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PRESBYTERIAN:

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

DEC.



1863.

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Huntingdon..... 45 00	Galt.....	50 00	Chelsea..... 50 00	
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Hemmingford..... 50 00	Hamilton.....	70 48	Spencerville..... 45 00	
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Fergus..... 82 00	Richmond.....	50 00	Mono..... 00 00	
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			Result of scheme so far..... \$5,510 67	

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 Huntingdon, per Rev. A. Wallace, \$4 58
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7.86
 \$265.51

ARCH. FERGUSON, Treasurer.
 Montreal, 13th Nov. 1863.

THE PRESBYTERIAN.

DECEMBER, 1863.

THIS number completes the sixteenth volume of *The Presbyterian*. It affords a fitting opportunity to tender our grateful acknowledgments to all who have befriended and supported the publication during the past year, and we accordingly do so, with, we trust, a just appreciation of their various services. We cordially thank the contributors of original communications in prose and poetry; the friends who have forwarded, from month to month, the news of our church; the readers who have supplied us with hints and suggestions, even when we were too stubborn to adopt them; and, last but certainly not least, those voluntary agents who have kindly put themselves to the trouble of securing additional subscribers, some of whom, we are delighted to know, are brethren of other churches. Our desire has been to furnish, in an agreeable form, matter that would instruct, interest, and improve all classes to whom we have access, and we are not without hope that, in some measure, our object has been gained.

We have resolved, God willing, to continue our round of monthly visitation—to play our little part in the history of Canada throughout the course of 1864, which we hope will be a year of peace and plenty as this has been—to move in all the diversified walks into which, by our own good behaviour or the forbearance of those with whom we would associate, we may obtain admission—prepared alike for the warm and friendly welcome which cheers us on, and the cold indifference which barely tolerates our presence. We would still, as heretofore, mingle in the bustling activities of town and city life, modestly finding our accustomed nook, in the offices of merchants and the rooms of clerks, upon the mahogany table or easy chair of the self-contained dwelling, and upon the plainer furniture which graces the working-man's "but and ben;" and still, as heretofore, would we make our appearance in the

quieter scenes in which the villager, and the farmer, and the pioneer of the forest pursue their avocations throughout the land, delivering at their family meetings messages of peace, words of instruction, and good news from afar, to comfort their spirits and soften the hardness of their daily toil.

It is our intention to greet our readers at the commencement of the year in a new and improved fashion. After mature deliberation, in which the counting of the cost has been the principal concern, it has been determined to carry out the project indicated in the preceding number; that is to say, to add four pages of reading matter to the contents—increasing the number of pages from 28 to 32—and put on a cover of coloured paper. The additional expense of publication will be considerable, but the price of the paper will remain the same to our subscribers—a price which, we believe, makes it the cheapest magazine of its kind in the Province. It is hoped that this resolution will be accepted as a proof of our anxiety to give every reader as much as possible for his dollar,—and that it will act as a stimulus upon every well-wisher to assist us in extending our circulation, and thus promoting, what to us is the prime object of our periodical, namely, usefulness.

In order to facilitate the assistance upon which we reckon, several plans are in contemplation. By and by, we propose to submit a liberal offer to the Students' Missionary Association for services to be asked in the way of agency, a very considerable amount of money having been agreed upon for that purpose. For the present we order to be sent to each minister and representative elder, whose name appears on the last Synod Roll, a copy of this number with four additional pages in a cover, as a specimen of what the numbers for the next twelve months are intended to be. In these, one or more subscription forms are enclosed, which, we

trust, they will take the trouble, if it be a trouble, to get filled up and returned to the office before the 20th of the month, that we may have some idea what number of extra copies may be required. In our ordinary issue one such form is enclosed to our readers in general, with the request that each will get an order from a friend or neighbour for a copy. It is also intended to send a circular to our ministers by means of which they may bring the matter fully before their people.

And now, resisting the temptation of conjecturing what the result of all this will be, we pass on to make one other announcement before we close this editorial. Our readers will remember that we have repeatedly pledged ourselves to devote whatever we might be able to spare, at the end of this year, out of the publication fund, to one or more of the schemes of the Church. After paying our way, very much to the satisfaction of all concerned, and, we dare say, especially the publisher, who, as sure as the year came to a close, used to have a very troublesome claim against us, we find, and almost feel awkward at finding for the first time, that we have something to spare; and, it has been resolved to allocate one hundred dollars to the *Bursary Scheme of the Church*. Our modesty has not altogether run away with our self-consideration. We feel as if we had worked for this, some of us harder than we care to tell. Yet if our paper has been the instrument, we do not forget that the money of our readers has been the means; and, in the name of some struggling but deserving student, we beg to thank them. It is thus that by our circulation good is circulated in this world of evil—and what this turning round and round of good, from editor to reader, from reader to student, and from student, become a herald of salvation, to a congregation of immortal souls—what this may be, eternity, we trust, will reveal to the astonished joy of some.

OWING to the insertion of the communication on the African South Central Mission, we have been obliged to devote a smaller space than usual to *The Churches and their Missions*, but this is fully made up by the character of the article. We take this opportunity of stating that we usually give the latest news under the head just mentioned, but from our anxiety to have *The Presbyterian* in the hands of all our readers by the first of every month, our magazines and exchanges are sometimes

later in reaching us than is desirable for the purpose. We find, however, that we are ahead of some in this respect. "A Reader," for example, has written to us to say that he has heard intelligence given at a missionary prayer-meeting from "the last arrived number of an English publication," which intelligence he has read six or eight weeks before in our columns; and our correspondent, whom we thank for his letter, wisely concludes that "Home Manufacture" is preferable to "Foreign Importations," while he alleges that it is cheaper as well as earlier.

THE first Sabbath of next month is the day appointed by the Synod for taking up the annual collection for the Ministers' Widows' and Orphans' Fund. This is a benevolent scheme of great importance to the welfare of the Church. It has been in operation for sixteen years, and during that period has enlisted the enlightened sympathy and liberal support of many friends. In their last report the managers felt themselves warranted in saying, through their chairman, that "congregations continue to manifest an undiminished interest in its prosperity."

Its object is well known to be the making of some provision for the families of deceased ministers. Such families have oftentimes a hard struggle to maintain a bare respectability, even when the heads of them are alive, but when deprived of these the difficulty of shifting for themselves is very great. We believe that, in general, they bear their lot as creditably as others similarly situated; and it is not the intention, as it is beyond the capacity, of the scheme, to give them a position in which they shall be independent of such efforts as they can make for themselves. The design is to help, and not to destroy, their own exertions.

The widow and the fatherless are objects of compassion at all times and in any circumstances; and no amount of money can make up for their loss or express the sympathy to which they are entitled, according to the dictates both of reason and religion. At the same time money is needful to procure the necessaries of life; and about the lot of those, whom a minister leaves behind him, there is a peculiarity too noticeable to require a detailed statement to make it plain. Their case stands prominently out in the whole district which forms the scene, perhaps for well nigh a lifetime, of the deceased one's labours. It presents

itself even to the view of the Church at large. It cannot possibly fail to engage the sympathy of any generous Christian heart in the community; and if any hearts should be touched by the case, those ought to be the most deeply affected, which the departed ambassador of the Lord Jesus Christ has endeavoured, by his ministrations, to lead to the enjoyment of the greatest and purest good—the blessings of salvation. It is that the Church may have ready at hand, when the occasion arises, some tangible and certain method of showing its kindly Christian consideration, that this scheme has been instituted—a means of magnifying the office of the ministry, through the dearest representatives of him, who is no longer present to magnify it by his own words and deeds, but is still saying by each of them, “If we have sown unto you spiritual things, is it a great thing that we shall reap your carnal things?”

It is to be remembered, also, that the congregational contributions do not compose the entire funds of the scheme, but admit of being considered as auxiliary to what is done by the ministers themselves, *in behalf of their families*. Out of their incomes, in many cases very limited, the ministers engage to do what approves itself to be right, namely, to make some provision for those of their own households—he who does not leave any one to be a recipient of the benefits giving equally, year by year, with those who do; and the people are simply asked to help them in this laudable endeavour. The congregational assistance, compared with the amount contributed by the ministers, is easily estimated. According to last report, the ministers' payments, at the rate of \$12 from each, amounted to \$1296; the congregational contributions, including arrears, were \$1400, showing, at an average, a very little more than the ministers' rate.

The benefit of the scheme may be determined in some measure by the fact that there are now nineteen annuitants on the Roll, two having been added since the meeting of Synod, and the total amount of annuity paid last year is \$1790, which will of course be increased by the additional annuities to be paid this year. It is hoped, therefore, that the scheme will be liberally sustained by the forthcoming collection.

ONE of the *articles communicated* in this number gives intelligence recently received from a most devoted missionary, the Rev.

William Ross, who has been labouring under the auspices of the London Missionary Society, for twenty years, in South Central Africa. We are sure it will interest our readers. They are indebted for it to the Rev. Mr. Fisher, of Fisk, Scotland, from whom Mr. Ross received his early education, and to whom is due the credit of rescuing from obscurity one of the most devoted, heroic, and successful missionaries ever engaged by the great society with which he was connected. Mr. Ross was well known in Scotland before he entered the mission field. In Africa he became the associate of Moffat and Livingstone. He commenced his work with the fullest confidence in the holy cause he undertook, and in Him whose it is, and toiled on against obstacles and discouragements, with all the determination and perseverance of a man, who knows that difficulties must be contended with, yet at the same time feels certain of success. During the last few years his labours have been remarkably owned and blessed of God.

The communication we insert has a particular interest, from the circumstance that tidings have arrived of the death of Mr. Ross. We have perused the letter containing this news, recently received by our correspondent, from Mr. R's widow, who has all along been deeply interested in her husband's work, and who writes, as may be supposed, with a heart sore and perplexed, yet with a truly admirable spirit of submission to the will of her Father in heaven. Mr. Ross died at Likatlong, of dysentery, on the 30th of July last, having been a great sufferer for two months before. The disease baffled the medical skill of his fellow missionaries, Hughes and Moffat, who came to his assistance, the latter remaining until he expired. Mr. Ross spent himself with entire unselfishness in his Master's service; he became a willing sacrifice to his great and noble work. The same spirit which animated him in all the trials of his intensely interesting career, supported him during his last hours of suffering. “Never,” says his grief-stricken widow, “never, my dear friend, was the power and efficacy of the Gospel more strikingly seen; such perfect peace, resignation, and holy joy! No murmur or complaint ever escaped him; he was calm and conscious till the last moment. It was a privilege indeed to be near him. He expressed his firm belief that the seed sown would still bring forth fruit. His faith and confidence were unwavering to the last.” Mrs. Ross is left in

tying circumstances. She has four children to provide for, one of them, a boy, far away at school, had not seen his father for three years. Her situation in a far distant heathen land is not her greatest trouble. On the contrary, the prospect of retiring from the scene of her husband's labours, hallowed by the outpouring of heaven's richest blessing, the grace of salvation, is the chief difficulty in the way of that entire submission for which she is striving. "The thought of leaving a home and sphere which has been rendered so dear to me is overwhelming." We hope to insert in an early number a brief sketch of Mr. Ross's labours, prepared by our correspondent.

WEDNESDAY, the 11th ult., was, by proclamation of His Excellency, the Governor General, appointed as a day of general thanksgiving to Almighty God, for his manifold blessings vouchsafed during the present year to this Province, and particularly for an abundant harvest and continued peace. The day was in general appropriately observed throughout the country,—especially by Protestants, who met in their various churches, for public worship and the presentation of thankofferings for charitable or missionary purposes. A public thanksgiving is an appropriate annual observance, which it is the duty of the Government to appoint and the people to respect. But, while we trust it will be kept up in future, we prefer the proclamation of it, according to circumstances, to the institution of it on a fixed day of the year, as in the States; and for the reason, that it is not so likely to become a mere formal lay, extremely liable to abuse, but will always have a force and a freshness about it, tending to preserve its character and answer its ends.

As to the reasons assigned for the reverential and devout observance of the appointment this year, they are indeed worthy of public national acknowledgment. An abundant harvest!—Whence have come the treasures of the field? Of whose bounty and by whose work, have we been enabled to number them among the blessings of the season? Unquestionably, success in agricultural pursuits requires of those who follow them the application of industry, skill, and watchfulness; and much better, by a long way, would it be, every year, for many portions of this country, if these qualifications were more commonly possessed and more diligently exercised. But, when the tiller of the soil has done his part, to the very utmost of his knowledge and ability, how little of the indispensable has he performed! There is no department

of human labour so dependent, as agriculture, upon the ceaseless, sovereign operations of the Great First Cause; none, in which the presence of His power, and the marks of His wisdom, and the traces of His goodness, are so frequent and so visible. For, is it not by His winds and rains, His sunshine and dews, and all the influences and laws which secure the distribution of these, in myriads of alternations constantly acting and counteracting—all of them so nicely proportioned and everywhere so seasonable, yet each of them alike above the husbandman's control?—Is it not by these means that the seed which is cast into the furrow, bursts, and roots, and germinates, and thereafter springs up through the forcing earth, "first the blade, and then the ear, and after that the full corn in the ear?" Continuance of peace!—To whom belongs all the praise of this inestimable blessing, unspeakably endeared to us, as we behold the neighbouring Republic, drunk with the blood of brothers, staggering headlong to national ruin? Of whom is our shield and defence? Whose is the interposition, which wards from our borders the horrors and cruelties of national fratricide? It is unquestionably a cause of thankfulness, that the Councils of the British Government have hitherto been ruled by a sagacity, a forbearance, and a policy of determined neutrality, equal to the occasion; and we may well admire the consideration, dignity, and firmness, with which these true statesmanlike qualities have been represented and personified in the Imperial Cabinet. But surely it is of the Providence of God, who turneth the hearts of men as he willeth for the fulfilment of his purposes, and who guides the destinies of nations while he directs the ways of individuals, that the helm of the State is at present in such hands. Surely it is of the doing of Him, who quells the tumults of the people, and makes the very wrath of men to praise him, that we have hitherto been preserved from the outbreak against us of avowed hostility and threatened invasion.

Such are the chief of our many heaven-sent national blessings. How becoming, that at the call of the Chief Magistrate in the land, the body of the people should in concert publicly bow, with filial reverence and pious thanksgiving before the Lord, the Giver of all good, the Governor of governments; and, preserving the spirit of this meet tribute, feel themselves incited to preserve, day by day, a godly fear and continuance in prayer. For, come plenty or want, come peace or war, the Lord will be with us so long as we are with him.

News of our Church.

PRESBYTERIES.

OTTAWA.—This Presbytery held its first meeting in St. Andrew's Church, Ottawa on the first July last, the Rev. Alexander Spence of Ottawa, Moderator. There were six ministers and two elders present. The Rev. H. J. Borthwick, M.A., Chelsea, Hull, C.E., was appointed Clerk. Mr. Jno. Barr, one of the students before the Synod at its last meeting and lately licensed by the Presbytery of Kingston, was received as a Probationer within the bounds, and appointed to supply the vacant churches of Buckingham and Cumberland for two months. After sundry other business the Presbytery adjourned to meet in St. Andrew's Church, Ottawa, on the second Wednesday of September.

The Presbytery met according to the above adjournment and was constituted, there being present six ministers and four elders. *Inter alia*, the Rev. J. Anderson of Mountain and South Gower stated to the Presbytery, that from increasing age and infirmity he is unable to discharge his ministerial duties to his satisfaction. The Presbytery appointed the Rev. W. White, of Richmond, to preach on the fourth Sabbath of the current month and confer with the congregation. The Moderator, Clerk, and John MacKinnon, Esq., were appointed a committee to receive Mr. White's report, act thereon, and dispose of available supplies till next meeting. The Presbytery then adjourned to meet in St. Andrew's Church, Ottawa on 13th January, 1864.

The Presbytery of Ottawa, one of the three into which the late Presbytery of Bathurst was divided by the last Synod, covers a large extent of country. It comprehends twenty-six townships in Canada West, with a population adhering to the Church of Scotland of 8767 according to the last census. Besides this extensive territory there is also a wide stretch of country included in the county of Ottawa C.E., comprehending 40 townships. A large number of these is but very partially settled as yet. The Church of Scotland population, however, even now amounts to 1426. Thus we have over the whole Presbytery 10,193 adherents. For this population there are 8 ministers and 10 congregations. Here then is room for expansion, and we have no doubt we shall receive, from time to time, encouraging news from this Presbytery, showing that it is alive to the cause of Christ and his Church in the locality under its jurisdiction.

MONTREAL.—An ordinary meeting was held at the usual place on the 4th ult. Present, Revs. J. Cameron, Moderator, Dr. Mathieson, W. Simpson, A. Wallace, J. McDonald, W. Snodgrass, J. Patterson, W. Masson, J. Black, and W. Darrach, and A. Morris, Esq., M.P.P., Elder. After the sustaining of minutes and several elders' commissions, very interesting and valuable reports of missionary labour were read by the Rev. W. Cochrane, the Rev. J. Fraser, and Mr. C. I. Cameron, giving details of their efforts in their respective fields, namely,

Elgin, Griffintown in the city of Montreal, and the Augmentation of Grenville. The kind reception they had all met with and the encouraging tone which pervaded their reports enabled the Presbytery to strengthen their impressions, regarding the importance and hopefulness of this Home Missionary enterprise, and to resolve in favour of a renewal of their endeavours to enlist the Christian sympathy and aid of the people within the bounds, in its behalf. The people of Elgin had fully sustained their weekly contribution of four dollars. Messrs. Cochrane and Fraser were continued in their fields. In consequence of the appointment of Mr. Cameron to a most important sphere adjoining the charge of Melbourne, in the Presbytery of Quebec, his services were no longer available. It was determined, however, that the field from which he withdraws should receive all the attention the Presbytery might be able to give. Arrangements were then made, similar to those of last year, for a series of missionary meetings, to be held in the months of January and February, and embracing all the congregations and stations within the bounds. The printing and distributing of a report for the year and a programme of the proposed meetings, sketches of which were submitted, was referred to the Home Mission Committee, who were also directed to find supplies for Laprairie and make arrangements for the dispensation of the Lord's Supper there, if possible, in the month of January. After ordering Session Records to be brought up to the next stated meeting, on the first Wednesday of February next, the Presbytery adjourned.

TORONTO.—HOME MISSION.—A very full and interesting printed report of the Home Missionary operations of the Presbytery of Toronto has reached us. This is the largest Presbytery in the church, and, as is becoming, it takes the lead in systematic and increasing efforts at expansion. The report before us covers the interval between Nov. 1861, and September 1863, nearly two years, and is carefully prepared, it is evident, with the view of presenting as strong and pointed an appeal for the punctual fulfilment of obligations and the exercise of a growing liberality on the part of the people, as the facts of the case admit of. It is a capital example of the argument which rejoices in the strength it derives from a good work well done, and we trust it will be abundantly successful in opening the hearts of those to whom it is addressed, so that the Presbytery, relieved of every burden, may be greatly encouraged to continue its noble enterprise in behalf of a benefited and grateful people. But what is the argument? During the year 1862 service was maintained at eleven stations by a staff of five missionaries, one of them an ordained minister, and another a licentiate, in addition to the members of Presbytery. In 1863 the number of stations was increased by six and that of labourers by two. By this agency several flourishing congregations have been

added to the Presbytery Roll; others are ripe for the settlement of ministers; and the ministrations of the Gospel have been brought occasionally to many of the dispersed and spiritually destitute children of the Church, over a wide extent of country. \$1401.57 have been raised and expended during the time covered by the report, and the Presbytery is yet liable to the amount of \$980 for the salaries of missionaries. Reader, do you live within the bounds of the Toronto Presbytery, and does it gratify you to be told of the efforts which your ministers and other office-bearers are making in behalf of church extension? Let the foregoing argument constrain you to give ungrudgingly, according to your ability, in behalf of this glorious, soul-saving cause.

CONGREGATIONS.

ST. PAUL'S, MONTREAL.—A copy of the Annual Report and financial statement of the managers of the temporalities in printed form, for the year ending first September last, is before us, and shows, we are glad to see, a good and prosperous management. The total revenue is \$5211.51, including two legacies of \$400 each, applied according to bequest to the reduction of the debt, and a balance from last year of \$160.30. There is an increase in all the sources of income—pew rents, ordinary Sabbath collections, and collections for special purposes. Of the last there appears to have been seven during the year; and it is in this particular that the greatest enlargement is perceptible. The amount is \$1021.85, compared with \$489.50 the previous year, showing an increase of \$532.35. This notice does not include the Sabbath school, in connection with which the children in attendance contributed \$59.05 for missionary and other purposes; nor does it include the operations of the ladies' Dorcas society by which \$212.23 were expended on clothing, fuel, and other necessities for the poor, chiefly during the course of the winter. The practice of distributing an annual printed statement has been followed by this congregation for a number of years. This practice has been repeatedly recommended in *The Presbyterian*; and it affords us pleasure to know that the number of congregations that have adopted it is gradually on the increase, in every instance, we believe, with satisfactory results.

ST. ANDREW'S, HUNTINGDON.—It is interesting to notice the erection, from time to time of new churches in connection with our beloved Zion, in this land. A most praiseworthy effort to this end has been made by the congregation of Huntingdon Canada East. This field has been occupied for about twenty-five years. Some time ago, a portion of the congregation, residing at a distance from the village of Huntingdon, built a stone structure for the worship of God. Among these the Rev. Mr. Cochrane, recently from Scotland, has been labouring with much success. The remaining part of the congregation has just succeeded in completing a new and substantial church, in which they too may worship the God of their salvation. The latter structure is erected on the site of their former place of worship. It is a building of about 66 feet in

length, and 44 in breadth, and is capable of containing, when the gallery is introduced, about 500 persons. The pulpit is erected on the platform principle, and manifests much taste in its decoration and finish. The aisles are sufficiently ample, each being about six feet wide. The pews are constructed with seats and backs slightly sloping, which is a great improvement upon the old method of seating churches. Within the last few days the congregation has added to their church a neat chandelier, pendant from the roof, as well as pulpit lamps, and other lamps where necessary. On the whole, the people have reason to feel pleased with their large and beautiful edifice. We trust the God of the Temple will at all times fill this house with His presence; and that it may be said of multitudes through long periods to come, that they have been born to God, and to the hopes of a higher and better life, through the Lord Jesus, within its walls.

WEST GWILLIMBURY.—A new Sabbath School was opened last June, at West's Corners, in connection with the charge of the Rev. W. McKee. An encouraging success seems to have attended the exertions of Messrs. Armson and McKay, who were mainly instrumental in originating it, other friends, male and female, kindly giving their assistance. A local paper contains a lengthy account of a picnic for the children and a meeting for the parents held on the 4th ult., on the closing of the school for the summer. It was determined to resume operations in spring, and the hope was expressed that a much greater interest would then be taken in it. The pastor announced his entire satisfaction with the management of the school and the system of instruction pursued in it.

QUEEN'S UNIVERSITY.

Dr. Lawson, who for several years ably filled the chair of Natural History and Chemistry in Queen's University, has resigned that position, and left Canada for another sphere of labour in our sister Province, Nova Scotia. His contributions to our knowledge of Canadian Natural History, which have appeared in the transactions of some of our local societies, but more especially in the *Edinburgh New Philosophical Journal*, and the *Transactions of the Botanical Society of Edinburgh*, are numerous and well known; and his efforts to promote the study of Botany in this Province by the establishment of a Botanical Society have been very successful. Ere leaving the University an address, signed by nearly one hundred and fifty of the graduates and undergraduates, was presented to him. We understand that in addition to the Professorship of Natural History in Dalhousie College, Halifax, there is every prospect that he will be intrusted with the Geological Survey of Nova Scotia—an important work which has hitherto been delayed, only by the large outlay required in employing scientific men who would devote their sole attention to it.

The local Board of Trustees of the University have appointed Robert Bell, Esq., of the Geological Survey, of Canada, and lately Lecturer on Geology in Morrin College, Interim Pro-

fessor in Dr. Lawson's place. Mr. Bell is a son of the late Rev. Andrew Bell of L'Original, and brother of the Rev. W. Bell, of Pittsburgh. Mr. Bell has been gradually making himself known in the scientific world. He has been for several years a contributor to the Annual Reports of Sir William Logan, and is the author of various memoirs which have appeared in the *Canadian Naturalist and Geologist* as well as other valuable papers. He is the first instance of a Canadian-born gentleman being elected to fill an Art's chair in Queen's University. And on this and other grounds we congratulate him on his appointment. We believe that his appointment cannot be made permanent before the next general meeting of the Trustees. Mr. Bell studied at McGill College, where he received the degree of Civil Engineer and Land Surveyor, and other honours in Natural History.

TEMPORALITIES FUND.

The following circular has been addressed to ministers. The result of the scheme so far, is \$5,510.67. The "annexed statement" will be found on the cover of this number.

REVEREND SIR.—I have again, on behalf of the Committee of the Temporalities Board, to call your attention to the scheme adopted by the Board, and approved by the Synod, which has for its object to secure the payment to all the Ministers of the Church of £50 per annum from the funds at the disposal of the Board.

The Synod, as you are aware, has recommended the Board to pass a law, rendering the payment of \$50 annually to the Temporalities Fund, imperative in the case of all congregations whose Ministers are not privileged by the commutation. This recommendation will no doubt be carried into effect at the meeting of the Board, which takes place in November; and the success of the scheme will thenceforth depend mainly on the spirit in which it is met by the congregations of Ministers receiving £112 10s. and £100. Should it meet from them with the generous support to which it is entitled, the Board will be enabled to pay the allowance

of every Minister on the roll; should, on the other hand, the support accorded by the commuting Ministers be but partial, the Board will only have it in its power to pay a portion of the non-commuters. Of the commuting Ministers, it will be seen by the annexed statement, that some sent last year no contributions whatsoever; that twenty sent the full sum of £12 10s., and many of them over that sum: while twelve made contributions which amounted to less than £12 10s.

I have further to state that it is expected that the contributions to the scheme should come, not from the Ministers, but from the people; and that in wealthy congregations an effort should be made, not only to send the £12 10s., but as large a sum as possible, to a scheme so intimately connected with the prosperity and progress of the Church.

I hope soon to hear from you, with a favourable statement of what is being done in this matter by your Congregation, or a liberal contribution to the scheme. I am, Reverend Sir, your obedient servant. JOHN COOK.

PRESENTATION.

Mr. James C. Smith, M.A.—During the summer vacation Mr. Smith, student of Theology at Queen's College, was employed by the Presbytery of London to labour as a missionary among the scattered adherents of the Church in the townships of Norwich and East Bedford, C.W. In addition to his other duties Mr. S. formed the young adults, who were in connection with the Sabbath Congregation, into a Bible Class, with which he met regularly once a week. That the members of the class were deeply interested in the proceedings of this weekly meeting was manifest, not only from their punctuality and spirit of earnest inquiry, but also, from their presenting to Mr. Smith, on the eve of his departure for College, an address expressing in the kindest terms, their appreciation of his services as their teacher and their regret at his leaving them. These young persons further evinced their gratitude to Mr. S. by presenting him with a purse well filled with money.

Articles Communicated.

MISSION WORK IN CENTRAL SOUTH AFRICA.

TAUNG DISTRICT.

The following are extracts of a letter lately received by our correspondent, the Rev. Mr. Fisher, of Flisk, Scotland, from the Rev. Wm Ross.

GREAT DROUGHT AND SCARCITY OF FOOD.—I have just returned from visiting the outposts of the Mission, and the very first thing which demands remark, is the present long-continued drought. In travelling along the Hart or Kolong River, instead of drinking water out of the pools, here and there in

the bed of the river, wells have now been dug, and our people have to throw out the water with a small vessel into a place like a trough: and only two or three oxen can drink at a time. In short we seem to be exactly situated both for water and grass, as in the days of the patriarchs; the famishing flocks and herds must stand long to wait their turn. Hence instead of pasturing as long as requisite among the grass, so very dry and scanty, much of the time is spent in procuring a full supply of water. As to human food, it is uncommonly scarce, and very difficult to be procured. Very lately, however, a most providen-

tial provision has been made, I may say, as wonderful as the supply of quails to the Israelites in the wilderness.

PROVIDENTIAL SUPPLY.—A very extraordinary collection of ‘blesboks,’ an antelope with a white forehead, has appeared upon a certain part of the banks of the Vaal river; and they are so weakened by the severe drought, that when in search of water they can be driven, in great numbers by gatherings of people, into suitable places of the dried up river, and thus not a few of them are killed, and used for food. Their skins can be made into karosses by our industrious people, and much marrow can be procured from their bones, besides the meat, which is uncommonly dry. “The people asked and he brought quails and satisfied them with the bread of heaven.”

In the very trying circumstances, I have petitioned his Excellency, Governor Wodehouse, for a supply of ammunition to procure game, and he has very promptly answered my request; so that by hunting, and favoured by our Heavenly Father, as well as by men in power, absolute starvation is prevented in very many instances.

SOUL PROSPERITY.—But, although food is so uncommonly scarce in this trying season, the work of God in the souls of many of our people was never at any time so remarkable. Our meetings for preaching and prayer are at all times particularly well attended, and multitudes of inquirers for salvation are found in every corner of the extensive Mission. “This is the Lord’s doing and it is marvellous in our eyes.” “It is not by might nor by power, but by my Spirit, saith the Lord of hosts.” I am indeed overwhelmed in wonder, love and praise!

GENERAL SUCCESS IN MISSION WORK.—I had much pleasure in giving the people of *Boothaap* a Sabbath-day’s preaching, and of administering the holy ordinances of Baptism and the Lord’s Supper. A very great number of candidates for communion with the Church, was brought forward for examination on the Friday previous, of whom twelve were found qualified, as far as men can judge. They were received into the Church on Saturday by the vote of the Church members. Eight had received baptism in infancy, the other four were also baptized on the Lord’s day, and all sat down at the Lord’s table in the afternoon. It is truly pleasant to see the children of church-members, most of whom I baptized many years ago, coming forward to take the place of their seniors. I was also much pleased to find two sons of our old door-keeper, *Lusholobe*, of whom you

formerly heard, among the inquirers, who still remain. They seem to have escaped heathenism, though their mother is still under its charms. Their father being long dead, they now live with one of the Church-members at *Boothaap*. Two marriages were solemnized on Monday, and the banns of three couples were given in to be proclaimed for the three following Sundays.

A MIRAGE.—Proceeding to *Maye-à-Khoro* nothing particular occurred, but the spectacle of a mirage. I may give you a hint on the beautiful sight, in general, as often viewed by us. It is always seen upon the distant horizon, and at various times of the day. Sometimes it is like a magnificent and lofty bridge apparently spanning from hill to hill. Again some distant object appears to be exalted in the atmosphere to an amazing height. At other times a sugar-loafed hill has the appearance of a Corinthian pillar. But never at any time is it so near, as for one to imagine he could stoop to drink of its apparent waters; though many have been deceived by its beautifully painted streams, studded with islands, which, after all, turn out to be some little eminences or tops of distant bushes.

CONTINUED PROSPERITY.—We arrived at *Maye-à-Khoro* on Tuesday afternoon, having at this time a well-finished native chapel. A meeting for hearing the Gospel was soon called by the echoing horn. I preached from “The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.”—an awful warning, and the sweetest consolation. May the former be taken, and the latter eternally enjoyed! Two marriages were ready to be solemnized at the conclusion of the meeting. After which I examined all the anxious inquirers for salvation who were at home; the full number is twenty-six, but some were scattered on account of their several avocations.

POLYGAMY AND BISHOP COLENSO.—Two polygamists have cast off all their wives except the first, and are repenting and pleading for forgiveness before God and the church. I do fear that the very doubtful subject of polygamy in the church, advocated by Bishop Colenso, Port Natal, will do a world of mischief. He is bold to say that we who refuse polygamists are all wrong, and that we do more harm than good by causing the concubines to be left or put away. I do humbly think that the learned doctor is wrong; for where concubines are, there is strife and the very bitterest contention. *No peace!* I Peter, ii. v. 1. “Wherefore, laying aside all carities,” is surely the law of a Christian family.

STATE OF MR. ROSS'S FIRST EXCAVATION.—At Taung the cause of God prospers greatly; the only present hindrance is the want of a good chapel, which I hope will soon be built. There is a great multitude of candidates, who seem to have very sound views of the Holy Scriptures, and many of them are quite able to read and search them with propriety. The indwelling, teaching, and direction of the Holy Spirit can make them all, what Christ, their Lord and Master, would have them to be. If polygamists, with their concubines, were allowed to enter the church and its communion, Mahura, the chief, and hundreds more would join us immediately. Just suppose a church of 400 Christian men, with all their concubines and wives; it could not possibly be a church "without spot, or wrinkle, or any such thing." But as our exalted Saviour said of the meeting of Scribes and Pharisees, it would be a complete den of thieves; and our greatest desire is to "have no fellowship with the unfruitful works of darkness, but rather to reprove them."

THE MISSIONARY'S CAUSE OF HAPPINESS.—The church members of Taung, Manthe, and of the Barolong are jealous over one another with godly jealousy, and the many instances of their strictness give me great comfort as their missionary. Their meetings are large and well reported of, even by strangers; their schools are well attended, and make considerable progress, their anxious inquirers seem to be taught by the Spirit of God; and the walk of believers before a vain, deceitful world, is, as far as I can see and judge, a triumph of Divine grace. Nothing short of the working of the Holy Spirit could show such a result, and I do hope that by God's blessing and direction His blessed cause will be handed down to future generations pure and entire. I desire to think very humbly of myself indeed, but I count it an unspeakable honour, that ever I was directed to the thousands of Taung to be a witness for God. The U. P. congregation, Moffat, (and the Bamairi branch school) have a noble native teacher in Gaseborive Moffat, who gives me increasing joy and rejoicing; for besides teaching and addressing at Manthe, he visits Taung and the Barolong frequently; and being a consistent native teacher, he is greatly respected and has great influence for good.

NEED FOR TEACHERS.—It is truly pleasant to me to witness the good work making steady progress, in such a time of very long continued drought, of a very great scarcity of food; and that the educational department is making progress, for while we have only five Chapels, we have eleven very respectable schools, and all

making decided progress. If I had a few more Europeans as teachers, great would be the result.

STATE OF MISSION FIELD.—Although many of our dear people are scattered in all the country around, the Report this year is the following, as near as can be reckoned. There are in my extensive district three native teachers, and eight schoolmasters. The supposed average attendance upon public worship is 1135. There are five chapels and eleven schools. Twenty-nine new members have been received into the church, forty-nine children baptized, and twenty-eight marriages solemnized during the past year. The total number of communicants 721, and eighty-five anxious inquirers remain. Above 370 scholars in all the schools. Four church members died during the year and they all had a good report among their fellowmen as sincere Christians. The contributions to the funds of the Society with severe losses by disease and long continued are on the increase. All our Chapels are in good order, the one at Taung excepted. We have just built a wing to Likatlong chapel about 39 feet by 21, and are preparing for building another on the opposite side, of the same dimensions. It is pleasant to state that, though many of our people have gone out among the farmers in quest of food, three men are employed in teaching their countrymen, and our dear daughter, F., has a large class of Bechuanas, in the Sabbath School at Fawiesmit in the Orange Free State.

REMEMBRANCES IN THE WILDERNESS THAT WAS. I often think of the many, many Fife folks, as well as the other friends whom I have become acquainted with in my African lifetime. I dare say you all think, that I am a happy man. I am happier than you know, because the Lord has placed me in such a large and fruitful field. He has set my feet in a large room. The lines have fallen to me in pleasant places, and I have a goodly heritage. Remember me kindly. I mean give my best salutations to Dr. Leitch, if I dare say the Right Honorable Lord and Lady Kinnaird, the Honorable Mrs Ogilvie, Mr. and Mrs Henderson, of Park; Laird Playfair, Mr Greig's family, Principal Tulloch, Mr. Borwick, Railivillet, Mr. A Henderson, Mr. Honey, &c., &c.

NOTES OF A VISIT TO THE LOWER PROVINCES.

By PRINCIPAL LETCH. (Concluded.)

Pictou County, July 14—Drove in the evening to New Glasgow. Met the Rev. Dr. Blaikie of Boston. He has been carrying on a law suit for the recovery of the church: of

the late Dr. Channing. It seems that, by the original deed, the church required to adhere to the doctrine and discipline of the Church of Scotland, and it is held that the Unitarians have lost all claim by departing from both. The matter is not finally settled, and the strongest opposition may be expected, as this case may rule many other cases. Dr. Blaikei, though not a minister of the Church of Scotland, still holds that he maintains her doctrine and discipline more closely than she does herself.

July 15.—Squire McKay, M.P., drove me to Saltspings, one of the charges of the Rev. Mr. McKay. The squire corresponds to a justice of peace in the old country, and as the appointments are, in general, judiciously made, he exercises much influence on the community around. All the squires I met with are men of great intelligence and sagacity, and strongly attached to the Church of Scotland. From this class the members of parliament are generally chosen. The people prefer men of position and influence in society to clever adventurers. It is not wealth, however, that gives position. Few legislators either of the Upper or Lower House are rich men. An honorable member may be seen following the plough or wielding the axe in the forest.

• All the respect due to wisdom and worth is freely accorded, though the possessor be as poor as his neighbours. There is, however, no absolute poverty. The people seem all to live in comfort; but there are not many that rise much above the ordinary level. They all farm about 100 acres, half of which may be under the plough. It is not profitable to work more, farm labour being so expensive. The only rich men are the shop-keepers in towns and villages, and their number is small. These remarks apply only to the county of Pictou, the stronghold of the Church of Scotland. There is a widely different state of things in the other counties of the Province.

We passed through the region of barrens where the Moose deer roams. One was seen crossing the road two days before. The farmer's son who saw it described it as trotting over the fences without pausing to take a bound. One is at first astonished that such huge animals could subsist in a settled country, like Nova Scotia. These barrens are, however, of vast extent, affording abundance of food and a fair chance of escaping the hunter. The Indian, at certain seasons, makes them an easy prey by imitating their call, and

thus wiling them within reach of his rifle. The blue jay frequently crossed our path and gave hope, by its loud screams, that we should soon have rain, but this prognostication of the natives proved delusive. I arrived at the Church of Gairloch in good time for the afternoon service, this being the fast day. After the service I delivered an address to the people on Church matters.

Saltspings, July 16. It was with regret I bade adieu to the Highlanders of the county of Pictou. I felt refreshed in no ordinary measure by the warmth of their feelings and their religious earnestness. The weather was intensely hot, and I had to travel, almost every day in the week, long distances in open carriages exposed to the sun, yet the interest made one forget the fatigue, so that I was not conscious of any unusual effort till the work was over. I cannot pass from the subject of the state of religion in Pictou, without expressing a regret that so few should obey the command of Christ: "Do this in remembrance of me." The scruples that long existed in the north of Scotland still linger here, so that few venture to sit down at the Lord's table. The good sense and the scriptural views of the Highlanders of Nova Scotia are now leading them to see, that the ordinance is not designed to nurture the spiritual pride of the few but to aid the faith of the many: already a goodly number of the young have been induced to come forward.

July 17.—Left Mr. McKay's hospitable manse by stage coach for Truro on my way to Halifax. It is due very much to Mr. McKay's efforts that so many missionaries have been secured for Nova Scotia. He went home for the purpose of engaging them, and the excellence of the selection is to be attributed to his skilful discrimination. Stopping at Truro I learned that our missionary, Mr. Phillips, recently settled there, is giving promise of great efficiency. In going by rail from Truro to Halifax, we skirted numerous picturesque lakes; most of them very long and narrow. They form the line of the Shubenacadie canal, connecting the bay of Halifax with the bay of Fundy. These lakes are so numerous, that only a mile or so of canal cutting was necessary. The character of this tract of country is wild in the extreme. The surface is everywhere strewn with huge blocks of stone and travelled boulders. At the Windsor junction particularly, the aspect of the country is very striking. The whole is a confused

mass of angular blocks of quartzite, with hardly a tuft of vegetation. On arriving at Halifax, I took up my abode with the Rev. Mr. Scott of St. Matthew's Church. He has now retired from active duty after a long period of exemplary faithfulness and singular wisdom in the service of the Church of Scotland. The acting minister is the Rev. Mr. Grant, who, after a very distinguished career at Glasgow College, came out to serve the Church of Scotland in his native province.

Halifax, July 19.—Preached in St. Matthew's church in the forenoon. This church was originally a Union Church, composed of members belonging to different religious denominations. The members were Congregationalist loyalists from New England, and Scottish Presbyterians. They compromised matters by electing a minister of the Church of Scotland to satisfy the Presbyterians, and by using Watts' version of the Psalms to please the Congregationalists. By the constitution, the minister can be chosen from any religious body, and the congregation have the sole right of removing him. This, theoretically, is not a very satisfactory constitution, but, practically, under the prudent and judicious ministry of Mr. Scott it has worked very well.

Halifax, July 20.—In the evening a church meeting was held in St. Andrew's Church, the Hon. Mr. McNab in the chair. After I addressed the people on the usual topics, Mr. Grant spoke with special reference to Dalhousie College. This was followed by a speech from the Chief Justice, who has entered warmly into the project.

July 21.—A public meeting was held to hear Mr. McGee expound the subject of a union of the British Provinces, and the construction of an international railway. The meeting entered enthusiastically into the views of the speaker. All seemed to be taken by surprise with his chaste and classic oratory. The speaking by the other parties was highly creditable to the Province. Mr. Howe, the leader of the late government, amused the meeting very much by exalting the American virtue of bragging. Wherever he travelled he felt it his duty to brag of Nova Scotia, and if he could not gain an advantage on any other ground when speaking to foreigners, he was sure to be triumphant when he asked, How high are your tides! Nova Scotia however, can boast not only of the largest tides, but of the largest coal seams and the largest deer in the world.

July 23.—Visited the Nile war-ship lying in the harbour, under the guidance of Dr. Reid, the chief medical officer. I found that, from the Admiral downwards, the officers are chiefly Scotchmen; we felt quite at home in having the members of well known Scottish families pointed out. Commander Hall, son of Capt. Basil Hall, explained the construction and the management of the Armstrong gun with which the ship was armed. The sailors look upon this breech loading piece with considerable apprehension, as the breech is sometimes blown out by the force of the charge. When the gun is to be charged, the breech is quite open. The charge is put in; a flat breech piece is then applied, and a screw similar to the cell of the glass of a telescope is screwed down upon it. The whole force of the charge is thus thrown upon the thread of the screw which sometimes gives way. Sometimes the flat breech piece is expelled. The midshipmen enjoy a training very different from that of former times. They are kept hard at work in the school room, and have the look rather of undergraduates than of sailors.

July 26.—Preached in Chalmers Church in the forenoon, and St. Matthew's in the afternoon.

July 28.—Spent the night at Windsor College, the oldest in British America. It is delightfully situated on a rising ground at some distance from the town. It is connected with the Church of England, and is the training school for the clergy. The Arts course is three years and the students preparing for the ministry receive their theological education at the same time, but they have to attend a fourth year which is exclusively devoted to theology. This is not so satisfactory as the course of the Church of Scotland, which requires the Arts course to be completed before the theological studies commence. Professor Everett is engaged in an interesting series of observations on atmospheric electricity with the aid of ingenious apparatus furnished by Professor William Thomson, of Glasgow College. He has also a small astronomical observatory with an altitude and azimuth circle by Ramsden. The residence of Judge Haliburton is close to Windsor. His reputation as a writer, however, is not so high as in England; most of the villagers think they could write as clever books themselves.

July 29.—Soon after leaving Windsor we passed the region of Grand Pré and the

river Gaspereau, the scene of Longfellow's *Evangeline*. The fog was, however, so thick, that I could not appreciate the beauty of the landscape. The French are still found in considerable number all along the head of the Bay of Fundy where dyke lands exist. I landed at Parsboro, and drove by stage to Amherst, a distance of 30 miles.

July 30.—Left Amherst for the Joggins. It was necessary to cross the Bay of Cumberland, one of the secondary bays of the Bay of Fundy. Here the tide rises about 70 feet at spring tides. When the tide is rising, a bore is formed, that is, a perpendicular white crested wave rushes up the shallow beach and the estuaries. The swine feeding on shell fish on the mud flats, take instantly to flight when they hear the first roar of the bore advancing on the land. The ferry boat being unable to come nearer than a few yards of the shore, I drove out to her, but, although this required only a few seconds, the driver could with difficulty get to land with his horse and waggon, the tide having nearly covered both. The water is of a yellowish brown colour from the mud suspended in it. At every tide a deposit of mud is left, and thus the fertile dyke lands are formed. They receive this name from the dykes formed to keep out the sea. In this dyke land there are deep water courses. These are crossed by what is termed an *abitou*, being a bridge, with flood gates to keep out the sea at full tide and allow the stream to flow at ebb tide. I was hospitably entertained by Mr. Seamans, who, from his vast territories receives the name of the king of Minudie. He made his fortune by a grindstone quarry on the coast. Mr. Cutler, who leases the quarry, drove me to the Joggins. The best stone is found on the beach at low water mark. The block is blasted from the rock at ebb tide, a chain is put round it, and this is attached to a boat. At high water the boat floats and bears up the block, which is thus brought to high water mark and worked into a grindstone.

Mr. Cutler, pointing to a huge stone, admiringly said, "There is clear grit for you." I eagerly asked, What is clear grit? as I had always failed in getting an intelligible explanation of this term, as applied to a political party in Canada. His answer was, "Clear grit is perfect purity, no hard black specks to turn the edge of the finest tool." We visited a school at the quarries for the labourers who are chiefly French. It was taught in a rude log hut by an old man, whose accent at once told that he be-

longed to Aberdeen. It was somewhat singular to find, in this remote corner of the world, a venerable Scotch Presbyterian teaching the children of French Catholics. The religious knowledge of the children was fair, but their ignorance on other matters was rather startling. Boys of thirteen or fourteen had never heard of London, and could not tell who the Queen of England is. The idea of disloyalty was, however, dispelled, when I found that they had never heard of Paris or Napoleon. This ignorance has contributed to the isolation of the Acadians, and made them a distinct race. They seldom intermarry with other than their own people; and the features of the race have become so distinct that you could as readily distinguish the French as you would Indian children. The type of feature is quite different from that of the Normandy peasantry, from whom they are descended. I spent the afternoon in inspecting the Joggins, which Dr. Dawson has made so familiar to Geologists, in his work on the geology of the Province. It is the best and most complete specimen of the coal formation in the world. The strata are shewn in sections along the sea shore. For a distance of about three miles you can walk at the base of the cliff which rises several hundred feet, and examine the successive strata as you would the leaves of a book. The strata are inclined at about an angle of forty-five degrees, so that at every step you come to some new layer with its embedded fossils. The surface is always kept fresh by the action of the high tides of the Bay of Fundy and the weather, and as it wears away, discloses some new treasures. Fossil forests, are seen standing on the soil on which they grew. In one place an old fossil stump with its roots grasping the solid stone was seen beside a recent stump of about the same size. At a distance you might suppose them contemporaneous, but at a nearer view, how vast the gulf of time that separated them!

July 31.—Left Amherst at midnight by the stage to meet the railway train at Moncton. We passed through the dyke land in the vicinity of Amherst. It so happened that the moon was full and the tide unusually high. When half way across, the water burst through the dyke and flooded the road over the *abitou*. There was danger of being completely surrounded by the tide. The driver was equal to the emergency. The only chance of escape was by crossing the *abitou* at a lower level, which he at once attempted to do, though the attempt was

hazardous in the extreme. The wheels of the coach stuck fast in the mud. All the vociferations and lashing of the driver were in vain; it was apparently beyond the power of the four stout horses to extricate us from our perilous situation. In the darkness of the night, the white cascade of seawater was seen far above our heads, pouring down into the hollow in which we were immovably fixed; the tumultuous rush of water was heard on all sides, and the driver had made a pause for a few seconds as if he had given up the task in despair. These were seconds of most painful suspense, but the pause was made merely to give the horses breath. They seemed to understand the emergency, as they felt the water rising around them, and when the driver gave his last shout they instantly bent forward for one last desperate effort. It was successful. We ascended to the plain; but even here we were not safe. The water was fast flooding the dyke land. But now that we were on even ground, we could drive at a rapid rate, sometimes on dry land, sometimes with the water splashing around us. At last the driver pulled up, and shouted to the passengers, who were all inside, "Thank God, we are all safe." The effect of the alarm was dead silence; no one spoke to the driver or to his fellow passengers. The feeling was that of utter helplessness. The only one disposed to make some active effort was a ship captain. The rush of the water made him feel that he was in his proper element, and stirred him to action, but the gear of the stage coach perplexed him, and he despairingly relapsed into inaction, much to the relief of his fellow passengers. Taking the railway train at Moncton, I arrived at St. John about six o'clock in the evening.

St. John, August 2.—Preached, forenoon and evening, in Dr. Donald's church, at present the only one in St. John, in connection with the church of Scotland. There was formerly another, of which Mr. Wishart was incumbent. He was a man of great popular talent, but he embraced peculiar views regarding the sacraments and the ordinances generally, which necessitated the Presbytery to remove him from his office. His church has since been sold, but the purchase money belongs to the Church of Scotland. The friends of the Church are only waiting a favourable opportunity for the erection of another charge.

August 3.—Visited the lunatic asylum

under the superintendence of Dr. Waddell. I have not seen in any country an asylum which pleased me so much. Its commanding situation, at the narrow outlet of the St. John; its admirably kept grounds; its spacious halls and corridors; its neat and comfortable bed-rooms, with the silence and perfect order observed throughout, all contributed to make one feel that nowhere could human reason have a better chance of recovering its lost balance.

The mouth of the St. John River presents a very paradoxical phenomenon. There is a fall both upwards and downwards at different times of the day. At ebb-tide, the channel immediately above the narrow gorge presents the aspect of the broken waters of a rapid with downward motion; at full-tide, the water rises so high outside the gorge that the current is reversed, and a rapid fall up the river is produced. The fall in the one direction is as perceptible as that in the other.

August 5.—The Trustees of Dr. Donald's church met to-day, to consider what means should be taken to relieve the Colonial Committee at home of the support of weak congregations in New Brunswick. The spirit displayed was cheering in the extreme. The question was whether an annual sum of £300 should be raised, or a principal sum of £5,000. It was resolved unanimously that, in accordance with the example of the mother church, the higher effort of raising £5,000 at once should be made. The principle of an endowment is thus recognized, and will tend much to preserve the integrity and extend the usefulness of the Church of Scotland. It is not intended by this action to dispense with the aid of the Home Church in supplying Scottish settlers with the means of grace. The object is simply to make the various congregations, as soon as organized, either self-supporting or dependent only on provincial aid, so that the means of the Colonial Committee may be liberated and applied to their proper object, missionary work. There is a great field for extension in New Brunswick, and it is felt that the means of the Church of Scotland can be best applied so as to accomplish this object. In the evening I addressed a meeting on the affairs of the Church.

July 6.—Drove out with my host, the Hon. John Robertson, to his country seat at Rothsay, which received its name from the visit of the Prince of Wales, one of whose titles is Duke of Rothsay. Its

picturesque situation is not unlike that of the Scottish town of the same name. It is situated on the banks of the Kenebecasis, which here widens into an extensive bay, with an island in the middle. By the liberal efforts of Mr. Robertson and others, a commodious and beautiful church has been erected in connection with the Church of Scotland. As Rothsay consists chiefly of summer villas of the merchants of St. John, and as many of these belong to the Church of England, it is so arranged that the services of both churches are held alternately, — Dr. Donald supplying the Scotch service.

August 7.—Left St. John for Fredericton, the capital of the Province. The St. John is a magnificent river. Its lower extremity is very bold and rugged. As you ascend, the country assumes the character of soft English landscape, with all the appearance of great fertility.

Fredericton, Aug. 9.—Preached forenoon and afternoon in Dr. Brook's church, and delivered an address on church matters; attended the cathedral church in the evening, which is a handsome building, finished with Caen stone. The Bishop bestows great attention on the music, and the performance of the choir was highly creditable. Visited Judge Wilmot, who was busy preparing his beautiful grounds for a Methodist picnic. New Brunswick has caught up the American custom of Congregational picnics. These gatherings, when well conducted, may be useful in cherishing congregational and church life, but they are very liable to be abused. I was glad to learn that Judge Wilmot's picnic was conducted with all due propriety, and that the benevolent object in view was amply realized.

Fredericton is a small town, but the people not the less appreciate the dignity of its being the seat of government: They strive to give tone to society and keep in advance of the commercial centre of St. John, which looks with some jealousy on the advantages of its smaller rival. Before leaving it, I must not omit to mention the University of New Brunswick, which is now prospering under the able superintendence of Dr. Jack. The small observatory in connection with the University is quite a model of neatness and order. There is a valuable equatorial telescope with clock-work motion, of Munich manufacture, and an altitude and azimuth instrument.

St. John, August 13.—The Synod met to-day. They agreed to co-operate with Synod of Canada in the Jewish Mission,

and accordingly ordered the money, already collected, to be transmitted, and recommended a collection next year. The following day it was resolved that students with bursaries should, in future, study at Queen's College, and that they should come under an obligation to act as catechists within the bounds of the Synod during the Summer vacation.

August 16.—Preached in Rothsay church. The choir was aided by a melodeon, played by one of the ladies of the congregation.

August 17.—There is usually an encampment of Mellicete Indians near Rothsay, which I regretted I could not visit. An amiable and benevolent lady told me that one day, taking compassion on them for the idle life they led, she brought a squaw into her house to lecture her on the sin of idleness, and exhort her to pursue a life of industry. The squaw listened patiently with no sign of interruption, and the good lady paused to hear the effect of her exposition. The only reply of the squaw was, "Do not you talk so much, much talk bad." These two ladies looked on things from a very different stand-point. To the one idleness was a sin, to the other, much talk was a greater.

The subject of union with the Synod of Nova Scotia was discussed to-day. It was held by all that a union of sympathy and co-operation is very desirable; but it was argued that it would be a retrograde step to form an organic union by which the two synods would be fused into one. It was held that the great object aimed at should be the union of all the Synods of British America into one general Assembly, and that, if this were accomplished, it would be desirable that the present Synods should be kept distinct, or that even more Synods should be formed. To accomplish this great object, however, it is highly desirable that the Synods should be brought closer by kindly sympathy than at present, and to further this end it was agreed that commissioners should be sent to the Synods of Canada and Nova Scotia.

August 20—Left St. John for Boston. Among the cities of the British Provinces St. John stands next to Montreal in point of life and enterprise. There are numerous signs of increasing wealth. There are many handsome and luxuriously fitted up houses, and almost all the amenities of the best English society are to be found here. Many of the devices for domestic comfort are imported from New England, which abounds in such things.

In travelling through the Lower Provinces I was forcibly struck with the fact that the Church was the great agent of civilization. In thinly peopled districts, where there is no church, the people lapse into barbarism, and have no ambition for anything more than the bare necessities of life. But as soon as a church is planted things begin at once to change. Every Sabbath the church is a centre of union for the whole district; the friendly greeting is passed; kind enquiries are made; the farmer and his wife like to appear in a handsome waggon, and respectably attired; a stimulus is given to rise in the social scale,—and all this from the fact that the congregation forms a social bond, best calculated to call forth those elements which most conduce to the advance of

civilization. This also explains how, in the British provinces generally, the people are as a rule more interested in church matters than at home. There are other bonds at home, but here the Church is the grand social bond on which the advance of society so much depends. This function of the church, while very important, has its dangers too. The church is apt to become, as in the United States, a social club, in which the spiritual element is not the grand paramount one.

In St. John there are many generous, warm-hearted friends of the Church of Scotland, and I shall not readily forget the much kindness, which, for Zion's sake, I received at their hands.

Notices and Reviews.

HYMNS FOR THE WORSHIP OF GOD; selected and arranged for the use of congregations connected with the Church of Scotland. Montreal: John Lovell, Printer and Publisher.

We do not notice this Hymn Book for the purpose of lauding it, or in any way influencing the judgment which the church is required to form of it by the next meeting of Synod. Our object is simply to inform our readers that, according to the current phraseology of such announcements, it is now "out," and may be had of the publisher in three styles of binding—cloth, sheep, and morocco with gilt edges—at three corresponding prices, \$0.40, \$0.60, and \$1.50. Eight cents additional will have to be charged for postage on single copies forwarded by mail. When a number is ordered so that a parcel can be made up for the express, the charge for carriage will be paid at the office of the publisher. Subscribers will receive their copies at the published price without further expense. A specimen copy will be addressed to each Presbytery Clerk for the inspection and use of the Presbytery. The edition is limited to 2000, and a considerable number has already been disposed of.

THE PRESBYTERIAN HISTORICAL ALMANAC FOR 1863. Vol. V. pp. 526. Price \$2. Joseph M. Wilson, Philadelphia.

It affords us the greatest pleasure to notice this excellent and valuable annual.

It brings down the history of the Presbyterian Church to the annual sessions of the different branches in 1862. It contains portraits of nineteen leading ministers, finely engraved upon steel, among which we notice a very good and striking likeness of the Principal of Queen's University, Kingston. It also contains engravings and histories of churches and colleges, and accounts of the proceedings of twenty-four Assemblies and Synods, with full lists of ministers, and a great variety of valuable statistics. The editor devotes considerable space and ability to the subject of manse. One of the most attractive and edifying features of the work is the biographical account of ministers and elders, particularly of the most distinguished of those who died during the year. In design and execution, this work takes the lead, by a long way, of the class of periodicals to which it belongs. In fact it stands *per se*. The agents in Canada are Dawson Brothers, Montreal, and Rev. W. Reid, Toronto.

HOME AND FOREIGN NEWS OF FEMALE MISSIONS IN CONNEXION WITH THE CHURCH OF SCOTLAND. Edinburgh: Paton and Ritchie.

We have just room to say that we have received a specimen copy of this periodical which we, are glad to see, continues its career of usefulness. It is well got up and full of interest.

SUPPLEMENTARY CATALOGUE OF THE LIBRARY OF QUEEN'S UNIVERSITY AND COLLEGE, at Kingston, 1863.

This catalogue shows very extensive and valuable additions to our College Library, many of which, we are pleased to learn, are donations from friends of the institution. This is one way in which im-

portant service may be rendered to our students and our Church; and, while calling attention to the practice, we take the very pardonable liberty of heartily commending it. On the third page of our cover, this month, will be found acknowledged the donations received by the Curators since the close of last session.

The Churches and their Missions.

CANADA.—His Excellency the Governor General has been pleased to appoint the Venerable Isaac Hellmuth, Archdeacon of Huron, and Principal of Huron College, an additional Member of the Senate of the University of Toronto.

NOVA SCOTIA.—Some important appointments have recently been made to vacant charges by the Presbyteries of Pictou and Prince Edward Island in connection with the Church of Scotland. The spirited little congregation of St. George's, River John, has had the Rev. Mr. McCunn placed over it; the Rev. Mr. Stewart, after spending two months of missionary labour in Cape Breton, has become the successor of the late Dr. McGillivray on McLennan's Mountain, the Rev. Mr. Cullen has been appointed to the stations on P. E. I., vacated by Mr. Grant when he left for Halifax; and the Rev. Mr. McWilliam has taken charge of another portion of the Island.

We are glad to learn that Dalhousie College, Halifax, was opened on the 10th ult., by an Inaugural Address from the Principal, the Rev. Mr. Ross. Out of a large number of applicants the Governors have appointed six Professors, two of them, Mr. J. Johnson and Dr. Lawson being from Canada. This Institution under its new regime is therefore fairly enrolled among the number of our Provincial Universities, and we cordially wish it a brilliant career.

SCOTLAND.—The College for daughters of ministers and professors, situated at Edinburgh, has been opened under the most gratifying circumstances; the whole of the accommodation being already required for the forty-two resident pupils, who have come from all parts of Scotland.

A movement in the interest of the Church of Scotland, in the Presbyteries of Kelso, Jedburgh, Selkirk, Lauder, and Danse, recently begun, deserves more than a passing notice. It is the formation of a Lay Union, under the convener-ship of Major Baillie, of Eildon Hall, St. Boswells. The object is a general and cordial co-operation of the Laity with the Clergy to increase the power of the church, as an instrument of good. The society is intended to be, in all respects, auxiliary to the existing institutions of the church; its aim is to co-operate with Presbyteries and Sessions in all measures affecting the religious and temporal interests of the people. It proposes to facilitate the obtaining of a properly qualified eldership, and

the securing of the services of others with suitable gifts, to assist the ministers in the superintendence of the sick, infirm, and ignorant; to collect and diffuse information as to the best methods of organizing and aiding Sabbath schools, and of promoting the formation of Bible classes; to encourage the work of tract distribution, and the institution of congregational libraries; above all, to direct especial attention to Family Worship, in the due observance of which the Christian takes part in the work of the church, by doing the church's work in his own household, over which Christ hath made him a king and a priest. There is a General Committee with auxiliary parish societies, the members of which are members of the Union. There is to be an annual public meeting, at which the proceedings of the auxiliaries will be reported by the General Committee.

The town of Paisley has erected its first public statue, on the most commanding site in its beautiful Cemetery, to the memory of the Rev. Patrick Brewster, brother of Sir David, for nearly forty years minister of the second charge of the Abbey Parish, during which time he was colleague first of Dr. Boag and next of Dr. McNair. Mr. Brewster was a man of varied accomplishments and great talents. In the opinion of the writer, who sat for many years under his ministry, he was a master of eloquence, one of the finest composers and most graceful readers of a sermon. Throughout his public course he was a fearless champion of civil and religious Reform, standing boldly forward as the advocate of negro Emancipation in the West Indies, the Repeal of the Corn Laws, Total Abstinence, a System of National Education &c. In the statue, which is by Mossman, "Mr. Brewster is represented standing as if about to address a public meeting. In his left hand he holds a roll of paper, and pressing at the same time the folds of his mantle to his left breast, while the right hand, as it were, dashes aside the folds of his cloak, and appears about to be raised as he opens his lips. All who knew him cannot but remember the position chosen was a favourite one with him."

The old parish church of J'ollok having been found altogether insufficient for the accommodation of the congregation, which, during the incumbency of the Rev. George Campbell, has largely increased, the erection of a new church had for some time been under consideration of the heritors, but without any definite result-

At length the factor on the estate of Pollok informed them that he was authorized by Sir John Maxwell to intimate that he was willing, and offered to build, at his own expense, on the site of the old church, and to hand over to them, a new church, agreeably to plans and specifications prepared by Mr. Charles Wilson, architect,—reserving to the heritors all their legal rights to the seats in the new church, according to their valuations. This generous offer was cordially and gratefully accepted by the heritors, who agreed to record their high sense of Sir John's great liberality, and their warm and grateful thanks for this additional proof of his beneficence and anxiety to promote the religious, moral, and social condition of the parish. The building was thereafter at once proceeded with and the whole work was executed in the most substantial manner, and to the entire satisfaction of Sir John Maxwell and the heritors, at the cost of £3900. The Church contains 1065 sittings.

IRELAND.—Just as we went to press last month the news of the death of Dr. Whately, archbishop of Dublin, reached this country. Particulars of his life have since appeared in the newspapers generally. He was born at London, in 1787, was a fellow-student of Arnold, Hampden, Keble, Pusey, and Newman. In 1825, he was chosen Principal of St. Alban's, and in 1831 was consecrated archbishop of Dublin. The activity and grasp of his intellect were extraordinary; and as a lover and fearless speaker of the truth, he had no rival. He is best known to the world as a writer. His writings form a library in themselves, numbering at least fifty volumes. The works by which he is best known are his "Logic," "Lessons on the evidences of Christianity," "Kingdom of Christ," and "Caution for the Times." His latest writings were contributions to *Good Words*. He was a most liberal man; he gave £8000 to alleviate the Irish distress in 1848. He was judicious in his ecclesiastical appointments. He suffered long nights of pain before his death, but retained possession of his intellect, and gave expression to his faith, to the last.

The annual conference of the British organization of the Evangelical Alliance was held this year in the Irish capital. Great interest and a fine spirit were kept up throughout all the days of session. The continent of Europe was well represented and also the States of America. An appropriate tribute was recorded to the memory of Sir Culling Eardly, Bart., the late President, an associate from its formation, and more distinctively connected with it than any other member. Lord Calthorpe was elected his successor. Valuable papers were read on various topics connected with Christian Union, such as its progress and present incentives, on the recent revivals in Ireland, Lay Agency. A most interesting part of the proceedings was the reading of a letter from M. Matamoros and the other Spanish Christians, in whose behalf the alliance had sent a deputation to Spain, and had thus been the means of recovering the liberty of these brethren, though accompanied with banishment. Among other closing resolutions one was passed,

expressing the gratification it would afford the members, if methods should be devised whereby British Christians can join in the forthcoming celebration of the tercentenary of Calvin's death.

AUSTRIA.—It is not generally known that the present year is being celebrated as the thousandth anniversary of the conversion of the Slavonians to Christianity by Methodius and Cyrillus, the sainted brothers of Thessalonica, who entered upon their work in 863 at the request of Rastislav, Duke of Moravia. The works of the English Wickliffe were carried to Bohemia by the attendants of the Bohemian wife of Richard II. of England, the study and defence of which brought John Huss to the stake at Constance in 1415. After this the Bohemians repelled no less than five crusades supported by the whole power of Rome and the German empire, conquered special privileges from the council of Basel, and maintained their religious privileges till 1620, when the husband of Elizabeth, daughter of the English Charles I., was driven from the throne of Bohemia after a reign of only one winter. The country was then converted to Romanism by the simple reduction of the population from 4,000,000 to 800,000—no less than 36,000 noble families leaving the kingdom for their faith's sake. But the Patent of Toleration issued by the Emperor Joseph II. in 1781, brought to light many thousands of concealed Protestants, and on April 5, 1861, a further ordinance proclaimed not merely Toleration, but Religious Equality in the Austrian Empire. Thus it is easy to see that the present year of jubilee is a very important one in the great struggle against the darkness of Romanism; and the Bohemian and Moravian Protestants are so poor that none can tell the importance of British sympathy at the present crisis.

ITALY.—Who could have supposed that God would raise up, in the hour of Italy's need, not one or two, but a phalanx of men like Cavour and Ricasoli, Garibaldi and Farini, at various places, to seize the reins of power, when the despotic princes were fleeing from their thrones, and hold them till the new kingdom was consolidated; or that He should have poured such folly into the counsels of the enemies of a united Italy—the Grand Duke leaving his kingdom in a pet, never again, we trust, to return—the late King of Naples refusing every just and honourable concession, till his kingdom passed away from him as if by enchantment, through the bravery of Garibaldi—the Pope once so popular, so truly a demigod of fame, when he pretended to be a reforming priest-king, that an enthusiasm sprung up in Italy not paralleled since the times of the Crusades, and Jewish communities in Constantinople and elsewhere purposing to send deputations to hail him as the long-looked-for Messiah promised to their fathers; and now none so poor as to do him reverence, every feeling of respect in the heart of his subjects and of the Italian people having been alienated by his haughty, and illiberal, and cruel policy? And last, though not least, the late Marquis of Normanby, by his bitter attacks on Italian independence, calling forth the able and generous replies of

Layard and Gladstone, Palmerston and Lord John Russell. Every one sees the finger of God in these things. No thoughtful man but understands that the thousand and one events of the last few years however threatening in appearance at times, have all ran in the direction of Italy's good, not through any possible forethought or clever scheming, but through the over-ruling hand of God.—*Evan. Chris.*

HOLLAND.—A great missionary festival has been held near Arnheim, Guelderland, Holland, on the estate of a noble lady, offered for the purpose. It was under the direction of the Moravians. Six thousand persons were present. Brief reports of what the eleven societies in the Netherlands had done for the heathen, were made. Then the whole congregation united in praise, and the trumpets of the Moravian Brethren made their beautiful and solemn music resound over the hills. It is not possible to describe the effect produced by this music, or by the mingled voices of these thousands uniting in hymns written for this special occasion. After a pause, in which bread and coffee were distributed, the public divided into four auditories around four rustic pulpits that had been erected at some distance from one another. In each of these a succession of preachers, who had been invited by the leading committee, addressed the people in speeches which were attended to with unmitigated interest. The meeting broke up at 7 o'clock with most happy impressions.

SYRIA.—The Rev. H.H. Jessup, of Beyrout, has recently been engaged in a tour in the northern part of the Syria mission-field, and, writing to the American Board, "through a sense of duty, to mention its great and pressing needs," says:—

I have been interested, surprised, and encouraged. There is more of readiness to hear, love for the truth, and willingness to suffer persecution for Christ's sake, than I had expected to find. If there were formerly good reasons for occupying Tripoli and Hums [at neither of which are missionaries at present stationed], there are now tenfold more.

It is undoubtedly true that the Protestants in Hums are numbered by hundreds, most of whom only wait the arrival of a missionary to come out openly. There is one class in whom I was not a little interested. The brethren call them "door-keepers," from the fact that they constantly usher others into Protestantism, while they themselves stand without. One of them devotes himself to picking up ignorant and bigoted Greeks, teaching them the Gospel until they are sufficiently enlightened, and then sending them to the Protestant brethren; at the same time telling them *not to come near him again*, lest he should be suspected of Protestant views himself. This man told me that his heart was with the Protestants; and said that after he had led a few more to the light, he should himself enter in.

Mr. Jessup mentions several features in the present condition of the Protestants in Hums as worthy of note:—

1. Their zeal in procuring religious and other books. They are all poor men, but they all have Bibles, Testaments, and every other religious book published in the Arabic language

in Syria—all bought with their own money. They are constantly inquiring for new books, and devour them with the greatest avidity. II. Their familiarity with the Word of God. Though they have neither commentary nor concordance, and have less than two-thirds of the new translation of the Bible, there is hardly a passage of Scripture with which they are not as familiar as the majority of Bible-class pupils and even teachers in America. III. Their benevolence. Some months since they fitted up a room for public worship, with table, map, chairs and curtain, and placed a box by the door to receive the contributions of the brethren as they pass out. In this way they pay all necessary expenses and help the poor. During my visit, the formation of a missionary society was discussed, and Saturday evening was set apart for that purpose. One after another, the brethren remarked and exhorted, until a late hour when a society was organized and officers elected; and on Monday morning, when I left, they were making out the amount they could afford to give weekly for the spread of the Gospel.—*Evangelical Christendom.*

INDIA.—The Tinnevely congregations, in connexion with the Church Missionary Society, give evidence of their growth by the increase of the native pastorate, the missionary efforts which they put forth for the heathen around, and their contributions toward self-support. The prospect is yet remote of this last object being completely accomplished, but it is kept steadily in view; and it deserves notice that, notwithstanding the poverty of the people, contributions in one district (Palmacotta) amount to a sum equal to the support of half the pastoral agency at work among them.

The following are the principal statistics of the Tinnevely Church missions at the close of 1862:—

Natives under Christian instruction (of whom 21,804 were baptized) 24,415; Communicants, 4,728; Agency: European missionaries, 12; native clergy, 15; catechists and readers, 225, 252. The visitation of cholera, from which some of the Tinnevely districts greatly suffered last year, operated in different cases in precisely opposite ways. One missionary says:

Not less than a hundred devil-dancers have been carried away by this dreadful scourge; some in the very act of sacrificing and dancing have been summoned before their Judge. In a few years I expect a great change in this district: the heathen in general are too dissatisfied with the folly and hollowness of their religion and they are now in what may be called a transition state. The Romish priests noticed this, and are busying themselves to a great extent among the people.

On the other hand there were those who, in their terror, ascribed the choiera to the anger of their deserted gods, and went back to their demon-worship: while others joined the Mutthikutti sect, which took its rise in the south some twenty-five years ago.—*Id.*

Intelligence has arrived at Nagpore of the death of Rev. Mr. Hyslop, missionary of the Free Church of Scotland. He was drowned while crossing a ford.

Articles Selected.

THE SONG OF THE BROOK.

BY REV. EDWIN H. NEVIN.

A little brook went surging
O'er golden sands along,
And as I listened to it,
It whispered in its song.

Beneath the steady mountain,
I thought I heard it say,
My crystal waters started
Upon their winding way ;

I fondly hoped that flowers
Would bloom upon my side,
And sunshine always cheer me
Wherever I might glide ;

Through grassy meadows flowing
And birds on every tree,
I hoped that each hour passing
Would pleasure bring to me :

But hopes once bright have perished,
And rarely have I seen
The lovely birds and flowers,
The meadows soft and green.

Through barren heaths and lonely,
My way has often led,
Where golden sunshine never
Has cheered my gloomy bed,—

O'er rocks I've had to travel,
O'er precipices steep,
I onward have been driven
And madly made to leap ;

The winds have sighed around me,
The clouds in darkness hung,
And sadness has been mingled
With music I have sung :

But still wherever running,
My life has not been vain,
I have helped to grow the forests
That wave across the plain ;

The forests build the cities
And ships that sail the sea,
And the mighty forests gather
Their nourishment from me.

So onward ! onward ever !
With singing I will go,
However dark and dreary
The scenes through which I flow.

A higher law than pleasure
Should guide me in my way.
Thus mid the rocks and forests
Comes music every day."

EARLY ORIGIN OF PRESBYTERIAN PRINCIPLES.

The essential principles of Presbyterian Church order were of very early origin. Those principles are the authoritative binding of the whole Church together as one body ; and con-

ducting this government, not by the entire ecclesiastical population, but by representatives, elected by, and acting on behalf of the whole. That this mode of administering the affairs of the visible Church was adopted long before the coming of Christ, is certain, and can be doubted by none who intelligently and impartially read the Old Testament Scriptures. At whatever time the Synagogue system was adopted, it is evident that the plan of conducting government by means of a body of Elders, was universal, through all the land of Judea, up to the time of the Saviour's advent. The synagogues were the parish churches of the Jews. There the ordinary worship and instruction of the Sabbath were conducted ; and the excommunication of an individual from the body of the professing people of God, was expressed by " putting him out of the synagogue." In these synagogues the essential principles of Presbyterianism were universally established. The similarity, as to every important point, was exact. In short, during the whole tract of time embraced in the history of the Mosaic economy, we have complete evidence that the ecclesiastical government, as well as the civil, was conducted, under God, the Supreme Ruler, by boards of Elders, acting as the authorized representatives of the people. To this mode of government, as is notorious, every city, and every synagogue was accustomed. In no instance, in either Church or State, is a case recollected in which the population was called together to settle a dispute, or to dispense justice between persons at variance. The representative system was universally in use. The work of administering justice was always done by a body of rulers or officers, commonly styled, amidst all the changes of dispensation, " Elders of the people."

Nor was this all. As each particular synagogue was governed by a bench of Elders, of which the Bishop or " Angel of the Church," was the presiding officer ; so also, as the whole Jewish body was one ;—one Catholic Church, —there were always appeals admitted, in cases of alleged incorrectness of judgment, to the " great synagogue" at Jerusalem, where an opportunity was given for redressing what was done amiss. Nothing like the independency of particular synagogues was admitted or thought of. A system which bound the whole community together as one visible professing body, was uniformly in operation.

The first converts to Christianity being all native Jews, who had been always accustomed to the exercise of government by benches of " Elders," in the manner just specified, and this representative plan being so equitable, so wise, and so convenient in itself ; no wonder that the same plan was adopted by the apostles in organizing the primitive Church. Accordingly, as in the account which the inspired writers give of the Jewish constitution, we

read continually of the "Rulers of the synagogue," and of the "Elders of the people," as a body distinguished from the priests; so when they proceed to give us an account of the organization and proceedings of the New Testament Church, we find the same language used in cases almost innumerable. We read of "Elders being ordained in every church;" of an important question being referred to a synod, made up of "Apostles and Elders;" of Elders who ruled well, but did not labour in the word and doctrine;" of the "Elders of the Church being called together" to consider ecclesiastical questions; of the "Elders of the Church being called for to visit and pray over the sick," &c.—*Samuel Miller, D.D.*

SKETCHES FROM THE LIFE OF DR. ROBERTSON.

THE MINISTER.

None know better than a faithful country minister the state of parish roads. The gig he would like to keep smart for state occasions, goes down into ruts, and its wheels are scratched, and its springs loosened, till it rattles like a milk-cart. Things are little better on horseback; for when he is returning late from some distant visitation in the driving rain, he dare not attempt a trot lest his horse should fathom some treacherous hole, or trip on protruding stones that he remarked in the morning. The unwearied minister of Ellon found his movements impeded even in summer on mere tracks, into whose ruts his gig sank to the axle, and which in winter defied the progress of wheels. He prevailed on the principal tenants to offer to perform, free of charge, the carriage of all materials needed for the formation of good roads. Armed with this offer, he attended the meeting of road trustees, and urged on them to devote the chief portion of the funds at their disposal to the district on whose behalf he made this offer, which at once proved the necessity and lessened the difficulty of improvement. In a few years excellent roads were the result, the main line passing close to the new school at Tillydesk.

In everything connected with the Parish he took a deep interest, and exercised every year an increasing influence for its benefit. Most ministers have or acquire sufficient knowledge of agriculture to ask intelligent questions, but he was one of the most enterprising farmers in the parish. His glebe was the scene of many an experiment; and on the farms of his more intimate friends also he directed improvements. On one occasion, having formed an incorrect estimate of the strength of some new manure, he used it on the glebe, and burnt up every blade of grass on which it was laid. But nothing daunted, he tried again. His crops were famous over the district, and every visitor at the manse was taken out to see the "crops on the glebe."

His home-life in the manse was that of a student. He read much, usually glancing over the leading reviews and magazines as they appeared. He was always chiefly engrossed with some one subject, to which he gave characteristic attention—now it was philosophy, now geology, now chemistry. In metaphysics

his favourite philosophers were Campbell, Reid, and Stewart, to whose "common sense" system he was an adherent; although his speculative tendencies led him to appreciate Kant as a greater genius than any of these, and to seek some such combination of Kant and Reid as was afterwards systematised by Sir William Hamilton. To geology he always turned with much liking, although protesting strongly against the assumption, then common, that the changes in the earth's crust never went on more violently and rapidly than now. He was confined to bed with sore throat when Sir Charles Lyell's book appeared, and he read it eagerly, at the rate of a volume a day. The critical edition of the Greek New Testament, and such critical commentaries as had then appeared, were constantly on his table; and he bought most of the German works on theology which had appeared in an English form. He lingered much on the English divines,—Butler, Barrow, and Dr. Samuel Clarke being, in those days, his favourites; he spent considerable time on the writings of the early Latin Fathers; and found his favourite relaxation in reading Coleridge and Crabbe. He had a special admiration of Coleridge, loving to dwell on the wise sayings of the Mystic. Throughout the period of his ministry he read much in old books and documents regarding Church law. In later years, especially, his talk literally groaned under huge dusty tomes, full of the laws, and acts, and experiences of "Ye Kirke." From these he turned for relaxation to the applications of chemistry already mentioned. In all these things, whatever he did was done with a complete absorption of mind, which, especially during his bachelor-days, led to an unusual degree of the student's usual disregard of health, in neglecting meals and forsaking sleep.

Mr Robertson had little experience of solitude, for at his hospitable fireside guests were seldom wanting. To one visit he always looked back with much pleasure. It was that of Dr. Duff, then returned for the first time from India, and full of the wonders and the necessities of Britain's Eastern Empire. Several friends have given me concurrent testimony, that from this time his views on many subjects manifested a change. Not that we would attempt to date his conversion at this period. Indeed, he was wont to say that he owed his serious impressions, under God, to his mother's training, and their continuance to frequent perusals of Doddridge's 'Rise and Progress of Religion in the Soul.' But the conversation of the great missionary, so full of ardent zeal and philosophical knowledge, kindled the kindred spirit of the country minister into that burning desire to spread the gospel, which grew with every day of his life and brought him prematurely to his grave. "I remember," says one, "his saying to me on that occasion, that he was so much impressed with the necessity and importance of missions, that he had been brought seriously to consider whether he ought not to demit his charge at Ellon, and go out to India as a missionary." God had work for him at home; but he never lost his warm regard for Indian missions, nor his affectionate interest in the labours of Dr Duff. 'A brief Exposition of the Prin-

ciples, Operation, and Prospects of the Church of Scotland's India Mission, drawn up by the Presbytery of Ellon, and addressed to the members of the Established Church within their Bounds, was written by Mr Robertson, and is perhaps better adapted for its purpose of informing the Church than any which has ever been printed. In the parish of Ellon he made a warm appeal to his people, and had a warm response in a large contribution to the funds of the scheme.

Still more eagerly did he enter into the Church Extension Scheme. Dr Chalmers paid him two visits, one about 1836, and one in September, 1839, and repeatedly manifested most intense delight in his affectionate intercourse with one of a heart so warm, and a head so clear, and principles so thoroughly in unison with his own. It needed no reasoning to convince the minister of Ellon, that for the efficiency of the Church more places of worship must be built; and that her organization must be expanded to supply an ever-increasing population. His views of Church order and parochial discipline prevented his assent to the act of Assembly giving chapel ministers a seat in Church Courts; but no more vigorous supporter of Church extension, even at that date, was to be found. Again he called upon his people, and they answered heartily in a parochial subscription of £96, a large sum for a country parish in those days. Along with Dr. Chalmers he visited Haddo House in September 1839. Chalmers became unwell at Haddo House, having caught cold on his previous journey, and remained for several days at the manse of Ellon to recruit his health. Of the visit to Lord Aberdeen, Chalmers gives a graphic description in his Diary, adding,—“His lordship and I, as well as Mr. Robertson, have had much talk about matters, and though not at one, I can perceive that his lordship is very desirous of an agreement, and will be of great use, I doubt not, in bringing it about.” Had it been left to these three, without pressure from less earnest or more bigoted men, there can be little doubt that the Church of Scotland's difficulty would have been surmounted, and the calamity of 1843 been unknown. Although subsequent events severed Mr. Robertson from Dr Chalmers, he continued to speak with affectionate respect of that good and great man, to whom the Church of Scotland owed so much. In his own decided way, Chalmers pronounced Mr Robertson's ministry a model of parochial work; and publicly declared, that if all parishes contributed like Ellon, his coffers would be full; if all ministers wrought like Mr Robertson, the Church of Scotland's best days would come.

The unhappy dissensions of the Church were by this time coming to a crisis, and the parishioners of Ellon could not but hear of them.

Deputations from the Non-intrusion party were sent over the north; and speeches, pamphlets, and even more enduring chronicles of the Free Church declare that now, for the first time, this barbarous district heard “the gospel.” It may readily be supposed that when agitators declaimed against the corrupting influence of moderate views, they found little favour among the parishioners of Ellon. In the

newspapers of the period are paragraphs like this:—“Ellon.—Attempt of Non-intrusion agent to secure a place for a meeting. There are three places of worship besides the parish church. No one of them could be had. No public hall could he had. One of the innkeepers advised him to ask the minister for the parish church. Not adopting this suggestion, he went away.”—(25th March 1840.) At a later date, Mr. Begg of Liberton was deputed to convince Ellon of its bondage, and by dint of better arrangement a woodyard was secured for the meeting. It was market-day, and late in the afternoon. The better class had left the town, and “the dregs of a country fair”—not at any time the best representatives of neighbouring parishes—formed the greater part of the meeting. Some small baronet, who seems to have been circulated as a chairman at the period, presided, and in the prefatory remarks had begun to animadvert strongly on the practical evil of Moderatism, when a stout villager, supposing rightly or wrongly, that he observed a personal allusion to the minister in the baronet's words, seized him by the collar from behind, and dropped him into the sawpit. This was the signal for immense confusion; and amid uproar, and even some unsavoury missiles, the baronet and his reverend friend were forced to leave. When they left, a parishioner moved, “That it is the opinion of this meeting that the Rev. Mr. Begg would be much better employed at Liberton looking after the spiritual welfare of his parishioners than in intruding himself among the contented inhabitants of this district;” which was carried by acclamation.* It was in allusion to this occurrence that Sir James D. K. Elphinston said, in one of the debates of the Assembly,—“The yoke of patronage, if I am rightly informed, is not the only yolk” which deputations find in the north.† This celebrated termination of “the Ellon meeting” was by none more regretted than by Mr Robertson; and no one would desire Church controversies to be similarly suppressed. But in those days men's blood was up. They who heat human passions must expect them sometimes to boil over on themselves; and we cannot wonder that the answer to charges “of bartering Christ's crown and covenant from slavish fear of temporal power,” was given in this significant display of parochial feeling.

At a later date (February, 1843) Mr M'Cheyne was sent to hold Non-intrusion meetings in the districts of Deer and Ellon,—“districts,” says his complacent biographer, “over which he yearned, for moderatism had held undisputed sway over them for generations.”‡ He preached somewhere in the village of Ellon, and when his own service was concluded, stepped into the parish church as Mr Robertson was finishing his sermon, and remained till the congregation was dismissed. Mr Robertson was not aware at the time who the visitor was, and afterwards regretted much that he had not asked him to the manse. When the useful life of this devoted Christian was closed by his

* ‘Aberdeen Herald,’ 8th April, 1840.

† See Assembly Report, May 1840.

‡ M'Cheyne's ‘Memoirs,’ p. 167.

premature death, Mr Robertson mourned for him, and often afterwards expressed his regret that he had missed the opportunity of making his acquaintance under these singular circumstances.

LOCAL PREJUDICES AND SUPERSTITIONS.

BY THE REV. W. ROBERTSON OF MONZIEVAIRD.

(Concluded from page 292.)

In the matter of superstition the whole world is kin. In some countries, and in certain stages of civilization, the element is peculiarly strong. I suspect that in countries like our own, with splintered mountain-peak and fertile valley, with a sunny green on the plain, with woodland glades, and cloud-crowned heights, there is more superstition than in the weary level. A man is educated by what he sees. The scenery around him photographs itself upon his eyes, so that in the picture gallery where he meditates, a special character is given to his thoughts, and they are won to sublimity and tameness, to things stale, flat, and unprofitable, or to ideas like God's mercy, great as mountains and deep as floods. In this way an Alpine region, with its solitary clouds among the hills like the chariot of a spirit, and with its misty recesses, evokes thoughts of the sublime, the mysterious, and the unknown. Whereas the inhabitant of the plain is less conversant with the marvellous, and generally keeps on the dull, average, even tenor of his way. Genius and excellence are rarely educed in common place scenes and circumstances, but rather among heights and difficulties, in the tumult of a mighty city and the loneliness of a rocky wilderness. I would rather live in the land of mountain and flood within the broken outline of our own district, with its glorious lights and shadows, than in any flat region of the world. Other scenes may have their own beauty, may be more fertile and more easily traversed, but mine is the dear land of hills and valleys that drinketh water of the rain of heaven. It has its special associations, and every glen, or hollow, or mountain is a poem written in daisies and ferns, in copse and forest, in crag and cataract, in den and pinnacle, in sunbeam and cloud. You see that I am making excuses for our superstition, yet I need not, for it is universal. What country under Heaven is free from it? What trade or profession is guiltless? If we visit Egypt we need not confine our scrutiny to tomb, or hieroglyph, or sphinx, to mummy, papyrus, or pyramid, for we shall find superstition alive.

We shall be warned of Gins, a class of beings created of fire, and intermediate between angels and men, capable of assuming at pleasure the forms of men, birds, or monsters, or of becoming invisible. If we turn our view to the New World we shall find the moral empire divided between the most outrageous superstition and the most cold-blooded scepticism. The continent of America, from Baffin's Bay to Cape Horn, seems to be possessed of all the evil spirits with which Milton filled the Pandemonium. Moloch and Chemos, Baalim and Ashto-

reth, Belial and Mammon, are rampant in America. No amount of blood-letting can reduce the excitement of the devotees, and all the cotton of the dis-united States, and the wool and the hides of Brazil, are not sufficient as a styptic. Sensation meetings in New York, spirit-rapping through the States, charms in Mexico, magic in Brazil, bloody rites in Patagonia, are the very alphabet of the language of superstition. If we return to the east we may witness the disinterment of Hebrew amulets which provoke our laughter as well as our pity—amulets composed of sentences and words in various languages, for the Jews believed that Satan did not understand the Catholic tongue, and therefore, by an admixture of words in that and other languages, they expected to outwit the tempter. If we pass to Turkestan and sojourn near the tomb of Sheik Adi, we shall find in the rites of the Yeridis some Celtic peculiarities where the evil one is worshipped, but never named. If we descend on India, we are surrounded by spells, charms, and amulets, by jugglers and magicians, who do strange things with their enchantments. But over all the world we have superstition. We have either the bellman's drowsy charm, or the demons that are found in fire, air, flood, or underground, or mystic and potent words, where more is meant than meets the ear. You need not introduce a saving clause for Europe. How many heads of John the Baptist, think you, are exhibited on the continent? There are fingers of saints who must have been hundred-handed if the relics are genuine. There are fragments of the true cross in such profusion that nothing but a great forest could supply them. We read of Galileo and the inquisition; but let us honestly confess that at home we can read in Presbyterian records things as discreditable and foolish. Wodrow is more superstitious than Bellarmine. Our historians wrote for their own age, and by their own light, and therefore they give us tales of witchcraft and sorcery, of apparitions and charms.

If it had been designed that men were never to advance in knowledge—that a son was never to hear or heed the counsel and experience of a father—that the third generation was to have no practical advantage over the first—then, indeed, we could understand how there could be no prejudice and superstition. Knowledge would remain in fetters and in prison instead of walking at large over God's world, and would resemble a newspaper with the same leading article, the same chapter of accidents, the same facts, the same advertisements, the same births, deaths, and marriages from day to day, from week to week, and from century to century. This reminds me of the minister who preached the same sermon for twenty-five years, and at last only changed his text. But from even the first verse of the Bible, the discourse proceeded in the accustomed form—"Who this Nicodemus was, commentators are not agreed, &c." With our present advantages we are horrified at such a state of things which would assuredly make us imbecile. I have heard of a succession of clergymen, it was doubtless the Apostolical succession, becoming insane from the fact that their only duty was to read the burial service. This ultimate insa-

city was almost inevitable, for one idea will not fill or occupy the mind. Believe me, on the road of life we must progress. If we wish to stand still, the pressure of the train behind will force us onwards, and the mystery of one generation will become the obvious and elementary fact of the next. We live in an age when charms have been disenchanted by our great advances in physical science. It is well—it is well that our grandfathers are in their graves, for what would they have said and done about some modern inventions? If we could retrace the career of a century—if we could converse with those who burned Kate McNiven at Monzie, and tortured suspected witches at Perth, we should be in danger of sharing the same fate. If we could tell these doughty zealots that we could take infallible likenesses without brush or pencil—that we could produce a perfect representation of a landscape or a building merely by sunlight, we would certainly be condemned to the stake, and our camera and collodion would be consigned to the same fire. The first printed book was denounced as the fruit of necromancy. If we could tell our old friend that a man sitting in a locked and barred chamber in Perth, Edinburgh, or Glasgow could without leaving his seat or speaking a word, communicate in a moment a message to a friend in London, and in a moment receive a reply, he would be greeted with a lamentation that the world had been given over to the Devil; the General Assembly would appoint many days for fasting, humiliation, and prayer: amiable and self-sufficient ministers would instruct their Maker in their devotions, as to the diabolical character of electricity; and the worker of the telegraph, with all his apparatus, would be consigned to the tender mercies of the cruel. What would our grandsires have thought about a railway? What would they have said of a train gasping, snorting, hissing, whistling past them at sixty miles an hour? What would they have thought of the pale, ghost-like faces, the cage like carriages, the sparks, the steam, rushing with a yell into a dark tunnel? These things have come gradually though quickly upon ourselves, but we cannot deny that we are now encompassed with devices, which in the last century would have been regarded as enchantments. Let this consideration make us think charitably of those who have gone before us, whose stern opinions and practice one may sadly deplore. Yet let it also warn us that we are only halting at a station on the great railway. We have not reached the terminus, and do not yet know where it is. The next stage of the journey, the experience of the next generation, may and will reveal wonders greater than what have yet been witnessed. There are more pioneers on the lookout—there are more seekers after truth—there are a thousand now for one in the olden time gleaming knowledge, and therefore we may reasonably look for a proportional store. This truth is forced on us by recent observation. We have become impatient of the devices and plans of our fathers. The steam engine of forty years ago cannot now be sold; the machinery of twenty years ago is accounted obsolete. The agriculture of twenty years ago, as you know to your cost, and I hope also

to your profit, was behind the age, and has been superseded. And though you may smile at it, I sympathize with the spirit of a statement made by a worthy farmer in the South who lately for the first time saw and travelled by rail. When he returned home, his wife observed that he was abstracted and silent. She had the good sense to take no notice of this state of things, and tried only to show him that she was his wife, and that she remembered what the minister told her about her duty when she was married. At last the farmer said, "A well Jenny, as you see, there is something on my mind. After what I have witnessed this very day, you should not be surprised if one of these days I should ask you to bring me my wings from the spence, as I mean to fly over to Lockerbie." Indeed in our own time the progress has been unprecedented. In chemistry and mechanics, the marvellous has become common, and what was lately accounted impossible is now the work or event of every day. It would betray a grievous weakness to regret the change, for it has brought relief from toil, it has mitigated distress, it has given rest to the weary. Yet the poetry and romance of life are disappearing before the good; stern, and searching glance of practical truth. It is well that it is so. God is leading us by the right way, and we are yielding ourselves to unbelief if we do not see His hand in everything. It is a pretty idea that Tom Campbell expresses in his poem on the rainbow—a poem with which you are happily familiar, by doing your duty to your little children in hearing them repeat their lessons at night—

"When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!"

It is very true, but we are unwilling to believe it. St Paul warned us that whether there be prophecies they shall fail, and whether there be tongues they shall cease. The age of miracles is, by necessity, an age of intellectual childhood, and they cease when they are unnecessary. Even the Apostles could not work miracles when they pleased, for you remember that Paul left Trophimus sick at Miletum. Miracles were not intended merely to astonish or amuse mankind. They had their special purpose and design, and our Saviour answered Herod nothing, though the king hoped to have seen some miracle done by Him.

Our forefathers not only believed in the existence of witches, but were zealous to slaying in extirpating them. A statement of the number burned or drowned on this accusation would horrify us; and the tortures to which suspected persons were subjected, were a disgrace to any age. In Europe more than one hundred thousands persons have been tortured and put to death on the charge of witchcraft. Even the infallible and tender Inquisition directed that a horse, which had been trained to some unusual tricks, should be killed; but to give even-handed justice, I must also state that a shepherd's dog of more than usual sagacity was formally condemned to be hanged with his master by the enlightened Scottish Court of

Justiciary. It was at the same time believed that witches could assume any shape they pleased, especially that of a hare; that they could ride aloft on a broomstick, that they could navigate the ocean in a sieve, that they could inflict diseases on persons or cattle; that they could cause misfortune by their mere wish; that by a churned drink, in which nothing peculiar could be detected, they could make a man become desperately in love with any woman. Most of you have heard of the enamoured swain who was met on the way to Glenlednook, deploring with tears and cries, that a drink which he had got on the previous evening in a black cup, had forced him to return and propose marriage to a young lady. As the marriage proved a happy one we shall say nothing against that instance of a charm, though we may privately be of opinion that the amiability and comeliness of the bride had more to do with the return to the glen than anything in the black cup. In the common acceptation of the term, there never was a witch. The Greek word means a dealer in drugs, the corresponding word in Arabic signifies to reveal or discover, the Syriac word, to pray, the Hebrew word, to pronounce or mutter spells. The original meaning of our English word *wizard* is only a wise or learned man. But you have still some misgivings about witchcraft, and you are afraid that the minister has quite overlooked the case of the witch of Endor. But I have not done so. It is one thing to pretend to supernatural power, and it is another thing to possess it. The crime which the Bible declares to deserve death was not the exercise of miraculous power, but an impious imposture on the simple and unwary. It was a daring denial of the Divine Providence. The Prophet Samuel said to Saul at Gilgal—"Rebellion is the sin of witchcraft, and stubbornness is as iniquity and idolatry." At the same time I do not doubt that Samuel did appear to Saul at Endor—not, indeed, in virtue of any power possessed by the woman, but greatly to her terror and surprise. The narrative tells that when the woman saw Samuel she cried out. It was most unexpected; and though she really intended to deceive the king, she was herself astounded. The Hebrew of the passage is much more definite than our authorized translation; and we can believe that the Almighty performed a miracle on that occasion, without also believing that the reputed witch possessed a power incompatible with what Scripture teaches regarding God's government of the world seen and unseen. Sir Walter Scott, in his letter on Demonology and Witchcraft, says most judiciously that "sorcery or witchcraft of the Old Testament resolves itself into a trafficking with idols and asking counsel of false deities, or, in other words, into idolatry." Even among the Romans in the time of Cicero, the pretensions to witchcraft had fallen into contempt, and Plato considered the evil to be in the pretence and not in the reality. I have not overlooked the case of Simon the sorcerer, who bewitched the people of Samaria, "giving out that himself was some great one." He deceived the people, but if you believe in witchcraft, there is no longer a deception, there is a dreadful reality. Do not suppose that Scripture teaches or im-

plies the existence of such a power, for it has been well remarked by a competent authority that our translators accommodated this version to the terminology of King James' "Treatise on Demonologie," and our own experience has demonstrated that what was once ascribed to witchcraft can now be easily accounted for and explained by natural and common causes. Some of our most interesting tales of wonder are sadly deficient in proper authentication. Every one in Strathearn has heard of the burning of the witch of Monzie, and of the prophecies which she uttered. The ministers of that parish were not to prosper until the river Shaggy should change its course. The house of Monzie was to have no heir, and the family of Inchbra-kie was always to be blessed with one so long as the stone was preserved which she bit from her necklace and spat towards the proprietor. I should like to know if ever these prophecies assumed shape. It would be very interesting to ascertain how long their utterance was deferred after the death of the prophetess; and how Kate M'Niven came to have a neck-lace of valuable sapphires. Witches were generally poor and unbefriended. Such a necklace as the story mentions, would have purchased her exemption from all suspicion and given her many friends. I am the more incredulous about the story as two distinct parties claim to be in possession of the very same stone, and have contradictory traditions regarding it. But I admit that there have been very remarkable coincidences connected with this case, and I am happy to say that the ministers of Monzie have at length begun to prosper without any violent alteration of their romantic river.

There are still some customs among us which I am very unwilling to characterize by the hard epithet of superstitions. When the sad day comes when the shadow of death is on our homes, I have been impressed by seeing the clock made suspend its function, and no note of time taken till the day of the funeral. It is a beautiful idea—it is a silent poem—and we should see that it has its proper and serious influence on us. But any good influence is hindered by the concomitant superstition of veiling each mirror, or spreading salt. I say nothing to-night of the death watch, which is a well-known insect—of wraiths, of warnings, of music, of apparitions, except that in every case where there was a fair opportunity, they could be accounted for.

You may think these superstitions very contemptible. Stay a little and think more seriously. Are you prepared to despise the superstitious affections of the Egyptians that cared for the embalming of their dead? If it were, that the people of the Pharaohs were groping after the mystery of the resurrection, would you not pity and respect it? Would you not have been thankful to have that light to your feet and that lamp to your path, by which you could have surely led the wanderers onwards, and by which you could have read the sublime and holy words, as well as the way-side grave as at the proudest pyramid—"It is sown in corruption, it is raised in incorruption?" Let us be rightly thankful that we have light shining in a dark place. The very superstitions of a nation are instructive, and therefore you will

understand how it is that I am referring to visionary tales at which you have often smiled, and which I could not with propriety allude to elsewhere.

I must now conclude these remarks for the evening, and I will do so by telling you a few things that may surprise you. Mothers and daughters, you have all in early days played at Mary-my-tansy, and sung a very pretty air to it. Did you know that you were repeating a Roman Catholic prayer, and that in your simplicity you were speaking Latin? The mystic words I refer to are a prayer to the Virgin, and ought to be pronounced *Maria me tange*. You have all seen shoes thrown after a bride on her leaving her father's house; did you know that this custom was a Hebrew one, and most beautiful and significant? It is the formal acknowledgement that the authority of father or guardian is transferred to the husband. When you next read the beautiful Book of Ruth, think of this. The delivering of a shoe of sandal signifies that the next of kin transferred to another a sacred obligation. I will not readily forget the amazement with which I learned that my nursery maid had, on her way to church carrying one of my children to be baptized, insisted on a carriage being stopt, and on the surprised occupant of the vehicle receiving from her the christening-bread. I also cannot forget that, both here and elsewhere in Scotland, there is a dread that a girl should be baptized before a boy. The consequence is alleged to be a manly appendage to the young woman's chin. It unfortunately happened in my father's parish that this coincidence had occurred, and as you may suppose, it was in vain to ridicule the superstition. The womanly face of an old man, and the very clothed and masculine chin of an old woman, were living demonstrations. I will only mention one more significant custom now, and perhaps explain more on another evening. At every marriage you see the bridegroom's friend receiving his glove. It is the old delivery of the gauntlet, by which the friend became bound to do the bridegroom's battles for a year. He had the bridegroom's honour in his charge and keeping. A natural and similar idea provides that the bridesmaid receives the bride's glove. And thus you learn that many customs which you have thought unmeaning are deeply significant.

TRUST.

Plant the ivy anywhere;

By the rock that's bare and bleak,
Where the balmy summer air

Ne'er can bend to kiss its cheek;
Where no sound of brook or bird
'Mid the solemn gloom is heard;

Leave it clinging to the wall,
Where the wintry winds may beat,
Where the sunbeams never fall,
And the breath of blossoms sweet
Never floats among its leaves
All the summer morn and eve;

Yet 'twill flourish, green and fair;
Twine and wave with sweetest grace,
Fling its tendrils to the air,
Glorify the bleakest place.

Never losing, day by day;
If December, or if May.

So the soul that bears within
Faith in God and perfect trust,
In this wilderness of sin,
Travel-worn, and stained with dust;
Wet with rains and chilled with snows;
Scorned by friends and bruised by foes;

Tempests pouring out their wrath
On his weary, aching head;
Thorns upspringing in his path;
All his fair hopes crushed and dead;
Not a word or note of cheer
Falling on his lonely ear;

Yet how little careth he
With that sweet trust in his breast.
Near him soon, ah! soon I'll be,
"Where the weary are at rest,"
Singing thus, pursues his way,
If December, or if May.

Christian Advocate and Journal.

THE COPY-LINE.

Gotthold observed a boy in a writing school, eyeing attentively the line placed before him as a copy and labouring to write with equal correctness and beauty. Mark, said he to the bystanders, how all perfection is the offspring of imperfection, and how, by frequent mistakes, we learn to do well. It is not required of this boy that his penmanship shall equal that of the line. He satisfies his master by the pains he takes; for these are a ground of hope that he will progressively improve, and at last learn to write with rapidity and elegance.

We also have a pattern to copy. It has been left us by the Lord Jesus (1 Peter ii. 21), and is His most perfect and holy life. And think not that He exacts from us more than the teacher does from the pupil. No indeed; if He find us carefully studying His example, and diligent in our endeavours to imitate it, He exercises forbearance towards our faults, and by His grace and Spirit daily strengthens us to amend. In the school of Christ, the best scholars are they who continue learning to the last; I mean they who sedulously keep their Master's example before their eyes, and are always striving to grow more and more like it, but who yet are never satisfied with themselves, nor with the progress which they make. We must, therefore, endeavour to avoid two faults, negligence and discouragement. The one becomes eventually the parent of indolence and security; the other of grief and despondency. Heaven is open, not to the perfect and strong, but to the feeble and erring. Let the chief of sinners betake themselves to the strength and fulness of Christ, and find in His grace the supply of all their wants.

O my God! despise not my want of skill. Remember I am but a learner, and be satisfied with my poor performances. My good intentions often miscarry. But ought I on that account to desist? God forbid! So long as I live, I will always begin afresh, and in heaven, at Thy good time, will lay my masterpiece at Thy feet.—
Gotthold's Emblems.

For the Young.

ENDLESS LIFE.

BY NORMAN MACLEOD, D.D.

MY DEAR CHILDREN—You are never to die, but to live for ever and ever! You will live a year, and, when that is done, another year, and so on and on for thousands and thousands of years. If but one of the grains of sand on the sea shore was counted each year, yet, long after every grain was counted, you would still be alive. You are to live as long as God lives—that is, for ever.

I know what you are thinking about.—You are thinking of death, and wondering why I say such a strange thing as that you are never to die. For, though you have lived a very short time, yet you have often seen burials, and heard of people dying, and have perhaps known some one in your own house who used to be with you every day, but whom you never see now, nor never hear; and you know, too, that you will never see them more in the house, because they are dead. And, perhaps, you remember some little brother or sister, who used to play with you, and whom you loved very much, but who became unwell, and got worse and worse; and then every one looked sad; and by and by you were told that they were dead; and you saw them taken away, but never more come back. Remembering all this, you ask, Am I not to die sometime? and thus no doubt you sometimes think of death, though of course you do not like to do so—for death itself is not good. I one day saw a little bird in a cage, and it was very happy singing its songs, and picking its food, and drinking out of its cup. Next day I went to pay it a visit and to hear it sing—but the cage was lying all broken on the floor, and no bird was there! I never saw the bird again. Was it dead? No! It fled away through the blue sky on a beautiful sunny day, and some people heard it singing as it used to do, near a clear stream of water, among trees and flowers. When your little brother or sister died, it was only the cage that was broken and buried, but the spirit that used to speak to you, and love you, and be happy with you, was never touched, or broken or buried; never!—but it went to Jesus Christ, and there it is living, and thinking, and singing, quite cheerful and happy; and getting far wiser, and learning far more there than you can do here, because it lives in a better place, where there is no sickness and no sin, and where everything is beautiful and good, and every one is kind and joyful.

Now, it may be, you will live for a long, long time in this world, and not leave it till you are old with grey hairs. This, however, is just as God pleases; and God always pleases to do what is best for you, because his name is Love, and so you should be always pleased with whatever He does. But, remember, Death, when it comes, touches only the cage, not the bird. It is the body, not yourself, that dies.—You yourself will never for one moment be away from Jesus, but always be as close to him as those babes were whom he clasped

to His heart and blessed when He was on earth.

My dear children, is it not good and kind in God to make us in order to live with Himself for ever? He made all the trees and plants on the face of the earth, but He did not breathe into them His own life: they did not, therefore, become living souls, and so they shall all perish. God made all the fish of the sea, all the birds of the air, and all the beasts of the field, but neither did he make them living souls. nor say to them "live for ever," and therefore they also perish. God made all the great world, the mountains, rivers and seas; and He made the sun, the moon, the thousands of stars that shine in the sky, but he never said to them "live for ever," and so, too, they must pass away. The earth is very old, the mountains are just the same as they were in the days of Adam; you can walk in the Holy Land just in the same places where Abraham, and Moses, and David, and Jesus, walked; and long after our bodies die, the hills we see will remain the same, and the rivers will roll the same, and they will flow and ebb the same; yet these old, old hills, and rivers, and seas, must one day depart and "no place be found for them!" But you, my dear children, will live long, long after them—for as I have told you, you will live for ever! Has not God, then, loved you far more than the birds, or fish, or beasts, or mountains, or the whole world? Has he not loved you when he made you so great, breathed into you the breath of life, and said to each of you, "I wish this child to live for ever?" And now you ought to love God as your own Father, for He surely did not make you that you should be frightened for Him, and try to forget Him, sin against Him, and make Him angry with you! No, no! God, as it were, says to you, "Love me, my child, and be good and happy." Remember then *you are never to die, but to live for ever*, and I wish you to be good, so that you may be happy while you live for ever, and not be wicked and therefore miserable. Pray this way to God:—

"My Father, Thou hast made me to live for ever with thyself. I thank Thee for Thy kindness to me. Forgive all my sins. Teach me to know Thee, and help me to love Thee my Father now, that so I may be good and happy. Deliver me from evil. Hear me for the sake of Jesus Christ my Saviour, who died for me. Amen."

THE ANT.

Named twice in the Bible (Prov. vi. 6, xxx. 25).

Not every lazy little boy or girl can go and at once find ants to learn from. They have homes of their own, where they abound, and where their ways may best be seen; and in some such places, you cannot go many steps without being made to think of the ant, and her wise, busy ways. There she will cross each path you take, clearing it, as she goes, of each fibre, stick, or fir-spine, to pile them up on her brown pyramid hill. She climbs each mound before you,

and drives you many a time from the soft green spot where you would like to sit and watch her work, till you begin to feel that she owns the soil. The roe and the rabbit will fly at your far-off step; the bee will keep to its heather or its flowers; but the ant is creeping everywhere. One July day, we said we would sit and wait for an hour in a wood, till some friends came back. We forgot the ants that were used to that wood—all its firs, all its junipers, quite to themselves. Their hills were on every side, and between two of them, just facing on each side the path, they had opened an ant's highway right across it, where two little black streams poured as fast, and kept their own sides as well as men do on a London street. We had to break a tree-branch half through, and sit up in a cleft, before we could get a seat, and not be crept upon.

They say that there are just such ant-hills, and as many of them, at Balmoral. If so, the Queen will have to ask the ants' leave before she can sit and rest long on her own hillside.

And King Solomon, whose pen wrote both these texts, had he been to watch the little creature whose feet never weary till she turns each waste morsel into a stone for her city wall? He, the guide, the ruler of the nation, did he come, fretted with men's sloth and slowness, to watch the ongoinings of the people, weak but wise, that thronged the paths near the house of the forest

of Lebanon, finding among them proofs of a wisdom and a skill more faultless than his own? Will you try to be like the ant this year? Will you begin it *awake*? To sleep in the day is always sad but to sleep in harvest is ruin. Oh, what harvest years were 1860-1! How many a thousand were borne from Satan's ground safe into Christ's garner! How many a young hand put the sickle in, and became a reaper for Him! *Are you asleep in the harvest field, or half asleep?*—*The Christian Treasury.*

SUCCESS.

If others to their merits rightly trace
Their wealth or place,

It is not so with me;

All my success I owe, my God, to thee.

Clearly I see how all my morning schemes
Had proved but dreams,

To break so long drear day, [my way.

Hadst thou not helped my arm, and hedged

Full many a time I came to failure's brink,
And thought to sink;

But still thou gav'st thy hand,

And once again I stood, and still I stand.

Bears not the future more of cause for ease
To me than these?

Man's strength may soon be gone;

God's never fails, nor prayer to put it on.

Lord Kinloch.

Sabbath Readings.

ON THE SACREDNESS OF LABOUR.*

It is told of one of the early Italian painters, who, like other artists of his day, was engaged with the most sacred of subjects, that he used to pursue his work kneeling—in the attitude of prayer. This story, savouring of the earnest, symbolical manners of the age, has always been very significant to us. The painter there, before his canvas, becomes almost an allegorical figure, conveying a silent moral on the sacredness that is in human labour.

To speak in direct practical terms of the sacredness of labour, and to propose that the example of the ancient painter—not indeed in the form of the act, but in the spirit of it—should be followed in our own time, may not unlikely appear somewhat of a devout imagination. The opinion now commonly entertained regards labour, not as a sacred thing, but a thing secular,—opposed more or less to what is sacred. This distinction, between things secular and things sacred, deserves to be looked into as a notable sign of the times. Not that it is altogether new, but its prevalence among

Protestant Christians is new. The early Christians and the first Protestants believed that all things were either of God or of the Wicked One—holy or unholy. Modern enlightenment reminds us of a third class of things—as it were, neither holy nor unholy, but properly “secular.” Now we think that this distinction belongs to a time of darkness—not of enlightenment. Believing that, after all, there is no such third world, as that which we call the secular world, but that it is entirely a delusive notion of man's own—let us hope even to see the day, or some dawning of the day, when all belief in it shall have been abandoned. The fact still seems to be, that all things are either of God or of the Evil One, and consequently that all human labour is either sacred—either a holy thing, according to the will and law of God—or else accursed, as being according to the will of the Enemy. As to that sort of labour which is secular, it is not easy to see where it can be carried on under that sky, which is not a secular sky, but the heaven of God.

The verdict of the world upon this subject is expressed in her familiar maxim, “Business is business.” She scorns the

* By the Rev. James Black, M. A., Chatham, C.E.

attempts by pious men to make a sacred duty of her employment, and it has become too evident that she will, for the meantime, have supporters among those from whom better things might have been expected. The deliberate opinion has been expressed by Christian men, that *commerce* at least, which at the present time is a sufficiently important branch of labour, can by no possibility be redeemed from the secular world. As if commerce were not, as much as science or art, a necessity for man and as if all the branches of human industry, (unless housebreaking, forgery, and the like, are to be reckoned branches of industry), were not appointed for man by Him who made him. Business is business! Yes, and there is a law for all business, as old and as holy as any of the Sacred Code. The first of commandments is "Subdue the Earth!" and that primitive Law remains unrepealed: every new law,—the Gospel itself—only repeats it, adds new force and significance to it, and shows us how we may best attain to the fulfilment of it. In the New Testament there is a phrase, "Not slothful in business;" there is a text "Every gift of God is good;" and there is a parable which represents the position of man, as that of a servant who hath received from his Lord talents which it is a deadly sin for him to leave unemployed. That parable is but a repetition, in other terms, of the first chapter of Genesis. It has no doubt many and various applications, (as which of those Divine Lessons has not?); but among these, surely this is the most fundamental—that man is a servant who hath received a trust—whose trust includes, not one thing, but everything belonging to his nature and to the world in which he is placed. The garden is but the opportunity for beginning his service. And as for art and science, and commerce, these are only the legitimate and necessary consequences of labour, whatever may have been its beginning. Let any man consider the question—How long would it have been possible for Adam to work at the ground, without entering on some first step to art and science, which, once taken, would necessitate all the rest?

The first chapter of Genesis teaches us that the manifold labour of man is no secular duty, but a thing of God's appointment, and necessary to the perfection of God's world. We talk too often of the works of God in contrast with the works of man; as if the work of man were not to be included within the sphere of God's work-

ing; nay, were not so much a part of the great whole, that, without it, all the rest would be incomplete. We love and reverence the exceeding beauty of the work of God, untouched by the hand of this other worker. It is the sublime scenes which are lifted above our reach that most deeply move us,—the solitary mountains, whose summit man cannot gain; the heavens above, in which light is lost to him. And yet, to the eye of the Almighty himself, we are taught to believe, that an earth or a universe, altogether beautiful, would seem unfinished, perhaps not worth finishing, unless it were made the home of an intelligence, who, being created after the image of the Creator, should imitate his operations, appreciate his designs, and be worthy to be called His son.

"Business,"—a man's public duty, his contribution to the advancement and prosperity of the world,—must surely, when we consider it, be as sacred at least as his private, domestic duties, and who will deny sacredness to them? After all the cry of "Business is Business," *soul* and *conscience* will get their voice heard even in matters of business; and soul and conscience are very sacred things. It is found that *laws of God* have their operation even in matters of Business, a fact to be weighed by the secularist and explained away, if it can be! No, friends; let us still trust in the primitive belief. Let us look yet for the time, when, in the prophet's figure, Holiness to the Lord shall be engraved upon the bells of the horses,—that were truly the day of enlightenment!

"CASTING ALL YOUR CARE UPON HIM,
FOR HE CARETH FOR YOU."

1 PETER v. 7.

"Yes, for me, for me He careth
With a brother's tender care;
Yes, with me, with me He shareth
Every burden, every fear.

"Yes, o'er me, o'er me He watcheth,
Ever watcheth, night and day;
Yes, o'en me, o'en me He snatcheth
From the perils of the way.

"Yes, for me, for me He pleadeth
At the mercy seat above;
Ever for me intercedeth
With a free unchanging love.

"Thus I watch for His returning,
Singing all the way to heaven:
This the joyful song of morning,
This the tranquil song of even."

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