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Robertson

THE PRESBYTERIAN,

A MISSIONARY AND RELIGIOUS RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Family Journal of Useful Information and Instruction.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

FEBRUARY, 1862.

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THE PRESBYTERIAN.

JANUARY, 1862.

We do not hold ourselves responsible for the opinions expressed by our correspondents.

SCHEMES OF LESSONS FOR SABBATH SCHOOLS.

Nothing contributes more to the smooth working of a Sabbath School than a well arranged scheme of lessons. Such help is almost essential in the case of young and inexperienced teachers, who might find great difficulty in making a proper selection of lessons. A scheme of lessons is indispensable where a teachers' meeting is held weekly to prepare for the duty of the following Sabbath. It would be impracticable to prepare the teachers if each gave different lessons. It would, however, be wrong to enforce too rigidly any system, when the teacher is conscious that he can, by a departure from the ordinary plan, do more good. We have known teachers, very successful in impressing savingly the hearts of the young, who never exacted any tasks, but contented themselves with narrating the Gospel story in such a way as to fascinate and delight. And, if a teacher could do most good in this way, it would be unwise to interfere with him for the sake of uniformity. There are few, however, who will not experience the benefit of a scheme of lessons. The Church of Scotland has not as yet sanctioned any scheme of lessons, though most large schools use such schemes. They are however either drawn up by the individual congregation or by the Unions with which the congregation is connected. A difficulty has been felt in drawing up a scheme for the Church, generally from the circumstance that many Church schools in large towns are connected with Unions embracing various denominations and use schemes published by the Unions. The Sabbath School Committee of the Church have hitherto declined to sanction any particular scheme. The difficulty has been in a great measure met by the scheme of the Revd. Mr. Fisher, of Flisk, who has been long known at Home for his devoted labours in behalf of missions and the religious education of the young. He has drawn up an admi-

nable scheme, sanctioned by the Presbytery of Cupar and several Sabbath School officials. He has had long experience in the training of the young, and he has now embodied that experience in the scheme which he has drawn up. *The Presbyterian* is often indebted to him for missionary intelligence, and more especially for the deeply interesting information in reference to the labours of his friend, Mr. Ross, in South Africa. For the convenience of the teachers the schemes of lessons are bound up with an excellently arranged roll. The schemes are also to be had in sheets for insertion in the Bibles of the scholars. A supply has been sent out for the use of schools in connection with the Church of Scotland. An excellent scheme of lessons is drawn up yearly for the use of the Sabbath School of St. Andrew's Church, Kingston. In this scheme there is a feature that cannot be too highly commended, viz.: that one Sabbath in the month is devoted exclusively to missionary intelligence. In Montreal also a scheme of lessons has long been used. Sabbath Schools that do not draw up schemes for themselves have thus the opportunity of making a choice from the excellent schemes of other schools.

SCHEMES OF LESSONS.

Most of our Sabbath Schools now use Schemes of Lessons with great advantage. In this way a much larger amount of Religious instruction can be communicated in the course of a year than by giving out lessons for each Sabbath without plan or system. Such schemes generally comprehend:—

1. A question or two of the Catechism.
2. A short portion of a psalm or paraphrase.
3. A short portion of Scripture to be committed to memory.
4. A larger portion of Scripture to be read and explained.
5. A question to be proved from the Bible.

The schemes can of course be adapted to the capacity of younger scholars by omitting or shortening certain portions, and the Mother's Catechism can be substituted for the Shorter, where deemed necessary. This last most admirable catechism is however always taught as soon as the children are able to commit it to memory. In many cases doubtless it is not fully understood, but the mere repetition and engraving upon the minds of the young of such a summary of sound doctrine are of the utmost importance.

One scheme very generally in use is that of the Edinburgh Sabbath School Teachers' Association. It can be obtained in Montreal or Toronto at trifling expense. Each child is furnished with a copy, and thus the frequent excuse of having forgotten the lesson given out is done away with; absence from school for one Sabbath does not prevent the lessons being learned at home. Parents too are stimulated to greater attention by thus knowing what is done in the Sabbath School.

In Montreal an admirable scheme is annually prepared by our associated schools there. The Rev. Dr. Machar of Kingston has also given the matter great attention, and his annual scheme for his schools is *most complete and inferior to none of the many excellent ones in use.*

We respectfully commend the plan to those of our schools that have not tried it, and feel assured they will benefit by the change. P.

THE PRINCE CONSORT.—HIS RELIGIOUS VIEWS.

While the nation has been mourning over the sad bereavement which has befallen our Queen in the removal of the patriot who has so long shared her counsels, it is yet comforting to know that we do not mourn as those without hope. To the wisdom of the statesman and the practical ability of the patron of social science were added the virtues of the Christian—virtues which we fondly hope will tell upon the future occupant of the Throne. The state of the Prince's mind might have been gathered even from such an indication as the character of the chants sung at his funeral and which were very dear to him through life. We cut the following from the record of the proceedings at the burial:

At the end of the Lessons the choir sang the German chorale, "I shall not in the grave remain." This hymn, like the chorale which followed it, were favourite chants with the late

Prince Consort, by whom their music was composed. It was impossible to imagine anything more exquisitely touching than the cadence to the lines—

"So fall to sleep in slumber deep,
"Slumber that knows no ending."

which were chanted by the choir in whispered tones that seemed to moan through the building with a plaintive solemnity as deep in its sorrow as the "Dead March." A rough translation from the German gives the words of this mournful hymn as follows:—

"I shall not in the grave remain,
"Since Thou death's bonds hast severed;
"By hope with Thee to rise again
"From fear of death delivered.
"I'll come to Thee where'er Thou art,
"Live with Thee, from Thee never part;
"Therefore to die is rapture.

"And so to Jesus Christ I'll go,
"My longing arms extending;
"So fall asleep in slumber deep,
"Slumber that knows no ending,
"Till Jesus Christ, God's only Son,
"Opens the gates of bliss—leads on
"To Heaven, to life eternal!"

Again the Dean resumed the service in a strained and broken voice—for all in the Chapel now made an attempt to conceal their emotion—with the sublime passage, "Man that is born of woman hath but a short time to live, and is full of misery." Then was sung with exquisite pathos by Mr. Toiley Martin Luther's hymn, "Great God, what do I hear and see."

But we are glad to be able to place before our readers gratifying information as to the spiritual condition of the illustrious deceased. It is a healthful sign of the times when a secular paper deals with such topics and in such a strain.

(From the London Morning Advertiser.)

There are other sources of consolation which cannot fail to sustain and to solace the Queen in this season of overwhelming affliction, more and better than even a nation's sympathy. She has the higher and holier consolation, in the presence of the appalling calamity with which it has pleased Providence to visit her, of knowing that for a considerable time before he was visited by that sickness which proved unto death the Prince Consort's mind had been occupied with the momentous interests of that eternal world into which he has been so suddenly ushered. Yesterday we furnished our readers with a striking proof of this in the fact that six or seven weeks ago he was so struck with a sermon preached by the Rev. Mr. Stewart, of Edinburgh, in the church of the parish in which Balmoral is situated, as to send a message to the preacher for a sight of the manuscript, and that, when he perused the sermon in manuscript, and was as much impressed with its merits when read as when he heard it preached, he requested in the Queen's name and his own that it might be published. It has been so. The text of the preacher was, as we yesterday mentioned, one of the most solemn

in the Bible. It was, "Preparo to meet thy God." And the discourse is described as being singularly solemn and searching. This incident therefore is of an encouraging kind as regards the state of mind in which Prince Albert was in relation to that unseemly state into which he has since then been introduced.

But it is our duty to record another and yet more striking fact which conducts to the same conclusion. And in recording this fact let us preface our statement by saying that we do not give it on any uncertain authority. It comes to us from a source whose authenticity is placed beyond all doubt. The gratifying fact which it is our delightful duty to relate is that of the Prince Consort having—not once or twice merely but often—repeated when on his dying bed one of the best and most beautiful hymns to be met with in the varied and extensive collection of sacred songs which is one of the great characteristics of our Evangelical theology. The hymn, written by Toplady, which was so dear to the dying Prince, is the well-known hymn which begins with these lines:—

“Rock of Ages, cleft for me,
Let me hide myself in Thee.
Let the water and the blood,
From Thy riven side which flowed,
Be of sin the perfect cure,
Cleanse me from its guilt and power.”

We can further state from the best authority that for some time past the late Prince Consort had expressed with a special emphasis his approval of evangelical preaching in its most experimental and searching forms.

At what particular time or under what particular circumstances the religious views of the Prince had taken this more decided shape, we are not in a position to say. But it is not improbable that the very decided religious change which the mind of the Princess Royal underwent very shortly before her marriage may have largely contributed to it. This change of mind on the part of the Princess Royal was the result of reading a small work by the late Rev. Adolphe Monod, of Paris, which had been put into her hands by a lady, whom it would not be right to name; and the change so produced was so decided as to be observable by all around her. What her religious views were after the happy transformation had taken place may be inferred from the fact that during the last time she was at Balmoral, just before her marriage, she devoted several hours every day to visiting the sick and the dying among the poor of the neighbourhood and to distributing the tracts of the Religious Tract Society—tracts, we need not say, which are the most practical and evangelical that ever proceeded from uninspired pens.

But, whatever may have been the agencies by which the late Prince Consort was led to adopt those evangelical principles which seem to have been to him the source of so much delight in his later years, and which were so dear to him when he was hourly expecting the closing scene, it must, now that he has been summoned to another sphere, be a source of overflowing and unfailling consolation to his widowed Queen that his mind had been deeply occupied with

thoughts so solemn and so suitable in the contemplation of the new and untried state of being on which he was on the eve of entering

THE RELIGIOUS CENSUS OF 1861.

An abstract of the Census taken last year is before us, and we might have congratulated our Church on its rapid augmentation in numbers at least, if any reliance could have been placed on the Census of 1851. A stride in 10 years from the 57,542 of that year to the 132,649 (of 1861) would have been a widening of our borders in very deed. But the Census of 1851 was, as respects religious denominations, a mere delusion, and so much so that in the number of this paper for Sept., 1855, which now lies before us, having had occasion to study the statistics of the Census, we entered our protest against it, claiming at least 120,000 as the number of our adherents, instead of the paltry number of 57,542, which was then assigned to us. We also suggested a simple plan for ascertaining in a future census the divisions of the Presbyterian body. The Synod in 1856 followed up our protest and addressed a memorial to the Provincial Government, exhibiting the defects and gross inaccuracies of the Census, and suggested that the Schedules to be issued in 1861 should contain three columns for Presbyterians, viz.: one each for the Church of Scotland, Free Church and United Presbyterian Church. The Government adopted this plan and the result is now before us. In Lower Canada our Church outnumbered the Free Church and United Presbyterian Church combined. In Upper Canada the Free Church is represented to be the more powerful body. The numbers assigned to each of the leading bodies of Protestants and Catholics are respectively as follow, (though we receive them with distrust, and shall not be able to verify their accuracy, until we see the particular returns of the various cities and counties).

	Lower Canada.	Upper Canada.	United Canada.
Church of England	63,322	301,585	364,937
Church of Rome	942,724	258,141	1,200,865
Church of Scotland	23,688	108,963	132,649
Free Church	14,770	143,043	157,813
United Presbyterians...	5,149	51,378	56,527
Wesleyan Methodists...	25,379	218,427	244,246

The Church of Rome therefore numbers nearly a half of the whole population of United Canada, claiming 1,200,865 out of the total population of 2,506,755. The Church of England ranks next with 364,987; then the Wesleyans with 244,246, but the Presbyterians combined outnum-

ber them, being in all 346,989, although we still doubt whether their true position has been accorded to the disciples of John Knox. When the details are furnished, we shall revert to the subject, and meanwhile congratulate the Church on the fact that, owing to the exposure of the absurdities of the last census, our real numbers have been more fully exhibited.

The statements above presented are very suggestive. What will the Census of 1871 disclose and who of us will be here to consider its bearings? That we know not, but this we do know, that it is very manifest that there must be more united action among Protestants if those principles of civil and religious liberty, which we have inherited from our ancestors, are to mould and influence, as they ought to do, the character and destinies of United Canada. Let our readers study the suggestive figures we have placed before them, and then let each do what in him lies for the spread of pure and undefiled religion throughout this land, and for the maintenance of those principles which we ought to cherish as our most valued birthright. M.

An abstract of the Census of Canada by origins shows the following results in 1861 :

	Low. Can.	Upp. Can.	Unit'd C.
England & Wales,	13,139	114,290	127,429
Scotland,	13,160	98,792	111,952
Ireland,	50,192	191,431	241,423
Natives of Canada, not of French origin,	167,578	869,592	1,037,170
French origin,	847,320	33,287	880,607
United States,	13,641	50,758	64,399
Nova Scotia and Prince Edward Is- land,	977	4,383	5,360
New Brunswick,	852	3,214	4,066
Newfoundland,	232	487	719
West Indies,	137	532	669
East Indies,	49	203	252
Prussia, German States and Hol- land,	949	22,906	23,855
France,	672	2,389	3,061
Italy and Greece,	114	104	218
Spain and Portugal,	55	96	151
Sweden and Norway,	229	261	590
Russia and Poland,	56	161	227
Switzerland,	81	617	698
Guernsey, Jersey & other British Is- lands,	628	529	1,157
All other places,	128	541	669
Colored persons,	190	11,223	11,413
Indians,	4,876	7,841	12,717
At Sea,	61	323	384
Not known,	414	1,395	1,809
Total,	1,110,664	1,396,091	2,506,755

The following is the Census of Canada by general abstract of Religions in 1861 :

	Low. Can.	Upp. Can.	Unit'd C.
Church of England,	63,322	301,565	364,887
Church of Rome,	942,724	258,141	1,200,865
Established Church of Scotland,	23,688	108,963	132,649
Free Church of Scotland,	14,770	143,043	157,813
United Presbyterian, Wesleyan Metho- dists,	5,149	51,378	56,527
Episcopal Metho- dists,	25,879	218,427	244,246
New Connection Do. Other Methodists,	2,537	71,615	74,152
Baptists,	1,292	28,200	29,492
Lutherans,	874	23,330	24,204
Congregationalists,	7,751	61,559	69,310
Quakers,	857	24,299	25,156
Bible Christians, Christians,	4,927	9,357	14,384
Second Adventists, Protestants,	121	7,383	7,504
Disciples,	184	8,801	8,985
Jews,	298	5,018	5,316
Memnonists and Tun- kers,	2,305	1,050	3,355
Universalists,	2,584	7,514	10,098
Unitarians,	5	4,147	4,152
Mormons,	527	614	1,241
No Religion, No Creed given, Other Creeds not classified,	0	8,965	8,965
Total,	2,289	2,234	4,523
	650	634	1,284
	3	74	77
	1,477	17,373	18,850
	5,728	8,121	13,849
	678	14,284	14,962
	1,110,664	1,396,091	2,506,755

OUR JEWISH AND FOREIGN MISSION.

While labouring zealously for the extension of our Church in Canada, and reviewing with deep thankfulness many tokens of Divine favour in the increase of our congregations as well as in the prosperity of our College and Schemes, we must not lose sight of the Mission to the Jews. For years the Church of Scotland had to struggle in these Provinces under many difficulties and discouragements. Her position and claims were disputed, the sister establishments received favours and emoluments which were equally due to the Kirk, and it was not until after a severe contest that our rights were recognised. Then came the disruption by which the Church was divided, and for many years all her energies were necessarily devoted to filling vacancies in the broken ranks of her ministers and supplying vacant congregations. Thus the great cause of Foreign Missions had to be comparatively neglected while the Home fields presented claims so pressing and immediate. But with the advent of brighter and more propitious days came the conviction that

the Saviour's great command was a solemn duty. After much prayer and deliberation earnest and devoted men took hold of the work, and our Jewish and Foreign Mission was established. The Church at large responded to the call with such a measure of liberality as warranted the Committee in engaging, preparing and sending forth to his brethren after the flesh the Rev. Dr. Epstein, a Christian Israelite in whom full confidence was felt by the many to whom his lengthened abode among us made him familiar.

The history of Christian Missions is no mere human record of conquest or success. It has ever been the will of the great Head of the Church that the faith of His people should be proved, their motives tried, and their faith strengthened by varied success and frequent disappointment. So it was with the heroic Moravians who ventured their lives among the barbarous inhabitants and still more inhospitable coasts of Greenland. For years they laboured in faith, sacrificing their lives without a murmur and perishing from cold and starvation, without being able to reckon one convert to their mission. At length the time of probation passed away, and thousands of Greenlanders and Esquimaux now sing the songs of Zion. Such was the history of missions in the beautiful islands of the Pacific. When the American missionaries first looked upon the barbarous, cruel and licentious natives of the Sandwich Isles, many of these devoted men turned from the sight with shrinking and tears, while others were asking, "Can these be human beings? Can they be Christianised? Can we take up our abode among such a people?" and it was years before the joyful tidings reached America of the first convert to the Gospel. But in faith the Mission was sustained, and it is within our immediate recollection how great a sensation the announcement made that the Sandwich Islanders were a Christian people with far weightier claims to the appellation than the nations that had long enjoyed Gospel privileges.

In other Isles of the Pacific even greater trials have been endured. Our last number contained a sad record of this, and even now our Presbyterian brethren in Nova Scotia are mourning over the cruel death of their devoted missionary and his wife. A second time has Erromanga been stained by murder, but even this has not quenched the zeal for her evangelization, and already are new plans formed which may

yet result in a glorious harvest on that fair island, the blood of the martyred Gordons becoming the seed of the Church.

Need we point to India for further proof? Who does not remember the sufferings and trials of Carey and Marshman, of Martyn and Duff? They had to encounter idolatry and heathenism in their worst forms and strengthened by centuries of development among a people whose habits and customs were all controlled by a priesthood unequalled for power, and thus made to form part of their religion itself. In addition to this and to the many difficulties which they experienced in common with all who first plant the standard of the Cross on Heathen soil, these pioneers of Indian Missions had to encounter the open and bitter hostility of the East India Company which long controlled the destinies of Hindostan, and even the British Government withheld all countenance and support. Need we wonder at their telling those who sent them on this mission, that they were as men going down into a deep dark mine, and appealing to their friends at Home to keep fast hold of the rope?

Instances such as these might be multiplied to any extent, but surely they are not needed by us as a Christian Church now at the commencement of our experience in the Mission field. The lesson however is full of instruction and must be borne in mind as we look anxiously for tidings from Monastir, where our missionary has been labouring. That Dr. Epstein has experienced disappointment and trial, that he begins to despair of further usefulness in the hard field selected for him, he now frankly admits. We could have wished further details of his labours, and many of our readers have probably turned over the pages of "The Presbyterian" with feelings of regret, when they found in them no tidings of his work. The daily record from our mission-station could however have given little to interest the reader in the work which we believe to have been diligently and faithfully carried on.

The difficulties peculiar to Monastir were unforeseen, and so far have proved insuperable. The population is composed of many discordant elements, and many different languages are spoken in the streets. The Jews, always difficult of approach, are here peculiarly so, and wholly given to the pursuit of gain. Among them several dialects are in use, with none of which Dr. Epstein was acquainted, and his best efforts

to gain their interest have proved in vain. The dispensary and the practice of his skill as a physician, it is true, have drawn many around him, but the Gospel message is not received or even listened to with attention. Experience has shown that the missionary should not be sent alone, and even the Apostles sought each other's aid as they went into distant lands. Could our infant mission have afforded the additional expense of another labourer either qualified to preach or to aid in the establishment of a school, the case might have been different; but this was beyond our ability.

Under these circumstances it will not be deemed strange that Dr. Epstein seeks a change, and that Monastir is ere long to be abandoned. Our missionary has had much to try his ardent spirit. A dearly loved child was removed by death soon after he landed in Salonica, and his labours to human appearance seem to be without fruit. He therefore, with a spirit which does credit to his sense of honour, resigns his salary and states his desire to seek a new field where he may still labour for the conversion of his Jewish brethren in connection with our Church, to which he feels bound by many ties, but supported by his own exertions and the practice of his medical skill.

Such then is a brief statement of the facts connected with our Jewish Mission, which are now under consideration of the Committee. In the meantime we appeal to our ministers and congregations to sustain the Mission with increased zeal. Our faith in the great command and its accompanying blessings and promises is now under trial. Fathers and brethren of the Church, let us be earnest in prayer for guidance and wisdom. In humble dependence on our Lord's will the effort was commenced. He alone can give success to our efforts, and, if our faith be in Him, a blessing will surely follow.

We purpose in our next number to return to this subject and to suggest for consideration a new field for our Mission, as well as some plans for carrying on the work. P.

THE CHURCH IN CANADA.

THE REV. DR. MACHAR.

The congregation of St. Andrew's Church, Kingston, lately gave another proof of their esteem and regard for their venerable Pastor by presenting his portrait

to Mrs. Machar. The likeness is admirable, the Rev. Doctor being taken in gown and bands, and the portrait reflects credit upon the artist, Mr. Sawyer of Kingston.

MILITARY SERVICE.

We learn that, the basement-story of St. Andrew's Church in this city having been offered to the military authorities for the purpose of a Sunday service for the Presbyterian troops in this garrison, the Lieutenant-General commanding expressed his thanks for the liberal offer and had much pleasure in accepting it. The service will be conducted at 9½ A.M. on Sabbaths by the Rev. Mr. Anderson, the Presbyterian chaplain who has been stationed here.

REV. W. M. INGLIS.

We understand that the Rev. W. Maxwell Inglis, A.M., who has hitherto been engaged as assistant in the parish of Newton near Edinburgh, and also as missionary in the parish of New Greyfriars, Edinburgh, and superintendent of the Mission Schools of that parish, has been appointed assistant to the Rev. A. Mathieson, D.D., of St. Andrew's Church, Montreal, and is expected to arrive in Canada very shortly, having already sailed for his destination.

QUEEN'S COLLEGE RIFLE COMPANY.

The Volunteer movement has been taken up with great spirit in Queen's College, over 80 of the students having enrolled themselves under Captain May of Queen's College School, the Lieutenant and Ensign being Messrs. Kincaid and Irwin. Saturday is the day for drill, and considerable progress has been made. The movement has the countenance of the Trustees, who have allowed the use of the Convocation Hall, and several of the Professors give it their active support.

Our students will be benefited in many ways by this organization. Military drill is the best exercise known and tends to give an easy carriage and self-possessed manner. At a time too, when the mind is most susceptible to impressions of every kind, patriotism, loyalty and zeal for our country's defence may well be encouraged among our Canadian youth.

THE LATE JOSEPH BRUCE, ESQ.

Died at Kingston on Monday, the 20th of January, Joseph Bruce, Esq., in the 74th year

of his age after a very short illness, having been out on the previous Friday. His death was occasioned by inflammation of the lungs followed by congestion. Mr. B. was one of the oldest and most respected citizens of Kingston. He belonged to a generation whose ranks have been greatly thinned of late and which is fast passing away. He was senior elder of St. Andrew's Church, being the last of the first ordained Session of that church who met in the autumn of 1827—at that time a numerous staff—to welcome the Rev. Dr. Machar on his arrival to take charge of the congregation. To this circumstance the Dr. alluded in preaching the funeral sermon of late lamented Mr. John Mowat, in early life partner in business with Mr. B. He was also at the time of his death a member of the Board of Trustees of Queen's College. He died in the hope of the Gospel, highly esteemed by many friends who will miss him from his place and long remember the undeviating regularity with which he discharged, down to the last, the duties of the various relations of life.

ST. JOHN'S SABBATH SCHOOL, BROCKVILLE.

The annual meeting took place on the 6th January, and the heart of the worthy minister of St. John's must have been encouraged and cheered to witness the large number of children with their parents and other members of the congregation who filled the pews.

Judge Malloch was called to preside, and the meeting was opened with praise and prayer by the Rev. Duncan Morrison. The distribution of prizes then took place, and a large basket full of beautiful books was placed upon the table. One by one these volumes were handed to the scholars whose attendance and progress during the year merited reward.

In some respects this interesting Sabbath School may be regarded as one of the model schools of our Church. It has been the peculiar care and delight of the minister, and has grown under his oversight. One special object is aimed at among others, viz.: the *perfect* repetition of every lesson. Very short tasks are prescribed, so short and simple as to be within the capacity of every scholar in each class, but these must be repeated without alteration, omission or addition of a word. How seldom do we see this accuracy enforced, and how often is our admirable Shorter Catechism, nay the very Word of

God, carelessly repeated without corrections from the teacher. Under the Rev. Mr. Morrison's care this fault has been avoided, and by far the greater number of his scholars gained the reward by perfect repetition of every lesson during the past year.

Several appropriate addresses were delivered and listened to with great attention. The Rev. Rob. Campbell ably advocated the Bursary Scheme, and described its operations. The Juvenile Mission and Orphanage Scheme was explained by the Treasurer, Mr. Paton, who has been again invited to attend the meeting.

We heartily wish the minister of St. John's all success in his labours among the young, and trust he may long be spared to his attached flock.

BURSARY SCHEME.

The following circular has been addressed to our ministers and congregations, and we trust the appeal will meet with a liberal response. Congregational collections are exclusively applied to aid young men studying for the ministry, many of whom, but for such help, would be obliged to give up for a time (if not altogether) their studies. The Divinity class now numbers 22, the largest number ever enrolled, and in addition to this class many students now in Arts have the ministry in view.

Queen's College, Kingston,

January 16, 1862.

Rev. Sir,—At a meeting of the Committee on the Bursary Scheme held here this day it was resolved that a Circular Letter be addressed to the Ministers of the Church, calling upon them to bring the subject of Bursaries for deserving young men, studying for the Ministry, before their Congregations, and to urge upon them the claims of the Scheme.

In bringing the subject before your Congregation, I would respectfully suggest that you should read the following deliverance adopted at the last meeting of Synod: "That the Synod, recognizing the great importance to the growth and progress of the Church of the Bursary Scheme, earnestly recommend that upon the day in each year appointed by the Synod for prayer for the special outpouring of the Holy Spirit upon the rising generation and upon the Officers and Students of the College, or upon such other day as may be found convenient, Congregations make collections in aid of the Fund." On referring to the Minutes of 1860 you will observe that the day appointed by the Synod is the 2nd Sabbath of February, and it is hoped that either on that day or on an early day thereafter the collections will be made so that they may be sent in not later, if possible, than the first of March.

The Committee would express their earnest hope that those Congregations that failed to contribute last year will not fail to send in liberal collections on the present occasion.

The number of young men requiring to be aided by Bursaries this year is upwards of 20; and, to afford them any adequate assistance, a sum of at least \$500 is necessary in addition to the small amount now in the Treasurer's hands.

Trusting that you will make your collection on an early day, and that on the previous Sabbath you will read to your Congregation this Circular, and otherwise advocate the important object now brought before you,

I am, Revd. Sir,

Your obedient Servant,

JOHN MACHAR, D.D., *Convener.*

P. S.—Collections and contributions to be remitted to Andrew Drummond, Esq., Treasurer of the Scheme.

CONTRIBUTIONS IN AID OF A CHURCH EDIFICE AT ARTHUR.

Formerly acknowledged:—

Waterdown and Nelson,.....	\$39.25
Guelph,.....	98.00
Hamilton,	20.00
Vaughan,.....	45.00
Scarboro',.....	55.25

VAUGHAN—additional. \$9.

Hector McLean, John McLean, Rev. Donald Ross, \$2 each; Donald Cairns, Arch. McKinnon, John McArthur, \$1 each.

MAREHAM. \$110. 40.

A. Barker, T. A. Milne, \$4 each; Rev. James Gordon, \$3; Peter Mustard, James Johnston, James Dimma, Wm. Eakin, A. H. Fenwick, Samuel Eaken, James Fenwick, Angus McKinnon, John Canning, senr., Alex. McPherson, R. Davidson, James Pringle, Mrs. George Miller, \$2 each; J. B. Miller, D. A. Milne, C. Gorham, Wm. Inglis, A. S. Thomson, A. Robinson, Peter Raymer, Alex. Hunter, James Thomas, Wm. S. Read, Wm. Clarry, John Roch, Joseph Barkey, Henry Wideman, Francis Pike, John Raymer, Chris. Hoover, John Hoover, Linton Miller, Dr. Lloyd, Mrs. Wm. Stark, Wm. Stark, junr., Chris. Barkey, John Milne, Wm. Laney, E. Wheler, Robert Welsh, James Cowie, Peter Pike, A. Alexander, Benjamin Jenkins, John Mustard, Scott Bowman, Isabella Mustard, Duncan McLean, James Patton, Mrs. John Daniels, Wm. Robb, Wm. Macklim, Wm. Hutcheson, John Canning, junr., Arch. McKinnon, George Fingle, John P. Wheler, John Crawford, P. Davidson, Sinclair Holden, Thomas Speight, George Morgan, S. C. Ash, Geo. Flumerfelt, Chas. Tod, Joseph Dobinson, C. F. Hall, D. Cash, W. M. Button, George Davidson, Jas. Weir, Peter Milne, Benj. Marr, Alex. Mustard, Wm. Clark, Wm. Reesor, \$1 each; Daniel Raymer, Robert Armstrong, 60 cts. each; Robert McKinnon, Jonas Raymer, Jacob Wismer, Sam. Heiser, John L. Reesor, Samuel Hoover, John Brown, Thomas Lawson, Abra. Strickler, Adam Armstrong, Robt. Wilson, C. G. Barnes, Friend, John Wilson, Joseph Ryrom, H. Tane, John W. Dack, 50 cts. each; Mrs. A. Robinson, 45 cts.; Thomas Shaw, 25 cts.

SCOTT AND UXBRIDGE. \$72. 50.

James Galloway, Wm. Sinclair, J. Johnston, \$5 each; Levi Card, William Ferguson, William Hamilton, Wm. McPhail, \$4 each; Geo. Smith, Andrew Cowan, H. D. Hetherington, Joseph Barcom, \$2 each; Donald Ross, John Madill, James Smith, Alexander Mustard, James Smith, senr., Thomas Gibson, Henry Madill, Wm. Smyth, Geo. Dimma, Alex. Ross, Alex. Smith, John Kydd, James Forrest, Rost. W. Forrest, Mrs. Hellen Smith, James Meek, William Forrest, William Johnston, George Wheler, John Dorward, Thos. Balster, Dr. James J. Hillary, A. T. Button, James Thompson, Elisha Barcom, Dr. John Nation, Alex. Hamilton, \$1 each; John Smith, 75 cts.; John Johnston, 74 cts.; Wm. Stewart, 60 cts.; Philip Lapp, Robert Hogg, junr., John Smith, Wm. Carruthers, John Sommerville, James Johnston, John McCullough, Wm. Low, 50 cts. each; John Blair, Mr. J. Johnston, senr. 25 cts. each.

Received payment in full,

JOHN WHYTE.

Arthur, Oct. 19, 1861.

PRESBYTERY OF MONTREAL.

This court held its ordinary meeting on Wednesday the 5th inst. *Sederunt.* Rev. Dr. Mathieson, Messrs. Simpson, Wallace, Paul, McDonald, Patterson, Black, Cameron and Darroch, ministers, and Messrs. Alex. Morris and John Greenshields, elders. Commissions in favour of Messrs. Wm. Reid, Robert Wilson and John Melville to represent the Sessions respectively of Lachine, Chatham, and St. Matthew's, Montreal, in the Presbyterial Synodical Courts, were read and sustained, and Messrs. Reid and Melville being present took their seats as members of Court.

On the suggestion of Mr. Morris, Dr. Mathieson, Messrs. Simpson and Morris were appointed a Committee to draw up an Address of condolence to Her Majesty the Queen under the recent severe bereavement with which it hath pleased Almighty God to visit her.

Mr. Wilson gave in a report of missionary operations in St. Joseph St., Montreal. On motion of Mr. Black, seconded by Dr. Mathieson, the report was sustained, the Presbytery expressing their gratification with the statements it contained. Mr. Wilson's appointment is continued.

Mr. Morris gave notice that at next ordinary meeting he would move the appointment of a committee of the Presbytery to prepare a plan for the promotion of Home Missions within the bounds.

There was read a letter from the Clerk of the Presbytery of Quebec with extract minutes of a meeting of that Presbytery, held on the 4th inst., intimating that the

Rev. Jas. Sieveright, B. A., Melbourne, had accepted of the call from Ormstown, and that they had agreed and did translate him to the charge of Ormstown, with instructions to wait for and obey the orders of this Presbytery.

A meeting of Presbytery is appointed to be held in the Church of Ormstown on Wednesday the 19th inst. at 3 o'clock p. m., for the induction of Mr. Sieveright to that charge. Mr. Darroch to preach and preside; Mr. Wallace to serve the Edict on Sabbath first the 9th inst.

Mr. Darroch stated that he had entered into an arrangement with the Congregation of Laprairie to give them a fortnightly service on Sabbath afternoon. The Court in thanking Mr. Darroch gave the following *Presbyterial* appointments for the supply of the pulpit at Laprairie. Mr. Darroch, Sabbath the 16th inst., Dr. Mathieson, the 16th March, and Mr. Simpson, the 13th April. The Presbytery further appoint Dr. Muir and Mr. Snodgrass to visit and preach at Acton on days to be fixed by themselves.

The Session Records of St. Andrew's, Montreal, St. Louis de Gonzague and Hemmingford were revised and attested as carefully and correctly kept. The collection for the Ministers' Widows' and Orphans' Fund was reported to have been made by the Congregations of St. Andrew's, Montreal, Georgetown, Huntingdon, Beauharnois, St. Paul's, Montreal, Hemmingford, Russelton, Chatham and Dundee.

The next ordinary meeting is appointed to be held on the first Wednesday of May at the usual place and hour.

CONGREGATION OF HAMILTON.—PRESENTATION, &c.

On Wednesday, the 19th Dec., Messrs. W. Muir, and W. G. Crawford, waited upon the Rev. Robert Burnet, the minister of St. Andrew's Church, Hamilton, and presented him on behalf of a few of his friends with a set of the Encyclopædia Britannica and the following Letter of Presentation.

HAMILTON, 19th Dec., 1861.

To the Rev. Robert Burnet.

REV. AND DEAR SIR,—We, the undersigned members of St. Andrew's Church and Congregation, desiring at this season of the year to mark in some way our appreciation of you, and our esteem and love for you as a friend and as our Pastor—sentiments which are but deepened and strengthened the longer your relations towards us as a friend and Pastor are continued—beg your acceptance of the accompanying

complete set of the Encyclopædia Britannica as a small token of such appreciation.

It affords us no small degree of pleasure thus to express our regard for you, and we trust that the relation now and for so many years subsisting betwixt us as Pastor and people may long be continued and prove increasingly beneficial for our spiritual well-being, while in it you may continue to experience the satisfaction and encouragement necessarily incident to a mutually attached and faithful Pastor and people.

We are, Rev. and Dear Sir,
Yours very faithfully,

(Signed,) James Hutchison, Geo. A. Young,
A. Milroy, James Stevenson,
W. G. Crawford, Thomas Rae,
Geo. A. Gillespie, T. McDonald, Jr.,
Thos. C. Kerr, James Russell,
E. J. Ferguson, John Campbell,
Wm. Craigie, Jane Ewing,
T. McIlwraith, Wm. Muir,
Matthew Leggat, C. H. Kenmure,
Arch. McDonald.

Mr. Burnet's letter of acceptance is as follows:—

To Messrs. Wm. G. Crawford and Wm. Muir, the Deputation from a number of the members of St. Andrew's Church.

20th Dec., 1861.

GENTLEMEN,—It is with mingled feelings of humility and gratitude that I accept from your hands the munificent present of a number of the members of St. Andrew's Church.

I am humbled at the thought of my ill-desert of such a handsome mark of your appreciation of my services among you, and I am grateful, for the Master's sake, that you have thought them worthy of being remembered and of being embodied in a form so agreeable and so useful. The work presented to me has now a double value, valuable for its own intrinsic worth, and valuable as the token of your continued esteem and love.

I shall always prize the work, but will fondly treasure it as the gift of my generous friends.

I reciprocate your prayers for my continued usefulness in my pastoral relationship, and implore the Giver of all good abundantly to bless you and yours under my ministry. "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of the Lord Jesus Christ at His coming?"

I am, Gentlemen,
Yours faithfully,
(Signed,) ROBERT BURNET.

FRENCH MISSION FUND.

Jan. 9.—From Robt. Hay, Esq., being a collection in Sabbath School in St. Joseph Street, Montreal, \$ 6.00
29.—From Rev. Wm. R. n., being a collection from Missionary Association, St. Andrew's Church, Perth..... 24.00

\$30.00

ARCH. FER' USON.

Montreal, 29th January, 1862.

JEWISH AND FOREIGN MISSION.

Beauharnois	\$8.00
Uxbridge, per Rev. W. Cleland.....	6.00
Buckingham and Cumberland, per Rev. P. Lindsay.....	16.65
Markham, per J. J. Barker, Esq.....	7.13
Eldon, per A. McPherson.....	5.00
Pickering, per Rev. W. R. Ross.....	7.00
Perth Missionary Association, per Rev. W. Bain.....	28.00

ALEXANDER MORRIS, *Treas.*

Montreal, 29th Jan, 1862.

CONTINGENT ACCOUNT OF HOME MISSION FUND.

Home Mission Association of Nelson and Waterdown, per T. Cooper, Esq....	\$90.00
Bradford, per Rev. W. McKee.....	8.00
Received before.....	8.00
West Williamsburgh, per Rev. T. Scott,	2.00
Woodstock, per Rev. James Stuart....	1.20
Scott and Uxbridge, per Rev. W. Cleland.....	3.30
Newmarket per Rev. J. Brown	10.00
L'Orignal, per Rev. G. D. Ferguson....	16.20
Beckwith, per Rev. J. Bain, Perth.....	10.00
Stirling, per Rev. A. Buchan.....	12.00
Stirling, acct. 2nd instalment.....	\$ 22.00
Kingston, additional.....	\$ 34.00
" first receipt.....	722.00
" second ".....	242.00

J. W. COOK, *Sec. Treas.*

Quebec, 31st January, 1862.

KINGSTON HOME MISSION FUND.

Further payments, already remitted and advised.....	\$722.00
Dr. Strange, 1st instal. of \$200....	\$40
Mrs. John Mowat, 200..	40
John Fraser, 400..	40
G. M. Kinghorn, 100..	20
Hugh Ross, 100..	20
Alexander Somerville, 50..	10
S. D. Fowler, 25..	5
Wm. Irving, 25..	5
D. Michie, 20..	4
Mrs. Harkness, 20..	4
Alex. Newlands, 10..	2
Hugh Fraser, donation, payable in one sum.....	50.00
J. Pringle, annual subscription.....	2.00

\$242.00

Kingston, 15th October, 1861.

Further payments, already remitted and advised.....	\$364.00
James Fisher, 1st instal. of \$50....	\$10
Rev. Prof. Weir, 50..	10
G. W. Creighton, 50..	10
And. Davidson, 20..	4

34.00

JOHN PATON, *Secretary.*

Kingston, 10th January, 1862

SYNOGICAL HOME MISSION.

John Rankin, Montreal, 3d instalment of \$100.....	\$20
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THO. PATON, *Treas.*

28th January, 1862.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational collections at	
Cote St. George, Rev. A. Currie.....	\$ 4.00
King West, " J. Carmichael, ..	11.00
Lindeay, " Wm. Johnston, ..	5.00
Quebec, " J. Cook, D.D..	104.00
Hamilton, " Robt. Burnet..	53.27
Litchfield, " Joseph Evans... ..	10.00
Stratford, " W. Miller	2.62
Ottawa, " A. Spence.....	31.00
Newmarket, " Jno. Brown....	12.00
Guelph, D. Allan, Elder,	24.00
Cumberland, " P. Lindsay	13.05
King, " Jno. Tawse....	6.00
St. Paul's, Mont'l, " W. Snodgrass..	136.20
Lachine, " W. Stewart....	17.00
Hornby, " W. Stewart.....	4.00
Beauharnois, " F. P. Sym.....	27.00
Vaughan, " D. Ross	20.00
Lanark, " Thos. Fraser... ..	3.00
Middleville, " W. C. Clark... ..	12.00
Pakenham, " A. Mann.....	12.00
Woolwich, " James Thom... ..	6.00
Woodstock, " James Stuart... ..	1.00

JOHN GREENSHIELDS, *Treas.*

Montreal, January, 1862.

COMMUNICATIONS.

A WARNING.

Through the columns of "The Presbyterian" I would warn my brethren in the Ministry as well as the members of the Church generally against being imposed upon by a person of gentlemanly appearance and address, who in two instances at least, under the name of Mr. Murray, has recently succeeded in obtaining money under false pretences.

In one case he called at a manse in the Presbytery of Glengary and represented himself to the wife of the minister (her husband being from home) as superintendent of the Sabbath School, Perth, who, in returning from Portland, whither he had accompanied a sister on her way to New Brunswick, had lost his railway ticket and, being nearly destitute of funds, craved the loan of \$10 or \$15.

In the other he paid a visit to one of the ministers of the Presbytery of Guelph and gave himself out as the superintendent of the Sabbath School, Perth, who, in returning from Wisconsin, where he had been on a visit to a brother, had lost his railway ticket. This statement, it needs scarcely be added, was followed up by a similar request.

In the one case he by reason of his plausible story and insinuating manners succeeded in duping the lady out of \$10, and in the other the clergyman out of \$15.

Besides these it is probable that he may have made victims of not a few other unsuspecting ones.

Can this knave be the quondam catechist or deposed minister of the late "Presbyterian Church of Canada," against whom the public were warned a month or two ago?

CLERICUS.

NEW YEAR'S ADDRESS TO THE PARENTS OF THE CHILDREN OF HIS SABBATH SCHOOL, BY A MINISTER.

Permit me, my friends, to say a few words at this time in reference to our Sabbath Schools. You know that I have never countenanced the idea that the instruction given in the Sabbath School is to be a substitute for the teaching at the family hearth, is in any way to supersede or render less earnest the exertions of parents, to whom the guidance of children is pre-eminently confided, and to whom the words are to be held as being first of all addressed, "Train up a child in the way that he should go, and, when he is old, he will not depart from it." Still we do expect great good to arise from the exercises of the Sabbath School. In the present state of the Church indeed we look upon the Sabbath School as a necessity; and we believe that, if things among us are not as it is to be wished they should be, they would be far worse if the instructions of the Sabbath School were to be withdrawn. We cannot afford at present to let the Sabbath School down. Still the Sabbath School can do but little comparatively for the young if their parents cannot be aroused to do their part. Parents—fathers and mothers of my congregation—any care which I, as a pastor, can bestow upon your families, any care and exertion which our Sabbath School teachers can bestow upon your children, must be in a great degree fruitless, unless you will come to our help—unless you will follow up our lessons to them with vigour at the fire-side, and give them, as you only can, "line upon line and precept upon precept, of the things that belong to their everlasting peace." Shall I plead with you in vain to give us your earnest and persevering co-operation? I will not, I cannot believe this. Last year a Scheme of Lessons was prepared for the schools, and we have reason to believe that it was found useful. This year a new scheme has been prepared, which, I trust, will be found yet more useful. It is a scheme embracing the earlier portion of the Shorter Catechism, that excellent compendium of Divine truth; and you will find each question accompanied with appropriate proofs and illustrations. This scheme I have taken means to place in your hands, and I would earnestly and affectionately commend it to your attention from week to week. Employ it at the family hearth, and labour with your little ones to get them to commit accurately to memory the Scriptural lessons as well as the questions. Some hours in each week thus spent with your children in preparation for the coming Sabbath—might they not be precious even to your own souls as enlarging your

acquaintance with the truth which sanctifies? And would not our common Father above smile upon families at such seasons and shed down upon them His selectest influences? Dear friends, think of this and be stirred-up from this time forward to a more faithful performance of your part as Christian fathers and mothers. Let the great Lord of the vineyard find you bearing better fruit in connection with your household. A solemn and awakening season is just past; let it awaken you to a deeper concern for the good of your children's souls than you have ever felt before. Say, I will henceforth travail as in birth until Christ be formed in their hearts the hope of glory. You greet me at this season, as we meet, by kindly wishing me a happy year. To me it will be a happy year if I make it my concern to feed the flock over which the Holy Spirit hath made me overseer; it will not be a happy year if I neglect this. And so to you the year will be a happy one if it shall be with you a year of duty—of duty everywhere but especially in your household. By sparing you at the head of your household God is still saying to you, "Go work for me there," and, oh, let no one among you all think that he—that she—can do little for God there. Teach your children the way of the Lord, and be an example to them of what you teach, and you will do what He will esteem as much and crown with a great reward. The Christian fathers and mothers may save themselves and the children given them, and, if they do, how blessed shall they be when they "stand in their lot at the end of the days!" They shall have their place among those of whom it is said, "They that are wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

ADDRESS TO THE MISSIONARY SOCIETY OF QUEEN'S COLLEGE, APRIL, 1861.

By the Very Rev. W. Leitch, D.D., Principal of the University.

I need not say that it affords me no ordinary pleasure to have this opportunity of addressing you. You have very thoughtfully asked me to say a few words to you before separating. You are about to return to your homes and your various spheres of labour, but I cannot allow you to depart without a grateful recognition of your services.

You have the merit of maintaining with vigour a form of College Missionary Society with which I had not been previously acquainted. I can look back with much satisfaction to the College Missionary Society with which I was connected during most of my College curriculum. The most pleasurable associations of my life are in connection with that Society, and most gratefully do I look back to it as the scene where the closest friendships were formed, and where warm sympathies with all Christian enterprise were cherished. But it did not, like yours, enlist the services of the members in actual missionary work. All that was done, and it was a great deal, was to awaken sympathy for missionary enterprise and to draw forth the liberality of the members. Your Society advances a step further by actually cal-

ling you during the summer season to go forth to the vineyard of the Lord and labour in your allotted spheres. By thus filling-up the summer with the practical duties of the ministry you are fixing in the most permanent manner the lessons of the winter.

In any profession abstract precepts are never really learned till they are translated into practice. In all other professions the practical ever goes along with the theoretical, and in no profession is this so much needed as in that of the holy ministry.

But it is not chiefly as a means of training that I would look upon your labours. You are doing a good work which would not otherwise be done. You are supplying a clamant want in the moral waste around you, I cannot wonder that you should be roused to action and that you should gladly offer yourselves for this good work. You could not think of passing through the long course of study which the Church properly exacts without doing something for your Divine Master, especially as by this active labour you are fitting yourselves in the best possible manner for ultimate excellence in your profession. You are in this respect more favorably circumstanced than theological students at Home. They have often to accept of uncongenial labour during the summer months, having no bearing upon their profession, or they pass the recess in a state of inaction which greatly lessens the value of their winter studies. It would be a serious bar to thorough learning in any profession if one half of the time was spent in learning it and the other half in such a way as to have no bearing upon it.

In this vast country with a widely scattered population you have ample scope for missionary labour. You have no reason to fear that any jealousy will be excited by transgressing parochial limits. The ministers of the Church will everywhere welcome you with gladness, and every Presbytery seat will form a basis of operation in advancing into the heart of the country. You are the pioneers of the Christian army. Upon you is laid the duty of breaking new ground and forming the nuclei of settled charges. There are outposts which can only be well occupied by young men in the prime of life and without the domestic cares of a more advanced period. There are hardships to be overcome of no ordinary kind and which none can undergo but those who can rough life with all the zest and buoyancy of youth. The work must be done if the Church is to advance and form a part of the national life of this country. The Church has reason to rejoice that God has put the thought of such a work into your hearts, though opposed to the prejudices and traditions of an old established Church. I must confess I have my own share of such feelings, but I would not dare before God to retard the advance of Christ's kingdom merely to propitiate ecclesiastical prejudices. I would not hear the cry of this great country for more labourers and see men with willing hearts and ready hands standing in the marketplace and forbid them to move a step till the day was far spent. And, still further, I would be prone to doubt whether my prejudices were well founded. I would be inclined rather to

suspect that my deductions from the principles of Presbytery were not sound than that Presbytery did not meet such a clamant case as this. It is because I believe that your labours are most consistent with the spirit of Presbytery and well fitted, accompanied by your winter studies, to make you accomplished and efficient ministers that I bid your Society God speed.

I have spoken of the hardships you must undergo in the outset of your career, and I know that many of you make light of them; but it is fair to look forward to a period when you may live in the enjoyment of a fixed abode and the blessings of a settled charge. A time will come when your services will be most valuable in such a charge and when you may with advantage surrender to others the work of pushing forward the advance-posts into the wilderness. You have every fair promise of such a prospect before you. In first entering into this country and following the comparatively unsettled railway route I was struck beyond measure with the apparent wretchedness of the abodes of the settlers. I saw habitations surpassing in smallness of size and apparent outward discomfort any thing that I had ever seen in the poorest countries of Europe. It appeared inconceivable that families should cross the Atlantic to live for years in houses, compared to which the cottages of the peasantry of Scotland are comfortable mansions. The log-hut was familiar to my imagination, but the reality was a shock for which I was not prepared. But I did not travel far before I had gratifying proof that it was only the first step in an onward career of prosperity. Sometimes you saw side by side the three distinct stages of the settler's progress. The first rude attempt at a human habitation in the form of a shanty, next the slim but often elegant frame house, and lastly the substantial and commodious stone building. Standing sometimes but slightly apart they marked very emphatically by their distinct gradation the settler's rise in life. The missionary is entitled to look for a similar progress. You at first begin perhaps with a handful of people in some private dwelling-house, but, as your circle widens, you aspire to a regular meeting in a school-room. The school-room in the course of time becomes insufficient, and at last the voice of the community pronounces for a church. And he who has built-up a church in this way has pleasure in it which no one entering upon a charge already formed can have. The settler who has reclaimed the forest or converted the cedar swamp into a fertile field has a love for it that no farmer can have in his leased fields at Home, though realising more profit. So may you expect no ordinary satisfaction in converting, through the aids of Divine grace, the moral wilderness into a garden of the Lord. I do not promise you unalloyed happiness, you will find in the best cleared lots some refractory old pine-stumps which have resisted all efforts at extraction. With their charred exterior they rise above the smooth level of the field as a standing grievance. And, however smooth and peaceful the ordinary tenor of a minister's life may be, he will have his grievances too. Do what he may, he will, like others, have his trials and lessons.

But, after all, is there any profession which has more real enjoyment? You have the inestimable benefit of a learned education and you draw out of wells of enjoyment which no money can purchase. You are conscious of being engaged in the noblest work that can occupy man's talent. If you work to purpose you diffuse happiness and hope around you, your footstep is welcomed at every threshold, and young and old recognize you as a father and a friend. In every crisis of the history of a family you are called to share the joy or sorrow, to bless the union of young and happy hearts or to sustain the mourning spirit in the hour of supreme affliction. I think it an unwise thing to represent in too strong colours the hardships, trials, and saddening responsibilities of the office of the Christian ministry. Besides being unwise it is not true that the ministerial profession has a less average amount of enjoyment than other professions. I may perhaps speak with a bias but I am firmly of the opinion that there is no profession in which there is a greater enjoyment of life than in that of the clergyman. And, what is more, I have invariably observed that those ministers who did the duties of their office most faithfully and worked hardest were always the happiest. They almost invariably form the most joyous and glad some friends, and enter most heartily into all real human enjoyment. Perhaps it cannot be said of any other profession that, the more a man devotes himself to it, the happier he becomes, and the more happiness does he diffuse around him.

I dwell on this point as it may be I am addressing students who may have some thought towards the ministry but who may not yet have made-up their minds. Do not shrink from the ministry with the idea that the responsibility is so great that you would be unhappy if you undertook the duties; you do not rid yourself of responsibility by shunning the Christian ministry. You can only divest yourself of responsibility by divesting yourself of reason, and, what is more, you can have no enjoyment of the most exalted kind without a feeling of responsibility. Why imagine that the responsibility of the ministry should make you unhappy? Have you not every reason to believe that, heartily undertaking the responsibility, it will contribute in the highest measure to your happiness.

Too much, I think, is often said of the poverty and privation to which ministers must submit. Young men are often warned from entering upon the profession unless they have the martyr spirit. It is true that the ministry does not offer the prizes of other professions. There is no chance of a minister becoming rich by his profession, but it is questionable whether the average income of any of the other learned professions in this country is greater than in the ministerial profession. I do not think it at all probable that the large numbers of young men who are pressing into the legal or medical profession will on an average secure a higher rate of remuneration. I have sufficient faith in the power of Christianity to believe that the people of this country will always secure an income to their ministers at least equal to that of the lawyer or the medical man. When examining

the candidates for graduation in the medical department and marking the admirable talents displayed by many of them, I could not but feel some amount of regret that there should be only 17 students at college looking forward to the ministry while there are 97 pressing into the medical profession. The regret was all the greater that probably some of the most hopeful chose the medical profession instead of the clerical on altogether fallacious grounds, imagining perhaps that by adopting the medical profession they would escape Christian responsibility, poverty and the unenjoyable life of a minister. The various professions have their claims upon the services of the young, and all that I would contend for is that the clerical should not be put to a disadvantage by unwarrantable prejudices and misrepresentations.

In taking leave of those of you who have attended the Divinity Hall during last winter, I cannot but express my satisfaction with your uniform propriety of conduct and the diligence displayed by you in the varied class exercises. I have endeavored to give to your training as much of a practical character as possible, and, if I can judge from my own feelings, it has not been altogether without effect. I felt the daily devotional exercises conducted by yourselves very refreshing to my spirit, and it was no ordinary satisfaction to acknowledge this reciprocity of benefit. The Sabbath-day missionary work, which I enjoined upon the third year's students as part of their training, has also been to me a source of much pleasure and, I hope, of profit to all who engaged in the work. Though the duty was obligatory only on the third year's students, a large amount of the work has been done by students of the first and second years. I trust that your services in the Hospital, the Jail, the House of Industry, the various Missionary Stations and Sabbath Schools, while benefiting the souls of many, have at the same time been of value in training you for the duties of the ministry. When I first projected this practical training as part of your course, I was not aware that a society had been organized for the supply of missionary labour in various parts of Canada during the summer months, but, on learning this, I felt it was still more needful that there should be this practical training, superintended by your professors during your course of studies in the winter. The Church will thus have greater confidence in encouraging you in your labours, knowing that you do not enter upon the work altogether without experience. As the work of advancing the boundaries of the Church must necessarily be laid upon you before you have completed your studies, it is but proper that this practical training should be given at an early period of your course.

I must now bid you farewell for the session. You have during the winter devoted yourselves to the scientific study of theology, and it is right that the preacher of the Gospel should know theology as a science, but I need not remind you that without personal Christianity your preaching will be in vain. It is through the living power of Christianity you are chiefly to act, and a dead heart will never inflame others with a love to Christ. Live in close fellowship with Christ, and you cannot but catch His spirit, and, if you do catch His spirit,

you cannot but influence others with it, for such is the law of Christian influence. May the best blessing of God go with you, may He put His stamp upon you as workmen that need not be ashamed, and may you labour in the prospect of the glad welcome "Well done, good and faithful servants, enter ye into the joy of your Lord."

THOUGHTS RESPECTING THE SABBATH.

We begin this paper with the expression of our belief that the Sabbath is among the chiefest of the blessings wherewith God has favoured man. It is impossible to tell all our obligations to it. In every point of view it is an immense boon. It brings rest and relaxation to our wearied frames. It secures to each and all a season sacred to the work of religious improvement. It brings round regularly a day of holy rest, when we can enjoy the duty and the blessedness of worshipping God our Maker. And it may with all confidence be averred that, where the Sabbath is possessed and appropriated to those purposes for which it was appointed, there pure and undefiled religion will prevail, and the cause of morality and of the Gospel of God will abound and prosper more and more.

The Sabbath is indispensable to the health and comfort and holiness of man. The appointment of Jehovah that one day in seven be a holy sabbath is an all-wise appointment. There is mercy in the arrangement which secures to the sons of toil a period of hallowed rest, and which bids the man crushed to the earth with arduous and incessant labours cease for a season these labours, and direct his attention to higher and better things. Were it not for this arrangement, all the interests of man would suffer. Bodily health would in a short time sink under the pressure of constant, grinding, ceaseless work. The intellectual nature of man would soon become enfeebled and deranged; and his moral nature become utterly degraded and demoralized. All knowledge of God would speedily perish from the earth. It would be indeed impossible to enumerate all the direful results that would most assuredly follow, were there no Sabbath-day. Suffice it to say that but one opinion prevails among those who have made this subject a matter of deep and earnest research—it is this—That the appointment of the weekly Sabbath is among man's chiefest and choicest blessings; and that in every point of view in which we can contemplate man an absolute necessity exists that he should possess a Sabbath.

It is an important consideration to which we have just adverted—the indispensable necessity of the Sabbath to man. God, who knoweth our frame, has shown His great benevolence and His great regard to our well-being by establishing the Sabbath law. And how amazingly is that law adapted to promote the good of man amid the ordinary cares of life, so far as relates to his mere *bodily nature*; and how well adapted is it to promote his highest good as an *intelligent and moral being*—a being who shall live for ever! Were there no Sabbath, it is doubtful as to whether men would live out half their days. The human frame, there is reason to believe, would not bear up under the fatigues of incessant toil. Disease and decay would be soon induced; and man would die before his time. And, just as the regular return of the Day of Rest prevents these evils so far as his bodily nature is concerned, so does it prevent evils of an analogous character as respects his spirit. How debased would the soul become—how dead to every high and noble purpose, were it not for the lessons and influences of that holy day! Yes, we are constrained to avow it as our belief that the wisdom as well as the goodness of God are singularly manifest in the Sabbath. The Saviour's language is full of truth and beauty—"The Sabbath was made for man, and not man for the Sabbath."

In illustration of the remark of Jesus we would observe that the existence of man preceded the appointment of the Sabbath. The Sabbath was not first ordained and then man made with reference to it; but man was the first created of the two—and with a peculiar reference to his rest and improvement and enjoyment the law of the Sabbath was enacted. This is evidently the lesson of Jesus when He announced the fact, "That the Sabbath was made for man." He teaches us that the Sabbath was adapted to the state and situation of man, and instituted with a special regard to his interest. From the expression that it was "made for man" we infer that a Sabbath must have been *necessary* for him—and we further infer that, when it was so graciously provided, there must have been *the highest fitness about it* to meet the necessities and the demands of his nature. There seems thus to have been a needs-be, even in man's first and best estate, for seasons of holy rest and relaxation—seasons of weekly cessation from ordinary labour—seasons that should be sacredly consecrated to the work of devout contemplation and

acts of religious service—when he might go forth to worship and adore the Almighty Jehovah, in whose hand his breath was, and whose were all his ways. The Sabbath was as needful to the well being of man as was the air he breathed or the food of which he partook. And, if so then, no less can it be so now. Nay; it seems immeasurably more needful now than it was then. We require not only the rest which it brings—we require the lessons it inculcates. We need the opportunities which it places in our power of drawing near to God. We need the time which it secures to us to think of higher and better things. We need it to enable us to prepare for those solemn scenes and transactions that await us in the future. We need the consolations it imparts. We need it to enjoy the privilege of mingling with our fellows in the acts and services of solemn worship. And, Oh! if so necessary for us, with what holy exultation should we hail each returning Sabbath morn and in the language of the Psalmist declare, “This is the day which the Lord hath made, we will rejoice and be glad in it.”

It is of high importance that it be well understood that the most Holy Jehovah hath surrounded the Sabbath with the sanctions of Law. The Sabbath, let it be ever remembered, is a Divine institution. We point to God as Him who decreed it. He is its Lord and Author. It was He who published the enactment, “Remember the Sabbath-day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” These are His requirements respecting the Sabbath. It is in these words that He legislates respecting that day which, we have seen, was made for man. God has highly honoured it in thus setting it apart, and in asserting its claims over all the other days, and in requiring its sanctification. And, as a consequence, for any to neglect the Sabbath must be a flagrant offence. The transgression of any of God’s requirements must ever be displeasing in His view. And we may be assured that He who is the Lord of the Sabbath will never permit the breaking of it with impunity. It were well that all men should get rid of the delusive notion that it matters not whether they obey or disobey the Sabbath law—whether they sanctify the day on the one hand, or on the other allow its holy hours to pass away thoughtlessly, prayerlessly, ir-religiously. It does matter. A man’s hap-

piness and comfort *in this life* often wonderfully depend upon the obedience or the neglect of this ordinance; and most assuredly does this hold true with reference to *the life to come*. Obedience secures the blessing—but, as for disobedience, we can have no doubt whatever that Jehovah will vindicate the claims of His holy law, and punish all its breaches with a procedure fraught with indignation and wrath, tribulation and anguish to all who have been guilty of them.

The Sabbath is a remembrancer to us of Divine things. It is a monument, recalling to the recollection of men Jehovah’s mighty works both in nature and in grace. It is a day sacred to the memories of Creation and Redemption; and, so long as it remains, it is impossible that these glorious works can be altogether forgotten. By this Divinely appointed sign the thoughts of men are carried back to God’s wonders of old. And, what is more, they will be carried to things that most intimately concern themselves. They will be reminded by its constant return of their relation to God and of the duty which they owe unto Him. They will be reminded of the great truths of His Word, of Jesus and the Gospel of Jesus, of their souls, of salvation, of the wrath to come,—of the duty of secret, social and public prayer,—and of the duty to which the Scriptures call so urgently, “Seek ye first the kingdom of God, and the righteousness thereof.” To a well disposed mind these are the questions that most readily suggest themselves on the Sabbath. There seems to be a fitness in the day to suggest such questions. Amid its stillness and its quietness the thoughts readily revert to these subjects. Amid the solemn silence and calmness of the Sabbath morning how frequently have we observed our minds turn, as if instinctively, to these and similar themes. That silence and calmness were favorable to holy contemplation. And every such season of Sabbath communion *with ourselves* respecting the things of God is a season of blessing. It is a season to be prized and loved. It is a season when God seems to speak to us with the still, small voice. It is a season rich in mercy wherewith God visits us to give knowledge of salvation, and to guide our feet into the paths of peace. But let the sacredness of the Sabbath be invaded—let the Sabbath itself be overthrown, then would the mighty works of God and the truths of God, yea,

and God Himself pass away from human recollection. We would no longer possess the stillness and the quietness that mark our present Sabbaths. The distracting noises, the confusion, the disorder of the other days would displace the holy silence and quietness of the Day of Rest; and the effect would be that God would be forgotten—that His Word would be unread—that society would fearfully deteriorate, and that man would live without God and without hope in the world, and at length pass away from it unblest, unsanctified, unsaved.

We would have you, dear reader, whom we now address, to honour and improve the Sabbath. If you are a parent, we would have you teach your children to do the same. Both by precept and example show how much you love it. There is no day to be compared with the Sabbath. Not only has God blessed it above all the other days of the week, but in the experience of thousands does He make every returning Sabbath a blessing. Close, close is the fellowship which humble, earnest souls enjoy with God on that day. Precious, precious are the instructions which they derive from waiting upon Him in the sanctuary. Sweet, sweet is the peace of mind which a devotional observance of its duties induces. That blessed day indeed to many a weary soul seems to rise with "healing under its wings." Its dayspring breaks upon their sight with gladness. It brings them rest amid carking cares and toils. It suggests many a topic of holy and delightful meditation. It ministers to their knowledge and comfort and growth in grace. And what gratification may such derive from the thought that that day is, more than any other, the day of the right hand of the Most High! More souls are converted and turned to God on this day than on any other, and more effected in the way of building-up believers in faith and holiness unto eternal life. And with the knowledge of these facts it becomes every one, who professes any regard to God, to value and esteem that day upon which rest so many tokens of the Divine favor and approbation.

We would remark, before drawing this article to a close, that the Sabbath is not properly observed unless (when the opportunity is possessed) the House of God is waited upon. The sanctification of the Sabbath includes this. Men profane the Sabbath, they pollute that sacred season

which God hath consecrated to holy purposes, who neglect the assembling of themselves together. Remaining at home on the Sabbath, when they ought to be waiting upon God in the sanctuary, is a flagrant transgression of the commandment, "Remember the Sabbath day to keep it holy." This is not the way for an immortal being to worship God. This is not the way for an immortal being to manifest his profound regard to the will of the High and Lofty one—that is to say, if he has any such regard. Nor is this the way to please God, to do honour to His name and His cause and His requirements, nor to bring down from above the choicest blessings of His grace. It is the boon of the lower animals to enjoy their Sabbaths thus—they are capable of nothing better, they are qualified for nothing higher, but no man who has aught of the life of holiness within him would be satisfied with such a spending of that holy day. It is for them to eat and to sleep at home and to enjoy the rest which the Sabbath law so mercifully secures to even the animal creation—they have no capacities adapting them for rational and spiritual service; but from man there is more required. He must honour the law of the *Sanctuary* as well as of the *Sabbath*. He is required to go up to the House of Prayer with those who keep holy that day. And we do most firmly believe that, where the House of Prayer is neglected when the opportunities of waiting upon it are possessed, there is a wanton and notorious profanation of the Lord's day.

The man is doing harm to himself who thus profanes the Sabbath. By waiting upon the sanctuary on that day he places himself in the way of good. His intellectual and moral natures are alike likely to be improved by attendance upon God in His ordinances. How is it possible that Sabbath after Sabbath he should hear the Gospel and yet fail to realize some benefit. This is not always the result. We know that there is a powerful adaptation in the preached Word to impress and to improve the heart. The lessons of the pulpit, the warm, earnest expositions and appeals of the Word of God delivered therefrom, have in all ages, through the Divine blessing, accomplished wonders. Ignorance has been instructed, the dead in sins have been quickened, and many have experienced that important institution to be the power of God unto salvation. And let it be but waited on with

proper feeling and with prayer, and this will in general be the result. And hence do we urge to the honouring of the Sabbath by waiting upon God in the sanctuary. It is through combined Sabbath and sanctuary influences that the cause of pure and undefiled religion makes most progress. This is one of the best means that the reader can adopt so as to promote his own good. This is one of the best ways for a parent to promote his family's good. The parent needs not fear for his child, who has instilled into its mind the love of the Sabbath and of Sabbath ordinances. No man who loves that day and these ordinances can be a wicked man. But we cannot say this of those who neglect them. A family of Sabbath breakers is most likely to become competent to any wickedness. And the man who sets the example in Sabbath-breaking, or restrains not his children therefrom, is taking the surest measures to ruin them. He may be training them up, not only for an undone time but an undone eternity.

ALEX. WALLACE.

THE CHURCH OF SCOTLAND.

Church of Scotland's Provincial Endowment Scheme.—We understand that, in pursuance of the deliverance of last General Assembly, arrangements are now being made for the more successful prosecution of the work of endowment within the midland counties of Dumbar-ton, Stirling, Perth and Forfar, which have hitherto been united to form one group, and in which the progress of the subscription has not yet been so satisfactory as in the other provinces. It is now intended to break-up the group into three sub-districts—the first, those consisting of all the parishes within the Presbytery of Dumbar-ton; the 2nd, those within the Synod of Perth and Stirling; and the 3rd, those within the Synod of Angus and Mearns. Arrangements have now been completed whereby 7 chapels in Dumbar-tonshire are to be endowed, mainly by the local exertions of the clergy and laity within that Presbytery. 6 Chapels out of the 12 within the Synod of Perth and Stirling are to be endowed—the order of priority being determined by the order in which each of such chapels to the number of 6 shall raise a special local fund of £1000. To this sum the Endowment Committee are to add £500 out of their central fund, composed of church-door collections throughout the Church; and the balance is to be provided by means of a provincial Synod Fund, the successful establishment and completion of which will of course constitute the main effort which is now required. It is confidently hoped that the augmented interest which will be excited from the concentration of efforts and their localisation within the district will call forth a much greater amount of exertion on the part

of promoters and secure a much greater share of support from contributors than has hitherto been obtained. Throughout the greater part of Scotland, under the able and indefatigable advocacy of the late lamented Professor Robertson, this Scheme of the Church has prospered beyond the most sanguine hopes of its projectors and has enjoyed the munificent support of many who do not belong to her communion.

THE PRESBYTERY OF EDINBURGH.—This Presbytery met Wednesday, December the 28th, Rev. Dr. Veitch, Moderator.

THE LATE DR. SIMPSON OF KIRKNEWTON.

Rev. Dr. Bryce said he was quite sure the Presbytery would not dismiss without noticing the very severe loss which it sustained in one of its most distinguished, one of its most energetic, and one of its best known ministers for many years—he meant his old friend and their late colleague, the minister of Kirknewton. Many present had known Dr. S. more intimately than he had done; but there were none who had known him more early. Several years before he came into the Church, he—who was acquainted with this neighbourhood and with his predecessor in Kirknewton—had an opportunity of first knowing something of Dr. S., and afterwards, when he returned from India, he was brought into very intimate connection with him in some matters connected with the proceedings in their Church Courts, and he never, he must say, met with a man of more gentlemanly manners, more genial disposition, more zealous in what he had assigned to him to do by the Church, more eager to show that he was in deed and in truth a Scotchman and a member of the Church of Scotland, than was his reverend friend. He needs not speak there of Dr. S's merits as a clergyman—they were known to all. In several points, during the discussions of the many years to which he was now looking back, Dr. S., and himself were not always found at one; but he never met with one, with whom he was brought into controversy, whom he could meet after a contest with more delight and pleasure than Dr. S. He was well known to them all. He filled the chair of the General Assembly; and well did he remember that upon that occasion he took the opportunity, while he recorded his vote for another, of expressing his conviction that, if the General Assembly should give its highest honour to Dr. S., they would place in the chair one who would do honour to it, and who would reflect that honour upon the Church which he might derive from it. And never was a prophecy more completely fulfilled than in the way in which his reverend departed friend filled the highest office in the Church to which he could be selected. But it was in another department of Church duty in which Dr. S. distinguished himself most, and in which he had gained his highest name and reputation—namely, in the management of those two schemes of the Church, the Mission Scheme and the Royal Bounty. In the management of the Mission Scheme—perhaps the most important scheme which the Church had in hand—his services were invaluable and his success was most gratifying. The name of Dr. S.

would long be cherished by that Presbytery and held in very great esteem; and he trusted that they would place on record a testimony to the services of one who had so very nobly earned it.

Dr. Hunter said it was almost unnecessary for him to add a single word to the very just tribute which had now been paid by Dr. Bryce to the character of one whom he esteemed and loved, and who was one of the earliest of his friends in the Church of Scotland, for they were brought together, before he had entered the Divinity Hall, in a literary society, and during the course of a long series of years their friendship was completely uninterrupted and steady. And, although, like Dr. Bryce, they might not always agree upon some points of ecclesiastical policy, yet he was sure he for one gave Dr. S. the full credit of conscientiousness in all that he did, and he was ever ready to give the same credit to those that were opposed to him. There was one circumstance which had often struck him in hearing his excellent friend engaged in debate—that, while he defended his cause with zeal and energy, he did not recollect one single occasion in which he indulged in anything that was calculated to irritate passion or to wound the feelings of any opponent. He was a man of generous dispositions and of amiable manners—one that was ever ready to oblige and do a good action to all, even to those who had no claim upon his aid. He had had an opportunity of meeting last Lord's day with a very afflicted congregation. The marks of their esteem and affection towards their late pastor, Dr. S., were exhibited in the most striking manner, and, when any allusions were made to his ministry and to his public actions and his private character, many were the tears that were flowing down the cheeks of his afflicted people.

It was resolved to place on the minutes an expression of the deep sense entertained by the Presbytery of the loss sustained by the death of Dr. Simpson.

(From the H. and F. Miss. Record for January.)

The Colonial Committee have received the following letter from the minister at Mauritius:—

MAURITIUS, 10th Sept., 1861.

MY DEAR SIR,—I perused with much pleasure last year's Report of the Colonial Committee, which you were kind enough to send me. If it recorded no facts relative to the interests and progress of our Church in Mauritius, let me assure you this was not owing to reluctance on my part to communicate any intelligence which might be interesting to the Church at Home, but simply because it appeared to me superfluous to press upon you details which after all contain little more than a dull rehearsal of my own individual history.

In future years, if I am spared, I shall endeavour to convey my annual share of information for the Committee's Report; and I trust I may always be able to state something more or less interesting to those who manifest such care in recording the good tidings they collect from all the colonies where our Church has been established.

In this letter I shall give you a brief summary of my experience since my first arrival in Mauritius.

I think I stated in a former letter that my residence in the colony dates from the 29th of March, 1857. My predecessor, Mr. Beaton, had sailed from Mauritius for England about the time when I left London, i.e., in the close of December, 1856. Consequently the congregation were without the services of a minister for more than 3 months. This is an inconvenience which cannot always be avoided in a colony isolated from the rest of the Christian world, as Mauritius is, where there is only a single representative of our Church. In the present case however it happened to be peculiarly unfortunate; for the congregation, after struggling through many difficulties and after having just finished the fabric of St. Andrew's Church, had no alternative but to close its doors. This, I believe, together with other circumstances estranged some and shook the confidence of many. On my arrival I met with a hearty welcome from the elders ordained by Mr. Beaton, together with a nucleus of the sons and daughters of our Church, who were all anxiously waiting for the commencement of my ministry. I first preached on the 5th of April, 1857; and I am happy to say that the stated services of the Church have been kept up since that time without any interruption except on the occasion of two severe hurricanes, one in December 1857 and the other in February last. On these occasions it was impossible for a congregation to assemble.

At the outset I was very much struck with the contrast between the small number of my congregation and the size and elegance of the church which they had erected. I was then less alive than I now am to the fact that in a colony there are drawbacks and difficulties, connected with church attendance and other religious ordinances, of which those who have never been abroad can form but a very inadequate idea. First of all, in Mauritius it is unfashionable even to appear religious, as we understand the term. In Scotland a Christian who strives to observe the Sabbath-day and to keep it holy, as he is commanded in God's Word, is simply doing what almost every one appears to do around him. While he lives a spiritual life, he breathes a spiritual atmosphere. Here the same endeavour may be made, and the same Divine law may be observed, but the same spiritual atmosphere can not be breathed; if the man who fears God persists in serving Him, it must be in the midst of a multitude making holiday, "thinking their own thoughts," &c. In such a place how prone is man to forget his duty and to "follow the multitude!"

In Port Louis public influence is not the only drawback to regular attendance on religious ordinances. For instance in regard to all the churches situated in the town, especially St. Andrew's Church, which is situated in the centre of the Indian quarter, there is the objection of *locality*.

Port Louis is situated in the hollow of a basin of precipitous mountains, which reflect the heat so much as to render the temperature much higher than in other parts of the island.

The town is densely populated. Its sanitary condition, though lately much improved, is still very unsatisfactory. The habits of the mass of the inhabitants are such as to increase the evil. The death rate has risen to 5 per cent, nearly double what it is in the country districts. Hence all who have the means, or whose occupation does not render their residence in the town an imperative thing, prefer to reside in the country—there they have the benefit of a pure atmosphere and a cooler temperature.

Then, again, a considerable portion of the members of our Church who do reside in Port Louis are engaged in mercantile pursuits and are often induced after the fatigues of the week to spend the period intervening between the business hours of Saturday and Monday with some friend in the country. And assuredly, when one takes into account the weekly ordeal of hard work, heat and dust through which many of our industrious citizens have to pass day after day and year after year without intermission, it would be cruelty to begrudge them the indulgence of such a salutary change as an occasional visit to the country affords. In fact to most Europeans an annual change of air or sojourn in some of the more elevated parts of the island is absolutely essential to health. In these respects, then, serious obstacles present themselves to the regular attendance on ordinances even on the part of those who are of a strictly religious character; and it is a source of regret that the services of our Church is confined to one spot, and that the most unwholesome in the colony. I sincerely hope to see the day, though it may yet be distant, when we shall be able to arrange for the occasional, if not constant attendance on the services of our Church in the more frequented districts as well as in Port Louis. This may be hastened when the facilities of transit shall have been increased by means of a line of railway which is now about to be commenced, and which will ultimately traverse the various districts of the island.

In the discharge of my ministerial duties I have all along acted as if I were one of the members of a Presbytery in Scotland; and, were I to detail the progress of the work which I have been endeavouring to forward in conjunction with those exemplary Christian men who have been associated with me as members of session during these 5 years, the account would, I believe, in the essential differ little from that of the operations of a parish church in one of the towns of Scotland.

Since I came to the colony, I have met with no unkindness and with very great encouragement indeed. One who does his work here "decently and in order" will seldom find his schemes thwarted or his hopes disappointed. Whatever opposition or difficulties may be experienced, they are generally owing to the accidental clashing of conflicting interests or principles. Even Roman Catholic bigotry takes no pains to make itself a bugbear to those it dislikes.

The congregation of St. Andrew's Church is increasing slowly but steadily each year. During the 2 past years our progress in numbers and consolidation as a living, active body

has been more marked than in previous years. A very respectable audience now assembles each Sabbath morning. The attendance at the afternoon service, though small, is yet slightly on the increase.

In Port Louis the European population is continually shifting. Already I find myself in the midst of a new generation. And I find that those inhabitants of Scotch origin, who have arrived here subsequently to the planting of our Church in the Colony, have, as a general rule, attached themselves to the church to which they belonged in their fatherland; while those who immigrated at an earlier period and associated themselves and their families with the communion of the Church of England have generally chosen to remain in that communion. It happens occasionally that dissatisfied spirits pass and repass between the Church of England and our own, not from any pressure exerted upon them in any way, but simply, I believe, from sinister motives and the absence of sound principle. On this point there is a perfect understanding between good Bishop Ryan and myself, and so inconsistency gets no encouragement on either side. Here I cannot help remarking that the portion of the Colonial Committee's Report relating to British Columbia might in almost every point be applied verbatim to Mauritius.

A very considerable number of the mercantile houses in Port Louis are strictly Scotch. And of the continual influx into the colony of clerks, engineers and tradesmen, &c., Scotland contributes a very large proportion. Hence, if our exertions continue to be aided and guided by the grace and Spirit of God, our Church cannot fail to get a surer footing in the colony every year, and hence the absolute necessity of doing all that can be done—not to gratify the caprice or obstinacy of those who in the absence of the Presbyterian form of worship might from prejudice repudiate every form of worship—but simply to supply the spiritual wants of Presbyterians by the means which are most suitable and most effectual for their spiritual welfare.

I shall defer till the mail of next month the conclusion of my letter, in which I intend to bring to the notice of the Committee, as prominently as I possibly can, the condition and wants of our Creole and Indian population.

In the meantime, I am, &c.,

GEORGE M'IRVINE.

SELECTIONS.

A FREE AND PRESENT SALVATION.*

1. If you believe you will be saved *freely*—you will be saved by the mercy of God without having anything to pay for it, without being required to show that you have any merit, and without any works, any services or any excellence on your part. As soon as you believe, God will save you by His mercy.

The statements of His word are express. From first to last all the blessings which to—

* From 'Good News.' By B. W. NOEL, M.A., London: Nisbet & Co. 1861.

gether compose a believer's salvation are free gifts of God.

In His goodness to mankind He has given us Jesus to be our Saviour (John iii. 16); the Holy Spirit is a free gift to all believers (John iv. 10, vii. 37); and, when He has given to believers freely these two unspeakable gifts, His Son and His Spirit, He freely gives with them all other blessings. The faith through which believers are saved is His free gift (Eph. ii. 1-5, 8); and, as soon as they believe, they are freely pardoned and justified (Rom. iii. 24, 28; iv. 3, 5, 23, 24); they are freely saved (Eph. ii. 8, 9); they are freely adopted (John i. 12; Gal. iii. 20; 1 John iii. 1); all blessings are given to them freely with Jesus (Rom. viii. 32); and, finally, their eternal life is, like all their other blessings, a free gift (Rom. vi. 23). This salvation is a free gift to believers without any merit or any payment—any works or any goodness on their part. They have no merit, nor ever can have any. As all of them merit death (Rom. vi. 23), they cannot merit death and merit favour at the same time. And no merit is needed by them; because, Jesus having merited their salvation by His death, no other merit needs to be added to His.

If men ever pretend to merit the favour of God by their good conduct, they affront Him: because, assuming by these pretensions that He ought to reward imperfect and sinful actions, they claim His favour for that which deserves punishment; they in fact expect Him to reward them for their sins. All such pretenders dishonour Jesus also, because they represent His merit as not sufficient to secure their salvation without some addition from them; an affront to Him which God can never permit. And further, if any sinners were to be pardoned on the ground of their merits, it would make them proud, and would lessen their gratitude to God and to the Redeemer. For these reasons God pardons and saves believers for the sake of Jesus, as soon as they believe, without any reference to their works.

He gives eternal salvation to believers now, as He gave a temporal salvation to His ancient people. Freely, in His own sovereignty, He saved Israel from Egypt, supported them with manna in the wilderness, made the rock yield them water for their thirst, and brought them into the promised land for no merit and by no power of theirs. As freely, and much more to His glory, does He in His sovereignty save believers from sin and Satan, give them Jesus as the food of their souls, pour out His Spirit upon them and guide them safely to Heaven. He does this for them without asking any excellence or any services from them as the price of it; because it is due to Jesus, why by His death and by His obedience to the law has merited it for them; and because it glorifies Jesus, whom He loves to glorify (Matt. xvii. 5; Philip. iii. 9-11.)

Finally, He does this for them freely, because He has always loved them; and will love them to all eternity; and, from His love to them, delights to bless them. (John iii. 16; Eph. ii. 4, 5; 1 John iii. 1; John xiv. 21, 23.)

Salvation is no commercial transaction, in which God bargains like a merchant to give so much for so much; but it is a divine gift, which,

in the exercise of Almighty power and God-like bounty, He confers upon the needy and the helpless. On you too, reader, He will assuredly bestow it as soon as you believe in Jesus; and it is your happy duty to accept it thankfully at His hands.

2. If you believe in Jesus you will be saved *completely*. Believers are accepted by Jesus (John vi. 37); who takes them under His care, and, being their Almighty, ever present and faithful Saviour, their Redeemer, Advocate, Shepherd, and Judge, completely and eternally saves them. (Matt. xi. 28; John x. 27, 28; vi. 47; Heb. vii. 25.) God also, having given them Jesus to die for them, with Him freely gives them all things (Rom. viii. 32). Thus, through Him, they receive three precious blessings which they most need—pardon, power and peace. The pardon of all their sins, power to do their duty and the peace which flows from a firm hope of eternal life.

What the Word of God distinctly declares, we every day witness in common life. Believers, knowing from the Word of God that they are pardoned and saved, are filled with joy; their joy makes them abound in gratitude to Jesus, who died for them, and to God, who has given up His Son to a shameful death, that they might be saved. Then they begin to obey Him with grateful affection, dreading sin more than suffering; they love to search His Word, that they may know His will; they abound in prayer, because they are sure that He gives them, for the sake of Jesus, all the good they ask in faith; they abound in praise, because they are so much blessed; they love each other, because they love the same Saviour, and are under the guidance of the same Divine Spirit, have the same principles, and are tending to the same eternal home; they rejoice in the hope of glory; and, under the influence of gratitude and hope they persevere in Christian duty till they die in faith, secure of a triumphant resurrection, when Jesus their Saviour shall return in glory.

God does not save His children imperfectly. Not to be overcome by Satan or by sin, He completes in each believer the salvation which He begins. An incompleting salvation would not glorify His power and goodness, nor honour the Saviour, nor bless His children, whom He loves, and therefore He saves them 'to the uttermost,' to the praise of the glory of His grace. (Eph. i. 6-14; Rom. viii. 28-30.)

Reader, if you believe in Jesus, you shall be thus completely and eternally saved. Rescued from hell, you shall be kept by the power of God through faith unto salvation (1 Pet. i. 4, 5); and, after serving Jesus on earth, you shall reign in life with Him for ever and ever. (Rom. v. 17; Rev. xxii. 5.)

3. If you believe in Jesus, you will be saved *immediately*. Were you offered the prospect of being ultimately saved after years of penitential sorrow and laborious efforts to attain excellence, you might willingly accept the conditions; for salvation after any conceivable delay would be a blessing to be laboured for with resolute assiduity: but God, who is rich in mercy, has promised it to you as soon as you believe.

1. As soon as you believe, Jesus will accept

you; for He has said, "Him that cometh to Me I will in no wise cast out." (John vi. 37.) And, if, when you apply to Him for salvation, He does not cast you out, you must be saved: for He has redeemed you by His blood (Gal. iii. 16); He has the right to plead your cause, because He has fully atoned for your sins (Rom. iii. 25, 26); He is able to save you to the uttermost (Heb. vii. 25); and He has declared that He will save you. (Matt. xi. 28, 29; John vi. 47; x. 28.)

2. Faith is the sole direct instrumental cause of our justification. Other things, as the Word of God and prayer, are intended to bring us to believe; but faith alone is that to which pardon is promised. When therefore a sinner believes, he has attained the sole instrumental cause of pardon; and nothing can be added to it by any progress in piety or any course of service. From the moment that a man believes, he is a disciple, united to Christ, and therefore saved.

By the act of faith he is justified. (Rom. iii. 28.) The act does it at once.

Jesus is become his propitiation (Rom. iii. 25); the righteousness of God is imputed to him. (Rom. iii. 22.) His faith itself is accounted righteousness (Rom. iv. 3, 5, 23, 24); and therefore God fully justifies him (Rom. iii. 25, 26), without the addition of any deeds whatever. (Rom. iii. 28.) Henceforth therefore he is united with Christ and obtains the benefits of His death.

As Noah was saved immediately on entering the ark, so the believer is saved the moment that he is in Christ by faith. 'Baptism,' says the Apostle Peter, 'doth save us' (1 Pet. iii. 21): at once faith in Jesus manifested by an open confession of Him saves every sinner, because it is a reception of Him as our Saviour, our refuge, our covert from the storm. (Isa. xxxii. 2.) It is entering, like Noah, into the appointed ark. If you enter it by faith, you will immediately be as safe from the wrath of God as Noah within his ark was safe from the flood.

Christ our passover has been sacrificed for us. (Cor. v. 7.) When the Israelite had sprinkled the blood of the paschal lamb and eaten its flesh, both which acts expressed his faith in the promise of God to save the first-born by that blood, then the family was saved (Exod. xii. 7, 8, 13): so, when the sinner by faith has sprinkled the blood of the Lamb of God upon his soul and by faith has eaten His flesh, he too is saved. (John vi. 53, 54.) If you by faith can sprinkle this blood now while you read, God will certainly pass you over in the day of His vengeance against sinners, and you will, like the Israelites, be safe at once. (Heb. ix. 13, 14; x. 22; xii. 24.)

He who believes in Jesus looks to Him as his Saviour; and he who looks is saved. For Jesus has said, '*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on Him should not perish, but have everlasting life.*' (John iii. 14, 15.) Here He declares that His elevation on the cross was like the elevation of the serpent on the pole; that faith in Him is like looking at the serpent; and that, as the Israelites were saved by looking at the serpent, so sin-

ners shall be saved by looking at Him. (Num. xxi. 8, 9.) As nothing could save the dying Israelites, no strength of constitution, no skill of the physician, so nothing but looking to Christ by faith can save a sinner. But, as the Israelite who looked at the serpent was instantly saved from death, so the sinner who looks to Jesus by faith is instantly saved from hell.

In all cases a sinner is saved instantly by faith, not through any merit in faith, or any power in it, but because it brings him at once into union with Jesus: and, as sinners are saved for the sake of Jesus solely, they are saved for His sake as soon as they become by faith His friends. A sinner who believes in Jesus can no more perish than Noah could perish in the ark, or the first-born could perish when the blood was upon the door, or the Israelite could perish when he had looked at the serpent.

3. If you believe in Jesus you will be saved immediately, because God will immediately adopt you for His sake. '*To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.*' (John i. 12.) '*Ye are all the children of God by faith in Christ Jesus.*' (Gal. iii. 26.) Since sinners become children of God by believing, they must become so at once. God does not give them that blessing as a reward of faith a long time after, but faith is the medium through which it is done. It is therefore done at once: but an adopted child of God is loved by Him and is at once made an heir, '*Because ye are sons, God has sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and, if a son, then an heir of God through Christ.*' (Gal. iv. 6, 7.) Since a sinner becomes a son of God by believing, and an heir of God by becoming a son, he is saved as soon as he believes. Only believe, and you shall immediately receive your title to a heavenly inheritance.

THE JUDGE AND THE JURYMAN.

A FEW years before the death of the late Lord B——, when he and another Scottish judge were on the autumnal circuit, the court met on a Saturday at one of the country towns where the assizes are usually held. After going through the customary forms and doing some business of no great importance, they adjourned till Monday. At the close of the meeting one of the jurymen, a gentleman of large fortune, earnestly requested the judges to permit him to go home. The only answer he received was a pressing invitation to dine with them, which he promised to do, adding that he hoped they would have the goodness to allow him to leave town in the evening. The company at dinner was very numerous. The two judges sat at the head of the table. Several lawyers and many gentlemen besides the magistrates of the borough were present. Not long after dinner the gentleman above mentioned renewed his request and very earnestly begged their lordships would give him leave to go home.

"What is all your hurry to get home?" said Lord B——; "why should not you remain

here as well as others and do your duty to your country?"

"My lord," replied the gentleman, "I shall tell you: this year I am a great farmer; a good deal of my corn is cut down, and, owing to the bad weather we have had for some time past, I fear that much of it is in a sad condition. Yesterday and to-day the weather has been much better, and I dare say by to-morrow some of it will be ready to take in."

"Surely," said Lord B——, "you do not mean to make your servants take in the corn on the Sabbath-day?"

"I do, my lord," answered the gentleman: "and I don't think they can be better employed than in saving the fruits of the earth for the use of man and beast. I am persuaded that the Almighty will be better pleased to see them employed in that useful work than attending any church whatever; and it is my decided opinion that at this season, especially in such broken weather as we have had for some time past, the country people should be enjoined, instead of going to church, to improve every Sabbath, when the weather is good, in removing to the barn-yard all the corn that is fit for taking in."

He had barely done speaking when Lord B—— drew himself forward in his chair with considerable agitation; and, looking at him in a manner that showed he was not pleased, he said with an elevated tone that produced a complete silence in the company, and in that broad Scottish accent which his lordship commonly used, and which sometimes gave a particular emphasis to what he expressed: "Sir, you are surely not thinking what you are saying. Were you to do what you propose, it would, in the first place, be such an outrage, such a gross violation, of the laws of your country as should not be suffered to pass unpunished; and, if any of the justices of peace in your neighbourhood did not lay your feet fast, they would not do their duty. In the second place, sir, it would be a most flagrant violation of the laws of Almighty God; and it is absurd to say, He will be better pleased to see us and our servants breaking His commandments than keeping them. Besides, sir, in the third place, your conduct would discover such distrust in the providence of God as a man that calls himself a Christian should at least think shame to own. Sit still, sir, where you are; for you shall not get away till the business of the court is over in this place."

As his lordship said this, his colleague, the late Sir Thomas Miller, afterwards President of the Court of Session, laying his hand on Lord B——'s shoulder and smiling, said to him: "My lord, I always knew that your lordship was a great lawyer, but I did not know before that you were so great a divine."

"As long as I live," resumed Lord B——, in his warm, animated tone, "I shall think it my duty to set my face against all unnecessary working on the Sabbath-day. Works of real necessity must be done. If a flood come down, and your grain is in danger of being carried away and lost, certainly your people cannot be better employed than in saving it. It is their duty then to work rather than to go to church; but for people to lead in corn on the Sabbath when

there is no urgent necessity for it is what, I hope, will never be tolerated in a Christian country.

BISHOP HEBER.

Who has not admired the beautiful images and melodious numbers of "the missionary hymn:"—

"From Greenland's icy mountains,
From India's corn! strand."

This hymn appears in Heber's poems under the modest title, "Before a Collection made for the Society for the Propagation of the Gospel." He probably had not the smallest expectation that the lines made for his rustic parishioners of Hainet would be so universally popular in England, India and America.

Other beautiful hymns of Heber have found their way into most collections:—

"Ye shall find the babe wrapped in swaddling clothes, lying in a manger."—*Luke ii. 12.*

"O Saviour whom this holy morn
Gave to our world below—
To mortal want and labour born,
And more than mortal woe!

Incaruate Word! by every grief,
By each temptation tried,
Who lived to yield our ills relief,
And to redeem us died!

If, gaily clothed and proudly fed,
In dangerous wealth we dwell,
Remind us of Thy manger bed
And lowly cottage cell!

If, pressed by poverty severe,
In envious want we pine,
O may the Spirit whisper near,
How poor a lot was Thine!"

"When they saw the star, they rejoiced with exceeding great joy."—*Matt. ii. 10.*

"Brightest and best of the sons of the morning!
Dawn on our darkness and lend us thine aid!
Star of the East, the horizon adorning,
Guide where our infant Redeemer is laid!

Gold on His cradle the dew-drops are shining,
Low lies His head with the beasts of the stall;
Angels adore Him in slumber reclining,
Maker and Monarch and Saviour of all!

Say, shall we yield Him in costly devotion
Odours of Edom and offerings divine?
Gems of the mountain and pearls of the ocean,
Myrrh from the forest or gold from the mine?

Vainly we offer each ample oblation;
Vainly with gifts would His favour secure;
Richer by far is the heart's adoration—
Dearer to God are the prayers of the poor."

Although the episcopal duties of Heber were very short in their duration and performed in a far distant land, there seems to be a gratification in constantly naming him Bishop Heber. But the happiest and best part of his ministerial life was spent in a rural parish of England. Reginald Heber was born in 1783 and was educated at Oxford, where in 1803 he received a prize for a poem entitled "Palestine." He took his degree of M.A. in 1808, and was soon after

presented to the family living of Hodnet. Here he continued his faithful and unobtrusive labours for 15 years. The many beautiful pieces now so well known, some of which are inserted in almost every hymn-book, were composed for his parishioners at Hodnet on the various seasons observed by the Church of England, as Christmas, Epiphany, Good Friday, Easter, Trinity Sunday, and many others. As might be expected from his amiable character and pious diligence, he was greatly respected and beloved by his flock.

An affecting allusion to his popularity at Hodnet occurs in his account of an interview with a Brahmin in Guzerat, who was understood to teach a far purer morality than was usually enjoined by his brethren, who also discountenanced the distinction of castes and inculcated a signal toleration. "I had," says the bishop, "the expected visit from Swaamee Narain, to my interview with whom I had looked forward with an anxiety and eagerness which, if he had known it, would perhaps have flattered him. He came in a somewhat different style from all which I expected, having with him nearly 200 horse men, mostly well armed with matchlocks and swords, and several of them with coats of mail and spears. Besides them he had a large rabble on foot with bows and arrows, and, when I considered that I had myself more than 50 horse and 50 muskets and bayonets, I could not help smiling, though my sensations were in some degree painful and humiliating at the idea of two religious teachers meeting at the head of little armies, and filling the city which was the scene of their interview with the rattling of quivers, the clash of shields and the tramp of the war-horse. Had our troops been opposed to each other, mine, though less numerous, would have been doubtless far more effective from the superiority of arms and discipline. But in moral grandeur, what a difference between his troops and mine! Mine neither knew me nor cared for me; they escorted me faithfully, and would have defended me bravely, because they were ordered by their superiors to do so, and as they would have done for any other stranger of sufficient worldly rank to make such attendance usual. The guards of Swaamee Narain were his own disciples and enthusiastic admirers, men who had voluntarily repaired to hear his lessons, who now took a pride in doing him honour, and who would cheerfully fight to the last drop of blood rather than suffer a fringe of his garment to be handled roughly. In the parish of Hodnet there were once perhaps a few honest countrymen who felt something like this for me; but how long a time must elapse before any Christian teacher in India can hope to be thus loved and honoured!"

While usefully employed at Hodnet, Heber was chosen to succeed Dr. Middleton, the first bishop of Calcutta. He sailed for India with his family in 1823, and in June, 1824, set out on the visitation of his imperial diocese, having been obliged, much against his will, to leave his wife and children on account of their health behind him. He ascended the Ganges to Dacca and Benares, and proceeded by Oude and Lucknow to Delhi and Agra and to Almorah at the base of the Himalaya mountains; and soon-

ward, through the then newly acquired provinces of Malwa, to Guzerat and Bombay, where he had the happiness of rejoining Mrs. Heber. They afterwards sailed together to Calcutta, and after some stay in that island returned in October, 1825, to Calcutta. In January, 1826, the indefatigable prelate sailed again for Madras and proceeded in March to the visitation of the southern province; but had only reached Tanjore when his arduous and exemplary career was cut short, and all his labours of love and duty brought to an end by a sudden and most unexpected death, having been seized with a fit in stepping into the bath, after having spent the morning in the offices of religion, on the 3rd of April, 1826, in the 43rd year of his age.

His aspirations for the spiritual good both of Europeans and natives were ardent and sincere; but his time in India was too short to display any of his plans for the discharge of his important duties. He thought that he would be happier and more useful if he resided at Cawnpore or Benares, so little did he court the splendour of episcopal greatness alongside of the governor-general of India. His only objection to residing in the middle of his diocese was the number of Christians in Calcutta, and the probability that his preaching would be more useful than it would be anywhere else. The bishops of Calcutta, from Middleton to Daniel Wilson, have been generally excellent men, and Heber was inferior to none of them. He left behind him the reputation of possessing the feelings and judgement of an English gentleman and a scholar, the sympathies of a humane and generous man, and the piety, charity and humility of a true Christian.

We conclude with a hymn in Heber's best style, which deserves a worthy accompaniment of sacred music:—

JOY IN HEAVEN.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—*Luke xv. 10.*

There was joy in Heaven!
There was joy in Heaven!
When this goodly world to frame
The Lord of might and mercy came,
Shouts of joy were heard on high,
And the stars sang from the sky—
'Glory to God in Heaven!'

There was joy in Heaven!
There was joy in Heaven!
When billows heaving dark
Sank around the stranded ark,
And the rainbow's watery span
Spoke of mercy, hope to man,
And peace with God in Heaven.

There was joy in Heaven!
There was joy in Heaven!
When of love the midnight beam
Dawned on the towers of Bethlehem,
And along the ethioing hill
Angels sang—"On Earth good-will,
And glory in the Heaven!"

There is joy in Heaven!
There is joy in Heaven!
When the sheep that went astray
Turns again to Jesus' way;

"When the soul, by grace subdued,
Sobs its prayer of gratitude,
Then there is joy in Heaven!"

A LAY SERMON FOR WORKING PEOPLE,*

By the Author of "Rab and his Friends."

EVERYBODY knows the Doctor; a very important person he is to us all. What could we do without him? He brings us into this world and tries to keep us as long in it as he can, and as long as our bodies can hold together; and he is with us at that strange and last hour which will come to us all, when we must leave this world and go into the next. When we are well, we perhaps think little about the Doctor, or perhaps we have our joke at him and his drugs; but let anything go wrong with our body, that wonderful tabernacle in which our soul dwells, let any of its wheels go wrong, then off we fly to the doctor. If the mother thinks her husband or her child dying, how she runs to him and urges him with her tears! how she watches his face and follows his searching eye, as he examines the dear sufferer; how she wonders what he thinks—what she would give to know what he knows! how she wearies for his visit! how a cheerful word from him makes her heart leap with joy and gives her spirit and strength to watch over the bed of distress! Her whole soul goes out to him in unspeakable gratitude when he brings back to her from the power of the grave her darling child or her husband. He knows many of our secrets, our sorrows, which no one else knows—some of our sins perhaps which the Great God alone else knows; how many cares and secrets, how many lives, he carries in his heart and in his hands. So you see he is a very important person the Doctor, and we should do our best to make the most of him and to do our duty to him and to ourselves. A thinking man feels often painfully what a serious thing it is to be a doctor, to have the charge of the lives of his fellow-mortals, to stand, as it were, between them and death and eternity and the judgement-seat, and to fight hand to hand with Death. One of the best men and greatest physicians that ever lived, Dr. Sydenham, says in reference to this, and it would be well if all doctors, young and old, would consider his words:—

"It becomes every man who purposes to give himself to the care of others seriously to consider the four following things:—*First*, That he must one day give an account to the Supreme Judge of all the lives intrusted to his care. *Secondly*, That all his skill and knowledge and energy, as they have been given him by God, should be exercised for His glory and the good of mankind, and not for mere gain or ambition. *Thirdly*, and not more beautifully than truly, Let him reflect that he has undertaken the care of no mean creature, for, in order that we may estimate the value, the greatness of the human race, the Only-begotten Son of God became Himself a man, and thus ennobled it with His Divine dignity, and, far more than this, died to

* Delivered many years ago at the Broughton Place Mission Schoolhouse in the Old High School Close, Canongate, Edinburgh.

redeem it; and, *fourthly*, That the Doctor, being himself a mortal man, should be diligent and tender in relieving his suffering patients, inasmuch as he himself must one day be a like sufferer."

I shall never forget a proof I myself got twenty years ago, how serious a thing it is to be a doctor, and how terribly in earnest people are when they want him. It was when cholera first came here in 1832. I was in England at Chatham, which, you all know, is a great place for ships and sailors. This fell disease comes on generally in the night; as the Bible says, "it walks in darkness," and many a morning was I roused at 2 o'clock to go and see its sudden victims. One morning a sailor came to say I must go 3 miles down the river to a village where it had broken out with great fury. Off I set. We rowed in silence down the dark river, passing the big hulks, and hearing the restless convicts turning in their beds in their chains. The men rowed with all their might: they had too many dying or dead at home to have the heart to speak to me. We got near the place; it was very dark, but I saw a crowd of men and women on the shore at the landing-place. They were all shouting for the Doctor; the shrill cries of the women and the deep voices of the men coming across the water to me. We were near the shore when I saw a huge old man, his hat off, his hair grey, his head bald; he said nothing, but, turning them all off with his arm, he plunged into the sea, and, before I knew where I was, he had me grimly in his arms. I was helpless as an infant. He waded out with me, carrying me high up in his left arm and with his right levelling every man or woman who stood in his way. It was Big Joe carrying me to see his grandson, little Joe; and he bore me off to the poor convulsed boy and dared me to leave him till he was better. He did get better, but Big Joe was dead that night. He had the disease on him when he carried me away from the boat, but his heart was set upon his boy. I never can forget that night, and how important a thing it was to be able to relieve suffering, and how much Old Joe was in earnest about having the Doctor.

Now I want you to consider how important the Doctor is to you. Nobody needs him so much as the poor man. He is often ill. He is exposed to hunger and wet and cold and to fever and all the diseases of hard labour and poverty. His work is heavy, and his heart is often heavy too with misery of all kinds—his back weary with its burden—his hands and limbs often meeting with accident—and you know if the poor man, if one of you falls ill and takes fever or breaks his leg, it is a far more serious thing than with a richer man. Your health and strength are all you have to depend on; they are your stock-in-trade, your capital. Therefore I shall ask you to remember *four things* about your duty to your Doctor, so as to get the most good out of him and do the most good to him too.

1st, It is your duty to trust your Doctor.

2dly, It is your duty to obey your Doctor.

3dly, It is your duty to speak the truth to your Doctor, the whole truth, and nothing but the truth; and

4thly, It is your duty to reward your Doctor.

And so now for the *first*. It is our duty to trust our Doctor, that is, to believe in him. If you were in a ship in a wild storm and among dangerous rocks, and if you took a pilot on board, who knew all the coast and all the breakers, and had a clear eye, a firm heart and a practised hand, would you not let him have his own way? would you think of giving him your poor advice, or keep his hand from its work at the helm? You would not be such a fool, or so uncivil, or so mad. And yet many people do this very same sort of thing, just because they don't really trust their Doctor. and a Doctor is a pilot for your bodies, when they are in a storm and in distress. He takes the helm and does his best to guide you through a fever; but he must have fair play, he must be trusted even in the dark. It is wonderful what cures the very sight of a Doctor will work if the patient believes in him; it is half the battle. His very face is as good as a medicine, and sometime better, and much pleasanter too. One day a labouring man came to me with the indigestion. He had a sore stomach, and heartburn, and the water-brash, and wind, and colic, and wonderful misery of body and mind. I found he was eating bad food and too much of it: and then, when its digestion gave him pain, he took a glass of raw whey. I made him promise to give up his bad food and his worse whisky and live on pease-brose and sweet milk, and I wrote him a prescription, as we call it, for some medicine, and said "Take that, and come back in two fortnight, and you will be well." He did come back hearty and hale—no colic, no sinking at the heart, a clean tongue and a cool hand, and a firm step, and a clear eye, and a happy face. I was very proud of the wonders my prescription had done; and, having forgotten what it was, I said "Let me see what I gave you." "Oh," says he, "I took it," "Yes," said I, "but the prescription," "I took it, as you bade me. I swallowed it." He had actually eaten the bit of paper, and been all that the better of it: but it would have done him little, at least less good, had he not trusted me when I said he would be better.

So take my word for it and trust your Doctor; it is his due and it is for your own advantage. Now our *next duty* is to *obey the Doctor*. This you will think is simple enough. What use is there in calling him in, if we don't do what he bids us? and yet nothing is more common, partly from laziness and sheer stupidity, partly from conceit and suspiciousness, and partly, in the case of children, from false kindness and indulgence, than to disobey the Doctor's orders. Many a child have I seen die from nothing but the mother's not liking to make her swallow a powder or put on a blister.

Thirdly, You should tell the truth, the whole truth, and nothing but the truth to your Doctor. He may be never so clever and never so anxious, but he can no more know how to treat a case of illness without knowing all about it than a miller can make meal without corn, and many a life have I seen lost from the patient or his friends concealing something that was true or telling something that was false.

The silliness of this is only equal to its sinfulness and its peril.

I remember, in connexion with that place where Big Joe lived and died, a singular proof of the perversity of people in not telling the Doctor the truth—as you know, people art apt to send for the Doctor for cholera when it is too late, when it is a death rather than a disease. But there is an early stage, called premonitory—or warning—when medicines can avail. I summoned all the people of that fishing-village who were well, told them this, and asked them if they had any of the symptoms. They all denied having any (this is a peculiar feature in that terrible disease, they are afraid to *let on* to themselves, or even the Doctor, that they are in for it); though from their looks and from their going away while I was speaking I knew they were not telling the truth. Well, I said, "You must at any rate, every one of you, take some of this," producing a bottle of medicine. I will not tell you what it was, as you should never take drugs at your own hands, but it is simple and cheap. I made every one take it, only one woman going away without taking any: she was the only one of all those who died.

Lastly, it is your duty to reward your Doctor. There are four ways of rewarding your Doctor. The first is by giving him you money: the second is by giving him your gratitude: the third is by your doing his bidding: and the fourth is by speaking well of him, giving him a good name, recommending him to others. Now I know few, any of you, can pay your Doctor, and it is a great public blessing that in this country you will always get a doctor willing to attend you for nothing, and this is a great blessing: but let me tell you,—I don't think I need tell you,—try and pay your Doctor, be it ever so little. It does you good as well as him: it keeps up your self-respect: it raises you in your own eye, in your neighbour's, and, what is best, in your God's eye, because it is doing what is right. The "man of independent mind" he never so poor, is "king of men for a that," say, and "for twice and main for a that;" to pay his way is one of the proudest things a poor man can say, and he can say it oftener than he thinks he can; and then let me tell you, as a bit of cool, worldly wisdom, that your Doctor will do you all the more good, and make a better job of your cure, if he gets something, some money for his pains, it is human nature and common sense, this. It is wonderful how much real kindness and watching and attendance and cleanliness you may get for ten shillings a week. Nursing is a much better article at that,—much, than at nothing a week. But I pass on to the other ways of paying or rewarding your Doctor, and, above all, to *gratitude*.

Honey is not sweeter in your mouths, and light is not more pleasant to your eyes, and music to your ears, and a warm, cosy bed is not more welcome to your wearied legs and head, than is the honest deep gratitude of the poor to the young Doctor. It is his glory, his reward, he fills himself with it, and wraps himself all around with it as with a cloak, and goes on in his work happy and hearty: and the gratitude

of the poor is worth the having, and worth the keeping, and worth the remembering. Twenty years ago I attended old Sandie Campbell's wife in a fever in Big Hamilton's Close in the Grassmarket—two worthy, kindly souls they were and are. By God's blessing the means I used saved "oor Kirsty's" life, and I made friends of these two for ever; Sandie would have fought for me if need be, and Kirsty would do as good. I can count on them as my friends, and, when I pass the close-mouth in the West Port, where they now live, and are thriving, keeping their pigs, and their hoary old cuddie and cart, I get a curtsy from Kirsty, and see her look after me and turn to the women beside her, and I know exactly what she is saying to them about "Dr Broon." And, when I meet old Sandie with his ancient and long-lugged friend, driving the draff from the distillery for his swine, I see his grey eye brighten and glisten, and he looks up and gives his manly and cordial nod and goes on his way, and I know that he is saying to himself, "God bless him! he saved my Kirsty's life," and he runs back in his mind all those twenty past years, and lays out his heart on all he remembers, and that does him good and me too, and nobody any ill. Therefore give your gratitude to your Doctor, and remember him like honest Sandie; it will not lose its reward and costs you nothing; it is one of those things you can give and never be a bit the poorer but rather the richer.

One person I would earnestly warn you against, and that is the *Quack Doctor*. If the real Doctor is a sort of God of healing, or rather our God's cobbler for the body, the Quack is the devil for the body, or rather the devil's servant against the body. And, like his father, he is a great liar and cheat. He offers you what he cannot give. Whenever you see a medicine that cures everything, be sure it cures nothing; and remember, it may kill. The devil promised our Saviour all the kingdoms of the world if He would fall down and worship him; now this was a lie, he could not give him any such thing. Neither can the Quack give you his kingdom of health, even though you worship him as he best likes by paying him for his trash; he is dangerous and dear and often deadly,—have no dealings with him.

We have our duties to one another, yours to me and mine to you, but we have all our duty to one else—to Almighty God, who is beside us at this very moment—who followed us all this day and knew all we did and didn't do; what we thought and didn't think—who will watch over us all this night—who is continually doing us good—who is waiting to be gracious to us—who is the great Physician, whose saving health will heal all our diseases, and redeem our life from destruction, and crown us with loving-kindness and tender mercies,—who can make death the opening into a better life, the very gate of Heaven; that same death which is to all of us the most awful and most certain of all things, and at whose door sits its dreadful king, with that javelin, that sting of his, which is sin, our own sin. Death would be nothing without sin, no more than falling asleep in the dark to awake to the happy light of the morning. Now I would

have you think of your duty to this great God our Father in Heaven; and I would have you to remember that it is your duty to trust *Him*, to believe in *Him*. If you do not, your soul will be shipwrecked, you will go down in terror and darkness to perdition.

It is your duty to *obey Him*. Whom else in all this world should you obey, if not *Him*? and who else so easily pleased, if we only do obey? It is your duty to speak the truth to *Him*, not that he needs any man to tell *Him* anything. He knows everything about everybody, nobody can keep a secret from *Him*. But he hates lies; He abhors a falsehood. He is the God of truth, and must be dealt honestly with, in sincerity and godly fear; and, lastly, you must in a certain sense *reward Him*. You cannot give *Him* money, for the silver and gold, the cattle upon a thousand hills, are all *His* already, but you can give *Him* your grateful lives; you can give *Him* your hearts; and, as old Mr. Henry says "thanksgiving is good, but thanksgiving is better."

One word more; you should call your Doctor early. It saves time; it saves suffering; it saves trouble; it saves life. If you saw a fire beginning in your house, you would put it out as fast as you could. You might perhaps be able to blow out with your breath what in an hour the fire-engine could make nothing of. So is it with disease and the Doctor. A disease in the morning, when beginning, is like the fire beginning; a dose of medicine, some simple thing, may put it out, when, if left alone by night, it may be raging hopelessly, like the fire if left alone, and leaving your body dead and in ruins in a few hours. So call in the Doctor soon; it saves him much trouble, and may save you your life.

And let me end by asking you to call in the Great Physician soon; to call *Him* instantly, to call *Him* in time; there is not a moment to lose. He is waiting to be called; He is standing at the door; He will make no delay. But He must be called—He may be called too late.

NOTHING TO SPARE

'I have nothing to spare,' is the plea of sordid reluctance. But a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury and have provided for the establishment of children. But in the awful hour, when you and I and all pagan nations shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts! Standing, as I now do, in the sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations convulsed with terror or wrapt in the vision of the Lamb, I pronounce the conversion of a single pagan of more value than all the wealth Omnipotence ever produced. On such an awful subject it becomes me to speak with caution; but I solemnly avow that, were there but one heathen

in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains of all the people of America to embark together to carry the Gospel to him. Place your soul in his soul's stead; or rather consent for a moment to change condition with the savages on our borders. Were you posting on to the judgement of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the Church, how hard would it seem for your neighbours to neglect your misery? When you should open your eyes in the eternal world and discover the ruin in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the Gospel to you! My flesh trembles at the prospect! But they shall not reproach us. It shall be known in Heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may caitail on generations yet unborn.—*Edward Dorr Griffin.*

BEATING DOWN PRICES.

Some people pride themselves on a certain sharpness in making bargains. They buy everything a trifle cheaper than their neighbours because of a certain tact in beating down prices. It may turn out in another world that this is a very short-sighted economy, for, as Mr. Gough says, it leads many sellers to vicious courses.

Mr. Gough said in one of his lectures, upon information derived personally from English convicts, that not a few of that unfortunate class of persons had formerly been vendors of vegetables, fruit, matches and such-like small wares, and by that humble means had tried hard to gain an honest livelihood. And they ascribed their failure and fall to the fact that their customers were so persistently in the habit of *beating them down in their prices* that they found it impossible to earn a living by fair and honest dealing and were at length tempted to a course of double-dealing, which led them step by step into lying, cheating, stealing, and finally public degradation and the prison. We think that there is more than a grain of truth in this. At all events one of the minor morals is to give a poor man a fair price for his labor or his wares. "Beating down" is wholly inexcusable. If the price asked is too high in itself or too much for your pocket, leave the article and try another dealer.

A RIGHT ANSWER.

THAT is a striking expression in the book of Proverbs: 'Every man shall kiss his lips that giveth a right answer.' (xxiv. 26.). Many persons, when giving answers to questions, hesitate and equivocate; they either are not intelligent or not truthful and straightforward: but he who is well-informed—who is able to impart information, and who does so truthfully and kindly—is one whom persons can but admire and love. 'The lip of knowledge is a precious jewel,' and those who possess and use these gifts aright are the benefactors of mankind.

There is one question above all others in its importance. It is this: 'How can man be just with God?' What man can give a right answer to that? Many persons, learned in other things, have given very foolish answers here. Paul is the man to answer this question aright. He does it as the oracle of God. His testimony is the echo of the declaration of the Judge of all (1 Cor. ii. 1) He was taught this truth by a revelation from Christ. 'By the knowledge of whom many are justified' (Gal. i. 12). If this question had been put to him before he received this revelation, very confused and wrong would have been his answer; but now without hesitation or doubt he replies to this question, 'Man only can be just by having on "the righteousness which is of God by faith."' Can this be the right answer? Did God manifest in the flesh work-out a righteousness for the ungodly? Will the holy God account and declare the sinner, who trusts it, righteous in His sight? 'Tis even so; this is 'the right answer.' Well may all who hear it be astonished; but let not any one, however vile, be stumbled at the vastness of the blessing,—the wonderful way by which it comes, the freeness of the gift, or the simplicity of the means. Let us then 'kiss his lips who gives the right answer,' that is, delight ourselves in those words which drop from his lips, and, above all, embrace Him (Ps. ii. 12) of whom He testifies, even that glorious Son of God, 'Jehovah our Righteousness.' J. C.

A PROFITABLE EMPLOYMENT.

'Speaking to yourselves in psalms.'—*ERN. iv. 19.*

The book of Psalms is a favourite portion of Divine truth with experimental Christians, because it is pre-eminently a book for the heart. Here we have descriptions of the heart in all its various conditions and phases of feeling. We see it wandering and returning, disquieted and reposing, mourning and rejoicing, burdened and soaring. Oh, it is pleasant to find here that, as in water face answereth to face, so doth the heart of man to man! It is encouraging to be able to use these heaven-provided words as our own: to breathe-out our souls in these confessions and supplications; and to lift-up our hearts in these words of adoration and exultation. But there is something more wonderful still in this book. In the Psalms are found descriptions of the sorrows and joys, the yearnings and hopes of a heart, into full sympathy with which no mere creature can rise. A harp is there which only the Man of Sorrows and the triumphant Mediator was competent to take in His hands. He came, He took it; and on the hills of Nazareth, the cold mountain heights, and on the side of the Sea of Galilee, in Gethsemane and on Calvary, He drew from it such plaintive melody as delighted the ear of God. The echoes of that wondrous strain are found in the voice of the Comforter, the cries of penitence, the utterances of pardoning mercy, the songs of hope and the praises of eternity.

The Saviour has also sung the song of triumph and "praised the name of God among His brethren." Let them listen to His words of sorrow and triumph and learn to "sing praises with understanding."

"The Saviour grew from childhood's early days,
Learning the notes of warning and of woe;
Now with tuned harp outpouring hymns of praise—

Now troubled—now exulting o'er the foe.
The Psalms are perfumed with the living breath
Of Mary's Son, the Saint of Nazareth.

"David and John, how well ye knew the heart
Of Him the Spirit taught you to portray!
Oh, blest beyond degree your heavenly art,
Which shows the lights and shades of Jesus'
way!

As in His public walks, or all unseen,
He taught or mused or prayed—God's spot-
less Nazarene!" J. C.

A NEW HEART—WHAT IS IT?—Children often hear and sometimes speak about a 'new heart.' But do they quite understand what the words mean?

A teacher once asked a little girl in her class, 'Do you think you have a new heart?'

'Yes, teacher, I hope so,' the child replied.

'What makes you hope so?'

'Because I love the things which I used to hate and hate what I used to love.'

That was a good answer. All of us 'by nature' love sin. We would rather please ourselves than please God. Dear children, have you a new heart?

ARE YOU A LOVER OF PLEASURE?—What is there in pleasure that should make it seem worth the joys of heaven or worth your enduring everlasting torments? What is it that is surpassed with all this? Is it the snare of preferment? Is it vexing riches? Is it befooling honours? Is it distracting cares? Is it luxury or lust or pleasure? Or what else is it that you buy at so wonderfully dear a rate? O lamentable folly of ungodly men! O foolish sinners, unworthy to see God and worthy to be miserable! O strangely corrupted heart of man, that can sell his Maker, his Redeemer, and his salvation at so base a price!—*Baxter.*

POETRY.

CAROL BY MARTIN LUTHER.

All praise to Thee, eternal Lord,
Clothed in a robe of flesh and blood,
Choosing a manger for Thy throne,
While worlds on worlds are Thine alone.
Once did the skies before Thee bow;
A virgin's arms contain Thee now:
Angels, who did in Thee rejoice,
Now listen for Thine infant voice.
A little child, Thou art our guest,
That weary ones in Thee may rest;
Forlorn and lowly is Thy birth
That we may rise to Heaven from Earth.
Thou comest in the darksome night
To make us children of the light;
To make us in the realms Divine
Like Thine own angels round Thee shine.
All this for us Thy love hath done;
By this to Thee our love is won:
For this we tune our cheerful lays
And shout our thanks in ceaseless praise.

The following beautiful version of the National Anthem is by the Rev. Newman Hall, of London.

GOD SAVE THE QUEEN.

God save our gracious Queen!
Long live our noble Queen!

God save our Queen!
Lord, heal her bleeding heart,
Assuage its grievous smart,
Thy heavenly peace impart,
God save the Queen!

Our Royal widow bless!
God guard the fatherless!
God save the Queen!
Shield them with loving care,
Their mighty grief we share,
Lord, hear the people's prayer,
God save the Queen!

O Lord our God, arise!
Bless England's enemies!
On Thee we call!
Let sorrow whisper peace,
Bid wrong and anger cease,
Let truth and love increase,
Make evil fall!

In this our Nation's need
With Thee we humbly plead!
God bless our Queen!
Her life woe sanctify,
Her loss untold supply,
Thyself be ever nigh
To save our Queen!

REDEEM THE TIME.

DEATH worketh,
Let me work too;
Death undoeth,
Let me do.

Busy as death my work I ply
Till I rest in the rest of eternity.

Time worketh,
Let me work too;
Time undoeth,
Let me do.

Busy as time my work I ply
Till I rest in the rest of eternity.

Sin worketh,
Let me work too;
Sin undoeth,
Let me do.

Busy as sin my work I ply
Till I rest in the rest of eternity.

BE TRUE.

Thou must be true thyself
If thou the truth wouldst teach:
Thy soul must overflow if thou
Another's soul wouldst reach.
It needs the overflow of heart
To give the lips full speech.

Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed:
Live truly, and thy life shall be
A great and noble deed.

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