region of speculation and not of administration, should be regarded as a Providential dispensation, preparing the way to Presbyterian Union in Canada.

Πρεσβυτερος.

GENEVA *versus* KINGSTON.

To the Editor of the Presbyterian :

SIR,—I trust you will permit me a small space in your next issue, to correct a few of the misrepresentations of your correspondent "Geneva." He has wisely taken the precaution of announcing beforehand that he does not intend to reply to any comments on his letters—naturally supposing that they might possibly give rise to some animadversions. It is not, however, for the sake of entering into controversy with him, that I now address you, but simply to correct some misconceptions which might otherwise rest in the minds of those who draw their sole information from his epistles.

I would first refer to his remarks concerning the insufficient accommodation provided in St. Andrew's Church, Kingston, for the students attending Queen's College. It is true that for the very reason which he himself condescends to mention as "*a pleasing thing in its way,*" namely that the Church is well filled and that the seats are all let,—the Church authorities have been unable to set apart as large a portion of seat-accommodation as they could wish, for the students, who of course require it only during the winter. But a certain space is set apart, and as much accommodation as possible in private seats is afforded in addition. It is difficult to see how, in present circumstances, more could be done by any of the bodies or individuals whom "Geneva" charges with the responsibility. It is not, I think, too much to say that sufficient accommodation is and has always been provided for at least all the *trinity* students, most of whom would be rather surprised at hearing of the "process of estrangement" they are supposed to be undergoing; and also for a considerable number of those in the other faculties; and any student of these faculties who has ever been in want of a seat, and has made this known to the minister or professors or elders, has always had one provided for him. If the doors of other churches are equally open to students, it is only right that this should be so, for a large proportion of the students in the Arts and Medical faculties belong to the very bodies "Geneva" has mentioned, and Queen's Col-

lege, which is, and always avows itself to be—an *unsectarian* institution—leaves her students free to attend their own respective churches. As, however, it certainly is an inconvenience that more room cannot be afforded, perhaps your correspondent would kindly point out some practicable means of rectifying the evil, which, if at all feasible, would be, I am sure, gladly attended to.

I would beg also to correct the idea that any of the congregation of St. Andrews left it at the time of the disruption for want of sufficient accommodation, as being entirely unfounded. As for the "second church" which "Geneva" suggests, he may safely leave that in the hands of the intelligent members and attached adherents of the Church who form so large a proportion of the congregation of St. Andrew's Church, and may rest satisfied that when circumstances point it out as best to be done, it will be done.

As for the charges which "Geneva" brings against the Presbytery of Kingston, they show either that he has brought them upon very slight and insufficient information, or that if he *does* know better, he is liable to a still graver censure than that of having entered upon a subject without previously taking the trouble to inform himself thoroughly with regard to it. He has chosen too for his attack, the time when it is still suffering from the loss of its oldest and valued member, the Rev. Dr. Machar, whose name alone would, throughout the Church, generally have been a sufficiently strong guarantee that within the sphere of his influence Missionary and Church extension efforts would not be neglected. In these I think it can be clearly shown that the Presbytery of Kingston has *not* been deficient. It is true that at present it consists of only five charges, but that is owing to other causes than either coldness or carelessness on the part of its members. Left with but two charges at the time of the disruption, it never presented the same field for the development of new stations, which other Presbyteries more favorably situated have under their superintendance. Nor was it easy to procure labourers to take advantage of such opportunities as did present themselves. Between Belleville and Kingston there was but one place where a Presbyterian congregation could have been formed, and that was early taken possession of by the United Presbyterians. At Camden where there was a Presbyterian congregation, two ministers were settled in succession, but owing to causes which the Presbytery could not possibly control, disagreements arose between the people and both of these ministers,—causing their removal and a division in the congregation which led—*notwithstanding* the efforts of a missionary sent to them,—to the majority placing themselves under the ministry of a United Presbyterian minister, who combined them with his own original charge in the neighbourhood.

To Stirling, a village which has grown up between Belleville and Seymour, at which last there has been for many years a large Scotch congregation and a faithful minister, a missionary was sent, and there is now a settled minister, a good church, and a commodious

manse. Belleville, which has long been a charge, but for some time vacant and suffering from untoward circumstances, has had for some years an active and zealous minister and a flourishing congregation.

At Wolfe Island, opposite Kingston, a missionary was long sustained, often under great discouragements, by a missionary association in connection with St. Andrew's Church, and much fostering aid afforded, till it has been brought into circumstances to have a settled minister, a church, and a manse now in course of erection. Pittsburg, a township in the neighbourhood of Kingston, has been also supplied with much missionary aid from the same congregation, which in conjunction with the professors and students of Queen's College, has kept up constant service within its bounds, and a church is now being built, and a congregation in process of formation, which will soon, it is hoped, be able to maintain a minister of its own. The congregation of St. Andrew's Church has thus been enabled to form, in its own vicinity, two important congregations; and few city churches, I imagine, have done more.

Tyendinaga, the only other charge within the bounds of the Presbytery, where it would be practicable to form a congregation, is under the charge of a zealous and efficient missionary, at present a student in Queen's College, and is during the session supplied by divinity students. It is hoped that here too a church will soon be established.

There have been no doubt other stations which might have been secured for the church at a time when labourers could not be procured, but other congregations have been formed; and the oldest and most influential member of the Presbytery already alluded to, the much lamented pastor of St. Andrew's, Kingston, never considered it a part either of Christian or missionary zeal, in places where the field is already occupied, to divide and destroy a weak congregation for the sake of advancing the interests of his own body.

"Geneva" also finds serious fault with the circumstance that the clerical Professors of Queen's College are allowed to sit in our ecclesiastical courts. Without entering upon the question whether ministers who have been regularly ordained Pastors in the Church should be deprived of a right which that ordination conferred upon them, which is a question that may safely be left to the decision of the Supreme Court, it may be at least said that, as *wisdom and experience, and weight of character* are more important to a member of these Church Courts, as a member, than even having "a congregation at his back," they would be serious losers, were the services of these Professors withdrawn; and I see no good end which such a withdrawal could serve. Most of the clerical professors who have been in Queen's College, have been zealous in affording as much missionary aid as is compatible with the onerous duties of the session; but these duties both in the case of professors and students prevent the possibility of their doing quite as much in this way as might at first sight be supposed. At Pittsburg and Wolfe Island, both professors and students have given much

valuable aid, and the professor of Hebrew has for a considerable time maintained a weekly service at Portsmouth, in the suburbs of Kingston, besides being at present of the utmost value to the congregation of St. Andrew's, as interim Moderator of the Session in the emergency of their present vacancy.

I think that after receiving this information, which it is a pity he did not take the trouble to procure before bringing so hasty a charge, "Geneva" himself will be unable to deny that the Presbytery of Kingston have done what they could.

Your correspondent very candidly confesses that his "self-imposed task" has "not been a labour of love." It is much to be regretted that this has been the case, as it would have been much more useful had it been conceived in that spirit of love which ought surely to actuate a Christian in his efforts to advance the good of the Church of Christ. *Fault finding*, of all other tasks, should especially be undertaken in love and in "the spirit of meekness."

"Geneva" before coming forth as an anonymous critic to use so unsparingly the "surgeon's knife" should have been very well assured of his purity of motive, of his own Christian zeal, love, and earnestness, lest perchance he should bring upon himself the reproof, "Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

I remain, Mr. Editor,

Yours respectfully,

A LAY READER.

To the Editor of the Presbyterian.

SIR,—It may not be advisable to follow your correspondent, Geneva, through all his rambles, but as he denies the *right* of the Principal and certain of the Professors of Queen's College to have seats in Presbytery and Synod, I think it is important it should be well understood, that the aforesaid ecclesiastical position of these gentlemen is *of right* and not by *courtesy*.

Few, probably, agree with Geneva in regarding the existing practice as a "breach of Presbyterian polity." It seems difficult to see that the representation of the Scottish Universities, and, we might add, of the Scottish Royal Burghs, in the General Assembly of the Church of Scotland, is an essential peculiarity of Presbyterian polity, but if it be right to have one kind of University representation in Scotland, it does not just follow that another, differing only in the number of representatives, is wrong in Canada. If the representation of Queen's College be a breach of Presbyterian polity because it is not in accordance with the practice of the Church of Scotland, then we must either unpresbyterianize ourselves altogether or admit that the breaches of Presbyterian polity with which the Synod of

Canada is chargeable, on the same ground, are wofully numerous.

It is pretty commonly believed that our Church has an inherent power to make laws for carrying out the settled principles of Presbyterian polity. If it has not, what is "our position" worth? If it has, the writer presumes that whatever privileges it confers by its own act become matters of right and not of courtesy.

In 1842, on motion of Dr. Mathieson, seconded by Dr. Cook, the Synod enacted that "every Professor in Queen's College, Kingston, being an ordained Minister of this Church, shall be a constituent member of the Presbytery of Kingston, and as such *entitled* to sit in all meetings of Synod." The mover and seconder of this resolution are generally supposed to know something about Presbyterian polity, and it is not to be thought that if they intended only an act of courtesy they would have resorted to an act of law to ratify it. There may be a question as to the expediency of the existing representation; as to its legal rightfulness there is none: and rights once conferred are not so easily cancelled as Geneva seems to think. I rather fear your correspondent is not happy in his manner of adverting to this grievance.

When the report of the Examining Committee was submitted to last meeting of Synod, one very particular inquiry was made as to the acquaintance of the candidates for License with the history of our Church in Canada. It may now appear that others besides students of Queen's College need a little grinding on that subject. Those educated in Canada may, as a matter of course, be supposed to know something about the history of the Church in Canada; the requirement of an examination on Canadian Church history from those who enter the Church from Scotland and other parts, seems worthy of consideration.

I have the honour to be yours,

But not from Geneva.

"THE LOVE OF CHRIST.—Thou lovedst me when I was deformed, loathly, forlorn, and miserable: shall I not now have this when thou hast freed me and decked me with the ornaments of thy graces?... Thou lovedst me when I was a professed rebel against thee, and receivedst me not to mercy only, but to the endearment of a subject, a servant, a son..... Thou, O God, hast so loved us, that thou wouldst become the Son of man for our souls, that we, who are the sons of men, might become the sons of God. O that we could put off the man to put on Christ; that we could neglect and hate ourselves for thee, that hast so dearly loved us as to lay aside thy heavenly glory for us."

The Leaders of the Reformation.

ART IV.

Our Reformers had scarce freed the Church of Scotland from the long allegiance to the Church of Rome, when there arose new difficulties and new complications. The Scottish Reformers never for a moment gave up the idea of a Church; and never would they consent to that submission to the State, which at the expense of ecclesiastical freedom was accepted by the English Reformers. The famous answer of the illustrious Melville to James VI well expressed their views on this important subject. "Know," said Melville, "that there are two estates: of one of these James VI is king; of the other, which is called the kirk, James VI is not king, but only a silly vassal." The language of this reply seems strong. But our Reformers lived in an age when it did not do to be mealy-mouthed; and it embodies a "great and glorious principle." The views of the orthodox Free Churchman appear to accord with those of Melville. The Free Churchman of the Disruption Period maintains that the State is bound to do everything for the Church, and in return he allows the State not the shadow of a say in the Church's affairs. But even Melville did not go as far as this. Anything like state domination over the commissioned ministers of Christ he spurned with the earnestness of a true Churchman. But it cannot be proved that he was unwilling that Christian princes should act in the Church and with the Church; that he doubted that consideration was due, by the rulers of the Church, to the ruler of the State; and that he did not wish to see both carry on their work harmoniously, the one aiding and assisting the other. The union of the Church and State has been a blessing to Scotland which it would be hard to overestimate. And it is one of the misfortunes of Canada that the divisions of Christians render such union and co-operation next to impossible here. Deprived of the benefits of state support in the prosecution of its work, the Presbyterian Church of British America depends solely upon itself. But this we know that a Church, scriptural in its doctrine, and apostolic in its order, can never be without the presence of its head. Your correspondent "Geneva," in ably pointing out the weaknesses

of the Church, seems rather to dislike vaunts of its apostolic character. But while his complaints, often too just, will do good, it is also well by dwelling upon the Church's claims and merits to rouse the support of its people. St. Paul magnified his office. And in an age of sects of every grade, of schisms of every shape, of heresies of every tinge, it is right that those born within the fold of a pure branch of the Catholic Church should magnify their privileges. The Puseyite is bigotted to Puseyism, the Methodist to Methodism, the Independent to Independency. The Presbyterian, although willing to allow good in all of these, has the deepest reason for attachment to Presbytery. A writer who takes the honored name of "Geneva" will not object to this. While the peculiarities which call forth the attachments of other religionists are more or less modern, more or less dangerous, the great distinctive peculiarities of the Presbyterian Church are the restored principles of the Apostolic age, and of the primitive Christians.

Andrew Melville was perhaps, excepting Knox, the greatest Scottish ecclesiastic of the Reformation period; for although the first of the struggle was over, ere he appeared on the stage, fierce battles were before the Reformed Church, and in these he played a most prominent part. He was the youngest son of Richard Melville of Baldovy, near Montrose, and was born on the 1st of August 1545. In 1559 he attended the University of St. Andrews, where his rapid progress in his studies, especially in Greek, excited the astonishment of every one. From St. Andrews he proceeded to France, where he entered on the study of the civil law. From France he retired to Geneva, where he was warmly received by the Reformed Doctors. At Geneva he spent ten years; and on his return to Scotland the learned Berge wrote to the general assembly of the Church, that "the greatest token of affection the church of Geneva could show to Scotland, was, that they had suffered themselves to be deprived of Mr. Andrew Melville." Melville was soon after appointed Principal of the University of Glasgow.

But the second long struggle of the Church was beginning. The Earl of Mor-

ton who had a hand in the efforts which were already being made by one class of politicians to subvert the sturdy principles of Presbytery, did every thing in his power to win over Melville to the prelatie cause; but all his overtures were rejected with scorn. He attended the assembly held at Edinburgh in 1582, and opposed nobly the tyrannical attempts which were being made to subvert the liberties of the Church. He said that the civil power was attempting to pull the crown from Christ's head, and to wrest the sceptre from his hand; and proposed resolutions in accordance with the tenor of his speech. Lord Corca cried out, "Is there any here that dare subscribe these articles?" upon which Melville advanced, and said "We dare and will render our lives in the cause." In 1584, he was brought before the king and council, charged with seditious words uttered in a sermon. He was bitterly reprimanded, committed to prison, and finally expelled the country. After twenty months' absence in London, he returned to Scotland and resumed his place at St. Andrews.

After his return, Melville was frequently

elected moderator of the general assembly, and was universally esteemed as the most powerful defender of the Church's rights. In fact, his history and that of his nephew James Melville, may be said to be the history of the Church's struggles during the reign of James VI. In the June number of the *Presbyterian* we will endeavour not only to define their views, but to point out their immense services in the organization of Presbytery in Scotland, following, though necessarily with caution, the able work of Dr. McCrie. Andrew Melville died at the advanced age of seventy-seven. Archbishop Spottiswoode does him the honour to term him the apostle of Presbytery, and we will conclude this brief preliminary notice in the words of Dr. McCrie, "Next to her Reformer," says that eloquent writer, "who under God emancipated her from the degrading shackles of papal superstition and tyranny, I know no individual from whom Scotland has received such important services, or to whom she continues to owe so deep a debt of national respect and gratitude, as to Andrew Melville."

Points of Contact between Egyptian and Jewish History.

JEWISH CHRONOLOGY.

Great difficulty attends an accurate reconciliation of the chronological data of ancient history; and the attempt to harmonize, with any very great degree of precision, contemporaneous events, where there is no other than chronological evidence of their connection, may generally be regarded as a hopeless task.

Not unfrequently the chronology seems to have been introduced arbitrarily or on some artificial system to link together the disjointed traditions which compose the history; for chronology is so essential an element in history that no narrative would be complete without it. Where, therefore, it does not exist it must be invented. Such subsequent incorporation of a system of chronology with the body of tradition is indicated, among other signs, by the frequent recurrence of the same number or its multiples. But a repetition of certain numbers in quick succession cannot always be referred to this arbitrary method of supplying the deficiency in the historical materials; for there seem to have been used in the composition of ancient history certain round

numbers which were introduced to indicate in a general way, the relative duration of consecutive periods, but must have been understood to imply no more. The reason of their insertion in place of the exact data, when these may be supposed to have been known, is not very evident. Perhaps it may have been for the purpose of relieving and assisting the memory—a very necessary aid, where it was so essential, as in the case of the Jews, whose history, laws, and religion were so intermingled that the history should be remembered, and where all acquaintance must have been acquired orally, the written records being never within reach of the people—even if they could have used them. But however convenient such a plan may have been for practical purposes then, it destroys every possibility of now tracing with precision historical synchronism. All the causes, moreover, that have operated in falsifying the text of ancient MSS., arising from either the carelessness or wilful dishonesty of copyists, have been doubly active in affecting the chronology. When the numbers were expressed

by letters, as was and still is the practice in oriental writing, there would be constant confusion of the numerals with the preceding and succeeding words, and where dots were employed to express the decimal places, errors would be sure to creep in. Wilful alterations would also be numerous, when they could be so easily accomplished; when the love of exaggeration, for instance, could be gratified by the simple addition of a dot or a dash.

These, and other causes have combined to throw ancient chronology into such inextricable confusion that it at least behoves every attempt at unravelling its intricacies to be undertaken with diffidence. But this is just the spirit in which the students of ancient chronology seem most deficient. Few approach the subject with unprejudiced minds, and no other object than to deal honestly with the materials at their disposal; almost all have some ulterior aim in view, and resort to chronology as a support for opinions already formed. Here then, where there is least ground for dogmatism and positive assertion, we find most.

And this has been preëminently the case in the treatment of Biblical chronology, which has reached us through one cause and another in a state of as great corruption and confusion as secular chronology; so great that there is a discrepancy of over 1000 years between the highest and the lowest computation of the whole period from the creation to the christian era, and within these extremes above 100 variations. The Biblical data being so uncertain, it is impossible to decide with accuracy the position of scriptural events, in their relation to ancient history from the chronology only, which it or they supply. In attempting, therefore, to trace the parallelisms of Egyptian and Jewish history between Abraham and the first reliable synchronism in the reign of Rehoboam, the events themselves must, to a great extent, be employed in determining the date to which they are to be assigned.

The period comprises two great divisions. (1) From Abraham to the Exodus and, (2) from the Exodus to Rehoboam. We cannot commence with the journey of Abraham into Egypt, as there are not sufficient particulars of his visit narrated to enable us to fix its date with any certainty whatever. Our enquiry therefore must proceed backwards from Rehoboam. Him we know to have been contemporaneous with Sheshonk, king of Egypt, on the authority of II Chron. xii, 2, and this Pharaoh is

identified, without doubt, with the first king of the 22nd dynasty; whose conquest of Judea is mentioned on the south wall of the great temple of Karnac. But, irrespective of this, Egyptian chronology makes them contemporaneous. Rehoboam came to the throne about 970 B.C.; Sheshonk, according to the list of Manetho and the monuments, must have invaded Judea neither very much before nor after 1000 years B.C. We have therefore here a fair starting point. But our further progress will be less satisfactory.

The next step of the enquiry is to ascertain the length of the period between the Exodus and Rehoboam. From the building of Solomon's temple to the invasion of Judea under Rehoboam were forty-one years—thirty-six years of Solomon's reign and five of Rehoboam's; and it is stated in I Kings, vi, 1 that in "the 480th" year after the children of Israel were come out of the land of Egypt "Solomon began to build the house of the Lord." The sum of these two periods (480 + 41) 521 years, might be accepted as the length of the whole period in question. But there seems to have been some uncertainty about this total, for in the Septuagint it is 440 and not 480. While this discrepancy throws doubts upon its accuracy, its authority is further weakened by the fact that the sum of the detached dates gives a far higher figure, and the genealogical lists yield a lower.

Computing its duration from the separate dates we obtain the following results:—

	YEARS.
Exodus, (from Exodus to the death of Moses.)	40
Conquest of Canaan by Joshua.	7
Rest of Joshua's life, (traditional length.)	18
Generation which outlived Joshua and the national decline, (traditional)	18
Servitude under Chushan, king of Mesopotamia.	5
Othniel and period of rest.	40
Servitude under Eglon, king of Moab.	18
Ehud and period of rest.	80
Shumgar, (traditional length of his judgeship.)	1
Servitude under Jubin king of Syria.	20
Deborah and Barak.	40
Servitude under Midian.	7
Gideon.	40
Abimelec.	3
Tolu.	23
Jair.	22
Servitude under Philistines and Ammonites.	18
Jephthah.	6
Ibzan.	7
Elon.	10
Abdon.	5

Servitude under Philistines,...	} 40 years.
Samson, 20 years included in the servitude,.....	
Period of Anarchy,.....	} 40 "
Eli, judge for 40 years, according to Hebrew; 21 years according to LXX,.....	
Samuel previous to election of Saul (traditional number),..	} 12 "
Saul,	
David,	40 "
Solomon,.....	3 "

Total obtained from separate numbers 606 years from the Exodus to the building of the Temple.

This exceeds that given in Kings as the total by 126 years, and differs still more widely from the length of the period as computed from the genealogies.

But these again supply us with very uncertain data. The number of generations in different families within the same period is never the same, and the lists of the same family disagree in different records. They contain the names of perhaps the most distinguished men of each house, but certainly do not always give us an unbroken succession of generations; and as the clue to the method on which they are constructed has not been discovered, they are unsafe guides in chronological investigations, and cannot be relied on when unsupported by facts or other evidence. The lists which we might expect to be most perfect would be those of the principal line of the house of Aaron, and they appear in fact to be so. One list is given in 1 Chro. iv, 1-15, which finishes with Jehozadok the son of Seraiah; and another in Ezra vii, 1-5, where the descent of Ezra from Aaron is traced through the same line; but while there are twenty-three generations in the one there are only seventeen in the other.

They are here transcribed in parallel columns:

1 Chro. vi. 1-15.

Ezra, vii. 1-5.

Aaron.	Aaron.
Eliazar.	Eliazar.
Phineas.	Phineas.
Abishua.	Abishua.
Bukki.	Bukki.
Uzzi.	Uzzi.
Zerabiah.	Zerabiah.
Meraioth.	Meraioth.
Amariah.	
Ahitub.	
Zadok.	
Abimaaz.	
Azariah.	
Johanah, (be 'Azariah'	
it is that executed	
the priest's office in	

the temple that Solomon built in Jerusalem.

Azariah.	Azariah.
Amariah.	Amariah.
Ahitub.	Ahitub.
Zadok.	Zadok.
Shallum.	Shallum.
Hilkiah.	Hilkiah.
Azariah.	Azariah.
Seraiah.	Seraiah.
Jehozadok.	Ezra.

The lists agree as far as Meraioth, where six names are omitted in the genealogy of Ezra, but they correspond again from Azariah to Seraiah, the father of Jehozadok and of Ezra, a younger son. If we accept the first list as containing a complete genealogical succession, we have fourteen generations from Eliazar to Azariah. Reckoning a generation at thirty-three years, and deducting twenty-five years for the age of Eliazar at the Exodus, and twenty-five years for the age of Azariah, at the building of the Temple, we obtain 412 years as the length of the period from the Exodus to the building of Solomon's temple. But there is no guarantee that names have not been omitted in both lists before Meraioth, as they were omitted without any indication in the genealogy of Ezra after Meraioth; though the close correspondence of the lists in every other particular make us suspect that the variation in this was caused by a textual error, arising from the repetition of the same names—a fertile source of mistakes; and if so, the agreement of the lists affords at least a probability that they were complete, and justifies us in accepting the length of time which they represent as the correct duration of the period, if corroborative proof of any kind turn up.

But when the number is compared with the others, there is such a discrepancy between it and that given as the total in Kings, and still more, between it and that obtained from the separate dates, that one of them must be wrong and a method found of reconciling the others; unless two of the numbers be rejected, and one only retained. If the genealogy give the correct length, then the statement in Kings must be wrong, and *vice versa*. In either case, however, an explanation must be devised to account for the wide difference between that which is selected and the sum of the detached dates 606 years, an explanation by which 606 years shall be cut down to either 480 or 412 years. Were we sure of the correctness of the genealogical lists, the 480 years might be rejected without hesitation, for several circumstances

combine to throw doubt on it, and stamp it as either a corruption of the text or an interpolation of later times. In the first place, the Hebrew text and the LXX disagree. Then, such totals are not frequent, and when therefore they occur are open to the suspicion of having been added afterwards; while in this case the presumption is strengthened into a probability through the number not being mentioned by Josephus or any of the earliest Christian writers. Had it existed, Josephus would hardly have calculated the length of the same period at 592 years, when another number was ready at his hand. No violence will therefore be done to the historical veracity of the narrative by rejecting it.

But nevertheless there must have been some reason for its adoption, even supposing it to be a later interpolation, differing as it does so widely from the sum of the years obtained from the detached numbers. These detached dates are the only means we have of determining the length of the period, and we naturally add them together for the purpose of obtaining it. But the chronologist who introduced the 480 years into the text, must have computed it differently, though probably from the same material, because there no doubt then still lived a tradition of its length, which induced him so to arrange events that they occupied less time. The tradition may have been trustworthy in so far as it merely indicated a shorter period than that obtained from the individual numbers, though not to be relied on for its precise information. At any rate its approximation to the number yielded by the genealogical lists inclines one to adopt the shorter rather than the longer interval, as at least the approximate length of the period. How then are they to be reconciled? How can the individual number be made to produce 412 instead of 606 years?

These 606 years comprise three great divisions of Jewish History; the duration of two of which can be determined with tolerable certainty; while the third division is so obscure, and its chronology so faulty, that the great difference of opinion has existed as to its length.

The first division is from the Exodus to the death of Joshua. Its length may be ascertained within a very few years,—there being only one uncertain interval in it,—that from the termination of the conquest of Canaan till the first servitude. The third

division is still less open to criticism. Extending from the accession of Saul till the building of the Temple, it comprises the two reigns of Saul and David, each of 40 years, and the three first years of Solomon's reign. But the intervening period of the judges is the most obscure era in every respect of Jewish History; and its length is by no means well defined. The 1st and 3rd division combined give the sum of 166 years.

Exodus to death of Moses.....	40
Conquest of Canaan.....	7
Remainder of Joshua's life, national decline.....	36
Reign of Saul.....	40
Reign of David.....	40
Of Solomon's Reign.....	3

166

This subtracted from the long interval of 606 years gives from the period of the Judges 440 years, and subtracted from the shorter interval—derived from the genealogical list—246 years. The question then is, what is the real length of this disputed period? Considerations above stated induced us to accept the lower estimate: but how then is the discrepancy of 194 years, to be accounted for? Various hypotheses have been proposed, by which the 22 numbers which make up the total have been so disposed as to fit exactly into the theory they are compelled to support. But no explanation has yet met all the difficulties and requirements of the case:—and therefore some of the best modern commentators and critics have abandoned the attempt. It must suffice us then to point out two possible elements of uncertainty without proposing any solution or endeavouring to apply them.

The first is the occurrence of round numbers. The number 40 seems to have been accepted as the length of a generation, perhaps because it was the period of Israel's wanderings in the Desert—when the whole of one generation except two men died off. It occurs five times in the chronology of this interval, and its multiple 80 occurs once.

The second is found in the probability of contemporaneous judges. More than the Jordan separated the two tribes and a halt from their brethren. Mutual suspicion was ever ready to show itself in even hostile acts. The same judge, we may therefore not unreasonably suppose, did not always exercise his authority throughout the whole of Canaan. Undoubtedly several of those strangely elected regents were national

heroes—who freed the whole country from a common foe. But when the subjugation was only partial, confined to one or other side of the Jordan—or perhaps to either the Northern or Southern Tribes,—a tribal leader would be raised up, who would receive the same title as the national deliverer. It is difficult to make any such classification of the Judges; but that some of those mentioned may have been only local and not national princes is by no means unlikely.

By an ingenious use of these means it would not be difficult to curtail the period to the necessary limits:—but every such combination must be doubtful, —for where there are not the elements of certainty — it is fruitless to seek for a sound and unimpeachable conclusion. Their existence however shows us that such a solution as we desire might be obtained, were we only a little better acquainted with this obscure era; and though they do not enable us to prove convincingly that the length of the whole interval between the Exodus and the building of the Temple was only about 400 years, they help to remove the difficulty which the great length of the period assigned to

the judges according to the separate dates raises against that estimate.

An objection against the shorter interval remains however to be alluded to. St. Paul in addressing the Synagogue of Antioch, in Pisidia, says with regard to this era, “and when he had destroyed seven nations in the land of Canaan, he divided their land to them by lot,—and after that he gave unto them judges about the space of four hundred and fifty years until Samuel the prophet.” The passage has been made to bear a different meaning;—but the plain intention of the original is expressed by our version. That figure was, no doubt obtained from the individual numbers which, according to the calculation made above, yield for the rule of the judges 458 years; but, as we shall see in computing the period from Abraham to the Exodus—the chronological references to the Old Testament in the New, were made for other purposes than to teach us history, and only therefore still further confuse the subject if regarded as of authority.

We cannot then state the result at which we have arrived more positively, than that of the three dates for the duration of this period the balance of probability is in favour of 400 years.

Sketches of New Testament Characters.

THE PARENTS OF OUR LORD.

The Genealogical tables given us by the Evangelists Matthew and Luke, trace the lineage of Jesus up to David, and ultimately to Abraham. It is more than probable that these tables were extracted from the registers which were preserved at Jerusalem; and this will account for the fact that both the tables give the descent, not of Mary, but of Joseph.

We are nowhere informed of the lineage of Mary; and her union with Joseph is the only interest ascribed to her in the genealogy of her son, in the kingly line. A tradition which, however, we believe goes no further back than the tenth century, asserts that Mary was the granddaughter of Matthew by her mother; and though there is but little reliance to be placed on this authority, and the tradition would seem to have been adopted to meet the difficulty, which has always presented itself, of tracing the immediate connection of Jesus with David, through his mother; still it is not by any means

improbable that Mary was of the royal lineage, and the fact of the families of Joseph and Mary both residing in the comparatively small town of Nazareth, the inhabitants of which were principally Gentiles, would seem to point to some connection between them.

But it is not without importance that the descent of Christ, in the royal line, is given through Joseph; and that the lineage of Mary is nowhere mentioned. The words of the angel to Mary, and her answer, in Luke I, 30–34, are thought to allude to her direct descent from David; but by turning to the connection of the passage we find that her betrothal with Joseph is mentioned immediately before, with the significant addition that he was “of the house of David,” and we may readily suppose that the address of the angel had reference to her in the relation in which she stood to Joseph her espoused husband. The relation between husband and wife has always been regarded as very

close, and especially so by the Jewish law; and though the mother of our Lord was a virgin at the time of the annunciation, yet she was even then espoused to Joseph to whom she was married before the birth of Jesus. In strict accordance with Jewish law (Deut. xx, 24-25,) the espousals themselves constituted marriage. Joseph was, therefore, legally and ostensibly, though not in the way of natural generation, the father of the child Jesus.

Christ himself respected this relation, which was also acknowledged by his mother, and by the people generally. As his son he was regarded by his mother. "Thy father and I have sought thee sorrowing" (Luke II, 48,) himself "was subject to them," as his parents (Luke II, 51), thereby recognising Joseph as his father; while the verdict of the common people was "Is not this the carpenter's son?" (Matt. XIII, 55.) At the time of the marriage both Joseph and Mary appear to have been living at the quiet and somewhat secluded town of Nazareth. We do not know at what time the family or families removed from Judea to Nazareth, but we learn that the long oppression of the Maccabean princes drove many from their native country to seek a refuge in other parts, and it may have been this cause that induced the ancestors of Joseph and Mary to remove to Galilee; and the tradition is not without reason which states that they had been settled there for at least two generations, possibly from the time of Matthew, who, as we before noticed, is said to have been the common grandfather of Joseph and Mary.

The circumstance of the angel's communication, the subsequent marriage with Mary, the birth of Jesus at Bethlehem, where the parents had gone to be enrolled at the command of Augustus, as Jewish citizens of the family of David, the flight into Egypt, the return, and establishment at Nazareth, are fully related by the Evangelists.

On the return to Nazareth, Joseph seems to have carried on his trade as a carpenter, and to have instructed Jesus in the same occupation, (Mark VI, 3).

We are told that Joseph was a just man, and we are led to believe that he was scrupulously observant of all the ceremonies of the law, and that he was in the habit of going to Jerusalem every year at the feast of the passover. It was on one of these occasions, when Jesus was twelve years of age, that he went up, accompanied by his wife and child, and this occasion affords almost the only glance we obtain of the childhood of Jesus, as it is also the last time that we have any mention of the father Joseph.

Our knowledge of Joseph is very limited, and we can receive no reply to the many questions we would willingly ask; we do not know how long he lived, nor where, nor how he died; but it seems almost certain that he was dead at the time of the crucifixion, and it is very probable that his death had even taken place before our Lord had entered upon his public ministry, since there is no allusion made to him during that period, while there is mention of Mary and our Lord's brethren.

In so fertile a field as the life of Joseph it is scarcely to be expected that tradition should be silent, and some of the stories found in the apocryphal gospels represent him as dying at the advanced age of a hundred and eleven years, and as being already old, and the father of four sons and two daughters at the time of his marriage with Mary. But Jerome and most of the fathers reject this earlier marriage, and there is indeed very little trust to be placed in these traditions, though some of them are as old as the fourth century.

Though there is more frequent mention of Mary than of Joseph in the gospels, still we, after all, know very little more of her, and tradition is here as little trustworthy. The same apocryphal gospels, which relate facts concerning Joseph, have also preserved to us something regarding Mary, as the names of her parents Joachim and Anna, who are represented as being both in the decline of life at the time of Mary's birth. But these records are marked by so many contradictions and anachronisms as, from this cause alone, to defray all powers of credence, and the glimpses we get into her life, through the gospels, are alone reliable. We do not know her age at the time of our Saviour's birth, we do not know when or where she died, though it was most probably at Jerusalem and not at Ephesus, as has been sometimes stated.

We do not exactly know the true position in life of our Lord's parents; they do not seem to have enjoyed much of this world's goods, yet neither do they appear to have been in poverty. If we could, indeed, place any reliance on the traditions we must believe that Mary's father was the possessor of extensive flocks and herds, while Joseph's trade does not really imply an ignoble position.

The relation in which his parents stood to our Saviour was anomalous, yet we may well believe that their duty to him was discharged in a just and affectionate manner, while his conduct to them was such as to deepen their affection for him, to excite their admiration, and to inspire them with respect.

With what anxiety and wonder must they

have watched their child advancing from infancy to youth, from youth to adult age; that child with whose birth so many strange circumstances, and such wonderful promises were associated. The mother, with all a mother's solicitude, "kept all these things and pondered them in her heart," but it is scarcely possible that she had any adequate conception of the real importance of her child. The narrative in connection with the miracle at the marriage in Cana of Galilee would imply that she knew that some marvellous power lay hidden within him, but how far she penetrated the mystery we cannot attempt to say. She was very probably a constant follower of her son, and attended him at his trial, and wept a mother's bitter tears at the foot of the cross, and then it was that the dying Lord committed her to the care and protection of the beloved apostle, with whom she no doubt continued to live till her death.

We nowhere read that our Lord appeared to his mother after his resurrection, though it is probable that she was one of those who were with the eleven when the two disciples returned from Emmaus to Jerusalem, and when Jesus himself stood in the midst of them, and said "peace be unto you." After the ascension her name is mentioned but once in the short narrative of what occurred during the ten days that elapsed between the ascension and the day of Pentecost. We read that the apostles on their return from Mount Olivet, immediately after our Lord's ascension "went up into an upper room," and it is added they "all continued in prayer and supplication with the women and the mother of Jesus, and with his brethren." This is the last notice we have of our Lord's mother. We cannot doubt that she was a justified believer, and continued a sincere disciple of Jesus, who, though her own child was yet the son of the Eternal Father, and who, having expiated on the cross the sins of the world, ascended as the Glorified One and sat down forever at the right hand of God.

We cannot forget the greeting of Elizabeth, and the salutation of the angel Gabriel to Mary, "Hail highly favoured, blessed art thou among women," and there is much to attract us to the mother of Jesus, and to consecrate her name in our memories, yet there is nothing whatever which might induce us to extend to her that adoration of which she is nevertheless made the object. On the contrary, our Lord's conduct as well as his own direct words are utterly opposed to any such religious regard. Though Christ always treated her with dutiful respect, yet he would seem studiously to have avoided disinguiting her with any very

partial or special favour, and at that hour never to be forgotten when Christ hung on the cross, he, even in his gloom and anguish, did not forget her, but no doubt with a glance of love, which brought consolation to her in her distress, he spoke words which seem to imply that those earthly ties which had hitherto bound them as mother and child were dissolved, and as it were directed her to transfer her maternal affections to John, who was also directed to receive her with filial regard and love, and afford her protection,—to his mother he said, "Woman, behold thy son," and to the disciple "Behold thy mother" "and from that hour the disciple took her into his own house."

The marked silence which is henceforward preserved concerning her in the Acts and Epistles, and even by John himself, is certainly very significant, and would really seem an anticipatory rejection of that undue regard in which she is now held by so many. There were however two occasions in our Lord's ministry of which we cannot be unmindful. The first occurred when (Mark III, 31) Mary went with certain of her kindred to seek her son at a house where he was occupied in teaching a numerous and attentive audience. "There came then his brethren, and his mother, and standing without, sent unto him, calling him, and the multitude sat about him, and they said unto him, 'behold thy mother and thy brethren seek thee.' And he answered them saying, 'who is my mother and my brethren?' And he looked round about on them which sat about him, and said, 'behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother and sister and mother.'"

The other circumstance is thus simply and briefly related by Luke (XI, 27.) "And it came to pass as Jesus was speaking, a certain woman of the company lifted up her voice and said unto him, 'blessed is the womb that bare thee, and the paps that thou hast sucked.' But he said, 'yea rather, blessed are they that hear the word of God and keep it.'"

No unprejudiced reader can surely doubt the meaning of the lessons which our Lord intended to teach us on these occasions, and which ought to preserve us from exaggerating the dignity which belongs to Mary of Nazareth.

Manse of L'Orignal, April, 1863.

"A ΠΡΑΞΙΣ—O Lord, remove our idleness, that we may seek thee! our ignorance that we may know thee: our unbelief that we may love thee!"—*Bishop Hall.*

PRINCIPAL LEITCH'S VALEDICTORY ADDRESS TO THE MEDICAL GRADUATES OF QUEEN'S COLLEGE,

27TH MARCH, 1863.—THE NUMBER OF GRADUATES WAS 25.

GENTLEMEN,—I have to congratulate you on having this day achieved the object of your ambition, and secured for yourselves a place among the graduates of Queen's University. You are now members of a learned and honorable profession. A career of usefulness and credit is open to you; but success is to be gained only by industry, perseverance, and moral worth. It is only after a hard struggle you can secure a position as a successful physician; but then you have the satisfaction of knowing that merit, in your profession, is usually rewarded with success; and this perhaps holds good of the medical profession more than any other. The medical man who ought to rise is usually the one who does rise in his profession. No doubt in this profession, as well as others, men of the highest excellence fail to attain that position to which they are entitled; but, as a general rule, in medical practice the best man attains ultimately the best position.

There are two elements requisite to gain success—professional talent, and personal worth. As to the former, I am glad to say that your examiners report that, as a whole, you have acquitted yourselves in a highly creditable manner, and that, on no former occasions, were there so many entitled to special marks of approbation.

This augurs well for your own success, as well as the elevation of the medical profession in Canada. But let me remind you that the finishing of your College course is not the completion of your scientific knowledge. The knowledge you have acquired, and the training you have enjoyed, at College, are only intended to enable you to pursue more efficiently your future scientific studies. The great attraction of the medical profession consists in its being a science as well as an art. Were it merely an art—a system of rules and prescriptions—it would lose its charm. But the great attraction is that the art is based on the science; and the more profound a man is in the science, the more likely is he to practice the art with success. There is no higher enjoyment, and none better calculated to expand and elevate the mind, than the tracing of the connection of causes and effects, and, by a process of induction, evolving law from an accumulation of isolated facts. In no profession is there greater scope for this enjoyment than in the medical. The medical practitioner has constant opportunity for this philosophic induction, and the man who neglects his opportunity denies himself the deepest source of pleasure which his profession is calculated to afford. It is not at all surprising that so many in this country should devote themselves to the medical profession, though so many openings in trade and agriculture are presented in which there is much greater prospect of emolument. You are right in judging that the mere amount of money to be gained is not the ground on which a profession should be selected, even though you aimed only at this world's enjoy-

ment. You may select a poor profession, but if that profession gives you more enjoyment than the most successful business, you have gained your object. The great secret of happiness is to make our daily duties the sources of pleasure. But how often is the most successful business felt to be only wearisome toil: and the man, overloaded with its care, can find happiness only by escaping from its pressure? A man with a congenial profession, though poor, extracts happiness from his daily work: and your profession, though one of great toil, is pre-eminently one of great scientific enjoyment. The whole field of natural science is embraced by your professional studies, and in every department have medical men gained distinction. In a new country especially, where men of science cannot live without a profession, the progress of science must depend greatly upon the efforts of medical men. This University expects of you, not merely that you should creditably fulfil the duties of a physician, but that you should do somewhat to advance the boundaries of science. To do this, it will be necessary to keep abreast of the medical science of the day, and acquaint yourselves, as far as your means admit, with the researches of learned societies. Your time may be very much absorbed by your practice; but if you have a genuine love for science, you will find that it will gather up the fragments of time and turn them to account. The most valuable works on medical science have been usually written by men absorbed in the practice of their profession. Medical men dependent on their daily practice have even distinguished themselves in branches beyond their own special sphere. The discoverer of the new planet Vulcan is a village practitioner in France: but out of his hard-earned savings he found money to erect an Observatory, and saved sufficient time to scrutinize the heavens, so that he was the first to discover a planet which many eager eyes were in quest of. Again, one of the best practical astronomers on this continent is a physician engaged in the daily toil of a country practice. Although the telescope is somewhat beyond the sphere of a medical man, the microscope is not so, and this instrument will form an unfailing source of pleasure, and useful research. It is now an almost indispensable instrument to any medical man who wishes to stand in the foremost ranks of his profession. In the diagnosis of disease it is invaluable; and some of its revelations in this respect are not only useful but possessed of surpassing beauty. Take for example the crystals formed from secretions and characteristic of certain morbid states of the system. Nothing can be more exquisitely beautiful than some of these crystals viewed by polarized light. But the beauty gives way to the scientific interest, when we know that the angle of a crystal invisible to the naked eye, and revealing its internal structure by the hues of polarised light, is an almost infallible index of certain diseased affections of the system.

It is this unexpected light derived from one department of science, and shed upon another, that constitutes much of the charm of scientific research. The microscope, while of immediate benefit to you in your profession, will open up to you a new world of inexhaustible research and delight. The instructions you may have received during last winter in the use of the microscope will enable you to make independent researches, and probably to add to the stores of human knowledge.

I have spoken of strictly professional accomplishments: I now turn to personal character as an essential element to success. How often are medical men chosen simply on the ground of personal character? Few who employ a physician can test his skill, and consequently in making a choice they are often decided mainly by those qualities which attract and inspire confidence. The man endowed with kind sympathetic feelings, good sense, quiet gentlemanly manners, and general intelligence, will generally be preferred, even though he may not be superior in strictly professional skill. The public are not to be blamed for this. They are led by an instinct which is based on a sound principle, viz., that there is an important curative influence in simply moral and mental influences. The rational science of medicine has learned much, even from empiricism, in this respect. The nostrums of the quack have often produced undoubted cures, but this more frequently from the influence of the empiric than from any virtue in the drugs he employs. But as astronomy is much indebted for its advances to the delusions of astrology, so rational medicine has learned much from pure empiricism. And one of the most important lessons is, that this moral influence on the mind of the patient is a legitimate curative influence. There is a dietetics of the body, but also a dietetics of the mind; and the accomplished physician will neglect neither. A medical man only uses half the influence in his power who neglects to put himself *en rapport* with the minds of his patients, instead of looking upon the body as a mere physical machine, requiring only material appliances. A man with kindly gentle sympathy, and a considerate regard for the feelings of others, will be more likely to exercise a salutary influence than the man who acts with stolid official indifference.

You will be placed in circumstances sometimes where, over a wide district, you may be the only person who has received a learned education. The opportunity should not be lost of spreading around you those civilizing influences which learning is calculated to exercise. Familiarity with human suffering and death-bed scenes is supposed sometimes to have a tendency to make the heart callous and indifferent. But it is not so. No doubt vivid emotion passes soon away even in the most kindly hearts, but it only merges into practical benevolence. And this is well exemplified in the physician. There is generally no class who sacrifice more for suffering humanity. How many a long journey is made through the snows of Canada to relieve some poor sufferer, for which no remuneration can be expected but that of gratitude, or the reward of a good conscience? But you never lose by such acts of

benevolence. Your purse may not be heavier, but your heart is lighter. The consciousness of making sacrifices for others is itself a great reward.

You have during your course of study enjoyed great advantages for the prosecution of your studies. It is seldom that a medical school is so favourably situated. The Provincial Penitentiary affords unusual facilities. The Rockwood Lunatic Asylum, with the prelections of its courteous and accomplished Governor, is no ordinary advantage. As to the Kingston Hospital, I have much pleasure in seizing this opportunity of gratefully acknowledging the great boon which John Watkins, Esq., has conferred on the Medical Faculty of this College by the new wing which is now completed. The operating theatre, serving for a clinical lecture room and a chapel, is found admirably fitted for its intended purposes, and the new wards will be of essential service, especially in accommodating paying patients for whom there was formerly no adequate accommodation. The same gentleman, with an enlightened liberality, which ought to be more generally imitated in Canada, has also bestowed a well-timed gift on the Botanical Society for the benefit of the Botanical Garden.

It is with much pleasure that I allude to the circumstance that on our staff of professors and lecturers we number two graduates of this University, who, as students, acquired much distinction. This is as it ought to be, and now we are under no obligation to go beyond the circle of our own graduates to fill up any vacancies that may occur. The sooner that Canada is dependent on her own resources for filling up academic and other situations, the more rapid will her progress be.

It has been this year deemed proper to institute four Fellowships, one in each of the Faculties of Medicine, Law, Theology, and Arts. The object of the Fellowships is to attach the more distinguished students to the College for a year or two after their studies are completed. At present, the Fellowships will be purely honorary, but they are established in the hope that they may yet be endowed, so that a graduate, after finishing his education here, may have the opportunity of visiting European Universities, and returning with the accomplishments of the old and new world. There is a fair prospect of one of these Fellowships being endowed, and I trust that the endowment of one will lead to the endowment of the others.

Nothing has yet been done for the purpose of protecting the profession from the licensing of incompetent practitioners. Each school has its own standard, and the rivalry that exists tends rather to produce quantity than quality. It is a hard thing for one institution to attempt to elevate the standard when the same practical advantages are offered by others with a lower standard. Some body similar to the Medical Council of England is imperatively required. This body does not license medical practitioners. It only licenses the schools entitled to license practitioners, and it does not, therefore, recognise the diplomas of schools which do not give an adequate curriculum. Such a body, impartially constituted, would be of incalculable benefit to the medical profession of Canada.

It would not be an unreasonable concession were the medical graduates of Canadian Universities entitled to registration in England, and the consequent right to practice there, on these Universities adjusting their curriculum to the requirements of the Medical Council. This would require an imperial Act of Parliament, and little hope of this can, in the meantime, be entertained. The practical disadvantage in the case of graduates of this University is, however, not of a serious character, as they have only to present their diploma at the Royal College of Surgeons, London, and undergo an examination not more severe than those they have already passed, to secure the right to practice in England, and hold any situation in the public service.

I would in behalf of the Botanical Society and the museum of Queen's College solicit your kind services. The connection with your Alma Mater will be kept up by sending papers to the one and contributions of specimens to the other. In this way you will most effectually extend our knowledge of the natural history of Canada and its varied resources.

I now, in the name of this University, bid you farewell, with our best wishes, and with the sanguine hope that your future career will not belie the early promise of your student days. May your career be prosperous. May you enjoy the respect of your fellow men, and the blessing of God, through life, and when you come to die may you have the consciousness that you have not lived in vain.

The Church of Scotland.

THE SABBATH-SCHOOLS OF THE CHURCH OF SCOTLAND.

By the last Annual Report there are in connection with our 1215 churches and chapels, 1746 Sabbath-schools in active operation. These schools were taught by 11,350 teachers. The average attendance for the year was 115,427. The number on the roll, when the reports were given in, was 130,478, and the total number entered during the preceding year was 149,751. Those conversant with schools, whether day-schools or Sabbath-schools, are aware that the number upon the roll is the best test of the attendance; and so we have the very satisfactory fact upon this point that, in 1862, 130,478 children were receiving religious instruction in the Sabbath-schools of the Church. Further, it is stated by the Committee that it is their conviction that there are not more than 40 congregations belonging to our communion that have not availed themselves of this the best of all the agencies of the Church for the planting and rearing up in its members the seeds of Christian truth.

The Church has during the last eleven years had an increase of attendance upon its Sabbath-schools of nearly 5000 a year.

It is interesting to compare these returns with the returns of other churches in Scotland engaged in this work. From the census statistics of 1851 we learn that the number upon the roll of the Free Church Sabbath-schools was 91,328. The United Presbyterian Church had at that time upon its roll 54,324. There was no detailed report to the Free Church Assembly last year upon this subject, but a committee was instructed to report to the Assembly of 1863. The last return of which we have evidence in regard to the Free Church Sabbath-schools is in 1857, when the average attendance was 50,820. For that year the average attendance upon our schools was 95,824. The returns to the United Presbyterian Synod last year gave the attendance at their Sabbath-schools as 71,635, and at ministers' Bible-classes 29,614—total, 92,249. It is not stated in the report whether these are the numbers of average

attendance, the numbers on the roll, or the whole entered for the year. This, it will be seen from our own reports, will make a difference of several thousands. We may assume, however, that they are the numbers on the roll. From the number reported there falls to be deducted the proportion for their schools in England and Ireland. In the United Presbyterian denomination there are 542 charges, of these 80 are not in Scotland. If we make, then, the required deduction for them, there remain 78,633 receiving Sabbath-school instruction from the United Presbyterian Church. It is thus gratifying to know that, while other Churches are doing their part in this eminently Christian educational enterprise, the Church of Scotland—is due from its numbers, its position, its influence—is taking the lead in our country in this great work.

The first feature of Sabbath-schools for which we claim, from all who can give them, sympathy and support, is that they are and should be within each congregation a model Christian organization. They combine at once the advantages and characteristics of the Christian family and the Christian Church. They have the personal instruction of the one and the pastoral supervision and ministrations of the other. A rightly-organized, well-taught Sabbath-school is at once an enlarged Christian family and a miniature Christian Church. There is an opportunity presented by it, such as is afforded by no other part of congregational work, of showing what a social Christian organization should be. The kindly influence of minister and teacher, the precious vital truths of the divine Spirit, the discipline of affection that rules in a Sabbath-school,—all these—the best and highest characteristics of a true Christian organization,—may be exemplified in a Sabbath-school as is scarcely now to be seen in any other of our modern institutions. From every one who desires to see Christian hearts succeed in the effort to diffuse, in our social system, Christian intelligence—to bind the community by the sweet and blissful ties of Christian sympathy, and centre youthful aspiration upon heaven and Christ and God—Sabbath-

bath-schools should receive countenance and help. They possess all the best characteristics of what is good and true in our times; and every one who loves his country and his God, and desires the success of what will advance amongst us national piety and Christian truth, may, with fervour and with faith, raise to the throne of grace the prayer—May God bless and prosper our Sabbath-schools!

But further, we claim support for our Sabbath-schools as the true nurseries of the Church. It is now a fact confirmed beyond dispute, that from our Sabbath-schools we draw our best ministers' classes; from our ministers' classes we draw our best Sabbath-school teachers; and from our Sabbath-school teachers' and ministers' classes there come those whom every minister has most pleasure and confidence in admitting to the membership of the Church. Further, there are none in any congregation whom a minister finds more ready to co-operate with him in the achievement of any good Christian work than his Sabbath-school teachers, and those whom he has trained and helped and taught on through the advancing stages of a Sabbath Christian education. If, then, the membership of our Church is to be supplied with tributary streams, we must guard and guide the fountains that shall feed it.—*Record.*

CHURCH PRESENTATION.

The Town Council of Aberdeen (the patrons) have, in accordance with the wishes of the congregation, unanimously agreed to present the Rev. Joseph Henderson, of the Abbey Church, Arbroath, to the church and parish of Greyfriars, Aberdeen; and the Presbytery of Aber-

deen have sustained the presentation, and taken the initiatory steps towards the induction.—*Glasgow Herald.*

CHURCH OF SCOTLAND RECORD.

We are happy to observe that the Journal of the parent church has increased its circulation during the past year from 5000 to upwards of 15000; and we also notice with pleasure that the different Schemes of the Church have an interest in the profits which may accrue from the sale of the Record.

JANADA.—On Friday, the 6th ult., the Established Presbytery of Dumfries met in the New Church, and ordained the Rev. Mr. Burnet, late assistant in St. Michael's Church, to the ministry in Canada.

GLASGOW.—The Rev. A. H. Charteris, of Newabbey, Dumfries, has accepted a call to Park Church, Glasgow, vacant by the appointment of the Rev. John Caird, D.D., to the Chair of Divinity in the University of Glasgow.

PAISLEY.—The Presbytery of Paisley has inducted the Rev. Peter Menzies, of Maybole, to the pastorate of the High Church and parish, Paisley.

The Home and Foreign Missionary Record of the Church of Scotland has the following:

On Friday, 6th March, the established Presbytery of Dumfries met in the New Church, and ordained the Rev. Mr. Burnet, late assistant in St. Michael's Church, to the ministry in Canada.

Obituary of the Illustrious.

The following names belong to Christendom rather than to any particular denomination of the church. It has pleased the Master, whom they so nobly served, recently to remove them from the sphere in which they have been shining upon earth to the firmament of the just made perfect in heaven, there to shine more brightly still, to shine as stars for ever. From *the Work of the Christian Church* we extract the following notices:—

EDWARD ROBINSON.

THIS able scholar, and, while he lived, the first authority upon Biblical geography, died at New York on the 27th of January, aged sixty-nine. His death will be lamented as much in Europe as America; his writings commanded the respect of Biblical scholars over the globe. It is through the New World not the Old that the Palestine of the past has been rescued for the present, and whatever Biblical topography may do to elucidate the Bible, will be greatly owed to the eminent and simple-minded American Professor. He was the son of an Independ-

dent minister, and born at Southington, Connecticut, in 1794.

RODOLPH STIER.

THIS eminent divine died suddenly of paralysis of the brain, at Eisleben, on the morning of the 17th December, 1862, at the age of sixty. The previous day he pursued his usual avocations, and retired to his room between nine and ten. An hour after he was found prostrate on the floor, and neither consciousness nor language having returned, he went to his eternal rest at one o'clock in the morning. His death is a great loss to the Evangelical Church and to Theological Science. There is no doubt that Stier was one of the first expositors of Scripture, and that he exerted a most beneficial and important influence on exegetical study and theological thought. His great work on the 'Words of the Lord Jesus,' is known and valued throughout evangelical Christendom, and men of the most various schools are one in their admiration of the comprehensive erudition, the manly vigour of thought, the child-like faith, and the spiritual insight and experience which characterize this commentary. Stier was pre-eminently a Biblical theologian. The Bible

was the element in which he lived, and in all his expositions we feel that we are listening to one who has obtained a wonderfully clear and deep insight into the mighty and harmonious organism of the Word of God. A diligent and conscientious critic, he entered with a candid mind into the difficulties and objections of the negative school in its various shades; but never left out of view the spiritual and practical element in which alone can be found the key to open the rich treasury of the Word. It was his deep Christian experience, and his reverence for the teaching of the Spirit in the living Church of God, which enabled him to penetrate so deeply into the full and ever-new meaning of the divine Word. Free from sectarianism and narrowness, as well as scholastic pedantry and esoteric exclusiveness, he had a peculiar gift of recognizing the Christian element, where sadly obscured and mixed; and his quotations from the mystics, Church Fathers, and the practical devotional literature of all countries and Church denominations are the best testimony to the catholicity of his mind, and the largeness of his heart and sympathies.

LYMAN BEECHER.

On the 10th of January, died the Rev. Lyman Beecher, D.D., at the advanced age of 87 years. He was one of the most distinguished preachers of the United States in the present century. A native of New Haven, Connecticut, he was educated at Yale College, which is one of the most renowned literary institutions of America; was first settled as a pastor, eleven years, at East Hampton, on Long Island, N. Y.; then sixteen years at Litchfield, Connecticut; next six years at Boston; afterwards, he was for twenty years Professor of Theology in Lane Seminary, at Cincinnati, Ohio. The last ten years of his life were passed at Boston and Brooklyn, without pastoral charge, but he preached as often as his strength would permit. In the last-named place, and near to his favourite son, the Rev. Henry Ward Beecher, he spent his last years; his powers of body and mind gradually wasting away, till the flickering flame died in the socket. Rather below than above the medium height, and having a person that had nothing striking about it, save an eye of singular depth, size and brilliancy, and possessing no particular advantages of voice, Dr. Beecher, by the penetrating nature of his mind, by the richness of his imagination, and a ready command of language—but not with great nicety of pronunciation—was a most effective speaker both in the pulpit and on the platform. He was a great preacher in his best days, especially among a New England people; sensible, well-educated, and acute. No man ever did more to break down the stronghold of Unitarianism in Boston than he did during the short period of five or six years which he spent there—building up three new and strong Churches in that short period. No man understood better than he how to blend the rigour of logic with the most tender and melting appeals to the affections. His manner was altogether his own—at least until some of his sons, and a few others, almost robbed him of it. He had seven sons and four daughters. All of his sons

became ministers of the Gospel, and all but one are still living, as are all the daughters.

THE DEPARTED.

They are all gone into a world of light;
And I alone sit lingering here!
Their very memory is fair and bright,
And my sad thoughts doth clear.

It glows and glitters in my cloudy breast,
Like stars upon some gloomy grove,
Or those faint beams in which this hill is drest
After the sun's remove.

I see them walking in an air of glory,
Whose light doth trample on my days—
My days which are at best but dull and hoary.
Mere glimmering and decays.

O holy hope and high humility!
High as the heavens above!
These are your walks, and you have showed
them me,
To kindle my cold love.

Dear beautiful Death! the Jewel of the Just!
Shining nowhere but in the dark,
What mysteries do lie beyond thy dust,
Could man outlook that mark!

He that hath found some fledged bird's nest
may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.

And yet as angels, in some brighter dreams,
Call to the soul when man doth sleep,
So some strange thoughts transcend our wonted
themes,
And into glory peep.

If a star were confined into a tomb,
Her captive flames must needs burn there;
But when the hand that locked her up gives
room,
She'll shine through all the sphere.

O Father of Eternal Life, and all
Created glorious under Thee,
Resume thy Spirit from this world of thrall
Into true Liberty!

Either disperse these mists which blight and
fill
My perspective still as they pass;
Or else remove me hence unto that hill,
Where I shall need no glass.

HENRY VAGHAN: born 1621, died 1695.
—Church of Scotland Record.

"AFFLICTION.—Every bird can sing in a clear heaven, in a temperate spring: that one is most commended that sings merry notes in the midst of a shower, or in the dead of winter. He never looked over the threshold of heaven that cannot more rejoice that he shall be glorious than mourn he is at present miserable."—
Bishop Hall.

News of the Churches.

PUNJAB MISSIONARY CONFERENCE.

THE Conference met in the end of December. There were present thirty-three ministers connected with six different bodies of Christians. Eleven, including two chaplains, were of the Church of England; three, including one chaplain, of the Church of Scotland; ten American Presbyterians, and one native missionary of the same communion; three of the American Methodist Episcopal Church; four American Baptists, and one independent. The Rajah of Kupperthullah, Sir H. B. Edwardes, Sir Robert Montgomery, D. F. McLeod, Esq., C. B., Financial Commissioner for the Punjab, and many other laymen, were also present as members.

On Thursday morning, the last day of the Conference, the chair was occupied by Sir Herbert Edwardes. An essay on inter-mission discipline, by the Rev. Mr. Taylor, was, in his absence, read by the Rev. Mr. Paterson. The essay was clear and practical. Mr. Newton was requested to read his essay before discussion took place. This essay was chiefly of a tentative character. It set out with the fact that union was desirable, and that amalgamations between churches had taken place in England, Scotland, France, Australia, Canada, America, Prussia, and elsewhere. The writer then sketched one or two ways in which he considered union practicable. The general inference was, that it would be best to return to the first principles of the Bible and apostolic times. The basis of the Catholic Church aimed at should be broad and liberal, and in every way coincident with that of the great Invisible Church. He considered that when the native Church in India should stand alone, union might be accomplished. The natives do not understand all our differences, and would readily embrace any scheme of union. The only difficulties would be from without. But were missionaries prepared for such a step? Most of them in India were men of liberal views, and opposition need scarcely be expected from this quarter either, and if so, why should not this grand idea be realised? At present, however, it was only possible to adopt measures for future union. Sir Herbert Edwardes remarked that these essays were written on account of the fact that disunion among churches did exist. This was a matter for deep regret, but the very object of the Conference was to promote union and brotherly love.

The Congregational body have raised nearly 200,000*l.* by their Bicentenary movement, for the building of chapels and the establishment of new interests, as well as the erection of a Memorial Hall in London. The English Con-

gregational Chapel-Building Society report that 'no fewer than 300 memorial chapels have been opened, commenced, or projected to be completed by the end of 1864;' and the London Congregational Chapel-Building Society reports that they have been enabled to extend the interests of the denomination materially in London.

The Home Missionary Society, whose object is to preach the gospel among the spiritually destitute parts of England, has been extending its agency, and, as appears from its last quarterly report, has now 160 agents and evangelists, being an increase of fifty evangelists, in two years. These evangelists are generally pious intelligent, devoted working men, who receive a salary of 60*l.* and 70*l.* a year: two thirds being raised in the localities where they labour by country associations cooperating with the Home Missionary Society, which pays the other third. They are under approved local superintendence, and visit seven hours a day, besides holding cottage prayer-meetings, open-air meetings in the summer, and otherwise spreading the truths of the Gospel.

The work of Paris evangelisation wants hands, every evangelist, whether a volunteer or salaried agent, is overwhelmed with the work; doors stand open—some in the most unexpected places—and but little opposition from without. Frequently the question is put, whether the speaker is in league with the Pope; and when he presents the Book which the Pope prohibits in Rome, they are satisfied and seize it gladly. One of the five evangelists, supported by the committee formed of various denominations, has brought fifty-seven persons to a saving knowledge of Christ, forty-two of whom were Roman Catholics. We have two or three Bible-women at work.

A petition, covered with about 30,000 signatures of ladies of France, is being sent to the Queen of Spain, for the liberation of Matamoras, and our other brethren in bonds. Many Roman Catholics have eagerly signed it. An interesting meeting was held in Paris on the subject, in which details were given that prudence forbids to publish, it is, however, a fact, that the gospel continues to advance there, and that hearts are prepared to receive it by the attention that the persecutions excite.

In Italy, the contest between the civil and temporal power assumes larger importance. It will be remembered that some short time ago about 10,000 of the Roman Catholic clergy of Italy signed a memorial to the Pope, requesting him, in the interests of Italy and of the Church, to give up his claim to temporal power. The answer to that memorial has been an encyclical letter from Rome, addressed to all Italian bishops, enjoining them to deprive all clergymen who signed it of the right of confessa-

• What must the rising generation of Canadian Presbyterians think, when they see around them the variety of Presbyterian sects with hardly a common sense reason for their not being one church?—*Ed.*

ing penitents. But the civil authorities are not disposed to submit in silence to this interference with the subjects of Victor Emmanuel; and instructions have been issued to prosecute all

persons, bishops, or others, who may have introduced that letter into the kingdom, or executed its provisions, or contributed in any way to its circulation.

Children's Corner.

CHILDREN'S PRAYERS.

"MOTHER, is it nearly bed-time?
For I feel so sick and ill.
Help, undress me, mother—kiss me,
For my hands are weak and chill.

"Must I say my prayers, dear mother?
I am weary, I am sad."
"Prayers to God, my child, will ever
Make thy wearied heart grow glad."

Then he slept, and guardian angels,
In his dreams, were hovering nigh:
"This child prayeth," they were saying,
"And his prayers are heard on high.

"Therefore, we are sent from heaven,
To watch o'er him in his sleep,
And to bear him up hereafter
Where the righteous cease to weep."

Prayers, dear children, at your bedside
Send all evil dreams away;
If the night be dark and dreary,
Prayers will bring eternal day.

E. H. T.

THE MORNING OF JOY.

Yes! it shall be well at morning,—
'Tis the promise, strong and true.
Meekly bear thy earthly burden,
With our Lord and heaven in view.

Yes! it can be well at morning,—
Heavenly wisdom knoweth how;
Though to human sight are failing
Every hope and comfort now.

Yes! it must be well at morning;
For His flock, within the fold,
All the truth and might of Jesus
Have been guaranteed to hold.

Yes! it will be well at morning,—
Faith has made this truth thine own,—
And thy pilgrimage of sorrow
Must be leading to the throne.

Morning! loved and looked-for morning!
Morning of eternal light!
Thou wilt chase these clouds of trouble,
Thou wilt end the gloom of night!

THE BIBLE PICTURE BOOK.

LUKE X.

We see before us the interior of a lowly cottage. There are only three people within. Let us look attentively at them, and observe their different occupations.

There, at the one end of the room, reclining on a couch, is one whose countenance we have already often seen in our New Testament diorama—the Lord Jesus. At His feet sits a woman, apparently absorbed in listening to the words which He is addressing to her.

How beautiful she is! Look at her! Her soft dark eyes are fixed on Jesus, whilst tears of joy sparkle in them. Yet a sweet, peaceful smile plays round her mouth, giving us the assurance that the words of Jesus have brought the peace of God into her heart.

There is still one other person in the room, and that, too, a woman. She is busily occupied in setting out the evening meal on a small round table, which is placed in the centre of the room. She, too, is looking at the Lord Jesus, and apparently making some remark to Him. She bears a strong resemblance to the woman who is sitting at the feet of Jesus; but her expression is troubled as if something were harassing and fretting her.

I daresay you have already found out the subject of our picture—Mary sitting at the feet of Jesus. Yes, this lowly cottage is the abode of Mary, Martha, and their brother Lazarus, in the quiet village of Bethany, which is about two miles from Jerusalem, and situated on the eastern slope of the Mount of Olives, deriving its name (which means the house of dates) from the number of date palms which cluster around it.

Jesus loved the little village, and, when tired with the day's labours, would often seek some quiet hours with His friends in the lowly cottage. And there we see Him: He is addressing to Mary the words of everlasting life, telling her, perhaps, as He one day told His disciples, that yet a little while, and the world would see Him no longer; but she would see Him, and that because He lived, she would live also.

And look at Mary as she sits and listens to these blessed words. These tears may be caused by the thought that ere long she will see her Lord and Master only by the eye of faith, while that peaceful smile may be produced by the blessed assurance, that because He lived, she should live also.

She is suddenly roused from her meditations by the voice of her sister Martha, whom we see preparing the supper in another part of the room. It was to the Lord Jesus that Martha spoke. 'Lord,' she said, 'dost Thou not care that my

sister hath left me to serve alone? bid her therefore that she help me.' And Jesus answered and said unto her, 'Martha, Martha, thou art careful and troubled about many things; but one thing is needful: and Mary hath chosen the good part which shall not be taken away from her.'

Ah, yes, Martha loved Jesus, and cumbered herself to do Him honour; but she had not found true peace to her soul, just because she had not, like Mary, brought all her cares and troubles to Jesus, and sat at His feet and learned of Him.

One thing, Jesus says, is needful, and what is it? Not riches, nor friends, nor any worldly pleasure, but to sit at the feet of Jesus and learn of Him.

Oh, how pleasant it is to sit there! True, we cannot, like Mary, see Jesus, nor hear Him speak in the body; but the eye of faith can see Him, and the ear of faith can hear His gracious words.

Little children, try if you cannot retire into the quiet of your own room, open your Bible at this very chapter, sit at the feet of Jesus, pray for the Holy Spirit to teach you to understand what you read, and enable you with the ear of faith to hear Jesus saying to you, 'One thing is needful: choose you the good part which shall not be taken away from you.'

And be assured, if in all your Bible readings you place yourself at the feet of Jesus, and from your heart utter this short prayer, 'O Holy Spirit, dwell in my heart, and teach me to understand what I read, for Christ's sake,' you will, like Mary, learn to think there is no pleasure in the world to be compared to sitting at the feet of Jesus, and 'listening to the gracious words that proceed from His mouth.'

Is it not a sad thought that there are many people in the world, who would sooner sit anywhere than 'at the feet of Jesus, who do not love to listen to Him, nor ever think about Him? Yes, and many children too, who think it is a very dull thing to be always talking and thinking about Jesus, and who care far more for pleasing themselves than for pleasing God.

But may you, my dear children, choose, like Mary, the good part; and then I am sure that, whatever happens to you in life, you will possess one joy that nothing can take away from you.—*Christian Treasury.*

THE CHILD AND THE BIBLE.

A LITTLE GIRL, nine years of age, was offered as a witness against a prisoner who was on trial for a felony committed in her father's house.

'Now, Emily,' said the counsel for the prisoner upon her being offered as a witness, 'I desire to know if you understand the nature of an oath?'

'I don't know what you mean,' was the simple answer.

'There, your honour,' said the counsel, addressing the Court, 'is anything further necessary to demonstrate the validity of my objection? This witness should be rejected. She does not comprehend the nature of an oath.'

'Let me see,' said the judge. 'Come here, my daughter.'

Assured by the kind manner and tone of the judge, the child stepped forward to him, looking confidently up in his face with a calm, clear eye, and in a manner so artless and frank, that it went straight to the heart.

'Did you ever take an oath?' inquired the judge.

The little child stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered—

'No, sir.'

She thought he intended to inquire if she had ever blasphemed.

'I do not mean that,' said the judge, who saw her mistake; 'I mean, were you ever a witness before?'

'No, sir, I was never in court before,' was the answer.

He handed her the Bible open.

'Do you know that book, my daughter?'

She looked at it, and answered, 'Yes, sir; it is the Bible.'

'Do you ever read it?' he asked.

'Yes, sir, every evening.'

'Can you tell me what the Bible is?' inquired the judge.

'It is the word of the great God,' she answered.

'Well, place your hand upon this Bible, and listen to what I say,' and he repeated slowly the oath usually administered to witnesses.

'Now,' said the judge, 'you have sworn as a witness; will you tell me what will befall you, if you do not tell the truth?'

'I shall be shut up in the State prison,' answered the child.

'Anything else?' asked the judge.

'I shall never go to heaven,' she replied.

'How do you know this?' asked the judge again.

The child took the Bible, and, turning rapidly to the chapter containing the commandments, pointed to the injunction, "'Thou shalt not bear false witness against thy neighbour;" I learned that before I could read.'

'Has any one talked to you about your being a witness in court against this man?' inquired the judge.

'Yes, sir,' she replied, 'my mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the ten commandments; and then we knelt down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbour, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with mother, she kissed me and told me to remember the ninth commandment, and that God would hear every word that is said.'

'Do you believe this?' asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

'Yes, sir,' said the child, with a voice and manner that showed her conviction of its truth was perfect.

'God bless you, my child,' said the judge: 'you have a good mother. This witness is competent,' he continued. 'Were I on trial for my life, and innocent of the charges against me, I

would pray God for such witnesses as this. Let her be examined.'

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to the heart. She was rigidly cross-examined. The counsel plied her with infinite and ingenious questioning, but she varied from her first statement nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had intrenched himself in lies, till he deemed himself impregnable. Witnesses had falsified facts in his favour, and villainy had manufactured for him a sham defence. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning device of matured villainy to pieces.—*Christian Treasury.*

I LOVE JESUS NOW.

LITTLE DAVID MURRAY came home from school one day with a very thoughtful expression on his face. He took his little cricket and sat down by his mother's side, and laid his head on her knee.

'What is the matter with Davy?' said she kindly; 'does my darling feel sick?'

'No mother, there is nothing the matter; I was only thinking,' said Davy.

'What were you thinking about, to make you look so sober, dear?'

'Mother, our teacher said to-day that Jimmy Frost, the little lame boy, was dead. Where do little boys go when they die?'

'They go to heaven, my darling, if they have been good while on earth, and have loved the dear Saviour. Jimmy was one of Jesus Christ's little lambs, and I have no doubt that he has gone to live with Him for ever. You remember how patient and gentle he was while he was sick, how obedient he was to his mother, and how much he loved to hear her read to him in the Bible about the blessed Saviour who took little children in His arms and blessed them. Jimmy knew that he had done a great many things that were wrong, but he knew also that Jesus loves little boys, and that He forgives them if they are sorry for their sins.'

'If I should die, mother, would I go up to heaven and be with Jesus and the angels, and would I see Jimmy Frost?'

'I trust, my dear little boy, that when it pleases God to take you away from earth, you will go up to stay with Him for ever. All the good people who have loved and served Him here below, stand around His throne and sing praises to Him for ever and ever. God bless you! my little Davy, and grant that you and I may one day join that blessed company!'

'I love Jesus now, mother, and I mean to try to do all I can to please Him; and then, perhaps, He will take me up to heaven soon, without waiting till I am a man, because, perhaps, I might be wicked if I grew up to be a man, you know.'

Six months later, when the roses were blooming in the gardens, little David went up

to heaven to live with his Saviour; and as his mother kissed his pure, white forehead, and smoothed the glossy ringlets for the last time, she said to herself, 'It is even as he wished. Heavenly Father! not my will but Thine be done!'

THE SATIATED CHILD.

A child, after a full meal, had asked a slice of bread, and, sitting down, broke it into crumbs. Here, said Gotthold, see the consequences of superfluity, and what harm it does our corrupt nature to have more than it needs. This child, if hungry, would eat the wholesome bread with relish, and not willingly lose a crumb. Now, however, that he is satisfied, he plays with it, and wastes it. And we older children do the same. Hard times are best for teaching us economy, and the prudent and grateful use of the gifts of God. Superfluity has always an attendant, whose name is prodigality; and never are more sins committed than when God is most generous to the world, and pours out His blessings like an overflowing flood. On the other hand, men never look so often or so earnestly to heaven, as when the bread-basket is lifted above their reach, and dearth teaches them how precious is the divine blessing.

Merciful God! I cannot say how it would be best to treat the world. For when Thou givest little, it murmurs and complains; and when Thou givest much, vaunts and plays the fool. O my father, exercise forbearance with its folly! For my own part, I will desire neither poverty nor riches, neither want nor abundance. In either condition, I have no confidence in myself. One thing, however, I know, I wish: give me, O my Father, what is agreeable to Thy will!—*Gotthold's Emblems.*

HOW TO GET KNOWLEDGE.

That is the question. Get it the same way the chickens eat their food—pick it up a little at a time. First, learn your letters, A. B. C; then spell little words; then read easy books; and next bigger and bigger ones.

The gardener in digging takes up one spadeful at a time. The farmer in ploughing ploughs one furrow at a time. The man sawing wood saws one stick at a time. And so the garden is dug, the field is ploughed, and the load of wood sawed. They are done little by little, and little at a time.

And so must your lessons be mastered, long lessons or hard lessons, a little at a time. Do not pout, or cry, or think it is no use to try, and play away your time; but take heart when your book is before you, and by diligently learning a little at a time, the hardest lesson will soon become easy, and the longest lesson finally conquered.

"CHARITY.—Never did a charitable act go away without the reward of a blessing. God cannot but love in us the imitation of his mercy, who bids his sun shine and his rain fall where he is most provoked. Giving is saving; the larger sowing, the larger crop; giving to the poor is lending to God; the greater bank the more interest."

Miscellaneous.

NOTES OF THE PENTATEUCH.

Mr. J. PORTER, late of Damascus, author of the "Handbook of Syria," in Murray's series, thus refers to three points in Dr. Colenso's work on the Pentateuch. His letter appears in the "Athenæum," No. 1836:—

The first point is, the improbability, not to say, impossibility, of seventy souls multiplying in the course of two hundred and fifteen years into a population of about or over two millions. I maintain that there is no impossibility here; and I also maintain that there can be no error in the numbers, because the whole tenor of the narrative leads us to expect an enormous increase.

Let us look at a few facts. We are told that a special blessing of vast increase of his seed was repeatedly promised to Abraham (Gen. xii. 2: xv. 5; xvii. 6: xxii. 17), and renewed to Isaac (xxv. 23), and Jacob (xxviii. 14; xxxii. 12: xlv. 3). We are told that this blessing rested specially on the Israelites in Egypt (Exod. i. 7). We are told that "Joseph saw Ephraim's children of the third generation; the children also of Machir, the son of Manasseh, were brought up upon Joseph's knees" (Gen. 1. 23). Joseph was about 34 years old when his sons were born (Gen. xli. 46-50), and he died aged 110 (1. 26). Hence it follows that in this instance the fourth generation was born, and four generations were alive together, only 75 years after the descent into Egypt. We are told (1 Chron. vii. 22-27) that Joshua was the tenth in descent from Joseph; that is, there were ten generations within the 215 years' residence in Egypt. Again, Nahshon, who was prince of the tribe of Judah at the exodus, was of the sixth generation, and not through the line of eldest sons (1 Chron. ii. 3-10). We have many incidental proofs that the Israelites married very young, and that three and four generations were often alive together (cf. Num. ii. 18; Exod. xvii. 8-16).

These facts prepare the way for a true estimate of the Israelites at the exodus. We are not to form our estimate according to what is probable or usual under ordinary circumstances, but according to what is possible under such extraordinary circumstances. Now suppose that the Israelites remained in Egypt only 215 years. This will give seven generations of nearly 31 years each. Suppose that each man had, on an average, four sons at the age of 30; Benjamin had ten before that age. Suppose, further, the number of the males who went down, and afterwards became fathers, to be 67. Calculating upon these data, the number of souls at the exodus would amount to 2,195,456. And this does not include the descendants of Jacob's servants, who were doubtless numerous, nor does it take into account additional children born after the father attained the age of thirty, nor the more rapid increase of those born before that age. In many cases besides that of Joshua there may have been ten generations instead of

seven. Bishop Colenso cannot deny that this is possible, nor can he deny that the whole tenor of the narrative warrants us in supposing an enormous and even unparalleted increase.

The second point supposed to "demonstrate" an error in the sacred narrative is the estimated size of the camp in the wilderness—"not much inferior in compass, we must suppose, to London." It is assumed that the whole two millions of people were grouped close together in a camp. This is opposed alike to the whole tenor of the narrative and to common sense. Any one who has had an opportunity of visiting the great Arab tribes of the Syrian desert can see that the Bishop's difficulties are here purely imaginary. The Israelites had immense flocks and herds (Exod. xii. 38); these from the necessity of the case, like the flocks of the modern Bedawin, were scattered far and wide over the peninsula, and probably over the plain northwards. On one occasion I rode for two successive days in a straight line through the flocks of a section of the Anazeh tribe, and the encampment of the chief was then at a noted fountain thirty miles distant at right angles to my course; yet the country was swarming with men and women, boys and girls, looking after the cattle. In like manner the great bulk of the Israelites would be scattered over the desert. The camp would thus be a mere nucleus; large, no doubt, but not approaching the exaggerated estimate of Bishop Colenso. Yet being the head-quarters of the nation, containing the Tabernacle, the priests and the chiefs, and forming the rallying-point for the warriors, it was the only place with which the sacred historian was concerned. This view, which is natural, scriptural, and in accordance with the universal practice of oriental nomads, sweeps away a host of difficulties conjured up by the imagination and then supported by the arithmetic of Bishop Colenso.

The third point refers to the notice by the Lord to Israel contained in Exod. xxiii. 29, "I will not drive them (the nations of Canaan) out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee." By the present numbers (without reckoning the aboriginal Canaanites, "seven nations greater and mightier" than Israel itself) Canaan would be as "thickly peopled as the counties of Norfolk, Suffolk, and Essex," at the present day. The argument is—The Israelites numbered two millions. Canaan contained only 11,000 square miles. To suppose that with such a population the land could become desolate, or the beasts of the field multiply, is absurd. It is further stated, by way of illustration and proof, that Natal contains 18,000 square miles and only 150,000 souls, yet most of the wild beasts have been exterminated.

Here is at once the greatest and most inexcusable error in the Bishop's whole book. He takes his estimate of the size of the land from Dr. Kitto, and it is accurate so far as con-

cerns the portion divided among the tribes by Joshua, but that is not the land referred to in Exod. xxiii. 29. Had he looked at verse 31 of that chapter he might have been saved from a blunder of which he may well feel ashamed. The boundaries of the land alluded to are there given:—"From the Red Sea unto the sea of the Philistines, and from the desert unto the river." They were defined before in the promise to Abraham (Gen. xv. 18):—"From the river of Egypt unto the great river, the river Euphrates." That land is 500 miles long by 100 broad, and contains about 50,000 square miles; or nearly five times Bishop Colenso's estimate.

Further, the population of that country at the present moment is about two millions, or about equal to the number of the Israelites at the exodus; and I can testify that *more than three-fourths* of the richest and best of the country lies *completely desolate*. The vast plains of Moab and Esdraelon, and the whole valley of the Jordan are without an inhabitant. In the plains of Philistia, Sharon, Bashan, Coelosyria, and Hamath, not *one-tenth* of the soil is under cultivation. In one section of Bashan I saw upwards of seventy *deserted* towns and villages. Bishop Colenso says that though the population of Natal is so small, most of the wild beasts have long ago disappeared, and the inhabitants are perfectly well able to maintain their ground against the rest. He forgets, however, to thank gunpowder and the rifle for this. Had the people of Natal contended against the wild beasts as the ancient Jews did, with spears and arrows and slings: had the chiefs of the colony been forced to fight African lions as David fought the lion that attacked his sheep, when he caught him by the beard, and smote him and slew him (1 Sam. xvii. 34), the Bishop would have a different tale to tell this day. Many of the wild beasts have disappeared from Syria, but many still infest the country. In the plain of Damascus wild swine commit great ravages on the grain. This is the case along the banks of the Jordan and in other places. On the sides of Anti-Lebanon I have known the bears to destroy whole vineyards in a single night. When travelling through some districts of the country my tent was surrounded every night by troops of jackals and hyenas, and more than once they have left me without a breakfast. With my own eyes I have seen jackals dragging corpses from the graves beneath the very walls of Jerusalem. Were it not that the peasants are pretty generally armed with rifles, the grain crops and vineyards in many parts of Syria would be completely destroyed by wild beasts.

The public will now see how very little Bishop Colenso knows of Bible lands, and how wise and good was the Divine promise, "I will not drive them out from before thee in one year, lest the land become desolate, and the beast of the field multiply against thee."

HONESTY.

One evening a poor man and his son, a little boy, sat by the wayside, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so,

father," said the boy, "I shall not eat until after you. You have been working hard all day, for small wages, to support me; and you must be very hungry. I shall wait till you are done." "You speak kindly, my son," replied the aged father. "Your love to me does me more good than my food; and those eyes of yours remind me of your dear mother who has left us, and who told you to love me as she used to do; and indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn now to eat." "Thank you, father, but break this piece in two, and take you a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for you, my boy, but eat it I shall not—I have abundance; and let us thank God for His great goodness in giving us food, and in giving us, what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our immortal souls, how shall He not give us all other food which is necessary to support our mortal bodies?" The father and son thanked God, and then began to cut the loaf in pieces, to begin together their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money: it is not ours." "But whose is it father, if it is not ours?" "I know not as yet to whom it belongs; but probably it was put there by the baker, through some mistake. We must inquire; run!" "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and—" "I will not listen to you, my boy; I bought the loaf, but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him. Remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us; but that is no reason why we should try and cheat him. I am poor, indeed, but that is no sin. If we share the poverty of Jesus, God's own Son, O let us share also His goodness and His trust in God! We may never be rich, but we may always be honest. We may die of starvation, but God's will be done should we die in doing it! Yes, my boy, *Trust God, and walk in His ways, and you will never be put to shame*. Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker. "Brother workman," said the old man, "you have made some mistake, and almost lost your money;" and he showed the baker the gold, and told him how it had been found. "Is it thine?" asked the father, "if it is, take it away." "My father, baker, is very poor, and—" "Silence, my child: put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately upon the honest father and his eager boy, and upon the gold which lay glittering upon the green turf. "Thou art, indeed, an honest fellow," said the baker; "and my

neighbour David, the flaxdresser, spoke but the truth when he said thou wert the honestest man in our town. Now, I shall tell thee about the gold. A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or give it away to the honestest poor man whom I knew in the city. I told David to send thee to me, as a customer, this morning; and as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse: and the loaf, with all its treasure—and certes, it is not small!—is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while the tears fell from his eyes. His boy ran and put his hands about his neck and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame."—*Good Words.*

FALSE TENDERNESS.

How often has this been seen as regards the body! The tender mother has spared her child the trouble of taking the medicine, or dressing the wound, for fear of inflicting a little pain; and the consequence has been, that the disease has grown so rampant as to defy all the means afterwards used.

In some cases, a necessary operation has been deferred until mortification has spread to some vital part. The patient would not part with a limb, and now life itself must go. Some would excuse children from learning, because it would pain them to enforce application. At length habits of listlessness are formed, and the time for begining aright is gone by for ever. There are other points of greater importance than these, in which the triumphs of false tenderness may be traced. When children are indulged in all whims and wishes till they become stubborn, self-willed, and passionate, who can doubt but that this is acting cruelly towards them? Yet all these evils are the results of *false tenderness*. The dear little one must not be crossed or pained. The parent loves too much to chastise, or even to contradict, the little darling. Thus seeds of misery are sown in the child's heart, and in time a nuisance is turned adrift on society, to increase the misery, alas! so plentiful.

It is also cruel to 'suffer sin' upon a friend. Very important is the following divine precept: 'Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him' (Lev. xix. 17). How ready are we to talk about the wrongdoings of others behind their backs, and how backward to tell them kindly, lovingly, faithfully, of what we think is evil! If we see an evil habit gradually growing upon a friend; if we think one whom we love is 'entering into temptation,' and if, for fear of giving offence or pain, we let him go on till the habit becomes inveterate and the temptation triumphant, is not such false tenderness real cruelty?

The same remark applies to the forming of wrong connections. It may be that some one over whom we have some authority or influence has formed associations which are wrong, and we know it; but we know also that it would pain them exceedingly for us to interfere to pre-

vent the consummation of what is entered on. If we let things take their course, and in after years sad consequences follow, how do we reproach ourselves, and mourn over our lack of moral courage, and the abandonment of sacred principles!

Beyond all these things in importance is dealing faithfully with the souls of those we come in contact with. All will allow how fearful is the case of the minister who, from fear of giving offence, and out of tenderness to the people's feelings, fails to warn them *honestly*, and to expose sin, *all sin, fearlessly*. Yet such cases have been, and all ministers would do well to ponder God's solemn charge to those who are His watchmen (Ezek. iii. 17, 18).

But there are others besides preachers who should ponder this subject. Such words as the following are addressed to Christians generally. 'And others save with fear, pulling them out of the fire' (Jude 23). In order, however, to fulfil these and other Christian duties aright, and be blessed in them, we must seek much nearness to God, much of the mind of Christ, and grace so to act that there may not be a beam in our own eyes while we attempt to cast out our brother's mote.—*Christian Treasury.*

EXTRACT FROM THE PRIVATE MEMOIRS OF A PERSON IN A PUBLIC SITUATION.

On looking back at what I have written, and observing how large a proportion of those I have had occasion to mention, I have been obliged to speak of with reprobation or contempt, it occurs to me to ask myself, how is this? Is it that the world is really so much worse than most people think? or that I look at it with a jaundiced eye?

On reflection I am satisfied that it is merely this, that I have been much concerned in important *public* transactions; and that it is in these that a man can render himself so much more, and more easily, conspicuous by knavery or folly, or misconduct of some kind, than by good conduct. "The wheel that's weak is apt to creak." As long as matters go on smoothly and rightly, they attract little or no notice, and furnish, as is proverbial, so little matter for history, that fifty years of peace and prosperity will not occupy so many pages as five of wars and troubles. As soon as anything goes wrong, our attention is called to it; and there is hardly any one so contemptible in ability, or even in situation, that has it not in his power to cause something to go wrong. Ordinary men, if they do their duty well, attract no notice except among their personal intimates. It is only here and there a man possessing very extraordinary powers—and that, too combined with peculiar opportunities—that can gain any *distinction* among men by doing good. "Inventas aut qui vitam excoluere per artes, quique sui memores alios fecere merendo." But on the other hand, almost everybody has both capacity and opportunities for doing *mischief*. 'Dead flies cause the precious ointment to stink.' A ploughman who lives a life of peaceful and honest industry is never heard of beyond his own hamlet; but arson or murder may cause him to be talked about over great part of the

kingdom. And there is many a quiet and highly useful clergyman labouring modestly in his own parish, whom one would never have occasion to mention in any record of public affairs; but two or three mischievous fanatics or demagogues, without having superior ability, or even labouring harder, may fill many a page of history.

It is not, therefore, to be inferred from what I have written, either that knaves and fools are much more abundant than men of worth and sense; nor yet again that I think worse of mankind than others do; but that I have been engaged in a multitude of public transactions, in which none but men of very superior powers, and not always they, could *distinguish* themselves for good; while, for mischief, almost every one has capacity and opportunities. As for those who take what is considered as a more good-humored view of the world, and seldom find fault with any one, as far as my observation goes, I should say that most of them think *far worse* of mankind than I do. At first sight this is a paradox; but if any one examines closely, he will find that it is so. He will find that the majority of those who are pretty well satisfied with men as they find them do in reality disbelieve the existence of such a thing as an honest man; I mean, of what really deserves to be called so. They censure none but the most atrocious monsters, not from believing that the generality of men are upright, exempt from selfishness, baseness, and mendacity, but from believing that *all*, without exception, are as base as themselves, unless, perhaps, it be a few half crazy enthusiasts. And they are in a sort of good humour with most part of the world, not from finding men good, but from having made up their minds to expect them to be bad. "*Bad*", indeed, they do not call them, because they feel no disgust at any but most extraordinary wickedness; but they have made up their minds that all men are what I should call utterly worthless; and having divided (as Miss Edgeworth expresses it, "all mankind into knaves and fools, when they meet with an honest man, they don't know what to make of him." Now he who from his own consciousness is certain that there is at least one honest man in the world, will feel all but certain that there must be more. He will speak, indeed, in stronger terms of censure than the other, of those who act in a way that he would be ashamed of and shocked at in himself, and which, to the others, seems quite natural and allowable; but on the other hand, if any man does act uprightly, he will give him credit for it, and not attribute his conduct (as the other will be sure to do), either to hypocrisy or to unaccountable whim—to a secret motive, or to none at all.

So that, as I said, he who at the first glance appears to think the more favourably of mankind, thinks in reality the *less* favourably, since he abstains from complaining of or blaming them, not from thinking them good, but from having no strong disapprobation of what is bad, and no hope of anything better.

Most important is it, especially for young people, to be fully aware of this distinction. Else they naturally divide men into those who are disposed to think well of men in

general, and those disposed to think ill: and besides other sources of confusion, will usually form a judgment the very reverse of the right, from not thinking at all of the *different senses* in which men are said to think well or to think ill of others. Take as specimens, such men as A and B. Of these, A might in a certain sense be said to think better of mankind than B did, because many who would excite strong moral disapprobation in B, would excite none, or next to none, in A. But then B considered that there *were* many men capable of a much more high principled conduct than A had ever conceived as possible, or could ever be brought to believe in.

In short, one must make the distinction which sounds very subtle, but is in truth great and important, between one who believes many men to be what *he* thinks bad; and one who believes them to be what is *in reality* bad—between one who approves, or does not greatly disapprove, the generality, according to his own standard, and one who thinks them such as we *should* approve.—*Good Words*.

BOHEMIAN PROTESTANTS.

Who has not heard of the cruel martyrdom of John Huss and Jerome of Prague in the flames of Constance in 1415? Yet who knows that these martyrs spoke a language as different from German as Welsh is from English or Gaelic from Lowland Scotch? Who has not heard of the Winter King, once the Elector-Palatine, the husband of the beautiful Elizabeth, daughter of James the First of England, and Sixth of Scotland, of his disgraceful flight from his throne, of the miseries of his family, of his sons Rupert and Maurice, and of the final extinction of Protestantism in Bohemia by the mission of Jesuits and Soldiers through the length and breadth of the land, and the reduction of the number of its inhabitants from four millions to eight hundred thousand? Yet who does not suppose that here persecution has had her perfect work, and that the candlestick of the once celebrated Utraquist Church was so quenched in blood, that its brightness faded away, and "left not a wreck behind?" Who knows that when the German Emperor, Joseph II., the son of the great Maria Theresa, issued an edict of religious toleration in 1781, no less than one hundred thousand persons registered themselves as Protestants in the two districts of Bohemia and Moravia? Who knows, too, that last year, in the month of April, the disabilities still burthening the Protestants in the Austrian empire were removed, and a new and free constitution given to the Protestant churches, under which elections and other movements have been going on most vigorously? Who knows, lastly, that next year, 1863, is the thousandth anniversary of the introduction of Christianity into the kingdom of Great Moravia, of which both Bohemia and the neighbouring district of Moravia were provinces, by the two Græco-Slavonic brothers of Thessalonica, Methodius and Cyrilus, and that the Protestants are now getting and preparing themselves for a first passage of arms with the peaceful weapons of pen and tongue, against their numerous, wealthy, and dominant Roman Catholic rivals?

See how the Lord has turned to his own good and wise purposes the necessities of statesmen and rulers! When the aid of Russia had rendered the Hapsburg dynasty safe, apparently on the throne of Vienna, had crushed the Hungarian rebellion, and rendered the Austrian Government for the time master of the situation, the Jesuits and the agents of Popery had it all their own way, and were able to obtain the celebrated Concordat, which was intended to put a stop to the progress of Protestantism for ever. But suddenly a new actor, the French Emperor, Napoleon III., appeared upon the scene, and the mighty army, on which the Austrian Government had relied, broke, like a reed, at the battles of Magenta and Solferino, and there was nothing left for the Emperor to do but to call new statesmen to his councils, and grant both liberal institutions and religious freedom to the whole community. And now, though but little is being done in the world of politics in Austria, owing to the refusal of the Hungarians to send deputies to the Reichsrath, yet a great deal is being done in the religious world.

The old Utraquist Church of Bohemia was Episcopalian in will, though not in deed, for the Pope never would confirm the election of their Archbishop, Rokycana; but the more genuine Hussites and their legitimate descendants, the Bohemian Brethren were always Presbyterian, both in will and deed. It is mainly from the remnants of the latter, that the present Bohemian Protestants appear to spring. These are divided into two grand branches—the Lutherans, Evangelicals, or adherents of the Confession of Augsburg, and the Helvetians, or Reformed. The great mass of German Protestants belong to the former, and they only number about 15,000 real Slavonic Bohemians in their ranks. The great body of Slavonic Protestants, both in Bohemia and Moravia, belongs to the Reformed, Helvetian or Zwinglian branch which numbers almost 60,000 adherents in Bohemia alone. And though in Germany there is bitter strife and quarrelling between these two sections of the Reformation, yet, thanks be to God, in Bohemia there is nothing but peace, good-will, and friendly co-operation between them.

But many will no doubt be glad to know the outward difference between these evangelical and Reformed Protestant Christians. Go into a Lutheran church, and, with the exception of the fact that there are no side altars, you might think that you were in a Roman Catholic church. The high altar, is adorned with a crucifix and with massive candlesticks, which are always ornamented with white ribbons and lighted at the celebration of the Holy Communion. Go into a Reformed church in Bohemia, and you will see no ornament of any sort or kind save a cup or chalice sculptured in wood over the pulpit, indicating that it was for the restoration of the cup in the communion to the laity that the first occasion of disruption with the Church of Rome arose. You will also see a massive wooden altar or table standing in the body of the church and covered with a plain white cloth, at which the minister stands during prayers, and when he is not in the pulpit.

But let me give some little account of the new constitution, which is common to both the Lutheran and Reformed Churches. Every man twenty-five years old, who has paid his quota towards the expenses of the congregation, pastor, schoolmaster, repairs, and everything included, possesses a vote. These voters first elect a *Vybor* or committee, varying in number according to the size of the congregation. At the village of Leschitz the committee consisted of one hundred and two persons, who again chose twenty *Starzi* or elders, with whom lay the election of the *Furarz* or minister, the *Proni Starzi* or curator, a kind of permanent chairman, and the *Pocetodouck* or treasurer. The curator attends the synod of the district, when it takes place, as lay member, as well as the clergymen. The clergy choose the superintendent and district seniorate. The old Consistory at Vienna, which was presided over by a Roman Catholic, is abolished, and the Protestant churches are managed by an evangelical supreme ecclesiastical council, chosen by the Emperor, of which no Roman Catholic may be a member. A third of each presbytery resigns every third year, but every individual member thus resigning is capable of re-election.

Mr. Kaspar, the Reformed clergyman of Leschitz, has received 449 Roman Catholics into his flock during his ministry there. As every convert has to be registered, there can be no doubt as to the numbers. In thirteen years the Helvetian congregation at Prague has increased from 800 to 1600. As regards the Lutherans, I can bring forward one fact which will speak volumes: the inhabitants of the little village of Spaloo have joined the Evangelical Church *en masse*, and that without any missionary exertions among them, but spontaneously and through their own self-formed convictions.

One word more and I have done. In attending the services and hearing the sermons of these Slavonic Protestants, I was much struck with the knowledge of Scripture which the preachers evidently presupposed on the part of the congregation. Everybody must have known their Bible well to have listened to and drunk in with such breathless silence the word of life that was addressed to them. An agent of the great German Gustavus Adolphus Society, who made a tour in Austria on its behalf, remarks upon the entire freedom from Rationalism among the Slavonic Protestants;—nothing but Biblical doctrine is heard in their pulpits, and he who dared to propound anything else would soon be driven out of the village in which he had done so.

O that the Protestants of our favoured land would take an interest in the welfare and prospects of these long-suffering and much-tried brethren in the faith! It was from Britain—from Wycliffe's pulpit at Lutterworth, in Leicesterhire that the light came which was taught and set on high by Huss, and defended by his countrymen against five crusades, carried on by the whole might of Roman Catholic Europe, which was quenched for a time in blood at the fatal battle of the White-Mountains in 1620, but which is now again on its candlestick, and promises by God's grace to be a mighty

agent in the evangelization of Eastern Europe. Next year is the jubilee of both Protestants and Romanists in Bohemia and Moravia; next year the Slavonic pulpits will resound with appeals to the past history of Bohemia, and to the Scriptures, with which all its glories are connected. May our brethren there find sympathy and aid in that Britain which 450 years ago sent them light, for which she was not then prepared herself!

A. H. WRATESLAU.

NIGHT.

By James Montgomery.

Night is the time for rest;
How sweet, when labours close,
To gather round our ach'ing breast,
The curtain of repose:
Stretch the tired limbs, and lay the head
Upon our own delightful bed!

Night is the time for dreams;
The gay romance of life,
When truth that is and truth that seems,
Blend in fantastic strife;
Ah! visions less beguiling far,
Than waking dreams by daylight are.

Night is the time for toil;
To plough the classic field,
Intent to find the buried spoil,
Its wealthy furrows yield;
"Till a!" is ours that sages taught,
That poets sang, or heroes wrought.

Night is the time to weep;
To wet with unseen tears
Those graves of memory, where sleep
The joys of other years;
Hopes that were angels in their birth,
But perished young, like things of earth!

Night is the time to watch;
On ocean's dark expanse,
To hail the Pleiades, or catch
The full moon's earliest glance,
That brings into the home-sick mind
All that we loved and left behind.

Night is the time for care;
Brooding on hours mispent,
To see the Spectre of Despair
Come to our lovely tent;
Like Brutus midst his slumbering host
Startled by Cæsar's stalwart ghost.

Night is the time to muse;
Then from the eye, the soul
Takes flight, and, with expanding views
Beyond the starry pole,
Describes athwart the abyss of night
The dawn of uncreated light.

Night is the time to pray,
Our Saviour oft withdrew
To desert mountains far away,
So will his followers do;
Steal from the throng to haunts untrod,
And hold communion there with God.

Night is the time for death;
When all around is peace,
Calmly to yield the weary breath,
From sin and suffering cease.
Think of Heaven's bliss, and give the sign
To parting friends:—such death be mine!

A POOR MAN IS BETTER THAN A LIAR

"The desire of a man is his kindness: and a poor man is better than a liar"—*Proverbs xiv. 22.*

I was speaking a few days ago to the congregation which assembles in a small country church, on the duty of helping, according to our ability, to send relief to the poor cotton spinners in Lancashire. The persons to whom I was speaking, were most of them quite poor. All except one family were hard working folks, earning their daily bread by their daily toil. But I did not on that account hesitate to ask them to join with me in making a subscription. Let me tell you the texts which I selected for my two sermons, and the scheme which I proposed to these villagers. Both texts were very short. In the morning, I selected 1 Cor. xvi. 2. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." In the afternoon, I chose 1 Cor. xii. part of ver. 26. "And whether one member suffer, all the members suffer with it." I drew a picture of the miserable state of things which now prevails in the manufacturing districts. I told my people how gaunt forms, and woe-begone, melancholy faces are to be met with in every house, and how staring women and shivering children are to be seen in every street. I asked my hearers to fancy the wretched spectacle of fine stalwart fellows, who but a few weeks ago were earning an honest livelihood, as brave, strong-hearted, clear-headed Englishmen ought to earn it, but who now stand in forced idleness, looking at the mills at which they usually labour, and wistfully gazing into the future, in the hope that better times will come. I told the people of shopkeepers ruined by the distress of their customers. I told them of rents unpaid, of furniture sold, of clothes pawned, of even bedding gone, and of long-cherished savings withdrawn and expended. And I told them, on the authority of St. Paul, that if one member of our body suffer, we ought all to suffer with it. This is the law of nature, and it ought to be the law of our life. We know that the rest of the body may be in perfect health and comfort, yet if the smallest thorn should be lodged in the remotest part, the comfort of the whole body would be destroyed. Apply this, I said to my hearers, to the poor cotton spinners. There is one part of our body suffering under the deepest affliction, and if we refuse to help them, we are not worthy of the name of Christians. We are not "bearing one another's burdens, and so fulfilling the law of Christ." The scheme which I proposed to my own parishioners I will propose also to you. You will guess it at once if you read my morning text. My intention is to have a box at the church door at every one of our Sunday services, during the winter months; and I begged those to whom I was addressing myself, to set aside some

portion of their money, as they could afford it, and to put the money so set aside into the box at the church door every Sunday. By this means, I told them, we should not only collect much more, but we should do it with less inconvenience to ourselves. Many a poor family who could not possibly have put a shilling into the plate that day, will very easily put in their shilling at the rate of a penny a week for three months. And many a one who would have found it impossible to afford ten shillings at one time, will find that their ten shillings has become a pound by spreading it over the whole winter.

Such was my proposal; and such as it was, I suggest it to my readers.

Now turn to that very remarkable verse which I have placed at the head of this paper. "The desire of a man is his kindness, and a poor man is better than a liar." Let us see how we can apply these words to the case before us.

I will suppose some benevolent lady to undertake to make a collection for the Lancashire weavers. She goes to a cottage where lives a hard-working man, who has a wife and children to maintain. The lady sits down and says, "Mrs. Thompson, I am busy collecting for these poor people in Lancashire. I know you can give but very little, if anything; but I do not like to pass you by, without giving you the chance. I will leave you this paper, in which you can read all about it, and I will call again." Mrs. Thompson thinks it over, and talks to her husband about it when he comes home from his work. Here is the result: "We have been thinking about what you said, ma'am, and we will manage to give a trifle this way. I usually put four spoonfuls of tea into the teapot, and I believe we can manage with three; and if we all do without sugar, except the baby, who must have a sweet taste in his drink, we shall be pleased to give what these would cost to the poor folks you spoke of." Even little Jane sidles up and says, "If you please, ma'am, here's a penny my uncle John gave me the other day. I was going to buy some sweets with it, but will you please take it?"

Now for the first part of my verse. "The desire of a man is his kindness." Those two gifts will look very small beside the thousand pounds of some great nobleman, but the kindness of the giver was not in the amount of the gift, but in the desire which prompted it. He who commended the poor widow when she dropped into the treasury of God the very smallest of all Jewish coins will value it.

The lady goes on her way, and she knocks at the door of a man who could give much more largely if he would. But he has not the art of giving. He spends freely on himself, but not on those who should be objects of his charity. The lady tells him her errand. Immediately he has a hundred excuses. Times are bad, rents are high, clothes are dear, money is scarce. He is really very sorry, but he must first look at home. He would gladly help if he could, but he positively cannot.

Now for the latter part of my verse. "A poor man is better than a liar." It is reckoned unpolite to assign that name to any man, and

I should not thrust it in his face, even in so flagrant a case as that which I have imagined. Neither would I tell him of my comparison between himself and Mrs. Thompson. At the same time these vain excuses are simply lies, and Solomon never said a wiser word than that poor Mrs. Thompson was better than a liar.

Apply these words, each one to yourselves, my readers. Pray to God for that "desire" to do good, which is, in His sight, the only true "kindness;" and avoid, by God's grace, that niggard and unwilling heart which is almost certain to lead you to be a "liar."

The most interesting topic of a social character, has been the approaching marriage of the Prince of Wales and the expected arrival of his bride in this country. London has bestirred herself to give the youthful couple a hearty welcome as they pass through the streets of the capital on their way to Windsor. The marriage day will be celebrated with all pomp and festivity in every town and village throughout Her Majesty's dominions; and many a heartfelt prayer, we feel assured, will arise on that day, that He whose "beginning of miracles" was at a wedding will give His choicest blessing to this union, and cause it to be fruitful of happiness to themselves, to the realm, and to coming generations. The provision assigned them by Parliament appears to meet with general approbation. It seems that, through the wise management and forethought of the lamented Prince Consort, the hereditary estate of the Prince as Duke of Cornwall, and the accumulations arising in the course of his minority, will now produce a yearly income of 60,000*l.* Lord Palmerston proposed that the country should supplement this by an annual vote of 40,000*l.*, so as to make the Prince's yearly revenue 100,000*l.* and that 10,000*l.* more should be set apart for the separate use of the Princess; and that a further sum of 30,000*l.* should be conditionally secured to the Princess in the unwished-for event that she should become a widow. For the present the whole charge upon the Consolidated Fund will be 50,000*l.* a-year. The sum will not be grudged by those who reflect on the wealth that is now diffused among our higher classes, and that the Prince of Wales must—in virtue of his rank—be at the head of the aristocracy of the land.

POPERY AND THE BIBLE.

Let it be written in letters of brass, that, although the Church of Rome spread her missions, in those early centuries through all the circumference of the globe—in America, in Asia, and in Africa—and though thousands submitted to her sway, I challenge her to show a single copy of the word of God transmitted in any language where she sent her missionaries. This is the great distinction between Romish and Protestant missions. The first thing that a Protestant missionary does, if he be a true man, is to place the Bible in the hands of those whom he seeks to convert, translated into their mother tongue. That is the last thing that the Roman Catholic does, and all that he ever has done has been to put the translation of the Mass book into their hands.

PROTESTANT SCOTLAND AMONG INDUSTRIAL NATIONS.

THE Baron Dupin published lately the first part of the labours of the French Commissioners on the Industry of Nations. In explaining results and differences, he makes the following remarks.—“The Attica of the north, with its naked mountains, its frozen uplands, and its sky of iron—Scotland—sends to the different nations more productions of its soil and its arts than the vast country of Mexico, with its silver mines, worked by hundreds, its eternal spring, its sunshine like that of Egypt, and its vegetation, in the presence of which even that of the ancient promised land and the wonderful East is weak. Scotland, with her numerous flocks, helps to feed London, the city of 2,500,000 souls. By the works of two of her sons, Adam Smith and James Watt, she has anticipated England in the study of riches; uniting practice with theory, she has drawn from the vapours of water the most powerful and most obedient of moving forces, in order to apply it to an infinite variety of arts. At this day Great Britain builds a larger number of iron steamships than are built by all the nations of Europe put together; and of this wonderful work of Great Britain, little Scotland does more than the half!”

THE INTERMEDIATE STATE.

We do not know much about the intermediate state of immortal man, between death and the resurrection. A full knowledge of that state could not be communicated to us, because we lack the experience necessary to enable us to comprehend the intimation. As one born deaf is not only ignorant of sound, but incapable of learning what it is; so one who has never been a disembodied spirit not only does not know, but cannot be taught what a disembodied spirit is. The fact of that condition is revealed: but the circumstances of that condition are uncommunicated and incommunicable to us. One grand cardinal feature is, however, clearly declared, and may be sufficiently if not perfectly understood, that to those who are in Christ ere they depart, the separate state is a state of blessedness; for the blessedness of the dead begins “from now”—immediately after they die. As if for the purpose of excluding mystical notions about a state of sleep, and Romish notions about a state of painful purgation, the Word expressly declares that the believing dead are blessed from the moment of departure, without imperfection and without delay.

THE MISER'S ALIASES.

The king's officers are out in search of this old offender, but in consequence of the numerous aliases which he assumes they find it difficult to take him. They are told he lives in No. 14, *Greedy Street*, but when they enquire if such a character lives there, they are answered in the negative. But who then does live here? ask the officers. Oh, *Mr. Pay-his-way*. Well where then does miser live? Miser? miser? why I have heard speak of him—he

lives in this street. Try No. 10. They call at No. 10, and ask if Miser is in? The answer is,—No such a man resides here. Who then occupies this house? Why *Mr. Provide-for-his-family*. You know that a man called miser does live somewhere in this street, ask the officers? Oh yes, try No. 7. No. 7 is tried, but with the same result, for the occupier's name is *Provide-against-a-rainy-day*. No-body out the name of Miser.

GREAT MEN HAVE ALWAYS TENDER FEELINGS

“There is an incident in the life of Edmund Burke, which is familiar to all who cherish his great fame. When in the evening of public life, he lost his only son, then at the age of twenty-one, of the rarest genius and most varied accomplishments, the favorite horse of his young man, after the death of his master, was turned into the park and treated with the utmost tenderness. On a certain day, long afterwards, when Mr. Burke himself was walking in the fields, this petted animal came up to the stile, and as if in expression of his mute sympathy, put his head over the shoulder of the bereaved father. Struck with the singularity of the act, and overpowered with the memories which it awakened, he flung his arms around the neck of his horse, and burst into a flood of tears. The incident was observed by one passing by, and gave rise to the rumor that Mr. Burke had been smitten with insanity. But when that sudden tear-flood had subsided into a calmer recollection, had you asked England's philosophical orator for an analysis of that experience, and to give you the balance of sorrows and joys, he would have answered you in the words of England's Laureate,—

“Better to have loved and lost,
Than never to have loved at all.”

God commanded in the old law that whatsoever did go with his breast upon the ground should be an abomination to us; how much more should we abominate the man, who is endued with reason and a soul, that hath given his heart and soul unto a piece of earth.

It is not sacrifice that God calls for, but obedience; not duty, but love to duty, is accepted; not the gift, but the giver, is looked upon with God; and not the full and great giver, but the cheerful giver. God's people are all a willing people.

The godly man in his worst is better than the wicked in his best. In his worst he can always say, through grace, ‘To will is present though to perform as I would is not in my power;’ while the other must say, ‘Whatever my performance was, my will was absent.’

We are but stewards in this world. All good men know that it is their duty to honour God with their purses as well as with their persons. A David would say, ‘What shall I do for the name, and house, and service of God?’ A Nehemiah, ‘What shall I do for the public good of my country?’ A Zaccheus, ‘What shall I do for the poor?’ All good men, ‘How shall I give account of my talent with joy, and not with grief?’

Sabbath Readings.

THE PULPIT IN THE FAMILY.

CAUSES OF DISQUIETUDE.

"Why art thou cast down, O my soul? and why art thou disquieted within me?"—*Psa. x liii. 5.*

Eternal objects make large demands on our time, attention, and feeling. An effort is required to converse with the soul, and to look into all that pertains to its life, health, and enjoyment. In this world of changes the soul cannot escape their influence. No position in society, no station in life, can claim exemption from change. The peasant in his cottage and monarch in the palace are both exposed to vicissitudes. This Psalm was written by David when exiled from his home and deprived of the heart-reviving services of God's house. Under these circumstances he was much depressed and distressed. The language of the text is in harmony with the feelings of God's children when under the influence of similar causes. The joy of piety may be occasionally interrupted, but such an interruption should lead to inquiry into the cause or causes of gloom or spiritual dejection. Here are some of them:—

Imperfect and incorrect views of the word and ways of God.

We often need to be reminded, that "whom the Lord loves he chastens." We know that God has pronounced them blessed who fear, love, and trust him, and that he has said, "The path of the just is as the shining light, shining more and more unto the perfect day."

Our spirits are too much affected by the external brightness or gloom, and too little affected by the immutable word of truth. Our perceptions of the truth are dim, confused, and ineffective. And herein is an impediment to enjoyment, a cause of gloom, for with a defective knowledge of the word there is not unfrequently found a morbid and a wrong perception of the ways of God in providence; and we hastily conclude that present adverse and painful events are signs of the Divine displeasure, and we mournfully exclaim, "All these things are against me," when the process is going on for our good.

The pressure of continued affliction not unfrequently depresses the spirits and promotes spiritual dejection. When stroke after stroke comes in rapid succession, the spirits sink and an inward gloom casts its dark shadow over the whole region of thought and feeling. It is then that the soul is cast down, disquieted with grievous thoughts, distressing doubts and dark forebodings, until God is heard to say "I will not contend for ever, neither will I be always wroth, for the spirit and soul should fail before me."

Constitutional debility is very frequently another cause of spiritual depression. Natures vary in their temperament. Some are all buoyant and cheerful, and view every object through a bright and brightening atmosphere; others are atrabilious and have an inherent tendency to look at everything through a darkening lens; these never see the sun but as other people see

it only in an eclipse. The writer of the seventy-seventh Psalm furnishes a specimen of this depression in his plaint in the seventh to the ninth verse, and points out its cause in the tenth verse when he says, "This is my infirmity." The Lord "knows our frame, he remembers we are dust."

Temptations to sin occasion depression. Whether successfully resisted or victorious, they worry, perplex, and distress the mind they assail. Even the humanity of Christ seems to have been exhausted under the influence of temptation, so that "angels came and ministered unto him." Temptations develop the hidden evils of the heart, divert the soul's attention from Christ, interrupt its peace and joy, and make it exclaim, "Why art thou cast down?"

Falling into sin depresses the soul of the believer. Alas for the wild and wandering heart! It sometimes falls into snares. It allows its hold on God to be loosened, its high communings with heaven to be disturbed, its thoughts to be diverted from the cross and stained with the world's pollution. Some dormant passion is awakened, some old habit is aroused, some besetting sin is called into exercise, and guilt is brought on the conscience; doubt of sonship sheds its darkness on the soul, peace is driven from its home, the Holy Spirit is grieved, and in the intensity of grief and penitence the soul looks into itself with searching glance and exclaims, "Why art thou disquieted?" It soon discovers that sin is the cause of the disquietude, hastens with penitence to the throne of mercy, and cries with earnestness and importunity—

"Return, O Holy Dove, return,
Sweet messenger of rest,

I hate the sins that made thee mourn,
And drove thee from my breast."

In looking into the causes of spiritual dejection, there is much need to guard against the error of those who ascribe their gloom to the sovereignty of God, when the cause may be in themselves. It is bad enough to write bitter things against ourselves, but it is worse to write bitter things against God. He has told us, "That he does not afflict willingly nor grieve the children of men." If the light of his countenance shine not upon us it is our wisdom to humble ourselves before him, to look by faith again to the cross, and pray, "Restore unto me the joy of thy salvation and uphold me with thy free spirit."—*Sunday at Home.*

THE CARE OF OUR THOUGHTS.

A care of our thoughts is the greatest preservative against actual sins. It is a most certain truth that the greatest sin that ever was committed was at first but a thought. The foulest wickedness, the most monstrous impiety, arose from so small a speck as a first thought may be resembled to. The most horrid thing that ever was done, as well as

he most noble and virtuous action that ever was accomplished, had no greater beginning. Of such a quick growth and spreading nature is sin, that it rivals even the kingdom of heaven, which our Lord telleth us "is like a grain of mustard seed, which a man took, and sowed in his field: which indeed is the least of all seeds; but when it is grown up (in those countries), it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." (Matth. xiii. 31). The Apostle James (i. 13-15) represents it by a simile of another nature. "Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man, but every man is tempted when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." It is conceived, bred, lives, and grows in a man, till at last it holds him in perpetual subjection, and "reigns in his mortal body" (Rom. vi. 12). And, therefore, it is absolutely necessary that we govern and manage our thoughts, without which it will be impossible that we should avoid falling into divers sins; and, as we may be tempted to commit even the greatest sins, we must carefully watch against the beginnings, if we hope to avoid the last degrees of evil.—*Church of Scotland Record.*

THE CANDLE.—A burning candle is blown out by the breath, and by the same breath a smoking one is blown in; and, even so, it is equally easy for the Most High to take away our prosperity when it makes us proud, and to restore it to us when we are humbled. He does the one with the breath of His displeasure, the other with that of His grace.

"PRAYER.—Then only can we pray with hope when we have done our best. Prayer without means is a mockery of God. No Christian may think it enough to pray alone. He is no true Israelite who will not be ready to lift up the weary hands of God's saints. No evil can surprise us if we watch, no evil can hurt us if we pray."

"IDLENESS.—Paradise served not only to feed Adam's senses, but to exercise his hands. He must labour because he was happy; we must labour that we may be so. How much more cheerfully we go about our business, so much nearer we come to our paradise."

"A HAPPY DEATH.—To live holily is the way to die safely, happily. There is no good steward but is glad of his audit; his straight accounts desire nothing more than a discharge."

"CONFIDENCE IN GOD.—Cheer up, then, my soul; and upon the fixed apprehension of the glory to be revealed, while thy weak partner, my body, droops and languishes under the sad load of years and infirmities, sing thou to thy God even in the midnight of thy sorrows, and in the deepest darkness of death itself, songs of confidence, songs of spiritual joy, songs of praise and thanksgiving, saying with all the glorified ones, 'Blessing, honour, glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!'"—*Bishop Hall.*

THE CREATION.

'Thus the heavens and the earth were finished, and all the host of them.'—GEN. ii. 1.

Young heart, impatient of thy powers,
Why wilt thou fret to know
That knowledge comes with weary hours,
And heavy step, and slow?
That each thing great in its degree
In toil and care begins,
And no perfection here may be
But that which labour wins?
Perchance 'twas writ to do thee shame,
That He, whom angels praise,
Paused o'er His fair creation's frame,
And lingered six long days.
His word at once had hung them there,
Planet, and star, and sun;—
Perchance, to teach thee patient care,
He made them one by one.
Think how the great world silent lay,
A void and formless place,
God's Spirit brooding far away
Over the water's face,—
Till, bursting on that darkness wide,
The glorious light had birth,
And, in her beauty and her pride,
He made the fair young earth.
Three days she hung all cold and still,
Wrapp'd in that sunless light,
No golden lustre on the hill,
No silver moon at night.
God made the sun, and in his ray
Sprang flowers by stream and meadow;
On all her heights the sunlight lay,
And on her sward the shadow.
The graceful moonbeams touched her sod
With slanting silver bars;
'Shouted for joy the sons of God,
And sang the morning stars.'
Slowly He wrought, and duly set
All things above, below;—
Wilt thou, His creature, chide and fret
If thine advance be slow?
Patience, and zeal, and toil He asks;
Then, let thine heart be strong,
Nor weary of thy lowly tasks,
Because the time is long.

CICIL FRANCIS ALEXANDER.

We have commenced in this number a new series written by an old correspondent, who was long and favourably known to our readers, on the prominent characters in the New Testament. The first of the series on "the Parents of our Lord" will be read with interest.

Our correspondent "K" was too late in sending his letter, if he wished it to be inserted in this issue; but he will see that a "Lay Reader" has gone over the same ground.

A report from the Presbytery of Guelph, containing much that is interesting was received too late for insertion in this number.