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# THE PRESBYTERIAN.

APRIL, 1865.



At the present moment, the question of education is one of the greatest importance; and the true solution of our difficulties, with regard to the Common School system, is so desirable, and in fact necessary, that we have returned to the subject. Suggestions have been given from various quarters, through the newspaper press and by pamphlet; among others one entitled "Remarks on the New Separate School Agitation," by the Chief Superintendent of Education for Upper Canada. From its direct bearing on the question of Education in Lower Canada, we would strongly recommend this pamphlet to the consideration of all interested in the progress of national education.

Even in Lower Canada, considerable misapprehension exists as to the true bearings of the question at issue. The real ground of difference has been lost sight of, and the Romish hierarchy have, by every means possible, endeavoured, and only too successfully, to make it a question of creed. The committee lately formed to advocate the claims of non-catholic schools, have thus, by stating that their object is the protection of *Protestant* education in Lower Canada, given up the vantage ground which they should have occupied. The question is not one between Protestants and Roman Catholics. It is something very different. The parties to this struggle, are, on the one hand, the advocates for education to all classes, creeds and nationalities, by a system of common schools free from all sectarian influences; and on the other, a serried phalanx of priests and ecclesiastics who seek to prevent the establishment of common schools. The very name, *Common Schools*, sufficiently indicates the object sought to be attained by their establishment. In a country like Canada, wherein so great a diversity of

religious opinions exists, such a scheme was the only one practicable, and it is therefore very evident that, if it is to be carried out in good faith, schools in which sectarian teaching is enforced, have no claim whatever to the title of Common Schools. That very fact places them in the class of dissentient or separate schools. Numbers have nothing to do with it. Whether the dissentients constitute the majority or minority in a town, village, or municipality, does not alter their character as dissentients from the Common School system. If this view be correct, and we believe it is, then it follows that the present Superintendent of Education for Lower Canada, arrogates to himself a position to which he is not entitled, he being, in strict law, merely at the head of a large number of dissentient or separate schools. The fact of his being a Roman Catholic, does not prevent Mr. Chauveau or any other individual from holding the office of Superintendent of Education. That office was created in order to carry out the Common School system; and a Roman Catholic, who is appointed to that office, cannot be objected to on the score of his religion, in this country, where no civil disabilities flow from a man's creed. But if a Superintendent, in direct opposition to the whole spirit of the law as contained in the Statute Book, uses his office to encourage separate schools, and to oppose by every means, the efficient working out of the system which he was appointed to superintend, and the prosperity of which it was intended he should promote, then, and in that case, he has no longer any right to retain an office, the duties of which he does not comprehend or fulfil.

What injustice would be done to Roman Catholics by carrying out the law in the manner contemplated by its framers? None whatever. The Common School law, *carried out in good faith*, gives to dissentients every security that they will receive the full amount per head to which they are

entitled, since the act provides that dissentient trustees shall receive, in the same proportion as Common Schools, according to the number of pupils. Taking Judge Short's view of the law as correct, all moneys arising from taxes levied on Corporations and non-resident landholders, would go to the Common School fund, and very justly so. But if our Legislature shall decide that sectarian schools are to take the place of Common Schools, if the majority of the inhabitants of a municipality so decide, then we must insist on the law being altered, since these taxes were never intended to be applied for the support of sectarian schools, and in Upper Canada, as we learn from Dr. Ryerson's pamphlet, never are so applied. He says :

"The principle of the school law in respect to school rates in Upper Canada is, that as the property in each school section or district derives its value chiefly, if not entirely, from the labours and enterprise of its inhabitants, such property should be liable for the education of the youth whose labours in connection with those of their parents, give it its value.

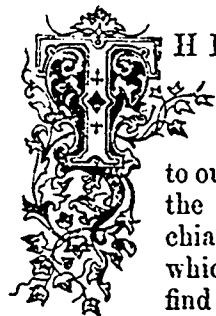
The property of *absentees* in any school sections or divisions is liable to be rated for the support of the *public schools*."

The fundamental mistake then, which, we think, has hitherto been committed in this educational agitation in Lower Canada, has been in finding fault with details instead of directing our attacks at the principle involved ; in going to parliament and asking to have sectarian (Roman Catholic) schools recognized by the law of the land, as entitled to claim the position and demand the rights belonging only to Common schools. It is not yet too late to remedy this mistake, since we are now informed that no school bill will be brought forward this session. Let us then, before parliament again meets, endeavour to place the whole matter before the public in its true light, and go to the legislature, not as petitioners asking for favours, but as claimants for rights to which we are justly entitled.

The last paragraph of the answer of the Chief Superintendent of Education in Upper Canada, to the Superintendent of Education for Lower Canada, may fitly conclude this article.

"If the schools of the majority in Lower Canada are as impartial, liberal, and unobjectionable to the minority as are the schools of the majority in Upper Canada, then, it appears to me, that the only inequality under which the minority there labour, is their not being able to unite in different school districts to establish and support one school for themselves.

But if the schools of your majority are substantially Roman Catholic Church schools, having the symbols and the services, and publicly teaching the catechism and other religious books of the Roman Catholic Church, then, it appears to me that the schools of your minority (as they are not peculiar to any one religious persuasion) are more analogous to the schools of the majority in Upper Canada, than are the schools of your majority. On this point I have not the information, and do not profess to judge."



THE Tenth Report of the Barony Congregation, Glasgow, for 1863-4, presents an admirable model to our congregations. It shows the real working of the Parochial system, and the means by which it is conducted. We find that the parish is divided into twelve districts, each under the charge of a certain number of elders and deacons, varying according to the extent and population of the district. From the Report we take a few figures and statements to shew the work done and being done under the influence of the indefatigable Dr. Norman McLeod, the parish Minister.

Since 1853, the number of elders has increased from ten to twenty-one, besides whom there are twenty-two deacons. In 1853 a Committee of Education was formed, and there are now under their charge about two thousand scholars. Two schools built by the Committee are now taken charge of by the Churches of Sandyford and Park, the number of scholars in them not being included in this report. The Sabbath scholars in 1853 were 1001, with seventy teachers ; there are now 1413 scholars, with 128 teachers ; but there is actually a greater increase than this would show, as 395 scholars with fifteen teachers, included in the first Report, have been taken charge of by the congregations of the churches erected in the district in which these schools are placed. One mission-church has been built, and is now free of debt, another is in course of erection. During the year the sum of £2,300 stg. has been raised for the latter, which will be finished this winter, free of debt, and afford accommodation for 900 sitters. The parish mission employs five male and three female missionaries and one colporteur. As a result of winter evening services, begun seven years ago, between 300 and 400 persons have been united or restored to the church. Other benevolent schemes

are at work, and have been productive of much good. The sum of £3,453 stg. has been raised for parish and other missionary operations; the expenditure being fully accounted for under the various heads into which the Report is divided.

This Report, of which we have given a brief abstract, should afford matter for serious consideration to the office bearers of our church. It must be evident to every reflecting man, that the element of publicity must enter into all our calculations as to the progress either of individual congregations, or of the church as a whole. Some of our congregations have, for some years, had presented to them an annual report from the sessions and trustees, and this practice is yearly gaining ground. Some of these reports have been sent us, but the great demands lately made on our space, has hitherto prevented us from noticing them. But the statistics of our church, as a whole, are in a wretched state. A Committee on Statistics was appointed, of which the Rev. Robert Dobie was Convener, which presented a very carefully compiled statement of the position of our church, as far as information could be obtained. The persistent silence, however, of very many ministers and sessions, rendered practically useless the statement drawn up with great care and labour. Nor are committees on individual schemes of the church able to obtain information such as is necessary to lay before the Synod, through it to be communicated to the members of our congregations. The Committee on our Sabbath-schools did not receive answers from more than one-half of the schools which are known to be in existence in connection with our church. Surely it would not be a matter of great difficulty to give the few details asked for to enable the Committee to draw up a satisfactory state-

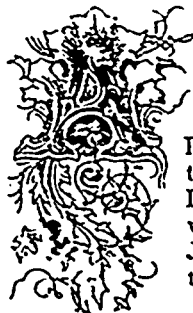
ment. The truth, however unpalatable, must be told; ministers and elders are not doing their duty in this matter; for it seems perfect mockery for members of Synod to pass resolutions, appointing committees for certain objects, if they refuse, in their individual capacity, to assist in the slightest degree to carry out these objects.

If our church in these Provinces is retrograding; let us know it; if it is increasing in numbers, let us see to what extent. If our congregations are contributing according to their means for the support of ordinances among themselves, and the spread of the Gospel among their brethren, let us have their exertions known, or, on the contrary, if we are not doing our duty in this respect, let us ascertain how far we are deficient, so that steps may be taken to remedy the evil. It is absolutely necessary to our well being that we should know our position exactly, our strength and weakness; that we should put aside from our thoughts every fear or hope of what others will say of us, and look at this duty as one which must be done if we are rightly to fulfil the mission laid upon every church of Christ.

BLACKWOOD'S MAGAZINE, January and February; the WESTMINSTER, LONDON QUARTERLY, and EDINBURGH REVIEWS for January, 1865. American editions.

We have received from Messrs. Dawson Brothers, Great St. James street, Messrs. Leonard Scott & Co's American re-print of these periodicals. It is almost superfluous to say anything in praise of these works which should be in the library of every man who would keep himself *au courant* with the literature of the day, and who desires to know what the best intellects of the time have to say on passing events and new literary productions. The price is wonderfully low.

## News of our Church.



An adjourned meeting of the Presbytery of London was held on the first Wednesday of March, the Rev. John Rannie, of Chatham, Moderator, *pro tem*. Sederunt with him Dr. George, Messrs. Bell, Stevenson, and Nicol, Ministers; James Crerar and James Struthers, Elders.

Arrangements were set on foot for the employment of a catechist or catechists during the summer months.

The clerk was instructed to write to Mr. Hugh Lamont, Probationer, in reference to the call forwarded to him several months before, from Glencoe, and to which no answer had been returned.

A deputation, appointed to visit Williams, gave in their report, which was sustained. Dr. George was appointed to preach in Williams on Tuesday the 14th inst, and preside at a congregational meeting.

The clerk reported that he had written to Mr. John Lunis, citing the congregation, or what had been the congregation, of West Brome.

to appear in their own interest in reference to the resignation of Mr. Miller. A letter was read from Mr. John Lunis, and Mr. James Lunis appeared in behalf of the congregation. Mr. Miller requested leave to withdraw his resignation, but to this the Presbytery declined to accede; and, there being no opposition from the congregation, resolved to accept the resignation, which they did accordingly. Whereupon Mr. Miller protested, and appealed to the Synod for reasons to be given in due time.

It was agreed to hold Missionary meetings in the vacant congregations of the Presbytery, the first to be held at Stratford on Tuesday the 28th, and at North Easthope on Wednesday the 29th inst.

The Presbytery adjourned to meet in London on the first Wednesday of May.

**ORDINATIONS.**—The Presbytery of Glengary met by appointment in the Church of Finch, on Tuesday, 21st February, the Reverend Archibald Currie, Moderator.

After divine service in Gaelic and English, conducted by the Revds. John MacLeod and John Davidson respectively, a call in favour of Mr. Hugh Lamont, preacher of the Gospel, was numerously signed by the Elders, Managers and members of the Congregation. A form of concurrence in this call was also signed by adherents and a bond, by the Trustees, eleven in number, for the payment, during the Incumbency of the Minister, of an annual stipend of four hundred dollars.

On the following day also the Presbytery met in the same place, the members present being the Moderator, Revds. Robert Dobie, Peter Watson, John Davidson, James Mair, and John Darroch, also Neil MacDougal and John MacLeod, ordained Missionaries. Divine service having been conducted in both languages by the Revds. Messrs. Darroch and Mair respectively, the Moderator put to Mr. Lamont the usual questions, &c., after which he was, by solemn Prayer to Almighty God and "the laying on of the hands of the Presbytery" set apart to the office of the Holy ministry, and admitted to the Pastoral charge of the congregation of Finch. Thereafter Mr. Dobie addressed the Minister, and Messrs. Davidson (in English) and Watson (in Gaelic) the people, on their respective duties. At the close of the solemn and interesting services, Mr. Lamont received a hearty welcome from the large congregation present, some of whom had travelled a distance of sixteen miles.

There is a great work to be done in the Township of Finch and neighbourhood. The prayer of every lover of our church at all acquainted with that section of country and its religious state, will assuredly be, that the recently inducted minister may be the honoured instrument in successfully accomplishing that work, and that those who enjoy his ministrations in the earthly sanctuary, may be worshippers in the "House not made with hands eternal in the Heavens."

**INDUCTION AT CHELSEA.**—The Presbytery of Ottawa met at Chelsea on the first day of March, for the purpose of inducting the Rev. James Sieveright.

There were present Dr. Spence, Moderator,

Revs. Messrs. Canning, and Mullan, Ministers, and Mr. Blackburn, Elder.

The usual proclamation having been made by Mr. Mullan, clerk, Dr. Spence, in Mr. Smith's absence from illness, conducted divine service, preaching an excellent discourse from 1st Thes. v. 21. Thereafter, Mr. Sieveright, gave satisfactory answers to the various questions which were put to him, and the Moderator, by solemn prayer, inducted him to the pastoral charge of Chelsea and Cantly.

Mr. Canning addressed the minister, and Mr. Mullan the people.

Mr. Sieveright's name was added to the roll of Presbytery, and at the close of the proceedings he received a most cordial welcome from his people.

**ORDINATION AND INDUCTION AT GEORGINA.**—The Presbytery of Toronto, according to appointment, met in Knox's Church, Georgina, on Monday the 20th day of February, to receive the trial exercises prescribed with a view to the ordination of Mr. John Gordon, probationer. These having been heard and declared satisfactory, the Presbytery adjourned to meet the following day, in the same place, at the hour of 11 o'clock, a.m., for the ordination of Mr. Gordon, and his induction into the charge of Georgina.

Mr. Campbell preached a very appropriate sermon from I Cor. i, 24, "Christ the power of God," prior to the service of ordination on Tuesday, in the hearing of a very attentive audience, who nearly filled the church. Mr. MacLennan (Whitby) having detailed the steps taken to secure the settlement of Mr. Gordon, and put the usual questions to him, to all of which satisfactory answers were returned, the Presbytery did, with solemn prayer and the laying on of hands, set apart Mr. Gordon to the office of the holy ministry, and give him the right hand of fellowship. Thereafter he was addressed on the nature of his duties as a Christian minister, by Mr. Watson, and commended to the affection of a warm-hearted people, to whose seriousness and kindness he bore an honourable testimony, based upon his intercourse with them for many years, as their pastor.

Mr. McMurphy then addressed the congregation on the duties which they owed to their newly-inducted minister, and exhorted them to the earnest performance of them, as the only means of preserving harmony and comfort in their relations to their minister.

After these services, and the remaining parts of public worship had been completed, the Presbytery held a conference with the elders, trustees, and managers, regarding the affairs of the congregation, and gave such counsel as seemed necessary. The Presbytery were much pleased with the becoming desire shewn by these representatives of the congregation to manage all their church matters in such a manner as to secure comfort and prosperity.

The congregation entertained the Presbytery at a public dinner after the settlement took place, and in the course of it took occasion to notice the past liberality displayed towards them by members of the Church of England in

their neighbourhood, in aiding them with a grant of land for the site of their church at Sutton, and in pecuniary contributions towards its erection.

The charge is composed of two stations,—the one, the village of Sutton, where the congregation have a remarkably neat and tasteful brick church,—and the other, a country station about five miles distant, where a good frame church has been built to accommodate one congregation. It is ardently to be hoped that Mr. Gordon may find a congenial field of labour in his peaceful charge, and may attain to much usefulness in it.

**PRESENTATION TO THE REV. JAS. C. SMITH.**—A few of the male members belonging to St. Andrew's Church Congregation, Buckingham, not willing that their minister should suffer discomfort in the discharge of his Pastoral duties during the severities of the winter season, generously provided him, on a recent occasion, with a handsome set of beautifully trimmed buffalo-ropes.

**PRESENTATIONS.**—The Ladies of the Congregation of the Indian Lands, Presbytery of Glengary, waited upon the Reverend Neil MacDougal, when Mr. W. MacIntyre, in their name, presented him with a handsome pulpit gown. Mr. MacDougal is a missionary of the Church of Scotland, who arrived in this country in the month of May of last year, since which he has laboured with much acceptance, in Gaelic and English, in Indian Lands, and also in the Township of Roxboro'. Such a presentation as that lately made to him is a pleasing token that his ministerial services are appreciated, and also an expression of the desire of the Congregation, to see him who ministers to them, clothed in a comely robe, for the more seemly conducting the services of the Sanctuary. The time, we trust, is at hand, when a like decent vestment will be provided for every minister of our Church.

On the evening of the 23rd Feby., Mr. James Walker and Mr. Wm. Kilgour, jun., who had been appointed by their fellow members of the Bible Class, waited on the Rev. Mr. Sym, at his Manse, Beauharnois, for the purpose of presenting him with a handsome easy chair, as a mark of their appreciation of his services as their teacher. To the address, which was read on the occasion, the rev. gentleman replied in suitable terms.

**MONTREAL.—ST. PAUL'S.**—The annual social meeting of St. Paul's Congregation was held on Wednesday, March 15th, in the basement of the Church, which was neatly decorated with wreaths of flowers and evergreens. Tables abundantly loaded with refreshments, occupied two sides of the hall, and a table, containing a selection of useful and fancy articles, presided over by ladies of the Congregation, filled a third side. John Greenshields, Esq., occupied the chair, and in the course of his remarks showed the benefit of such meetings in promoting the social and religious interests of a congregation. A subsidiary object of the present meeting he stated to be the raising of money required by the ladies of the congregation in their benevolent labours among the poor. He briefly re-

ferred to the past and present position of the congregation, and trusted that their prosperity would remain undiminished under the pastoral supervision of a minister, whom he trusted soon to see placed over them, and who, he believed, was inferior in no quality to those who had been his predecessors. Suitable addresses were delivered during the evening by the Rev. Mr. Darrach, the Rev. Mr. Paton, and the Rev. Dr. Jenkins, and the choir of the Church sung, in admirable taste, a number of anthems and sacred pieces, receiving a cordial well-deserved vote of thanks. To the chairman, to Mr. Fairie for his exertions in arranging and superintending the preparations of the meeting, and to the ladies, the hearty thanks of the meeting were also voted.

The following evening the children of the Sabbath school met in the same place. The ladies of the congregation had provided bountifully for their entertainment, and the magic lantern displaying Scripture scenes, afforded them both amusement and instruction. Short and appropriate addresses were given; and the children, who have been well-trained by Miss Morrison and Mr. Kerr, two of the teachers, sung several hymns very sweetly.

**ST. MATTHEW'S DAY SCHOOL, POINT ST. CHARLES.**—The anniversary meeting of this school was held on Friday, the 3d of March, a large number of the parents and friends of the pupils being present. The children gave very satisfactory evidence of the progress they have made under Mr. McCuaig, the teacher, to whom the scholars presented a handsome gold chain as a testimonial for his kindness and the care he has bestowed upon them, as well as to show their sense of the loss they will sustain by his resignation. Much credit is due to Mr. Crawford, who, during the year, gratuitously taught the children singing. Addresses were delivered during the evening. There are now in attendance in this school about one hundred and thirty pupils.

**LAPRAIRIE MISSION.**—A concert in aid of this mission was given in Nordbeimers' Hall, Montreal, on Friday, the 17th ult., John Greenshields, Esq., in the chair. The hall was crowded, and the singing was of a very high order of merit. Several gentlemen delivered appropriate addresses. The object for which the concert was held is one deserving of support; and although we have not yet heard the financial results of the meeting, yet, from the number present, the amount must have been large.

**ST. JEAN CHRYSOSTOME CONGREGATIONAL MEETING.**—A very pleasant meeting was held on Thursday, the 2d March. Notwithstanding the stormy weather, the church was crowded, and the net amount realized was about \$80. Various speakers addressed the meeting; and the choir, whose singing was much admired, sung at intervals during the evening. To the unwearied attention of the Rev. Mr. Masson, the respected minister of the charge, the congregation is indebted for such a style of congregational singing as is seldom to be met with in a country place. The church here has been built about a year, and is in connection with Russeltown Flats. The people wrought heart-

ily, and, with some help from Montreal, have now the building free of debt. But the church still wants a good deal to make it complete, and it is intended, if further can be raised, to have it bricked. It is very encouraging to find that quietly and unostentatiously our Church is making progress.

**SOIREE AT DUFFIN'S CREEK.**—The ladies of the Presbyterian Church of Canada, in connection with the Church of Scotland, Duffin's Creek, held their first soiree on Friday evening, 17th ult. in response to their invitation a large number assembled in the Temperance Hall, and partook of the dainties which they had so liberally provided through Mr. Cullen of Whitby, who, on this occasion, sustained his well-earned reputation for the tasteful manner in which he furnishes and displays the good things of this life. Thereafter an adjournment was made to the church, when the pastor of the congregation, who was accompanied by Messrs. Bain of Scarboro', MacLennan, of Whitby, and McFadden, of Duffin's Creek, took the chair, and opened the proceedings by giving out the 100th Psalm, which was sung by the choir of St. Andrew's Church, Whitby, under the leadership of Mr. Cullen, assisted by Miss Dow, on the melodeon. Prayer having been then offered by the Rev. Mr. McFadden, the chairman expressed his regret at the absence of the Rev. Messrs. Cleland of Uxbridge, Mr. Gordon, of Markham, and Mr. Kennedy, Dunbarton, all of whom were then engaged on pastoral duty. After music by the choir, the chairman called upon the Rev. K. MacLennan, of Whitby, who felicitously addressed the audience, and, after some pieces of music, was followed by Messrs. Bain and McFadden, whose addresses were received with the liveliest interest. The chairman then, before dismissing the audience, stated that the proceeds of the soiree would be devoted to the purchase of a pulpit Bible, and to missionary purposes. On behalf of the latter object, he gave a short sketch of what the Church was accomplishing in her Home Mission field.

**DIED.**—At Montreal, January 27th, Margaret McNaught, wife of the Rev. Thomas Fraser, late of Lanark, C. W., aged 70 years. Mrs. Fraser was respected and esteemed by all who knew her, and her death will cause regret to many who remember her uniform kindness, and many virtues. During the last seven weeks of her life, she endured much suffering, which she bore with Christian resignation, and died in great peace and the hope of a blessed immortality.

**DIED.**—At Galt on the 4th ult., in the 83rd year of his age, Mr. Alexander Turnbull, long a ruling elder in St. Andrew's Church of that town. The deceased was a native of Greenlaw, Berwickshire. When a lad he was put an apprentice to a carpenter; but, after following the craft for several years, he returned to his former occupation, that of husbandry, and became a well known farmer in the south of Scotland, first in the parish of Channelkirk, and afterwards in that of Earleton. In his 21st year he became connected with the Church of Scotland in the sealing or

dinance of the Lord's supper, so that at the hour of his death, he had been 62 years in full communion with the Church. Before emigrating to Canada, he had lived upwards of four years in Dumfriesshire, holding the position of factor to Mr. Carruthers of Dormont, a situation of trust in which he might have continued, but that he thought it would be for the interest of a somewhat large family to remove to the New World. He settled on a farm in the neighbourhood of Dundas, and it was in St. Andrew's Church of that town he was ordained an elder. Thirteen years ago he removed to Galt. Here he gave himself almost wholly to promote the interest of religion in general, and of the congregation to which he belonged in particular. At a time when the interests of the congregation were flagging, and many were disposed to give up altogether, he stood firmly by his mother church, and by his example and his exhortations assured the wavering;

He was a man of fine character; he had all the simplicity of a child. His mental qualities were of a high order, and retained all their freshness to the last; and the position of distinguished usefulness to which he attained shows how a comparatively humble life can be made sublime. In him were combined the charity that thinketh no evil, with the firmness which gives solidity to character. He had acquired a deep insight into human nature, and great tact in dealing with it; so that if there was anything to be done either in or out of the session of more than ordinary difficulty, he was selected for that task, and was almost invariably successful. But what gave the exquisite finish to his character, was his genuine though unostentatious piety. The secret of all his charity and simplicity and firmness, and knowledge, was that his life was hid with Christ in God.

His death was a fitting end to such a life. Having enjoyed the promise "with long life will I satisfy him," he died resigned and happy, surrounded by kind relatives and friends, seeing his family all happily settled and provided for, full of honours, trusting solely in the infinite merits of the Saviour, and in the sure and certain hope of a blessed resurrection. In his removal the minister, session, and congregation of Galt have sustained a heavy loss.

**NOVA SCOTIA.**—We take the following items from the *Monthly Record*.—The Rev. John Martin, for more than forty years pastor of St. Andrew's Church, Halifax, and for the last nine years superintendent of missions, died on the 22nd February, at the advanced age of 75 years.—The Rev. George Boyd of St. Andrew's church, Halifax, has resigned his charge, with the intention of returning to Scotland.—The congregation of St. Matthew's, Halifax, lately presented the Rev. Mr. Geddie for missionary purposes, the sum of \$180, and the Ladies' Bible class \$32. It is intended to contribute this amount in aid of an orphan asylum on Annetum.—Not quite two years ago a regular pastor was ordained to the church at Truro. The people, though few and scattered, have done their duty towards him, having contributed a sum in excess of their bond, and among other

things have reduced the debt on the church, by nearly one-half, the sum paid off being £144 10s 7½d. A session has been appointed consisting of four elders.—The congregation at River John are preparing to build a new manse. Their minister, the Rev. Robert McCann, was lately presented with a handsome sleigh; and a course of lectures has been going on during the winter in connection with the congregation.—A friend, signing himself an "Old Scholar," has lately sent a copy of Bateman's Hymn Book to each scholar attending St. Andrew's Sabbath School, Pictou.

**UNIVERSITY INTELLIGENCE.**—*Observatory Lectures.*—Agreeably to the terms of the deed of the Observatory, two lectures on Astronomy were delivered in the City Hall on the evenings of the 7th and 9th ult., the Mayor occupying the chair at the first, and John Carruthers, Esq., at the second. The lecturer was the Rev. George Bell, B. A., Clifton, and the subjects were, "The Solar System," and "The Fixed Stars." The lectures were admirably suited to a popular audience, containing a vast amount of instruction, presented in a simple but very entertaining form. Some fine descriptive passages occurred, and several of the lecturer's speculations were replete with interest. Towards the close of the second lecture Mr. Bell took occasion to remark that the object of the arrangement which he was carrying out was not merely to fulfil the terms of the deed connecting the Observatory with the University, but also, and chiefly, to promote a popular taste for the sublime subjects with which the science of astrology is concerned. A pleasing proof of the interest taken in the lectures was afforded by the fact that the audience was much larger the second evening than the first, although the weather was not nearly so favourable. A unanimous and cordial vote of thanks was awarded to Mr. Bell at the close of his second Lecture.

*Donations to the Library.*—Large and valuable contributions, we are delighted to observe, continue to come freely in, showing a most laudable growth of interest in this indispensable requisite of our University. The curators acknowledge with thanks the following donations:—James Campbell, Esq., Publisher, Toronto, 31 vols.; John Rankin, Esq., Montreal, 38 vols.; Robert Cassels, Esq., Toronto, \$40; Rev. W. M. Inglis, M.A., Kingston, 7 vols.; Hon. Attorney General (West) 3 vols.; Rev. Henry Gill, 1 vol.; James Croil, Esq., Archerfield, 1 vol.; Alexander Morris, Esq., M.P.P., a curious old black letter Bible, dated London, 1603.

*Students' Missionary Association.*—The members of this Association gave a festival in the City Hall, Kingston, on the evening of the 17th ult. The President, Mr. John McMillan, M.A., occupied the chair. The company nearly filled the Hall. The choir of St. Andrew's Church, and Miss Hartley on the harmoniconde, furnished music of a superior order. Suitable addresses, in which the objects of the Association were explained, and its claims earnestly advocated, were delivered by Rev. J. H. Mackerras, Rev. J. Gemley, Rev. W. M. Inglis, and Prin-

icipal Snodgrass. The meeting was a very successful and happy one, and will no doubt tend to promote the aims of the Association and encourage its members to persevere in their praiseworthy efforts to Christianize some portions of the land.

**PRINCIPAL SNODGRASS.**—It is with much pleasure we learn that the Senatus of the University of Glasgow has conferred the degree of D.D. on the Rev. W. Snodgrass, Principal of Queen's University.

**HONOUR TO A PROFESSOR IN QUEEN'S UNIVERSITY.**—We have much pleasure in being able to announce that the last British mail brought intelligence of the election of Professor Bell as a Fellow of the Geological Society of London. We believe Professor Bell is the only F.G.S. in this part of Canada, and this distinction is probably one of the results of his late visit to Great Britain, where, as well as in Canada, he is favourably known among scientific men, owing to his valuable services in connection with the geological survey of the country.

**PROF. WEIR'S SUIT AGAINST THE TRUSTEES OF QUEEN'S COLLEGE.**—On the 7th March judgment was given by the full court on the rehearing of this case. The decision, as formerly, was in favour of Professor Weir, with costs. A side question, not affecting the merits of the case, arose as to whether the corporation of Queen's College, as well as the trustees, should pay the costs of the suit previous to the rehearing, the argument on which was postponed. Mr. Vice-Chancellor Mowat was on the bench, but having been engaged at one time as counsel in the cause, he took no part in the judgment. The Chancellor delivered a verbal synopsis of an elaborate judgment which he had prepared, and which has not yet appeared. The main features of his judgment are, that the court has jurisdiction to interfere, notwithstanding the visitatorial power, whenever the charter is contravened; that Professor Weir's tenure of office was for life, or during good behaviour, and that he could not be dismissed without sufficient cause: that Queen's College was not a private or commercial undertaking, but a public "charity," as it is called in legal phrase; that the appointment of Professor Weir by resolution instead of under seal, was good, as the trustees had no power to appoint otherwise. Mr. Vice-Chancellor Spragge read his judgment, reviewing the various points and cases submitted on the argument. He held also that Queen's College was a public institution or "charity," and that the professors were public officers, not removable without just cause; that although the vis. or has exclusive jurisdiction in matters of internal economy and discipline, the Court of Chancery has jurisdiction wherever the revenues of the institution are in question, and that it would suffice merely to show a breach of trust with regard to the funds of the institution to entitle any one to file a bill; that the court, on the principle of giving complete relief, would go further, and enable Professor Weir to recover his arrears of salary. Mr. Spragge also intimated that he thought Professor Weir's opponents



should not pay the costs out of the funds of the College.

We sincerely trust that this unfortunate business may be settled on amicable terms and without further recourse to law.

#### THE MEDICAL PROFESSION AND MEDICAL EDUCATION IN CANADA.

From the able inaugural address of Professor McLean, M.D., of Queen's College, we make the following extract :

The science of medicine has, for upwards of twenty-five centuries, been regarded as one of the most exalted studies to which the human intellect can devote itself.

During this time an innumerable multitude of great minds has laboured with the most untiring zeal to increase, and, if possible, to perfect their acquaintance with the structure and functions of that piece of mechanism, the mere contemplation of which caused the sweet singer of Israel to exclaim "I am fearfully and wonderfully made."

It is now many centuries since Galen, the great physician and philosopher, gave expression to the dignity and beauty of the fundamental branches of medical study in the following terms:—"In explaining these things I esteem myself as composing a solemn hymn to the great Architect of our bodily frame, in which I think there is more piety than in sacrificing whole hecatombs of oxen, or in burning the most costly perfumes, for first I endeavour to know Him myself, and afterwards by the same means to show Him to others, to inform them of His wisdom, goodness and power." But the science of our day is no more like the science of his day than hyperion is to a satyr. If Galen could rise from his grave, with what rapture and amazement would he behold all the beautiful revelations which modern investigators, with the aid of modern implements, have succeeded in eliminating.

It is now three hundred years since the great dramatist penned the following beautiful lines :

"What a piece of work is man?  
How noble in reason! How infinite  
In faculties! In form and moving  
How express and admirable!  
In action how like an angel!  
In apprehension how like a God!  
The beauty of the world!  
The paragon of animals!"

On this subject permit me to observe, that the very fact that there exists a certain large and influential class of physiologists, whose studies have led them to adopt and promulgate the doctrines of materialism—physiologists who are foolish and presumptuous enough to believe that the time is not far distant when by the aid of the scalpel, microscope, and other means of research, they will have succeeded in proving that there is nothing in the whole universe except what is palpable to and in some way or other appreciable by our senses; that in short there is no soul in man and no God in heaven—I say the very fact that such a class of physiologists exists should furnish us with an additional stimulus to exertion in the cause of truth.

One great object of our ambition should be not only to counteract their malignant and wide-spread influence in the world, but also to convince them of their errors, which most assuredly we can only hope to accomplish by meeting them on their own ground and demonstrating, as Dr. Draper believes we will yet be able to do, the existence of the soul from the structure of the human brain. These considerations should have a tendency to impress the student of medicine with a deep sense of the dignity and sacredness of his calling.

The Canadian medical schools are very frequently accused of making "annual issues of graduated dunces," or *doctores indocti*, too frequently and decidedly, I fear, for the charge to be altogether without foundation; still there is comfort and encouragement in the fact that, even by those who urge this grave charge, it is at the same time admitted that there always are some worthy and well qualified graduates to be found in these annual issues.

I think no one will deny that in these schools a good and efficient medical education may be acquired; but, on the other hand, it must be admitted that the present system of examination is not such as to insure that all the candidates avail themselves of the opportunities afforded of acquiring the necessary proficiency in the great science of medicine; it is not even sufficient to insure that the candidate for admission to the medical classes possesses the intellectual ability and preliminary literary and scientific attainments indispensable to the efficient and successful prosecution of his medical studies. It must be admitted that, as Sir Wm. Hamilton remarked respecting the Edinburgh College, students are often attracted to the Canadian Universities chiefly by the bribe of the degree, and that many of them are too illiterate and professionally too incompetent to stand the test of impartial examination. When the literary qualifications for our Canadian medical degrees are raised to a respectable and efficient standard, and when our academical examinations are rendered unbiassed criteria of professional competency, then will the number of our medical graduates afford an index of the relative eminence of our medical schools; then, but not till then, will competition for the greatest number of students and graduates be productive of good, for intrinsic excellence and large numbers will under these circumstances bear a direct relation to each other. From all that has been said, and from all the evidence that has been adduced on this subject, there can hardly be a doubt that there is the most urgent demand for reform in the mode of administration of the Canadian medical schools. Until this is accomplished, it is vain to look for real prosperity or greatness in these institutions, and it is equally vain to expect any improvement in the social position and moral status of the medical profession. And here the question naturally arises, whose aid are we to invoke in this work of reform and elevation? No doubt much might be done by those most interested, viz., by those members of the profession who at present have the administration of the medical schools entirely in their own hands. But to achieve anything like a satisfactory result, the

most harmonious and uniform action would be necessary; and I fear the old well-known proverb which characterizes our profession as fond of a difference of opinion, is too true to admit of any hope from that quarter. \* \* \*

Let us spare no exertion and grudge no sacrifice in our endeavours to secure the elevation of the medical profession and medical schools of Canada to their legitimate social position and their proper degree of efficiency and prosperity.

Let us remember that each one of us, the humblest as well as the most eminent, has his own proper part to play, his own peculiar share of influence to exert, not only in the relations of life generally, but also in the special relation of teacher, practitioner, or student of medicine.

“Let us then be up and doing,  
With a heart for every fate,  
Still achieving, still pursuing,  
Learn to labour and to wait.”

## Articles Communicated.

### LIFE OF THE APOSTLE PAUL.

#### PART IX.



WHEN we were come to Jerusalem, “the brethren received us gladly.” Such is Luke’s account of the welcome which met the Apostle on his arrival in Jerusalem, and this reception might lighten his spirit, depressed, as it no doubt was, with anticipa-

tions of coldness and distrust, which would be caused by the intimations of coming calamities. On the day following, he saluted the assembled Presbyters of the Church, and declared the success which through God had attended his labours among the Gentiles; doubtless at the same time placing in the proper hands the contributions brought for the poor at Jerusalem. The assembly rejoiced at the progress of the Gospel, and glorified God. But the prejudices against the Apostle, and the false impression regarding his teaching to the Jews among the Gentiles, had rather deepened and increased, and the Church feared the result so soon as the Jewish zealots should learn his presence in the city. It was therefore urged that he should associate himself with four men who were under a Nazarite vow, and be otherwise scrupulously observant in all matters of the law, that so his conduct might refute the impressions prevailing concerning him. Seven days seem to have been occupied in the performance of the vow; but before the seven days were completed, some Asiatic Jews who had come up to the Pentecostal feast, and who were acquainted with the Apostle, and his companion Trophimus, a Gentile convert from Ephesus, saw Paul in the Temple, and still feeling probably the irritation of some previous defeat in argument, or of the continued growth of the Christian Church, and deeming it a fit-

ting opportunity for revenge, they sprang on him, and as they held him fast shouted “Ye men of Israel, help; this is the man that teacheth all men every where against the people, and the law, and this place; and further brought Greeks also into the temple, and hath polluted this holy place.” Though these charges were false, they had the desired effect of exciting the multitude, who in a blind zeal for their religion rushed upon the Apostle, and hurrying him out of the sacred enclosure, were about to kill him. Tidings of the uproar however, in the meantime, reached the commander of the garrison in Jerusalem, Claudius Lysias, who taking centurions and soldiers with him, hastened to the scene of the tumult. The Roman officer succeeded in rescuing the Apostle from the violence of the multitude, and caused him to be chained between two soldiers, as well to secure him from the populace, as because he apparently mistook him for an Egyptian rebel, who, though deserted by his followers, had as yet baffled the efforts of the Roman soldiers to take him. Before he left the spot, Claudius Lysias sought to make some inquiry regarding the case, but in the confusion was unable to elicit any certain information, and gave orders that the prisoner should be conveyed to the barracks in the fortress. As the soldiers proceeded to carry out the order, the multitude crowded forward, shouting, “Away with him,” and the Apostle was forced by the pressure up the garrison stairs. But, before he was led into the castle, he obtained from the chief captain permission to address the people, in a discourse which is related at length in the 22nd chapter of Acts. The discourse, spoken in Hebrew, or rather the native dialect of the country, for a time tranquillized and secured the attention of the multitude. The Apostle himself describes it as his defence addressed to his “Fathers and brethren.” It naturally as-

sumed the historical form, and appealed to facts which must have been familiar to the people. Dr. Howson, in his late Hulsean lectures, dwells at some length on the discourse, and the whole occasion, as exemplifying in a peculiar degree the tact and presence of mind of the Apostle. Deafened by the uproar, confused by the crush, sickened and stunned by pain, disturbed by the instinctive fear of death, most men would have lost their presence of mind, but the Apostle continued calm and self-possessed. The people listened till he reached the command of the Lord, "depart, for I will send thee far hence unto the Gentiles." At these words he was suddenly interrupted, the confusion once more began, the sea of heads again surged in tumult, and voices shouted, "Away with such a fellow from the earth, for it is not fit that he should live." The Roman commander ordered him to be brought into the fortress, and judging from the violence of the excitement, that he must have been guilty of some heinous offence, directed that he should be forced by scourging to confess his guilt. As the soldiers, with the centurion, were proceeding to obey the command, the Apostle once again took advantage of his Roman citizenship to protect himself from the outrage. The assertion of Roman citizenship produced its effect in a moment and the centurion repeated the words to the commanding officer, who fearing that he had already gone too far at once released him from his bonds. On the morrow a meeting of the Sanhedrim was summoned, and Paul was brought before them, in order that the charges against him might be heard. The position of the parties was interesting though painful. Paul had once been himself a member of that council, and as he looked around now, he might recognise some who sat with him at the feet of Gamaliel, or with whom he had been associated in the persecution of the Christians. He again spoke in his defence, and with the unflinching look of conscious integrity which is more than once remarked of him, began, "Men and brethren, I have lived in all good conscience unto God unto this day." These confident words annoyed the High Priest, so that he commanded them that stood by him to smite him on the mouth. With fearless indignation, Paul exclaimed "God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law." These words were the natural outburst of the Apostle's feeling excited by the brutal insult, but if he

spoke with greater warmth than he intended, he soon recovered the mastery over himself, and on being informed that he was the High Priest to whom he had so spoken corrected himself, and acknowledged the reverence due to one holding that high office. This incident, occurring so early in his defence, may have convinced the Apostle of how little a fair hearing was to be expected from the council, and have given a turn to his words. He knew that both Pharisees and Sadducees sat in the council, and aware of the religious acrimony which in some points separated these sects, he threw out a statement, which would produce a dissension in the assembly, and might secure the sympathy of the greater number of his judges; "Men and brethren, I am a Pharisee, and the son of a Pharisee; of the hope and resurrection of the dead I am called in question." A party spirit was awakened. The Pharisees now could "find no evil in this man." The judgment hall became a scene of violent contention; and Paul would likely have suffered severely in the tumult, but that Claudius Lysias commanded to take him by force from them, and bring him into the castle.

Can we wonder if, after a morning of such excitement and danger, when the Apostle was left to the quiet of his own apartment, apprehensions of the future should trouble him, and his heart should sink within him. At such a juncture, as at other critical periods of his life, a vision was vouchsafed with assurance of Divine support, and at night the Lord himself stood by him, and said, "Be of good cheer Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." But the Apostle was not yet relieved from the malignity and cruel purposes of his enemies. On the next day a conspiracy was formed, and more than forty of the Jews bound themselves under a curse neither to eat nor to drink until they had killed Paul. Their plan, which was laid before the chief priests and elders, was to persuade the commandant to bring Paul down again on the morrow to the council, and then to set on him by the way and kill him. The plot however, by some means, became known to a nephew of Paul, his sister's son, who obtaining admission to his uncle informed him of it, and was, at his desire, taken to the captain, who was thus put on his guard, and the conspiracy was by this means baffled. It was at once resolved to send Paul from Jerusalem to Cæsarea, the seat of the Roman governor.

and for this purpose orders were immediately issued for two centurions with two hundred soldiers, and horsemen three-score and ten, and spearmen two hundred, to be in readiness at nine that evening, to convey Paul to Cæsarea. On the arrival at Cæsarea the centurions delivered their prisoner into the hands of the governor, together with a letter, they had brought from Claudius Lysias, which stated the reason for sending Paul, and that his accusers would follow him. It may have been for the purpose of guarding against trespassing on the jurisdiction of another, that Felix asked Paul of what province he was, and learning that he was a native of Cilicia, he promised to give him a hearing so soon as his accusers should arrive, and in the meantime ordered him to be guarded in Herod's judgment hall.

The Apostle was now in Roman custody, and though the procurator is described as a severe and dissolute tyrant, yet that custody was a protection without which he must have fallen a victim to the animosity of the Jews. After five days, counting no doubt from the time of Paul's departure from Jerusalem, his accusers arrived at Cæsarea, accompanied by a Latin orator, Tertullus, whose professional services they had engaged to conduct the case, as they were themselves in all likelihood imperfectly acquainted with Latin, and ignorant of the proceedings of a Roman law court. The speech of which Luke has preserved an abstract, giving the most salient points, began by seeking to conciliate the good will of the procurator, and is accordingly overcharged with most unmerited praises. The charges which he proceeded to make against the Apostle, of being "a pestilent fellow, a mover of sedition amongst the Jews throughout the world, a ringleader of the sect of the Nazarenes, and who had also gone about to profane the temple," show the light in which the Apostle was regarded by the fanatical Jews. Paul met the charges in his usual manner, his answer was straightforward and direct; and Felix no doubt felt that his words had the appearance of truthfulness, and that the accusations had their origin in the sectarianism and bigotry of the Jews. He made an excuse for putting off the matter, and gave orders that Paul should be retained in custody, but that he should be treated with indulgence and that his friends should be allowed free access to him.

After a time Paul was again summoned before Felix. He and his wife, Drusilla,

who was a Jewish princess, had both a curiosity to hear something of this new faith which had Christ for its object, and Paul was called to the audience chamber. The Apostle at once embraced the opportunity of preaching the Gospel with plainness and force, and so reasoned concerning righteousness, and temperance, and judgment to come, that Felix trembled, and put an end to the conference. He frequently saw him afterwards however, and led him to understand that a bribe would secure his release. But Paul would not resort to such a means of escape, and remained two years in custody, till Felix was recalled from the province, and the Apostle was handed over, as an untried prisoner, to his successor Festus.

Shortly after the arrival of Festus in the Province, he went up from Cæsarea to Jerusalem, and the high priests and the chiefs of the Jews, in their undying hatred embraced the opportunity of asking that Paul should again be brought there for trial, purposing to assassinate him by the way. The answer of Festus was worthy of his office, dignified and just. He replied that Paul should be kept at Cæsarea, where, on his return he would hear the case; and he directed those who should be the accusers, to go down with him. A trial, similar to that before Felix, took place, with much the same result. Festus no doubt saw that the charges against the Apostle were not very grievous, and that it required the bitterness of religious hate to give them the darkest colouring before they acquired any importance; he saw too that the offence did not really come under his cognizance as political, but that it was connected with the religious opinions of the Jews. In perplexity, and unwilling to offend the Jews, he turned to Paul, and asked whether he would go up to Jerusalem and appear before him there. The proposal was not likely to be accepted, and was the occasion of Paul's appeal as a Roman citizen to Cæsar. The appeal may have surprised Festus, who, though he took council with the assessors, had no choice but admit it, and he pronounced the decision, "Thou hast appealed to Cæsar, and to Cæsar thou shalt go." But the appeal being allowed, it became necessary to forward a report of the crimes laid against him. The information elicited had however been so vague and frivolous, that Festus found it no easy matter to put them in a shape which would be intelligible at Rome. An opportunity however presented itself, of which he took advantage to obtain

help in the matter. Herod Agrippa, King of Chalcis, with his sister Bernice arrived on a visit to the new Governor, and Festus sought his advice and aid. Doubtless Agrippa was already acquainted with the circumstances of Christ's death and resurrection, but his curiosity was excited by the account of Festus, and he expressed a wish to see the prisoner. On the morrow, when Agrippa and Bernice had come to the audience chamber, Paul was commanded to be brought forth, and Festus having opened the proceedings with an explanation of the circumstances, and the difficulty in which he found himself, Agrippa gave a courteous permission to Paul to speak for himself. Stretching out his hand, bearing the fetters by which he was chained to the soldier beside him, the apostle addressed his audience in a discourse which narrated his conversion, and Divine commission, in the executing of which he had incurred the hatred of the Jews, and he was proceeding to urge that the subject of his teaching was according to the testimony of Moses and the Prophets, who foretold "that Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." But here he was interrupted by Festus, who seemed to apprehend some absurdity in the Apostle's words, and with an expression of ridicule and surprise, exclaimed, "Thou art mad, Paul; thy much learning is making thee mad." Festus may have meant some particular allusion to studies with which the Apostle was beguiling his imprisonment. Paul, however, turned and said, "I am not mad most noble Festus; but speak the words of truth and soberness." And then, addressing himself in solemn appeal to Agrippa, he said, "King Agrippa, believest thou the Prophets? I know that thou believest." The reply of Agrippa cannot be regarded in any other light than as spoken ironically, and in contempt; "Thou wilt soon persuade me to be a Christian." Paul assumed to take the reply seriously, and in deep earnest enthusiasm, lifting up at the same time his arm, bearing the chain, he spoke those noble words: "I would to God that, whether sooner or later, not only thou, but also all who hear me this day, were such as I am, excepting these bonds."

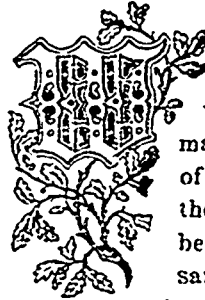
With these words the conference was ended. Festus, the King, and their companions rose, and retired, and when they had consulted together, came to the conclusion that Paul had done nothing worthy of

death, or of bonds, and that he "might have been set at liberty, if he had not appealed unto Cæsar."

L'Original, March 1865.

### SONGS OF PRAISE.

No. 3.



WE owe a deep debt of gratitude to the brave men who stood forth at the Reformation against the whole power of Rome, and boldly struck at the heap of error which had been accumulating for a thousand years. Luther, especially, we regard with admiration as the central figure in this noble group, the first in the field, the boldest of all, drawing upon himself the brunt of the enemy's attack, and exerting on his nation and age a mightier influence.

The German Reformer was a thorough man and hero, no mere intellectual disputant nor cold dry theologian, but a man of strong will and indomitable spirit, of prompt and powerful action, and of hearty sympathetic life. Infirmities there were, such as are almost inseparable from a nature of this kind. Had there been less temper and passion, there might have been less energy; had there been more of a yielding and kindly spirit to friendly disputants, and contemporary theologians, occupying much the same platform as himself, there might not have been presented the spectacle of a poor and solitary monk braving the power of the church to which he had vowed obedience, and which enjoyed at the time universal dominion. God raised up the very instrument that was needed for the work and the time. The manners of Luther were pleasant, his tone hearty and occasionally somewhat gay, so that we find him saying on one occasion that he had often resolved for the world's sake to assume a more austere demeanour, but God had not favoured his resolve. Perhaps it were better for the church upon the whole that she followed the example of Luther in this respect, and that her clergy, while they strove after real good as Luther did, and were powerfully impressed by divine truth as he was, should be more natural and less constrained in their manner, and speak and act more according to the real life within them, than as they are expected by others to do.

Luther was very fond of music, and drew much of the enjoyment of his life from this source. When reduced to poverty, at Wittemberg, through the temporary oversight of the Elector and others, he thought of some

occupation, by which he might support himself, while preaching the gospel and performing the other functions of the ministry; and then it was a source of regret that he could not employ himself in teaching music, from the want of sufficient knowledge. He was in the habit of saying that music as a science was next to theology. There is doubtless an intimate connection between this great love of music in Luther, and the flourishing state of hymnology in Germany for the last three centuries, for no man ever succeeded more perfectly in imprinting his personal character and wishes upon a revolution than did Luther upon the great movement in Germany. As he became the father of the modern German language by his translation of the Bible, so, by his translation of Latin hymns and by stirring songs of his own, did he lay the foundation of the best hymnology that is to be found in the Christian church. Yet we must not attach too much importance to this potent influence, for we can find evidence in the very narrative of the Reformer's youth, of the previous existence in Germany of those musical tastes and customs, which have associated the hymn with the every-day life of Germany, and the most cherished sentiments of the people. Thus it is said of him that while a student he sang in the streets of Eisenach for a livelihood, as it was common at the time for poor students to do.

Luther's hymn on the judgment, "Great God what do I hear and see," well known in England, is a free translation of the *Dies Iræ*. He translated also the *Te Deum* and a number of the Ambrosian Hymns. But while he fully appreciated these noble songs of the Church, and incorporated them with the Reformed worship, he was a man to sing for himself, and, as the important events of his life succeeded each other, plunging him deep into the passions and anxieties of a life of intense conflict, he gave birth to hymns of great power, which Germans have ever since loved and sung. One of these was composed as he was journeying to the Diet at Worms; another on hearing of the death of two martyrs: a third, a free but very powerful translation of the 130th Psalm, was employed for his own comfort, on a noted occasion at Cobourg, when he said to his servant, "Come and let us sing it against the devil." The same hymn was sung by the people, as the body of the Reformer passed through Halle on its way to its final resting place at Wittenberg.

The example of Luther was followed; and the spirit which prompted the Reformer to

sing became general, as the Reformation spread and deepened throughout Germany, and the people gave their hearts to the new and fresh thought that was abroad.

Nor has Germany ever changed. She has sung on till now, employing with deepest reverence and love the words of Luther, but with a hundred other writers contributing to her song. The hymn is in Germany, what it has never yet become with us, an institution, understood, recognized, employed and loved by all. It is a powerful lever for good which we have never wielded, as they have done in Germany. We have but to examine at random a German hymn, to perceive how far we are behind, how greatly we are surpassed in the depth and richness of meaning, in the ease and skill with which the most difficult measures are executed, and in the perfect simplicity and good taste which prevail. The people love their hymns and are ever singing them. They go into battle with them on their lips. They greet their favourite days and seasons with them. They sing them at the tomb. And why should a Christian nation be restricted to the use of secular song, for the expression of its every-day life and the enjoyment of its every-day happiness. Why bacchanalian and amorous strains, as in Scotland, when there might be present the religious element associated and mingling with all our sympathies? There has surely been a great practical mistake committed, by which some of the finest sympathies and powers of our nature have been left very much to a sinful carnal world, to glean? Doctrine, doctrine, all doctrine, and nothing more. Is it not reasonable that in a Christian country the people should be singing of themselves and all that concerns them in a pious strain, with God present in their songs, receiving their gratitude, and constantly appealed to for help. We have very imperfectly brought our religion down to every-day life, and this is one of the most obvious of the means that have been neglected.

It is only in a cursory way that we glance at German Hymnology. It would take a long time even to enumerate their good hymn writers. We have lying before us a German work, giving an account in German of the hymn writers of Germany. It is a bulky volume, although the notice of each writer is comparatively brief. Four hundred writers are thus described. We observe that they are often persons in a humble situation in life. The universal use and love of hymns evoked talent in every sphere, from Gustavus Adolphus, the great champion of Protestant freedom, and the

Marchioness of Brandenburg, the ancestress of the present royal family of Prussia, (hymn 62, on the Resurrection,) to Lowenstern the saddler's son, and Tersteegen the ribbon maker. Amongst the most famous writers are Luther himself, Paul Gerhardt, to whom must be assigned the laurel, Heermann, Angelus, Zinzendorf, Tersteegen, Schmolke, Franke, Reinkhart, Spitta, Laurenti, Lange, and Rosenmoth.

A revival of religion took place in Germany in the early part of the eighteenth century, conspicuous in which was the young Count Zinzendorf, opening his baronial halls to the persecuted and fleeing Moravians, and reflecting his pious ardour on all around him. With Zinzendorf the Wesleys were in communication; and we are not surprised, therefore, to find in their hymn book some translations from German hymns of the period, especially of Zinzendorf himself, and his contemporary Tersteegen, whose deep piety and spiritual mindedness are well represented in his hymn, as translated by the Wesleys, "Thou hidden love of God;" (hymn 104 in our collection) Zinzendorf's "Jesus, Thy blood and righteousness," and "Jesus still lead on," (hymn 115) are fine hymns in their English garb, the latter having been recently translated in "Hymns from the Land of Luther." Paul Gerhardt, the first of German hymn writers, and bringing to his work a noble capacity, disciplined by deep sorrow, is very well represented in a translation by John Wesley, "Commit thou all thy griefs And ways into his hand," of which an abridgment will be found in hymn 41. The hymn in the original is of considerable length, of great beauty and power, and a very famous one in Germany. A fine hymn by Reinkhart is sung by all good Germans on New Year's eve just as the old year is passing away, and also on other occasions of thanksgiving. When the Prussians recently obtained their miserable and exaggerated triumph over the poor Danes at Alsen, we were told in the newspapers at the time, that the whole Prussian army sang together this national song of gratitude. An excellent translation of it has been given by Miss Winkworth, and, with its fine German tune, will, we have no doubt, soon enrich our psalmody, (hymn 31.)

The public attention is drawn very much at present to German hymnology, and several able translators have been working diligently in this field. The strong desire, felt now in almost every branch of the British and American Church for an improvement in their psalmody, leads to a country where such eminent superiority has been displayed. We may

learn from the Germans to understand and conceive a good hymn, to aim at a higher range of thought than has been common with us, to preserve the delicacy and propriety which, amid all their hymning, are characteristic, and to effect a happy combination between the religion of the soul and the scenes and events of ordinary life. A difficulty at present in the way of using good translations lies in the stanza, which is generally less simple than we have been accustomed to. A gifted pen might confer great benefit upon the church by converting these stanzas, where it could be done, into our ordinary measures.

What Luther was to the German Reformation, Geneva became to the Reformation in several other countries of Europe. The Geneva Reformers threw away whatever was not found sanctioned in Scripture; and there being no songs of praise in the New Testament, the Psalms of David became the sole book of sacred song for the Calvinistic churches. Up to the period of the Restoration the English Church drew largely from Geneva, and her articles were framed, to some extent, under this bias. But the rise and early progress of this church, under Henry VIII and his successors, were so peculiar as not to admit of analogy. In respect, however, of their psalmody, England and Scotland were the same. The Psalms of David were translated and used in their churches as the sole hymn book; and for several generations the disposition to sing in the service of God, otherwise than in the recognized form, was destroyed. There are many persons who will regard this as an advantage, but we are inclined to think it a very serious defect, and that the church is now regaining a privilege of which it was injudiciously deprived.

The psalms have been often translated, either in whole or in part, by writers of various fitness or of no fitness at all. Sternhold and Hopkins, Sir Philip Sydney and Lady Pembroke, the poet Merrick, Francis Rous, Tate and Brady, Dr. Watts, Oxford University, Montgomery, Lyte, Alford, and others have done into English verse this precious heirloom of song. A few gifted pens, as Milton and Addison's, have been exercised upon individual psalms. But it is universally admitted that the work has yet to be done, and that an English Psalter combining fidelity to the spirit and text of the original, with graceful and harmonious measures, is a great desideratum. All our versions are defective. The translation by Sternhold, Hopkins, and others is literal, but tame and lifeless. It was executed in the

reign of Edward VI, and long maintained its ground in the English church, some rural districts preferring it still. Two hundred years later the new version of Tate and Brady was introduced by royal sanction, and is now in general use. This version is better done, but very imperfectly reflects the spirit of the psalms. The Scotch version, as Rous's translation is now universally known from its adoption by the General Assembly, is also an extremely literal one, carrying its fidelity to the terms of the original almost to a fault, further than can be done with effect in any translation from one language to another, and almost impossible in rhyme. Though in some parts uncouth enough, it has given the best hymns of the psalter with a spirit and force that are true to the original; and many of the verses for their faithful, simple, powerful, rendering may be favourably compared with the ablest that have been made. The version of Sir Philip Sydney and Lady Pembroke is, it is said, in many parts finely executed, but from the quaintness in vogue at the period not very serviceable. We have Montgomery's authority for the statement that Merrick's translation is remarkable only for the amount of verbiage it contains. Milton and Addison, in their translations, are scarcely so happy as when they string the lyre for themselves. Among more modern authors, Montgomery and the Rev. H. Lyte translate with spirit and elegance. With all his faults of style, with his habitual carelessness, we must look back gratefully to Dr. Watts for his noble attempt to bring the Psalms of David home to the hearts of English people. His translations are paraphrases, but a fine spirit reigns in them, and occasionally he produces verses, which should be everywhere sung for the perfect success with which the sacred fire of the original has been given.

We are very well satisfied in the Presbyterian Church with the version we have. If God should in the future raise up some individual, well fitted for the task, who will give himself to this difficult work and succeed in it, a great boon will be conferred upon all English speaking churches; and after a little struggle with prejudice, the boon will no doubt be gratefully accepted. Meanwhile the roughness imputed to the Scotch version is not very disagreeably felt by us, while its characteristic force and simplicity convey a pleasure and satisfaction, that we have found to the same extent in no other version. "By what ingenious transpositions and compressions of words and syllables this faithful rendering of the original has been accomplished," says an anony-

mous writer, "is known to those who attend the Scotch Presbyterian service. The labour must have been conscientiously and painfully accomplished; for, although the result may to the uninitiated bear something of the same resemblance to poetry, as the fitting of fragments of Hebrew temple and Christian Church into the walls of Jerusalem bears to architecture;—columns reversed and mouldings disconnected—yet the very words are there, and the use to which they are applied is most sacred. At all events, the Scotch Psalms are David's Psalms, and not modern meditations on them; and with all the sacred associations, which two centuries of such a church history as that of Scotland has gathered round the song of to-day, mingling it with echoes from mountain gatherings, and martyr's prisons and scaffolds, and joyful death-beds, probably no hymn book could ever be one half so musical or poetical to Scotch hearts, as those strange rough verses." If our English friend had attended the Scotch Presbyterian service a little more frequently, he would probably have found the verses sung not so rough as he supposes.

The first writers of English hymns, after the Reformation, have nearly passed into oblivion. Neither their works nor their names are familiar. It was the fashion of the time to embody in ingeniously constructed lines, quaint conceits, and subtle allusions, which might be of interest to the few, but could be of no service to the many. It was not till the times of the Commonwealth, that we perceive the dawn of a better era for hymnology. The troubles of the period tended to banish frivolity, and to make men manly and serious. George Herbert was quietly sleeping in the chancel of Bemerton Church, ere the civil war broke out; and happily lived not to witness the political convulsions that spread over his country, and the temporary ruin that overtook his beloved church. His poems enjoyed the greatest popularity, especially the Temple, and are full of interest still; but there is too much of the scholarship and philosophy of his age in them for the more correct taste of modern times, at least for the comfortable use of his language in the worship of God. An attempt has been made to press one or two of his hymns into use by free alteration, but the result is far from satisfactory; and we would much rather see a fine poem, like the Elixir, preserving all its rich quaintness in the pages of Herbert, than mangled and bereft, doing work as a hymn. In the midst of the great civil struggle, we have Milton, with the highest powers of mind and genius consecrated to religion; but with the exception of a few



versions of the psalms we have nothing of the nature of a hymn from his pen.

When the Commonwealth came to a close, and Charles II. entered London in triumph, Thomas Ken was taking his bachelor's degree at Oxford. When the gay monarch was expiring, Ken, as the Bishop of Bath and Wells, and by repute the most sainted divine of his day, was in the death-chamber, striving to bring the dying man to repentance; but Charles had no faith in the Church of which he was the Head, and the presence of the wretched father Huddleston was necessary, ere peace could be found, and absolved, the King was ready to die. Ken's life was full of trouble; and bodily ailments added greatly to his distress, contributing doubtless at the same time to the strength and spirituality of his character. Gratitude was ever in his heart, glory to God on his lips. He wrote a good deal of poetry of rather an inferior description, from the author of which we would scarcely have expected the three noble hymns which enshrine his name and memory in the hearts of the whole people. In one of his essays Montgomery, speaking of these hymns of Ken, states that he had not seen the other poetical writings of the bishop, but had no doubt that if they were carefully examined, at least three more hymns as good as those we have would be discovered. In this gratuitous assumption, Montgomery is mistaken. We have carefully examined the other poems, and have found that the three hymns must stand alone. The Morning, Evening, and Midnight hymns have a family likeness to each other. The language is vigorous, terse and happy, the thoughts natural and sublime, such imagery as is employed, simple and pleasing, the utterance what an earnest, longing, pious soul would give forth. These hymns are the very embodiment of the sanctity and spiritual-mindedness for which the name of Ken is so illustrious. and as we know him to have spent from illness many of his nights in sleepless vigils, they were doubtless brought to their present highly finished and most expressive state by the cogitation of many secret hours, when the soul sought communion with God, and were, like the pebbles of the sea, worn into shape and beauty by constant attrition. It is only an abridgement of these hymns that can be employed in social worship, but there is no difficulty in selecting the verses. The Morning and Evening hymns are the favourite hymns of England, and must be loved and used wherever they are known. Their universal use has led to great interference with the original text. It was so in the bishop's time; and he made

his publisher issue an express edition for the purpose of correcting the false readings. The Midnight hymn is of equal power and value with the others, but is of course unsuited for any service but the solitary contemplation of the midnight watcher. Hymns, 1 and 4.

The name of Richard Baxter is better known to most persons as the author of the *Saint's Rest*, or as the victim of the brutal Jefferies, than for the hymns which he wrote. Yet some of these, though not of a very high order of merit, are worthy of preservation, and, like the hymns of Newton, take value and beauty from the deep piety of their author. A specimen of Baxter has been given in the collection, as much we acknowledge, from respect for its author as from its intrinsic merits, hymn 138.

We now come to the father of English hymnology, Dr. Isaac Watts, for to this eminent nonconformist must be assigned the restoration of the hymn, and the placing in the hands of the English people a hymn book, which they could love and employ. But our notice of him must be deferred to a future number.

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PASSAGES FROM MY DIARY.

A SUNDAY IN LONDON.



SOME of my readers will perhaps be expecting me to give them a descriptive glimpse of the brilliant panorama of Rotten Row and the West End parks on Sunday afternoon. If so they are doomed to be disappointed; for, although on other days I have watched the aristocracy, the gentry and fashionable "swells" lolling in their easy carriages as they swept smoothly along the spacious avenues, or sauntering 'neath umbrageous limes and elms, or sitting in dreamy indolence on easy chairs, and gazing on the snow white swans as gracefully they glided over the surface of the placid miniature lakes, or listening to the feathered choristers overhead pouring forth from their mellow throats a gushing trill of sweetest song, yet I did not go to see after what fashion the Sabbath is spent in these semi-sylvan retreats. For aught I know, no snob or dandy may be seen promenading in the chequered sunlight and shade; no splendidly glittering equipages with their trim coachman and footman roll along the margin of the Serpentine; no lady equestrians, "buxom, blithe and debonaire," accompanied by their chivalrous knights-errant, rein their prancing steeds on Rotten Row. For aught I know, the "West End" may be bathed in a soft, sweet, sabbatic

repose, and may present a strange contrast to the rest of the metropolis. The probability, however, is, if the information of guide books may be trusted,—that St. James's, Hyde, and Green Parks present a scene of brilliant gaiety.

My afternoon ramble was in the direction of St. Paul's, and entering that grand "grey religious pile", whose architectural beauties I do not intend at present to describe, I joined in the religious services that were being conducted in the magnificent choir. The massive grandeur and spaciousness of the noble temple, the exquisite harmony of the proportions, the majestic sweep of the lofty dome, the placid blending of the soft, mellow, vari-coloured lights, all in their combined influence, awakened within me almost over-powering emotions. There are many monuments throughout the building to the memory of the Brave, the Good and the True, some of them most exquisite works of genius—statues which

"seemed to breathe,

And soften into flesh beneath the touch  
Of forming art, imagination-flushed."

A stranger naturally looks for a statue of the architect who designed and superintended the construction of the grandest temple in Protestant Christendom. But no such object meets his gaze. An inscription on a plain marble slab above the entrance to the choir simply tells him, "Si monumentum requiris, circumspice," (if thou seekest a monument, look around). It may be doubted if, in the whole range of poetic effort, a more sublime conception has been bodied forth, than that contained in this simple sentence, so intensely realistic is it, and yet so incomparably ideal. What monument to Wren's greatness so exquisitely appropriate, so grand and enduring, as the fabric which rose into being at the bidding of his own mighty genius. The brilliant essayist Macaulay, with the far-stretching sweep of his imagination, saw, in the cycle of the ages yet to be, a time when, possibly, the sceptre shall depart from Britannia, and a New-Zealand tourist standing on a broken arch of London Bridge will sketch the ruins of St. Paul's amid the vast desolation. So ran the dream of this "infant crying in the night;" and who knows but his wild phantasy may become a historical fact. But, even though it should, the name of Wren will not be hopelessly lost in oblivion. Some Layard of the Southern seagirt isles visiting the site of the modern Babylon may, perhaps, discover a key which will enable him to unravel the mysterious inscription on the English "marbles" of the grand old ruin, 'Underneath

is buried Sir Christopher Wren the builder of this church.'

The service, as I have said, was, as it usually is, conducted in the choir. Anciently none but the clergy were admitted into the choir of a Cathedral, the laity remained without in the nave during the whole service. It was considered a great favour that the Lord Mayor and Aldermen were admitted into the choir of St. Paul's so late as 1630, and females were not admitted until last century. A goodly number of the worshippers present were, like myself, strangers judging from the feelings of awe and wonderment pictured on their countenances, as they gazed now at the lofty ceiling, anon at the elaborately carved wood-work, exhibiting chubby-faced, marvelously life-like cherubim, again at the various emblems and devices that adorn some of the stalls, or watched the mystic shadows playing over pillar and arch. The sweet, soft, seraphic voices of the choristers, as in combined or responsive strain they chanted the service or pronounced the "Amen", exercised a strange subduing spell over me, and filled my soul with a pure, unspeakable ecstasy somewhat akin to that "joy that mixes man with heaven." I felt as if I were not in a temple built by the hands of men, but floating in some mysterious region whose whole atmosphere was a flood of song emanating from the lips of those whose faces see God. I believe that some of the holiest and most deeply slumbering sympathies of our nature can be awakened only by the tones of such a heavenly melody in such a magnificent temple. It must be borne in mind that I am now speaking only of the influence of music waked from the exquisitely strung human voice. And he entertains but a narrow view of religion who would exclude from the service of God any of those subtle agencies of vastest potency which find a deep response in the universal heart, and which alone can rouse into action some of the noblest and most deep-lying feelings of our spiritual being. The All-wise and Good did not intend that Art and Science should be dissociated from Religion. On the contrary it was His purpose that they should be her constant handmaids, and should cast their harps and crowns at her feet that she might employ them in her service. The stern, earnest, God-fearing Scottish Reformers, with a burning zeal recoiled from any exhibition of the Beautiful in sight or the Beautiful in sound in their churches because they considered them to be two of the mighty agents by which Popery gained an ascendancy over the minds of its ignorant and superstitious devotees. Their judgment was in

the main correct, still, the recoil was perhaps too great. Hence the churches of the Reformation period, even down to the beginning of the present century, were made as unattractive as possible to the eye, and the form of worship was as bald and primitive as could well be conceived. Nor do we find fault with our reforming forefathers for this. No! every Presbyterian leal and true, who can appreciate the worth of their noble, disinterested, God-like endeavour and self-sacrifice, whose heart swells with emotions too big for utterance as he reads that strangest story—stranger than the strangest fiction—of their dauntless courage, their unflinching endurance, their heroic sufferings, their martyr deaths, as they struggled for religious freedom against faithless kings and rulers who strove anew to bind their consciences with the fetters of Popery—every Presbyterian, I say, with the ring of the true metal in him, must almost unqualifiedly commend their course of action. But while we would render them this lofty tribute, we must remember that they were not infallible, and that we can conceive of such a thing as a reform of their Reformation, at least in regard to the part which the Beautiful in Science and Art should play in moulding our religious life. And the consciousness of the Church in Scotland is now awakening to the importance of securing the aid of these elevating influences. Men are beginning to understand that Religion is more comprehensive,—that it includes not only the ideas of the True and the Good, but also the idea of the Beautiful—the three forming one glorious unity,—that Art and Science should assist us,

“To sing God’s Truth out fair and full,  
And secure His Beautiful.”

Anxious to hear Baptist Noel preach, I left St. Paul’s and went in search of his Church. I had a vague, indefinite idea of the locality in which it is situated. So I passed up Newgate street with its famous *Blue-Coat School* on the right, and on the left its gloomy, windowless prison, in which have been confined notorious robbers, villainous cut-throats, and highwaymen of every type, from the fearless, dashing Scarletts and Turpins, who, in the olden time, surprised lumbering stage-coaches and lonely travellers on wild heaths, down to the sullen, cold-blooded Muller, who destroyed his victim in a comfortable railway carriage, as it swept with lightning speed through the suburbs of a populous city. As I was going up Holborn Hill, I met a stout, bulgy policeman, of the real John Bull stamp, tripping along quite gallantly with a lady hanging on his arm. She seemed to be the sole object of

his “watch.” I did not like to disturb the current of his thoughts, but my anxiety to reach my destination in time prevailed, and I asked him if he would have the goodness to direct me. I suspect he felt as if he were roaming in an ideal world in which there was no other inhabitant but the fair one by his side: for on my speaking to him, he started suddenly as if waked from a pleasing dream, and did not regain his mental equilibrium for a few moments, when he replied “I think it is not in my beat.” If not, it was not more than fifty yards from the spot over which he was then passing with such an airy, unconscious tread. This was the most quiet part of London in which I had yet been during the day. There were very few people to be seen on the street. At the door of the church stood a good-natured sexton, who told me that Mr. Noel was going to preach, while he ushered me into a pew. The church is by no means large, and was not very well filled. The service commenced in, what was to me, a somewhat novel fashion; the precentor read a hymn, which he then sung—the congregation joining. The minister afterwards offered up a prayer. But although this practice bears the air of novelty, it is only a relic of the olden time. “For long,” says Cunningham in his excellent history of the Church of Scotland. “for long both in Presbyterian and Episcopal times, it had been customary for the precentor to repair to Church half an hour before the minister, and read to the people who had assembled two or three chapters of the Old and New Testaments. When the minister appeared, the precentor started a psalm; and when it was concluded, the minister commenced his duties by offering up a prayer.” In commenting on a chapter which he read from the New Testament, Mr. Noel made the sweeping assertion that there is no Scripture authority for Church establishments, for a gradation among the clergy such as archbishops, bishops &c., for such ecclesiastical courts as General Assemblies, Diocesan Synods, Presbyteries, &c. He did not venture to defend his position by a rigorous and invincible logic. Either he must have taken it for granted that his audience were well acquainted with the grounds on which he based his assumptions, and consequently there was no necessity for him to demonstrate these ecclesiastical theorems; or he must have felt that any attempts to strengthen his position would only render more apparent its extreme weakness and untenableness, and therefore it was better to preserve a religious silence on the matter. It was to my mind a very ominous silence, the silence which is deeply significant of defeat. I fully concurred

in his second assertion; but as far as the other two were concerned, I strongly dissented from them. I was not a little surprised to find him annihilating Church establishments and Church courts, by a single thrust, and then passing on without deigning to look back and see whether he had taken away the life-breath of his opponent or merely given him a stunning blow, insomuch as he had formerly belonged to the Church of England, and sympathised with the members of that body when they smarted under Mr. Spurgeon's successive charges of inconsistency in holding a particular creed and yet not believing all its doctrines. His sermon was extremely simple, direct, and full of practical instruction. His delivery is slow and measured: his voice somewhat husky. He does not wax warm and carry away his hearers by a fervid rush of impassioned eloquence, yet it is very pleasant to listen to him, because you feel as if he were conversing with you.

I now directed my steps homeward. The shades of night had already fallen. By and by I became quite bewildered, and could not tell the direction in which I was going. The night was so dark, and the atmosphere was so heavily charged with smoke, that I could not see any prominent building which would indicate my position in the "great brick desert." I was going westward while I was firmly convinced I was going in the opposite direction. In this strange dilemma I was afraid to ask any stranger for information. The safest expedient in a difficulty of this kind in London, is to make inquiries of the police. At length I met a policeman, whom I asked to direct me to the Strand. He bade me retrace my steps, to go along so far on this street, then turn down another street at right angles, then follow up a certain other street. His directions were quite correct, but rather complicated, and tended, if possible to make "confusion worse confounded." However, I was now conscious that I was going in the direction of my lodgings, yet my eyes were contradicting, as it were, this inward conviction. I wonder if any one has ever explained this strange physio-psychological phenomenon? Why is it that the mind and the senses are thus brought into conflict? In what mysterious way does the world change its position relative to your mind? It was a curious episode with which the day closed, and one which has since furnished me with a subject of philosophical musing. From a series of experiences of the same kind which I have undergone—two of them having occurred since that mentioned in this narrative—I have arrived at the following solution: You are going in a certain well-

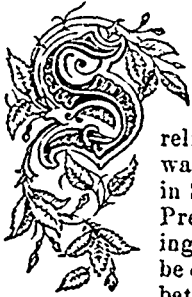
known direction when your course has been unconsciously changed. You are still strongly impressed with the idea that your locomotion is in the direction in which you set out. The testimony of the senses is correct, but the judgment of the mind on these perceptions is at fault, being overruled by the foregone conclusion—by the pre-judgment. The illusion is traceable, therefore, to the despotic influence of an idea, and may be dispelled by a strenuous effort of mind. Let any of my readers who happens to be in that state of bewilderment, in which the points of the compass seem to him to be reversed, only try my theory and he will find, if his mental effort be sufficiently powerful, and continued for one or two minutes without intermission, that earth and sea, and sky will to him resume their normal position. And this curious phenomenon has its analogue in the moral and spiritual experience of men. To how many a man are the poles of the moral world, in which he moves, reversed; and yet how firmly convinced is he, notwithstanding the assertions of others to the contrary, that the direction which he pursues alone is Right, that his views of Truth and Duty are correct, and that all who do not think and act with him are either blind or crazed. His perceptions of Divine Truth are correct, but his bewildered conscience, being under the influence of old prejudices, pronounces wrong judgments upon these perceptions. Let us respect his convictions because they are earnest and honest. We often hear people say, that the priests of a false or heterodox religion, with all their learning and their opportunities of studying the Scriptures for themselves, must know that the doctrines which they teach are untrue. This is not the case, however. These men honestly think that they are going in the right direction. The spectacle of the long line of martyrs that, since the dawn of Christianity, have gone to the stake, with a strange unearthly glory irradiating their countenances, to shed their life's blood in testimony of their particular religious belief, however wide of the truth it may have been, as well as the working of our own minds, if we carefully note it, ought to convince us that even heretics are honest in their convictions. All this, however, by the way.

After traversing numerous lanes and alleys, I reached the Strand in safety. The streets were now almost completely deserted. The pavements had ceased to give forth their "dully sound." The measured tread of the watchmen making their rounds, alone disturbed the stillness of night. Suddenly from

every clock tower the bells chimed the hour of ten, the great bell of St. Paul's with its deep solemn tones leading off the chorus. I

then entered my lodgings, and pondered over the events of the day. This was my first Sunday in London.  
D. R.

## The Churches and their Missions.



**COTLAND.**—The subject of Railway Traffic on the Lord's Day is again exciting considerable attention. The religious rest of this day has always been much more observed in Scotland than elsewhere, the Presbyterian Churches considering the fourth commandment to be of perpetual obligation. To its better observance the Churches are accustomed to impute the larger attendance upon religious worship, by all classes of the people, than in any other country, and the consequent higher and more intelligent interest in the great questions which affect the salvation of men, even among the lowest classes of the population. Scotland, it is felt, has stood out pre-eminently as a religious country, its religion being more generally pervasive than that of any other portion of Europe. With great, and it is to be lamented, increasing vices, which have, however, been magnified to the utmost by the opponents of its stricter faith, its population still ranks high, not only in intelligence (the poorest peasant often being a man of good attainments, from whose conversation much interest may be derived), but in morality. While the supporters of the observance of the Lord's day, are ready, generally, to allow that there may have been at one time a ceremonial strictness, beyond the requirements of the Divine law, and, in so far as it was so, irksome; they still feel that with the preservation of this institution, are bound up the religious and moral interests of the country.

The multiplication of railways has led to fresh complications. Through their agency a new element has been brought into action, viz., the influence of English shareholders. This external influence, made use of by the discontented party at home, naturally arouses great dissatisfaction, as it is felt that, if the contest were confined to Scotland itself, there would be little difficulty in preserving the ancient landmarks, the majority of the people being undoubtedly in favour of what they consider the Scriptural observance of the Lord's day.

**GREENOCK.**—THE OPENING OF THE OLD WEST KIRK.—After being closed for twenty-three years, the Old West Kirk of Greenock was on Sunday last re-opened for public worship, and within its walls a large and influential assemblage congregated. The Rev. Dr. McCulloch, the respected minister of the West Parish, opened the church in the forenoon with services specially adapted to the occasion. In the

afternoon, the Rev. Professor Caird, D.D., conducted the services. The collection during the day amounted to the handsome sum of fully £390. The restoration has cost £2400, of which £1300 has been raised by subscription, and within the last month duplicate subscriptions to the extent of £290 have been collected, which, with the collection, makes £1890, leaving a balance of only about £600. The old West Church was the earliest Protestant place of worship in town, being built in 1591, and it was the only place of worship till 1741. Originally much smaller, it was yet large enough for, and right welcome to the inhabitants of Greenock in olden time. The sixth James at "Holyruidhous" granted a charter to "his lovit Johnee Schaw of Grenok" for the kirk, "so that the poor people dwelling upon his lands and heritages, which are all fishers, and of a reasonable number, dwelling four miles from their parish kirk [Inverkip], and having one great river [Kip] to pass over to the same, may have ease in winter season, and better 'commoditie' to convene to God's service on the Sabbath day, and rest according to God's institution." The building was deserted in 1841 for the New West Parish Church, and up till the present has been in disuse. A year or so ago, a few gentlemen, with a desire to perpetuate the existence of a building with which there were so many interesting events and recollections associated, and the want of church accommodation in the West Parish, thought it a proper opportunity for restoring the church, and a plan was agreed upon, which as far as possible was according to the old characteristics of the building, excepting where a few changes were introduced that were rendered necessary by modern wants. The stained-glass windows are most artistic and effective. That in the north gallery is by Ballantine & Sons, Edinburgh.

**THE LATE REV. JOHN ROBERTSON, D.D.**—The death of the Rev. Dr. Robertson, minister of the Cathedral Church, Glasgow, took place at St. Andrews, on Monday. He had suffered long from an affection of the heart, so that his death could not excite surprise. It will be felt by all who knew him to be a great calamity.

Dr. Robertson, who was, we believe, forty-two or forty-three years of age, was a native of Perthshire. He was educated at St. Andrews, passing through the arts and theological classes at the University there. He was a distinguished student in every class, and, according to the tradition among St. Andrews students, he carried away more high college honours than any student at the United College within human memory. Within a short time after, he obtained license, he was ordained minister

of Mains and Strathmartin, a country parish near Dundee. For ten years he continued to discharge his pastoral duties there. His sermons rivetted the attention of his country congregation from their simplicity and sincerity, and charmed audiences in cities by these qualities, as well as by their elegance, their completeness, and their depth and force of thought. The best heads of Dundee always gathered to hear him. In St. Andrews he never failed to draw a crowd, and during the college sessions the students flocked to hear "John Robertson," as they called him, as they flocked to hear no other minister whom they had a chance of hearing frequently. Before these ten years had ended, he was well known in Edinburgh, and at one time was all but appointed one of the ministers of St. Andrew's Church. He had many opportunities of leaving his quiet country parish; but, caring very little for money, he declined them all, until in 1858 he was selected as minister for the Cathedral of Glasgow. To select a country minister to preach regularly in the most beautiful church in Scotland was a bold act; but it was justified by the result in a manner confidently anticipated by those who knew the Rev. John Robertson, and were capable of forming a judgment. He preached in Glasgow Cathedral, so long as health was left him, to overflowing audiences; and they obviously audiences of very high intelligence and culture, drawn together by their intellectual and moral affinities to the preacher.

To name the precise secret of Dr. Robertson's success as a preacher would be a difficult, indeed an impossible task. He was strong in all his faculties. No one of them was allowed to run away with him, or with his subject. Whatever topic he took up, he handled it so easily that to a careless or an incapable observer it appeared that what he did could be done (as it was done) without effort; but those who had themselves grappled with the same topics, and seen small rhetoricians toiling at them to no useful purpose, were astonished at his enormous unpretending strength. Many of his sermons were written at a sitting. He had almost always difficulty in making a beginning, and often wrote the first paragraph five or six times over. But when once his thoughts and illustrations, long treasured in a memory that remembered everything at the right time, were fairly heated and molten, they poured out into the mould. There was no longer any hesitation or difficulty in expression. The right words and thoughts came like an inspiration, and the sermon thus hastily written seemed to have the completeness and the finish of a composition over which weeks and perhaps months had been spent. But its parts had, when closely examined, a coherence and a unity not to be found in those sermons that are composed upon the method of writing down all the fine things that occur to the mind in its best moods over a course of weeks or months. Some specimens of his sermons were published by him a month ago under the title of "Pastoral Counsels," along with a very affectionate and touching letter to his congregation. We have rarely read any volume so marked by freedom from every shadow of cant and affectation,

by earnestness, love of his fellow-men, and unpretending—apparently half-unconscious—intellectual strength, and in which the doctrine that "God is love" is so fervently enforced.

Personally he was beloved by all who came to know him, whether high or low. The extent of his knowledge was not suspected, except by those who drew him in conversation to disclose his curious stores of information, or who noted the velocity with which he read a book and the accuracy with which he remembered it after two or three years, and who knew that he spent a great part of his time in reading. He took little or no part in religious controversies, looking upon the majority of them as very small matters, and of next to no importance at all in the presence of death and eternity. But he was strongly in favour of toleration regarding those controverted matters that seemed to his mind so supremely indifferent. He was liberal in his views both regarding theological questions and forms of worship. He preached against making Sunday a disagreeable day to the young, and against all extreme puritanic views of Sunday observance. He approved of the use of a partial liturgy, and of instrumental music. But he did not magnify any of these points of controversy into essentials of religion. He treated them as nothing compared with charity to men and love to the Father of all. His moderation, tolerant wisdom, and devotion to duty, are worthy of imitation in all the churches, and his premature death is a loss to all, for it is a loss to the cause of religion itself. Especially is it a loss to the Church of Scotland; for probably Dr. Robertson was its most massive intellect of this generation.

*Edinburgh.*—The Rev. Mr. Macvicar, of the working-men's church in the Grassmarket, reports that during last year he paid 4002 visits, and attended 17 funerals. The abounding wickedness in the district is fearful; some of the horrid scenes, he says, he cannot describe. The counteracting influences brought to bear seem, however, to be doing good. Many of the ladies connected with the New Greyfriars, the parish in which the Grassmarket is situated, visit regularly, there is public worship twice every sabbath, 134 names on the church roll, 21 of whom communicated in New Grey friars for the first time during the year, a Bible Class for young men and women is held every Sabbath afternoon at five o'clock, with thirty five names on the roll, and there is a prayer meeting every Wednesday evening. In addition to these there are lectures during the four winter months, once a week, a library with 656 volumes, a Penny Savings Bank and a Reading Room which is open every day. A Total Abstinence, Temperance, and Christian Association, managed by Mr. Macvicar and a committee of thirty working men, has done much good. The Report presents evidence of how much may be done by systematic effort.

The Rev. Mr. Mezzies minister of the High Church, Paisley, has been elected minister of St. George's in the Fields, Glasgow.

*CHURCH OF SCOTLAND MISSIONS.*—The Rev. W. Anderson, formerly parish missionary in

Glasgow, with Dr. Craik, and the Rev. Mr. McFarlane, parish missionary with Mr. Norman McLeod, of St. Columba, sailed for India on the 4th February, the former for Madras and the latter for Gyah.

**MADRAS.**—Three Catechists are at present studying theology here. They are also employed in missionary duties among their countrymen, and it is their desire to qualify themselves to preach the Gospel as licentiates of the Church of Scotland.

The institution is attended at present by above 300 scholars. It is conducted by Mr. Turton, an East Indian, a young man of considerable energy. Besides the Institution there is a Congregation of native christians, presided over by a native pastor, Rev. Jacob David, an ordained minister of the Church of Scotland. The congregation numbers about 140 Communicants and the committee have lately made a grant of £400 sterling towards the expense of building a place of worship which is urgently needed.

**Vellore.**—There is a branch here in connection with the Madras Mission from which it is distant about eighty miles. The Rev. Joseph David who is a missionary, will shortly be ordained, the Presbytery having received authority to do so. The Rev. Jacob David had on two occasions when he visited Vellore, baptised nineteen persons. On the last occasion he had dispensed the Lord's supper to about fifty communicants. There is a school attended by about 200 children. The chapel is too small for the number who attend, and it is desirable that a new one should be built.

**Kandiapoothoor.**—There is here a small congregation, but their chapel has recently been burned. The native Christians here have suffered much at the hands of their brethren, but have held fast their faith. They are at present ministered to by a Catechist.

**Secunderabad.**—Five months ago a small church, towards the building of which the committee contributed £100 sterling, was opened. The minister is the Rev. Daniel Jacob, a native licentiate of our church. The Rev. A Clifford Bell, our chaplain there has been removed, so that Mr. Jacob and his congregation are left without any European minister with whom to consult.

The foundation stone of a new church, to be called St. Andrew's church, was laid with due solemnity on the 22nd November last by Lady Grant, wife of Sir Hope Grant, K.C.B., Commander in chief of the Madras Army, in presence of a large assemblage. The Rev. Stewart Wright, chaplain to the church of Scotland in Madras, will be the pastor of this new church.

**BOMBAY.**—The mission here has to lament the death of Mr. Domingos D'Almeida, who was unexpectedly cut off after a few days illness. Mr. Forbes, giving an account of his death pays a high tribute to his worth.

The Rev. W. Stober, Jewish missionary at Monastir from the Church of Scotland, died, on the 16th. Dec. last, of typhus fever caught in the discharge of his duties.

**DUNDEE—FREE PRESBYTERY.**—A meeting of the Free Presbytery of Dundee was held on

Wednesday—Rev. Mr. Macgregor, moderator, Mr. W. Wilson reported the boundaries of the new mission church (St. Enoch's) at the south-east end of the town, which were approved of. The Presbytery then took up the remit from the last General Assembly in reference to the appointment of general secretaries for the management of the Home and Foreign Mission schemes. Mr. Wilson considered that there was no need for a secretary for the Foreign Missions in consequence of the recent appointment of Dr. Duff as convener of the scheme. In regard to the Colonial, Continental, and Jewish Missions, he considered the recent appointment of a secretary by the Assembly would answer the purpose, as these schemes under the present conveners had worked tolerably. With regard to the Home Mission scheme, there would be great good from the employment of a thoroughly efficient secretary, who would take a general charge of home mission work, and make periodical visits through the country, visiting the stations, and stirring up the congregations to the support of the Sustentation, Educational, and other Schemes. By these visits, also, the irritation which sometimes arises might be done away with, and the Church bound together more closely. On the motion of Mr. Nairn, seconded by Dr. Murray Mitchell, a motion in accordance with Mr. Wilson's suggestions was unanimously adopted. The report on the Sustentation Fund showed that for the eight months since the 15th May, the amount contributed over the whole Church was £72,951, 13s. 8d., being an increase of £1463, 12s. 4d. as compared with the corresponding period of the previous year. In the Presbytery for the same period, the amount was £2451, 2s. 2d., being a decrease of £15, 18s. 8d.

**INSTRUMENTAL MUSIC IN PRESBYTERIAN CHURCHES.**—A memorial to the minister and kirk-session of the parish church of Lerwick is in course of signature by the congregation, of which the following is the prayer:—"Your memorialists—being convinced that the use of a harmonium in conducting the psalmody would greatly help to guide and sustain congregational singing, and thus give better and more perfect expression to the devotional feelings and desires of the worshippers—respectfully request that you may be pleased to take such steps as you may consider proper, as early as possible, to ascertain the opinion of the congregation on this matter, so as an amicable agreement of views may be attained to, and the singing in public worship may be improved and performed in the best manner possible in accordance with the injunction of the General Assembly." The congregation numbers 1000, of whom 700 are communicants, and as yet, we believe, there are no dissentients to the memorial.

We hear that it is contemplated to introduce organs into the Old and New Parish Churches of Ayr at no distant date. So far as we can learn, the proposal has met with the all but unanimous approval of the two congregations.

The congregation of the East Church, Dundee, has cordially agreed to the organ.

We understand that an effort is being made

to introduce an organ into St. Marnock's Church, Kilmarnock. Subscriptions to a considerable amount have already been promised.

The *Glasgow Herald* understands that arrangements are being made to introduce an organ into the parish church at Dundonald immediately after the completion of the repairs which are presently in progress.

On Sunday evening last, a sermon to the Sabbath-school children and young people of the congregation of St. Paul's Parish Church was delivered by the Rev. Thomas Monro, of Campsie. An unusual interest was attached to the service of the evening owing to an intimation that the singing would be accompanied by the harmonium. The church was crowded in every part, several ministers and numerous elders of various congregations being observed among the audience, and the collection, which was in aid of the school fund, was unusually liberal. We understand that already a movement, commenced so energetically as to secure success, has been made with the view of having an instrument attached, *en permanence*, to the services of this congregation.—*Glasgow Herald*.

Last Sunday, we understand that a document was read expressing the unanimous opinion of the kirk session of the Canongate Church, Edinburgh, in favor of a change in the form of worship in church to the effect of standing at singing and "kneeling" at prayer. The proposed change was recommended by both ministers, and it was intimated that a meeting of the congregation would be called with the view of, if possible, securing unanimity on the subject.

IRELAND.—A new movement has been commenced by Dr. Cullen, in a requisition signed by him and all his fellow bishops, with half-a-dozen little-known members of Parliament, and calling on the Mayor of Dublin to hold a meeting for the threefold object of a perfect tenant-right bill, the overthrow of the Established Church, and a perfectly open and unrestricted education. The respectable Roman Catholics and their organs in the press have hitherto held aloof from the agitation, and the revolutionary party, for whose support the priests are bidding, is ominously careful not to commit itself.

FRANCE.—The battle in the National Reformed Church is growing fiercer and fiercer as the time for the elections approaches. The orthodox organ, *L'Espérance*, has brought out a supplement week by week, to combat the violent but clever *Protestant Libéral*, and both papers go gratuitously the round of the Paris electors. Every possible agency is pressed into use, even evangelists. And in reading the virulent papers of the Rationalist side one might fancy them the offspring of ultramontanist pens. This, with a growing manifestation of infidelity in sermons, opens the eyes of many. And there is no doubt that they will lose once more. To use the words of the *Revue Chrétienne*, which is spreading more and more widely among the educated and thoughtful, the point is to know whether Christianity is a supernatural and revealed fact, or whether it is but one of the forms which religious sentiment adopts in its eternal progress; whether

the Reformed Church of France has any kind of religious basis, or whether it is an arena opened to the most opposite assertions and the boldest negations.

Romanism is marvellously and cleverly at work in the provinces and in dark corners of Paris. It is wonderful what a stimulant it finds in Protestant zeal. School after school, church after church, and even books and tracts, and almanacs follow our zealous labourers to counteract them. The very telling calumny that money is told out to all who join the Protestants, turns away honest hearts who do not choose to pass for mendicants, and cause an influx of loose characters, against which our provincial brethren especially have to be on their guard.

The British and Foreign Bible Society have opened a dépôt in Paris, in the Rue Saint Honoré, near the Place Vendôme; it is a handsome and attractive shop, and was a great desideratum.

The Bible Society of France, formed this year from the orthodox and protesting members of the Protestant Bible Society, had sold, up to November the 1st, 3120 copies of the Holy Scriptures, and had received the adhesion of eighty-seven Reformed Churches, one Lutheran Church, and three Independent. The donations up to that time amounted to 25,000 francs.

ITALY.—In Intra, the excellent Evangelical schools, superior in every respect to those of the priests, have encountered incredible difficulties from monks, nuns, and episcopal appeals to the prejudices of the people. As the public had been constituted the judges, the evangelist wisely entered the lists with the bishop, and earnestly invited the magistracy and the working classes to be present at various public school examinations; the result of which has been to crowd all the classes with the Evangelical and Roman Catholic youth of the district.

In the town of Parma a dying Evangelical has lately been subjected, on the part of a bigoted lady of rank, to a sort of ceaseless torment in the public hospital, which has happily led to the laying down of a new and liberal code of rules for that institution, the Evangelical pastor being permitted at all times to see the members or adherents of his church, and the interfering parties on this occasion, who belong to a religious order, having had their right to enter when they liked withdrawn. In this same town, where the preaching of the Word has been greatly blessed, at the funeral of a man who had lately passed over from the Church of Rome to the ranks of the Evangelicals, a great crowd was collected to hoot and howl, and break windows, and insult the dead. The town guards alone saved the peace of the town from being seriously disturbed.

Florence has just seen a young Evangelical turned away from a printing-office because of his faith, whereas in the Evangelical Claudian Press, which had a first visit lately from the *gensd'armes*, there are only three professed Evangelicals among the thirty workmen of the establishment, no religious test being applied. In Pistoia, for six or eight months back, the



Gospel had been making considerable head, and the priestly passions have been stirred up in an unusual degree. Serious disturbances have taken place, but the work goes on in the new church, which was secured after immense exertion and many failures. In Lucca, the new church—a freehold property of the Waldenses—was crowded at the opening service in November. Many country-people were there, whom the priests had made believe that the Evangelicals slaughtered and offered up cattle in sacrifice to the devil! The disappointment of some of the assembly, whose curiosity had been greatly excited at not seeing the ox led forth and slain, was very great, and they were overheard making rather uncomplimentary observations about their priests as they left the church.

**TURKEY.**—There is much talk in Constantinople about a religious reform demanded by a large number of the Mussulman population. The number varies daily, and, from 1500, has, by report, reached as high as 80,000. This reform, for the present, has no connection with Christianity, but with the history of the Koran, and the interpretations of its four great commentators, hitherto blindly followed. The Koran itself has never been printed here, but is always sold in manuscript, nor has it been translated, except by the Persians. It is in very simple language, easily understood in its external and natural meaning, but to every verse is attached an "internal" or "spiritual" meaning, which can only be obtained through a teacher. The present reformers now claim that it should be printed, translated into Turkish, and made accessible to every one. They are against polygamy, in favour of drinking wine, abolishing the fast of Ramazan, and claim that no man is an infidel or *giaour* who believes in the Old and New Testaments, both of which volumes they accept, and consider as holy. They have petitioned for a mosque for themselves, and to be recognized as a sect. The Government has denied this request for the present, but it is supposed that the very highest dignitaries of the capital greatly favour the reform.

**INDIA.—BENGAL.**—In the neighbourhood of Calcutta, few things excite greater attention among missionaries at the present time than the strange progress of FEMALE EDUCATION. Other agencies are active, and, as in past years, continue in various ways to win success. Bazaar preaching, British institutions, pastoral care of churches, and the spread of Christian literature, still contribute as usefully as ever to advance the kingdom of Christ. But it is in female education, which occupies a new position in the city, that especial interest is felt. At one of their recent meetings the members of the Calcutta Missionary Conference endeavoured to gather the latest information as to its position and progress, and the result was of the most gratifying kind. Where three years ago two or three ladies were engaged in Zenana work, there are now at least twelve; the lady who began with two houses, now visits eight or ten; and on all sides are found willing scholars as well as careful workers. Truth, too, is being felt as well as taught.

The painful spectacle of a divided house which, in the progress of its work amid error, it is the lot of Christianity to produce, is at times to be seen amongst us; and as elsewhere it is the gentle nature of woman that grasps the loving words of the Gospel, while the harder heart of man dallies, compromises, and delays. A periodical has recently been commenced, intended especially for educated women.

I am sorry to say that this kind of education scarcely prevails anywhere in Northern India, except in Calcutta and its neighbourhood. It is really based on the greater enlightenment of educated gentlemen. This class is very large in the city, and of late has gained great influence; indeed the ancient class of Hindu priests who once held such powerful sway is here extinct, and modern ideas rule society. But the farther you travel from Calcutta, the less is that enlightenment felt.

General education is growing in India, though not so rapidly as the friends of enlightenment desire. The real difficulty in the matter lies in the vastness of the field, and the fewness of the willing labourers. Recent researches show that in British schools, colleges, and institutions, the whole number of scholars amounts to about 70,000, of whom 25,000 are in Government institutions, and 23,000 in missionary, and 22,000 in private, schools. In Bengal, Government help is given almost entirely to the British colleges and schools for the upper classes; and of the entire Indian expenditure no less than 110,000*l.* are spent on this part of the empire.

The Government are anxious to increase their vernacular efforts; and thus it arose that last year they spent on education generally 552,300*l.*, 100,100*l.* more than they ever spent before. During the present year an additional 100,000*l.* will be granted to this department. It is to the system of grants-in-aid that special attention is now given, and the rules under which they are distributed are growing more liberal every year.

The agents of the various missionary societies have transmitted accounts of the disastrous results of the terrible cyclone which had swept over those and other parts of India. All speak of the destruction of mission property, and appeal to British liberality to repair the losses thus sustained, though the full extent of these are not yet known. A most vivid description of one of the many scenes of devastation is given by the Rev. C. E. Driberg, of Tollygunge. He remarks that there has been no such hurricane since 1737. It was blowing a perfect tornado, beneath the violence of which the church and school-house (both happily empty) had given way.

Towards Diamond Harbour, at the extreme point of the mission, the cyclone was still more severely felt:—In addition to the rain and wind there, the awful storm-wave rose twenty feet high! and in a moment swept away houses, and cottages, and human beings, and cattle, and grain of every kind—*hundreds* perished here. We had a small church, numbering some twelve or sixteen souls; I have had no tidings of them; I am afraid they have perished.

Dr. Mullens, of the London Societies mission at Calcutta, says, that at Diamond Har-

hour the storm-wave rushed inland for eight miles. "Here," he adds, "the loss of life is greatest. Not less than three thousand people, with five or six thousand farm bullocks, must have been drowned." Relief to the survivors was prompt and efficient. A General Cyclone Fund was at once commenced, a committee was appointed, and food was forwarded to the famishing.

The accounts from Masulipatam, on the Telugu coast, which have come to hand since those from Calcutta, are most distressing. One letter says that the native town is entirely washed away, and that five thousand natives at least have perished. Masulipatam is the centre of the Church Missionary Society's operations among the Telugu population; the Society will, therefore, have to tell of losses which it has sustained, both there and at Calcutta, though of these we have at present no intelligence.

TAHITI.—The latest news from Tahiti gives a most favourable view of the progress of the French Protestant mission. Old congregations which had become almost defunct, have again revived. Sunday-schools have been opened in a number of places. Three thousand copies of the Bible, sent from London, have found a speedy market, though each copy was sold at the high price of eight shillings. A service has also been begun specially for the French-speaking population. Messrs. Arbousset and Atger have extended their efforts to neighbouring islands.

NEW ZEALAND.—While war has been devastating some other parts of the island, the last

annual letter from the two Church missionaries in the Kaitia district show that during the year they have met with much encouragement. Thirty adults have been admitted by them into the visible Church of Christ.

In another district—Opotiki—we read of the natives having worked hard all the year to get the timber sawn for their new church, and to raise money to pay the carpenters for erecting it, the cost being more than £600. During this period, the people gave every indication of loyalty, and sent deputations to the Governor to assure him that they had no intention of joining in the war. As the year drew to a close, however, they came to another determination. The change was brought about thus: A feast was being held, the Queen's flag had been hoisted, and there was great rejoicing, when a Romish priest appeared upon the scene, bringing a letter from the rebel party of Wai-kato. The missionary, at first, did not believe this; but he goes on to say: "When I asked the priest whether he had brought the letter, he hesitated a little, and then answered in the affirmative; and in going out with me, he told me the contents of it, which were that all the Maoris in the Bay of Plenty and the East Coast were to come at once and drive the Europeans away, of whom the writer spoke in an offensive way. From that moment the people, step by step, became more deeply involved in the war."

So, too, we read that at Turanga the priests have stated, without reserve, that they do not belong to the English nation, and that if the natives will embrace the Romish faith, the Emperor of the French will take them under his protection.

## Articles Selected.

### GEORGE NEUMARK'S HYMN.

#### IN FOUR CHAPTERS.

##### I.



THE Thirty Years' War was over, and Germany rested from blood. Two years after the peace a young man was living in one of the narrowest and dirtiest lanes of Hamburg. No one visited him, and all that they of the house knew of him was that for the most part of every day he played his violoncello with such skill and expression that they thronged round his door to catch the music. His custom was to go out about midday and dine in a low restaurant frequented by beggars; for the rest, he would go out in the twilight with something under his shabby cloak, and it was always noted that he paid his bill the day after such an expedition. This had not escaped the curiosity of Mistress Johansen, his landlady, and having quietly followed him one evening, he stopped, to her dismay, at the shop of a well-known pawnbroker. It was all plain now; and the goodnatured

woman determined to help him if she could. A few days after, she tapped at his door, and was filled with pity to find nothing in the room but her own scanty furniture. All the rest had been removed, save the well-known violoncello, which stood in a corner of the window, whilst the young man sat in the opposite window-corner, his head buried in his hands.

"Mr. Neumark," said the landlady, "don't take it ill that I make so free as to visit you; but as you have not left the house for two days, and we have had no music, I thought you might be sick. If I could do anything—"

"Thank you, my good woman," he answered wearily, and with a sad gratitude in his tone. "I am not confined to bed, and I have no fever; but I am ill—very ill."

"Surely, then, you ought to go to bed?"

"No," he replied quickly, and blushed deeply.

"Oh, but you must," cried Mistress Johansen, boldly. "Now just allow me. I'm an old woman, old enough to be your mother, and I will just see if your bed is all right."

"Pray don't trouble yourself," he replied, and sprang up quickly before the bedroom door.

It was too late, however; for the good woman had already seen that there was nothing but a

bag of straw, and that same shabby mantle in which he made the evening journeys.

"My good woman," said Neumark, quickly, "you are perhaps afraid that I will not pay the next rent; but make yourself easy; I am poor, but honourable. It is sometimes hard enough, but I have never been left utterly destitute yet."

"Mr. Neumark," she replied, with some hesitation, and after mustering all her courage, "we have little ourselves, but sometimes more than enough—as, for instance, to-day; and as you have not been out, if you would allow me—"

The young man coloured deeply again, rose from his seat, walked up and down the room, and then, with apparent effort, said, "You are right. I have not eaten to-day. I——"

Without waiting for another word, the landlady had left the room, and in a few minutes returned laden with dinner.

"You must not take it ill," she begun, when dinner was over; "but you are surely not a native of our town. Do you not know any one here?"

"No one. I am a stranger; and you are the first person that has spoken to me kindly. May God bless you!"

"Well now, if it would not be rude, I would like to ask you some questions. Who are you? What is your name? Where do you come from? What is your business? Are you a musician? Are your parents alive? What are you doing in Hamburg?"

Breathless rather than exhausted, she stopped, and the young man, smiling at his good-natured catechist, began:—"My name is George Neumark. My parents were poor townsmen of Mühlhausen, and are both dead. I was born there nine-and-twenty years ago, on the 16th March, 1621. There have been hard times ever since, and I have had to eat, and often first to seek, my daily bread with tears. Yet I must not be impatient, and murmur and sin against the Lord my God. I know that he will help me at the last."

"But how did you think to get your living?" interrupted the landlady.

"I studied jurisprudence: and there I fear I made a fatal mistake, since both by disposition and from love to my Saviour I am a man of peace, and cannot take to these quarrels and processes. Had I understood my God's will when I commenced those studies, it had been better. But to continue my story: for ten years I suffered hunger and thirst enough at the Latin school of Schleusingen, a little town in the neighbourhood of my birthplace, where I learned that the wisdom of this world will not bring me bread. Then, at two-and-twenty I went to Königsberg to study law. It was far to journey, but I fled from the hideous strife that wasted my fatherland. I avoided the horrors of war, but only to fall into the equal horror of fire, and I soon lost by the flames all I had, to the last farthing, and was a beggar."

"My poor man! Did not that leave you in despair?"

"I won't appear better than I was; and as I strove in the great city, without friend or help, my heart sank, but the dear God had mercy on me, and if I bore the cross, I lived well in body and soul."

"Why, what had you to live on?"

"The gift of God. You must know that I am a poet, and may have heard that I have some readiness in playing the violoncello, and by these I found many friends and benefactors, who helped me indeed sparingly enough."

"And did you remain in Königsberg till you came here?"

"No," he answered, sighing heavily. "After five years I went to Danzig, in the hope of earning bread there, and finding that a false hope, went on to Thorn, and there succeeded beyond my expectation. God brought to me many a dear soul that took me for friend and brother. But for all that I could find no official position, and so I determined at last to seek in my native town what was denied me elsewhere. Hamburg lay in my way, and as I passed through it a voice seemed to say to me: 'Abide here, and God will supply thee.' But it must have been the voice of my own will: for you know now that things are not bright with me here."

"But tell me," said the landlady, "what office do you seek?"

"If it were God's will, I could earn my bread at scrivening, or a clerkship of any sort."

"Then you are not a musician?"

"Well I am, and I am not. I can play a little, but for my pleasure, not to win bread. This violin is my only friend in the world."

"But how do you live?"

"My good woman," he said with a faint smile, "I could tell you much of the wonderful goodness and mercy of God to me in all my misery. It is true I have now nothing left but this dear old violin. But you know Mr. Siebert? He has a clerkship vacant, and he is to answer my application to-day. I believe it is time for me to be with him, so you must excuse me."

## II.

Nathan Hirsch, the Jew pawnbroker, dwelt in one of the narrow, crooked lanes that led down to the harbour. He listened from morning till night to the music of the steps that crossed his threshold. Late one evening a young man in a shabby cloak entered the musty shop.

"Good evening, Mr. Neumark," said the Jew. "What brings you so late? Have you no patience till the morning?"

"No, Nathan; if I had waited till the morning, perhaps I had not come at all. What will you give me for this violoncello?"

"Now, what am I to do with this great fiddle?" drawled the Jew.

"That you know perfectly well, Nathan. Put it in the corner there behind the clothes, where no one will see it. Now, what will you give me for it?"

Nathan took it up, examined it on every side, and said, as he laid it down,

"What will I give you? Is it for twopence-worth of wood and a couple of old strings? I have seen fiddles with silver and mother-of-pearl; but there is nothing here but lumber."

"Hear me," said Neumark. "Full five years long I hoarded, farthing by farthing, full five years I suffered hunger and pain, before I had the five pounds that bought this instrument

Lend me two on it. You shall have three should I ever redeem it."

The Jew flung up his hands.

"Two pounds! Hear him! Two pounds for a pennyworth of wood! What am I to do with it, if you won't redeem it."

"Nathan,"—and the young man spoke low and strong—"you don't know how my whole soul is in this violin. It is my last earthly comfort, my only earthly friend. I tell thee, I might almost as well pawn my soul as it. Wouldst thou have my soul?"

"Why not? And if you did not redeem it, it would be mine. But what would the Jew do with your soul?"

"Hush, Jew. Yet the fault was my own. The Saviour whom thy people crucified has redeemed my soul, and I am His. I spoke in the lightness of despair. But I am His, and He will never suffer me to want. It is hard when I must sacrifice the last and dearest. But He will help me. I will pay thee back."

"Young man, you will not deceive me with these vain hopes. The last time, did you not tell me that a rich merchant would help you?"

"Siebert? Yes. I went to him at his own hour, and he said I came too late: the place was given to another. Am I to bear the penalty of the conduct of others?"

"I deal with you, and not with others," returned the Jew coldly. "Take your great fiddle away."

"Nathan, you know I am a stranger here. Remember when you were a stranger, and the Christian helped the Jew. I know no one but you. Give me but thirty shillings."

"Thirty shillings! Have I not said already that no merchant can give thirty shillings for a pennyworth of wood?"

"Thou art a hard and cruel man." And with these words Neumark snatched up his beloved violoncello and rushed out of the shop.

"Stop, stop, young man," cried the Jew; "trade is trade. I will give you one pound."

"Thirty shillings, Nathan. To-morrow I must pay one pound, and how am I to live? Have mercy."

"I have sworn that I will not give thirty shillings: but out of old friendship I will give you five-and-twenty: that is (you will note), with a penny interest on every florin for eight days, and for the next week twopence, and if you cannot pay me then, it is mine. Now, what am I to do with this great piece of wood?"

"It is hard: but I must submit. May God have mercy on me!"

"He is a good and faithful God, the God of my fathers, and He helped me much, or I could not afford to lose by such bargains as this. Twelve pence and four-and-twenty pence make six-and-thirty. I may as well take it off the five-and-twenty shillings. It will save you bringing it back here."

Neumark made no answer. He was gazing at his violoncello, while the tears rolled silently down his cheek.

"Nathan, I have but one request. You don't know how hard it is to part from that violin. For ten years we have been together. If I have nothing else I have it; at the worst it spoke to me, and sung back all my courage and hope. Ten times rather would I give you

my heart's blood than this beloved comforter. Of all the sad hearts that have left your door, there has been none so sad as mine."

His voice grew thick, and he paused for a moment.

"Just this one favour you must do me, Nathan—to let me play once more upon my violin."

And he hurried to it without waiting for an answer.

"Hold!" cried the Jew, in a passion; "the shop should have been closed an hour ago but for you and your fiddle. Come to-morrow, or better, not at all."

"No—to-day—now," returned Neumark, "I must say farewell," and seizing the instrument, and half-embracing it, he sat down on an old chest in the middle of the shop, and began a tune so exquisitely soft that the Jew listened in spite of himself. A few more strains, and he sang to his own melody two stanzas of the hymn—

"Life is weary, Saviour take me."

"Enough, enough," broke in the Jew. "What is the use of all this lamentation? You have five-and-twenty shillings in your pocket."

But the musician was deaf. Absorbed in his own thoughts, he played on. Suddenly the key changed. A few bars, and the melody poured itself out anew; but, like a river which runs into the sunshine out of the shade of sullen banks, he sang louder, and his face lighted up with happy smiles—

"Yet who knows? the cross is precious."

"That's better. Stick by that,"—houted the Jew. "And don't forget that you have five-and-twenty shillings in your pocket. Now then, in a fortnight the thing is mine if you have not redeemed it." And he turned aside, muttering mechanically, "but what am I to do with a great piece of lumber wood?"

Neumark laid his violin gently back in the corner, and murmured "*Ut fiat divina voluntas*. As God will. I am still:" and without a word of adieu, left the shop.

As he rushed out into the night, he stumbled against a man who seemed to have been listening to the music at the door.

"Pardon me, sir, but may I ask if it was you who played and sung so beautifully just now?"

"Yes," said Neumark, hurriedly, and pushed on.

The stranger seized hold of his cloak—"Pardon me, I am but a poor man, but that hymn you sung has gone through my very soul. Could you tell me, perhaps, where I might get a copy? I am only a servant, but I would give a florin to get this hymn—that was just written. I do believe, for myself."

"My good friend," replied Neumark, gently, "I will willingly fulfil your wish without the florin. May I ask who you are?"

"John Guig, at your service, and in the house of the Swedish Ambassador, Baron von Rosenkranz."

"Well, come early to-morrow morning. My name is George Neumark; and you will find me at Mistress Johannsen's, in the Crooked-lane. Good night."

(To be continued.)

## OUR WINDOW GARDEN.

In a dingy-looking row of houses in one of the worst neighbourhoods of London is our Mission Room. Within all is presentable enough—our room is small, but clean and tidy; the walls are nicely papered, and tastefully decorated with texts of Scripture, etc.; so that on a winter's evening, with the blind drawn down, lighted lamp, cheerful fire, and a goodly company of mothers assembled, we could not wish for anything more comfortable. But without, all is not so inviting. Opposite to us are some houses; more dingy and dull-looking than our own, with most of the windows broken, stuffed with rags, or plastered with paper, and all in a dirty, dilapidated state. Into their back-yards or gardens we can also see, and on a summer's evening, there are the pigeon-flyers sending off their pigeons, men smoking their pipes, women gossiping, children playing, rabbits feeding, and poor lean chickens pecking away at the stones.

We cannot say there is bright sky above; no, for though we put our heads out of window and look upward, even then the smoky, murky atmosphere prevents seeing Heaven's true blue. These houses swarm with inhabitants, the first, second, and third floors are all let out to different sets of lodgers, even to the cellar-kitchen, which is generally occupied by a family of six or seven. I once watched five young city Arabs, evidently all one family, wild and dirty, with scarce a vestige of clothing on, rush up these cellar-stairs, through the open door, out into the back-yard, to make their escape from a virago who closely followed them, with language that made one shudder to hear. In the cellars and the garrets of houses such as these in some of the streets of London, what misery has yet to be searched out before its breadth and depth can be fully known!

It was one warm summer's afternoon that I stood at our window and looking on the scene before us, felt how depressing its influence on my mind, even for an hour—what must it be for a life? Only the week previous I had had a conversation with a friend on the subject of window-gardening for the London poor, and the subject now crossed my mind. Those windows might be cleaner, and a pot or two of flowers might make even this place look brighter. What if we should set the example, and have the window-garden in our Mission Room, perhaps these poor folk might be tempted to follow our example. But then arose the difficulties. Who would water and tend the flowers, for no Bible-woman lived there? What if the flowers would not grow? What if the boys should throw stones at them, as they sometimes did at our windows? Our window-garden seemed at that moment an impossibility; however, we talked the matter over that evening at our Mothers' Meeting, and the result was, that one offered that her husband, who was a "handy man" when sober, would make the box; another, the first-floor lodger below, offered to water the flowers every evening; and a next-door neighbour would see to it that her big boy should keep the boys from throwing stones; and the crown-

ing offer of all was, when one woman said she would go early in the morning down into Whitecross Street and buy for me beautiful flowers, and so cheap—pots of mignonnette one penny and three halfpence each. After this, could we help having a window-garden?

Accordingly the handy man made a good strong box, and fastened it securely on the window-sill with two small pieces of iron. Two wires were fixed at the opposite corners of the box, crossing each other in the form of an arch.

Charcoal was put in the bottom of the box, and then some moss, which is always kept moist and damp—a sort of plunging bed—into which our pots were placed. At the two opposite corners we put a Virginian creeper and a canariensis which we chose should run over these wires, and mid-way, as our first attempt, and to encourage the effort of our kind friend, we placed eight pots of mignonnette, really purchased in Whitecross Street, from the men who go about early in the morning with barrows full of flowers, mostly without roots.

Our box, however, was not quite satisfactory, and we all agreed that beneath an arch of green we wanted bright flowers, so in a little time the mignonnette was replaced by pots of scarlet and sweet-scented geraniums and verbenas, which, when our window was thrown open, really produced a very pretty effect.

An old watchmaker, whose window was exactly opposite our own, took deep interest in our proceedings. Whenever we looked up, we could see him peering at us through his spectacles, forgetting his work altogether; so that his wife, who had also inspected us keenly for a few moments, and evidently thought it some new-fangled nonsense, had every now and then to come forward and administer a good push at his back, to remind him, we supposed, that he had something better to do than watch a few paltry flowers, for we noticed the old man, after this rebuke, worked away most vigorously. But all in vain, in a few moments up went his head, and down went his hands, until at last the angry woman could bear it no longer, and she dashed down the window in his face, the dirt of which completely shut out the view of the flowers, and the poor old man, we suppose, more steadily pursued his work.

It would have amused and made glad many hearts to have witnessed the delight and heard the different exclamations of the women on entering the Mission Room, and seeing for the first time the flowers, which they knew and felt were placed there for their gratification. "Well, it is beautiful," said one, "to see the flowers all a-blowing and a-growing in such a place as this." "I declare it makes me feel young again," said another, "for it reminds me of the flowers I used to see in the greenhouse when I was servant in the country." "Yes, and it makes me think," said a miserable-looking young woman, who had stood looking for a long time at our garden, "it makes me think of my poor mother, who always had a flower-pot in her cottage window, and she used to be so proud of it too; but that was when I was a girl, different to what I am now."

One of our opposite neighbours, almost a new comer, a poor washerwoman, who used the back-yard as a drying ground, when she entered said, "How beautiful! these flowers are! When I grow tired of my washing, I come out into the yard and look up at them, and I feel better!"

How glad we were that we had a window-garden! Time passed, and our flowers bloomed beautifully. The sun did not shine too brightly, neither did the rain come too soon, to spoil their blossoms; and before the summer was ended, in our room and the opposite one, we counted nine-and-thirty windows with each some little imitation of our window-garden. Rude wooden boxes, filled with nasturtiums or mignonette, solitary pots with a single plant, or in some cases, after a day's holiday in the country, a large jug full of flowers placed on the window-sill, fastened by a cord nailed on each side of the window.

After the flowers came the birds, and in a little time there was quite a chorus from our neighbour's birds; so that, as one woman said, "What with the flowers, and the birds singing, we could almost think we were in the country."

But now the summer is ended, and the winter is coming, and what shall be done with our box? If we can have it enclosed with glass we may yet have flowers in the winter; we must see. The handy man believes he can make a glass cover to it.

Three beautiful fuchsias, all in brilliant blossom, were sent by a kind friend for our Mission Window-Garden. "Too good," said one. "No," replied another, "our Lady think nothing too good for us."

We were glad to hear this; her words went to our heart. We felt the good woman to be right; nothing could be too good that in the least degree should tend to raise our fellow-creatures, and we thought of the great and exceeding love of Him which first found expression in giving to man "every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed," and afterwards rose to its highest manifestation when "He so loved us, that He gave Himself for us;" and we remembered the words that He spake, "Little children, a new commandment I give unto you, that ye love another; as I have loved you, that ye also love one another."

GREGORY NAZIANZEN TO HIMSELF.

Where are the wing'd words? Lost in the air.  
 Where the fresh flower of youth and glory?  
 Gone.  
 The strength of well-knit limbs? Brought low  
 by care.  
 Wealth? Plundered; none possess but God  
 alone.  
 Where those dear parents who my life first  
 gave.  
 And where that holy twain, brother and sister?  
 In the grave.  
 My fatherland alone to me is left,  
 And heaving factions flood my country o'er;  
 Thus, with uncertain steps, of all bereft,  
 Exiled and homeless, childless, aged, poor,

No child mine age to soothe with service sweet,  
 I live from day to day with ever-wandering  
 feet.

What lies before me? Where shall set my day?  
 Where shall these weary limbs at length re-  
 pose?

What hospitable tomb receive my clay?  
 What hands at last my failing eyes shall  
 close?

What eyes will watch me? Eyes with pity  
 fraught?

Some friend of Christ? Or those who know  
 him not?

Or shall no tomb, as in a casket, lock  
 This frame, when laid a weight of breathless  
 clay?

Cast forth unburied on the desert rock,  
 Or thrown in scorn to birds and beasts of  
 prey;

Consumed and cast in handfuls on the air,  
 Left in some river-bed to perish there?

This as thou wilt, the day will all unite  
 Wherever scatter'd, when thy word is said:  
 Rivers of fire, abysses without light,

Thy great tribunal, these alone are dread.  
 And thou, O Christ, my King art fatherland to  
 me,

Strength, wealth, eternal rest, yea all I find in  
 thee!

*From the Greek.*

The greatness of the glory eternal consists not only in the eternity of its duration, but in its intention also, as being supreme, and without limits in its excellency. Such is the beauty of righteousness, such is the joy of that Eternal light, of that immutable Truth and Wisdom, that although we were not to continue in it above one day, yet for so short a time, a thousand years in this life, replenished with delight, and abundance of all goods temporal, were justly to be despised: *One day in Thy Courts is better than a thousand.* And if those joys of Heaven were short, and those of earth eternal, yet we ought to forsake these for those. What shall it be to possess them for an eternity, when the joy of each day shall be equivalent to many years?

A peregrination is this life; and what passenger is so besotted with the pleasures of the way, that he forgets the place whither he is to go? How comest thou to forget death, whither thou travellest with speed, and canst not, though thou desirest, rest one small minute by the way? for time, although against thy will, will draw thee along with it. The way of this life is not voluntary like that of travellers, but necessary, like that of condemned persons, from the prison unto the place of execution. To Death thou standest condemned, whither thou art now going. How canst thou laugh?

JEREMY TAYLOR.

Some people keep their magnifying glass ready and the minute a religious emotion puts out its head, they catch it and kill it, to look at it through their microscope, and see if it is of the right kind. Do you not know, my friends, that you cannot love and be examining your love at the same time? Some people, instead of getting evidence by *running* in the way of life, take a dark lantern, and get down on their knees,

and crawl on the boundary up and down, to make sure whether they have crossed it. If you want to make sure, *run*, and when you come in sight of the celestial city, and hear the song of the angels, then you'll know you're across. Some people stay so near the boundary line, that they can hear the lions roar all the while.  
—*Lyman Beecher.*

Too many learn how to live just when they come to die. The great principles which give men peace in the hour of death would have given them power, had they known them, throughout their lives. These great principles have been the property of the few in the past, as the joy of their pathway and the power of their usefulness in life; while the many ten thousands of Israel have waited until driven into them by the stern necessity of the dying hour, and then they have poured into the ears of God and man the singularly commingled notes of ecstatic delight in their newly made discove-

ries of the wonders of God's wisdom and grace in the plan of salvation, and of regret that these discoveries had not been made by them with the rising instead of the setting sun of their Christian course in the world.

Now abide these three, Faith, Hope and Charity. And the greatest of these three is Charity, because by and by Faith is to be swallowed up in sight, and hope in fruition, leaving Charity only as the finally abiding one of the three in Heaven; yet Faith in another sense is the greatest here upon earth, as the first in the order of reception and working. If Love is necessary to Faith to make it saving, Faith is necessary to Love for its very existence. Faith is the eye of the soul to perceive the ineffable love of God, and it is the sight of this wonderful love which melts the heart of the sinner into love for God in return. Faith, until sight takes its place, is the main spring of Love, and so the mainspring of life.—*Higher Christian Life.*

### For the Young.

#### THE PARSEES.

Among the natives of India there are none who, as a class, are so distinguished for energy and intelligence as the Parsees. Their ancestors were driven from Persia, in the middle of the seventh century, by the followers of Mahomet; and after wandering about for a time in search of a resting place, they settled at last in Gujerat, from which they have made their way all over Western India, carrying with them and faithfully retaining the religion of Zoroaster, with a devotion worthy of a better cause. The Zendavesta is the book upon which they profess to rest their faith: but they have various other sacred writings, chiefly written in the Zand language, which is understood by a few of the learned only. The objects of their worship are—not the great supreme Being in whom they profess to believe—but the elements of nature, the sun, fire, and the cow: while they practise also a multitude of foolish and superstitious rites, in order to protect themselves from evil spirits.

It is a mournful sight to the eye of the Christian to see these men bowing down on the shore at Bombay, in crowds, and adoring the setting sun, while rejecting Him who is the true light of the world! Many of them are highly educated, and are enlightened so far as to have cast off many of the peculiar tenets of their own faith; but like too many of the educated natives of India, they rest short in deism, and turn away from the best gift that a European education can offer them, the knowledge of Christ, and salvation through him alone.

In the exhibition in London, in 1862, was a statue, which was much admired, of a noble looking old man, in Oriental dress. It represented the late Sir Jansjeejee Jeejeebhoy of Bombay, a Parsee, who was not more distinguished for his riches than for the liberal use which he made of them. He founded several hospitals for the sick poor in Bombay and Poona, brought in supplies of water, excavated

tanks and wells, and was most generous in works of charity—a character which is kept up still by his family and by many others among the Parsees.

They have become alive of late to the advantages of female education, and have established public schools for girls, at which hundreds of little dark-eyed maidens are now receiving education. But unfortunately for them, their early marriages oblige them to leave school just at the time when their opening minds are best fitted to receive the benefit of instruction, and being shut out by the inveterate prejudices of their parents from all knowledge of Christian truth, and even from knowledge of the English language, in whose literature they might gain Christian ideas—the education of these daughters of India can do little to advance their true progress. They have as tender and affectionate hearts as other women; but when sorrow comes to them and they see their dear ones borne away in sadness to the dismal tower of silence where the vultures tear the dead—there is no voice of comfort to say to them as to the Christian woman: "Thy brother shall rise again!" Many of them are surrounded by all the luxuries that wealth can procure: but money can give no answer to the question: "What must I do to be saved?" and rich as they may be, they are poor, indeed, compared to the humblest believer, who has her Bible in her hand and her Saviour in her heart.

While living in India, and seeing the childish characters and secluded lives of the women, it is impossible not to be struck with the thought of what the gospel has done for the daughters of Britain; it is not to anything in themselves that they owe their happy position, but to the acknowledgment of the grand truth that before God "there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus." We earnestly pray that the day may yet come when India also shall receive this truth, and rejoice in the light and liberty of the children of God. Our own country was once as deeply sunk in heathenism as

theirs : the time was when upon our own mountains the druids of old worshipped the sun and kept alive a sacred fire like that of the Parsees, being like them "strangers from the covenant of promise, having no hope, and without God in the world ;" and if we are now through the

goodness of God, "made nigh by the blood of Christ," it is that we may show our gratitude by lives worthy of our true and holy faith, so that all may be forced to confess its excellence by the fruits which it produces in the hearts of its followers.

## Sabbath Readings.

### ANTICIPATIONS.

BY THE REV. H. BONAR, D.D.



HE Church of God on earth is not what she seems ; nay, is what she seems not. She is not a beggar, yet she seems one ; she is a King's bride, yet she seems not. It was so with her Lord while here. He was not what men thought Him ; He was what they thought Him not.

It is in this way that the world is put to shame, its thoughts confounded, its greatness abased before God. And it is in this way that divine wisdom gets large space over which to spread itself, step by step, and to open out its infinite resources slowly and with care (like one exhibiting his treasures), that no part, no turn in all its windings, may be left unobserved. It is not the *result* only that God desires that we should see and wonder at, but the *process* by which it is reached, so unlikely to effect it, yet so steadily moving forward to its end, and so strangely successful in bringing about that end. The planting of the 'trees of God' in Eden, in full strength and fruitfulness at once, was not such an exhibition of wisdom as that which we ourselves see in yearly process before us, when God, out of a small, shapeless seed, brings a stately pine or palm.

In truth, this is the law of our world. It might not be so at first in Eden, when only the *result* was given to view ; but it has been so since, and is so now, for God is showing us most minutely how 'fearfully and wonderfully' all things are made, and we among the rest, in soul and in body, in our first birth and in our second, in our natural and in our spiritual growth.

The tree in winter is not what it appears—dead ; nay, it is what it appears not—alive ; full in every part, root, stem, and branch, of vigorous though hidden vitality,—a vitality which frosts and storms are but maturing, not quenching. All summer life is there ; all autumn fruitfulness is there ; though neither visible. It wraps up within itself the germs of future verdure, and awaits the coming spring. So is it with the Church, in this age of wintry night ; for it is both night and winter with her. Her present condition ill accords with her prospects. No one, in looking at her, could guess what she either is or is to be—could conceive what God has in store for her. For eye has nothing to do with the seeing of it, nor ear with the hearing of it. No one, in

observing her garb or her deportment, or the treatment she meets with at the hands of men, or the sharp, heavy discipline through which she is passing, could take the measure of her hopes. Faith finds difficulty in realizing her prospects, and she can hardly at times credit the greatness of her heritage, when thinking of what she is, and remembering what she has been.

It often seems strange to us, and it must seem much more so to unfallen beings, that saints should be found at all in such a world,—a world without God, a world of atheists, a world that, from the days of Cain, has been the rejecter of His Son, both as the sacrifice for sin, and as the heir of all things. It is not on such a spot that we should naturally expect to find sons of God. Next to hell, it is the unlikeliest place for a soul that loves God to dwell in, even for a day ; and if a stranger, traversing the universe in search of God's little flock, His chosen ones, were to put to us the question, 'Where are they to be found?' certainly he would be astonished when told that they were in that very world where Satan reigned, and from which God had been cast out ! Would he not say, 'Either this is a mistake and a chance, or else it is the very depth of unfathomable wisdom?' For we do not go to the crater's slope for verdure, nor for flowers to the desert ; nor for the plants of heaven to the shores of the lake of fire. Yet it is so with the Church. It is strange, perhaps, to find a Joseph in Egypt, or a Rahab in Jericho, or an Obadiah in the house of Ahab ; but it is more amazing to find saints in the world at all.

Yet they are here. In spite of everything ungenial in soil and air, they are here. They never seem to become acclimatized, yet they do not die out, but are ever renewed. The enemy labours to uproot them, but they are ineradicable. Nay : they thrive and bear fruit. It is a miracle ; but yet so it is. Here the great Husbandman is rearing His plants from generation to generation. Here the great Potter fashions His vessels. Here the great Master-builder hews and polishes the stones for His eternal temple.

Thus, then, one characteristic of the Church is, the unlikeness of her present to her future condition. It is this that marks her out ; that isolates her, as a gem in the heart of a rock, as a vein of gold in a mine. Originally she belonged to the mass ; but she was drawn apart from it, or it fell from off her, and left her alone, like a pillar among ruins. Outwardly she retains much of her former self ; but inwardly she has undergone a change that has assimilated her to 'the world to come.' Thus



her affinities and her sympathies are all with that better world. Her dwelling is still here, and in external appearance she is much as she used to be; but the internal transformation has made her feel that this is not her home, and filled her with anticipations of the city and the kingdom to come, of which she has been made the heir. Her kindred according to the flesh are here; but she is now allied to Jehovah by the ties of blood, and this draws her soul upwards.

Cut off from a home and a heritage here, yet assured of both hereafter, she of necessity lives a life of anticipation. Giving credit to the message of grace, and resting on the blood of Him through whose cross that grace came down to her, she anticipates her acquittal at the judgment. Realizing her oneness with the risen and ascended Christ, she feels as if already seated with Him in heavenly places. Looking forward to the arrival of the King, she anticipates the Kingdom; in darkness she anticipates the light; in sorrow, she anticipates the joy; in the night, she anticipates the morning; in shame, she anticipates the glory. 'All are mine,' she says; 'whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are mine: for I am Christ's, and Christ is God's.' In these anticipations she lives. They make up a large portion of her daily being. They cheer her onward in spite of the rough wastes she has to pass through. They comfort her; or when they do not quite succeed in this, they at least calm and soothe her. They do not turn midnight into noon, but they make it less oppressive, and take off 'the night side of nature.'

'I am not what I seem,' she says to herself; 'and this is joy. I am not the beggared outcast that the world takes me for. I am richer far than they. They have their riches now; but mine are coming when theirs are gone; they have their joys now, but mine are coming when theirs have ended in eternal weeping. I live in the future; my treasure is in heaven, and my heart is gone up to be where my treasure is. I shall soon be seen to be what I now seem not. My kingdom is at hand; my sun is about to rise; I shall soon see the King in his beauty; I shall soon be keeping festival, and the joy of my promised morning will make me forget that I ever wept.'

Thus she lives in the morning, ere the morning has come. She takes a wide sweep of vision, round and round, without a limit; for faith has no horizon; it looks beyond life, and earth, and the ages, into eternity.

Beyond the death-bed and beyond the grave, she sees resurrection. Beyond the broken hearts and severed bands of time, she realizes and clasps the eternal love-links; beyond the troubles of the hour, and beyond the storm that is to wreck the world, she casts her eye, and feels as if transported into the kingdom that cannot be moved, as if she had already taken up her abode in the New Salem, the city of peace and righteousness. Beyond the region of the falling leaf she passes on to the green pastures, and sits down under the branches of the tree of life, which is in the midst of the paradise of God. Losing sight of the bitterness of absence from the beloved of her heart, she

enters the bridal-chamber, and tastes the bridal joy; keeping festival even in the desert, and enjoying the Sabbath rest amid the tumults of a stormy world.

## SACRED POETRY.

*From the German.*

### PRAYERS AT SEA.

O Lord, be this our vessel now  
A worthy temple unto thee,  
Though none may hear its bells but thou,  
And this our little company.  
Our church's roof, yon mighty dome,  
Shall ring with hymns we learnt at home;  
Our floor the boundless tossing wave,  
Our field, our path, perchance our grave.

Where shall we aid and comfort find,  
With toils and perils all around?  
Command, O mighty God, the wind  
To bear us whither we are bound.  
Oh bring us to our home once more,  
From weary wanderings safe to shore;  
And those who follow us with prayer,  
Keep thou in thy most tender care.

And as the needle, while we rove,  
To our point still is true and just,  
So let our hope and faith and love  
Be given in one in whom we trust;  
His word is mighty still to save,  
He still can walk the stormiest wave,  
And hold his followers with his hand,  
For his are heaven and sea and land.

### SABBATH HYMN.

*I was in the spirit on the Lord's Day.*

Rev. 1. 10.

Lord, remove the veil away,  
Let us see thyself to-day!  
Thou who camest from on high,  
For our sins to bleed and die.  
Help us now to cast aside  
All that would our hearts divide.  
With the Father and the Son  
Let thy living church be one.

Oh! from earthly cares set free,  
Let us find our rest in thee!  
May our cares and conflicts cease  
In the calm of Sabbath-peace,  
That thy people, here below,  
Something of the bliss may know,  
Something of the rest and love  
In the Sabbath-home above.

From beyond the grave's dark night  
What mild radiance meets my sight?  
Softly stealing on the ear,  
What strange music do I hear!  
'Tis the golden crowns on high,  
'Tis the chorus of the sky.  
Lord, thy sinful child prepare  
For a place and portion there.

Give my soul the spotless dress  
Of thy perfect righteousness;  
Then at length a welcome guest,  
I shall enter to the feast,  
Take the harp and raise the song,  
All thy ransomed ones among,  
Earthly cares and sorrows o'er,  
Joys to last for evermore.