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THE PRESBYTERIAN.

NOVEMBER, 1863.

THE conductors of *The Presbyterian* are anxious to improve the periodical as much as possible for the benefit of the subscribers. As it is, the endeavour is to make the outside of it as respectable and the contents as interesting and useful, as their means will allow. Much satisfaction has been caused by the favourable opinion expressed by a number of readers, respecting recent changes. It is not for us to write one word of self-praise, but we value the commendation of those whom we strive to serve, and comfort and encourage ourselves with the inferences we make in regard to our efforts. In the order of things which give pleasure, the approbation of our fellow-men comes next to the conscientious discharge of duty. Planning how to enlarge the latter that we may have more of the former, it has occurred to us that our object would be gained, for the present, if we could throw the four pages now forming the cover into the body of the paper, so as to increase the amount of reading matter, and procure a new and suitable cover of coloured paper. This means a very considerable addition to the present expense of publication, but not, as we intend it, to the present subscription. The project must be given up, if we cannot reckon upon an extension of the subscription list. To this we ask our friends to help us. Should they do so, they will have the satisfaction of adding to the number of our readers, and of putting us in possession of means for the improvement of the paper. They may also rest assured that we will go forward with our improvements to the very utmost of our ability, whether of the nature above suggested or not. We intend to send out some specimen copies with subscription papers enclosed, and also a circular explaining our position, and soliciting assistance for the enlargement of our subscription list. After a few weeks we will see to what extent we may be justified in assuming additional expense, and arrange accordingly.

IT is not too soon to call the attention of congregations to the new regulation affecting the distribution of the benefits of the Temporalities Fund. It is to be presumed that the Board of Management at their next meeting, which, according to By-Law, takes place on the 12th inst., will adopt the recommendation of the Synod, to the effect that the payment of fifty dollars per annum, into the Fund, be the condition on which the allowance of two hundred dollars be received from it. The latter sum is the amount hitherto annually given for the support of ordinances, in each congregation not served by one of the ministers, whose right of participation was secured by the commutation arrangements. The number of such congregations at last meeting of Synod was 49, and three have been added since. The reason why a larger allowance is not distributed to these, is the very decisive one, that the Fund will not admit of it. The money available for distribution, that is, the interest on the invested capital, being already exhausted, either some of the congregations most recently added to this class must be excluded from participation, or the allowance over the whole must be diminished. Fewer than 49 must share in the distribution, or less than \$200 must be given to each. The feeling of the Synod, as expressed by a resolution passed in 1856, is against the distribution of a smaller allowance. The only other way of providing for an equal participation, at the rate of \$200 by all the congregations, is to secure an increase of the amount available for distribution, in other words, to improve the revenue of the Board. To accomplish this, in a simple and efficient manner, is the object of the Synod's recommendation.

It proposes a fixed sum, which has an obvious advantage over a voluntary contribution, as that is always variable both as to the amount and time of transmission. A fixed sum will give a reliable return,

the presumption being that in no case will it be refused. It is an equal sum. The benefit is equal; and it seems just that the condition on which the benefit is derived should bear alike upon all. It is scarcely possible on any other principle to frame an equitable regulation. The law is in accordance with the Presbyterian rule of parity. The rule of parity demands equality for its fundamental principle, at the same time it allows of accidental diversities. All ministers have an equal status, but a variety of gifts, labours, influence, and success. And so in regard to the distribution of this common fund, the condition is the same—the requirement of a minimum contribution—but there is both a perfect liberty and a Christian propriety in giving more than what merely satisfies the requirement, if a congregation, from its number and wealth, has the ability. There is as much responsibility in the right use of this liberty, as in obeying the requirement which gives no liberty. It is, therefore, most reasonably recommended and expected that large congregations will give of their abundance and according to it, so that the benefits of the scheme may be enjoyed by others that are small and weak. There is, in fact, no reason why a congregation in a self-supporting condition might not agree to waive its right altogether, taking nothing from the fund, and thereby making an annual contribution of £50. Some congregations might do more than that, and yet feel that they come short of their duty to Home Mission operations or Church extension.

The enforcement of the proposed regulation obviously necessitates the adoption, by congregations, of some plan to secure a regular semi-annual contribution of twenty-five dollars, in good time, before the 1st of January and the 1st of July, when the half yearly distribution is made. With a good will and a little management, the raising of twenty-five dollars steadily, twice a year, ought not to be a very formidable undertaking to almost any congregation. The burden, equally borne by fifty families or a hundred adult adherents, would be very light. The simplest plan seems to be to make a slight increase of the ordinary revenue from pew rents or subscriptions and Sabbath-day collections. Having arranged for this, the Secretary of the Board, might be authorized to deduct the sum required from the amount of the allowance, and the minister to charge the treasurer of the congregation with the amount of the contribution.

This regulation will, for the present directly affect only such congregations as have been referred to, fifty-two in all. The other allowances from the fund are secured by the commutation arrangements, with the exception of the grant of \$2000 per annum to Queen's College, which is paid conformably to a By-Law of the Board. These commutation arrangements have all the force of civil law, and therefore cannot be legally altered by the Synod. But the Synod has issued a unanimous recommendation to the congregations, whose ministers are in receipt of such protected allowances, that they give an equal sum with the others. This recommendation ought to have weight and respect for these obvious reasons:—The allowances are greater than those by which the other congregations benefit, in most cases more than double. They have been enjoyed generally for a much longer period, none of the others extending beyond the year 1856. The majority of congregations having commuting ministers ought to be better able to contribute, than those which have been thrown to a larger extent upon their own resources. In the event of their ministers being removed, their position, without the experience and practice of the others, would not be so favourable, and therefore the sooner they fall in with the scheme the better. And if the protection by civil law of the privileges enjoyed by their ministers be considered an advantage, a corresponding liberality seems to be but a proper exponent of that opinion. On such grounds may the recommendation of the Synod be urged, and the hope entertained that the example hitherto set by a few, will hereafter be followed by all.

As to the bearing of this regulation upon present exigencies, it is hardly necessary to say, that it was not imposed with the expectation that it would provide a sufficiency for all demands. Little more can be said in its favour than that, if carried out, it will secure a given sum, by means of which the benefits of the fund will be extended, with safety, to a few congregations that would not otherwise participate. The extent to which it is accepted will indicate how far there exists a disposition to promote this laudable object. A few figures will show clearly the capacity of the measure. Of commuting ministers there are 57 on the roll of the Board. If from this number we deduct 11 retired ministers, and then add 62, that is, the 10 who were not allowed to commute and the 52 who have

been inducted since 1855, we have 104 congregations enjoying the benefit of the fund.

The expenditure required may then be represented as follows:—

	53 × 450 =	\$23850
	10 × 400 =	4000
	50 × 200 =	10400
Annual grant to Queen's College.....		2000
Management of the fund, say,		600
		<hr/>
		\$40850
Income from investments, as per last report.....		34664
		<hr/>
		\$6186

The last figure indicates the amount to be provided in order that all the congregations may participate, and the provision of that amount will depend upon the number, more or less, that comply with the Synod's recommendation. If only 52 comply to the letter, 17 congregations will be left without any participation; if the whole 104 comply, there will still be 4 in this position. The numbers will vary according to the fluctuations incident to the receipts of the Board; but, taking the most sanguine view, there is obviously occasion for these recommendations of the Synod: *that wealthy congregations give a large and liberal contribution, and that the Permanent Fund continue to engage the liberality of the people.*

From year to year, of late, we have noticed that applications have been made to the Legislature for special acts, giving the power of selling Church lands. Applications of this kind are becoming so frequent

that the Church would do well to adopt some sound and well-defined policy on the subject. At one time the assent of the Synod was required by the law of Upper Canada, and we have always thought this provision a wise one. But the assent of the Chancellor and the congregation is now substituted for the approval of the general religious body. The former system seems to accord better with the genius of Presbyterianism, which, while it admits of congregational corporations claims a control and direction of matters bearing upon the general interests of the Church. That the mode of holding Church property, and the conditions on which it is held, as also the purposes to which it is devoted, are matters of general concern, is obvious, when it is considered that they may materially affect the welfare and even the existence of the Church in particular localities. The Canada Presbyterian Church acts in accordance with this view, under the Statute of Union, 24 Vic., cap. 124, which requires that, in the sale of lands belonging to a congregation, the assent of the "Presbytery under whose care such congregation is placed" be obtained. It is only reasonable that the Church at large should, through its Presbyteries or Synod, have the power of saying whether or not valuable properties are to be sold, for a sale, made perhaps to meet some temporary emergency, may defeat the benevolent intentions of the founders of the Church.

In these remarks we are not influenced by any particular case more than another. The question is a general one, and because it is of that nature we suggest that it demands careful consideration.

Acts of our Church.

PRESBYTERY OF PERTH

The Presbytery of Perth met in St. Andrew's Church, Perth, on the 8th September.

The following members were present:—Rev. Messrs. McMorine, Mylne, Morrison, Clark, Wilson, Ross, McLean, and Bain, Ministers, together with Messrs. D. Robertson, J. McLachlan, and R. Hunter, Elders.

Mr. McMorine was elected moderator for the year.

Commissions in favour of the following Elders as duly elected to represent their respective Sessions in Presbytery and Synod during the current year, were laid on the table and sustained, viz:—Smith's Falls, Robert Hunter; Brockville, George Malloch; Beckwith, Donald McLaurin; Kitley, William Smith

Messrs. Bain, Morrison, Wilson, Ross, and McLean reported that they had taken up collections in behalf of the Foreign and Jewish Mission. Ministers who had not collected were instructed to do so.

Mr. Thomas Hart, student of Divinity, Queen's College, and Mr. Robert Jardine, who purposes entering the Divinity Hall next session, were examined in terms of the Laws of the Church. The Presbytery agreed to record their great satisfaction with the evidences of diligence manifested by these students, and further to certify that their conduct, so far as known to the Presbytery, has been in all respects consistent with their views as students for the holy ministry.

Mr. John K. McMorine, M.A. compared before

the Presbytery and delivered the several discourses prescribed at last meeting, and was examined on the various subjects prescribed by the Laws of the Church, in order to being licensed. The Presbytery sustained Mr. McMorine's discourses and examinations with great approbation, and licensed him to preach the gospel.

The Presbytery appointed Messrs. Clark, Wilson, and McIlquhain a committee to make arrangements for a series of missionary meetings to be held in the several congregations of the Presbytery, during the ensuing winter.

The managers of the Church at Lanark laid on the table a certificate, testifying that the contract prices for the building and finishing of the church have been paid, and requesting that application be made to the Colonial Committee for payment of the grant made to their church. The Presbytery agreed to transmit a copy of the certificate, and to recommend payment of the grant.

The Presbytery then adjourned, to meet in St. Andrew's Church, Perth, on the 2nd Tuesday of January next, at 10 o'clock.

MR. JOHN K. McMORINE.

We have much pleasure in announcing another addition to our preachers of the Gospel. It will be seen, in the notice of the proceedings of last meeting of the Presbytery of Perth, that Mr. John Kerr McMorine, M.A., from Queen's College, was licensed by that Presbytery to preach the Gospel.

The son of a most worthy father, the Rev. John McMorine, Minister of Ramsay, well known throughout the Church, and deservedly held by all who do know him in high esteem and regard, this young ambassador of our Lord enters upon his important duties, as his professors and fellow students and also our Synod and Presbytery Records now testify, with a mind well furnished for, and with fervent desires, we believe, to be faithful and useful in the high work to which he has consecrated his life.

He has our best wishes, and we are sure he will also have the best wishes of many others, the friends of himself and his excellent father, that the Lord may long spare him to be a faithful and successful labourer in his vineyard, and that he may abundantly bless him in time and through eternity.—*Com.*

ORDINATIONS AND INDUCTIONS.

KINCARDINE.—The Presbytery of Guelph met at Kincardine on Wednesday the 23rd Sep. for the purpose of ordaining and inducting Mr. Alexander Dawson, B. A., to the pastoral charge of St. Andrew's Church, Kincardine. The Rev. Robert Campbell of Galt presided on the occasion and preached an able and instructive discourse from 2nd Corinthians iv; 5:—"For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." After the ordination, the brethren present gave to Mr. Dawson the right hand of fellowship. The Rev. George Macdonnell of Fergus then addressed the young minister, and the Rev. John Hay of Mount Forest, the people, in

a suitable and pointed manner on their respective duties and privileges. The whole service was felt to be very impressive and edifying by the deeply interested audience that filled the little Church.

This settlement will afford much satisfaction to the friends of the Church. Another of our new Mission stations has been advanced to the status of a pastoral charge, with every prospect of prosperity. There are now seven ordained Ministers in the Presbytery of Guelph, and it is earnestly hoped that within two or three years there will be as many more on its Roll. Leith and Johnson is expected to be quite ready next summer to sustain a settled minister. Priceville and Allan-Park, with Durhan as a centre, are probably ripe now, if a good Gaelic minister could be obtained for them. They would form a very important charge. Paisley may yet do well, if a few of the leading men connected with the Congregation, will only do their duty. The Presbytery is prepared to render them efficient assistance, if they will only help themselves. If all these *desiderata* were accomplished—which, with the blessing of the Head of the Church, they may soon be, there would still be new and ample fields for vigorous Missionary enterprise within the bounds of the Presbytery.

PITTSBURGH.—On 6th Sept. last, the Rev. W. Bell M.A., was ordained and inducted to the charge of Pittsburgh, a new charge in the Presbytery of Kingston. The Rev. William Inglis, of Kingston, preached and presided; the Rev. Prof. Mowat, of Queen's College, addressed the minister; and the Rev. A. Walker, of Belleville, the people. The audience was very large, and evinced the greatest interest in the whole proceedings.

By a happy arrangement the services of the occasion constituted the formal opening of the new church, which has been for some time in course of erection. Mr. Bell enters upon his labours at Pittsburgh with every prospect of success. The church edifice, is a model of neatness and comfort; the locality in which it is situated is exceedingly pleasant; and all the circumstances connected with its erection go to show the people's appreciation of the gospel ministry. From the vestry to the pulpit, everything which kindness could suggest has been done to secure the minister's comfort. There is, however, still a small debt on the church, but this, with a little extraneous assistance, the people will soon be enabled to liquidate.

LAYING THE CORNER-STONE OF A NEW CHURCH AT LINDSAY.

On 14th September last, Neil McDougall, Esq., Sheriff of Victoria, laid the corner stone of the church at present erecting for the Rev. W. Johnson and his congregation in Lindsay, C.W. There was a goodly attendance of spectators. The proceedings were commenced by the assemblage singing a psalm. The Rev. Mr. Johnson then gave a history of the church. The architects who furnished the design are Messrs. Spiers & Son, of Montreal; the builder, Mr. Alexander; and the building committee are Neil McDougall, Esq., sheriff of the County of Victoria, Orlando John McKay, barrister and attorney, James Heap, attorney, John McFadyen, attorney, John McLennan, hardware mer-

chant, James Watson, merchant, and Bradley Mourey, machinist. The contract cost is \$2,080, the building to be completed by January, 1864. The church has at present eleven communicants, and sixty names of children on the roll of the Sabbath school. The lot was a government grant given in the year 1848, the patent for which was duly registered in the Registry office of the district of Colbourne. The Presbyterians of the town having procured the lot, had the ministerial services, for a few years, of the Rev. Mr. Tweedie, who preached besides at Manila and Verulam, in connection with the late U.P. body. Upon his abandoning the field, it lay neglected several years, the Church of England and the Methodists, along with the Roman Catholics, getting an early and strong footing in the place. The Presbytery of Toronto, having learned that there were a few adherents belonging to the Church of Scotland there and that the church lot belonged to them, gave occasional supplies, and were left in quiet possession of the field for some two or three years, when a united call was given to the Rev. W. Johnson, M.A., of Arnprior, which he accepted, and on which he was settled on the 16th of April, 1861. There are as yet no elders ordained in the congregation, but assessors have been appointed by the Presbytery to assist in constituting a Session.

A copy of *The Presbyterian, Journal of Education*, and *The Lindsay Herald, Advocate*, and *Canadian Post*, the Minutes of the Synod for 1863, and an extract from the Crown patent were placed in a hermetically sealed tin box which the Sheriff deposited in a receptacle hewn out for it in the corner stone. Having with the trowel applied lime to the stone, placed it, and also applied the plummet, which he did in a most tradesmanlike manner, the Sheriff pronounced the corner stone laid, and then expressed the pleasure he had in performing the ceremony. He had been called upon to lay the foundation stone of the noble County Buildings facing where they stood, but the honour now conferred upon him was one which he more highly valued. The Church to which they belonged was the Church of his fathers, and he was sincerely and warmly attached to it. He referred to the history of the congregation, and said that though they might not see in their day the church they were building filled with worshippers, still he expressed his belief that their children would. He congratulated the congregation on the prospect of acquiring a handsome and comfortable church.

The Rev. Dr. Barclay, on being called on to address the assembly, said he responded very willingly. It was very pleasing to see the progress the people of the town were making. It was gratifying to think that attention was paid to the erection of comfortable churches. A house dedicated to the worship of God should be worthy of the purpose. He had pleasure in being privileged to take part in the interesting ceremony of the day.

The Rev. Mr. Johnson then offered up a solemn prayer, invoking the blessing of God on the church, that it might grow and prosper and be a blessing to many. In drawing the services to a conclusion, he said that day's proceedings gave him great satisfaction, for they

had had to encounter many difficulties in getting the church erected. The church when finished would be seated for about 400, without galleries. He believed the edifice would be a credit to the locality.

The benediction being pronounced, the assemblage dispersed.

PROGRESS OF THE CHURCH IN GLENCOE.

The members of St. Andrew's Church, Glencoe, Presbytery of London, were lately presented, through Mr. Strachan, Catechist, with a set of Communion vessels, the gift of Mrs. McAlpin, Ektrid. The vessels were purchased of A. Morphy, Esq., London.

The members of this congregation, a short time ago, were very few and worshipped in school houses here and there. Now they meet in one of the handsomest brick edifices in the West. The writer understands that they are about to call the Rev. Jas. Carmichael, of West King, and should that gentleman see it his duty to accept, there can be no doubt that, under the blessing of God, he will meet with ample encouragement. The church owes much to Mr. D. Strachan, who, for the last three years, has been labouring in this field with much acceptance. He has resigned in order to make room for a settled minister; but it is to be hoped that one of our more wealthy Presbyteries will take him by the hand, and appoint him to some other sphere. Mr. S. makes no pretensions to scholarship; he was never at College; but he is one of nature's own children; and, judging from his success in the past, the writer has no hesitation in saying, that as a pioneer in Highland settlements his equal cannot be found in the Church.

PRESENTATIONS.

REV. W. BAIN.—We are pleased to learn that some time ago the Rev. William Bain, M. A., minister of St. Andrew's, Perth, was waited upon by some members of his congregation and presented with an elegant buggy and a set of silver-mounted harness. The deputation were, at the same time, the bearers of an address, in which the present is said to be a small mark of the deep feeling of respect and love which the congregation cherish towards him as their pastor, and which are caused by the zeal and fidelity ever manifested by him in the discharge of duty, during the many years he had been their minister. Mr. Bain, in his reply, placed great value upon the gift, but far greater upon the kindly sentiments expressed by his people, and, next to the approbation of God and his own conscience, owned it to be his greatest honour and blessing to merit, in the manner referred to, their respect and love.

REV. W. BELL.—At the monthly prayer meeting of St. Andrew's Church, Kingston, C. W. on the 9th ultimo, the Rev. W. Bell, M. A., Assistant Minister to the late Dr. Machar and now Minister at Pittsburgh, received a handsome and valuable gold watch and appendages, as a Testimonial on the part of the congregation, of their grateful appreciation of his earnest and faithful ministrations

amongst them, during the two years he has been assistant pastor, and more especially during the last illness of the lamented Dr. Machar, when for many weeks the whole burden of the pastoral duties of the large congregation was thrown upon his shoulders. A "History of the Holy Land," in three large volumes, handsomely bound, was at the same time presented to Mr. Bell by the Sabbath School children, as a mark of their affectionate regard for him, and their appreciation of the kind and earnest manner in which he had laboured for their spiritual benefit. The Rev. D. Morrison of Brockville, the pastor of the Church being absent, presided, and at the conclusion of the services, the Rev. Prof. Mowat presented the Testimonial from the Congregation. In doing so, he paid a just tribute to the efficient manner in which Mr. Bell had performed the duties of Assistant Minister, congratulated him upon entering his new and promising field of duty in Pittsburgh under favourable auspices, and concluded by wishing him, on the part of the congregation of St. Andrew's Church, a long, happy, and successful Ministry. John Paton, Esq., presented the Testimonial from the children of the Sabbath School, and read an affectionate address from them, expressive of the feelings of regret with which they parted with him, and their earnest wishes for his future happiness and success. Mr. Bell, who was much affected, returned thanks to the congregation and to his young friends of the Sabbath School, in terms of the warmest gratitude.

THE JUVENILE MISSION.

Some months ago our School at Calcutta was examined by the Rev. James Herdman, senior chaplain of the Church of Scotland, who speaks of it in the following terms:—

"My testimony is pretty favourable of the Canadian school taught by Boykantnauth and his wife. She leads the singing with sweetness and life. The average number present from day to day ranges from thirty-six to forty. The highest read the Bible fairly, and repeat with fluency many of our most precious texts such as John iii. 16, 1 Timothy i. 23, &c. The second class consists of four smart girls, their spelling defective. They showed good familiarity with the map of Palestine, its boundaries, divisions, and principal places, and were able to mention many of the memorable events, especially those in our Saviour's life, connected with its towns and mountains."

Twenty-five orphans have recently been received into the Orphanage so that Schools and individuals, that have been waiting a considerable time for orphans to be assigned to them for support, may now, on application to the Treasurer, John Paton, Esq., Kingston, have their laudable intentions carried out. Mr. Paton, during his recent visit to Scotland, embraced opportunities of waiting upon the secretary and other members of the Scottish Ladies' Association for Female Education in India, from whom he received much kindness and valuable information, which will no doubt be of service in the further prosecution of the scheme

THE FRENCH MISSION.

The Convener acknowledges a donation of fifty dollars in aid of the day school in connection with the Montreal branch of the Mission. The approach of winter makes this contribution particularly acceptable at the present time.

It was with much pleasure we inserted, in our last, the Treasurer's acknowledgment of new subscriptions and collections for the Building Fund, to the amount of \$248.43, and we cannot but express our gratitude to friends in the Lower Provinces for the portion contributed by them. The collection from Dr. Donald's congregation, St. John, N.B., acknowledged in this number, was made on a Sabbath evening, an intimation in the morning of the same day being the only notice given of it. The gold ring found in the Halifax collection evidently justifies us in saying of some one,—“She hath done what she could.”

Mr. Baridon, in his last report, mentions that during the three weeks he spent in Montreal while Mr. Tanner was absent, he visited the members of our congregation, and was rejoiced by the decided attachment they showed to the Church. On one occasion he dispensed the Sacrament of the Lord's supper to upwards of twenty communicants, which he says is a small number in so large a city, but then “we ought to remember that we are in the little commencement.” “A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.”

Shortly after his return he had occasion to address a meeting in a school room at Sciota. After he had finished, a man stood up and spoke very freely in the French Canadian dialect, declaring his experiences in the Christian life. Among other things he said—“I was for many years a Baptist. Having been taught in the religious principles of the Baptists, I thought they were the best. But I confess now to have learned something better: I see every one who is a believer to be a brother in the Lord Jesus Christ. My heart is now enlarged. I esteem all Christians as having the same claim to my love and Christian affection. Since I am enlarged in my heart I am also happier in my self. To be sincere in the Baptist creed we must love our Baptist brethren before we love those who belong not to the same Church.” This man cannot read but he happily remembers much of the Bible.

Mr. Baridon's practice of delivering the Gospel message to the mixed multitudes that attend on funeral occasions has been repeatedly noticed, as one that may lead to good results. As an illustration of this he refers to a farmer living at Corbeau, who testified lately that he had been enlightened on religion, by hearing an address from him at a funeral last winter. He has left the Romish Church.

An interesting meeting was held recently at Perry's Mill in the house of one Mr. Clark, an American farmer, whose house Mr. B. describes as “the universal hotel, free of charge, for all missionaries, ministers, colporteurs and others, who are devoted to the advancement of the kingdom of our Lord Jesus Christ on the earth.” At this season, every year, Mr. C. takes pleasure in gathering together the French Canadian

Protestants in the vicinity, for whom a dinner is provided. Catholics and others are invited without distinction of religion or temporal condition. The meeting referred to consisted of some fifty persons, and was addressed by Mr. Cyr, Mr. Paumier, and our Missionary.

QUEEN'S UNIVERSITY AND COLLEGE.

The twenty-second session of Queen's University and College was formally opened on Wednesday, the 7th of Oct., at 3 o'clock P.M., by an address from the Very Rev. Principal Leitch in the Convocation Hall. The meeting was attended by all the Professors with the exception of those belonging to the Faculty of Law, who were unavoidably detained by the business of the Assize Court which happened to be in session at the time. On the platform, beside the Professors, a number of seats were occupied by the Chairman and other members of the Board of Trustees and several clergymen and graduates. Although the state of the weather must have kept many from being present, the body of the Hall was nearly filled with students and with ladies and gentlemen belonging to the city.

After prayer the Principal proceeded to deliver his opening address.

Having stated that the occasion was favourable to the formation of new resolutions by all the students, whether entering College for the first time or resuming attendance at an advanced stage of the curriculum, he spoke in the following admonitory terms.—

I doubt not that you are animated by fond aspirations after future distinction. You would not like to pass through the world without leaving some impress upon it, and you come here to learn to live to purpose—to have your moral and intellectual nature so developed that you may more effectually serve God and your fellow-men. But do not expect too much from your teachers. Do not suppose that wisdom of thought and vigour of action can be imparted to you from without, independently of effort on your own part. The true end of an academic education is not so much to impart knowledge as to draw out the latent energies of your nature and direct them to the great purposes of your being; but in order to do this you must be active, not passive, agents. The engineer merely controls and directs the engine. The engine works in virtue of its own moving power. So in education. Your teachers can only stimulate, control, direct—the work must be done by yourselves. The strengthening of your faculties, and the moulding of your character must arise chiefly from internal influences. Under the providence of God, you have the shaping of your own destiny in the world, and according to the activity with which you labour now will be the future reward in life. I do not say that a man will always be successful in life in proportion to the diligence which he

manifests in his early education, but I hold that you will in some form reap the due reward. You may not attain wealth or distinction in your profession, but whatever your lot in life may be, your early education will be a source of happiness and usefulness which will of itself be a great gain to you. In youth you may be tempted to act on the impression that you can, at any time, change your character, and that though you may now contract improper habits, you can at any time throw them off and become a new man. But human character is not thus formed. The boy is the father of the man; manhood is but the development of youth, and how often do those now advanced in years, on looking back to their early college acquaintances, find that this rule has been amply verified in subsequent experience. The character of the youth at school or college generally clings to him ever after, and determines his position and usefulness in the world. If you are industrious, persevering, manly and generous now, there is the strongest probability that these qualities will manifest themselves through life. On the other hand, if habits of indolence, irregularity, self-indulgence, be contracted now, they will most probably cling to you in the future; and the youth that fails at college to manifest candour, generosity, forgiveness, and the various manly virtues, will probably in after life be distinguished by meanness of character, and fail to gain the love and respect of the good.

The progress you make in your studies will, no doubt, in a great measure depend upon the zeal and skill of your teachers. But enthusiasm in teaching can be of no avail, if you do not respond to that enthusiasm. The life and spirit of the teacher are in a great measure dependent on the interest you manifest in your work. If he is cold and languid, and uninteresting, it is well for you to enquire whether this is not, in a great measure, due to your own want of life. Unless the mind of the teacher be brought fully *en rapport* with that of the pupil, it is not to be expected that either party can have comfort in his work, or that the pupil should make due progress. Seek then, above all, to acquire a hearty interest in your work, and your duties will be light and pleasant.

A great part of your training lies in the moral influence of a college, and you can all contribute to form a healthful moral atmosphere. Let it be always felt that you have not only your own character to maintain, but that of the College, and that if you are guilty of any unworthy conduct, you bring not only discredit upon yourselves, but on the whole institution of which you are members.

I need not remind you of the all-importance of living under the power of religion. By living in daily communion with the all-seeing but unseen God, you will acquire a purity and dignity of character which cannot be gained by merely acting on motives of worldly policy. Spread out before God daily the motives and aims of your life, conceal nothing from him, and you give the strongest assurance that your conduct will be upright and honourable.

He then went on to describe the present condition and the future prospects of University

education throughout the different sections of the New World, and especially in the British Provinces of North America. Referring to the recent conference at Albany on the University of the State of New York, to which he had had the honour of being invited, the Principal pointed out the bearing of the University question of that State on the University question of Upper Canada. He entered also into some interesting details, derived from his summer tour in Nova Scotia, New Brunswick, and Prince Edward Island, with reference to recent movements towards the establishment or improvement of higher academical institutions in these Provinces. From such movements he expressed his conviction that there must soon arise a more distinctive and more elevated national sentiment, and a higher political wisdom to guide the future history of British America.

He concluded by expressing the hope that the students would commence the session with the resolution to devote their best energies to their studies; that they would be sustained in this resolution throughout the session; and that at the close, whatever place they might occupy among their class-fellows, they would have the satisfaction of feeling that they had done their duty, and had advanced in knowledge and in moral and intellectual development.

On the following afternoon, at 3 o'clock, the session of the Medical Faculty was opened by an introductory lecture of great interest and of noble moral tone from Dr. Octavius Yates, Professor of the Institutes of Medicine.

The Theological classes open on the 4th of November, and the Law classes on the 4th of January.

MORRIN COLLEGE, QUEBEC.

The second session of this institution is advertised to begin on Wednesday, the 4th inst. The staff of Teachers consists of one Professor, the Rev. E. Hatch, who is professor of classics and of logic and moral philosophy, and of four Lecturers, namely, A. G. L. Trew, Esq., B.A. of Trinity College, Toronto, Rev. J. Thompson, of Knox College, Toronto, the Principal, and Robert Bell, Esq., of the Geological Survey of Canada, who are to give prelections, respectively on the following subjects:—Classics, Mathematics, English Literature, and Geology. The fee for each of the courses of Classics and Moral Philosophy is \$10, and each of the others \$5.

THE LATE HON. EDWARD ELLICE.

The Hon. Edward Ellice, M. P. for Coventry, distinguished for his intelligence and influence in business, and his ability in diplomacy, was found dead in his bed on the 16th September, at his princely residence in Glenquoich, Invernesshire, Scotland. Mr. Ellice was in his 81st

year. He was an extensive proprietor in Scotland where he had recently acquired the magnificent Highland estate of Glengarry in the West Indies, and in Canada where he owned the Seignior of Beauharnois. The more that he was a member of the Church of England, it gives us pleasure to make mention of his numerous and long-continued benefactions to our churches on his Canadian estate, for the welfare of which, in communications to the Presbytery of Montreal, when in this country a few years ago, he expressed the most kindly wishes. The neat stone church in the village of Beauharnois, in which the Rev. F. P. Symoniacites, was built about twenty-five years ago entirely at his expense, the outlay being considerable. For the last thirty years he contributed annually about \$400 for the support of Protestant clergymen in his Seignior, three fourths of that amount being received by ministers of our church. He gave very liberal grants of land for glebes and church sites, whenever asked. His annual subscriptions for different church purposes were also considerable. As Seignior he was heavily assessed for the support of Schools; but, not content with barely meeting the demands of the law, he showed his interest in education by the private subscriptions he gave.

SALE OF CHURCH LANDS.

FERGUS.—The Trustees of the Church and Manse property at Fergus have obtained an Act of the Legislature to provide for the successor of Trustees, and to enable them to sell the undisposed residue of their lands. On occasion of vacancies the future Trustees are to be elected by the congregation, two retiring annually. The Trustees are allowed to sell the glebe lot, and apply the proceeds to the liquidation of the debt on the church, or otherwise for the use of the congregation, but are not permitted to invest in real estate.

PICKERING.—The Trustees of the Congregation at Pickering have obtained an Act empowering them to sell a lot in Thorah belonging to the congregation, and convert the proceeds for the benefit of the congregation. In this case the assent of the congregation, at a public meeting held after three intimations from the pulpit, is stated to have been had, as well as the sanction of the Presbytery of Toronto and the Synod.

INCORPORATION OF THE LAY ASSOCIATION OF MONTREAL.

An Act has been passed by the Legislature to incorporate the Lay Association of Montreal. It is brief and simple in its provisions. The present members, and all other persons who may become members, are incorporated for the purpose of carrying out the objects contemplated by the constitution of the Association, to wit, affording assistance to poor or small congregations in the payment of their clergy and in the erection of churches, rendering assistance to young men studying for the Ministry, and publishing Missionary Records, Pamphlets, or Magazines respecting the Church.

The Association will possess the powers conferred on corporations by the Interpretation Act

riz., corporate powers, including those of acquiring and holding *personal property only*, and limited liability.

The existing property of the Association is vested in the corporation, and thereby a difficulty is obviated as to a small quantity of Bank stock held by the Association, which could not, according to Lower Canada law, be legally sold or otherwise dealt with. The work of the Association has of late been limited to the publication of its two papers, *The Presbyterian*, and *The Juvenile Presbyterian*.

HYMN BOOK.

Such of our readers as have copies of the printed Minutes of Synod to refer to, will find on page twenty-nine, that a committee was appointed under the convenership of the Rev. Francis Nicol, of London, to take such steps as they may consider meet in the preparation of a Hymn Book, and report to next meeting of Synod. As regards the *personnel* of this Committee, the Synod made a most fortunate choice. The church will soon be able to judge of the

result, and therefore we decline to say a word as to the fitness of Mr. Nicol for the office assigned to him, except this, that his indefatigable application to an amount of mental and bodily labour which would scarcely be credited if described, has so soon and so far forwarded the views of the Synod, that a choice collection of hymns, numbering close upon 190, with 30 doxologies, anthems, &c., appended, has been printed and is now in process of binding. Printed on good paper in fine type, and neatly bound by Lovell, it will form quite a respectable volume. The edition will number 2000. The price will be as moderate as it can be made. The presentation of this Hymn Book to the Synod will form the burden of the Committee's report; and one advantage of its early issue will be that every member of Synod may determine as to its acceptability, long before the meeting of Synod. As a collection of hymns suited to Presbyterian views the book should be obtained by our readers, even if they do not use it in worship. The use of it in worship will, of course, depend on the unanimity with which a congregation will agree to its introduction.

Article Communicated.

NOTES OF A TRIP TO THE LOWER PROVINCES.

BY PRINCIPAL LEITCH.—(Continued.)

June 26, 1863, Charlottetown—In the evening I drove out a distance of about 10 miles to the residence of Mr. Thomson, a farmer and an elder of the Church. The road passed through a well-settled and picturesque country. The island, in general, is flat but very fertile. I had not seen, in any part of America, scenery more nearly approaching the character of English landscape. Great taste has been displayed in preserving belts of trees round the fields, which produce the same effect as the hedge rows of England. In most places, the stumps have disappeared and a green even sward is seen, which might readily be taken for an English ornamental park, and may thus contribute to produce a home feeling. The hawthorn fence, the two-wheeled Scotch cart instead of the four-wheeled American waggon, the slower pace at which vehicles move, the English rule of passing on the road—all contribute to make one feel that he is now nearer home. The insular climate, also, helped to produce home sensations. The Rev. Mr. Grant, who came with us part of the way, stopped at the Church of St. Peter's Road. This was the missionary field assigned to him on returning from Glasgow College, and he has worked so well that two promising congregations have been formed.

He has himself removed to St. Matthew's Church, Halifax, but the missionaries recently sent out by the Colonial Committee will take his place in the Island. Mr. Thomson's house is beautifully situated on a stream which drives a mill. I was struck with the abundance of the goat sucker, or night hawk, which in England is a rare and shy bird. Here it is seen constantly circling over head in the evening and flying very close to you. It is called here a Musquito hawk, from the belief that it feeds upon musquitos.

June 27.—After spending the night at Mr. Thomson's, I returned early in the morning to Charlottetown. On the way, we were shown by a farmer some fossil wood found in a ploughed field. It was silicified, and being harder than the friable red sandstone in which it was imbedded, it resisted the action of the weather and retained its form. We also stopped at the beautiful villa of Mr. Pope where we examined, with the aid of an excellent Smith and Beck microscope, the ravages of the American bug on the fruit trees. The bark is covered with minute capsules, on opening which you find about eleven white eggs, either hatched or unhatched. The insect is hardly visible to the naked eye. In form, colour, and size, it is like the cheese mite. The skin of the ovum is so transparent that we could detect the struggles for birth of the enclosed insect.

The subject of Dalhousie College was again discussed in Synod. The Governor, Mr. Dundas, who belongs to an old Presbyterian family in Scotland, entertained the Synod at dinner. This was a graceful act on the part of Her Majesty's Representative, and reminded one of the hospitalities of the Lord High Commissioner at Holyrood. Apart from the official duties of the Governor, an important end is served by the residence of British gentlemen of high position in the Colonies. When the selection is wisely made the loyalty of the people and their love for British institutions are cherished.

June 28—This day being Sabbath, the ministers of the Synod were all engaged preaching in different parts of the Island. I preached in the forenoon in Charlottetown, and Mr. Snodgrass in the evening.

June, 29—The proceedings of the Synod closed to-day. At the close of the meeting reference was made by some of the members to the labours of the Rev. Donald McDonald who was present. In gratefully acknowledging the allusion to his labours, he gave a short account of his ministry and the accompanying work, at the same time expressing his ardent love to the Church of Scotland.

During the sitting of the Synod two evening meetings were held in Charlottetown church. At one of these I gave an address on education, with special reference to the training for the ministry. At the other meeting a Lay association was formed, chiefly for the purpose of refunding the money laid out by the Colonial Committee in sending out missionaries. At this meeting, Dr. Inglis, the head of the Prince of Wales College, presided. Dr. Inglis, since his appointment, has done much for the education of the Province. He is at present preparing several pupils for the Church of Scotland. The only other educational establishment of importance is the College of St. Dunstan, over which Father McDonald presides. He is a young man of Highland extraction, and speaks Gaelic well. It is attended chiefly by the sons of Roman Catholics. The politics of the Island are almost exclusively religious, the Protestant bodies being united against the Catholic. The chief subject of controversy is education. Perhaps in no part of the British Dominions are the points of the Roman Catholic controversy studied with greater eagerness. I found that one of the champions had provided himself with the most recent French books against popery

It was interesting in this remote Isle of the sea to find the controversies of the old world revived with all their original freshness. A meeting was held to-day in the market place to demonstrate the unity of Protestants—the members of the various Church Courts, now met in Charlottetown, taking part in the proceedings.

June 30—Spoke at a prayer meeting in Charlottetown church.

July 1—We made up a party to visit a camp of the Micmac Indians across an arm of the bay. We could not land without getting wet. An Indian seeing our difficulty pushed out his canoe and we were drawn up on the beach. We visited the numerous wigwams and talked with the inmates. They could speak English, in general, very well. They were all busily engaged in making baskets and tubs. The men sat in tailor fashion, and used the sole of their foot for a support to the article on which they were engaged. I was disappointed by finding that they had no traditions or legends. The past was a blank to them, and they lived only in the present. On enquiry of an old man what he thought of the Great Spirit whom his forefathers worshipped, he answered with a smile, that he supposed he was the "old boy," this being the term by which his priest designated the devil. The Pilgrim fathers of Massachusetts took the same view, and imposed a fine of five pounds for every act of devil worship on the part of an Indian. One of the Squaws was much interested about some gypsies who had come to the Island, and who, she heard, lived like the Indian. On being asked if she told fortunes like them, she was indignant, declaring that she could not tell lies in the sight of God. We found that they had sometimes prayer meetings among themselves, and that a few could read. The men all wore European cast off clothes—the women wear on holidays a peaked cloth cap ornamented with beads. The children, half naked, hid themselves behind the spruce trees, and as they showed their dusky faces and white grinning teeth through the thick foliage, the scene appeared wild in the extreme. The old man, already alluded to, exhibited much good sense and thoughtfulness in conversation. They all displayed a native dignity and politeness of manner which forced you to respect them. It was gratifying to hear almost everywhere the kindly manner in which the settlers spoke of the Indians. They were generally admitted to be honest and honourable. In the scanty

furniture of the wigwam it was amusing to mark the occasional attempts at refinement. Ladies' hoops, patent leather boots, and a trunk elaborately ornamented with brass nails, were observed. The Roman Catholic religion seems to have taken a deeper hold of the Indian's nature than his original superstition. After leaving the camp, an old Indian came after us with a piece of paper that some one had dropped. He imagined that it might be of value, and was anxious to return it to the owner.

July 2.—It was with much regret that we had adieu to the group of friends who came down to the steamer to see us off. Though our sojourn was brief we had made numerous friendships. Among the rest was Admiral Bayfield, who is so frequently mentioned by Sir Charles Lyell in his geological works. After long labouring in the service of his country and science, he has, in his own nautical phraseology, cast anchor in this quiet, sheltered harbour, where he may calmly close his life. The Synod have reason gratefully to remember the kind hospitality and social intercourse of the friends of the Church, and especially the timely arrangements of Mr. and Mrs. Duncan to secure the comfort of all.

On arriving at Pictou, I took up my abode with the Rev. Mr. Herdman, who has long laboured in this parish. Many of the people speak Gaelic, and though Mr. Herdman could not speak the language when he first came, he has learned as much of it as to show his sympathy with Highland feelings and characteristics.

July 3.—Visited, with Mr. Herdman, various points of interest; among the rest, the battery, the foundry, and the carding mill. The last reminded me much of the state of matters in Scotland some 30 years ago, before the spinning wheel had quite succumbed to the factory. Heaps of small bundles of wool, labelled with the names of the owners, were waiting to be carded. A fine view of the harbour is obtained from the manse—you look south across the harbour, and on the further side you see the mouths of three rivers—the East, the Middle, and the West. These rivers are the key to the configuration of the country, and the distribution of our Churches.

July 4.—Met to-day several staunch friends of the Church, one of whom was Mr. Cosley, head of the Pictou Academy, and Editor of the *Missionary Record*. He has educated many pupils for College, who have, by their subsequent career, reflected credit on their early teacher.

Left Pictou for New Glasgow, which is situated on the East River, in order to preach on the morrow. Mr. Pollok, who is minister of the parish, was one of several young men, among the rest, Mr. Snodgrass, who, on receiving license, left Scotland to relieve the destitution in the Lower Provinces. They did not wait to solicit more comfortable situations at home, but at once dedicated themselves to the missionary work. They have done good service by standing in the breach in the time of emergency, and have won a title to the gratitude of the Church of Scotland. When ministers were deserting their large charges in the provinces for empty Churches at home, these young men were fleeing from the opportunity of easy promotion, to take charge of the flocks thus left without a shepherd.

July 5.—Preached in New Glasgow in the forenoon. The Church holds about 800, and is generally full. In most parts of Nova Scotia one is generally struck with the masses of people attending divine ordinances. In the afternoon I drove to Pictou, and preached there in the evening.

July 6.—Returned to New Glasgow, and visited the Albion Mines in the vicinity. Under the guidance of Mr. Scott, the manager, I descended to perhaps the thickest coal seam in the world. Its average thickness is 32 feet. With a roof of this height above your head, the galleries have a very imposing effect. On arriving at the bottom of the shaft we were obliged to rest for about a quarter of an hour, to regain the use of our eyes in the dimly lighted galleries. When our vision returned we found ourselves surrounded by a party of Canadian gentlemen, with lamps in their hands, who were exploring the pit. The workings are ventilated by a stream of water which descends in a shower in the downcast shaft. This form of applying power is found to be the most economical. The engine below is worked by a steam engine above ground—the steam being led by a pipe down the shaft. We spent the afternoon at Mr. Scott's house. The grounds and garden are in the best English style, and present a useful model to other settlers around. A stranger is much struck with the want of attention throughout the Province to the grounds around the home-stead. The house may be a model of neatness outside and inside, while the field crops are growing up to the very door. Several of the manse,

however, show a better taste, and a few such examples must tend to make the taste general. Through the exertions of Mr. Pollok and the facilities afforded by Mr. Scott, a handsome church, in connection with the Church of Scotland, has been recently erected at the Mines.

July 7.—Spoke at a meeting held in New Glasgow church. My subject on this and other occasions was chiefly the training for the ministry and the relations of the various branches to the mother church. The other speakers were Messrs. Herdman, Pollok, and Grant. The subjects adverted to were those discussed at the meeting of Synod. It was refreshing to remark the warm attachment of the people to the Church. Throughout the whole of Nova Scotia, the people were willing to listen, for any length of time, to tidings about the Church of Scotland and her appreciation of their noble adherence to her cause. Her recent liberality in sending nine missionaries to build up the waste places of Zion, quite touched their hearts.

July 8.—A meeting similar to the one last night was held at Pictou. I spoke, along with Messrs. Grant, Herdman, Sinclair, and Pollok. This meeting was equally gratifying with the previous one. I proceeded after it was over to Mr. Sinclair's manse. It was late before we arrived, but the darkness was relieved by the fire-flies, a sight which I enjoyed for the first time. The meadows on each side sparkled like a galaxy of bright stars.

July 9.—Preached at Rogers' Hill, one of Mr. Sinclair's churches. It was the sacramental fast. After the sermon I addressed the people on church matters. Returned to Pictou in the evening.

July 10.—Visited the American Consul, who has made an extensive collection of curiosities. He has also a series of portraits of the eminent men of the United States. It was interesting to trace the change of features down from the infancy of the nation to the present day. You begin with the massive English features, and gradually arrive at the hawk long-jawed American, of whom President Lincoln may be taken as a good type. It was gravely discussed last year in the British Association, whether the Anglo-Saxon races in America were not gradually reverting to the Indian type—it being held that the same external circumstances would ultimately produce the same result. That America is producing very distinct types is undeniable. The characteristic New

England features, and those of the French population of the Lower Provinces are as distinct, as those differences which mark off most of the races of the human family, but I have not been able to discern an approximation to any tribe of Indians. The Indian contour of countenance is more allied to the Saxon than the New England type. I refer chiefly to the tribes of the Lower Provinces, the Micmacs of Nova Scotia, and the Millcetes of New Brunswick, the characteristic specimens of which exhibit features of a high order. External circumstances do not form the only physical factor. In combination with this, there is the internal tendency to variation, which exists in spite of sameness of external circumstances. Both factors act and re-act, and both are necessary to explain the differences of race. I sailed from Pictou to New Glasgow in the evening.

July 11.—Left New Glasgow at 9 A. M. to preach in Mr. McGregor's church, East River. I stopped at the Honourable Mr. Holmes', whose kind hospitality I enjoyed while in the district. This being Saturday before the communion, I preached in the afternoon, and afterwards addressed the people on church matters. The church holds about 800, and was well filled.

July 12.—Served two tables in East River Church, at the English service. There was also a Gaelic service out of doors, in a beautiful interval, near a stream. It was calculated that about 1500 people were present. The number of carriages was about 200. One of the old people told me that, in his native parish in Scotland, the most striking picture of human grandeur was the laird driving up to the church in a gig, which was the only one in the parish, and he now pointed with satisfaction to the crowd of carriages round the church in this the land of his adoption. The singing of the Gaelic congregation was very fine. Every one joined, and though the music was not the most artistic, it evidently contributed to the devotion of the worshippers. At the English service there was a choir taking the different parts, but the effect was evidently to damp the devotion of the people—few taking part in the singing. This quite corresponds with all I observed in the congregations of the Lower Provinces and the United States. Just in proportion to the perfection of the choir was the silence of the people. The people evidently felt that they would spoil the singing by joining in it, and they preferred to enjoy it in silence. When only

simple melody is attempted, the people generally join heartily, but when elaborate harmony is aimed at, the choir do the whole themselves. It is found that choral singing is most attractive, and many churches spend more on the singing than the preaching. But this is not the ground on which the question should be put. The real question is, Should the art or devotional element be most encouraged? It may be answered, Why not combine them? But the reply is, that experience shews that high art cannot be practically combined with the individual expression of the devotion of the worshipper. The only approximation is in Methodist churches, and this is due to one of the distinctive features of Methodism, viz., the class meetings. At these meetings singing is constantly practised by all the members; but it has been found impracticable in other bodies to get the whole congregation to practice regularly in singing classes. Even in Methodist churches in the States the choir has often the whole singing to itself. The evil might be met if the merits of the precentor or choir were tested by the extent to which the people joined in the singing; at present the test applied is the opposite of this. In the Roman Catholic, and other Episcopal churches, the people are not expected to join in the chanting and the anthems, and the evil in such cases is not so much felt, as the people join in other parts of the service; but in the Presbyterian church the people cannot join audibly in any part of the service except the singing. The example of the Highland congregations shews that no training in classes is necessary to get the people to join in the singing as a body. If no impediment be put in their way, and if there be religious life, they will join heartily and naturally. The picturesque grouping of old and young on the logs and natural terraces; the bared heads of the men, and the kerchiefed caps of the older women; the volume of sacred sound filling the whole valley; the earnest tones of the preacher speaking in a language specially fitted for devotion,—all contributed to form one of those striking scenes which can never be forgotten. The number of communicants was comparatively small; most of the people came from those districts of the Highlands of Scotland where the Lord's Supper is surrounded with so much awe that few venture to approach.

July 12.—The weather is excessively hot to-day, the thermometer standing at 95° in the shade. The heat has been at this

temperature for nearly a week. It has not been so hot for many summers past. The Monday services at East River church were in English and Gaelic. As many of the Gaelic congregation had not the opportunity of hearing my former address I was requested to address the combined congregations. This I accordingly did. Notwithstanding the previous services and the excessive heat, the people patiently listened to the details regarding the past trials and the present prosperity of the church of their fathers. How strong must their love have been to their National Zion, when, for so many long years, they clung without pastors to her standard, refusing to merge their identity in any other church! Their faith was now rewarded, and they had set over them a young man whom they had sent to Scotland to be educated, and who was moved to dedicate himself to the ministry by seeing the tears of joy which the old men shed, when they heard the first deputation from Scotland sent out to cheer them in their desolation. Left in the evening for West Branch Church, the other charge of Mr. McGregor.

July 13.—Drove to McLennan's Mount, to visit the widow of the late Dr. McGillivray. After the secession of 1843, Dr. McGillivray was left alone to serve fourteen charges; some of the ministers left the Church of Scotland, and more went home to fill charges there. For many a long year, Dr. McGillivray travelled from parish to parish, dispensing ordinances to those who remained steadfast to the church of Scotland. So true were the people, that, after the disruption, there was not one who deserted the church. Their trials only made them cling the closer. This is greatly due to the circumstance that "the men," corresponding to those of Rosshire and Sutherland, remained true. It is singular that "the men" in Scotland generally left the church in 1843, while those in Nova Scotia and originally from the same part of Scotland stood heroically by her. This has been accounted for by the superior intelligence of the Nova Scotia "men," but it is no doubt partly owing to the circumstance that they had long stood in the breach in defence of the Church of Scotland before the crisis of 1843; and this militant state led them to cherish a warmer love for her. The excessive labours of Dr. McGillivray told upon his constitution, and he at last sank under them, but he did not cease from his labours before relief came. He was, before his death, cheered by the presence

of several of the ministers sent out by the mother church. His name will be long held in reverence in Nova Scotia, and his life will form one of the most interesting chapters in the history of the Church of Scotland.

Notices and Reviews.

DAILY WALK WITH WISE MEN, or Religious Exercises for Every Day in the year. Selected &c., by Rev. Nelson Head. Dawson Brothers, Montreal.

In these days books of Sabbath readings and daily readings of a religious character are not scarce. Some of them possess merit, and serve an important end in Christian edification. It is a species of literature which admits of numerous adaptations, and, according to the accommodation supplied, ministers usefully in a variety of ways. Mr. Head, by this book of exercises, occupies a new sphere with excellent material. Contemplating regretfully a phase of Christianity, which strikes many as peculiar to our age; lamenting that "we have more noise and outward show, and less of the calm, thoughtful, and devout piety of other days," he bethinks himself of supplying a remedy for this evil, from the writings of the soundest divines of the seventeenth and other centuries prior to it. He accordingly gives selections arranged and adapted as the title indicates. The substance of the work is the Christianity of the Bible, and an obvious familiarity with the writings drawn upon has secured a series of prelections, solid in matter, rich in variety, and judicious in adaptation. Criticism is disarmed when we mention that the readings are culled from Chrysostom, Augustine, Taylor, Baxter, Howe, Davenant, Reynolds, Flavel, Leighton, Bates, &c. Mr. Head represents his office as an humble one, yet it is the important office of disclosing most valuable treasures, and making them accessible to multitudes who, but for his efforts, might never have had their spiritual tastes regaled with them.

THE YOUNG PARSON. Dawson Brothers, Montreal.

Reasoning from general considerations, people are accustomed to pronounce the life of the minister, especially of the country minister, the happiest in the world. The ideal of such a life seems to include all that is desired by men in their freest wishing-moods,—the noblest the most sacred of tasks; the pleasures of a cultivated mind; a certain retirement of position, combined with the care of a whole neighbourhood. If any one, however, supposes that the

reality always approaches the ideal, he will find enough to correct his mistake in the experience of "The Young Parson," as given in the volume so entitled. "The Young Parson" is situated very differently from George Herbert's model, and from that country parson whose "Recreations" supply such pleasant reading and suggest so enviable a lot. His charge is in the small New England town of "Gainfield," in the midst of Baptists, Universalists, and the general confusion of sects, which, in our day, represent, for the American, the many uses and abuses of Christian truth. The members of his congregation belong, for the most part, to the half educated classes, between whom and their minister there is but little sympathy. The minister, however, is sincere and hopeful, and conducts himself throughout with firmness and good sense. If he blunders sometimes through inexperience, he always bears himself modestly and like a Christian; and, before the story comes to a close, he sees some good fruit of such efforts. The author usually writes in a humorous vein; and has drawn, with deserved ridicule, scenes familiar enough in some places, where worldliness and coarseness reign supreme. But that the kind of man the Young Parson is uniformly represented to be, should receive such a name as "Petit Meagre," and should, moreover, be clothed with the external appearance of a fop, betrays a strange want of feeling and taste on the part of the writer, and greatly mars a rather clever and not uninteresting book.

THE LAST TIMES AND THE GREAT CONSUMMATION
By Joseph A. Sciss, D.D. Dawson Brothers
Montreal.

Dr. Sciss, an American Divine of great and growing repute, is the author of several works, which have established a most favourable opinion of his attainments as a theologian, as well as of his power as a vigorous thinker and an eloquent preacher. This book, the latest of several editions, professes to give the results of many years' study and investigation, confirmed by inquiries which, in recent years, he has been led to prosecute anew, as well by his own deepening conviction of their importance, as by the observation of a prevailing indifference,

and even a considerable opposition to his views. It treats, as the title clearly enough suggests, "of the future destiny of the world and its population," and claims to contain the true doctrine upon that subject, "as revealed in the holy prophecies." Seiss is a pre-millennial adventist. He believes in the literal second coming of our Lord to reign upon the earth with his saints, and affirms the views on various important doctrines which are usually adopted in harmony with his belief. Sin, oppression, and anti-christianism are to continue on the earth until the millennium is established by Christ's personal presence and administration. Christ's coming is not to destroy the earth, but to renovate and restore it, that it may be a dwelling-place of the righteous for ever. The first resurrection is to be *eclectic*, a resurrection only of them that sleep in Jesus, "the rest of the dead" to remain in their graves for a thousand years. The Messiah is to reign in this world in a universal and eternal kingdom of glory. The time of the judgment is the time of Christ's coming and reign, and the final judgment consists of the ministrations of the descended Jesus as Sovereign of the world. The Jewish race is to be restored to a blessed condition in the millennium. The world to come is *the new earth*, in which the entire creation shall return to its

pristine loveliness, under Christ's personal rule. As to the time of the Lord's advent to judge, subdue, renovate, and reign in, the world for ever, it is nigh at hand, the predicted signs of its near approach being already manifest in the abounding of apostacy, scepticism, and wickedness, in revolutionary troubles, political perplexities, and vast national agitations, in the stir and inquiry shown by many respecting the subject, in the general shaking and crumbling of social order. Seiss advocates these views with all the candour and earnestness of a man thoroughly convinced, and, with great plausibility, adduces abundant scriptural testimonies in support of them: He claims for them the judgment of the ancient church and of many of the principal reformers, leading divines, and most learned biblical scholars of modern times. His power and aptness of illustration are very great, reminding one of Dr. Cumming's writings on the same topics. Some of his passages, gleaming with fervid eloquence, produce a thrilling effect. And to whatever extent one may accept his conclusions, it is scarcely possible for any reader not to feel that his enforcement of them has a good practical influence, bearing directly upon the maintenance of a watchful, earnest, holy life.

The Churches and their Missions.

BRITISH COLUMBIA.—We understand that the Foreign Mission Committee of the Canada Presbyterian Church, at a late meeting, appointed the Rev. Mr. Duff, a recently licensed preacher, to British Columbia to strengthen the hand of Mr. Jamieson in that far off but most promising sphere of evangelistic labour. Mr. Duff is highly spoken of, and, we trust, will prove himself to be an earnest and successful labourer in the vineyard.—*Canada Observer*.

HUDSON BAY TERRITORY.—The following is part of an interesting narrative from the pen of a Wesleyan missionary in Canada West:—

The Rossville mission was commenced in 1840, and in a remarkably short period of time a large number were admitted to Christian baptism.

There are few places in all the Hudson Bay Territory so well adapted for a mission station as this, and it is admitted by all, I believe, to be the most prosperous mission in all the territory. This, being the central depot of trade for all the great interior, possesses a comparative importance, beyond anything the place itself would indicate. When the fact was spread abroad that a mission was established at this place, the Indians from the northern regions

were attracted to the place, first out of curiosity, and many finally settled here permanently.

Some came from a distance of 600 or 800 miles to hear the wonderful news. Some families came from Fort Churchill, which is on the border of the Esquimaux country, and is the limit northward where timber will grow; all beyond this is bleak and barren. The population of the mission was about 350 souls, 100 of whom were scholars in school. They had been here long enough to show the effect that partial civilization would have upon them, and in this place certainly with the most favourable results. Such a swarm of healthy, active children I have seldom or never seen in the same population. During the three years of my residence there, the increase was thirty, over and above all the deaths in the same time.

The language of these people, though a kindred dialect of the Ojibwa, was nevertheless so distinct, that at first I could scarcely understand a single word.

Their language was written and printed with some eighty-five different characters, called the Syllabic System—that is, every letter represented a syllable. In the course of three months' time I could read a chapter from the New Testament

in this character in public worship. I also read the abridged Church Service in this character every Sabbath morning.

I found genuine religion among these people. Our church was almost always well filled, and the week-day services well attended. The membership of the Church numbered 145, and there was a great demand for books in the native language. The distant missions were in the habit of receiving their supply of books from Rossville, and so many orders for Indian books came, that the stock was exhausted at the end of my first year.

One winter we established a missionary society of our own, which was the first effort that had been made towards rendering the missions in the territory self-sustaining, and all told we raised about fifty dollars, which amount was used for the purpose of defraying the expenses of two native men, who were selected and sent on a tour of preaching to the Indians. They visited some tribes about 290 miles distant, who had never before been visited by religious teachers, and were absent two months. Among the rest they visited some camps of the Chippeawan tribe—an entirely distinct language and people. They found our Indian books among them also. The Cree being the learned language of this part of our continent, those Indians from other tribes, who wished to have the reputation of being learned, must be able to speak Cree.

CANADA.—The Bishops of the English Church in Canada have given their judgment respecting the teaching of Provost Whitaker, the dispute respecting it having been submitted to them by the corporation of Trinity College. The Bishop of Huron complained that a strong Romanizing tendency was manifest in the Provost's teaching, and of course his judgment is to the same effect now; the Bishop of Montreal, who is the metropolitan, decides that the complaint relates to mere matters of private opinion, on which the Church has not pronounced, and that there is no evidence of any of the students having joined the Church of Rome; the Bishop of Toronto decides in favour of the Provost, the Bishop of Ontario decides that the teaching is not unscriptural, nor contrary to the teaching of the Church of England, nor leading to the Church of Rome; and the Bishop of Quebec decides, though he does not share in some of the Provost's opinions, that he finds nothing contrary to what the Church teaches, or that the Church does not "permit" any one to hold. These decisions will alarm many of the members of that Church.—*Toronto Guardian*.

NOVA SCOTIA.—The Synod of the Presbyterian Church of the Lower Provinces, which consists of eight Presbyteries and eighty-four ministers, held its annual meeting in Charlottetown, P.E.I. in June. Two acts of translation, three of ordination, and two of license were reported by Presbyteries for the past year. Three new congregations had been formed. A fraternal and congratulatory letter from the United Presbyterian Synod of Scotland was read. Addresses were approved to the Queen, the Prince of Wales, and the Governor of Prince Edward Island. A deputation from the

Wesleyan Conference of Eastern British America, then in session at the same place, communicated the fraternal salutations of that body, and a deputation was appointed to convey a reciprocation of the sentiments expressed. There had been collected during the year just closed for Foreign Missions £1144.13s.4½d., expended £1227.14s.1d., of which £500 were loaned for the building of a mission schooner; for Home Missions the collections were £376. 6s. 11d.; for education £944. 10s. 0½d.; Synod Fund £112. 1s. 1d.; Theological Seminary £279. 18s. 3d.; and for other purposes sundry smaller sums. The total income for the different schemes of the Church was £2582. 18s. 5d., besides interest on a Professorial Fund of £7275 in Halifax. The chief subject of discussion was the proposed resuscitation of Dalhousie College, Halifax. A motion was carried by a vote of 41 against 17, approving of the basis of arrangements, affirming that the act of incorporation passed by the Legislature will secure great advantages for a more extended preparatory education of students for the ministry, while the Synod in accepting it will aid in the establishment of a Provincial Institution, and re-appointing the Committee to complete the necessary arrangements for the transference of the classes from Truro to Halifax. We regret, though we are not surprised, to hear that this great scheme has already come to grief.

The Missionary Brigantine, "Day Spring," Capt. W. A. Fraser, New Glasgow, was modelled and built by Thomas Fraser, under the superintendence of J. W. Carmichael, Esq. She is a very finely proportioned vessel, in hull, spars, and rigging; is 115 tons new measurement; and classes A. 1 at Lloyds for 8 years. She is provided with self-reefing topsails, two water tanks, each holding 1,000 gallons, two suits of sails, and a double supply of rigging. The Day Spring has been built by contributions from the children of the Presbyterian Sabbath Schools—one half from Australia, one-fourth from England, and the remaining fourth from the British Provinces. The vessel is to ply for five years among the Western Polynesian Islands, calling at Sydney, Australia, once a year. She will finally leave Halifax on her Mission trip.

SCOTLAND.—On Thursday, Aug. 6th, the foundation-stone of a new place of worship in connection with the Free Church, was laid in Glasgow, in Charlotte street, near the Green. The edifice is intended to relieve the overcrowded pews of the Wynd Church, and the congregation to be formed within its walls will be the second offshoot which that flourishing Church has thrown out within the space of four years. The new building will be capable of accommodating 1,000 persons. The total cost of the building is expected to be about 3,000l.

The Reformed Presbyterian Church in Scotland has twenty students in the Theological Seminary, a larger number than at any previous time. The church has an interesting mission at the New Hebrides, in connection with which there has been made a translation of the New

Testament into the language of Aneiteum. The sum of \$5,000 has been collected for Foreign Missions. At home, the church has forty-five organized congregations, with 6,741 communicants. Their contributions, including ministers' stipends, exceed £5,000 or \$25,000.

The translation of the Rev. Mr. Arnot, of Glasgow, by whose excellent books we are sure some of our readers have profited, to the Free High Church of Edinburgh, has excited much interest in Scotland. The congregation and stipend to which he goes, are both smaller than those he leaves. He must expect additional rather than diminished labour. Besides, his people are deeply attached to him and his affection for them is very great. He has only one reason for the change and he states it to the Presbytery and the public in the following terms:

"When a minister has laboured a long time in such a sphere, he should once in his life have that sphere changed. That is the one reason. It stands alone. It has two sides. It has an upper and lower aspect. It bears on the ministry, the Lord's work and the Church's good, and it bears upon the minister personally. As to its bearing upon the ministry, it is quite an axiom with me that minister's talent will not be fully laid out, if, when opportunity occurs, he shall say in effect by his conduct or by his words, 'I am so well here. I shall not, if even once, change the sphere of my labours.' I think that it can be demonstrated, in most ordinary cases, he would thereby be refusing to lay out fully his talent. It is not a mark of apostolic succession to be always all one's days in one place. The Weslevans, for example, I think, and I have often said, have gone to excess in the frequency of their removals: but it is worthy of the consideration of the Free Church whether we have not erred on the other side. I have the fear we have: and if it was examined into both in England and Scotland, it would be found that many gifts were often partially lost for want of such a change. I think, if there were more circulation there would be less stagnation. (A laugh.) On the other side—the minister personally—in large cities, and with congregations very many of whom are men of culture, the greater portion of the minister's duty is his preaching. And there are such heavy demands upon him, many, many years twice preaching every Sabbath day in such a sphere, that I think, in process of time, the minister will either go out or in under the depressing sense that he has not fulfilled his duty, or the effort to do it will crush him. On the Continent, Protestant congregations do not require from their pastors anything like the amount of intellectual toil which our ministers are expected to undertake, without subtraction and without rest. The farmers have a very pungent word to indicate the overworking of a field. It is said, such a farmer has *scorched* his farm. You know and then see instances in courts, where a landlord sues a tenant, proves his case, and punishes him, for scorching his farm,—that is, taking too much out and putting too little on it. If it were rightly and justly permitted, I should have hopes that I would some-

times see the inside of a book. I am actually as if I were in the position of poor ragged boys looking into the glass of a confectioner's window, and walking past, not expecting they could touch the sweets within. I can only see the outside of a book."

ENGLAND.—Dr. Cumming of London, in a letter to the Convener of the Church of Scotland's Committee on Army and Navy Chaplains says. "There are in England large and populous garrison towns, in and around which are great numbers of Scottish soldiers, most of them members of our Established Church. In Woolwich, Chatham, Dover, Folkestone, Portsmouth, Southampton, and Plymouth, the want of missionary and ministerial provision is deeply felt, and has been loudly complained of. The War-Office has appointed a few Scottish chaplains, as in London, Aldershot, and Shortcliffe. But at the stations I have named almost every denomination has its representative, but the Church of Scotland has none. Our Church ought not to forget that she is Scottish as well as Presbyterian—that her mission is therefore to seek out and minister to our countrymen wherever there exists a call or is created an occasion. Our Scottish Synod is willing to supplement, as it now partially does, your contributions. Let me therefore urge you to appeal to your congregations for aid to this most important mission to our soldiers and sailors in every garrison town and seaport in England, and prove by deeds, not by speeches, that ours is a Scottish Church: willing and rejoicing to give practical proof of her affection to, and interest in, her children wherever scattered. Your missionary at Gosport is doing admirably. His labour is very great, but his energy and zeal are equal to all the exigencies of his mission. Send us up truly spiritual and godly men, who love and know their Bible, and next to it the Confession of Faith and Shorter Catechism—who have no liking for the rationalistic theology that, in too many places, is eating out the very life of vital Christianity.—H. and F. Mrs. Rev.

A very curious correspondence has lately passed between the Bishop of London, his archdeacons, and his clergy, on the subject of clerical subscription to the formularies of the Church. It is right to observe here that the opposition to any alteration on this point does not involve the question of Liturgical Revision, many supporters of this latter movement having seen it their duty to unite with the opponents of the former. With regard to the correspondence, it is curious to observe that the Bishop stands alone in wishing for a change. In political life we are accustomed to find alterations urged from below, and resisted from above; here the reverse is the case. The position of the Bishop, however, is not uncommon in the history of the Church, where we generally find that departures from the orders of things as they are, whether for better or worse, are advocated by men in high stations and resisted by those below. And this indeed illustrates one of the curious divergencies between the Church and State—that the heads of the former are usually ranged on the side of change, while conservatism of all that exists characterizes the heads of the latter.

We regard the Bishop's letter on this occasion as one of the most admirable documents which has recently appeared.—*Evan. Christendom.*

IRELAND.—The Roman Catholic Bishops of Ireland held a Conference in Dublin in August, lasting five days. Their deliberations were secret, but the journals which profess to be in their confidence say that their attention was directed to all the questions that interest Irishmen—to the land question, emigration, the poor law, &c., but that the main subject of their discussion was education. Against the national system they wage decided war. They prohibit the priests from sending the teachers of their schools to the training schools of the National Board, but have determined to establish model schools of their own, all to be affiliated to the Catholic University, which will thus become the centre and the head-quarters of all the instruction that, as far as their influence extends, is to be allowed in Ireland. How narrow and exclusive the kind of education thus alone authorized is, we need hardly say. But to carry out their scheme 100,000*l.* at least is wanted, for the enlargement of the resources—moral and material—of the University. In the meantime, the national system of education continues to extend its influence; and though it is the boast of its friends that no case of conversion on the one side or the other has ever occurred in the schools, yet the reasons the Romish hierarchy have for their dislike to it become quite intelligible when we see that by the diffusion of knowledge the system commends itself to the public mind, and is spreading through the country. The work of conversion increases in various parts, and mainly on the West coast, where there is a constant demand for new churches and a need of additional ministrations in the Protestant religion. The Irish bishops, in fact, are engaged in the novel attempt to put the sun out, or to make it shine only through their painted windows.—*Id.*

Archbishop Whately died on the 5th ult.

BELGIUM.—A remarkable "Catholic Congress" has been held in Malines. There were some 1500 Romish ecclesiastics from all parts of Europe, and in all varieties of picturesque costume. The number of laymen was very small in proportion. A layman presided, and another layman, the celebrated Montalembert, made the principal address, which was a brilliant oration in favour of his old watchword, "The Church free in a free state." He declared boldly in favour of liberty of conscience and toleration of error. Addressing the Catholic party, he said, "Catholics who listen to me, if you wish liberty yourselves you must wish it for others. If you do not wish it for yourselves, it will never be granted to you. Give it where you are masters, in order that it may be given to you where you are slaves."

GERMANY.—We lately announced that a former Roman Catholic bishop had entered, at Berlin, the Protestant Church. Two priests in the neighborhood of Frankfort have lately taken the same step. One of them, Dr. Edward Ree, having, after his conversion to Protestantism, passed a theological examination at Darmstadt,

has been recognized, and has received an appointment as a pastor. The other is Dr. Fritz, a priest of Frankfort; he has been received into the Reformed Church at Basle, where his case had the advantage of obtaining the care and attention of the learned and pious Dr. Riggenbach, professor of divinity in that city.

Germany is at the present moment attracting to itself the attention of Europe. The old free town of Frankfort has become a meeting place for all the Sovereigns of Germany—all at least with the rather important exception of the King of Prussia—who have met together, at the invitation of the Emperor of Austria, to revise the old bund or bond of union which made Germany, though internally divided, yet to all foreign Powers one whole, instead of being as she now is, a vast nationality broken into fragments. The proposals of the Emperor of Austria are conceived in a liberal spirit, and have been upon the whole well received by his brother Princes. The absence of Prussia from this Conference is much regretted—by politicians, because the great Power is thus left exiled and weak in Germany; by Evangelical Christians, because the initiative is thus placed in the hands of a Roman Catholic Power.—*Id.*

GENEVA.—The company of pastors have just decided that a solemn festival shall be held in our church to celebrate the tri-centenary anniversary of the death of Calvin (27th May, 1864). Nothing is yet decided as to the nature of this festival; but it has long been spoken of, and it is with pleasure that our people see the pastors taking the lead in a movement which for us is at once both national and religious. Calvin, in fact, was not only the father of our Church, but the real founder of our Republic; founded before him, if it is true, but ever after owing to him its glory, yea, its very existence, for how could it have subsisted without the vitality which Calvin infused into it?

The Reformed Churches of France are also preparing to celebrate the same anniversary; as at Geneva, this decision was unanimously adopted. All parties have understood that in this matter it is not a question of glorifying in Calvin the apostle of such and such controverted doctrines, but the great man who was, in the hands of God, so powerful an instrument in the revival of true religion. Moreover, while honouring Calvin, we shall not fail to bear in mind that all glory, as all strength, comes from God and ought to be rendered to him.

We hope that France and Geneva will not be alone in celebrating this festival, and that your country [Britain] will unite with us on this great day. Is not Calvin the man of the Protestant Reformation? His name becomes greater and greater even in Germany, where three learned Lutherans are publishing, in Strasbourg, a magnificent edition of his complete works. The first volume has just appeared.—*Christian Work.*

SYRIA.—The following intelligence respecting Beyrout is interesting at present in view of the proposal of our Foreign Mission Committee to send a Missionary to that port. It is also interesting from the circumstance that Dr. Wortabet

is a brother of Mr. Wortabet who a few years ago addressed some of our congregations on the condition and prospects of Syria.—*Ed. Pres.*

The Rev. Dr. Wortabet, of Aleppo, has lately made a journey through Northern Syria. His statements confirm those which we have previously given as to the great importance, at the present moment, of missionary operations at Beyrout. Speaking of the American missionaries, he says: "It is now nearly forty years that they have occupied Beyrout as their principal station, and at no previous time has it been in so interesting a state as at present."

At Idlib, Dr. Wortabet found that an occurrence had taken place which shows how slight an indiscretion may result in serious consequences to missionary effort. The temporary absence of the two ordinary teachers was supplied by a Deacon Abder:—

"The deacon is a very good man; but in an unlucky hour he took a few of the Protestants with him and visited the Greek Church, with the most friendly intentions, at the time of their service. The people received them kindly at first, but soon there was a sudden outbreak among them, and our friends were dragged out and severely beaten. The Governor, having heard of the affair, brought the parties before him, and had some of the culprits imprisoned: but a party had taken the Protestants, who fled in various directions, and several returned to the Greek Church. Three only had overriden the short storm and remained steadfast. On my arrival, I gathered our little band, and tried to rouse up their courage, and to hope for better times; and on the Sabbath-day I had worship as usual with them in the schoolroom, but the small congregation had dwindled into a mere handful."—*Evangelical Christendom.*

CALCUTTA.—REV. A. DUFF, D.D., the veteran missionary of the Free Church of Scotland in Calcutta, being too much enfeebled in health to continue his labours in India, has accepted the position of Convener of the Committee on Foreign Missions, to which he was unanimously appointed by the last General Assembly. In his letter of acceptance he expresses regret that his state of health renders it necessary for him to leave India, where he has so long and so successfully laboured. He has, however, deemed it his duty to respond to the unanimous call of the Church, even though (as he himself expresses it) "some of the most fondly-cherished wishes and aspirations, plans and purposes, of the latter years of his life have thereby been suddenly and violently overthrown, dashed in pieces to the ground, where they lie now strewn all around, as the wreck and debris of once gorgeous visions or pleasant dreams."

The Friend of India says:—"Dr. Duff, having recovered from his serious illness sufficiently to be removed, has left Calcutta for Singapore and Java. After inspecting the various missions in India in connection with the Free Church of Scotland, he will return to Bengal at the close of the year, and then finally bid farewell to India, where he has spent a third of a century in a work of self-denying usefulness, more important and more fruitful of results than any other public or private man can boast of."

THE CHUMBA MISSION, PUNJAB.—Mrs. Prinsep writing from Dalhousie, Punjab, May, 23, in behalf of a Branch Mission of the Church of Scotland in India as yet little known, says: "I want to stir up the hearts of my fellow-Christians in Scotland to give, first of all, their hearty prayers at a throne of grace for 'The Chumba and Dalhousie Mission,' whose cause it is I come to plead. If they give their prayers, I feel no doubt they will give their money as a natural consequence, but if I am to choose which of these I would have, I will say, Let us have the prayers, and for the other God will provide. I write from Dalhousie, a very healthy and beautiful place in the kingdom of Chumba, lately bought by the British Government as a sanitarium from the Rajah of Chumba, who resides about twenty-three miles distant at his palace of Chumba, on the river Ravee, which flows thence down to Lahore, the political capital of the Punjab. The kingdom of Chumba is said to contain a hundred hills, this implies at least as many valleys; and these beautiful valleys, being cultivated, contain endless little villages; and these villages contain I know not how many immortal souls, to whom as yet the Word of Life has never been read or preached. The population is said to be about 6000. It is now more than twelve years since Englishmen first came to Dalhousie, and yet not one has come to show these poor ignorant people the way of life. I am glad to say that a piece of land has lately been set apart for missionary purposes, and placed at the disposal of the Church of Scotland's Punjab Mission at Sealokote. The Rev. W. Ferguson has lately resigned his chaplaincy, and resolved to devote himself and all that he has and is to the service of God, by becoming a missionary." Mr. Ferguson writes to a friend in Scotland as follows. "The great Missionary Conference at Lahore was the means of blowing into a flame the small spark of missionary zeal which had lain so long dormant. I could no longer withstand the desire to join a little missionary band. I selected the Chumba territory in the Himalayah mountains as my sphere of operations. The whole population consists of about 16,000 souls—600 in the city, and the rest in small villages or farmhouses scattered all over the hills and valleys. The Rajah and his subjects are all Hindoos. The Chumba Rajah is now the chief of the Rajpoats, i. e. the military tribe. Mr. Ferguson states the following as some of the reasons which led him to select this sphere of labour: "It is entirely new ground. No missionary has yet occupied it. The Gospel has only been twice preached in the city by missionaries who paid it a passing visit. There seemed little probability of any missionary body taking it up. The 16,000 souls in the Chumba territory might all have passed away without hearing the Saviour's name. I have seen his Highness the Rajah several times, and he is quite pleased at my going into Chumba."

CHINA.—Dr. Legge writes from Hong-Kong, complaining of the views put forth by Sir F. Bruce, Her Majesty's representative at Peking, in one of his despatches. Sir Frederick writes with the special object of vindicating some course of action which he had taken discouraging to Protestant missionaries, and says

that "the Protestant missionary enterprise, as at present conducted, has been proved by experience to be a failure." Dr. Legge does not hesitate to take up an antagonistic position. He writes:—

"Protestant missions in China have not been a failure. I left England as a missionary to China in 1839. I have been resident in Hong-Kong, with temporary absences, extending over nearly five years, since 1843. I brought three Chinese Christians with me from Malacca in that year. On the first day of the present Chinese year, the members of my Church came together with their families, making an assembly of nearly three hundred souls. An old man, very infirm, and almost blind with age, one of the three who came from Malacca, stood up and said, 'When I look at this house filled with Christians, and think that three of us have grown into this company, I feel that we have reason to thank God and take courage. If my children live to be as old as I am, they will see greater things than these.' Could those who have been baptized in connection with our mission in the department of Hang-Chow have been brought to the meeting, it would have been swelled by about other two hundred individuals. Our Church-roll shows at present a list of seventy-seven names of men and women resident in Hong-Kong who come together once in every month to eat the Lord's Supper. I am a pastor also of an English Church which observes the same rule; and I believe in the Christianity of my Chinese as much as I do in that of my English communicants. . . . Other missionaries not a few, have been more successful than myself."

But the most important part of the despatch is contained in the following sentence:—

"I am convinced that foreign Governments will most effectually serve Christianity in China by abstaining from protecting it as if it were a matter in which they have an interest, for the Chinese Government do not yet understand that Governments can be interested in this question except in a political sense."

Upon this Dr. Legge remarks:—

"I submit that Sir Frederick Bruce has no right to regulate his action by such a view of the best course for foreign Governments to pursue with reference to Christianity in China, and that Her Majesty's Government have no right to sanction his doing so. He is at Peking by virtue of the treaty between Her Majesty and the Emperor of China, ratified there on the 24th October, 1860. His work is to watch over the treaty, and see that its stipulations are fulfilled. He has no power to nullify or abrogate in the matter. Now, the 8th article of the treaty says: "The Christian religion, as professed by the Protestants or Roman Catholics, inculcates the practice of virtue, and teaches man to do as he would be done by. Persons teaching it or professing it, therefore, shall alike be entitled to the protection of the Chinese authorities; nor shall any such, peaceably pursuing their calling, and not offending against the laws, be prosecuted or interfered with."—*Evangelical Christendom*.

JAPAN.—A number of American Christians, of different denominations, have just organized the "First Reformed Protestant Church in

Japan." The movement originated with the U. S. Minister and Consul, and by their influence most desirable sites have been secured for a church edifice and for missionary residences in the Yokohama bluffs. The new organization is spoken of as full of Christian vigour, and likely to prove an unspeakable blessing to all English-speaking persons in that part of Japan. Of the members, one is a Japanese—an earnest, it is hoped, of a large ingathering hereafter from among the people of that heathen land.—*Ib.*

AFRICA.—Dr. Livingstone, in a letter dated from the River Shire, Feb. 20, presents a melancholy picture of the country through which he had recently passed. The valleys which are watered by the lower Shire have been nearly depopulated by the ravages of the slave-hunters. The inhabitants have fled in terror, and left their cultivated plains and luxuriant grain crops to the savage foe. This calamity was succeeded by a drought and famine, and the result has been that thousands have been swept away. The villages around are scenes of indescribable woe and anguish. As he steamed up the river Dr. Livingstone counted thirty-two bodies floating downwards with the current; and these, he adds, are nothing compared with those who lie unburied or are devoured by the alligators. A little lower, a fiend in human shape, named Marianno, said to be a half-caste, who had previously committed forty murders, had ransacked the country with a band of desperate villains, consisting of a thousand armed slaves: and where, last year, provisions and cotton could be readily bought on advantageous terms, there was now no vestige of civilization.

The territory to the west of the Shire and places situated higher up the Zambesi, were suffering from the same awful scourge, and other predatory troops were pillaging and burning in the regions south of Senna. In fact any ruffians who could muster a sufficient force were left to attack, kill, and enslave whomever they chose. The authorities appeared to connive at their evil deeds. In the face, therefore, of such hindrances, every effort to introduce the Gospel and legitimate trading was likely to be fruitless. Even food must be brought to the missionaries from a distance of three hundred miles. The concluding paragraph of Dr. Livingstone's letter deserves to be given entire.—

You are probably not fully aware of what Lord Palmerston has done by his policy on the West Coast. Were he not in power, I could say a great deal more than, for fear of being set down as a "toady," I dare do now. Mr. Wilson, an American missionary, who has written the best book I have seen on the West Coast, says, that had it not been for his policy Africa, as yet, had scarcely been accessible to missionary labour. By means of the security which our squadron imparted, over twenty missions have been established, twenty dialects reduced to writing, and twelve thousand communicants have been received by the different Churches. Education is imparted to thousands of the young, and good influences are spreading inland. Lawful commerce has been increased from 20,000*l.* annually to between 2,000,000*l.* and 3,000,000*l.*

and more tonnage is employed in carrying it than ever was engaged in the slave-trade, even in its palmiest days. On this coast, the same expensive and generous policy has been in operation as long as on the West Coast, and the only mission introduced is jammed up in an unhealthy corner by slave-hunting complications, and will probably die out. All the revenue derived from the whole Zambesi amounts to only 600*l.* per annum. In fact, the country has been made a slave "preserve;" and so would the West Coast have been had only a few converts been admitted to the interior, as here. We turn our eyes away to Lake Nyassa, and hope to do something to stop slaving there. We trust, also, something may be done to prevent these ruffians following on the footsteps of our discoveries. If we meet them it may not be wholesome for either party.

SIERRA LEONE.—The Church at Sierra Leone, which is already self-supporting, has received an accession to the numbers of its ministry. Seven natives were lately ordained by the Bishop of Sierra Leone, in St. George's Cathedral, Free-town.

DAHOMY.—Mr. W. Craft, a man of colour, has been enabled, principally by the liberality of several members of the Society of Friends, to visit Dahomey and obtain an interview with the King, in order to promote the abolition of human sacrifices by the establishment of regular trade, especially in cotton. He was entertained in the usual Dahomian style, by cheering, singing, dancing, and fring. The King has presented to him a large place for business at Whydah, and has promised to give him as much land as he may wish on which to cultivate cotton. "The King has also stated," says Mr. Craft, "that if I will return from England and stop at Whydah, he and his people will grow cotton on a large scale. All the great men with whom I have spoken quite approve of the new idea of growing cotton for exportation." The King has given into his hands five captive boys—one for himself, and one for each of four other gentlemen named. Two of them were taken at Ishagga, when that place was destroyed; the other three were taken from their father's farms, near Abeokuta, by the Dahomian army a few months ago. If Mr. Craft settles at Whydah, the King promises that he will send one of his own sons to England to be educated.—*lb.*

MADAGASCAR.—The following extract of a letter from the Rev. Wm. Ellis, dated June 6th, is published in the *London Missionary Society's Magazine* for September.

"Our congregations now assume their former appearance in respect to numbers, while considerable additions have been made to the churches during the church-meetings of the past week. If the nobles and the best friends of the country are true to themselves, and the compact between the sovereign and nobles be maintained, I cannot but think there is a better prospect for the temporal and spiritual prosperity of Madagascar than there has ever been before. There are naturally difficulties enough to tax the wisdom and energy of any government, and there are probably numbers who do not regard the change with favour: but the best

and most intelligent and influential part of the community are satisfied and hopeful, especially as they wish to maintain the existing friendly relations with foreign powers. Among the Christians there is an appearance of greater earnestness to spread the knowledge of the Gospel among the indifferent or heathen portions of their countrymen, with a greater degree of circumspection in all their public conduct, as at present the government is much more vigilant than at any time since the close of the late queen's reign."

ST. ANN'S AND KANKAKEE, ILLINOIS.—The last time I preached at St. Ann's, the congregation numbered about 400 persons, and showed no abatement either in numbers or interest from that which I witnessed a year ago. In the Sabbath-school there were at least 150 persons, some of whom were advanced in years, all diligently studying the Gospel, and many of them the Assembly's Shorter Catechism. On the Friday previous I attended also the examination of the male and female day-schools, which have, with commendable perseverance, been sustained, under circumstances of great difficulty, by the efforts, and, I would also say, the personal sacrifices of Mr. Chiniquy. On the roll of these schools there are upwards of 150 children, male and female, receiving a thoroughly scriptural education.

No fees are charged in these schools as yet. They are what may be called extra-parochial. There is a common school in the village, sustained by the school-taxes, which all the householders have to pay; but as it is somewhat under the control of Roman Catholic Trustees, or Commissioners, and no Bible instruction is allowed in it whatever, it might place the work of reformation in hazard were the children of the converts to be left under its influence. Mr. Chiniquy has, therefore, wisely instituted schools under his own auspices, in which not only a secular education, but also a thoroughly scriptural one, would be provided.

At Kankakee I also found a congregation of about 120 persons, who have been kept together by the disinterested labours of Mr. Demers, and the occasional services of Mr. Chiniquy. A school is much needed here also, if means could be got to sustain it. As Mr. Demers has been appointed teacher at St. Anne's this session, arrangements have been made to supply his place by one of our missionaries, and otherwise to extend the work of evangelization. At other stations there are groups of converts who would form excellent centres for missionary labour if only the men and the means could be obtained.

Mr. Labelle, a young French Canadian who has for several years been preparing for the Ministry in Knox College, Toronto, has been appointed by the Presbytery of London, to labour for a time in Kankakee as assistant to Mr. Chiniquy; and it is hoped that means will be found to send other equally well qualified Missionaries into this interesting field. I have just learned that Mr. Chiniquy has, by a decision of the Court of Law, received his property from the Roman Catholic Bishop.—*Rev. A. F. Kemp, in The Canada Observer.*

Articles Selected.

COLIN CAMPBELL, LORD CLYDE.

DIED FRIDAY, AUGUST 14, BURIED SATURDAY, AUGUST 22, 1863.

Another great, gray-headed chieftain gone
To join his brethren on the silent shore!
Another link with a proud past undone!
Another stress of life-long warfare o'er.

Few months have passed since that gray head
we saw,
Bending above the vault where Outram slept;
Lingering as if reluctant to withdraw
From that grave-side, where sun-bronzed soldiers wept.

The thought filled many minds, is *he* the next
To take his place within the Abbey walls?
A gnarled trunk, by many tempests vexed,
That bears its honours high, even as it falls.

He is the next! the name that was a fear
To England's swarthy foes, all India through,
Is now a memory! No more fields will hear
His voice of stern command. that rang so true.

The tartaned ranks he led and loved, no more
Will spring, like hounds unleashed, at his behest;
No more that eye will watch his soldiers o'er,
As mothers o'er their babes, awake, at rest.

A life of roughest duty, from the day
When, with the boy's down soft upon his chin,
He marched to fight, as others run to play,
Like a young squire his knightly spurs to win.

And well he won them: in the fever swamp
In foughten field, by trench and leaguered wall,
In the blank rounds of dull routine, that damp
Spirits of common temper more than all.

He trod slow steps but sure, poor, without friends,
Winning no way, save by his sweat and blood;
Heart-sick too often, when from earned amends
He saw himself swept back by the cold flood

Against which all must strive, who strive like him
By merit's patient strength to win the goal,
Till many a swimmer's eye grows glazed and dim,
And closes, ere the tide doth shoreward roll.

Stout heart, strong arm, and constant soul to aid,
He sickened not nor slackened, but swam on.
Though o'er his head thick spread the chilling shade,
And oft, twixt seas, both snore and stars
seemed gone:

Till the tide turned, and on the top of flood
The nigh-spent swimmer bore triumphant in;
And honours rained upon him, bought with blood,
And long deferred, but sweeter so to win

And fame, and name, and rank, and wealth were heaped
On the gray head that once had held them high;
But weak the arm which that late harvest reaped,
And all a Knight's work left him was to die.

Dead! with all his honours still in newest gloss,
Their gold in sorry contrast with his gray,
But by his life, not *them*, we rate his loss,
And for sweet peace to his brave spirit pray

No nobler soldier's heart was ever laid
Into the silence of a trophied tomb;
There let him sleep—true gold and thrice assayed
By sword, and fire, and suffering—till the
doom! Punch

FORMS OF CHURCH ORDER.

There are four distinct forms of Church order, each of which claims a scriptural warrant; the Papal, or spiritual *monarchy*—the Episcopal, or spiritual *prelacy*—Independency, or spiritual *democracy*—and Presbyterianism, or spiritual *republicanism*. The first maintaining the necessity of one supreme, universal, infallible Head of the whole Christian body throughout the world, as the authorized vicar of Christ. The second, contending for an order of clerical prelates, above the rank of ordinary ministers of the Gospel, who are alone, in their view, empowered to ordain, and without whose presiding agency, there can be no regular Church. The third, holding that all ecclesiastical power resides in the mass of the Church members, and that all acts of ecclesiastical authority are to be performed immediately by them. While in the fourth and last place, Presbyterians believe, that Christ has made all minister, who are authorized to dispense the word and sacraments, perfectly equal in official rank and power: that in every Church the immediate exercise of ecclesiastical power is deposited, not with the whole mass of the people, but with a body of their representatives, styled Elders; and that the whole visible Church Catholic, so far as their denomination is concerned, is not only one in name, but so united by a series of assemblies of these representatives, acting in the name, and by the authority of the whole, as to bind the whole body together as one Church, walking by the same principles of faith and order, and voluntarily, yet authoritatively governed by the same system of rule and regulation

Presbyterianism, then, is a term which primarily refers to the form of Church government. That is a *Presbyterian Church*, in which the *Presbytery* is the radical and leading

judicatory; † in which teaching and ruling *Presbyters* or *Elders*, have committed to them the watch and care of the whole flock; in which all ministers of the word and sacraments are equal; in which Ruling Elders, as the representatives of the people, form a part of all ecclesiastical assemblies, and partake, in all authoritative acts, equally with the Teaching Elders; and in which, by a series of judicatories, rising one above another, each individual church is under the watch and care of its appropriate judicatory; and the whole body, by a system of review and control, is bound together as one homogeneous community. Wherever this system is found in operation in the Church of God, there is *Presbyterianism*. Though there may be much diversity in the names of the several judicatories; and though, in the minuter details of arrangement, some variety may exist, still it is essentially the same. Thus the Reformed Churches in France, Holland, Germany, Switzerland, Scotland, and Geneva, are all Presbyterian, notwithstanding some minor varieties in the names and regulations of their judicatories.—*Samuel Miller, D.D.*

SKETCHES FROM THE LIFE OF DR. ROBERTSON.

THE MINISTER.

In April, 1825, Mr. Robertson was appointed schoolmaster of Pitsligo, his native parish, being then at the age of twenty-two. In September of the same year he was licensed to preach, and he delivered his first sermon in Pitsligo church. At this time he published, by advice, a pamphlet on "Free Trade in Corn" which attracted the notice of the last Duke of Gordon. He was next, on the recommendation of Dr. Skene Ogilvie, appointed tutor at Gordon Castle; and in July, 1829 the governors of Gordon's Hospital, Aberdeen, appointed him headmaster of that Institution, where he distinguished himself by his skilful management of the boys committed to his care. In 1831, "anxious for the better regulation of his conduct as an intellectual, immortal, and accountable being," he drew up a series of nineteen resolutions, which "speak home to all who fancy duty and devotion incompatible, and young men especially may learn from them what it is to offer God, our present being, as a 'living sacrifice.'" The political agitations of the times led him to draw up a long anonymous pamphlet on "The British Constitution and Parliamentary Reform," which was published for him by Mr. Tait, of Edinburgh. This pamphlet "contains many very just reflections still applicable to the subject. He takes objection to the extent of the changes proposed by Earl Grey's bill, but cordially approves of its principle of extended representation, and advocates gradual instead of sweeping reforms."

In 1832 Mr. Robertson was ordained minister of the parish of Ellon. The following extracts illustrate the manner of his life in this position.

Ellon, at the time of Mr. Robertson's ordination, contained upwards of thirty square miles, being nearly eight miles in length and about four in breadth. The district of Savoch has since been erected into a new parish, and the minister of Ellon's boundaries are considerably lessened. In the outward aspect of things there was not much to attract, for Ellon can boast of no romantic scenery or any striking historical associations. There is plentiful evidence of vigorous and skilful husbandry, and the eye sweeps over swelling slopes, bare of trees, but dotted with many a comfortable cluster of farm-buildings. There is a quiet beauty in the valley of the river Yethan, which almost bisects the parish, as it wanders seaward through rich loamy soil. Here, says tradition, was found the large pearl in the crown of Scotland, and pearl-oysters still slumber in the channel of the stream. The village of Ellon lies in the valley, and from the right hand of the stream it looks pleasing, if not picturesque. The turrets of the castle rise up from amid terraces and trees in feudal state; its modern beauty contrasting with the roofless ruin by its side, where the Earls of Aberdeen were wont to live. From the houses of the village stand out the manse, with its willows waving their leaves of silvery green, and the large barn-like Church, ultra-Presbyterian in its contempt of all ornament. Trees, gardens, houses, in straggling outline, gradually mingle the village with the surrounding country, with farmsteadings and detached cottages. The Episcopal chapel, amongst a few houses on the high bank where we stand, seems to be the rude result of parochial masonry, and only its cross would make the visitor suspect that it is other than the meeting-house of some republican church.

In this village Mr. Robertson took up his abode in 1832, but not at first in the manse. It was not possible for him to furnish it, and for the first two years of his incumbency he lived in comfortable lodgings more suitable to his means. At the end of that time he removed to the manse, where he spent three years of bachelor life. In 1837 he was married to the widow of his predecessor, Mr. Douglass. In her he found truly a helpmeet; and, if I were allowed to speak of the living as of those who are gone, I should have much to say of the happiness he enjoyed in this new relationship. To his three stepsons he was as much attached as though they had been his own children, and there never was father more devoted or self-sacrificing. They grew up around him, loving and beloved, in a happy household circle, on which no bereavement came while its home was the manse of Ellon.

Mr. Robertson had looked anxiously forward to the duties of a preacher of the gospel, and to this primary function of the ministry he now devoted much care. The text was usually chosen on Sabbath evening; books relating to the subject were read early in the week; and for many years every word of the discourse was carefully written. His aim was to present the

truth of the text lucidly and completely to his people. He preached without notes,—always an important fact in the reputation of a country minister, and to his powerful memory causing little effort. Yet he was never what would now be called “a popular preacher.” His mind delighted in metaphysical subjects, and sometimes his hearers could not follow his reasonings without an exertion to which congregations are not much inclined. He had little of the artist in composition, and lacked the graces of oratory. But the more intellectual of his audience delighted in his exhaustive treatment of his text; and all, whether learned or unlearned, felt the power of his closing remarks, in which he brought the truth home to their consciences. As years advanced, his fervour of appeal increased; and an instructed and aroused people cordially appreciated his faithful ministry. At times, when he was so pressed with other work as to be unable to write his sermon, he spoke extempore, and these were his most successful efforts as an orator. Then only did he throw aside all the trammels of formal logic, and speak heart to heart throughout his sermon, as he always did at its close. His preaching was neither exclusively doctrinal nor practical, but that union of both whose subject is “faith working by love.” Men as they listened grew both wiser and better; and yet it was not in the pulpit that he won his chief power over the parish.

In Ellon, as everywhere else, his chief strength lay in himself—in his character as an earnest, and true and devoted man. In visitation of his parish he was unwearied. The aged, and especially the sick, were his constant care. To see them, and bring home to them the truth of the Gospel, he spared no pains and feared no weather. There was a kindly sympathy flowing through all he did, and an unfeigned interest in all their humble cares which won their hearts to him. They poured the whole tale of their distress into his attentive ear, and the keen susceptibilities of the poor invalid were gratified by finding on his return that he had not forgotten a single circumstance. His wonderful memory, letting nothing escape that once had awakened his interest, established him in the very heart of anxious mothers who revealed the troubles of a large family, and of frail old folks who loved to tell stories of the past while they covered over the fire. Many of the bereaved still remember that warm grasp of the hand and kindly greeting, which, even more than his appropriate words of consolation, convinced them that in the hour of darkness and trial their minister was their friend. He was generous to a fault in relieving their necessities, and his natural sagacity seemed often to desert him when some tale of distress reached his ear.

Thus gaining the hearts of the old, he was equally careful of the young. In those days, when Sabbath schools were less common than they are now, he saw their value, and most vigorously conducted one in the village from the first. It was his own school, in the strictest sense, for he was the only teacher, and every Sunday morning he gathered round him all the young, from children barely able to repeat the

Shorter Catechism up to young men and women, such as are now usually found in a private class. What the youngest repeated the elder pupils were asked to explain, and the latter had also lessons on Christian evidences. In his regular visitation of the parish, his custom was to divide it into districts, and for each district to name a place—usually a farmer's barn—at which he expected the parishioners to assemble. To avoid interference with farm-work, this was in the dead of winter, and for several days each week, until the circuit was completed. Those resident in the district trooped together at ten o'clock in the forenoon, and from his list, or frequently from memory, he remarked how many of each family were present and inquired into the causes of others' absence. When no valid reason was forthcoming, he said that he would expect the absentees on another day, which then and there he named. If even then he found a few wanting, he offered to meet them on a Sabbath afternoon at the manse—only meet them he must somewhere. This was all publicly said, and every parishioner who could possibly attend was at some one of those diets of examination each year. Such examinations were and are customary in the district, but probably at few has attendance ever been so thoroughly enforced. He had a strong conviction that the minister, who is not a teacher of the system of revealed truth, scarcely does half his work; and he maintained that no man can teach without frequently examining to see how far his instructions are understood. To enlist the memory of children is not enough: he must imbue the minds of those approaching maturity; and even in after years must strive to repel false doctrine, and ignorance scarcely less dangerous than error. It was not easy to carry out these ideas, but he succeeded most completely. The explanation of his success must be found in that conviction of his sincerity, and deep respect for him as a man, which all through life he inspired. To go against the wishes of a minister so faithful and so unsparing of himself, would have provoked the censure of a whole parish. The very mode of procedure at a diet was characteristic. All young persons were examined individually. Children repeated the Catechism, psalms, and prayers; boys and girls more advanced repeated passages of Scripture previously selected by him; the young men and women were examined on Christian evidences and Scripture history; while the attention of adults and heads of families was directed to the truths of Christian doctrine. On some favourite themes he expatiated at great length, and the light of a winter day often failed him ere his task was done to his own satisfaction. If the place of meeting could be lighted, the sedentary was prolonged; in the schoolrooms, where both fire and light could be had, he often asked those whose homes were near to sit still when the rest were sent away at nightfall. It was not the season for a comfortable seat in a farmer's barn, but he seemed unaffected by the elements. The floors were sometimes damp, and barn-doors and walls are not made to keep out wind. Some of the audience might leave to warm themselves for a few minutes at the kitchen

fire, but the minister sat still. He made the occasion a regular ordeal of family training, and, being thoroughly in earnest himself, was much displeased with anything but culpable remissness. Not unfrequently some youth was startled to hear a sentence like this, "Why, last year you were as far advanced as now: how comes it that you have made no progress?" If he had reason to know that the parents were remiss in their duty of domestic tuition, he never failed to give them publicly the blame, and to excuse the children. The visitation became a most important parochial fact, and the well understood test of domestic discipline and personal knowledge. Heads of households looked forward to it when they gathered their children and servants round the fireside; training their families with conscious anxiety, and, whether consciously or unconsciously, not a little emulation. Even those who at first grumbled at its stringency soon owned its power for good, and cordially gave it their countenance. Tradition tells, indeed, of one old woman who "wadna gang to be heckled, and ha'e her taes drappin' aff wi' the cauld;" but who, finding herself alone in her persistency, went at last. Whether she was "heckled," we cannot say; but it is likely that she enjoyed the meeting, and felt her heart, if not "her taes," grow warmer.

(To be continued.)

HANNAH'S OFFERING.

Therefore also I have lent him to the Lord: as long as he liveth he shall be lent to the Lord.—1 SAM. i. 28.

To Shiloh from the mountains,
Where Ephraim's grapes are trod,
The mother brought her offering
Unto the house of God.
The merchantmen from Edom
Give spices rich for gold;
But she doth bear a gift more rare
Unto that sacred hold.

There are lambs in Ephraim's pastures
Pure as the drifted snows
That lie on the brow of Lebanon
For ever, like a rose.
There are heifers in her valleys,
And costly gifts they are;
But she doth bring a living thing,
That is more precious far.

The little face that nestled
Into her heart at night,
The lips that, lisping 'neath her,
First thrilled her with delight;
He that, in all home music,
Was her one golden chord,—
She brings him now to shrive her vow,
And leaves him with the Lord.

O mothers, by the cradles
Of your fair infant sons,
Wearing a web of happy years
For those beloved ones;
As in each passive feature
Some glorious hope ye trace,
And a long bright shade, by the future made,
Lies on the sleeping face;

Give them a fate more noble,
In your unspoken thought,
Than earth, with her dreamy greatness,
And fame, hath ever brought.
Bring them a free heart-offering,
Back to the God who gave,
By the vows that were said on the infant head,
Over the hallowed wave.

O Christian, when thou bringest
An offering to God's shrine,
Take of the thing that is closest twined
Around that heart of thine,—
The hope, or the pride, or the dearest love
That ever thy soul has known,
Lay them down there, in Christ's own care,
And He will bless the loan.

Cecil Frances Alexander.

MUSIC IN ANCIENT TIMES.

BY REV. R. POLLOK, GLASGOW.

What musical instruments had they—the ancients? We do not speak of cymbals, trumpets, timbrels, and the like, for the noisy accompaniments of war scarcely rank with proper musical instruments. Their harp and organ (their *kinnor* and *ugab*, authorized ver.) were strictly all that they had. The former of these two general terms expressed their stringed, the latter their wind instruments, and in these primitive ages they were few in number, very similar and very simple. The origin of the *kinnor* and *ugab* is antediluvian, the invention of Father Jubal, and they poured the first awakening strains of nature's sweet melody and artless harmony into the astonished ears of his long living contemporaries. The Hebrew harp, the same as they used in Egypt, was the lyre and the lute (the *cithara*) of the Greeks and Romans, and their psalter and instruments of ten strings were of the same kind. Their different names arose from their form and their number of strings, extending from four to ten, eleven, and thirteen. Apollo's lyre had only four strings; it comprehended only one tetrachord: and Pythagoras had the singular honour to add one single string to it in the days of its greatest perfection, when it ranged over two tetrachords. The most perfect one is a harp taken from a painting on the harp tomb at Thebes, by Dr. Barneby, a woodcut of which is given in the Pictorial Bible; it has eleven strings. This was their only kind of instrument which aided them in improvement in the art of music; yet how imperfect was it. A stringed instrument struck, like the harp and piano, gives a decreasing tone; while a sustained equal tone from our modern organ or harmonium is the appropriate support of vocal music. But the ancients knew nothing of these—their instruments might aid them in tune, but they would do very little for them in the execution of slow, grave, sweet melody. With such instruments music becomes quick and chanting, which, without proper care, may generate a disagreeable and irreverent rant. Their wind instruments were still more imperfect. The *ugab* of the Hebrews comprehended those which corresponded to the *sibia* and *fistula* of the Greeks and Romans. The *sibia* was their principal wind instrument, used at their

sacrifices, at dramatic exhibitions, at their banquets, and in their processions, though its material and form were varied to suit the sacredness or hilarity of the occasion. It was a kind of imperfect flageolet; sometimes single and sometimes double, blown at the end. The *fistula* was the mouth organ or shepherd's pipe, usually with seven reeds; and except horns, there only other instrument was the bagpipes.

Suetonius informs us that Nero made a vow that he would appear in public in the character of a bagpiper, but this princely charlatan, who in many ways, defiled the imperial purple, would certainly have made but a most sorry figure in the ball room, or even in our Highland glens, alongside of one of our brawny and majestic Caledonians in his clan tartans, hose, and philabeg, giving forth the deep baritone notes and clear emphatic expression from the *drones* and *chant* of our modern bagpipes. And if the ancients were destitute of musical instruments, their knowledge of the science was in the same ratio. The compass of two tetrachords was their scale, while they were not agreed what it contained; one school held that a tetrachord was two full tones and a half tone, but another school held that it was a major tone, a minor tone, and a half. The construction and completion of the scale has been the work of modern times. Guido, a monk of Aversa, who lived in the 11th century, divided the scale into three series or columns of notes, which he called hexachords. His scale consisted, therefore of 18 notes, and this was the musical scale for centuries, till the 17th century. Le Mair, a French musician, completed the octave as it now stands, and assigned the vocal scale 22 notes. Le Mair, being opposed by all his contemporary professionals, laboured 30 years to introduce his improvement, and died unrewarded. No essential improvement in music, as a science, has been made since the days of Le Mair, although innumerable efforts have been put forth, and many books have been written with a view to simplify it to suit the ordinary capacities of men. There is, however, no royal road to learning. He that would possess it must sweat for it. He who will not be at the trouble to learn the alphabet will never read. Its mysteries vanish upon inquiry. Its rules are more simple and exact than many of the questions in common arithmetic. The composition of the octave, the compass of the vocal scale, the lively and plaintive modes, the transposition of keys, the laws of harmony, are a fixture: a knowledge of them must be acquired. Yet how many vain attempts are made to set them before unthinking minds. We have M. Pierre Galin's *Méthode*, lines without notes; M. Jea de Bernval's *Monogram*, new shapes given to the heads of the notes; M. Wilhem's *Vocal Indicator*, music taught without either lines or notes of the fingers and spaces of the hand—an old device adopted also by Hullah. You have Nainzer's famous effort to teach the millions of Great Britain without scales, notes, or knowledge, and it has vanished, like the Hamiltonian scheme of teaching the languages without grammar: and, in addition, we have at the present time attempts to change the established musical notation altogether. We do not

believe that any of these speculations have thrown any real light on music, either as a science or an art.

MEN TO BE HONOURED

Two men I honour, and no third. First, the toil-worn craftsman, that, with earth-made implement, laboriously conquers the earth, and makes her man's. Venerable to me is the hard and coarse hand; wherein, notwithstanding, lies cunning virtue, indefeasibly royal, as of the sceptre of this planet. Venerable, too, is the rugged face all weather-tanned, besoiled, with its rude intelligence! for it is the face of a man living manlike. Oh, but the more venerable for thy rudeness, and even because we must pity as well as love thee! Hardly entreated brother! For us was thy back so bent, for us were thy straight limbs and fingers so deformed. Thou wert our conscript, on whom the lot fell, and fighting our battles wert so marred. For is thee too, lay a God-created form, but it was not to be unfolded; encrusted must it stand with the thick adhesions and defacements of labour, and thy body, like thy soul, was not to know freedom. Yet toil on; thou art in thy duty, be cut of it who may; thou toilest for the altogether indispensable, for daily bread.

A second man I honour, and still more highly him who is seen toiling for the spiritually indispensable—not daily bread, but the bread of life. Is not he too in his duty, endeavouring toward inward harmony; revealing this by act or by word, through all his outward endeavours, be they high or low? Highest of all when his outward and his inward behaviour are one, when we can name him artist, not earthly craftsman only, but inspired thinker, that with heaven-made implement conquers heaven for us. If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that he have light and guidance, freedom, immortality? These two, in all their degrees, I honour: all else is chaff and dust, which let the wind blow whither it listeth.

Unspeakably touching is it, however, when I find both dignities united; and he that must toil outwardly for the lowest of man's wants is also toiling inwardly for the highest. Sublimed in this world know I nothing than a peasant saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendour of heaven spring from the humblest depths of earth, like a light shining in great darkness. It is not because of his toils that I lament for the poor. We must all toil or steal, (howsoever we name our stealing,) which is worse. No faithful work man finds his task a pastime. The poor is hungry and athirst, but for him also there is food and drink: he is heavy-laden and weary, but for him also the heavens send sleep, and of the deepest. In his smoky cribs, a clear dewy heaven of rest envelopes him and fitful glitterings of cloud-skirted dreams. But what I do moan over is that the lamp of his soul should go out, that no ray of heavenly or even of earthly knowledge should visit him, but only in the haggard darkness, like to spectres, Fear and Indignation. Alas! while the body stands so broad and brawny, must the soul lie blinded,

dwarfed, stupified, almost annihilated? Alas! was this too a Breath of God, bestowed in heaven, but on earth never to be unfolded? That there should one man die ignorant who had capacity for knowledge, this I call a tragedy, were it to happen more than twenty times in the minute, as by some computations it does.—*Curlye.*

THE NATIONAL PRAYER OF POLAND.

I.

O Lord, who for so many centuries didst surround Poland with the magnificence of power and glory, who didst cover her with the shield of Thy protection when our armies overcame the enemy, at Thy altar we raise our prayer; deign to restore us, O Lord, our free country!

II.

O Lord, who has been touched by the woes of our injured land, and hast guided the martyrs of our sacred cause; who hast granted to us, among many other nations, the standard of courage, of unblemished honour; at Thy altar we raise our prayer; deign to restore us, O Lord, our free country!

III.

Thou, whose eternally just hand crushes the

empty pride of the powerful of the earth, in spite of the enemy vilely murdering and oppressing, breathe hope into every Polish breast! At Thy altar we raise our prayer; deign to restore us, O Lord, our free country!

IV.

May the cross which has been insulted in the hands of Thy ministers give us constant strength under our sufferings! May it inspire us in the day of battle with faith that above us soars the spirit of the Redeemer! At Thy altar we raise our prayer; deign to restore us, O Lord, our free country!

V.

In the name of His commandments, we all unite as brothers. Hasten, O Lord, the moment of resurrection! Bless with liberty those who mourn in slavery! At Thy altar we raise our prayer; deign to restore us O Lord, our free country!

VI.

Give back to our Poland her ancient splendour! Look upon our fields soaked with blood! When shall peace and happiness bloom among us? At Thy altar we raise our prayer; deign to restore us, O Lord, our free country!

Sabbath Readings.

THE CARELESS SINNER.*

The careless sinner, whatever may be the depth of his insensibility, is in a condition of imminent danger. His God is angry with him. A frail life that cannot, on the most favourable supposition, long survive, is all that separates him from inevitable ruin—misery beyond the power of man to conceive. Yet, for the most part, he is quite unconscious of the evil that impends over him. He pursues the business of life and mingles in its enjoyments without foreboding. While angels watch his career with benevolent solicitude, and good men interpose their frequent remonstrances and their fervent prayers, he is amusing himself with dreams of safety and joy, and is as indifferent to the real peril in which his eternal interests are placed, as the man who is sunk in the profoundest slumber.

How natural it is for man to interpret the feeling of security which possesses him, even when most delusive, into an argument for its reality. When the flood came upon the world, they were marrying and giving in marriage, whirled in the vortex of customary cares and pleasures at the very moment when the fountains of the great deep were breaking up to overwhelm them. The morning dawned with its wonted radiance upon the Cities of the Plain on that day which witnessed their dreadful overthrow, and how many are there, at this moment, on the verge of the severest calamities, who are inwardly soothing themselves with the hope that "to-morrow shall be as this day, and much more abundant." This delusion

is as natural as it is universal. In the actual possession of good, we anticipate its continuance; and we are unable, except by a constrained effort, to contemplate a reverse. The gladness which fills the heart puts far away the day of darkness; and, busied with his own fond dreams, the dreamer discerns not the gathering cloud that indicates the storm, and the crash, and the ruin. If this spirit of delusion prevail, even in regard to temporal evil, though most familiar and striking to our observation, far more does it prevail in regard to spiritual and eternal evil. The careless, unawakened sinner can scarcely, by any exposition, be brought to realize this danger at all. How few, even among those whose speculative creed is orthodox enough, have any true sense of what is involved in the anger of God. The displeasure of an earthly superior creates more pain! How many who profess to believe that the wicked will be turned into hell, and are inwardly convinced that they belong to this class, yet are far less affected by such a doom impending, than by the most trivial mischance of a temporal kind that they have lately sustained. Serious, reflecting men wonder at this inconsistency between feeling and creed, this indifference about our highest interests. We wonder, at times, why we are not more impressed with what we believe; how it comes that we are so afflicted when we have given causeless offence to a friend, and yet offend God with so little compunction, how bitterly we feel the loss of some temporal benefit, and yet submit to the privation of a spiritual one without pain, how the mere idea of imprisonment for life should awaken feelings allied to madness and despair, while the actual threatening of everlasting banish-

* By the Rev. F. P. Sym, Beauharnois.

ment, from God into hell), can hardly be rendered so vivid as to produce more than an evanescent fear and a momentary restraint. Yet the cause of this grievous and perilous inconsistency does not lie deep; it is on the very surface. The careless, unawakened sinner is unmoved with the sense of his danger, because he is spiritually asleep. Immersed in the things of this life, and unable, from the carnality of his mind, to comprehend the things of the Spirit of God, he cannot be permanently or savingly impressed by them. For, whatever may be the professed belief of an unawakened sinner; with whatever fluency he may discourse on the articles of his creed,—they never come really and distinctly into contact with his mind; they are never interwoven with his habitual associations and prevailing affections: the things that are seen absorb him wholly. He may be fitly compared to a person in a room engaged and pleased with the objects within, but forgetful of the scene without; and if, for a moment, he views it through the window and admires it, he is immediately attracted by the nearer objects and becomes as indifferent to the out-door realities, grander and more glorious though they be, as if they had no existence. Thus, present things are all in all to the unawakened sinner: and though he may know something of the objects in the world of faith from the hasty glances taken of them, they are, to him, immersed in the pursuit and enjoyment of things visible, as the merest shadows and nonentities. In reference to things invisible and eternal he is asleep.

Now it is an observed fact respecting every organ and faculty of man that when it is not exercised it suffers *enfeeblement, decay, and even obliteration*. Were a limb not exercised, it would soon shrink and become powerless. Were the eye not exercised, the power of vision would soon be weakened, if not destroyed. So also with the faculties of the soul, whether moral or intellectual. They become enfeebled or vigorous according as they are cultivated. And what is man with his religious and moral powers uncultivated? a man with a slumbering, dead conscience? a man who cannot or will not discern between right and wrong in conduct; who beholds good and evil with equal indifference; who has not within him any power restraining from sin or impelling to righteousness! And this happening to him through his own fault! Does not such a one merit the heaviest condemnation for permitting *conscience*, the noblest faculty of his nature, *to die out of him*? And the same may be said of every spiritual affection by which we are qualified to call upon God. These affections, for want of culture and exercise, may sink into slumbering unconsciousness or even be utterly extinguished. How many there are to whom this has happened: men without God in the world. Men who could not truly call upon the name of God were heaven offered in reward for the deed: men, who perhaps, never once in their lifetime vividly felt that they owed any homage or obedience to the Creator! If it be assumed that the chief end of man is to glorify God, how comes it that such labour under a defect of nature which disqualifies them to fulfil that end? Because conscience is asleep, the pious affections have never been awakened.

their powers have never been exercised in the contemplation or worship of God; they have sunk into a state in which they ceased to be what God formed them to be. Their connection with the Creator is destroyed in one of its noblest links, that of a humble, habitual, grateful dependence upon him, for life and breath and all things. The man then, who spends a day without calling upon God fails on that day to answer the purpose for which his Creator formed him. If weeks be added to days, and years to weeks, how much must this individual's guilt be aggravated! What great difference will an angel see between the more polished sinner who refuses to call upon God amidst the luxurious refinements of a palace, and he who is guilty of the same crime in the mire of the streets or in the abominations of the hovel? Something different these objects are in their external appearance. The one is sin in *brocade*; it may hide its grossness, but cannot destroy its venom: the other is sin in *rags*, rendering it more conspicuous and offensive only to the eye of man. But sinners of every degree are identical in their godless nature: and they will be identical in their mournful destiny.

The Believer's Plea.

(Christ died for our sins.—1 Cor. xv. 3)

Enough! My Lord has died—
Has shed His blood for me;
My fears and doubts are laid aside,
I seek no other plea.

Justice! I see thee rise—
Stern Justice! here am I;
I calmly view thine awful eyes,
Nor dread thy coming night.

What would'st thou have of me?
Speak! It is true, I know,
That once a debt I owed to thee,
But now no longer owe.

Behold! I'm not alone,
The Surety at my side
Is standing. God is now at one
With me; for Jesus died.

Rememberest thou that day,
Thy sword was bathed in blood,
While for the sins of men He lay
Beneath thy angry rod.

Would'st thou again demand
A price already paid?
In Christ my Lord, complete, I stand,
When in thy balance weighed.

We meet in friendship now:
No longer at thy feet,
A trembling culprit, low I bow,
Thy dreadful stroke to meet.

For Christ my Lord has died—
Has borne the curse for me;
My every doubt is satisfied,
I seek no other plea.

C. I. C.