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# THE PRESBYTERIAN.

SEPTEMBER, 1862.

## OUR POSITION.

Conceiving it desirable that there should be no misapprehension as to the relations of this journal towards the Church, such as we learn exists in some quarters, we deem it right to state that "The Presbyterian" is not now and never has been the organ of the Church, or of any Synod or Presbytery thereof, although it has been for nearly fifteen years past, the only medium of communicating intelligence to the congregations and the public, which the Church has enjoyed. It was originated by laymen during a period of weakness and trial. The step then, *i. e.* in 1847, received the hearty approval of the Synod, who agreed to give it their cordial support, and who further in the following year, recommended the ministers and congregations of the Church "to use their best endeavours to increase and extend the circulation of "The Presbyterian" as a medium for conveying ecclesiastical and missionary intelligence to the several congregations." This duty the paper has faithfully performed during all these long years. It has moreover been sustained by the unpaid services, and often when needed, by the pecuniary contributions of members of the Lay Association, and it has been and is conducted by true hearted sons of the Church who earnestly desire its prosperity; and who are of opinion that as there are differences of sentiment in the Church and among the ministers and elders of the Church, on matters of moment to its best and highest interests, there should be granted full liberty to all to express and publish their views, (provided these views are expressed concisely and in a Christian spirit,) as the best means of bringing about ultimate agreement and united and cordial co-operation. And such liberty the editors of "The Presbyterian" are resolved to give—neither withholding their own views, nor the views of those who agree with or differ from them.

From the Report of the Colonial Committee of the Church of Scotland, recently published, we learn that during the year ending 15th April, 1862, there has been paid for ministers' and missionaries' salaries in Canada, bursaries to the students at Queen's College, &c., upwards of \$5000. And, also, that there has been paid the Church in Nova Scotia, upwards of \$6000. Believing it to be justly due to the Church of Scotland that this her liberality to the adherents of the Church in British North America should be known, it gives us great pleasure to insert it in the columns of our paper.

In our columns of this month will be found an abridged account of the proceedings of the Assembly of the Church of Scotland. We hope that this account, which we have taken the very earliest opportunity of inserting, will be satisfactory to Senex, who lately gave expression to his impatience, in one of our local papers. In future we would kindly ask him "to add to his virtue patience," and charitably remember that we "cannot make bricks without straw."

In our last number it was inadvertently stated that the Act anent Public Collections was repealed, whereas the Synod renewed the Act.

The Prince of Wales who has lately been sojourning in the Holy Land obtained admission to the Mosque which covers the supposed site of the cave of Machpelah at Hebron. This may be considered one of the most interesting facts in a historical point of view which has recently taken place. Hebron is a city toward which the eyes of the world necessarily turn, since from its locality we date not only so much of religious interest, but also the commencement of our earliest commercial history. The first recorded use of money was the purchase of that cave of Machpelah by Abraham as a burial place for his dead wife:

and a recent writer suggests the inquiry whether this striking fact is meant to teach that as the first, so the last, and possibly the only real value of wealth is just the purchase of a grave. Passing on from that melancholy incident, one of the saddest in the history of any family, the purchase of a burial place when the first one dies out of the circle of a home, we find the cave of Machpelah celebrated in the history which Jacob summed up on his death-bed. "There they buried Abraham and Sarah his wife; there th. buried Isaac and Rebecca his wife; and there I buried Leah." Thither, too, the mighty sons of Jacob bore his remains in the pomp of Egyptian wailing. A tradition has it that the sons of Israel were themselves buried there also, but no record of the fact exists, and the descendants of Jacob are by no means agreed in accepting the tradition. They were very probably buried in Egypt. The cave thus memorable was of course a place of most devout interest to the Hebrews and to obtain admission within the holy place itself has been for more than a century the desire of travellers and explorers. But the Mahomedans have always guarded the cave with jealous care, and have not for more than a thousand years permitted either Christian or Jew to defile the threshold

with his footsteps. We long therefore to have the account of the visit of the Prince of Wales published, and should it be an interesting one as we have no doubt it will be, we will be glad to favour our readers with it. It is interesting to remark in this connection, that the grave of Rachel also is marked by a memorial heap of stone, and its locality is not doubted. The small dome which covers it stands on the side of the road leading from Jerusalem to Bethlehem, where there is but a little way to come to Ephrath; and although in the most lonesome and desolate looking country now, there appears to be no reason to doubt that this burial place of the mother of Benjamin has been honoured and preserved for thousands of years. There are but few graves in the world, outside of Egypt, which are known to antedate the Christian era, of whose occupants we have any knowledge. Not only do men go to dust, but the monuments that are built over them decay, and they become only part and parcel of the great world they have once lived in. As we go further back, we find that of those who lived a thousand years before Christ, no graves are definitely known, with the exception of three or four, among which the grave of Rachel and the cave of Machpelah are the most conspicuous.

### Literary Notices.

The works of Richard Sibbes, D.D., with preface by Rev. B. Grossart. Vol. I., containing his lectures on the Bruised Reed, the Soul's Conflict, the Saint's Safety, &c. Montreal: Dawson Brothers, Great St. James Street.

The works of this series which have already appeared are high monuments of scientific thoughts and sacred learning, and taking the volume before us as a specimen, the "getting-up" is all that can be desired. The type is most readable, the volume is most elegant in appearance, and the price a marvel even in this age of cheap publications. Our only regret is that as the men for whose benefit these old Puritan divines have been re-published are, for the most part, the profoundest thinkers, the most advanced scholars, and broad-minded religionists of the age, there is a likelihood of their being repelled from the works by the narrow pseudo-evangelical spirit in which, in some cases, the prefaces

have been written. We hope however that such will not be the case, as should they take the trouble to look beyond the preface they will find themselves richly rewarded for their pains. Though more than two long centuries, with all their wondrous revolutions, have rolled over our planet since these works were first penned; though mental science, biblical criticism, and various other branches of enquiry that throw light upon the inspired record, have made considerable advancement since these venerable expositors lived and studied here, there is much in their writings that will repay the study of modern students; and not a little equal to the best of modern divines. The mental powers, scholastic attainments, and theological views of the writer of the book before us, are so identical with those of the other authors, that we can scarcely make a remark to characterize the one that will not apply with equal force to the other. We like their

method, it seems to us the most true and profitable manner of dealing with God's great book. Their plan is to offer exegetical remarks upon the separate verse or paragraph, and then to deduce the "doctrines" or grand truths therein expressed or implied. Modern expositors, especially of the German school, seem almost systematically to neglect this latter operation, as if unworthy of modern scholarship and science. This we deem a great mistake. The "doctrines," or general truths contained in a passage, are its very heart, spirit, worth; and the man who cannot bring them out clearly to the common sense of the common reader, lacks the fundamental qualifications of a biblical expositor, however deeply read he may be in philological lore, or skilful in hermeneutical tactics. The notes of these writers then meeting us at every turn like finger-posts, and pointing us into glorious districts of common sense sentiment and divine truth, give their works an immense charm, and afford a sufficient guarantee

for the continuance of their popularity through coming ages. We therefore cordially recommend our readers to enrich their libraries with this magnificent and wondrously cheap edition of the works of the Puritan divines.

THE GOLDEN HOUR; CONWAY. Dawson Brothers, Great St. James Street, Montreal.

In this little volume, the writer very Yankee-ishly, and in his own opinion very convincingly, attempts to prove that the American war was undertaken with a view to suppress slavery. He urges his countrymen to improve the Golden Hour, and assures them that if they do so, victory will be theirs. We do not pretend to be able to say whether, should they act up to his suggestions, such would be the result, but would ask our readers to purchase the book (which, on the whole, to give it justice, is a very interesting one) and decide for themselves.

## The Church in Canada.

### PRESBYTERY OF MONTREAL.

The usual quarterly meeting of this Presbytery was held in St. Andrew's Church, Montreal, on the 1st Wednesday of August.

The members present were the Rev. William Masson, Moderator, the Revs. Alexander Mathieson, D.D., James C. Muir, D.D., William Simpson, Alexander Wallace, James T. Paul, Frederick P. Sym, James Patterson, James Black, and William Darrach.

The minutes of last ordinary meeting and of the meeting held at Toronto, on the 3rd of June, were read and sustained.

Commissions of representative elders were read and sustained.

Messrs. Morris, Larmont and Greenshields being present, took their seats as members of Court.

Rev. James Black of Chatham, C. E., was chosen Moderator for the current year.

Rev. James Patterson, was appointed Presbytery clerk.

Messrs. Wallace and Sym were appointed to examine the financial statement of the clerk. They reported the same as correct.

The report of the committee on the subject of a Presbyterial Home Mission Scheme

was read. The report was adopted and the Presbytery resolved that the committee, consisting of the Rev. Wm. Snodgrass, Convener, the Revs. Dr. Mathieson, Simpson and Darrach, and of Messrs. Morris, Greenshields, Larmont and Melville, be a standing committee of Presbytery to take such future action as they may deem proper; also that the above be the committee on supplies.

The Moderator reported that he had written to the Colonial Committee requesting them to send out another missionary with a special view to the St. Joseph st. district. There was read a letter from the Secretary intimating that the committee were looking out for a suitable missionary.

Mr. Wallace desired the Presbytery to consider the propriety of disjoining the districts of Athelstan and Elgin from Huntingdon and erecting them into a separate congregation, on the ground that his present field of labour was too extensive.

The Presbytery agreed to meet at Huntingdon on the 17th of September next at 11 o'clock, A.M., to make enquiry and report to next ordinary meeting of Presbytery. The Moderator to preach and preside.

Dr. Mathieson requested leave of absence for 3 months. The Presbytery being

satisfied with the arrangements made for supplying the pulpit of St. Andrew's Church, agreed to grant this request.

Dr. Mathieson also made a request on the part of his session, that the Rev. Wm. Maxwell Inglis, his assistant, be ordained.

The Presbytery appointed the Moderator to prescribe to Mr. Inglis the necessary discourses, and agreed to meet at 7 o'clock the same evening to proceed with his trials for ordination.

The Presbytery next took up the question of supplies for the present quarter.

The Rev. Mr. Fraser, late of Lanark, C. W., having been previously introduced to the Presbytery and invited to take part in its deliberations, was appointed to give such supply to Laprairie as may be in his power. The further supply of this vacancy was remitted to the committee on supplies.

The committee on supplies were instructed to make enquiries into the condition of St. Joseph Street Mission and report to next ordinary meeting of Presbytery, and further to make arrangements for receiving ministers from a distance.

After some other matters had been disposed of the Presbytery ordered all session records to be presented for examination at next ordinary meeting. In the evening the Presbytery met and took Mr. Inglis on trial for ordination. Being satisfied therewith, the Presbytery resolved to meet in St. Andrew's Church on Wednesday, the 13th instant, to proceed with his ordination.

The next ordinary meeting to be held on the 1st Wednesday of November.

#### ORDINATION—ST. ANDREW'S CHURCH, MONTREAL.

The Rev. Dr. Mathieson and his session having expressed their desire to the Presbytery that the Rev. Mr. Inglis, Assistant Minister, should be ordained, and the Presbytery concurring, met at Montreal, on Tuesday, the 12th ultimo, for the purpose. The Rev. Mr. Black, moderator, preached an ingenious and interesting discourse from Eph. iv. 11. "And he gave to some apostles and to some prophets," &c. He then stated that Mr. Inglis had passed through the usual trials with credit to himself and satisfaction to the Presbytery, and after having read the act of independence, and proposed the usual questions, proceeded, along with the other members of Presbytery who were present, to set him apart for the work of the Holy ministry, by the laying on of hands. There were associated with the Presbytery on the occasion, the Rev. Dr. Cook, Quebec; Rev. Dr. Barclay, Toronto; Rev. Mr. Fraser, of Lanark; and Rev. Mr. Anderson, chaplain to

the forces.—Dr. Mathieson, being on his way to Scotland, was unavoidably absent.

Rev. Mr. Paterson then addressed the minister from 1 Tim. iv. 16. "Take heed unto thyself," &c. In the course of his remarks, which were exceedingly appropriate, he cautioned him in taking heed unto himself, to take care of his body as well as his mind, as in a large city congregation too much labor is often either imposed or undertaken.

The Rev. Mr. Masson then happily enforced, on the members of the congregation who were present, the great duties of love, respect, and friendship, which a minister has a right at all times to expect from his people.

#### ORDINATION AT SPENCERVILLE.

The members and adherents of the Presbyterian Church of Canada in connection with the Church of Scotland, residing in the township of Edwardsburgh, C. W., having recently been formed into, and received as a congregation within the bounds of the Presbytery of Bathurst, some time ago unanimously invited Mr. James B. Mullen, Preacher of the Gospel, to become their pastor. The call having been duly moderated in and accepted, the Rev. the Presbytery of Bathurst met on the 23rd ultimo at Spencerville, a flourishing village in said township, for the ordination and induction of Mr. Mullen.

Sederunt:—The Rev. Messrs. D. Morrison, Brockville, Moderator; W. Bain, Perth; S. Mylne, Smith Falls; W. C. Clarke, Middleville; and W. T. Canning, Oxford Mills.

After the court had been constituted by prayer, the congregation was cited to state their objections, if they had any, to the life and doctrine of Mr. Mullen. On the non-compearance of any objectors, it was resolved to proceed at once with the ordination services which were conducted throughout with due decorum and becoming solemnity.

The sermon preached on the occasion was by the Rev. Mr. Clarke, who chose as his text the last clause of the 10th verse of the 2nd chapter of Revelation. "Be thou faithful unto death, and I will give thee a crown of life." This subject so full of sacred admonition, and cheering encouragement to Christian steadfastness, was ably and eloquently discussed.

The sermon being ended and the usual questions previous to ordination put and satisfactorily answered by Mr. Mullen, the Presbytery by solemn prayer and imposition of hands, set apart Mr. Mullen to the office of the holy ministry; they then gave him the right hand of fellowship and admitted him to the spiritual oversight of the congregation of Spencerville and to all the rights and privileges belonging thereto.

The Rev. Mr. Bain then addressed the newly ordained minister in terms of earnest and fatherly counsel. During the delivery of this most admirable address, the hearers maintained breathless silence and were evidently much impressed while not a few were affected to tears. The Moderator next earnestly exhorted the people, in an address at once plain, pointed and practical, to a faithful discharge of the duties devolving on them.

The members of Presbytery were afterwards kindly entertained to dinner by William Stitt, Esq., who we may mention has uniformly manifested a most lively interest in Church matters, and has never been slow in extending his warm hospitality towards those sent there from time to time to minister in things spiritual.

Through the considerate kindness of the township council, the congregation, not having as yet any place of worship of their own at present, meet for Divine service in the town-hall—a very handsome and commodious edifice. The erection, however, of a suitable Church may speedily be expected, to judge from the intelligence, christian zeal and comfortable circumstances of the Spencerville people.

The people constituting the new charge have certainly manifested a commendable zeal in securing for themselves with the least possible delay the blessings of a permanent ministry. They have acted wisely too in choosing as their pastor not a complete stranger but one who has laboured faithfully among them as catechist for two previous summers, who has thereby been mainly instrumental in the hands of God of building them up into their present hopeful condition. May this corner of the Lord's vineyard be abundantly watered with showers of divine grace and thereby become the spiritual birth-place of many an awakened sinner!

#### INDUCTION.

On the 18th of June, the Rev. Peter Lindsay, of Buckingham and Cumberland, was inducted

at Arnprior, and placed in the pastoral charge of that congregation. The Rev. Alex. Mann, of Pakingham, presided, put the questions required by the rules of the Church. The Rev. Mr. White, of Richmond, delivered an appropriate and eloquent discourse from Rom. i. 16, and the Rev. Mr. McMorine, of Ramsay, addressed the minister and the congregation in an impressive and feeling manner, inculcating the relative duties of each plainly and affectionately. This congregation has been for a long period without a settled minister, but since the translation of Mr. Lindsay, it is gradually increasing, and evinces unmistakable evidences of spiritual as well as temporal prosperity.

#### GUELPH—PRESENTATION.

Yesterday the members of the congregation of the Church of Scotland, Guelph, met at the residence of their pastor, the Rev. John Hogg, for the purpose of presenting him with a carriage and set of harness, as a mark of their esteem. This token, in connection with the circumstance that about two years ago the ladies of the same congregation presented him with an elegant pulpit gown, must be very gratifying to Mr. Hogg, as showing the high degree of esteem and affection that exists on the part of his flock towards him.

#### PRESENTATION.

A deputation from the ladies of St. Andrew's Church, Galt, recently presented their pastor, Rev. Robert Campbell, with an elegant gown and cassock.

## Lecture on the Sun.

By THE VERY REV. W. LEITCH, D.D., PRINCIPAL OF QUEEN'S COLLEGE.

It is remarkable that the most important body in the solar system should be the one whose physical constitution and structure attracted, till lately, least notice. It seemed hopeless to fathom the mystery of this fountain of light and heat. The milder rays of the other bodies of the system allowed us to gaze comfortably on their surface, and to trace resemblances to our own globe; but the sun repelled us by his fierce rays, and astronomers contented themselves with a rapid glance, as if looking into a scorching furnace. The sun was regarded as wholly dissimilar to the other bodies of the system—so dissimilar indeed that it was thought no knowledge of terrestrial conditions would ever enable us to comprehend conditions apparently so different. What difference could be greater than between a fierce furnace, like the sun, and cold, dark, solid bodies, like the planets? The sun appeared to be a mystery so profound that astronomers felt it was irreverence to pry into it too curiously. Recent science has, however, thrown off all delicacy on this subject, and the sun is now treated as familiarly by the chemist as any substance submitted to his analysis. It has

been found that the sun is not wholly dissociated from the planets in constitution and structure, that there are links of connection which show that they belong to the same family of bodies, and it is one of the chief charms of astronomy to trace these links.

The first point for consideration in discussing the subject is the measurement of the distance, size and weight of the sun. When the more startling facts of astronomy are stated to an ignorant or illiterate man, they are received of course with incredulity and, it may be, with ridicule. They so far transcend the circle of his own narrow conceptions that he smiles at the credulity of the learned. Now this incredulity is not confined to the ignorant and illiterate. Well educated people have often a secret unbelief as to the facts of astronomy, though they may be ashamed to put their opinions in opposition to that of the whole scientific world. Yet, when told that the earth's surface spins round with the velocity of a cannon ball, that the little prominences that can be seen with the naked eye on the edge of the moon are vast mountains, that the earth is no more to the sun in magnitude than a single stone of St.

Paul's to the whole fabric, they are inclined to shake their heads, although positively assured of the facts by the most eminent astronomers. They read books which give facts and figures, but still they do not bring conviction. And why does this secret unbelief cling to the mind? Simply because we do not understand the rationale or principle by which these astounding facts have been arrived at. If we once comprehend the methods, the facts will readily bring conviction. Now it is this comprehension of the methods and principles of a science that constitutes real scientific knowledge. It is not the storing-up in the memory of the facts and figures of astronomy. A clever boy at school will, in the course of a few months' study, become a more profound scholar than Newton or Herschel, if astronomy consists merely in the recollection of its facts. In company Newton sometimes appeared more ignorant than others about his own discoveries, simply because he had not a memory for numbers. And some, who could not in the least comprehend the science, yet appeared in conversation to be superior, because they could at once give the exact distance of the moon or the exact compression of the earth.

In order to derive true enjoyment from the study of astronomy, and really to believe in its facts, it is necessary that you clearly comprehend the methods by which these facts have been arrived at. But you will ask, Is it possible for the popular mind without a special technical training to attain this? I think it is. It is not at all necessary to comprehend the principles of the celestial mechanism that you should be able to handle astronomical instruments or manage mathematical formulæ. It is just like understanding the principle of a steam engine. It is not necessary, that you should be a practical engineer, and able to calculate the pressure of steam or the strength of materials, to comprehend the principle on which the engine works. So in the celestial mechanism you may have a thorough comprehension of the general principles involved, although you cannot enter into the technical details of calculation. In determining the distance of the sun the astronomer only employs a principle which you daily take advantage of in estimating distance. On looking out from the windows of a railway carriage you observe that near objects flit along the horizon, while distant objects creep very slowly, and you calculate that the slow objects are more distant than the fast ones. The distance is in direct proportion to the slowness of the motion. If the near house is one mile distant, then you conclude that the more remote one in the same line is two miles if its motion is twice slower; three miles if thrice slower, and so on. You have only to measure the distance of the first house, and the distance of the farthest off is at once known by ascertaining its comparative rate of motion. Instead of the most distant house you may take a cloud, or the moon, or any heavenly object. The principle is precisely the same, only you must move farther to see any appreciable change of place. This change of place according to the different position you occupy is called parallax, and on this depends your knowledge of the distance of the heavenly

bodies. When you have in this way found the distance of the sun, it is easy to measure its size. You can do so by the rule of simple proportion. Suppose that, when you hold out a sixpence at arm's length, it exactly covers the face of the sun, you say that the sun and the sixpence have the same apparent size, but the sun appears so much less than it in reality is, just in proportion to its greater distance; and, if you wish to know how much larger it is in reality than the sixpence, you must ascertain how much more distant it is, or how many arm's lengths there are between the sixpence and the sun; and that number will be the number of sixpences required to stretch across the sun, and, knowing the diameter of the sixpence, you know the diameter of the sun. Then, as to the weighing of the sun, this appears still more wonderful; and, when the astronomer speaks of weighing a planet, people imagine that it is only in a metaphorical sense that he does so. But he weighs his planets just as really as the grocer weighs his goods over a counter. When you put a letter into a spring balance you think it is only the letter you are weighing, but you are at the same time weighing the earth. You are not apt to think so because the world is always the same, while you change the letters. But suppose you change the world instead of the letter. Suppose that a letter which weighs an ounce is carried in the spring balance to another planet, and held at the same distance from its centre, would the letter weigh the same? By no means; if the planet is only half the weight of the earth, the letter will be only half an ounce; if it is double the weight of the earth, it will be two ounces. Let us suppose the one ounce letter to be carried to the sun, how much would it weigh there?—eleven tons; and, just as eleven tons is greater than one ounce, so is the sun greater than the earth. It must be carefully observed in weighing the planets that the balance must be held at the same distance from their centres, not their surfaces. But you will say, How can you get the balance conveyed to the planets and the sun? The answer is that there are natural spring balances in the heavens. These are the orbits or circles in which the planets move. They may be compared to bent steel springs; and, just as the earth by its weight or gravity pulls and bends the wire of a spring balance, so does it bend the path of the moon into a curve. Were it not for this bending power the moon would move in a straight line: but the earth bends the straight path of the moon as the copper bends the hoop of a barrel, and exactly in proportion to the bending in a given line is the pulling power or weight of the earth. The weight of the sun is found in the same way. You have only to measure how much it bends the paths of the planets in a given time. Knowing the weight of the earth, we can readily tell how much heavier the sun is from its superior power in bending the orbits of the planets. Let us next attend to the position of the sun in the solar system. It is the centre of the whole. In this way its light and heat are equally distributed throughout the whole year of each planet. Each planet goes round the central fire in a circle during the course of the year. We might conceive a dark body corre-

ponding to the sun in the centre controlling all the planets by his gravitation; while another body, such as Jupiter, had assigned to it the function of dispensing light and heat to the solar system. But, were this the case, the various planets would experience extremes of heat and cold which would be destructive to all life. Placed as the furnace is in the centre, there is but little variation in temperature in the course of the year. The next point of interest is the structure of the sun. The spots on his surface, which Milton so poetically represents as demons fitting across his disc, reveal the true structure. These spots are not really on the surface, but holes down which you see through the dark body of the sun. When you look down these funnels you see the edges of the concentric shells of which the outer part of the mass of the sun is composed. There is probably a solid core, and round the core there is layer upon layer, like the concentric layers of a bulbous root. These layers or strata are separated from one another by intervals which are probably filled with a transparent atmosphere, just as one stratum of clouds is suspended above another by the buoyancy of the earth's atmosphere. Three distinct concentric shells have been discovered by carefully looking down these abysses, which are so large that our earth could easily be projected through them. These strata are not solid, for you see the whole mass in commotion like a boiling cauldron, and its continuity is broken by these openings or holes, which are like breaks in the continuity of a cloud-covered sky. The dark body of the sun appears through them as you see the blue sky through breaks in the cloudy stratum above us. The outer visible stratum is called the photosphere, as it is from it that the light comes. Total eclipses reveal a new stratum which at other times is quite invisible on account of the brighter radiance of the photosphere. It is of a rose-coloured tint and envelops the photosphere. We are in fact looking through it, when we are looking at the bright disc of the sun. The veil is, however, so transparent that we do not suspect that we are looking through it. When the moon in a total eclipse entirely covers the sun, this rose-coloured stratum shines out with very lofty prominences, like the crests of waves in a storm. This rose-coloured stratum projects only a very little beyond the limit of the sun, but in a total eclipse there is a corona like the glory round a Saint's head, which extends far beyond the limb. There is still great doubt as to the nature of this corona, whether it belongs to the sun or moon, or is merely an affection of light in passing the edge of the moon. There is however no doubt that the red flames belong to the sun. The sun is encircled by rings of zones, corresponding to the rings of Saturn. The rings of Saturn cannot be solid as was once supposed, at least they cannot form a rigid mass like a rock. They are probably composed of innumerable small masses of matter, each moving independently like a separate planet, but then so closely packed together that the mass appears solid. One of these rings in fact is composed of such fine particles of matter that you can see through it—this is the dark ring lately dis-

covered. The others probably differ from it only in being more massive, or composed of coarser material, so that the stratum is too thick to be transparent. The sun has similar rings. The Zodiacal light is probably one of these. The zone of asteroids between Mars and Jupiter is another, for, although we have discovered only 70 distinct bodies there are probably millions more of a smaller size. Leverrier has also indicated 2 other zones, one within the orbit of Mercury, and the other near the orbit of the Earth. He has even approximated to the weight of each of these zones or rings. The next point is the work of the sun. It is not only to the heat and light of the sun we are indebted. Almost all the mechanical power on the face of the earth is traced to the sun. The sum of force in the universe is always the same, just as the sum of matter is always the same. The force may change its form, but its amount is always the same. This principle is known by the name of correlation of physical force. When the river leaps over the Niagara Falls and reaches the level beneath, its mechanical force is lost as to form, but it is transmuted into heat. The water at the bottom of the fall is increased in temperature, and were this heat collected, it would be converted into mechanical power, exactly adequate to raise the water to its former level. The heat of explosion is converted into mechanical power when the ball is impelled from a gun. The mechanical power is reconverted into heat when the ball is suddenly arrested in its flight. The ball will be found to be hot exactly in proportion to its velocity when arrested. Now this is the case with the sun's heat. All the mechanical power employed by man can be traced to the sun. The water wheel is turned by the sun. Its heat raises the water from the ocean and deposits it in the form of rain on the mountain's side. The river collects the rain, fills the buckets of the water wheel, and by this process the sun indirectly works the machinery of the mill. The steam engine is not an exception. Its power is derived from the heat of the furnace, but the furnace depends for its power on fuel. But how should fuel possess this power? It has derived it from the sun. The fuel as growing wood stored-up the power dispensed by the sun. The tree is the concentrated power of many summers' heat, and, though it may lie for thousands of years as coal in the bowels of the earth, it retains the power till it is evolved by burning. But you will say that animal power is surely different? Such is not the case. Every exercise of animal power costs some waste of tissue: that tissue is ultimately derived from vegetable matter, and the vegetable matter owes its power to the rays of the sun. Volition cannot create mechanical power; it can only direct and apply it. The only power not derived from the sun is that of the rise and fall of the tide, as far as this is due to the moon. The trade winds may also be regarded as an exception. This power is derived from the rotation of the earth, though the heat of the sun is necessary to develop the power.

The next point of interest is the combustion of the sun. It was long thought that the sun's combustion was totally different from that of



all other bodies, and that by some mysterious process light and heat could be constantly given out without any loss. The principle of the correlation of physical force tends to the conclusion that there is a real loss of power; that the radiation of heat is like the pouring of water out of a cistern, and that, unless there are some means of supply, it must be exhausted. What is more, recent science has actually discovered well known substances in the incandescent atmosphere of the sun, bringing the flame into close analogy to terrestrial combustion. The following metals have already been detected in the state of vapor in the incandescent atmosphere of the sun:—Sodium, potassium, magnesium, iron, chromium and nickel. This has been accomplished by means of what is called spectrum analyses. The general principle is readily understood. It is the use of color as a test. You can often judge, simply by the color, as to what the nature of any substance is. When certain substances are put into the flame of a lamp, you can guess at the nature of the substances by the color of the flame. [Flames were exhibited of different colors, produced by the mixture of soda, potash, lime, strontia, with spirits of wine.] And by merely marking the shade of color you might form a good idea as to the substances which tinged the flame. Still this test would often fail, as the same color may result from the mixture of various substances. There may be various substances in the flame giving one compound color, and from this one color it would be impossible to discover the various substances. When, however, you view the flame through a prism with proper precautions, admitting the light only through a narrow slit, you find that the spectrum or colored image of the flame of each substance has a distinct pattern—has so many colored bands running across it with dark intervals between. Each substance is known by the color, number and position of the bands. If there are incandescent substances in the flame, the patterns of both are given, so that they may be at once distinguished. If the flame is supposed to become a solid, white, incandescent body, such as platinum, you get a spectrum with all the seven primitive colors, and they are quite continuous. There are no dark gaps, because the light is pure white, and comes from a solid body. There are dark gaps in the spectrum of a flame charged with incandescent particles in it, because the flame has not all the colors of white light. The sodium spectrum has only one yellow band, and all the other colors are wanting. Lithium has only a yellow and an orange band, with all the other colors wanting; and there is a dark gap between these two colored bands, because the intermediate shades of yellow and orange are wanting. The delicacy of this test transcends immeasurably all other tests. The thirty-millionth of a grain of sodium can be detected in a flame. If a bucketful of salt were thrown into Lake Ontario, and equally diffused, it could be detected in a bucketful of water drawn at any part of the lake. But how does all this bear on the chemistry of the sun? How does this principle enable us to detect the substances in the solar atmosphere? It has been stated that a solid,

white, incandescent body gives all the several colors with their innumerable shades. The sun gives this; and, if this were all, we would be entitled to conclude that the illuminating portion of the sun was also solid or fluid, for a fluid comports itself like a solid. But along with the perfect continuous spectrum there is a peculiar structure. The spectrum is striated with innumerable fine black lines, not uniformly distributed, but peculiarly grouped. Every color is thus striated, just as a rainbow would be striated if you held up between it and your eye the warp of a web, the threads running along the ribs of the bow. The interest of Kirchhoff and Bunsen's researches lies in the explanation given of these dark lines. They have shown that they are the reversed spectra of the incandescent substances in the vaporous atmosphere of the sun, and that they are reversed or appear dark because they are seen on the brighter background of the white solid or fluid body of the sun. According to this theory, if the solid or fluid body of the sun were obliterated, while the vaporous incandescent atmosphere remained, all the black lines would become colored with their appropriate tints, and we could recognise the patterns with which we are so familiar when analyzing the substances diffused in the flame of a lamp. This theory is verified by actual experiment. When the brighter light of ignited lime or charcoal points is placed behind the flame of a lamp, the colored patterns give way to dark lines, which occupy the same place and preserve the same grouping. The colored bands in the spectrum of the flame extinguish the corresponding colors in the spectrum of the solid source of light, and replace them by corresponding dark lines. The color of the bars of a window is not visible when you look out upon the bright sky; they appear simply as black lines. And so do the colored lines of the spectra of the various substances appear dark when seen against the brighter spectrum of the solid source of light. By carefully examining the grouping of the dark lines in the sun's spectrum, and comparing them with the known colored patterns of various substances, the metals already enumerated have been detected. You might think it impossible to single out from innumerable dark lines the pattern of a certain metal, but the chemist can do this as readily as the sailor can single out the rig of his own ship from a forest of masts in the harbor. This spectrum analysis is one of the most brilliant achievements of our day, and will undoubtedly form an era in the history of chemistry. It has enabled chemistry to extend its dominion to the sun and stars. An interesting question in connection with the combustion of the sun is, How is it supplied with fuel? for it cannot dispense light and heat with undiminished intensity unless replenished with fuel. The old theory that the comets are the sun's fuel is revived in another form. The comet of Encke is gradually approaching the sun in a spiral course, and will ultimately fall into it. And, although no tendency to this result has, as yet, been detected in reference to the planets, there is little doubt that the same fate is reserved for them. This may be caused by a resisting medium, or it

may be due to the repelling force exercised by the sun, which all comets show in a striking form, and which the analysis of M. Faye has proved to be explanatory of the shortening periods of Encke's comet. It is believed that the zones of meteorites, approaching the sun in a spiral course, like that of a comet, gradually supply the sun with the necessary material to keep up its heat; and this can be done, though these meteorites be not combustible. Their arrested motion would supply an adequate amount of heat. These zones of meteorites are closing in like the rings of Saturn upon the central body, for M. Struve's observations incontestably show that these rings are stretching out to the body of the planet. This spiral tendency is also illustrated by the spiral form of so many nebulae. And no one can look at these spirals without the conviction that there is progress towards a centre. But the sun's fuel is limited, and the combustion must at last cease. The researches of the German chemists lead to the conclusion that the photosphere is fluid, not gaseous. It cannot be conceived a continuous solid. It is also probable that the region of the incandescent metals in the state of vapor is the rose-colored stratum seen in total eclipses. It will be a matter of intense interest, on the occasion of the next total eclipse of the sun, to ascertain whether the characteristic colored bands of the metals are to be found in the rose-colored prominences and in the corona.

We have seen that science has distinctly traced the doom written on the solar system. It is destined to pass away. The machine is running down. The central fire will at last be exhausted. The planets and satellites in their spiral courses will come to a standstill. But are we to arrive at the conclusion that God's glory shall no longer be manifested in the heavens? or that this system is to rush into annihilation? No, there is no ground in science for the belief that a single particle of matter will ever be annihilated; but there is every ground for the belief that the passing-away of the solar system is only one phase of some grander revolution, and that from the ashes of the present system more glorious worlds and systems may arise. All this is in perfect, almost literal, accordance with the Scriptures, which represent the heavens as passing away as a scroll. "They shall wax old as a garment. As a vesture shalt thou change them, and they shall be changed." It represents the phenomenal world as ever changing—in a state of unceasing fluctuation—while the great absolute I AM remains ever the same. It is with a feeling of regret that we detect anything like imperfection or decay in the heavens. We would fondly cling to the belief that the celestial mechanism is imperishable, while all things change and decay on earth. But why should the heavens be an exception to the rule, that every structure and organism has only certain periods of existence? We do not think the flower that blossoms but for a day less beautiful, or manifesting God's wisdom less wondrously because it has but a brief period of existence. The wisdom of God is displayed in adapting its structure to the period of its existence, whether long or short.

And so in the heavens God's wisdom is displayed in so balancing and adjusting the solar system that it is admirably adapted to serve the temporary purpose for which it is intended. The constituent elements of the flower pass away for a time from view, but only to reappear in some other form, and fulfil perhaps some higher functions; and so it will undoubtedly be with the elements of the solar system. And is there not a great and important lesson taught by this fleeting character of even the grandest systems of the universe? It tells us that we seek in vain for something immutable and eternal in the shadows of material things. Amongst the ceaseless fluctuations of material phenomena it forces us to seek Him who is the same yesterday, to-day, and for ever. To confer upon matter the attribute of immutability, and to stamp upon systems the attribute of eternity, would be to make the universe God. It would be to deify matter and material things; whereas the ever-changing character of all created things—of systems of worlds, as well as vegetable and animal organisms—is designed to point to the personal, living, unchangeable God, who is in all, through all, and above all. God spoke the worlds into being, and worlds and systems are but the written thoughts of God. But we have no reason to believe that God has spoken His last word, or that worlds and systems are not still to be evolved from chaos. The solar system may pass away, as a spoken sound fades upon the ear, but it is after all only one articulate utterance of the Almighty. Are there not yet tones to be uttered, chords to be struck, far surpassing any utterances that have yet been heard? The spirit is overwhelmed at the vast period of the solar system, the millions of years that may yet elapse before it reaches its final destiny, but in a higher state of being, and occupying a loftier eminence, this vast period will be only the turning of a single page in the history of the universe. Milton sublimely speaks of the skies as of the book of God wherein to read His glory; but, after all, it is only the hornbook of the beginner. There are other books to be opened, deeper mysteries to be fathomed; and the heavens above us are only the preface of that greater roll which is to be unfolded to us when suitably prepared by our training on earth. Let us then reverentially read this book, believing that it is purposely designed to fit us for a higher state of being, where we shall see no longer in part, but when with open face we shall behold the full glory of God.

The lecturer in conclusion stated that since last lecture it had been represented to him that an effort should be made in Kingston to do something to raise the Observatory to one of national importance before an appeal was made to other parts of Canada. He was ready to assent to this; but still, as the Observatory was not to be of a local character, it was but fair that other cities of Canada should contribute. Kingston had already contributed upwards of £300, independently of the recent cost of the building. Were suitable instruments provided, there would be a strong claim on Government to have the present inadequate grant increased, so as to secure a suitable staff

of observers. The great interest manifested by the people of Kingston in the subject of the lectures was an assurance that they would lend a helping hand in founding an institution

which would not only reflect credit upon the city but give to Canada a scientific position among the nations of the World.

## Communications.

*To the Editor of the Presbyterian.*

SIR.—It was my purpose to anticipate all objections to Union, and to obviate the force of such objections by endeavouring to answer them, before entering upon the merits of the question itself; but the opponents of it are so clamorous to know what would be gained by it, that it would perhaps prejudice the cause which these articles aim at forwarding to delay longer the consideration of the advantages which would result from Union. We shall, therefore, in the meantime let the remainder of the difficulties which stand in the way of this desired end lie over to be disposed of in a future article.

In discussing preliminary points so far, we have begged the question of *advantages*, as the opponents of Union have unhappily that of *disadvantages*. And certainly they seem to be in earnest, to have summoned all their strength; for notwithstanding that *strenuous* opponents of Union are known to be few, from the frequent denunciations of it with which we are favoured in your periodical, one would fancy that their name is legion. We think, sir, that in this discussion it would be but fair that the advocates of Union should have equal space with their opponents; and, although those who think favourably of it do not manifest so much zeal as the others in maintaining their view, that they should be allowed article for article.

Now to the subject which is to some extent occupying the minds of all our people, and which excites no small ferment, especially amongst our Highland brethren. For what end is all this pothier raised?

1. *The idea of Union is itself beautiful and worth contending for.* Men are ready to do a good deal in our day in support of grand ideas. Garibaldi and his associates were animated for their deeds of daring and prowess by one of these grand ideas, *the unity of Italy*. At this very moment our neighbours in the Northern States are sacrificing blood and treasure to maintain a similar idea, *the unity of America*.

This will be met by our opponents on the threshold by the scornful "away with all abstract speculations on the matter, we want none of them." But, friends, you are not going to put us off in that way, by fleeing to the difficulties which stand in the way of realizing "the beautiful idea." When we were discussing the difficulties and meeting them you were all the time asking, For what is all this waste of paper? what would be gained by Union? Now, when we have come to answer that question, you wish to shift your ground back to the question of obstacles; but we shall not go with you—you must first bear us answer the question which you have so often put, *what would be gained by Union?*

You admit at once that the idea is beautiful, if it could be realized—the idea of 400 ministers and congregations walking together in love, keeping the unity of the spirit in the bond of peace. That is a state of things, you say, which would, no doubt, be pleasing to Almighty God, and would be consistent with the requirements of His Holy Word, which has exhorted Christians to be *of one heart, of one mind*. This is a god-like, truthful idea. Well, friends, what we maintain in the meantime is that every true idea *can* be realized, and if it can be realized, then we maintain that we ought to *strive* to realize it. Notwithstanding that many may sneer at this argument in favour of a Union, it is really a very strong one. No one will say that a Union is *absolutely* impossible, and we argue that if it is possible, and if it would be a good thing (the Bible settles that point), then we are bound to strive for it, or we will not be working to the best of our ability for the highest purposes within our reach. But this is duty—to subserve the *highest good*.

The Church is ever spoken of in the Bible as one *catholic* church, and several portions of Scripture are specially addressed to it as such; whilst we hold in regard to these parts which were addressed to particular churches, that they are not of private interpretation—that though the circumstances which called them forth were special, the principles embraced are of universal application. If as churches we rested on the Holy Scriptures, the objective part of our creed alone, and which all Protestants receive and honour, we would be more liberal and tolerant. It is this idea which enlivens and strengthens one of the noblest institutions of the world, *the Evangelical Alliance*—and the aim of it is ultimately to bring all Evangelical Christendom to a spirit of unity. And if it would be perhaps desirable that all Christians who acknowledge the Bible, and the Bible only, as their standard book, were joined together in visible unity, that there might be no schism in the body of Christ, narrowing our circle by the idea of *the interpretation to be put upon that book*, we think that all who acknowledge "the Confession of Faith and the Larger and Shorter Catechisms," as embracing the chief doctrines of the Bible, ought to be one—one in spirit, however situated geographically, and one in organization, when there are no geographical difficulties to hinder this.

And here we would notice what we consider as a fallacious hope which our respected Moderator threw out in his address at the close of the Synod, namely, that our Church may come to be regarded as an integral part of the Church of Scotland, so as to be admitted to ministerial as well as to church communion.

The writer is confident this will never be conceded, however much he personally might desire it. In the first place there are legal impediments—the Church of Scotland is a civil as well as an ecclesiastical institution, and as such it cannot be out of Scotland, so that the government of the country, if they chose to be very scrupulous, might refuse to present any to a living within their jurisdiction, and the people refuse to receive any who had not been licensed and ordained by the recognized Church Courts of Scotland.

But there are even greater difficulties than the foregoing in the way. If there is anything of which the Church of Scotland is tenaciously conservative, it is of her rights and privileges, and we should not like to be the person who would propose to her what our Moderator suggested. The question would instantly be hooted out of the Church Courts of Scotland. The tendency of all our institutions, civil and sacred, is towards democracy, and liberalism, and we know from what we have heard distinguished men in the Church of Scotland say, that any such element admitted into her as our Canadian Church would constitute, would be considered as a flood that would ultimately drown her. The position of a parish minister is an object of so much ambition that there are always numerous candidates for every vacancy from those educated in the country, and it is little likely that the ministers will permit any competitors from this side the Atlantic to enter upon the field of contest with themselves.

That this is the state of feeling in the Church at home upon the point raised by our Moderator, may be gathered from the discussion which took place in the General Assembly two or three years ago on the occasion of admitting one of our Canadian educated ministers to a living in Scotland. He had to be examined as to his attainments in literature and theology, just as a minister from any other body would be on admission into the Church; and even then there was so much jealousy expressed that no Canadian of spirit would be likely to submit to be similarly badgered on account of any temporary advantage that he would secure by the ordeal. And the unfortunate appearance made on that occasion assuredly did not do anything towards preparing the way for such a recognition as our Very Reverend Moderator thinks our Church may receive from the Church at Home.

Then there is the geographical difficulty—"the broad Atlantic roars between." From the time to be spent in crossing, and from the expense which would attend it, the notion of an incorporation with the Church of Scotland is put out of the question.

But, to return to our discussion, there is no geographical difficulty in the way of the Union for which we are pleading. And then one Presbyterian Church in Canada is a something worth aiming at, on contemplating which the heart of every patriotic Presbyterian in the country may well warm. Does Presbyterianism go to form a religious, an intelligent, and a happy people? Then our love for our country should prompt us to propagate that form of ecclesiastical government. It should never be lost sight of that Canada is for Canadians, and that it is the

pleasure and advantage of Canadians which should be kept in view in this discussion. The first generations of Scotsmen are quickly passing away, and it is not to be expected that their children will cling to all their prejudices—to those views with which their peculiar circumstances tended to imbue their minds. Our circumstances being changed, they cannot blame us if we are also moulded by circumstances. As emigration will cease in future few Scotsmen will come to our shores, and are we to keep a running sore in our Church organizations to let out the virus of the diseased minds of the few U. P.-ists, Free-Kirkists, or Kirk-ists, who may choose to cast in their lot with us? No: let us have a single Presbyterian Church in Canada, if it were on no higher than patriotic grounds.

We would even extend this grand idea. It has been on the carpet for some years back to organize a General Assembly in the British Provinces. Were the Union brought about which we are contending for, in the Lower Provinces as well as in Canada, we would be in a position immediately to have this end realized. A Synod in Nova Scotia, a Synod in New Brunswick, a Synod in Lower Canada, and two in Upper Canada, with a General Assembly to meet in Quebec or Montreal, under the name of "the Presbyterian Church of British North America," we would be worthy of the name of a church. Were this grand idea only to possess the minds of our ministers and people rightly, all their petty hatreds against individuals in the other bodies, as well as the small difficulties to be adjusted preparatory to a Union, would flow away before it like mist before the morning sun.

2. Taking for granted in the meantime that such a Union is possible without any serious abrogation of principle by the parties to it, a point to which we shall address ourselves in a future article, we now proceed to show what practical good would result from it.

First, then, if it were brought about, it would enable the three bodies of Presbyterians to make a better distribution of their strength, so as to overtake the wants of the country.

It is notorious that whenever you meet with a Kirk through the country, you find a Free Church on the opposite side of the road or at least a few rods from it. How that state of things came about we do not wait to enquire, farther than to say that in those instances in which the minister as well as a portion of the people "went out" at the disruption, it was natural that they should pitch their tent as near as possible to their old place of meeting. This was necessary for party purposes. Keeping out of view at present the motives and feelings under the control of which these opposition churches were erected, what we have to deal with is the fact that in every village and township wherever there is an Old Church there is either a Free or U. P. Church, and sometimes both. And what is the consequence? The number of Presbyterians being at best but thinly scattered over a large surface of country, each of the churches has only a handful of adherents, and each minister has for a stipend doled out to him a scanty pittance scarcely sufficient to keep body and soul together. Where-

as if a union took place, in a very short time this evil condition of affairs would be taken away. As things now are, there are perhaps in one township or village three Presbyterian churches within a stonecast of one another, whilst there may be none in the adjoining villages or townships. Of course, if a union took place, incumbents would have the option of remaining in their present charges—no interference would take place to the effect of removing ministers where they might not be thought needed, but as vacancies occurred in process of time an adjustment could be made whereby all the Presbyterians in each neighbourhood should worship *together* instead of having *two or three* churches. In many of the townships, each ten miles square, there are at present two Presbyterian congregations, one adhering to the Church of Scotland, and the other to the Free Church, situated close to each other near the centre of the township. The people have to come from the remotest corner a distance of 7 miles to church; but if the union which we advocate were effected, two adjoining townships could be conveniently divided for ecclesiastical purposes into three congregations instead of into four, and the remotest point of the parish would not be farther than 5 miles off the church. This is merely an illustration of the better distribution which might be made—better for the people inasmuch as they would not have so far to go to church, and better for the ministers seeing that three men would get the income which was before divided among 4. And we verily believe that they would also be able to accomplish more labours in behalf of their people. At least they would have less travelling, seeing that their people would be compacted within an easily commanded distance. Then think too what animosities would be cured?

In the cities there is comparatively little disadvantage from the present state of things, so far as sustaining ordinances is concerned. Hence we find that from these quarters the greatest opposition generally comes to union. But our good people in the cities should remember their burdened brethren in the country and aid in carrying out a scheme by which the latter would be greatly relieved.

But what of our supernumerary *fourth* man, whom we turned out of the bounds of the two townships? We show what. Through the herding together of ministers into the same localities, to which we have alluded above, many parts of the country are left entirely desitute. Let any one who wishes to be convinced of this just take a tour through the back settlements of the Upper Province, especially in the north-west. In these remote parts of the country the people are perishing for lack of knowledge, and yet so long as different sects are maintained in the province the representatives of each are anxious to get a minister using their peculiar shibboleth, and consequently, being according to sects too weak to sustain ordinances, they can have none at all. But were we all united there would be no motive for their disagreeing, and every community might have a Presbyterian minister. Through union then the position of those who would be settled in old organized districts would be better-

ed, and the limits of the church would be extended. This is *the great argument* for union, and we ask our people to inwardly digest it.

Those who live in old settled communities, surrounded by Kirk-supporters, may not be able to appreciate the argument which we attempted to present above, drawn from our abilities under the proposed union to give the Gospel to those who have it not: one thing we know, they have not been constrained in the past to do what lay in their power to help forward home missionary work. It were perhaps more affectionate to draw a veil over the weakness of our church in this respect, than Ham-like to expose her shame; but if we lay it bare, it is assuredly not because we glory in it, but rather to stir up the church to her future duty if she decide to remain disunited.

We say that as a body we have not been so fully alive as we ought to have been to the importance and duty of church-extension; certainly the other bodies have taken the lead of us in the onward march. With a very small staff of preachers to begin with in 1844, only 26 we believe, the late Free Church spread like wild-fire over the country until the number of her ministers was in 15 years greater by one half than the number in the Church of Scotland in Canada, although 56 of the pre-disruption ministers remained true to their colours. For 10 years previous to the union the United Presbyterian body also made astonishing progress, so that in 1860 there were 66 ministers in that connection. Both these churches kept pace with the growth of the country westwards, whereas our church was content to hold old ground, or at best to put forth languid efforts at lengthening her cords. Hence the best part of Canada is lost to her for ecclesiastical purposes, if she is to remain in her present insulated position. The west is to be the granary of Canada, and in that direction will be the greatest increase of our country's population for ages yet to come. Ministers and people settled in the eastern and central districts are apt to lose sight of these facts, and to argue from the condition of things in their own localities, where the ministers to a large extent remained in the church at the time of "the disruption," and where consequently the Church of Scotland has held firmly her ground. And they are very greatly mistaken if they fancy that the *name* of the Church of Scotland will conjure up attached followers to flock to her standard, if years after this she should think of extending westward. It is a name that we fear is rapidly losing its power in that portion in which so little evidence is given of our church being a *living* church. It is rather a pitiable spectacle to contemplate that the church which got the first start in the country, should 50 years hence be only a skeleton, holding a few points in the older and poorer districts, lacking flesh and blood because not drawing sustenance from missionary exertion, whilst the rich and populous districts are in the possession of others. This must be our fate unless we be more active in church extension.

We shall endeavour in our next to present the additional advantages which would accrue from the proposed union.

*To the Editors of the Presbyterian.*

The epistles of Πρεσβυτερος "on union," bear evidence of having emanated from the pen of one, who knows by bitter experience somewhat of the evils of that voluntarism which he so graphically describes, but who notwithstanding his desertion of the voluntary standard and our kind reception of him, has yet to learn to love our Church. But surely such an one should not in any way intermeddle in this ecclesiastical "union" strife, (which is producing so much disunion)! A little prudence might dictate the propriety of his leaving to others the discussion of such a question, if it is still to be thrust upon the notice of the Church. The icy-cold calculations of the 2nd epistle prove the writer to be an entire stranger to the "warm attachment" to the Church of our fathers "of the Highlanders," to whom he refers, as also to the love—strong as death—of many others to the same. Indeed judged by this epistle, Πρεσβυτερος seems to be as void of all love for the Church, as in the presence of Israel's wise king, the mother of the dead child was for the living one, and as that mother was seemingly prepared for witnessing the execution of the sentence passed by the monarch, so apparently could he unmoved and without a pang, see the Church cut in twain. My purpose is not to discuss what Πρεσβυτερος would call the "basis of union," but to defend certain acts which have received his unqualified condemnation, and in connection with which he freely uses my name.

1. The action taken by certain congregations in the Presbytery of Toronto in reference to the Home Mission Scheme. 2. That of the Home Mission deputation who visited these congregations in reference thereto. 3. My publication of the fact in notes of a Home Mission tour.

1. The congregations referred to, as formerly stated by me, expressed their willingness to contribute to the Home Mission Scheme, provided we could certify them that what they gave would not be alienated from the Church in its present connection, or be divided from the object for which the Fund was established. Saith Πρεσβυτερος "their demanding such a guarantee was quite preposterous." Wherein it was so I confess I am obtuse enough not to be able to perceive. To me it seems very reasonable for an individual or congregation when asked to contribute to any particular purpose, to say we will give but on so and so condition (naming it), for cannot one do what he pleaseth with his own? and in the event of the contributions of such being declined because of the condition attached, who will deny that the parties are not at liberty to withhold them? Suppose for example, that the Synod or Presbyteries should see fit to appoint deputations to visit our congregations in order to plead the cause—say of the Bursary Scheme, and that the congregation of which Πρεσβυτερος is minister, should reply (for though they be not Celts yet their sentiments may be but a reflection of his), we will cheerfully contribute to this Scheme, but solely on condition that what we give shall go to the benefit of (what we may call) a union student and none else—in other words—to the benefit of a young

man having very little acquaintance, it may be, with the history of the Church of Scotland, or of that of this branch of her, but whose mind is filled with the one idea, by which the mental vision of many has become dazzled, that of a "Grand Presbyterian Church," or as some anonymous writer in your columns has expressed it, "one compact Presbyterian phalanx," would Πρεσβυτερος characterize this act of theirs as "quite preposterous?" I trow not. In the case of all our schemes the Church levies no tax. The giving a contribution or the withholding is quite *voluntary*. The declining therefore on the part of an individual or congregation to respond to such calls, save on certain conditions, by no means says, that "if others do not think exactly like them they will no longer be in subjection to the Church." Such is no proof of being actuated by any such rebellious spirit. Besides the guarantee asked for by the congregation in question, was simply one, that what they gave should be devoted solely to the purpose for which it was asked; viz., the aiding to support ministers of the Presbyterian Church of Canada in connection with the Church of Scotland. Could any thing be more reasonable than this—anything less "preposterous."

2. The action of the deputation. "We think (saith Πρεσβυτερος) it was the duty of Mr. Dobie and the other members of the deputation who were with him, to show these Highland people the folly of their views, and to warn them against rash resolutions." Now, neither Mr. Dobie nor those associated with him, felt it to be their duty to do anything of the kind, inasmuch as they were agreed that these views were not foolish, but marked by true sagacity, and were aware that their resolutions were not rashly but deliberately formed. While therefore they told them that *they* could not give them any guarantee, they reminded them that the Home Mission Fund was the property of the Church, and in their opinion could not be alienated from it. But this not seeming to satisfy them they then referred them to the Temporalities' Board. And what else could they have done? Had Πρεσβυτερος been one of the Πρεσβυτεροι who composed the deputation, and had in his zeal for union attempted "to show these Highland people the folly of their views, or to warn them against rash resolutions," not unlikely they might have done to him, what he tells us they sometimes do to each other, or rather to their brethren without—hooted him! Certainly they would have regarded him as a man unfaithful to the church whose bread he eats and by whose bounty he is fed! These congregations, be it noted, did contribute (on the before mentioned condition) some of them most liberally, but while they did so, they assured the deputation that but for this cry for union, they would give much more heartily and liberally, a statement which we had no reason to doubt. Mr. Dobie then, had some cause for assuming that they were "willing to give." Πρεσβυτερος has none whatever for uncharitably, and in ignorance assuming that they were "unwilling."

3. My publication of the fact I felt to be an act of justice to the Board and to the Church, as also to such as Πρεσβυτερος, who though in

her are not of her. Certainly it was not meant "to add fuel to the flame by giving prominence to their excited feelings," no more than the following sentences which I quote with much pleasure, from the pen of Mr. Paton, were meant by him to stir up animosity in the breast of any: "They (such visits as those of the Home Mission Deputation) revive and quicken the attachment of our people to the Church of their fathers, and lead them to take a deeper interest in her growth and prosperity. . . . while we strive to lengthen the cords and strengthen the stakes of our beloved Zion, let us also labour to bind faster those cords which unite us together. It is in great measure through the love of our people to the Old Kirk that we have overcome so many difficulties in the past and by cultivating this love, may we not hope for still greater progress in the future?" Would *Προσβυτερος* have desired me to cancel the (to him and some others) unpleasant *fact* adverted to? Had I suppressed that, the narrative would neither have been a true one or a full?

*Προσβυτερος* may continue to discuss this

question with all the coldness of heart of the man, who never felt one particle of love for the Church; and others, in the heat of a misguided zeal, may *push the thing* (to use the not very dignified phrase of *Προσβυτερος*), but be it known to them that there are many ministers, and many of our people, yea thousands, who love their Church—the Church of their fathers—with a sincere and heart-felt love—whom the cold reasonings of such as *Προσβυτερος* will never move—whom the eloquence of the most winning will not drive from it, whose feelings and language are in regard to their Church—that same, which was cradled in tempest and nursed in storm—reared in persecution and bathed in blood, and whose motto is, as of old, "Nec tamen consumebatur." "Though all men should leave, should desert thee, yet shall we never." "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth: if I prefer not Jerusalem, my chief joy. Yours,

ROBERT DOBIE.

## Miscellaneous.

**HOW TO PROSPER IN BUSINESS.**—In the first place make up your mind to accomplish whatever you undertake: decide upon some particular employment, and persevere in it. All difficulties are overcome by diligence and assiduity. Be not afraid to work with your hands, and diligently too. "A cat in gloves catches no mice." He who remains in the mill grinds; not he who goes and comes. Attend to your own business; never trust to any one else: "a pot that belongs to too many is ill-stirred and worse boiled." Be frugal: that which will not make a pot will make a pot lid; "save pence and the pounds will take care of themselves." Be abstemious: "who dainties love shall beggars prove." Rise early: "the sleepy fox catches no poultry;" "plough deep while sluggards sleep, and you will have corn to sell and keep." Treat every one with respect and civility: "everything is gained and nothing lost by courtesy;" "good manners ensure success." Never anticipate wealth from any other source than labour, especially never place dependence upon becoming the possessor of an inheritance: "he who waits for dead men's shoes may have to go a long time barefoot." Above all things never despair—God is where He was: "He helps those who truly trust in Him."

**HOW TO BE MISERABLE.**—Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything God sends you; you will be as wretched as you choose on earth, or in heaven either.

**THE BICENTENARY COMMEMORATION OF 1862—**  
**PRESBYTERIAN UNION.**—The *Missionary Herald* of the Irish Presbyterian Church contains a

letter from an elder of the Irish General Assembly on the subject of the Bicentenary of the expulsion of the two thousand Nonconformist ministers from the Church of England. The writer, in addressing the members of that Assembly advocates, while faithfully maintaining "the scriptural testimony of our Covenanted and Puritan forefathers," the offering "earnest and believing prayer for the union of all the members of the Presbyterian family throughout these islands in one holy brotherhood, and the union in co-operation of 'all who love the Lord Jesus Christ in sincerity,' for the evangelization of the masses of our home heathen." He further says. "Why should we not on this occasion pray, as we never prayed before, that God would revive his work throughout the empire: that the Presbyterian Churches in England—United, English, and Welsh—should be brought together into one great body; that a similar process should go on in Scotland; and that the cause of Christ in Ireland should no longer suffer, as it is doing, by the existence of no fewer than eight different bodies of orthodox Presbyterians, all holding the same standards, and professing allegiance to the same great King and Head, yet in many cases having no sympathy or interest in each other's welfare and success."—*Montreal W.*

## NOVEL-READING.

The 'novel-reading mania' is alarmingly on the increase notwithstanding some sage philosophers, half a century ago, indulged in a belief that at the present time there would be a universal demand for the real and the truthful. But the love for the marvellous, the scandalous and the ludicrous seems yet to keep pace with civilisation and refinement, and the augmentation of works of fiction and romance in the

same ratio. The reading world to-day demands more fiction than fact—more fancy than truth; and these vile scribblers and vain contributors well understand how to prepare the well 'spiced-up' poisonous draught for the palate of the reading millions. Nor are these 'filthy-lucre' publishers and corrupt vendors, when making a purchase, blind to the wants of this frivolous 'light-reading' age. They are well aware that, by mixing this vile trash with a little profound matter, they can secure a larger class of readers, and thereby fill their secretaries with orders and their safes with gold.

A new religious work, if purchased at all, is left to lie on the centre-table without any one knowing the truths it contains; while the latest novel, which has its place by its side, is caught up with eagerness and read by daylight and by lamplight till perhaps past midnight, when its 'intoxicated devotee' lies down to dream over its odious and insipid matter. Nor does its baneful influence stop here. The book is lent from one to another until a score or more have breathed-in the immoral miasma of its pages before it reaches the centre-table again.

The tendency of novel-reading is such as might be expected. It creates a thirst which is only satisfied by obtaining each new novel when published, and thus spending time and money for nought but trash. It sows the seeds of vice; it taints the imagination and undermines the foundation of virtue and morality. It corrupts the heart, obscures the reason, paralyzes the conscience, depraves the intellect, and perverts the judgement. The foul principles imbibed and the images gathered will abide in the memory and extend their pernicious influence to the close of life.

It instils into the mind a habit of reading merely for amusement instead of for instruction. And this habit becomes so fixed that science loses its power to charm, and history becomes dull and tedious, philosophy distasteful, and whatever requires thought and study is laid aside; even the Holy Bible is left to lie in its quiet resting-place undisturbed, and religious works of every nature become insipid, although glowing with eloquence; and nothing except the odious, fascinating novel can gratify the perverted mind. Thus it tends to sap the strength of the intellect, and, like the 'drunkard's cup,' it brings along in its train of evils the natural consequences of a disordered brain—*mental delirium tremens*. Our insane asylums could furnish us with many a blighted intellect, many a dark picture of insanity, caused by the direful effects of novel-reading. Beware, then, gentle reader, of these worthless novels. There are thousands of good books of real value, written with taste by authors of the highest reputation. What apology, then, can be offered for devoting a single hour to a book absolutely worthless, and one which will weaken the understanding and corrupt the heart? Would you aid in the benevolent work of stopping these 'literary dramshops' from diffusing their stale and unwholesome fermented beverage broadcast over the land? Then buy no more novels. Every such novel that is bought encourages the guilty author and publisher to make another; and thus it not only endangers your

own morals but pays a premium on the means of ruining others.

Would you be an ornament to society and a blessing to your race? Buy and aid in circulating good books and above all the 'Book of Life'; but beware of the contaminating influence of novels, these books of death,—shun them as you would a serpent or the 'drunkard's cup.'

### SANCTIFIED COMMERCE.

BY THE REV. D. WAINWRIGHT, REDCAP, YORK.

NECESSITY and duty combined impel men to toil. By labour men live, by labour they conquer nature, and exercise that dominion over her which is their God-given privilege. There is dignity in labour, even if there is curse in overmuch toil. In truth there is too much work and too little rest for some, owing to the grasping eagerness of those who live to make money instead of making money in order to live.

It would be easy to paint the dark side of the labour-world, for its worst features meet the eye every day. The political economy of thousands engaged in commerce is sadly at variance with the plain maxims of morality. The human body is looked upon as a mere working machine. The soul which tenants it is forgotten; *everything* is forgotten save the physical and its endurance. The slavery of every day toil is to many a fearfully degrading thing, blunting sensibility, contracting thought, enfeebling will, and reducing the human to the automaton.

Let it not be answered—'Man must labour, and each man must bear the yoke necessity puts upon him.' We repudiate the philosophy and deny its conclusions. Forsooth, because some men will 'haste to be rich,' those they trample under their feet, in their eagerness to reach the goal, must not complain! If men cannot gratify their desires to amass wealth save by crushing those who labour for them, in morality's name then let them be content with honest gains. If the mere money-making sordid members of the trading fraternity conspire, on behalf of their united interests, to reduce labour to slavery why should the Christian consent to accept the dictates of a tortured political economy as his guide instead of the golden rule of Christ's morality? Has morality nothing to do with commerce? May men leave their principles at home when they go to business; or, rather should they not treasure them up in memory for constant hourly use! Man, then, *must* labour: but man *must* not enslave his brother, however imperiously urged by the deceitful cravings of his soul. Look at the busy world of toilers, of buyers and sellers, and getters of gain. In that bustling circle of ceaseless activity there are temptations to sin of no common kind. The discipline which such life affords is the most testing of any. Here all the moral principles are brought into play. Here honesty has widest scope for exercise; here truth may vindicate its claims, whilst avarice and greed may seek their prey. To-day one virtue is tested, to-morrow another. 'Tis now some great trust reposed, which tests integrity; or, — in, some great difficulty to be



overcome, which proves our perseverance. The practical duties of commercial life develop virtues and reveal vices. No man can hide his moral nature from himself or others long, and engage in active toil. Despite all efforts his soul will reveal itself, and his life will interpret his heart. Hence the merciful nature of the discipline of commerce, which will not permit sin to hide itself, but unmasks it, and delivers it up to the scorn of the good. Commerce, then, is only a means to an end, though elevated into an end by thousands. With some it would seem as if their endeavour was to prove that man was made for commerce instead of commerce being wisely ordered for him. The end of commerce is, mainly, life. That man may live man must toil. So far then to labour is the first of duties,—sacred, necessary, and just. The body claims the expenditure of thought and skill in order that it may be supported and sustained as the fleshy house of the soul. To toil, therefore, for self and others, to labour for bread for self and others—from their youth or feebleness dependent on us—is as pleasurable to the wise man as it is necessary. There are many subsidiary ends resulting from toil, such as hinted at before may be summoned up in the moral spiritual discipline which we undergo in the daily exercise of thought, feeling, and choice. But, when commerce becomes an end and swallows up the whole spiritual resources of men, absorbing all their time and thought, engrossing their whole emotional nature, then indeed are they the victims of a self-imposed slavery, as foolish and suicidal as it is sinful and base.

There may be some excuse for the hard toiler, whose humble faculties justenable him to master his work,—which accomplished leaves him weary, with no heart for anything else, no thought for aught but food and sleep. But what excuse can there be for those who, lifted up above the hard necessity of such ceaseless monotonous toil, nevertheless bend their whole energies to the one task of money-getting, as though to have money were the most honourable of distinctions, much more so than to be rich in goodness and love? How contracted in his estimate of the uses to which God would have man put His works is the man who regards the world as nothing but a vast workshop, and, looking at everything with a merchant's eye, inquires only what it will fetch, and how much it can be worth. Such a man has no soul for beauty. *Work*, to him, is only *money's* worth; whilst *value* has no other representative but *coin*. The trees of the wood, to such an eye, are nothing but timber for sale or ships; the fields speak to him of markets; whilst flowers, which have their beauty only, are forgotten in the interest of swine, which men can buy and sell and eat. This elevation of commerce into an end, this love and practice of it for its own sake, shuts out from a man's soul all love and sympathy for higher things, until he becomes a helpless victim in the grasp of one all-devouring idea.

But, even where men are saved from this infatuation, and recognise the proper relation of commerce as means to an end, and are not therefore led captive by the mere love of bargaining and adding to their wealth, yet how often are

they guilty of the kindred sin of thinking too much of the end of living for that which successful commerce provides! Not only his commerce is a means to an end; but this very end is one which from its very nature cannot altogether satisfy the human soul! Man must eat, and drink, and sleep, as the necessary conditions for all other and higher exercise of his powers. He cannot forget the flesh; but how often does he forget the spirit! None but a Stoic or an idiot will despise the material comforts of life. No man is above them, nor can be, so long as our existence is subject to material conditions. But it is sad to see how men pamper the body and forget the soul; provide comforts, luxuries for the one—not even necessities for the other. The skill and ingenuity, seconded by the labour of man, have added much to our luxuries; commerce has traversed the world in search of bodily ease and pleasure for man; whilst at every tide the ships of all nations bring to our shores the means by which life may be rendered more luxurious. But in the midst of all this progress in material appliances for the temporal well-being of the people there is a terrible danger. The prosperity which beguiles men into living as though this world were their eternal home, and this life the limit of their existence, had needs be sanctified by wiser thought. It would seem as if men had seriously thought that God had nothing to do with business, and that they had nothing to do with their souls. Business is one thing, say they, and Religion is another. True enough; and yet it may be true that men ought to carry their religion into their business and make a business of religion. Commerce without Christ may succeed in realizing temporal prosperity, but at the expense of spiritual death. We ask that commerce be sanctified to its lawful end, and that gain be subordinate to duty. Men may engage in commerce with all honesty, and yet use it wrongly. A man may be an honest miser. The proper end of commerce must be realized, and that end must be sought for as itself subordinate to other ends, affecting the soul and eternity. Temporal advantage, however honestly gained, may be too dearly purchased. There is nothing which a man can give in 'exchange for his soul.' Commerce will be sanctified just as Christian men assign it its right place, and regard it not as the one all-embracing earthly duty, but the one divinely-appointed means for sustaining temporal existence, and affording him the opportunity of moral discipline in the employment it gives to the faculties, and the objects it presents to the emotional nature of man. This being done, commerce will be doubly sanctified when conducted in harmony with mutual rights and personal obligations.

Here, we have previously said, there is scope for the moral nature. Every hour of every day virtue is tested and vice discovered. Trickery has in these days been elevated into the dignity of a science, and 'how to cheat without being discovered' is the question of questions. From mighty merchants down to humble hucksters all are tainted and involved in the common sin. To whom are we to look for the purification of commerce, if not to those who call themselves the followers of Christ? Christian

tradesmen, remember your professions. To you is committed the task of showing that the religion of Christ is one which purifies the heart and life, subordinating all things to its sway, affecting its possessor at all points, giving sacredness and force to all obligations, and leading him to a rigid truthfulness, an unflinching honesty in every, the smallest, transaction of life. It is yours to show the world that, to be a follower of Christ, it is not only necessary to have Christ in the prayer and the hymn, but also in the heart and the daily life. Daily is the eye of an observant world fixed upon those who claim superior sanctity, watchful of their consistency, and eager to point the finger of detection at flaws of character and conduct. What credit will men get for the religion they profess, if the observance of their Sabbaths is opposed by the doubtful deeds of their ordinary business life? Men do not listen to their prayers or songs of praise merely, but quickly search for proof of piety in practice, knowing well that, if their life contradicts their professions, their prayers are worth nothing, and their songs of praise a blasphemy. And still further, let Christian men of trade and commerce remember that they are stewards, and not owners, and that all gains must not be spent on self. The feeble may rightly claim of the strong; and the poor, who are so from misfortune, or the inequalities of mental ability, may justly seek the help of those richer and more fortunate than themselves. And if commerce is not an end, but a means; and if the one simple end to which it is a means, viz., personal existence, is in itself only of finite and temporal value, it will become all whom commerce has blest to ask whether they cannot sanctify their possession by consecrating what of them is not wanted for purely personal and temporal ends to the highest, holiest use of helping-on the cause of Spiritual Truth in the World. The best use of this world's goods is surely the offering of them up on the altar of sacrifice to God. O for the breath of heaven to cool the feverishness of the world, and allay its thirst for creature good! Would to God that commerce and Christianity were bound in marriage bonds never to be divorced! We look for this; let us all work for this. Happy are those whom contact with the world does not contaminate, but who are helping to purify the world.

There are some such, we know, men of integrity and worth, who are making the best of both worlds, and daily by their experience denouncing the falsehood, that to men who will serve God prosperity *will not* come. Opposed to all worldly cunning, deeming godliness with contentment better than dishonest gain, they have consecrated their abilities and advantages to God who has given them; and in whatsoever they do they seek to glorify Him. Regarding Him as the giver of all, they give Him back His own in the wise bestowment of their wealth to the advancement of humanity in the knowledge and ways of God. Surely the time will come when Peace shall have her aristocracy based on the yet unrecognized claims of personal righteousness. If so, to men like these,—the merchant princes of our land, who amid all their questions of profit and loss have remembered that godliness was profitable unto

all things—shall be awarded its highest places, with this for the motto of their escutcheon: "Them that honour Me, I will honour, saith the Lord."

#### DENOMINATIONAL FRATERNIZATION.

We hail, as among the signs of the approaching millennium, the increased and increasing spirit of fraternization among the Evangelical Churches of Christendom. Christian charity—which "suffereth long and is kind," which "vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own (exclusively,) is not easily provoked," which "thinketh no evil" (of others), but which "rejoiceth in the truth" (no matter by whom manifested,) and which "never faileth,"—has been universally commended, and as a theory has ever presented a beautiful portraiture. In too many cases among Christian men and especially among Christian churches the practice has been in direct conflict with the theory. An unpleasant spirit of competition or of rivalry has been substituted for the healthful one of emulation, until it has sometimes seemed that the golden age of the church—an age of real charity, when the statement should be truthfully predicated of the membership of different churches, "See how these Christians love one another"—would be long and indefinitely postponed.

We repeat, therefore, our gratification at the present rapidly increasing signs of a better practice. A friendly interchange of denominational courtesies is now often manifested. Pulpit exchanges are arranged without difficulty, and apparently without hesitation. As the pastors are leading the way, the laity seem to be ready and earnest to follow. The leading church papers, as a rule, now publish many commendatory paragraphs of the movements of other denominations, and the summary of religious news in most of them evinces extraordinary fairness and good will.

Now that this important status of fraternal feeling has been inaugurated, it should be heartily and constantly encouraged. There is room for a further progress. It should go on until the last discordant element of denominational exclusiveness should be removed. We are no advocate for the obliteration of denominational lines; they may be necessary and probably are in the present state; but we would see the high walls broken down, so that an open and free communication between all true experimental Christians might be kept up, and the good deeds of each be observed by all the rest. In heaven there will be no barriers to Christian fraternization; the church on earth should be as much like the church in heaven as possible. "Behold how good and how pleasant it is for brethren to dwell together in unity!"—*Buffalo Advocate*.

Alms-giving is a seed which we cast into the earth, as it were, but we gather the crop in heaven.

Name but covetousness, and you have named the mother of all sins that can be named, which makes the apostle call it the root of all evil.

## The Church of Scotland.

### A SYNOPSIS OF THE PROCEEDINGS OF THE GENERAL ASSEMBLY.

Another general assembly of the Church of Scotland has passed, and every friend of the Church has reason to rejoice in its general character, and the tone and results of its proceedings. Many assemblies have disposed of a greater number of important "cases," and been characterised by a series of more exciting discussions; but in several matters of great practical importance, and in one "case" which, for significance and difficulty, cannot be held inferior to any which has occupied for many years the attention of the highest court of the Church, the late assembly showed itself to be guided by a "spirit of power, of love, and of a sound mind," in which all friends of religion should rejoice.

It is not our business here to criticise the acts of the general assembly, and we entertain no such intention. It is right, however, that we should notice the course of its proceedings, in so far as they concern the interests of practical religion, and the advancement of the missionary schemes of the Church.

On the second day of the assembly's meeting, the great question of Education was discussed, and a resolution adopted to petition Parliament against the Lord advocate's bill, which has been since withdrawn. The petition "respectfully but most earnestly" entreated that the bill might not pass into law, "as calculated to sever more widely the Church of Scotland from the schools so long watched over and cherished by her," and also as making "no recognition of the Word of God," and offering "no security whatever for the religious and moral character of the teacher." It prayed further that "a full and impartial inquiry into the character and amount of education in Scotland may precede any legislation on the subject."

On Saturday the 26th, the attention of the assembly was occupied with the Report on the Colonial Scheme, given in and read by Dr. Stevenson, Convener. The Report detailed the operations of the Scheme in British North America, the West Indies, British Guiana, Ceylon, the Mauritius, Australia, New Zealand, Buenos Ayres; and the results were in many cases very gratifying.

An interesting statement was made on the same day by Mr. Stephen of Ronfrew, as to the necessity of a more complete and friendly superintendence, on the part of the Church, of its members and adherents. Some token of more active regard than that conveyed by the mere certificate of communion, in the case of persons passing from one parish to another, or into other counties, was what was desired. It was felt that the matter was one which did not very well admit of legislation, but it was "recommended to the attentive consideration of all the office-bearers of the Church." Elders and ministers individually may do a great deal to watch over the young who pass from the country to town, or from one town to another. Other denominations find it for their interest

to take care that neither old nor young among their members stray; and the Church, without any selfish motive, but as a good mother, is bound to tend, with all kindness and concern, her children, wherever they wander.

On Monday the 27th, Professor Mitchell gave in the Report of the Jewish Mission, which gave an encouraging view of its various operations. It directed attention particularly to the establishment of a Consular chaplaincy at Alexandria, with every prospect of success; £170 having been contributed towards its support during the past year by persons residing at or resorting to the port of Alexandria, chiefly British subjects; and also to the pleasing circumstance that His Royal Highness the Viceroy of Egypt (at present on a visit to this country) had granted to the Mission there a piece of ground outside the city, of the value of £1500 or £2000, which the Mission is at liberty to dispose of in order to enable it to purchase a site for a church and school in any part of the city.

The deeply important subject of the "uniform examination of students" next engaged the attention of the assembly, and a special committee was appointed to take the subject into consideration, and to report to next general assembly.

The Report of the special committee on the schemes of the Church was then read by the Rev. George Cook of Bathgate, and followed by some appropriate remarks, particularly as to those parishes which, year after year, continue to return no collections in aid of the schemes.

Dr. Craik read on the same day the Report of the India Mission, which suggested some very important topics of discussion. It represented an increase of revenue for the year of £675. To the regret of all who know how faithfully he has laboured in its service, Dr. Craik intimated his resignation of the Conventership of the committee on Foreign Missions; and the committee was empowered at a subsequent meeting of assembly to elect a new Convener.

The Report on Army and Navy Chaplains, given in by Dr. Cook of St. Andrews, completed the lengthened proceedings of this day's meeting of assembly.

On Friday the "Dunlop case" occupied the whole of both sittings. We have already adverted to the kindly wisdom and firmness with which this important case was disposed of;—for which the assembly was in a great degree confessedly indebted to the observations and subsequent attention of the venerable father of the Church who brought up the final report on the case.

On Wednesday, Mr. McKie, of Erskine, read a very encouraging report on Sabbath schools, showing that there is no part of the Church's machinery that excites more interest and activity. Of 1215 churches no fewer than 1040 are reported as having Sunday schools; and of the remainder, from which reports have not been received, it is supposed that not above

40 are really without such schools. We shall deal in a special article with the detailed statistics, and some of the most interesting features in the Report, and content ourselves at present with citing the following statement, that "great advantages are derived from the regular circulation of missionary papers and religious periodicals; from Sabbath school libraries and meetings of teachers on week evenings; teachers' prayer-meetings, and young men's Christian associations; and especially from Sabbath school associations, such as for many years have been established in both Glasgow and Edinburgh."

A deputation was then heard from the Synod of the Scotch Church in England. The chief point in the address of Mr. Rae of Belford, who spoke on behalf of the deputation, was the progress that the Scotch Church had recently made in the north of England. Several congregations had lately been added to the Church there—two in Newcastle and one at Hexham. The deputation solicited assistance to enable them to supply the means of grace to these congregations till stated ministers could be settled over them. They expressed a belief that a strong reaction was setting-in in favour of the Church of Scotland in the north of England, and that there was a strong desire on the part of many congregations that had left them to return to their first love, if they could be aided in their efforts to come back. Attention was also called to the Manse Scheme of the North of England Presbytery, and assistance desiderated to complete this scheme. The general assembly expressed a warm interest in the prosperity of the Scotch Church in England, and their willingness to do all in their power to aid the Presbytery of the North of England in the accomplishment of their objects. At the suggestion of Dr. Muir, it was agreed that a subscription authorised by the general assembly, should be made for this purpose—the result of which, before the close of the assembly, was gratifying to the deputation.

Dr. Cook of St. Andrews read the Report of the Committee on Parochial School-masters and Schools, detailing the operations of the Committee in regard to the Parochial Schools' Bill, which had been passed through Parliament after the rising of the last general assembly. A somewhat extended discussion followed, which terminated in the approval of the Report of the Committee.

Dr. Cook of Haddington followed with the Report of the assembly's committee on Education. It was of an unusually important character, dealing at length with the proposals of the Revised Ode, and adding a Supplementary Report on the Lord advocate's bill. The sum of the funds for the year did not appear in the Report quite complete; but it was obvious that here also, as in the Home and Jewish Missions, there was a decrease of income in comparison with last year.

Dr. Fowler's Report on the Dundee Churches completed the business of Wednesday.

On Thursday 29th, the Rev. Mr. Smith, Conventer, gave in and read the Report by the Endowment Committee. This Report, entered, as usual, into many details. The following

are the general results of the Scheme, so far as funds are concerned:—The whole amount subscribed for the Provincial Scheme, since the commencement, is £142,752; of this sum there has been paid £56,847 18s. 2d. The total sum paid during the past year, including subscriptions to Provincial Scheme, Church Collections, Robertson Memorial Fund, &c., is £22,699 10s. 5d., besides a large amount of Special Funds for the endowment of particular chapels, in the hands of local treasurer, and not intimated to the Committee.

The remainder of the assembly's meeting on Thursday was devoted to a keen and vigorous debate on the Scotch Benefice's Act. Dr. R. Lee introduced the subject, and moved at the conclusion of his speech that, "it is highly expedient and desirable that the said Act should be repealed, and a law be passed, by which its inconveniences and mischiefs may be obviated, and the rights and privileges of all parties interested may be more clearly determined and better secured; and that a Committee be appointed to take the matter into consideration, and to report to next general assembly." The Procurator moved, in opposition, a series of resolutions, approving of the Benefice's Act, as based on sound constitutional principles, and as not being responsible for any mischiefs accidentally connected with it. On a division, after a prolonged discussion, 145 voted for the the Procurator's resolution, and 91 for Dr. Lee's.

On Friday the assembly heard the Report of the Committee on Foreign Correspondence and on Continental Missions, in connection with which Dr. Revel, President of the Waldensian Church, delivered an interesting address. The Moderator conveyed to him, amidst applause, the very hearty thanks of the assembly, assuring him of the prayers, sympathy, and support of the Christians of Scotland.

The Report of the Trustees of Widows' Fund was read, which was of an encouraging character.

Various important overtures, as to the curriculum of divinity students, were remitted to a Committee for considering the subject of theological education.

The evening sederunt was devoted to the discussion and re-arrangement of the "Regulations" under the Scotch Benefice's Act.

On Saturday 31st, the most important subject before the general assembly was the Home Mission. The gratifying intimation was made, on giving in the Report of the Committee on Aids to Devotion, that "upwards of 11,500 copies of the new edition of the 'Prayers for Family and Social Worship,' published under the authority of the Committee, had been sold within little more than three years." A corresponding statement to the effect that nineteen editions of 1000 copies each of the Hymns, published by authority of the Committee on Psalmody, was made on Monday by Dr. Arnot on behalf of the Committee.

The subject of Church Music was also before the general assembly on Monday, and a Committee appointed to consider such measures as may be deemed expedient for improving it, and to report to next general assembly. Various other matters, but not particularly

calling for attention here, occupied the attention of the House on Monday.

About midnight the Moderator closed the assembly in a significant and thoughtful address (which has since, we observe, been published), and appointed the next general assembly to meet on the 21st May, 1863.

### PRESBYTERIAN UNION.

(From the Church of Scotland Record.)

REV. SIR,—I have just read with much satisfaction the article on "Presbyterianism in Canada," in your last number. The lesson sought to be conveyed, and which is conveyed so forcibly, is one that has long appeared to me of paramount importance. The distinctive features of the Church of Scotland, and of the various dissenting churches among us, arise out of circumstances that are confined to Scotland; and therefore the Canadians, as you have wisely counselled them, ought to unite. But why not give Canadians an example, and carry out the principle at home? Look to the missionary fields. Why should the Presbyterians of Scotland not unite in all the efforts that they make abroad? Are our missionaries sent to teach the peculiar principles of the Established Church? or are the Free and the United Presbyterian Missionaries sent out to teach the peculiar principles of respective churches? A nobler work they have in view: and a work in which they are or ought to be at one. So far as I can see, it matters as little whether the heathen receive the knowledge of the truth through an Established Church, or a Free Church, or a United Presbyterian Missionary, as though they had received it through men sent out by farmers, merchants, or artisans. What matters it who send the men, so long as faithful and devoted men are sent? The Missionary cause to me seems one in which

there is no ground for Christians at home to think of maintaining separate interests. Their object is identical, and their exertions should be combined. The idea of different persuasions among Christian Missionaries can never have a salutary influence upon the heathen mind; and my conviction is, that if the energies of Scotland were united in this great work, her energies not only could be more efficiently applied, but they would grow and gather strength in a way that they have never done as yet. And as there seems to be an increasing desire to have the most efficient mode of managing the Church's schemes, would it not be well, think you, to keep in view the formation of one great common Presbyterian scheme?

The above suggestion I have thrown out, in hopes that it may meet with your approval. If you think it worthy of a corner in the 'Record,' I shall be glad to see it in any shape you please.—Yours truly,

ALEX. MURDOCH.

LOCHRYAN, STRANRAER,  
6th June, 1862.

[The suggestion of our correspondent has our hearty approval, if it were only practicable in the present state of things in Scotland. Everything shows, however, how far our religious divisions are from yet being healed; and while the spirit of Christian union is wanting, no plans of united action—missionary or otherwise—can prosper, or, indeed, can be heartily entertained. That such a missionary union, as our correspondent sighs after, may be possible in the future, we earnestly desire with him; but, meantime, while this seems impossible, let us, as a Church, do "with all our might, what our hands hath found to do." United Christian action on the part of our churches is more likely to come from the earnest Christian activity of each than in any other way.]

## Roman Catacombs.

No. VI.

### INTERNAL ORGANISM OF THE CHURCH.

On most questions which have been raised respecting the internal condition of the early Roman Church the catacombs are not quite silent; yet in few do they throw much new light. They confirm many facts which are already known; correct a goodly list of falsehoods which have at one time or another, by different parties, been asserted with all the violence of polemical zeal, and in several minor points afford us incidental hints of no little value in forming our estimate of its real character, but unfortunately the absence of dates during the very period of which we know least from other quarters, and indeed the extremely small number of epitaphs from these the infant years of the Church's life,

deprive them of what we most eagerly look for from them; viz., evidence by which we might trace the gradual development and consolidation of the internal organisation of the church. All that we can do is to gather from them such facts as they do present in illustration of the state of things within the church at some later date, say the middle of the third century; when, they inform us, there existed such a system of government and discipline as we know from other contemporaneous sources to have been established. Nor is this information to be despised; for all this and more than this is sometimes necessary to convince us that it is not to the primitive church that we must turn for arguments in support of our own system of ecclesiastical

polity. Whatever may have been the order of things instituted by the apostles, (and it certainly was no more Presbyterian than Episcopalian; but merely such as the exigencies of the case called for, and such as can be understood only when we succeed in forgetting the present when judging the past; and rejecting words which can only mislead us, in that no corresponding idea, no fact can be there found to answer to them) it is almost certain that their disciples owe and all adopted a form of government in its main features Episcopal. In the epistle of Clement of Rome to the Corinthians, supposed with reason to be the Clement mentioned in Paul's epistle to the Philippians, this tendency is already discernible, and this important document directs us to the threefold order in the Jewish church, as the model in imitation of which the Christian system was moulded. But from the epistles of Ignatius, even from those of them whose authenticity is undeniable, we find the hierarchy, in Asia Minor at least, to have been firmly established, and to be putting forth claims which sound extreme even in our own day. Though we wonder at the rapidity with which this organization took place, we cannot wonder that it assumed the form which it did. For when the church was weak and scattered, the want of a central power which should hold all the members together, must have been immediately felt. To those presbyters likewise who had the oversight of the most important churches, and had in many cases been appointed by the apostles themselves, would be readily accorded by their suburban and country fellow-presbyters an authority essentially Episcopal, through the same process which on a larger scale gave rise to the metropolitan and patriarchate. In fact so soon as each city congregation had thrown out ramifications, which would have to be supplied from the parent church by officers who would naturally look less to him who ordained them as their superior; so soon therefore as the church had taken a single step beyond the condition in which it is represented in the Acts of the Apostles, episcopacy would be the form of government it would adopt. But more than this, there seems to have been such unanimity of opinion, and such uniformity of practice in both the east and the west, that we can hardly refuse to believe that this form of government received at least the consent and approval of the last of the apostles, who was still alive

when Ignatius was a youth, and who is said to have spoken with him and Polycarp, Bishop of Smyrna. Whatever theory however we assume as explanatory of the existence of episcopacy, as a well developed system of government immediately after the close of the apostolic age, the fact that it was so remains uncontravertible. Yet that need not shake the stability of our own system widely different though it be. For even admitting that episcopacy were beyond a doubt the form of government which the apostles saw expedient to establish, they in no single instance by either express command or inference have enforced it or any other form upon us; nor could they have done so consistently with the character of that free and spiritual religion that they taught, and with which they were striving to break down the barriers of formularies within which the Jew had so impregably fortified himself against the truth. No better instance indeed presents itself of the wide disparity which exists between the inspired writings of the apostles and the humanly conceived writings of their successors, than the overbearing manner in which Ignatius arrogates the claims of the hierarchy.

The catacombs therefore only corroborate what we already know, when they refer to the many offices, from that of the bishop to the grave digger, which were held in the Romish church, but they give us a nearer insight into the private working of some of the minor offices than any other but such familiar monuments would.

There have been no contemporaneous epitaphs discovered of any of the primitive bishops. Several have been found erected somewhat later than the date they bear, in memory of and probably near the graves of bishops of the 3rd century, but their originals, with all others that were exposed to view, must have been removed with the bodies which they covered immediately that the catacombs were profaned by relic-hunters. They were the richest prizes and they therefore would be first seized. But in the gallery of the Vatican, there exists an interesting inscription bearing date 392, though nameless, dedicated however in all probability to a bishop. It contains the first mention of the name pope or papa, as applied to a western ecclesiastic. It is as follows:—" *You our nursing father (nutritor) being dead and deserving an end of your great labour. Here, at length happy, you find rest bowed down with years. Here lies the most holy father*

(*papa*) who lived 70 years. Buried in the nones of November, our Lord's Arcadius, for the 4th time, and Flavius Rufinus being consuls."

This term so expressive of affection, and respectful reverence, which in the west is now the peculiar title of the bishop of Rome, is applied in the east to every priest of the Greek church, and has through familiarity become a term of reproach. In the council of Nice, Alexander alone, the famous bishop of Alexandria, and the first opponent of Arius, is officially called *papa*, and his predecessors for a long time had been distinguished from all other bishops by that honourable epithet, but it is not known to have been adopted by the bishops of Rome till the 7th century.\* Yet the above inscription is evidently commemorative of a western prelate, though certainly not a bishop of Rome; as during the consulate of Arcadius and Flavius Rufinus, Siricius was pope who did not die till 398. A process therefore the reverse of which has taken place in the east went on in the west. The title which in the Greek church became general in the Latin became exclusive.

The second order of the clergy were the presbyters. Their epitaphs abound and are often incidentally important. One thing they place beyond a doubt, not only that the clergy were permitted to marry, which requires no proof, but that their marriage did not, among primitive Christians, lower them in the estimation of the church. Already before the end of the 4th century marriage was discouraged in the west, and a married priest stood little chance of ecclesiastical promotion, while at the council of Nicæa, held in the beginning of that century, an attempt was made to enforce celibacy on the clergy; an attempt which was crushed by the very last person in the whole council who might have been expected to be its opponent,—the noble old hermit, Paphnutius, who though himself an ascetic of the strictest class, saw the wickedness of enforcing it on others. The following inscription is illustrative of these remarks:

"The place of Basilus, the presbyter, and Felicitas his wife, they made it for themselves."

Another epitaph to

"Acacius, the pastor."

\* See note to Stanley; Eastern Church. American edition, p. 188.

may indicate that the ministerial duties were divided in the early church, and that Paul's advice to assign to different individuals the respective services which they were most fitted to fulfil, was wisely carried out.

The graves of deacons are likewise found. It would be difficult to define the functions of this order in the apostolic church, unless we admit that the right of teaching not only belonged to, but was exercised by every Christian in virtue of that priesthood which belongs alike to all, for the apostolic deacons not only took charge of the temporal affairs of the church, to which office they were originally ordained, but, as in the case of Philip, performed the duty of an evangelist. This double character they seem to have retained after the growth of sacerdotalism had excluded the body of believers from their just privileges, always however holding a position inferior to that of the presbyter, and giving particular attention to the material concerns of the Christian community. The catacombs yield us no fresh information, they merely record the existence of this the third and lowest class of the *ordines majores* of the western clergy, as for instance:

"The place of Exuperantius, the Deacon." We possess a letter written by Cornelius, bishop of Rome, at the very date when the constitution of the church was such as the catacombs describe it in 256, and it contains particulars which the inscriptions do not afford. It describes the pretensions of Novatus, a presbyter of the Church of Rome, who headed the party which refused to re-admit to communion those Christians, who in times of persecution had fallen. After exposing the selfish aim of Novatus, and explaining the circumstances of many of the *lapsi*, he adds sarcastically,—“This assertor of the Gospel then did not know that there should be but one bishop in a Catholic Church, in which however he well knew (for how could he be ignorant?) that there were 46 presbyters, 7 deacons (probably in imitation of the Church of Jerusalem), 7 subdeacons, 42 acolythi or clerks (who assisted the bishop in the performance of his functions), exorcists, readers and janitors, in all 52; widows, with the afflicted and needy, more than 1500, all which the goodness of God doth support and nourish.”

We meet with several of these offices in the inscriptions of the catacombs; and often with another, ranked with some

among the *ordines minores*, that of the *fossores* or grave-diggers.

The following closes the grave of an *exorcist*: an office introduced when the power of casting out evil spirits still existed in the Church, and retained long after that power had departed.

"*Gannarius, the exorcist, made this for himself and his wife.*"

There are very many epitaphs of *lectors* or readers, as for instance:

"*The place of Augustus, a reader in the Velabrum (a valley between the Palestine and Aventine). He lived 12 years more or less in the consulship of Severinus.*"

"*Venantius, a reader from the family of the Palicani, who lived 20 years.*"

This office might be held by youths, as the first inscription shows; but it came to be so abused that Justinian forbade its being conferred on any who had not attained the age of 18. The lector merely read the scriptures and took charge of the sacred books, duties which fell in after times to the deacons.

The door-keeper or janitor of Cornelius must be the same officer which is mentioned in the next inscription as the *mansonarius* and is called by Gregory the Great in his "Dialogues" *custos ecclesiæ*, whose duty it was likewise to trim the lights:

"*The place of Faustinus, which he purchased of Julius the mansonarius, Presbyter Mercianus being privy to it.*"

Such sales are often recorded, but the *fossores* or grave-digger is generally the contracting party. The *fossores* were probably admitted after the time of Cornelius to the lowest rank of the clergy; for they are expressly called so by Jerome, as well as by a contemporary writer, who assumes his name, and treated as such in the Justinian code. The author of *Fabiola* has some good remarks on this important brotherhood of the early church. After denying their right to be considered as an order of the clergy, he proceeds: "But although the opinion is untenable, it is extremely probable that the duties of this office were in the hands of persons appointed and recognised by ecclesiastical authority. The uniform system pursued in excavating, arranging and filling up the various cemeteries around Rome, a system so complete from the beginning as not to bear signs of improvement or change, as time went on, gives us reason to conclude that these wonderful and venerable works were carried on under one direction, and probably by somebody associated for the

purpose. It was not a cemetery or necropolis company that made a speculation of burying the dead, but rather a pious and recognised confraternity which was associated for the purpose. A series of interesting inscriptions in the cemetery of St. Agnes proves that their occupation was confined to families; grand-father, father and son having carried it on in the same place. We can thus understand the great skill and uniformity of practice observable in the catacombs. But the *fossores* had even a higher office or jurisdiction in this underground world. Though the church provided space for the burial of all her children it is natural that some should make compensation for their place of sepulture if chosen in a favorite spot, such as the vicinity of a martyr's tomb. The sextons had the management of such transactions, which are often recorded in their curious cemeteries. The following inscriptions is preserved in the Capitol:

"*This is the grave for two bodies bought by Artemesius, and the price was given (the number being in cipher is unknown but is thought by Dr. Maitland to represent an amount equivalent to £1 2s. 7d. stg.) to the fossor Hilarius, in the presence of Severus the fossores and Laurentius.*"

The explanation looks very like a hopeless shift to save the reputation of the Church which the Cardinal imagines to be endangered by these pecuniary transactions. But as the grave-diggers had to be paid and the church was too poor to support them, there is nothing derogatory in supposing that those who employed their services were required to pay for it, though the mention of it appears in our eyes ostentatious and inconsistent with that ideal elevation which we attribute to the primitive church. Such inscriptions are however by no means infrequent. The following is somewhat different:

"*Ovimus bought this double grave for himself from Victorinus and Experus his colleague.*"

Another epitaph contained in M. Perret's work seems to indicate that the employment of the *fossor* was optional, and that no engagement could be concluded without reference to the presbyter.

"*Alexius and Cabriolx made for themselves this double grave. By command of Archelaius and Dulcitus presbyters.*"

Representations of these *fossores* digging in the crypts with lamps suspended from the walls or roof, like miners at work in a mine, dressed in short tunics bound round



the waist, and using picks and shovels of shapes familiar to ourselves, are very numerous.

Many other interesting points are illustrated by the catacombs—by the rough sculpture on the slabs and the rude paintings on their walls and ceilings, as well as by the inscriptions. We have epitaphs of neophytes, of catechumens or converts who were being instructed in the faith, but were as yet uninitiated; of the matrons who devoted themselves to tending the sick and other such duties; and of the consecrated virgins who had relinquished the prospects of married life that they might give themselves without hindrance to the service of their master. But in the number of such virgins we trace the rapid growth of those false opinions respecting the value of virginity, which even before the days of St. Jerome had become so prevalent and pernicious. We see what appears to be the priest standing in the attitude of prayer, clothed in a long garment like a surplice, reaching to the ankle, with very full sleeves and striped with bands passing down the front, which resemble the stoles worn by the English clergy, and we have pictures of their places of worship. Nor do they leave unrepresented the rites of the early church, foremost among which are paintings of the *agapæ* or love feasts. With a description of one of these this paper must close, which has given however but a scanty review of the information yielded concerning the internal condition of the Church.

The Lord's supper was at first commemorated at a common meal, in which all Christian brethren joined, but this leading to such indecencies as St. Paul reproves

in his epistle to the Corinthians, led to their severance. The love feast however was still retained, and is beautifully described by Tertullian in his *Apologeticus* written before he became a Montanist and adopted the rigidly ascetic views of that sect: "Our feast," he says, "shows its character by its name; it bears the Greek name of *ἀγάπη*, and however great may be the cost of it, still it is gain to be at cost in the name of piety, for by this refreshment we make all the poor happy. As the cause of the supper is a worthy one, estimate accordingly the propriety with which all the rest is managed. It is throughout such as its religious need demands. It admits of nothing vulgar, nothing unseemly. No one sits down at the table till prayer has been first offered to God; we eat as much as hunger requires, we drink no more than consists with sobriety, while we satisfy our appetite we bear in mind that the night is to be consecrated to the service of God. The conversation is such as might be expected of men who are fully conscious that God hears them. The supper being ended, and all having washed their hands, lights are brought in, and every one is invited to sing either from Holy Scripture or from the prompting of his own spirit, some song of praise to God for the common edification. It then appears how he has drunken. The feast is concluded with prayer." The most interesting picture of the love feast which the catacombs have yet revealed, displays six people sitting at a semi-circular table spread with meats. At either end sits a matron personifying Peace and Love, as shown by the mottoes inscribed above them. "Peace, pour thou out cold water;" "Love, mix thou the wine."

## History, Science, and Art.

### THE MIND AND THE BRAIN.

The organist, however skilful, produces but discordant sounds, if the instrument on which he performs is in a state of disorder; but the instrument is not on that account the performer, nor is the unskilfulness of the performer the cause of the discord. The senses being the only channels through which the mind now communicates with the external world the ideas formed of their objects must necessarily be correct, or incorrect, in exact proportion, to the perfection or imperfection, of the senses; and the brain being an organ by the instrumentality of which the mind here performs its amazing operations, these operations must be affected in some degree by the state of that or-

gan;—but the senses and the brain are not the mind. T. ALLEN.

### EARLY SPIRITUAL CULTURE.

If the vine is allowed to grow wild and neglected, with its early stem bent downwards, and with clasping tendrils to creep along the desiling soil, or to thread its mysterious way into a thick confusion of weed and brushwood, it will soon require a practised hand to disentangle it, and a violent effort to raise it to an upright position; but if the first tender shoot is taken and trained to climb upwards by the skilful vinedresser, obedient to his touch, it will gradually rise into genial air and sunshine twine its caressing branches round the shaft to which it clings for support, and in due season

will reward the attention it receives with flowers of the sweetest fragrance, and fruit of the richest flavour. In like manner, childhood, if left amid corrupting excitements to its own original instincts, will grow up into vices which will afterwards require for their correction a repentance of deep, and it may be of long-continued, severity; but if intelligent piety preside over its education from the beginning, its character will almost insensibly receive, in the mingled beauty of its several virtues, the impress of that wisdom which cometh from above; not because the education itself is sufficient for this, but because, as "the nurture of the Lora," it is sure to attract to its aid the influence of His regenerating spirit. J. SACT.

#### LOVE TO GOD.

My love to God springs up, when the love of God is shed abroad in my heart by the Holy Ghost given unto me; just as the bud unclasps itself, and unfolds its beauties, and scatters its fragrance, when the sun shines bright and warm upon it. We never should, for we never could have loved God, unless He had first manifested His love to us. "We love Him, because He first loved us." S. HULME.

#### CELESTIAL GARDENING.

It is said, that gardeners, sometimes, when they would bring a rose to richer flowering, deprive it for a season of light and moisture. Silent and dark it stands dropping one faded leaf after another, and seeming to go down patiently to death. But when every leaf is dropped and the plant stands stripped to the uttermost, a new life is even then working in the buds, from which shall spring a tender foliage and a brighter wealth of flowers. So often, in celestial gardening, every leaf of earthly joy must drop, before a new and divine bloom visits the soul.

#### THE NEED OF NIGHT.

We could not afford to have it always light, and we must think that broad gay morning light when meadow lark, and robin, are singing chorus with a thousand breezes, is, on the whole the most in accordance with the average wants of those who have a material life to live, and material work to do. But then we reverence that clear obscure of midnight, when everything is still and dewy; for then sing the nightingales which cannot be heard by day, then shine the mysterious stars. So when all earthly voices are hushed in the soul, all earthly light darkened, music and color float in from a higher sphere.

#### THE INACCESSIBLE REGIONS OF THE HEART.

As well might those on the hither side of mortality instruct the souls gone beyond the veil, as souls outside a great affliction guide those who are struggling in it. "That is a mighty baptism, and only Christ can go down with us into those waters."

#### JOY AND SORROW; THEIR CONSTANT BUT UNKNOWN VICINITY.

Who shall be glad any more that has once seen the frail foundation on which love and joy are built? Our brighter hours, have they only been weaving a net work of agonizing remembrances for this day of bereavement? The heart is pierced with every past joy, with every hope of its ignorant prosperity. Behind every scale in music, the gayest and cheeriest the proudest the most triumphant, lies its dark relative minor. The notes are the same, but the change of a semitone changes all to gloom, all our gayest hours are times that have a modulation into those dreary keys ever possible;—at any moment the key note might be struck.

## Hints to the Rich.

### THE KIND-HEARTED BAKER.

A baker, named Magard, who lived in Lyons, distributed daily a quantity of bread to the poor workmen, and those who were destitute, and who could not bring themselves to solicit charity. The worthy baker took as much trouble in discovering the dwellings and wants of his pensioners, as if he expected to benefit by their custom. He visited those abodes of poverty and wretchedness to carry consolation and succour to many an aching heart; and when the objects of his bounty expressed their gratitude for his favours, his usual reply was, "Away, my friends, with your thanks, I have more pleasure in giving than you can have in receiving!" Such was Magard. One night, as this good man was making his accustomed distribution, he observed from his back-shop a man, who, with an unsteady hand, seized two small loaves which lay on the counter. The baker advanced, and the thief instantly took to flight. Magard pursued, at which the culprit redoubled his speed, and darting down an

obscure alley, he entered an old house and ascended to the fifth story, where he opened a small door, the boards of which were cracked and broken, and carefully closed it after him. His pursuer, who had followed him so closely as to reach his dwelling almost as soon as himself, felt desirous to know something of the offender, and peeping through the openings of the door, saw a most miserable garret, scarcely fit for the retreat of the most miserable of the human race. He observed tears roll down the cheeks of the thief while he broke up the bread and gave it to four starving children, without reserving a morsel for himself. "Eat!" he exclaimed, "eat! As for me, I want no food; I shall die of grief, for I have committed a base and unworthy action. Alas if you but knew—" Magard did not let him finish, and one blow forced open the door, and said to the man, "Is it not a shame to allow these miserable creatures to die of hunger! What, take two paltry loaves, when I would willingly have given you what you required! I am

sorry you have so little confidence in me, for I feel I merit yours. Listen to me: you must come every day to my shop for what bread you require." The grateful and astonished family, now relieved from terror and distress, fell on their knees before their benefactor, and loaded him with thanks and blessings. "Do you wish to distress me?" said the good man, "I have only given way to my feelings; but, on reflection, you need not come for the bread, I shall bring it myself."

"Give me neither poverty nor riches; feed me with food convenient for me: lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor, and steal."—Proverbs xxx. 8, 9.

#### WHO'S MY NEIGHBOUR.

Thy neigh' our?—It is he whom thou  
Hast power to aid and bless,  
Whose aching head and burning brow  
Thy soothing hand may press.

Thy neighbour?—'Tis the fainting poor,  
Whose eye with want is dim;

Whom hunger sends from door to door:  
Go thou, and succour him.

Thy neighbour?—'Tis that weary man,  
Whose years are at their brim,  
Bent low with sickness, cares, and pain:  
Go thou, and comfort him.

Thy neighbour?—'Tis the heart bereft  
Of every earthly gem—  
Widow and orphan helpless left:  
Go thou, and shelter them.

Thy neighbour?—Yonder toiling slave,  
Fetter'd in thought and limb,  
Whose hopes are all beyond the grave:  
Go thou, and ransom him.

Whene'er thou meet'st a human form  
Less favour'd than thine own,  
Remember 'tis thy brother worm,  
Thy brother or thy son.

Oh! pass not, pass not heedless by!—  
Perhaps thou canst redeem  
One breaking heart from misery;  
Go, share thy lot with him.

## Sabbath Readings.

### 1 Samuel xvi.

A solitary figure and some sheep. What can this be about, you say? But, ere you guess, let us look more closely at the scenery and the solitary figure. It is night, and such a night as can only be seen in the Eastern country. How clear the sky is—how brilliant the light of the stars! Yonder shine our old friends the Pleiades; but only they look fair, far more brilliant than with us. The moon is just rising behind that range of round grey mountains which seem to shut in this plain. How light it is! I think we could count the blades of grass on the sides of the hill nearest to us. A little to the west lies a small straggling village, built on the summit of a long ridge of hills covered with vineyards and a grey-looking shrub. Down on the plain in front of us are assembled a flock of sheep, folded for the night, and yonder seated under an olive-tree sits the shepherd. Let us look at him. How young he looks; we should not guess him more than fifteen or sixteen years old. His fair hair falls in long curls round his face; his features are perfect, and his beautiful blue eyes are fixed on the starry heavens, his shepherd's staff lies by his side, and in his hands he holds a small harp; he is evidently singing something which seems to engross his whole soul. Shall I tell you what he sings? "O Lord, our Lord, how excellent is Thy name in all the earth! who hast set Thy glory above the heavens. When I consider the heavens the work of Thy fingers, the moon and the stars, which Thou hast ordained; what is man, that Thou art mindful of him, and the Son of man, that Thou visitest him?" Yes, the young shepherd is the sweet Psalmist of Israel, David the son of Jesse. Yon village on the hill the home of his father.—Bethlehem, destined more than a thousand years after to be the birth-place of

our Lord and Saviour Jesus Christ. Well may we love to look at that little spot, made holy by the presence of the infant Jesus, through whom we are reconciled to God, and who, once a little child Himself upon the earth, loves the little children to come to Him, and let Him save them: David was now keeping his father's sheep, and remaining out all night to watch over them, as is the custom in those Eastern countries during the balmy summer nights. He little thinks, as he pours out his heart in song of praise, that soon he will be anointed by Samuel to be the future king of Israel. Perhaps he is happier as he is, leading his calm shepherd life amongst these peaceful mountains, feeling within him the Spirit of the Lord, and rejoicing in the blessed hope of the promised Messiah. But God had other work in store for him; and the next time we see him may not be amidst the quiet Bethlehem plains. Look at him once more, ere the picture passes away. So young and slender does he seem that we can hardly believe he is fitted to take any very active part in life, or perform any very bold deed. But, ah! he is strong in the Lord and the power of His might. "We look but on the outer appearance, but the Lord looketh on the heart."

### 1 Kings xvii.

A deep glen, thickly shaded with large trees, and bounded with high bare rocks, giving a dreary aspect to the scene. A brook runs through the glen, imparting a brighter green to the short grass on its banks. Beside the brook under the shade of a tree sits a man, apparently the only human being in the glen. Look at him, and see if you know who he is. He seems a middle-aged man with a stern-looking face; and yet his expression is holy and devout, but giving the idea of one to whom fear is unknown. A long beard rests on his

breast, his eyes are fixed on the sky, as if watching some distant object. Round him he wears a hairy cloak, fastened round his waist by a girdle. What can he be doing in this lonely glen, with no friend to speak to, with no house to live in, that we can see, and no way of obtaining food? Look again around; how parched and dry everything seems! The leaves on the trees are brown and withered-like; the grass, except on the banks of the little brook, is also yellow and withered. The wild flowers that cover the glen are drooping their heads, and seem to call out for rain; but no rain falls, nor is it likely to do so, if we may judge from the cloudless sky. Look yonder! high over-head we see two black-looking birds wheeling round, and evidently meaning to alight here. Ha! they have told you what my picture is about. Yes, it is the prophet Elijah, sitting in solitude by the brook Cherith. More than a hundred years have passed since the death of king David, and during that time many changes have taken place. In the reign of David's grandson, Rehoboam, the tribe of Judah separated from the tribes of Israel, that chose another king to reign over them, who lived at Shechem in Samaria, whilst the king of Judah lived in Jerusalem. Now, some years before the event of our picture, a very wicked king had reigned over Israel, called Ahab. He refused to believe in or serve the God of Israel; married a wicked woman, called Jezebel; and worshipped false gods, particularly one called Baal, to whom he built a house and erected an altar. But God, who will not allow the glory due alone to Him to be given to another, sent His servant, Elijah the Tishbite, to confront Ahab, and to declare, 'that, as the Lord God of Israel liveth, there should be neither dew nor rain upon the earth, but according to his word.' Don't you think Elijah was very bold to speak thus in the presence of the king, who had but to say the word, and he would be put to death? But the God whose messenger he was protected him. Ahab does not seem to have tried either to detain him or do him harm; and the next thing we hear is that the Lord desired Elijah to turn to the eastwards,

and hide himself by the brook Cherith. Look at the picture; there he sits! All that he had foretold had come to pass. weeks had passed, and neither dew nor rain had fallen on the earth. All nature seemed languishing and drooping,—the grass withered, the crops were parched, the rivers dried up; but still no cloud darkened the sky, no refreshing dew fell in the evening. Other brooks had dried up, but the brook of Cherith flowed on,—getting smaller, it is true, daily, yet still supplying Elijah with all he needed, and keeping alive the vegetation of the deep glen. Yonder are the ravens bringing bread and flesh to the prophet in his solitary abode! And during all the time Elijah dwelt here every morning and every evening did they bring this miraculous supply, according to the word of the Lord. Don't you think the prophet must have been very lonely living here? I think he must; but he knew that he was obeying the command of God in remaining where He had desired him; and I daresay he had many pleasant hours of communion with Him,—far more so than he would have had, had he been mixing with the world. It is very pleasant to have kind friends to speak to; but is it not far pleasanter to have the great God to speak to? And this we may do at any time, or in any place. No glen so lonely that He is not there to listen to us; no dungeon so dark that His presence is not felt there! No, no; God the Father, Jesus the Saviour, the Holy Spirit the Comforter, are ever near, and will come and hold converse with you, if you will only seek them. This picture teaches us that God will surely punish sin. Ahab, when he set up false gods, and worshipped them, never supposed that the great God would know anything he did, and sent the famine and drought on the land as a punishment for his sin. Little children, never think that you can do a wicked thing, and the Lord not know it. Nothing is hid from him. You may conceal a fault from an earthly friend, but you cannot conceal it from Him who readeth the heart; and 'be sure your sin will find you out.' Remember the text, 'Thou, God, seest me.'

## Original Similitudes.

### A FALLEN STATUE AND MAN.

Amidst a temple in ruins a statue of exquisite workmanship lies, foul and defaced. Ere it can stand with noble aspect among majestic marble statues, it must be lifted erect, cleansed from defilement, and chiselled afresh. Like a fallen statue, man, cast down from original uprightness, is disfigured with vice, and prostrate in the mire of carnality. Ere he can walk in moral dignity with holy angels, he must be raised up, purified from pollution, and made a new creature in Jesus Christ. "Except a man be born again he cannot enter the kingdom of God." J. P. WRIGHT

### THE GENTLENESS OF GRACE.

Gently shines the morning light, gently moves the soft air of a sunny clime, gently

flows a quiet stream, and gently falls the sparkling dew. Like these placid things, the grace of God is gentle in its operations. It calmly illumines the intellect, it mildly softens the heart, it silently converts the soul, and it gently adorns the character with heavenly virtues. "Thy gentleness has made me great." ISAID.

### JOY IN JESUS CHRIST.

This joy is better felt than told. Peter calls it "joy unspeakable." Often, there is grief in the human heart that lies too deep for words, but here is joy that cannot be expressed. To explain what is unspeakable is impossible. Like water filling the depth of its rocky bed, or the capacious arch of its ice cavern, and gushing forth with fulness, freshness, and brilliance that defy description, joy in Jesus

Christ abounds within us, and reveals itself, in cheerful looks and happy excitement, with sweetness, plenitude, and glory, which language cannot describe. IBID.

TEMPLE WORSHIP.

Cathedral worship exerts a mighty influence. A wave of music rolls through the ancient minster, a charming anthem blends with the grander sound of the organ, and the glorious harmony fills a vast assemblage with lofty

thoughts and joyous emotions. In the magnificent temple of nature, lighted with starry lamps, the sublime voices of thunder-cloud, waterfall, and storm-pillow, mingle with the melodious voices of gentle wind, echoing hill and singing streamlet; inspiring like cathedral harmony, a multitude of devout minds, with ideas and feelings that bring them into fellowship with God, and give them a foretaste of celestial happiness. IBID.

## Poetry.

### ON THE BURIAL OF MOSES.

“ By Nebo's lovely mountain,  
On this side Jordan's wave,  
In a vale of the land of Moab,  
There lies a lonely grave,  
But no man dug that sepulchre,  
And no one saw it e'er;  
For the angels of God upturned the sod,  
And laid the dead man there.

That was the grandest funeral  
That ever passed on earth;  
But no man heard the trampling,  
Or saw the train go forth.  
Noiselessly as the daylight  
Comes, when the night is done,  
Or the crimson streak on ocean's cheek,  
Fades in the setting sun.

Noiselessly as the spring time  
Her crest of verdure waves,  
And all the trees on all the hills  
Open their thousand leaves;  
So without sound of music,  
Or voice of them that wept,  
Silently down from the mountain's crown,  
That grand procession swept.

Perchance some bold old eagle,  
On gray Bethpeor's height,  
Out of his rocky eyrie,  
Looked on the wondrous sight;  
Perchance some lion, stalking,  
Still shuns the hallowed spot;  
For beast and bird have seen and heard,  
That which man knoweth not.

But when the warrior dieth,  
His comrades in the war,  
With arms reversed and muffled drums,  
Follow the funeral car;  
They show the banners taken,  
They tell his battles won,  
And after him lead his matchless steed,  
While peals the minute gun.

Amidst the noblest of the land,  
They lay the sage to rest;  
And gave the bard an honoured place,  
With costly marble drest:  
In the great minster's transept high,  
Where lights like glory fall, [rings  
While the sweet choir sings, and the organ  
Along the emblazoned wall.

This was the bravest warrior  
That ever buckled sword;  
This the most gifted poet,  
That ever breathed a word;

And never earth's philosopher,  
Traced with his golden pen,  
On the deathless page, words half so sage,  
As he wrote down for men.

And had he not high honour?  
The hill-side for his pall,  
To lie in state while angels wait,  
With stars for tapers tall;  
The dark rock pines like tossing plumes,  
Over his bier to wave,  
And God's own hand in that lovely land,  
To lay him in his grave.

In that deep grave without a name,  
Whence his uncoffined clay,  
Shall break again! most wondrous thought!  
Before the judgment day;  
And stand with glory wrapt around,  
On the hills he never trod,  
And speak of the strife that won our life,  
Through Christ the Incarnate God.

O silent tomb in Moab's land,  
O dark Bethpeor's hill,  
Speak to these curious hearts of ours,  
And teach them to be still!  
God hath His mysteries of grace,  
Ways that we cannot tell;  
He hides them deep, like the sacred sleep,  
Of Him He loved so well.”

### UNDER CLOUDS.

Here behold me, as I cast me  
At thy throne, O glorious King!  
Tears fast thronging, childlike longing,  
Son of man, to thee I bring!  
Let me find thee—let me find thee!  
Me, a poor and worthless thing.

Look upon me, Lord, I pray thee;  
Let thy spirit dwell in mine:  
Thou hast sought me, thou hast bought me.  
Only thee to know I pine:  
Let me find thee—let me find thee!  
Take my heart and grant me thine.

Nought I ask for, nought I strive for,  
But thy grace so rich and free,  
That thou givest whom thou lovest,  
And who truly cleave to thee:  
Let me find thee—let me find thee!  
He hath all things who hath thee.

JOACHIM NEANDER.

We are obliged to allow several articles  
to stand over until next month.