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Died

AT MONTREAL

ON SATURDAY, THE 23RD MARCH, 1867,

JOHN GREENSHIELDS, Esq.,

AGED 52.

THE PRESBYTERIAN.

APRIL, 1867.

The lamented death of Mr. Greenshields having taken place so near the day of publication, we feel that any formal notice of his life and services would be most imperfect if written so hurriedly as it would necessarily be if prepared for publication in the present issue. Next month we trust to have a biographical notice prepared.



MOST important subject has been brought before the readers of the Presbyterian in a letter published in last number. It is one of the utmost interest to all members of the Church, and to all her well wishers, and deserves the most serious consideration that can be given to it. The remedy to be applied must be sought for, and we trust suggestions will be made by those whose attention our remarks may call to the subject. The falling off and decay in congregations is a most difficult question to deal with, but it is one which must force itself upon our Church Courts. The evils referred to are not always to be laid at the door of the clergyman, nor must they always be attributed to the people. Cases have occurred in some of which the one and in others the other was blameable. In every case it is the duty of the Presbytery to enquire into the matter, ascertain the grievances complained of, make a strict and searching, although friendly investigation, find out how the alienation has arisen, and what grounds of complaint exist. By so doing, by mediating between the parties, and by kindly offices before the coldness or misunderstanding has acquired strength and bitterness, those unfortunate divisions in congregations which have done so much harm in every Church would in almost all cases be avoided.

But are the Presbyteries in a position to do this work? Have they retained the

necessary powers for dealing with, counseling, or it may be rebuking both ministers and congregations, should such a step become their duty? Theoretically the powers of Presbyteries are what they have always been. Are they so practically? Is it not the fact that members of Presbytery not only set at nought the rules of Presbytery, but also neglect, not through ignorance but designedly, the injunctions of Synod? These questions are not mere rhetorical flourishes, they are sad and melancholy truths which cannot be denied, but which are evident to every man who has watched the course of events. Presbyterian in name, many are falling into the worst evils of independency, without obtaining any of what are considered to be its benefits. Presbyteries meet at stated times or by special call, go through the business absolutely necessary to be done, and separate with no thought of devising measures for the general good, or holding friendly consultations as to the state of their respective charges, or in any way *interfering*, as it would no doubt be called, with one another. Nor are systematic Presbyterian visitations thought of. A great deal is said about this or that posture as not being new, section and clause for it produced from the Directory, and authority quoted for reading prayers, and having informal liturgies, whatever that may mean, and for wearing purple cloaks and frippery of that sort in the pulpit, a place in which the *man* with his outward trappings and parti-coloured hoods should be put out of sight and only God's messenger suffered to appear. But in Canada we need sorely to go back to the old laws and study in them those which command that Presbyteries shall take spiritual oversight of the charges within their bounds, not to tyrannize over them, but to watch and tend them, to see that the flock are cared for and nourished, to see that the pastor is not starving amidst the abundance around him.

Take the statistics of the Church as one instance of the systematic disobedience to the injunctions of Synod. For years the urgent want of trustworthy information regarding the Congregations of the Church has been felt. Year after year, the Synod called for them, the Convener and Committee worked hard to obtain them: letters were written, circulars issued, every means made use of to procure the much needed returns. In 1859, a most valuable report, so far as it went, was made of the statistics of the Church for 1858. The arrangement of the columns was admirable, the heads under which the information was to be classified were exceedingly well devised, the returns received were dissected, and collated, and divided and brought together in a very able and elaborate manner, and were, after all the toil, thought and care of the Committee—as displayed by the immense sheet to be found in the Minutes of Synod for 1859—invaluable, that is, worth nothing, for the simple reason that out of 102 schedules issued to Kirk Sessions, only 61 were sent back to the Convener filled up! Since that date, no statistics have been received. For eight years, we know nothing as a Church of what we are doing. Is it at all probable that this disgraceful state of affairs would have been allowed to exist had Presbyteries been doing their duty? We do not believe it, and it is high time to bestir ourselves, to call upon our Presbyteries to shake off the lethargy which seems to have beset them, to

“Awake, arise or be for ever fallen.”

Until there is a little more Presbyterianism and a good deal less congregationalism in our Church; until the Church Courts feel more strongly the necessity for exercising proper supervision over the charges within their bounds, and ministers and Kirk Sessions feel more deeply the obligation to obey the injunctions of Synod, there

can be no true remedy found for the evil complained of, and we may repeat the words of our correspondent with deep regret: “Speak of the Church not prospering! it does not deserve to prosper, when so little exertion is made to make it succeed. Had this Church been a branch of any commercial house in Montreal, there would long ere this have been a thorough sifting of the causes which have kept it back, and effectual means taken to prevent further injury being done.” That such means may be taken, and that they may be effectual to heighten the spiritual life within our Church, without which all material prosperity is but a delusion, is doubtless the fervent prayer and wish of all her true members and adherents.

It is understood that Professor Weir has abandoned his appeal to the Judicial Committee of the Privy Council, and that the long and expensive litigation arising out of this suit against the Queen's College Trustees is at an end. In the action for libel brought against one of the Trustees, and arising out of the above case, Professor Weir was nonsuited, and has had to give security for the costs.

The Synod of our Church holds its next meeting in Montreal. It is scarcely necessary to recommend to the members of our Church here the duty of hospitality to the representatives who will be present. That is a virtue in which Montreal has never been lacking. Arrangements will undoubtedly be made by a committee for that purpose, to ascertain what provision may be necessary for the number of members expected, and it would be well that this should be done at as early a date as possible, so that when those from a distance arrive they may at once be attended to.

Acts of our Church.

PRESBYTERY OF MONTREAL.—MISSIONARY MEETINGS.

The missionary meetings which the January storm prevented the first appointed deputation from the Presbytery of Montreal, and the agent of the church from holding at Hemmingford, Russelltown Flats and North Georgetown, were held on the 18th 19th and 20th of February. Addresses on the duties of the church to missions in general, and particularly to our Home Mis-

sion schemes, were delivered by Messrs. Campbell and Fraser, the only members of the second deputation who were able to be present; Mr. W. M. Black being hindered by relative duties from accompanying the deputation as appointed by the Presbytery.

Considering the badness of the sleighing, from the want of snow, an unlooked for calamity in a Lower Canada February, the meetings were well attended. In Hemmingford

and North Georgetown the churches were tolerably well filled; but though the Russeltown meeting was not so large, it must have represented the bone and sinew of the congregation, for the collection was larger than that in Hemmingford, being \$10.20, whereas that in Hemmingford was only \$9.50. The Georgetown collection amounted to \$15.80. The trip was a pleasant one for the deputation, and we hope it was both pleasant and profitable to the people, and that it will bear fruit in increased attachment to the church manifested in greater liberality in supporting its operations.

LAPRAIRIE.—Dr. Mathieson, Dr. Jenkins, and Mr. Campbell, members of the Presbytery's missionary committee, visited Laprairie on Tuesday the 5th of March, and had an interview with the congregation, the result of which was that the congregation unanimously resolved to call the Rev. John Barr, who has lately been labouring among them, to be their minister, and a petition to the Presbytery to grant a moderation was largely signed.

LAPRAIRIE MISSION.—The Rev. Mr. Barr requests us to state that the total amount realized at the Bazaar lately held was \$381.82.

KIPPEN, C.W.—Matters are proceeding very satisfactorily towards the erection in this place of a church in connection with the Church of Scotland. The plan has been fixed upon, and much of the building material has been drawn to the site. With two or three exceptions, all the inhabitants around have shewn an excellent spirit, and have contributed cheerfully and liberally, both in a pecuniary way, and by the transportation of material to the erection of the edifice. Even Roman Catholics and members of the Society of Friends have generously lent a helping hand, and several of those who were not asked have come forward, kindly proffering their aid. The church is to be built of white brick, with a stone foundation 4½ feet in height. The dimensions are 57 feet by 40, the side walls being 25 feet high, with buttresses. The windows are to be Gothic, and the roof corresponding. There is to be a vestry attached, and there are also to be belfry and bell, which will be a novel feature in church-building in the rural districts of the West, and will remind many of the people of their happy experience in the mother country. Accommodation is to be provided in the area of the church for 400 persons, and provision is to be made for the erection of a gallery in the event of its being required. Altogether, the structure will be one worthy of the Church of Scotland, of the intelligence and wealth of the inhabitants, and of the advanced state of the surrounding district, whose beautiful houses and highly cultivated fields suggest an age of two hundred years, instead of only thirty. The school-house in which worship is at present performed, is much too small for the congregation. Though it is most inconveniently crowded, and every inch of sitting and standing room is occupied, several cannot obtain admission. It is therefore proposed to worship during the summer months either in the neighbouring grove, or in Mr. Cooper's barn. There is in connection with

the church a flourishing Sabbath-school and Bible-class, conducted by Messrs. Blair and Moodie.

CONCERT AND BAZAAR AT L'ORIGINAL.—A very pleasant affair came off at the Court House in L'Original on the evening of Thursday the 17th January. The Court room had been kindly tendered for the occasion, and tastefully fitted up by the ladies of the United Congregation of L'Original and Hawkesbury, assisted by the young gentlemen of the place. There was a fine display of British flags, and the room was beautifully festooned with evergreens. The object was to build an addition to the new stone manse at L'Original, which was found to be too small for the minister's family, and it proved to be a complete success. The ladies of the United Congregation furnished coffee, tea, and an abundance of good things for the occasion. After these had been bountifully enjoyed, the audience were delighted with vocal and instrumental music by the ladies and gentlemen present. Then followed the sale of many beautiful articles which had been generously contributed by the ladies of L'Original and Hawkesbury, and by their friends in Montreal and Quebec. We were happy to notice in the assembly, persons from the several branches of the Christian Church. Protestant as well as Catholic. The Hon. John Hamilton, wife and family were present, also the Rev. J. Gilbert Armstrong, M.A., and lady, and some other members of their church. The Rev. Mr. Burnette, M. Lauler, and several other members of the Roman Catholic Church, as well as several from the Methodist and other churches. The room is large and was filled to overflowing, as many persons from a distance attended on the occasion. The net proceeds of the evening were \$156.15, also \$75 the proceeds of a concert that came off at L'Original during the last summer, which was contributed to by the ladies of the United Congregation of L'Original and Hawkesbury; and the balance to make \$300, has been contributed by members of the Congregation here, and the addition to the building has been nearly completed, and has been fully paid up as far as it has advanced, and the money for its completion provided. To complete the neat rural manse, the minister, the Rev. Mr. Ferguson, has generously contributed \$67 for papering and other repairs.

We are happy to notice that during the past year the large stone church at L'Original has been shingled anew, and the windows and frames repainted. This edifice was erected in 1832.

The audience separated early in the evening, highly pleased with the social gathering they had witnessed. On the following day the ladies of the Congregation of Hawkesbury and L'Original replenished liberally the remaining supplies, and the Sunday School children of both Congregations were kindly invited to a substantial repast, which they will long remember with delight.

DUNDAS.—A Soiree was held in the Church of Dundas, in January. It was numerously attended, not only by the members of the Congregation but also by the inhabitants of Fort

Covington in the United States, from which place the Church is distant only a few miles. It is gratifying to see in such instances of kindly international courtesies, in a locality so lately the scene of Fenian conspiracies, the peaceable fruits of righteousness thus manifested. Financially, the Soiree was also successful, the proceeds amounting to \$137 41. In addition to this, the occasion was further "improved" by the presentation to the worthy minister of a purse containing \$80. It is needless to say that the ladies had much to do with all this; the success, indeed, attending it was entirely due to their efforts.

We learn also that steps are being taken for the erection of a handsome stone church; we wish them all success in their laudable undertaking.

PRESENTATION.—We have the pleasure of chronicling an event of a most interesting and agreeable character, witnessed at Levis, and which testifies eloquently to the pleasant and friendly relations existing between the amiable recipient of the testimonial, her husband, the Rev. Mr. Anderson, Pastor of St. Andrew's Church, and the congregation under his charge.

An address was presented to Mrs. Duncan Anderson, requesting her acceptance of a service of plate and purse of money as a token of esteem and as an acknowledgment of the services she had rendered the St. Andrew's Church of Point Levi, in organizing and leading the singing portion of Divine Service for many years past.

To this a feeling reply was returned, of which the following is an extract.

Twelve years ago, we came as strangers amongst a community composed of but a few scattered families; there was neither church nor manse then erected, and we owed to individual liberality the privilege of meeting in a small upper chamber. We feel justly proud to point to the change. Our church property is all but free of debt; we meet here this evening in a comfortable and commodious dwelling; our congregation has been, it may be slowly, yet steadily increasing, and this, permit us to remind you, is not the first occasion, when we have had every reason to feel, that one of the greatest elements of success amongst us, in all our efforts, has been a spirit of mutual forbearance and the general desire to promote peace and good fellowship. Nor can we but bear in mind also, that that change is associated with some traces of pain; some, who had nobly aided in the formation of this congregation, have passed away from amongst us; we miss many a once familiar face, worldly interests have scattered some; some the hand of death has removed; yet we mark, in more youthful faces, many a trace of those who have gone, and we have every assurance, that the children will continue to guard and foster what their fathers made no little effort and sacrifice to secure.

This picture shall preserve as an heir-loom worthy of being handed down to our children's children, while our gratitude for the gift, we shall strive to prove, by a deeper devotion to every duty.

JANE ANDERSON.

Manse, Levis, 4th Feb., 1867.

PRESENTATION AT CHATHAM, C.E.—On the evening of the 15th February last, the Rev. Donald Ross and Mrs. Ross were invited to take tea with a neighbour, and as soon as they had left their house it was taken possession of, and sleigh after sleigh began to arrive conveying representatives of families from far and near, and each bringing some token of the esteem in which the worthy pastor is held. As fast as the various articles were brought in they were labelled and stowed away by the committee of internal arrangements, and soon the manse presented a strange appearance. Beside the stable stood a double load of hay, near by were piled cords of wood sawed and split ready for use, in the store-room were heaped up in bags forty bushels of oats, eleven bushels of potatoes, a supply of flour, corn, beef, pork, fowls, &c. The parlour, however, was specially interesting, tables were placed laden with a complete assortment of groceries and other requisites for house-keepers, such as sheets, towels, pillows, pillow-cases, spoons, &c., while on lines stretched across the room were lying the work of many loving hands, the whole forming an assortment and collection which might well gladden the hearts of those for whom they were intended. In the dining-room, a long table was laid, bountifully supplied with all the requisites for a good supper.

As soon as everything was in readiness, a messenger was sent to solicit the immediate presence of the unsuspecting tenants, whose astonishment at seeing their house lighted up throughout and filled with occupants, can better be imagined than described. They were received and ushered in with all due ceremony, and when the first emotions of surprise were over, Mr. L. Cushing, on behalf of the members of the Church and Congregation, in a brief but kind and hearty address, begged their acceptance of a small purse of \$14, and these accompanying gifts. Mr. Ross' reply was also brief, and the remainder of the evening was spent in an exceedingly pleasant and happy manner.

Mr. Ross has been but a very short time over his charge, and the above pleasing incident conveys a most favourable impression of the esteem which he and his good wife enjoys among the people.

PRESENTATION.—The Presbyterian congregation, Hemmingsford, in connection with the Church of Scotland, held a social meeting in the manse on the evening of March 12th; and after a sumptuous entertainment, provided by the ladies, Mr. Julius Scriver, in their name, presented Mrs. Patterson with a purse containing \$55, as a token of their affection and esteem. Mr. Patterson made a suitable acknowledgment, humorously remarking that he was happy to find his own sentiments so fully and liberally endorsed. The whole evening was pleasantly and profitably spent; such meetings being well fitted not only to cement the union between pastor and people, but also to attach the members of congregations to each other. Mrs. Julius Scriver and Miss Verity received a special vote of thanks for the prominent part taken by them in connection with this meeting.

The Hemmingsford congregation has shown considerable activity during the past few years.

In addition to pewing the gallery and repairing the church, a commodious brick manse has been erected and paid for by congregational subscriptions. In the summer of 1865, by a very successful soiree, the manse was beautifully painted and papered. Last summer, by a special subscription, a verandah was built and shades erected.

This congregation at present occupies the honourable position of being free from debt, either to their minister or on their church property.

CONCERT AT DORCHESTER.—A concert of sacred music, for the benefit of the manse fund of the Church, was given in Orange Hall, Dreany's Corners. Mr. R. Dreany, Warden of the County, occupied the chair. The choir from London, under the leadership of Mr. Wright, rendered a number of choice anthems; Miss Cooper ably presided at the melodeon; and the singing by Miss Dimmock, Miss Morgan, and Miss Cooper, elicited great applause.

At the close of the entertainment a vote of thanks was cordially tendered to the choir and ladies, for their valuable services. Mr. Wright responded on their behalf in appropriate terms, expressive of the pleasure it afforded to himself and those accompanying him to contribute to the enjoyment of those present, and especially to assist the ladies of Mr. Gordon's congregation in their praiseworthy efforts to advance the interests of the church.

A vote of thanks was then given to the Warden for his efficient services in the chair; after which "God save the Queen" was sung, and the audience, which was large, dispersed, apparently greatly delighted with the evening's entertainment.

Died at Finch, on the 15th February, the Rev. Donald Monro, late Minister of Finch, aged 78.

Mr. Monro was a native of the Parish of Kilmichael, Glassary, Argyleshire, and received the rudiments of his education at the neighbouring parish school of Kilmartin. At the early age of 14, he entered the University of Glasgow. Part of his collegiate course he also passed at Edinburgh, where he studied medicine, and was on the eve of obtaining a Diploma, when he was induced, chiefly, we believe, by his father, to devote his attention to the study of Theology, with the view of entering upon the office of the Holy Ministry. In due time, he was licensed as a Preacher of the Gospel, and for years thereafter, exercised his gifts in various places.

In 1849, when there was a loud call from the Church here for Missionaries, especially for those having a knowledge of the Gaelic language, Mr. Monro came to Canada as a Missionary of the Colonial Committee of the Church of Scotland, and as such laboured for eighteen months in the Presbytery of Glengary. Towards the end of 1850, he accepted a call from the Congregation of Finch in that Presbytery, where he ministered till 1864, when, owing to his advanced years, he received the permission of Synod to retire, on his commutation annuity, from the active duties of his office. In the same year, he sustained a severe bereave-

ment in the death of his wife—Mary Julian Campbell, (daughter of deceased John Campbell, Esq., Prospect, Argyleshire,) to whom he was deeply attached, and who, for the long period of thirty-eight years had been the sharer of his joys and sorrows. He had long cherished the hope of once more seeing his native land—that land he loved so well—and of being buried with his fathers, but it was otherwise decreed. Prostrated after the death of his wife by paralysis, his robust constitution gave unmistakable signs of decay, and at length, after considerable suffering, he calmly fell asleep. Our trust is that his spirit is now with those of the blessed in the better land.

Mr. Monro was a large-hearted kindly man, ever inclined to the side of mercy, and whom to know was to love. It was said from the pulpit, on the occasion of his funeral, that he has not left an enemy—a statement which his friends can well believe, for he was a man of peace, as became him as a Minister of the Gospel of Peace, and a servant of the Prince of Peace. As a preacher, Mr. Monro's manner and delivery were by no means equal to his matter—his Discourses both in Gaelic and English being carefully prepared and beautifully expressed. His classical attainments were of no mean order, while as a Gaelic scholar, he had, we believe, few equals. Though not perhaps known to fame as a poet, yet he was regarded as such by many of his countrymen and others. A volume of Gaelic poems, published by him, has been highly extolled by those well qualified to judge of the merits of such a work. He also composed some very touching verses on the death of his wife, and these he took pleasure in reciting, and also in singing to his friends. And what a beautiful picture this communing of the old man with his buried wife, recalling the beautiful lines of an old English Divine, in like case!

Sleep on, my love, in thy cold bed
Never to be disquieted!

Stay for me there, I will not fail
To meet thee in that hallowed vale,
And think not much of my delay,
I am already on the way.

The remains of the deceased now lie side by side with those of his wife, whose love for whom triumphed even over death. The funeral was largely attended, the services having been conducted by his successor in the Ministry in Finch, and by a near clerical neighbour and former co-presbyter.

QUEEN'S COLLEGE.

OBSERVATORY LECTURES.—Two annual lectures on Astronomy required by the deed of the Observatory to the College, were delivered in the City Hall, Kingston, one by the Director, Rev. Professor Williamson, LL.D., on the 8th, and the other by the Observer, Mr. Nathan F. Dupuis, B.A., on the 14th ult. The subjects were respectively *The rotation of the earth on its axis*, and *The universal law of gravitation*. Both lectures were illustrated by interesting and convincing experiments, and were of a highly instructive character.

DONATIONS TO THE LIBRARY.—The govern-

ment three vols., and one vol. from each of the following parties: the Geological Society of Canada, John Creighton, Esq., Kingston; Messrs. Oliver & Boyd, Edinburgh; Rev. H. Gill, D.D., London.

PHILOSOPHICAL SOCIETY.—A meeting was held in the Senate Room of Queen's University on Saturday afternoon for the purpose of establishing a literary and scientific society in Kingston. A previous meeting had been held at which a committee was appointed to draft a constitution and invite gentlemen likely to join the society to attend. In accordance with a call by circular a number of gentlemen met together on Saturday afternoon, among them Prof. Murray, Prof. Bell, Mr. Robert Rogers, Mr S. Wood, Mr. Riddell, Mr. Bawden, Mr. Dupuis, Mr. Walkem. and others. Mr Rogers was in the chair; Prof. Murray acted as Secretary. A constitution was submitted and adopted with amendments. The society takes the name of Philosophical Society of Kingston, and has for its object the discussion of literary and scientific subjects, the intention being to make its basis as broad as possible. The officers, to be elected annually, are a President, Vice president a Secretary and a Treasurer. These four officers to form a committee for arranging business. The society is to hold meetings every alternate Friday, at which one or more papers will be read and discussion thereon held. The terms of membership are by election and entrance fee. After the adoption of the constitution and by-laws, the meeting proceeded to the election of officers for the current year. The following were elected unanimously:—President: The very Rev. Principal Snodgrass, D.D.; Vice President: Judge Draper; Secretary: Prof. Murray; Treasurer: Dr. Neish. At the next meeting it is deemed probable that Principal Snodgrass will deliver an inaugural address.

YOUNG MEN'S CHRISTIAN ASSOCIATION AT KINGSTON.—The Annual Festival of the Young Men's Christian Association of St. Andrew's Church, which was held last month in the City Hall, was a success in every respect, the attendance being fully as great as the Committee had anticipated, and quite as large as that at any previous anniversary. The addresses and the musical portion of the entertainment were, in fact, far ahead of last year.

The Rev. Wm. M. Inglis occupied the chair, and around on the platform were seated the Rev. Principal Snodgrass, Prof. Bell, Rev. Prof. Murray, Rev. Prof. McKerras, and Rev. Prof. Nowat, of Queen's University, and the Revs. A. Walker (of Belleville) A. Wilson, Wm. Bell (Pittsburg), P. Gray, Geo. Porteous and K. M. Fenwick. The refreshments were of the usual kind, light and palatable, and in good supply. Prof. McKerras was the first speaker. His address was excellent, well studied and carefully delivered. The subject was, however, an easy one—the all-absorbing topic of Confederation and the future prospects of British North America. The speaker was frequently applauded. The next address, by the Rev. Principal Snodgrass, dealt more on spiritual things, his words being chiefly an exhortation to the young men to study God and become useful members of

the Church. The greatest attention was paid to the address while under delivery, and it did not fail of its effect. The address of the Rev. Mr. Fenwick was alike interesting, and he also was listened to with marked attention. The Rev. Mr. Walker was particularly happy in his address, though truly serious at times, and drew forth very many loud bursts of applause.

The Choir added very greatly to the enjoyment of the evening, and the duets, glees and choruses were sung with a taste and skill that was universally admired. Indeed the singing was a special enjoyment for which the audience were particularly indebted. Before the close of the evening Mr. Samuel Woods conveyed the thanks of the Association to the ladies for their assistance in providing the refreshments, to the speakers and to the choir. The Association have every reason to congratulate themselves on the success of their third annual Festival.

THE LATE REV. DONALD MACDONALD, PRINCE EDWARD ISLAND.

"THE MINISTER IS DEAD." These words of solemn import have, within the last few days, been whispered in hundreds of families throughout Prince Edward Island; and thousands of our people are mourning the death of one whom they loved with more than ordinary devotion. The Rev. Donald MacDonald, one of the most remarkable men of his time, died at Southport, near Charlottetown, on Thursday last, at the ripe age of eighty-five years. Mr. MacDonald received a University education, and, after filling the situation of tutor, in the family of a Highland chieftain, became a minister of the Church of Scotland. He came to this island nearly forty years ago, and sometime after was known as a minister practically unattached to any church. He visited most of the settlements in the Island, undergoing many hardships. His preaching proved acceptable to many, especially to his countrymen. He founded Churches, to which, at regular intervals, he ministered. His followers increased rapidly, and soon, wherever he preached, he was listened to by large congregations—frequently composed of *his people*, from distant parts of the country. When the writer first heard him preach, which was either in 1829 or 1830, Mr. MacDonald and his followers were the objects of popular ridicule. The minister believed that he was doing his duty as became a messenger of the Gospel which Jesus preached, and he disregarded all scoffers, and persevered, seeking counsel of no man. The little bands of faithful adherents which, during the first years of his ministry, were found scattered over the island, became, in several places, large congregations, worshipping in edifices among the most imposing in the colony. During the later years of the minister's life, his adherents were numbered by thousands, and he was everywhere treated with respect. He lived among his people, sharing their joys and sorrows, preaching to them in Gaelic or English, and during the nearly forty years of his ministry, he performed an amount of labour which would have killed any man, not possessed of indomitable energy and an iron constitu-

To do his duty, to promote the good of his followers, was the sole object of a life extended to a period rarely reached by man. He coveted no man's silver or gold. Food and raiment, and small sums of money to expend in acts of benevolence, of which little children were often the recipients, constituted his salary. He has gone to the grave, but will ever live in the hearts of the thousands for whom he so long and so faithfully laboured; and, when most of his contemporaries shall be forgotten, it is probable that tradition will long preserve the memory of Minister MacDonald.

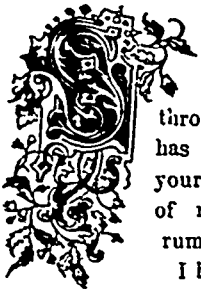
His remains, on Monday last, were followed from Southport to the place of interment at Orwell, a distance of upwards of sixteen miles, by a line of sleighs extending over a mile. The scene at the grave is represented as most affecting—hundreds of men and women

shedding tears as they took the last farewell of the mortal remains of him whom they had regarded as a father and a friend. About twelve Churches and five thousand adherents are, by Mr. MacDonald's death, deprived of a pastor. It is said that it was the minister's wish that they should remain attached to the Church of Scotland.—*The Islander, Charlottetown.*

The Rev. Mr. Bell, Pittsburgh, Secretary of the Juvenile Mission and India Orphanage Scheme, requests that, from this date until his return from Europe, all correspondence and other communications relating to the Scheme be addressed to the Treasurer, John Paton, Esq., Kingston, who will afford all information in his power.

Correspondence.

WHAT IS A QUORUM OF PRESBYTERY?



IR,—Will you allow me space in your columns for a few lines, intended to throw light on a matter which has recently been discussed in your paper, viz:—what number of members constitutes a Quorum Presbytery?

I have lately had a letter from the Principal Clerk of the General Assembly of the Church of Scotland, who is also the author of one of our two leading text-books on Ecclesiastical law, in reply to one which I addressed to him, stating certain disputed points on which I desired *authoritative* information. The following extract bears on the subject of a Presbyterial Quorum:

"I do not know that it has been formally declared, but the General Assembly has acted on the principle that three Ministers constitute the quorum of a Presbytery. In 1854, the parish of Northmavine was separated from the Presbytery of Burravoe, in the Synod of Shetland, and joined to Olnafirth; and in consequence the Presbytery of Burravoe consists of only three ministers. The resolution, after making the separation, goes on: 'and in the event of a vacancy in one or other of the parishes of the Presbytery of Burravoe, or of incapacity of one or other of the Ministers of said Presbytery, appoint the Minister of Northmavine an assessor of said Presbytery for the time, declaring that he shall, during the existence of such vacancy or incapacity, be entitled and bound to attend meetings of said Presbytery, and to act there-

at.' The absence of any reference in this resolution to Elders (of whom there might, of course, in such circumstances have been three, all members of Presbytery) implies that the Assembly considered three Ministers as necessary to make a quorum; and there is an obvious reason for this, as Elders cannot take part in the act of ordination."

Having turned to the acts and proceedings of the General Assembly, 1854, I find the following to be the full text of the resolution referred to by Dr. Cook.

"That the General Assembly having heard read the petition from the Synod of Shetland, and deliberated thereon, in respect of the very special circumstances of the case, resolve to disjoin the parish of Northmavine from the Presbytery of Burravoe, and to unite said parish to the Presbytery of Olnafirth; declare that the Presbytery of Olnafirth shall henceforth consist of the parishes of Walls, Aithsting, Nesting, Delting, and Northmavine, with seat at Olnafirth; and that the Presbytery of Burravoe shall henceforth consist of the parishes of Unst, Mid Yell, and Fetlar, with seat at Cullivoe in North Yell; and in the event of a vacancy in one or other of the parishes of the Presbytery of Burravoe, or of incapacity of one or other of the Ministers of said Presbytery, appoint the Minister of Northmavine an assessor of said Presbytery for the time, declaring that he shall, during the existence of such vacancy or incapacity, be entitled and bound to attend meetings of said Presbytery, and to act thereat; appoint the books and records of the Presbytery of Burravoe, as presently constituted, to pass to and become the books and records of

the Presbytery of Burravoe, as hereby constituted; appoint the said Presbytery of Burravoe, as hereby constituted to meet at Cullivoe on the third Wednesday of July next, and the Presbytery of Olnafirth, as hereby constituted, to meet at Olnafirth on the fourth Wednesday of July next: and enact accordingly."

From the foregoing resolution of the General Assembly we may deduce the following, as legitimate corollaries:

1. If our Synod, at their last meeting in Toronto, were strict in dealing with certain Presbyteries, because these proceeded to important business without having a quorum—two Ministers and one Elder being believed sufficient to constitute such quorum; *much more* strict, would the General Assembly have been in such a case, inasmuch as they insist on the attendance of at least three Ministers, irrespective of Elders, at a meeting of Presbytery, as necessary to constitute a quorum.

2. The attendance of three Ministers is requisite not merely at a meeting of Presbytery held for the purpose of an ordination or induction, but also at one for the dispatch of ordinary business; inasmuch as the Minister of North-*marvane* "was entitled and bound" to act as assessor of the Presbytery of Burravoe not only in the case of a vacancy in one or other of the *parishes* thereof, when steps leading to and terminating in an induction would thus become necessary to fill such vacancy; but also in the event of the incapacity of any of the Ministers of said Presbytery, when an induction was not likely to be, at least *might* not be among the contemplated items of business.

3. That the Synod, as the Supreme Court of our Church, have full power to appoint one or more of the members of any of the Presbyteries under their jurisdiction an assessor or assessors of an adjoining Presbytery to aid in the dispatch of business:—a power, on the constitutionality of which doubts were thrown by some members of Synod a few years ago, when Dr. Barclay, and Mr. Bain, and myself, with two Elders, were appointed to act as assessors of the Presbytery of Hamilton.

I am,

Yours &c.

J. H. MACKERRAS.

Queen's College, Kingston, 5th March, 1867.

MINISTERIAL INFLUENCE.

Editor of Presbyterian,

Sir,—A sincere desire to promote the interest of the Church, and extend her influence, prompts me to submit a few remarks on what I consider the chief cause of the apathetic indifference

that prevails amongst the members of her communion. This apathy arises in a great measure from the lack of association of the minister with his flock. I allude to the infrequency of Pastoral visits. It is this part of the Ministerial work which best shews the nature and extent of the minister's calling. Most ministers must be painfully aware how very many in their congregations take in but a very faint notion of the matter of their public teaching. By visiting them in private, opportunity is afforded for ascertaining how limited is their knowledge and capacity. In private the minister brings to bear upon them the influence of affection and character, comes down as it were to their apprehension, learns their own language, and finds a way to touch their consciences. Again, there are many who come not to the house of God at all, or come only seldom, and these should be sought out. Old age, sickness and infirmity necessarily keep some at home, but indolence keeps many more, and all such should be visited. And here let me say that, by pastoral visiting I do not mean, nor do I think it would be at all times advisable, that the minister should enter upon formal devotional exercises on every occasion that he may deem it requisite to call upon a member of his congregation, and although it may often seem to him a mere waste of time, listening to their worldly affairs or their stories, yet hours spent in cementing affection are not wasted. And when the visit is free and natural, leaving the people at ease, and encouraging them to speak as they feel, its purpose is better answered. Were this duty more frequently attended to by many of the ministers of our church, it would be found that their services would be estimated by their congregations at a higher value than they often are, and instead of having to deplore the apathy of the people in not attending church, they would in many cases have at least congregations respectable in numbers, and attentive in hearing, and without doubt, their own position rendered more comfortable and pleasant.

I am, sir,

Respectfully yours,

A PRESBYTERIAN.

11th March, 1867.

ELDERSHIP.

To the Editor of the Presbyterian.

By inserting the following queries in the next number, you will oblige a Layman.

1. How should elders to compose the Kirk Session be appointed?

2. When the Kirk Session is constituted how should the ruling or representative elder be appointed?
 3. When appointed what are his duties?

4. What are the duties of all the elders that compose the session?
 5. What is the elders' position in relation to the minister when assembled in session.

Notices and Reviews.

REPORTS OF THE GEOLOGICAL SURVEY FROM 1863 TO 1866.

The report of the progress of the geological survey from 1863 to 1866 is just issued from the Queen's Printing Office. It is a volume of 321 pages, and contains a great deal of interesting matter. Sir W. Logan's report extends over 37 pages, in which he reviews the labours of the officers of the survey. No reference is made to the large geological map of the Province in course of preparation. Mr. James Richardson presents a report on the area of the country between Lake Champlain and the Chaudière river. To represent its features in detail, Mr. Barlow has compiled a map on a scale of four miles to an inch, which is being engraved in London. The subdivision of lots and concessions will be shown on it. The report of Dr. Hunt and Mr. A. Michel on the Chaudière gold regions were laid before the Parliament last session, and are republished now. Mr. MacFarlane's report on the economic minerals of North Hastings had likewise been previously published. A report of Mr. MacFarlane on Lake Superior is published. He examined the east shore of Lake Superior to ascertain the line of division of the Laurentian and Huronian rocks. He visited the iron mines at Batchewaning and Michipicoten Harbour, and the copper mines of Michipicoten Island and Batchewaning Bay. Prof. Bell, of Queen's College, Kingston, presents an interesting report on the Manitoulin Islands, which is most interesting, entering into soil, climate and productions, as well as geological description. The climate is said to resemble Western Canada, near Toronto: only some parts of the Island are fit for cultivation. The timber is not of much value for lumbering purposes, although in great variety. Dr. Hunt presents a lengthy report on the geology and mineralogy of the Laurentian limestones. In a scientific and economic point of view, it is most interesting. There is reference also to the

fossil discoveries in this limestone, supposed to contain no organic remains. Dr. Hunt also contributes a paper on petroleum in Western Canada, which will be read with interest by oil men. A comparison is made geologically with the oil regions of Pennsylvania and Kentucky. He has examined into the character of the borings at numerous wells in our oil region, and holds the opinion that the region where the Hamilton shale overlies the coniferous formation, is the most likely to produce oil. There is reference likewise to the anticlinals of the oil region. Dr. Hunt examined the salt and brine of Western Canada; analysed the brine of the Goderich well, and the salt and mineral waters in various parts of Canada. He also gives an article on peat as fuel and for iron working. In the appendix of the volume is a list by Mr. Richardson of all the lots of land on which copper ores have been met with in the Quebec group of rocks. The lots, concessions and townships are given.

THE CANADIAN FRUIT CULTURIST. By James Dougall, Windsor, C.W. Montreal: John Dougall & Son, 1867.

The contents of this little work were first published in the form of letters, which are now collected in pamphlet form. They were meant to supply the want of a practical work on the subject of fruit culture, as those published were for the most part too bulky and expensive, and very many of them scientific to such a degree as to render them almost unintelligible to the class of readers, to whom, under general circumstances, they should be most useful. The present work is written in a plain, practical style, and should command a large circulation.

We are requested to state that copies of the Church Service Society's tract, "On Public Prayer and Worship," may be had at the book store of Mr. Adams, 61 King Street (East), Toronto.

The Churches and their Missions.

GLASGOW SABBATH SCHOOL ASSOCIATION.—The twentieth annual meeting and soiree of the Glasgow Sabbath School Association in connection with the Church of Scotland took place on the 6th March in the City Hall. The chair was occupied by Bailie Wm. Taylor, president of the association, who was supported on the platform by the Rev. Dr Craik; Rev. Dr Cumming (London); Rev. Dr Jamieson; the Rev. Messrs Brown (St Enoch's), Burns (Cathedral), Stephen (Renfrew), Stewart (Paisley), Miller (St Stephen's), Monteath (Hutchesontown), Leiper (Gorbals), Stewart (Old Gorbals Mission), Binnie (Kelvinhaugh), and Robertson (Elders' Church): Dr George Robertson; Capt. Rodger; Messrs J. A. Campbell, J. H. Kerr, T. P. Stewart, A. Ronaldson, John Muir, John Paul, Wm. McCulloch, J. M. Whannel, Thomas Stout, James Sime, J. N. Cuthbertson, Spence, F. W. Allan, Wm. Ker, Alex. Moffat, John Pirrie, James Pirrie, John Carr, and James Lamb. A blessing having been asked by the Rev. Mr Monteath, and tea partaken of—

The Chairman delivered the usual introductory address. He referred in general terms to the importance of Sabbath-School teaching, and said he was glad to know that during the past year there had been an increase of about 40 teachers and nearly 600 scholars in connection with the association. He also stated that 40 scholars from adult classes had become teachers during the year, although there were still complaints of a want of teachers.

Mr. James R. Reid (one of the Secretaries of the Association) then read the annual report, from which it appeared that on the 31st December last there were connected with the Society 117 city schools, with 1406 teachers, and an average attendance of 11,847 scholars. On the same date there were 21 suburban schools, with 272 teachers, and an average attendance of 2096 scholars: giving a total of 138 schools, 1678 teachers, and 12,937 scholars. Comparing these numbers with the corresponding quarter of last year, there was shown an increase of 40 teachers and 561 scholars. The country societies connected with the Association reported having 26 schools and 210 teachers, with an average attendance of 1748 scholars, showing an increase in the country of 6 teachers and 79 scholars. Over the whole Association there was an increase of 46 teachers and 600 scholars. The total number of scholars on the roll last year was 12,132; this year the number was 12,702, showing an increase of 570 scholars on the roll as compared with the increase of 220 last year. There were, it was further stated, 22 adult classes in connection with 16 societies, and during last year 49 scholars have become teachers.

On the motion of the Rev. Mr Brown, seconded by Mr A. Ronaldson, the report was approved of. Addresses were delivered in the course of the evening by the Rev. Dr Cumming and other gentlemen—the proceedings being pleasantly diversified with vocal and instrumental music.

THE ORGAN AND THE PRESBYTERY OF AUCHTERARDER.—On Monday, the Presbytery of Auchterarder was engaged for five hours in discussing the conduct of the Rev. Dr Cunningham and the kirk-session of Crieff, in introducing an organ into their church, and using it in public worship without previously obtaining the sanction of the Presbytery. Dr. Cunningham defended the action of the kirk-session on the ground that they had only done what lay within their proper jurisdiction as a Court of the Church, and that they had violated no law or usage of the Church. The majority of the Presbytery, however, took a different view, and carried, by six votes against three, a resolution declaring that Dr Cunningham had acted "in a highly irregular manner," and enjoining him to discontinue the use of instrumental music in public worship. Dr Cunningham appealed to the Synod, against the decision, and the case will in all probability engage the attention of the next General Assembly.

NATIONAL BIBLE SOCIETY OF SCOTLAND.—The monthly meeting of committee was held on the 4th of March, in the Society's Office, 60 Virginia Street—James A. Campbell, Esq., in the chair. A letter was read from the Rev. A. Williamson, the society's agent in China, reporting his safe return to Chefoo from a journey of 1750 miles through the provinces of Chi-li, Shan-si, Shen-si, and part of Houan. He had travelled in company with the Rev. Mr. Lees, of Tien-tsin, and during the whole journey they had preached the Gospel and sold the Scriptures and other religious books without the slightest molestation. The sales had been 2015 Testaments, 6635 portions of the Bible, and about 12,000 books and tracts, and the amount realized, 170,000 cash, had nearly covered expenses and wages. An application was received from the Rev. T. Goble, an American Baptist missionary at Yokohama, for aid in printing a translation of the New Testament into Japanese. The four Gospels were ready for the press. Encouraging reports were received from colporteurs at home, from many stations occupied on the Continent, and from Nova Scotia. Grants of Scriptures, at reduced rates, were made to a Presbyterian Church at Cape Breton, and to the missions of the Church of Scotland at Alexandria. The following donations were reported—Elgin Place Church, £29 10s; Lorn Auxiliary, £20; Newton-Stewart Auxiliary, £18 4s; Wellington Street U. P. Church, additional for Paris, £11; Robert Barclay, Esq., additional, £10; David Paton, Esq., do. £10; Free Anderson Church Sabbath-school, for Spain, £7 3s 5d; Bothwell U. P. Church, £5; in sums below £5, £137, 12s 6d.

THE LATE PROFESSOR MACPHERSON, D.D., OF ABERDEEN.

We regret to announce the death of Robert Macpherson, D.D., Professor of Systematic

Theology in the University of Aberdeen, which took place suddenly at Old Aberdeen, on Wednesday morning, January 23. The rev. Professor had been in delicate health for eighteen months past; but up to the day of his death was able to lecture to his students. Robert Macpherson was the son of comparatively poor parents, and was born at Montrose in 1806. After a preliminary training there, he came to Aberdeen in 1823 with the view of securing a bursary at King's College. The youthful scholar, then in his seventeenth year, gained a bursary of the annual value of £18—a very high bursary at that date—by means of which he was enabled to prosecute his studies. He was then, as he continued to be, a hard-working student as was evidenced at the close of his college career, when he graduated with honours, and carried off the Hutton prize for general scholarship. His first ministerial appointment was as chaplain to the garrison at Fort George in the year 1825. At the Disruption Mr. Macpherson was presented to the church and parish of Forres by the Earl of Moray. In 1852, by the death of Dr. Mearns, the Chair of Divinity in King's College, Aberdeen, became vacant. This chair at that time was opened to public competition, and the two candidates who were examined for the appointment were Mr. Macpherson and Mr. (now) Dr. Traill, of Birsay, Orkney. The former gained the chair; but so highly satisfied were the examiners with the scholarship and attainments of both gentlemen, that they unanimously recommended the Senatus to confer upon each the honorary degree of D.D. This the Senatus did, and Dr. Macpherson entered on his labours immediately after. These were continued until the fusion of the colleges into one University in 1860, when Dr. Macpherson was appointed to the Chair of Systematic Theology, the duties connected with which he has faithfully performed ever since. He was also one of the Murray lecturers. By his colleagues he is sincerely lamented as a scholar, and a conscientious, upright man. After coming to Aberdeen, Dr. Macpherson took an active part in the business of the Church Courts. In the local Presbytery he was a leading member, taking a full share in all matters connected therewith, particularly in the examination of students entering the Divinity Hall; and in the General Assembly Dr. Macpherson was known as one of its ablest members. Death is said to have resulted from disease of the heart.

THE LATE DR. HILL.

Alexander Hill, D.D., son of the eminent Dr. George Hill, Principal and Professor of Divinity in St. Mary's College, was born at St. Andrews in 1785. His childhood and youth were passed in his native town, and his course of academic education was begun and ended at that ancient seat of learning.

The ministry being his chosen profession, he was, on the completion of his theological studies, licensed by the local presbytery to preach the Gospel. It was not, however, till some time afterwards that he entered on the stated functions of the sacred office. His first charge was that of the parish of Colmonell, in the

Presbytery of Stranraer; in little more than a year after his settlement he was removed to the parish of Dailly, in the Presbytery of Ayr. In both of these rural parishes he performed the work of an evangelist with much zeal and fidelity; his public ministrations on the Sabbath were highly appreciated, while his private and week-day labours were assiduous and unremitting. During the latter part of his incumbency at Dailly, Dr. Hill, as a distinguished member of the Moderate party in the Church, was, on more occasions than one, selected as a suitable minister for important parishes in Edinburgh.

Providence had destined Dr. Hill for a higher and more important sphere than even the charge of a metropolitan parish. On the death of Dr. MacGill, Professor of Divinity in the University of Glasgow, he was invited by his friends in the Senatus Academicus to apply for the vacant chair; but a formidable opponent appeared in the person of Dr. Chalmers: and it was only by the casting vote of Sir James Graham, Bart., the then Lord Rector of the University, who travelled from London for the express purpose of presiding at the election, that Dr. Hill was appointed to the Professorship of Divinity.

Installed in this important office, Dr. Hill addressed himself to the discharge of its duties with that ardent desire to be useful which characterised his conduct in every department and at every period of his life. He was pre-eminently a Bible theologian; and we believe, we may add, that he was exceedingly useful in the exercise of a gift more important than even great learning, that of inspiring his students with a sense of ministerial responsibility, and with the spirit becoming their sacred office. In all his students he took a paternal interest, and though dead, "he yet speaketh" to them in two little works prepared and published for their benefit, viz., "Practical Hints to a Young Parish Minister" (1859) and "Counsels respecting the Duties of the Pastoral Office" (1862).

Not long after Dr. Hill's removal to Glasgow, the unhappy Secession in 1843 took place, by which many of the pulpits in Glasgow and neighbourhood, as elsewhere, were simultaneously thrown vacant; and while the friends of the dismembered Church were roused to unwonted exertions, Dr. Hill was, at that crisis, "in labours abundant." The vast amount of physical and mental exertion he made at that period was known only to those who had access to him; but how fully the friends of the Church, from what they did know, appreciated his indefatigable services, was shown by the magnificent banquet at which he was entertained in the spring of 1844.

But it was in the courts of the Church that Dr. Hill displayed the full energy of his talents, and the habitual bent of his mind. Previous to 1843 he was known as a public speaker; for he had, when in his rotation elected by the Presbytery of Ayr, taken part occasionally in the discussions of the General Assembly. But after the Secession in 1843 he began to take a prominent share in the public counsels of the Church; and having in 1845 been elevated to the high dignity of the moderatorship of the General Assembly, he continued thenceforth to

devote much of his time and attention to the management of ecclesiastical affairs. For this work his qualifications were amply demonstrated by his valuable and now well-known little work on "The Practice of Church Courts;" and the department in which he excelled was the arrangement of the business to be transacted at the meetings of the General Assembly—a department of peculiar difficulty and delicacy, when the number of cases of all sorts had so greatly accumulated as they have done in recent times. Nay, not only during the sittings of the General Assembly, but throughout the year, the work he performed in this field of ecclesiastical labour was immense; for as his opinion was often solicited from all parts of Scotland, his correspondence was a sufficient occupation of itself.

In the Presbytery of Glasgow, of which for a period of more than twenty years, he was, *ex officio*, a member, he took a warm and active interest in all the transactions of the court. He uniformly declined all social engagements on Presbytery days, that he might enjoy an opportunity of mingling in the society of the brethren at their private meetings.

In 1862, Dr. Hill having reached an advanced age, and after a life of so many and various labours, resolved to take advantage of the royal bounty, which had recently provided retiring allowances to professors, graduated by their term of public service, and accordingly he retired into private life. His intention to resign his office and withdraw from Glasgow elicited an expression of public feeling towards him of very rare occurrence—a subscription, to which not the friends of the Church alone, but ministers and laymen of different denominations, spontaneously contributed; and this testimonial, in the shape of a splendid service of silver-plate, was presented to him at a public meeting attended by the principal citizens of Glasgow.

Dr. Hill died at Ayr on Sabbath, 29th Jany., and his remains were interred in the New Cemetery on the following Friday: his funeral, though private, being attended by a number of friends and fellow-townsmen, who voluntarily accompanied it to testify their respect for the character of the honoured dead.

JAMES SMITH, ESQ., OF JORDANHILL.

It is with deep regret that we record the death of this distinguished Scotsman. We gladly give our testimony to the good service he has done for religious truth, and to his warm attachment to the Church of Scotland.

The work by which Mr. Smith's name is best known is "The Voyage and Shipwreck of St. Paul," of which the first edition was published in 1847. In this book we see the narrative of St. Luke subjected to the most searching examination by a man of singularly acute mind and varied information—at once a practical sailor, a nautical antiquary, a geologist, and a competent scholar: and the result is not merely a most valuable contribution to the interpretation of Scripture, but an unanswerable demonstration that the book of Acts must have been written by one who was actually with the apostle in a ship which was cast on the

shore of Malta in the very bay which still bears the name of St. Paul. Whether we adopt its conclusions or not, the book has a special value to the student of Scripture, from the ingenious arrangement of the text of Matthew, Mark, and Luke, by which we are enabled, and even *compelled* to note the minutest shades of verbal difference and agreement between these evangelists.

But, apart from the services which Mr. Smith has rendered to religion by his writings, he is worthy of honour as a zealous and long-tried office-bearer of the Church of Scotland. In point of ordination he was the oldest ruling elder on the roll of the last General Assembly, holding his place there as representative for Renfrew—the burgh for which he sat for the first time in 1806: and throughout life he took a lively interest in all the principal questions which have been discussed in our Church Courts.

Mr. Smith's end was peace. Surrounded by his family, in the full possession of his faculties, with humble yet firm reliance on the merits of Christ alone, he fell asleep.

ECCLESIASTICAL INTELLIGENCE.

DUMFRIES.—The Rev. Dr. Fraser of St. John's, Glasgow, was inducted to the charge of St. Michael's, Dumfries, on Thursday, January 31.

KINGHORN.—The Rev. J. A. Dobic was, on Thursday the 31st January, inducted by the Presbytery of Kirkcaldy as assistant and successor to the Rev. Dr. Bowie, minister of the parish of Kinghorn.

LUNAN.—The Queen has been pleased to present the Rev. Alexander Fridge, assistant to the Rev. Dr. Paterson, Montrose, to the parish of Lunan, vacant by the translation of the Rev. James Hay to the parish of Inverkeillor.

STRATHMIGLO.—At a meeting of the Presbytery of Cupar, held in the Parish Church of Strathmiglo on Thursday, January 10, the Rev. John Archibald Dow, B.D., was ordained to the office of the ministry, and inducted to the pastoral charge of the parish of Strathmiglo.

VANCOUVER ISLAND.—The Colonial Committee have been for months anxiously looking out for a missionary to support the work in Mr. Somerville's hands in Victoria, Vancouver Island. Meanwhile he has appealed for aid to our brethren in Nova Scotia, through a letter to the Rev. G. M. Grant of Halifax. From that letter the following sentences are extracted in the hope that they may bring Mr. Somerville's appeal under the eye of some of his "fellow-students and friends in this country, among whom there surely might be found one good man willing to go "over and help" him:—

The beginning having been made by the Church of Scotland, it ought to be carried on strongly. I am her only minister in the (now) united colony of British Columbia and Vancouver Island—a parish 240,000 miles in area! You will easily perceive that I am not able adequately to represent our Church, or do the work, in a field so large. As I have to preach twice every Sabbath in Victoria, and prepare carefully for my pulpit duties, I cannot attend

even partially to the other districts. Many who are devotedly attached to our Church are thus neglected. A large proportion of our population (12,000) is from Nova Scotia, New Brunswick, and Canada. Now, why not each of these Churches have a workman in the field? Most fervently do I utter the cry, "Come over and help us!" Nova Scotia has been peculiarly blessed: let her move first. Could you not, then, send us a minister? His stipend should be secured for the first year, and partially provided also for the second. This would involve an expense of £450 (£300—£150.) If ordained, he could, if your Church thought it advisable, act as my colleague in Victoria, and we could alternately preach in St. Andrew's Church, and itinerate for the purpose of planting other stations. As Victoria is by far the most pleasant place of residence, and an intelligent congregation formed, this arrangement might be expedient. If not, there are the districts of Saanich, Corvichan, Connox, Nanamic, Craigflower, New Westminster, Yale, and Cariboo, all crying out for Gospel ordinances, in which he would find ample scope for independent action.

Our Saviour sent forth his disciples two and two; and I am convinced that it is unwise to let the whole work, in a field so large and important, depend upon one man, with, it might be, sickness or even death before him. I am certain that if the Church of Nova Scotia takes our circumstances into serious consideration, she must move in the matter.

At present the colony is in a most depressed condition; but I am certain it will, at no distant date, form a most important portion of the British Empire. Its mineral and agricultural resources are of the most promising character. As yet very little has been done to develop them: the present reaction from the "stampedes" to our placer gold-fields will be followed by the steadier occupations of quartz-mining, commerce, and agriculture. The present time presents a favourable opportunity for the energetic planting of our Church. We should go in and take possession in a manner worthy of our history and our hope.

If your Church can send us a minister, let him be a man of good talent and good taste. Any of the gentlemen recently licensed would suit the genius of the place. How much I would rejoice to meet those who were my fellow-students, as fellow-labourers in this portion of the vineyard!

The climate is delightfully congenial. Clear and cloudless are the skies from April to October. We have then rain for a few days, and then the mellowed beauty of the Indian summer till the beginning of November. Mere existence is felt to be a blessing, and I have no doubt that this city will yet become the Sanatorium of the Pacific.

The scenery defies description. Opposite the window at which I write we have the Coast Range Hills skirting the Puget Sound, always covered with snow. Around Victoria we have prairies dotted with oak copses, and knolls of the most beautiful order. Outside of the harbour we have numerous little islands, the channels through which are lovelier than the Kyles

of Bute. In British Columbia all the objects of natural scenery are on a gigantic scale; and after viewing the Fraser River, the Shuswap Lake, and the Cascade Range, one would almost pity those who have seen nothing grander than the Clyde, Loch Lomond, and the Grampians.—*Church of Scotland Record.*

ENGLAND.—Dr. Manning has been recently preaching on the state of England. He expressed a strong hope that the day would soon come when she would be restored to unity with Christendom; and attributed prevalent infidelity to her divisions. "There was a time when this nation of England was linked to the one true Church, and when the glory and peace of that Church covered the land as the waters cover the sea. There was a time when every man in England belonged to the one fold, knelt before the same altar, and followed the one guide. There was a time when England knew no differences among her people, and when their obedience was claimed by only one church. But what was it that overcast the splendour of this nation? Why was England now in darkness? Why was she torn with schisms, and why were men not only disputing on points of doctrine, but disputing the inspiration of the Holy Book? What had brought England to such a state as this—what had dimmed her glory so much? Because she had departed from the divine authority, and thrown off allegiance to the holy Church of God—this was the cause. She had turned from the paths of her fathers—from the paths of her divine guides. She had pulled down God's altars—she had removed the symbols of his presence. There could be no rest until these wounds were healed—until these blemishes were smoothed away—until they all were brought to a true knowledge of peace before the altar of God—until the schisms were all cast out, and until they all rejoiced as one flock and as one people in the kingdom of Jesus Christ. He trusted that day was coming—that it had nearly approached. It might be a vision, it might be an illusion; men might mock them, but surely if it were a want of wisdom, there was no want of charity in praying and labouring earnestly that a day might come when England would be re-united to Christendom."

A meeting has been held of the Working Men's Lord's Day Rest Association. About 1,000 persons were present. The object of the meeting was to give working men the opportunity of expressing their views on the Sunday question. Mr. Burr, upholsterer, said working men were opposed to the opening of the Crystal Palace and museums on Sundays, because such proceedings would increase Sunday labour. Mr. Clifton, watchmaker, said that twenty years ago he used to work on Sundays, as well as on week days. He knew a hair-dresser who had not had a Sunday for thirty years, and he appealed to working men and others not to shop on Sundays, so that shopmen might have their Sunday rest. Mr. Salmon, formerly a scavenger, said that some of the railway servants had not had a Sunday's rest for twenty years. These men were deprived of their rest by the Sunday excursionists.

IRELAND.—The bulk of the money voted by Parliament for the education of the people seems steadily drifting into the hands of the Church of Rome. Whately foresaw clearly enough the changes that would come over the Roman Catholic population, if the National system were preserved in its integrity. The Roman Catholic prelates saw it also; but when it was too late to oppose the system openly, they then tried intrigue, and have succeeded. Their most formidable opponent is the Presbyterian Church; but, in spite of determined opposition, concession has followed concession to the Roman Catholic policy. Another vigorous stand is made now on the proposal of turning conventual and monastic establishments into training schools, endowed by the State. In the memorial presented by the Presbyterian Church it is conclusively shown that the statistics on which this singular change is to be founded are inconsistent with other statistics published by the Commissioners of Education, and that all they really prove is that the policy pursued has seriously damaged some of the existing model schools. It is also shown that the present machinery is sufficient if worked. The conclusion of the memorialists is, that if the change be effected, the destruction of the present system of education is inevitable, and people are already discussing the system that will take its place. It is worth notice that Professor Kavanagh openly claims the changes which have been made or proposed as concessions to the Roman Catholics, concessions made under pressure, and but instalments of what will be claimed. The difficult question of intermediate education has been partially settled by the Commissioners approving "of the general principle of placing the attainment of a knowledge of classics and French within the reach of the poorer classes, provided it be done without injury to the primary instruction given in the National Schools."

The statistics of the Bible Women's work, under the Belfast Female Mission, present the following results for the year:—Visits, 14,176; conversed with, 19,949; prayer meetings, 614; present, 4,796; Bible classes, 183; present, 2,184; 2,226 visits to 542 sick persons; persons dead, who, it is hoped, derived spiritual benefit from our ministrations, 12; drunkards reformed, 4; children sent to school, 97; persons induced to attend public worship, 77; relieved in various ways, 287; women induced to leave sin, 22; Bibles and New Testaments given away or sold, 22; women reclaimed since commencement, 203. This work was done with an income of £281 9s. 5d. The Ulster Society for Educating the Deaf, Dumb and Blind report 140 pupils, of whom the blind are 28; and that no eligible candidate has been refused. By a provision of the Amended Poor Law, Boards of Guardians may send such helpless children from the workhouse to an institution, and charge its maintenance on the rates. This provision has been made largely available in the South, where 162 boarders in the Roman Catholic Institution are supported by Boards of Guardians at £2,300 a-year. The Ulster Society proposes to take the entire charge of such children for £12 a-year each. About 240 voluntary teachers, it appears, are at present

doing town mission work in Belfast, under fourteen missionaries.

ITALY.—The Pope is at present exemplifying the truth of the adage that the power of the ruling passion is strongest in death. Misfortune and impending ruin have no influence on the genuine instincts of the Papacy, which are ever the same, intolerant and persecuting. A letter from the Rev. Mr. Lewis, Scotch minister in Rome for the last three years, supplies us with a fresh proof that Romanism and our nineteenth century principles of freedom are wide as the poles asunder. I am happy to know that great indignation prevails among the British subjects in Rome on account of this attack upon the religious liberties of their northern fellow-countrymen. Mr. Odo Russell has displayed a most commendable zeal and energy in this matter, and has promised to stand by Mr. Lewis in his extra-mural place of worship. As for Mr. Lewis himself, it is a peculiar satisfaction that it has fallen to a man of such high ability and decided character to represent the rights of Protestant foreigners in the very centre of Roman Catholic power, where such hardships have, from time immemorial, been imposed on mind and conscience. There is not a doubt but that the Presbyterian service, now removed to a *locale* immediately outside the walls of Rome, will only be put down by the forcible imprisonment or exile of Mr. Lewis—a step which, I trust, the protesting voice of our Christian people at home will prevent.

BIBLE CIRCULATION.—The statistics of sales of colporteurs of the Scottish Bible Society in Italy during 1866 are as follows:—

Average number of Colporteurs throughout the year.....	19
Bibles, sold 1,504 for.....	3,113f. 53c.
Testaments, " 5,591 "	2,094f. 96c.
Books, " 62,627 "	9,517f. 9c.

Among the Bibles and Testaments sold there were no "portions" whatever—all were *bona fide* Bibles and Testaments.

Later news from Rome informs us that Mr. Lewis continued his services undisturbed outside the Popolo Gate during the last two Sabbaths. The Prussian and American Ambassadors came forward most nobly in the emergency, and remonstrated so forcibly with Cardinal Antonelli, that the Pope's secretary has given his sanction to the present arrangements of Mr. Lewis, through Mr. Odo Russell, who has worthily represented the indignant feelings of the British residents in Rome on this occasion in his intercourse with the Papal dignitaries. The Prussian Envoy, with the greatest courtesy, offered the chapel of his legation to Mr. Lewis, and notified this fact to Antonelli, who has cleverly escaped from the greater difficulty with the Americans by inducing their Ambassador to remove the United States Legation from his own house to that in which the service is held. Henceforth it is ruled by the decision of Antonelli, who was too shrewd to push matters to an extreme and persecuting limit in such critical moments as these, that *unprivileged* service may be held *beyond* the walls of Rome, and only *privileged* service in connexion with the legations *within*. This is clear and intelligible,

but the British Government should demand more than this, and not cease its demand till a reciprocation of the privileges we grant to Romanists has been obtained.

CHINA.—The first fruits of the preaching of the Gospel which have been granted to the English Presbyterian Mission in Formosa give the promise of a rich harvest; for we read of the Gospel being preached no less than four times daily in the chapel at Takao to large and attentive audiences, while the evangelistic labours of the native brethren are carried on in the populous neighbourhood. Dr. Maxwell—the only European representative of the mission on the island—in addition to these spiritual duties, has opened a hospital for carrying on his medical practice on a more extensive scale. "I have had five serious operations on the eye during the last fortnight," writes Dr. Maxwell, "and there are others waiting. The most of those operated upon receive considerable benefit, and so the name of the 'Gospel work' is spread abroad." There is urgent need of increased agency in connexion with this mission, which renders the loss of an active labourer who had been designated to this field—the Rev. David Masson—the more severely felt.

THE UNION QUESTION.



THE publication, by the Rev. Mr. Kemp, of statements as to the effects of the Union on the prosperity of the two branches of the Canada Presbyterian Church when joined together in one body under that name, has called forth a reply from the Rev. Mr. King, of Toronto, from which we give

the following extracts, which are as full as our space will admit of:

"In the Statistical Department there are, as we shall show, many inaccuracies of a gross kind. We acquit Mr. Kemp of intentional misrepresentation. In the line of argument, again, founded on the figures, much is misrepresented, and more, that is of highest moment to the point under discussion, is ignored.

"To begin with the statistics. For the sake of saving time we shall condense them somewhat.

"In the two churches, previous to the union, viz: from 1855 to 1859, the ministry increased from 154 to 209, that is by 55; average annual increase being 13.75 or 8.92 per cent. This is substantially in accordance with Mr. Kemp's figures. In the Canada Presbyterian Church since the union, between 1862 and 1866, the ministry has only increased from 231 to 248, that is by 17; an average annual increase of 4.25, or 1.85 per cent., whereas, had the same ratio of increase been maintained as before the union, the church should have had 80 additional ministers, instead of 17. This is a 'notable fact,' as Mr. Kemp says, though he has not been the first to note it, attention having been called to it again and again in the Synod during its last two or three meetings, and steps

having been taken, happily with the best promise of success, to change what could not long continue without most serious consequences.

"What is the explanation of this diminished ratio in the increase of our ministry? Mr. Kemp has been kept from seeing the real explanation by the inaccuracy of his statistics. According to him, 28 students were licensed by the two churches during the former period, i. e., from 1855 to 1859, and 36 during the latter. In reality there were 38. The diminished ratio of increase is not due, therefore, in any appreciable degree, to a falling off in the supply of licentiates from Knox College. Neither, according to Mr. Kemp, is it due to a large falling off in the number of ministers received from other churches in Britain, Ireland, and America. He gives 21 as the number received from 1855 to 1859, and 12 from 1862 to 1866. Here, then, we have the first specimen of Mr. Kemp's inaccuracy. There were, in point of fact, 62 ministers, at least, received from other churches during the first period, or within one of three times as many as Mr. Kemp allows. There were actually settled, of ministers received from abroad, between 1855 and 1859, in the Free Church, 33, and in the United Presbyterian Church 20, or, together, 53. Of these Mr. Kemp will find 45 still on the roll of Synod in 1859, or 24 more than according to his statistics were received altogether. In the latter period, between 1862 and 1866, of those ordained or inducted during it, and remaining on the roll at its close, only 15 were received from other churches (Mr. Kemp, wrong as usual, makes it 12), as against 45 in the former period, or an addition of 28½ per cent. in the one period, and only about 6½ per cent. in the other. To have preserved the same ratio of increase in our supply from abroad, we should have received during the latter period 70 instead of 15. Add to the decrease of 55 accounted for in this way, the loss by increased mortality in the one period compared with the other, 10 and the 17 of actual increase, and we have an actually larger number than that (80) by which, according to Mr. Kemp's calculation, the ministry should have increased from 1862 to 1866. Mr. Kemp will hardly allege that the greatly diminished supply from abroad since the Union, which he did not discover, is due to causes over which we have control. Our union here may have a little to do with it, but far more, the assistance given to ministers in the former period to come to Canada by the United Presbyterian Church in Scotland, possibly also by the Free Church of Scotland, and most of all, the fact that from 1855 to 1859, there were more preachers in the Free and United Presbyterian Churches of Scotland, and also in the Irish Presbyterian Church, certainly in the two former, than could find employment; while from 1862 to 1866 these churches have been barely able to meet their own wants—are in fact now suffering from an inadequate supply.

"Coming to the second point, the increase of membership. In the Free Church, the reported membership rose from 11,191 in 1855 to 16,495 in 1859—an increase in four years of 5,294, or an average annual increase of 1,323, or nearly 12 per cent., in reality 11.82 per cent.

"In the United Presbyterian Church the reported membership in 1855 was 6,288, in 1850 it was 9,293, an increase in four years of 3,005, or an average annual increase of 754, or 12 per cent. per annum.

"It is necessary to call your attention to a circumstance here that makes the apparent in the latter church greatly more than the real church increase. If Mr. Kemp had turned to the statistics of 1854, he would have found that the membership reported that year—even with many congregations making no return—was 6,624, or 334 more than in 1855. On examination he would have found that this was due to several of the largest congregations of the body making no report in 1855 (as Hamilton, Paris, St. Mary's), all of them included in his aggregate of 1859. If we add the membership of four of these congregations (732) as reported in 1854 to the 6,288, we shall have 7,020 as the ascertained membership of the United Presbyterian Church in 1855, making the increase between that period and 1859 2,273, or about 8 per cent. per annum.

"In the Canada Presbyterian Church, the reported membership in 1862 was 30,256, and in 1866, 33,469 (making allowance, however, for congregations not reporting, the actual membership according to the estimate of the Convener, was over 40,000, taking simply the reported membership), the increase in four years is 6,213—average annual increase 1,553, or 5 per cent.

"Now it is quite true that both the absolute increase and the increase per cent. are smaller in this latter period. There cannot be many ministers in the Church accustomed to take an intelligent interest in its operations, and capable of appreciating the position of the country in the respective periods, whom this result will surprise. 1st. The mode of reckoning by the per centage of increase at stated periods is fitted to convey a false impression, unless its tendency to bring out a larger ratio in the earlier stages of a church's history is borne in mind. By the same process, it could be proved that some of our most vigorous and flourishing congregations are in a state of decline, compared with what they were in the earlier periods of their history. A congregation with a membership of 100 adds in one year 50, or 50 per cent. When its membership is 300, must it add 150, which would be the same increase per cent., or be pronounced in a state of decay? 2nd. The diminished increase in the ministry, owing to causes over which we have no control, at once affects the increase of the membership. 3rd. There is reason to believe that the number of emigrants actually settling in Canada during the first period was greater than that during the latter. Here again we must take exception to Mr. Kemp's statistics. According to these, the accessions to our population from Scotland was, in the four years from 1855 to 1859 (*i. e.*, for 1856, '57, '58 and '59), 8,229; and in the four years from 1861 to 1865, 12,453. But how many of the emigrants reaching Canada by Quebec (and it is to such only that the figures refer) in 1852 could have had a place in the returns of membership which close with the 31st April of that year? Is the St. Lawrence even open at that period? If there is to be any

fairness in the comparison, we must take the immigration into Canada from Scotland for the four years closing December, 1858, and December, 1865, respectively. In the one period, 12,295; in the other, 12,453. The numbers, it will thus be seen, are nearly equal: but most acquainted with the state of the Province will admit the probability of there being a larger proportion of them being actual settlers in the former period than in the latter. But if we would trace in any satisfactory way the influence of immigration on the accessions to the Church in these periods of four years, we must include the immigration of several years prior to each of the periods. Emigrants going to settle on new land, as so many did in the counties of Huron, Grey and Bruce between 1852 and 1859, are not generally received into membership the first or second year after entering Canada. Now, taking the seven years closing with December, 1858, and the seven years closing with December, 1864, we find that the immigration into Canada from Scotland by the port of Quebec was in the former period (a large proportion of them actual settlers) 28,263; in the latter only 15,237. Putting these considerations all together, it is ground alike for surprise and gratitude that the increase to the membership of the Church was so large, *viz.*: 6,213.

"Coming to the statistics on the stipend account, we shall find Mr. Kemp still inaccurate.

"According to his statement the stipend account in 1855 was \$45,878: in 1859, \$64,857, or an increase of \$18,979—average annual increase \$1,745, or 10.20 per cent. You will be surprised to learn that this large increase is obtained by taking the stipend paid in the former year, and the stipend promised in the latter. Had the stipend paid in both been taken, the increase would have not been \$18,979, but \$9,699, or an increase of 5.26 per cent. per annum, instead of 10.20 per cent., as stated. Then, in the United Presbyterian Church, the stipend paid in 1855 is given at \$20,553; in 1859, \$31,215—an increase in four years of \$10,662, or 13 per cent. per annum. But, including the four congregations of Hamilton, Paris, St. Mary's, and Thorold, which do not report in 1855, but do report in 1859, and transferring simply the sums given by them as stipend in 1854, the real increase would be the difference between \$22,533 and \$31,215, or 9.63 per cent. per annum; the mean increase of the two Churches per annum being, therefore, 7.44 per cent. Between 1862 and 1866, the stipend account, according to the pamphlet, is, in 1862, \$101,599, and in 1866 \$129,711, or an increase in four years of \$28,112, or an average annual increase of about 7 per cent. But, here again, Mr. Kemp selects at the one extreme stipend paid, and at the other stipend promised. Taking the stipend paid in both years, the proportion stands thus: In 1862 the stipend paid was \$101,599, and in 1866 \$133,740, or an increase of \$32,141; average annual increase \$8,035, or nearly 8 per cent. per annum; whereas the average annual increase in the two Churches before the Union was only 7 per cent.

"Mr. Kemp attempts an estimate of the average stipend of each Minister in the Free Church and in the United Presbyterian Church in 1855 and

1859, and in the Canada Presbyterian Church in 1862 and 1866; but in this case, without any attempt to reach precision—1st. No allowance is made for congregations not reporting the stipend paid to their Ministers. 2nd. The contributions of vacancies towards the payments of preachers supplying them, where reported, are included, while the preachers are not. 3rd. Mr. Kemp again selects not the stipend paid, but that promised. And, 4th. Mr. Kemp includes, in stating his average, often, if not always, the names of Professors, Missionaries, and Ministers without charges, and on the Synod Roll; the latter receiving no salaries; the former none which appear in these columns. Disregarding in the meantime considerations 1st and 2nd, and attending only to 3rd and 4th, the following results are reached:—Average stipend in the Free Church in 1855, according to Mr. Kemp, \$341, in reality, 444. In 1859, according to Mr. Kemp, \$453, in reality, \$402. Increase, according to Mr. Kemp, \$12, in reality, a decrease of \$52. This is explained by the hard times of 1858-9, and the numbers of new settlements which had been made in the prosperous seasons which preceded. Average stipend in the U. P. Church in 1855, according to Mr. Kemp, \$411, in reality, \$450. In 1859, \$473, increase, according to Mr. Kemp, \$62, in reality, \$23. Average stipend in the Canada Presbyterian Church in 1862, 453. In 1866, according to Mr. Kemp, \$523, in reality, \$562. An increase, according to Mr. Kemp, of \$70, in reality of \$109, and that at a time when the church is pronounced to be in a state of decline. If the first consideration above was taken into account—even with some deductions that would need to be made on account of the second—there can be no doubt that it would be apparent a considerably larger average stipend was paid in 1866. Mr. Kemp finds a serious falling off in the average contribution per member to the stipend account in the latter period as compared with the former. He estimates it at 32 cents per member. It is 2 cents in reality. No doubt it is a matter of deep regret, discreditable in fact that there should be any falling off.

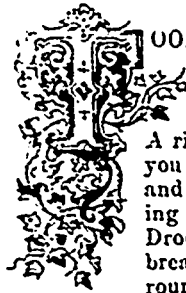
But it is hardly fair to make it sixteen times as large as it is, and then spread the exaggeration throughout Canada.

“The insufficiency of Mr. Kemp’s statistics, even if they had been more accurate, in helping one to a satisfactory explanation of the causes of the diminished ratio in which the Canada Presbyterian Church has been growing during 1862-6 as compared with 1855-9, is due to the circumstance that he institutes no comparison of its increase in these periods with that of the other churches in the Province. One of the most zealous and enterprising churches in the Province had members in full communion in 1861, 48,281; in 1866, 53,934, or, an addition in five years of 5,653; in the Canada Presbyterian Church, the addition in four years of this period, viz: from 1866 to 1856, was 6,213, according to Mr. Kemp’s own figures—being an average annual increase of 2.74 per cent, in the former church, and of 5 per cent. in the latter. From 1855 to 1859, when our mean annual increase was 10 per cent., that of the above church was 5 per cent. In the ten years,

from 1856 to 1866, the increase in our membership was 76 per cent., that of this church was 38 per cent. Taking ministry, reported membership, and total reported contributions, the increase in the Canada Presbyterian Church, during the last ten years, may be thus exhibited:—Ministers in 1856, 165; in 1866, 248,—or an increase of 53 per cent. Reported members in full communion in 1856, 20,645; in 1866, 36,469 (it ought to be stated that the actual membership is considerably larger),—increase 76 per cent. Total reported income in 1856, \$168,558; in 1866, \$273,949—increase 62 per cent.; while the increase of the population in the two provinces for the ten years, from 1851 to 1861, was 36 per cent.; that of Upper Canada, 46 per cent, showing that membership increased in the Canada Presbyterian Church in the ten years, from 1856 to 1866, 30 per cent. more rapidly than the population of Upper Canada increased in the ten years, from 1851 to 1861; and more than twice as rapidly as the population of the whole Province. And if the increase in income did not quite keep pace with that of membership, no one will wonder at it who remembers the prosperous financial state of the Province in 1855-56, the beginning of the term in question.

ANNUAL HEATHEN FESTIVALS IN MYSORE.

THE DROOG PARISH.



DROOKOOR is overlooked by ranges of hills, which present an almost endless variety of scenery to the eye. A ride of about ten miles brings you into the midst of these hills, and after a little difficult climbing you find yourself on the Droog, four thousand feet high, breathing a purer air, and surrounded by the most wild and romantic scenery. The jagged hills and rocks are covered with brushwood and trees, and monkeys, wild deer, and cheetabs abound. The Droog is a fortified hill-fort, as the term signifies, consisting of three different terraces or elevations. On the first is a village and the temple of *Narasimha*, a neat square enclosure, with its ornamental frontage and towers, having recently been beautified by the Rajah of Mysore. Rising almost abruptly from this is the second elevation, on the top of which several houses are built, which furnish a pleasant retreat from the plains during the hot months. There, through the kindness of our friends, we found accommodation during our visit. This again is overlooked by another hill still more wild and rugged, where there is a smaller temple in connexion with the one below. It is true of the Hindus—“They also build them high places, and images, and groves, on every high hill and under every green tree.”—1 Kings xiv. 23. The highest hill is properly the Droog, but the fortifications embrace the three elevations, and must in former times have been a formidable defence from an enemy. Little needed to be added to the work of nature to

make the fort impregnable. It was formerly possessed by a polygar, or petty king, named Jataka. It was taken from him by Devaraya, and fortified, and has since borne his name.

The day after our arrival on the Droog, the temple car was drawn. The sun had just risen, and the Droog cast a long shadow down the valley as we looked upon the town at our feet. We could plainly see all that was taking place in the streets and the temple. Numbers of people had arrived the day before, and were early making preparations for the events of the day: and others were to be seen coming over the hills in every direction, making their way through the brushwood. Having descended, we took our stand under a large tree not far from the car, with its skeleton pyramid of bamboos waiting for the finishing decorations. Mr. Stephenson read the parable of the prodigal son, and for two hours we successively endeavoured to unfold its lessons to a large and attentive congregation. There are some who think these festivals are unfavourable times for missionary effort, but the contrary has been our experience. The occasion is one of gladness, and the people are generally in the best of humour. The missionary will probably meet with many on such occasions who have never heard the gospel before, and these are always willing hearers. He may thus reach in ten days as many villagers as would require so many weeks of touring to visit. The Saviour was often found at public gatherings.

We had scarcely finished our discourses when the sound of music and the approach of a procession from the temple indicated the commencement of the ceremonies.

The order of these ceremonies is very similar to those of Shebi. The feast takes place in the last month of the Hindu year, and the precise day is fixed by consulting the stars. On the second day the flagstaff of the temple is erected. On the third day the sacred fire is consecrated, and sacrifices are offered in the four corners of the temple. The two following days similar ceremonies are repeated, and on the sixth day the marriage of Narasimha and his consort is celebrated. On this day also is represented the tragic end of Hiranyakashipu, for whose destruction Vishnu assumed the man-lion incarnation. Hiranyakashipu was a ceaseless troubler of the gods and good men, but by virtue of former austerities he possessed a charmed life, and could not be destroyed by any beast, man, or god. Hence Vishnu assumed a form half man, half lion, to rid the universe of such a monster. It is said that Vishnu's wrath was so roused by tearing Hiranyakashipu to pieces that it was feared he could not be appeased, and that the gods, in terror at the power they had invoked hastened to Lakshmi the consort of Vishnu, and besought her aid. She assumed the form of a beautiful woman, and assuaged the wrath of Narasimha, and became his wife in this incarnation.

The next day the ceremonies continue, and another scenic representation takes place, called "Gajanda Moksha," or the salvation of the elephant. A certain elephant going down to a pond to drink water was seized in the leg by a tortoise, and for a long time struggled in vain to get free. Wearied with the contest and

ready to die with hunger, the elephant, it is said, meditated on the great Vishnu, who, with his weapon, destroyed the tortoise, and translated the elephant to his own heaven.

On the eighth day there is a public rejoicing at the consummation of the marriage, and also the drawing of the car, which forms the great attraction for thousands.

The procession from the temple brought the sacred fire, water, and grass used in sacrifice. Another procession brought the idols, which were placed near the car, which had by this time received its last decoration; the framework of bamboos was covered with cloth of various colours, plantain leaves, and branches from the trees. In front of the car was a hole about one foot deep and two wide, where sacrifice was about to be performed. Soon another procession from the temple appeared, conducting the officiating priest. The appearance of this personage was far from sacerdotal. The only garment he wore was a dirty-looking yellow cloth round his waist. His head was closely shaven, except the tuft at the top, which hung down behind like a tail. The three broad caste-marks drawn down the forehead gave a strange wildness to his large dark eyes, which flashed out from either side; while his arm and breast were besmeared with ashes. At first sight we should have pronounced this man a prize-fighter, but after watching him for a time we could only compare him to a juggler. He sat down cross-legged before the hole in front of the car, and surrounded himself with twelve small vessels, each containing a coconut. Having lighted a fire in the hole, he began vociferating Sanscrit shlokas at the top of his voice in praise of the gods, and at the mention of the name of each god he took a little of the sacred grass in his fingers, dipped it in ghee, and cast it into the fire. This continued for about an hour; meantime the idols had been placed in the car, and the crowd of people had greatly increased. It was evident at a glance that the people present were from the highest castes. The women were profusely adorned with jewels, and dressed in the gayest colours. They carried on their heads and in their hands bright brass dishes, laden with cocoa-nuts, plantains, and flowers, as offerings to the god. As they approached the car they stood with folded hands and bowed before the idol, and then stood quietly by till the ceremonies were finished and the offerings could be accepted. These finished, the temple priests took their places on the car to receive the offerings of the people. If a cocoa-nut was presented, it was broken on the car, part returned to the offerer, and part retained by the priest; so also with fruits and flowers. This part of the business took a long time, for none came empty-handed. Then came the drawing of the car by Brahmans alone. At the first attempt one of the ropes broke, which caused considerable amusement. But at length, with a creak and a crash and a great shout in honour of Narasimha, it began to move. About 300 Brahmans were engaged in drawing the car. It was a sight the most brilliant idolatry could furnish, and the most painful a Christian could witness. It was either child's-play on a grand scale, or the grossest insult to reason, religion, and God.

The aristocracy having done their part, the rest was condescendingly left to the common people. During the day crowds from every part were to be seen coming over the hills, and probably four or five thousand were present at night. In the evening we took our stand again under the tree, and preached to a large congregation. The drawing of the car did not recommence till 9 o'clock. The streets and the tops of the houses were crowded with women and children. Men holding torches went before and on either side of the car. The crowd eagerly seized the ropes, and would have drawn the car so as to endanger the lives of such a crowded mass of people, but devout men were ready with large blocks of wood to clog the wheels. Blue lights and fireworks of different kinds were let off every few paces. Wherever the car stopped, crowds rushed to present offerings, and when it moved the god was greeted by the shouts of thousands. By such demonstrations as these idolatry maintains its hold on the popular mind. The excitement of the morning was nothing compared with the evening, and it must have been kept up far beyond midnight.

The next and following days the temple was the principal centre of interest. Though there are two temples and two separate images, they are regarded as one, both constituting the local deity, Droog Narasimha, and the act of worship is not completed until the upper temple has been visited. Early in the morning groups of men, women, and children were to be seen climbing the hill, with offerings in their hands to present to the idol. We took our position under the shadow of a great rock near the way-side, where we were safe for hours from the rays of the sun, and where those who felt disposed might come and listen. We had successive congregations of tens and twenties, who seemed glad to sit down and listen to the truth we had to tell them. Most readily assented to the truth, some disputed, but none could be persuaded to return instead of going up to the temple. Some, however, were not unwilling to give us the cocoa-nuts they carried in their hands, and let us drink the delicious milk they contained, instead of offering them to the idol. Passing through a stone gateway, the ascent is by a flight of rude stone steps, very steep. This pathway was crowded with dasaris of religious mendicants, who clamoured for money. In any other country these men would be treated as vagrants. Their system of begging is a system of imposition. We had seen the day before the way by which they abstracted money from the people. Two

or three of them would fix upon their intended victim and clamour and shout the name of the gods in his ears until he satisfied them. When they received money they marked the forehead of the person who gave it, uttering the name of the god Narasimha. Whether this prevented those who had received the mark from any further taxation we know not, but these fellows plied their successful bait all day long.

The upper temple is built nestling in the side of the hill, and not quite at the top. Here the scene was one of the greatest confusion; for the whole space available is very limited, and hundreds had already arrived, while a constant stream of people were toiling up the hill. The temple is a small but neat building. Outside is a small pond, made by a fissure in the rock, of green dirty water, in which the people, men and women alike, bathe before presenting themselves before the idol.

Ascending to the top of the Droog a fine view of the surrounding country is afforded. The highest peaks of the Droog consist of bare rocks, which stand out like the towers of a castle. On one of these is a small mantapa, supported by four stone pillars, with a small recess for an idol. On another still higher is placed a glaring beacon at night during the festival. From this height you seem to look down on Shiva Gunga itself, four thousand feet high. Nundidroog seems near at hand. Beyond the shaggy hills at your feet, in every direction, numberless tanks glisten in the morning sun; and, during the monsoon, the whole country presents a varied scene of fertility and beauty.

The next morning the idols of the lower temple were brought to the upper in a vehicle adorned with flowers, accompanied by a procession with torches, and with shouts of "Govinda! Govinda!" The feasting and shouting continued the greater part of the night; and this brought the Droog parishes to a close as far as public demonstrations were concerned. We had unrestrained intercourse with the people during its continuance. We never appeared to be intruding, for when they saw us they always invited us to come and sit down amongst them. Day after day groups of men and women visited us, and sat down in the verandah of the house; and conversed freely on religious subjects. Our books were gladly bought. What the results will be "the day will declare." We returned home thankful to God for all his help given, but with a painful sense that idolatry is still strong in the Mysore country.

Miscellaneous.



Make no apology for inserting the following article from the *Canada Medical Journal*, as the subject is one of general interest:

In our January number we published the report of the Public Vaccinators of the city of Montreal for the year 1866 — a document worthy of seri-

ous consideration by the Health Committee of the City Council. We fear, however, that it will meet the fate which has befallen every report from the same quarter, viz: referred to the Health Committee, and never heard of more. It is a singular fact that the public loudly clamour for the adoption of sanitary measures upon the apparent approach of an epidemic, yet cannot be roused into action; but with folded hands, calmly looks on and sees yearly hundreds and hundreds consigned to

their graves, who might have been spared, and been useful members of society. It is hard for the public to understand that many diseases are preventable; that many diseases that now weekly appear on the mortality sheet might be all but totally obliterated, if a thorough measure of sanitary reform was faithfully put into action. It is, however, especially with reference to small-pox that we would now write. No disease is more preventable, and none the means of preventing which are more easy. Vaccination has saved lives unnumbered, and yet the public look upon it with indifference, and our authorities take but little interest, even when told that in three years the mortality from the disease has been diminished from several hundreds yearly to half a hundred, this reduction being beyond a doubt due to the efforts of the medical men who hold the office of Public Vaccinators. The Vaccination Act, under which they were appointed, was passed in 1861; and instead of being made applicable to the entire Province, was made to embrace only the chief cities. This was, we think, a mistake, for we are satisfied that in the country, as a rule, less attention is paid to vaccination than in the city. Owing to the scattered character of country practice, it is difficult to keep up the supply of vaccine, and when a demand is made on the city to supply the virus, owing to the appearance of the disease, often it is impossible to do so, and before the unvaccinated can be protected, it has gained a foothold, from which it only can be dislodged by a rigid system of vaccination and revaccination. Were the Act applicable to the country, the greatest benefits would result; but we can never expect the full benefits of the Act till an example is made of a few of those who, from sheer neglect, leave their children unvaccinated till they attain the age of several years. A clause which we would wish to see inserted in the Act, and we commend it to the attention of the Public Vaccinators of this city, is, that every child, on making application for admission into a school, whether public or private, should be examined as to whether it is thoroughly protected. If vaccinated before, and the cicatrice not be a good

one, it should be again vaccinated, and if not previously done, should be subjected to the action of the virus. It was asserted by Jenner, and we believe the assertion is a true one, that when vaccination is properly performed, it gives the person a protection equal to what he would have against a second attack of the disease. A greater protection than this it is perhaps impossible to have, and it is certainly amazing that so many allow so many years to pass over the head of their children without having them vaccinated. Last year, in anticipation of a visitation from cholera, the public of this Province were aroused to use the most vigilant sanitary measures to prevent its approach, and we are thankful that we escaped the visitation; but thousands are annually sacrificed in Canada from small-pox, with the power to prevent it in our hands, yet without a single public effort to prevent it. Unfortunately we meet with some, even in our own profession, who doubt the efficacy of vaccination. For their information, we copy the following table from a recent article in the *British Medical Journal*:

Periods compared.	Annual deaths by small-pox in England and Wales.	Annual rate per million of population.
1. Average of 30 years previous to introduction of vaccination.....	—	3,000
2. Average of 3 years (1838-40), when vaccination became established, but before it was gratuitous.....	11,944	770
3. Average of 9 years (1841-53), when vaccination was gratuitous, but not obligatory...	5,221	304
4. Average of 10 years (1854-63), when vaccination has been to a certain extent obligatory	3,351	171

Articles Selected.

THE OLD SCHOOLFELLOWS.

I.



In a deserted corner of school playground a sort of shed had been built by the boys, of various materials as they could such lay hold of. This shed they had dignified by the name of "The Arbour," though the only pretence to verdure about it was the moss on some withered branches which formed a flourish over the top. In this shed sat two of those who had been busy in building it, now, however, en-

grossed in a subject and thoughts far less pleasurable than those that had then occupied them. On the log that served for a table lay several papers, which one of them turned over in silence, while the other sat with his hands covering his face, to hide the tears which, in spite of all his efforts, flowed fast.

"They're a pack of geese," said the former, "or it's partiality: if you'd had fair play, Mark, you'd have been at the top; and the more I read it, the more sure I am of it."

"Oh, no, no," said the other, "it's all right; it was very foolish of me to try. I wish, Tom, you hadn't persuaded me."

"I tell you they don't know anything about it, or else they've cheated."

Much more of this conversation passed, Tom getting more and more confirmed in his opinion of his friend's merits and unjust treatment, while Mark, though grateful for his sympathy, was not to be moved from his persuasion that his essay was a failure, and had been dealt with according to its merits.

"Are you obliged to tell your uncle anything about it?" asked Tom.

"Oh, yes; he promised, if I succeeded, to help me on when I left, and he'll be anxious to know, if I had been second it wouldn't have been so bad, but so low down, you see."

"Ah, that's unaccountable," said Tom; "but what made you take such a subject? I wish I'd chosen one for you. It ought to have been something with a little flash in it, you know."

"But I couldn't write anything flash, Tom," said Mark, smiling through his tears, "I'm not a bit like you."

"No," said Tom, thoughtfully, "we don't seem to go quite the same way; but I know this, there's more in you than there is in me, if it would but come out."

"It's not of much use if I don't know how to make it come out," said Mark, gathering up the papers.

Leaping the low fence that divided the playground from a coppice behind it the two boys rambled on, until the serenity of Mark was restored, and all trace of vexation had passed from his face, when they rejoined their school-fellows.

But the next morning found them on the same spot, consulting over a letter that Tom had just received from his guardian, telling him that he had decided on placing him as a pupil with a medical man. As it would not be in his power to receive him at his house that vacation, he had better proceed at once to his future master, Mr. Phipson, who would see to his being furnished with everything that was necessary for his new life. The letter concluded by saying, "Mrs. Phipson was well acquainted with your father and mother, and if you are your own friend you will do well, for they are disposed to befriend you."

"Won't I be my own friend?" said Tom, with great glee; "won't I work? that's all. Oh, how I wish you were going to be a pupil there, too."

"I wouldn't be a doctor," said Mark, shaking his head, "I couldn't. It wants real talent to make a doctor. There is some variety of study and of work in the medical profession. No; I know what my uncle will make up his mind to about me. I must go into the bank, and have the drudgery of a clerk's work, and about nothing but money and accounts."

Tom's pupilage passed: during its course he had kept his word and been his own friend. He had considerable abilities, and a peculiar aptitude for making the most of them. He was naturally of a frank, engaging character and disposition, and he was not only sanguine, but determined to prosper. What wonder, then, that he did prosper, and that, when he left Mr. Phipson's house to walk the hospitals, it was with cordial good wishes for his success, a success that no one doubted his achieving.

Just as he was settled in London, he received a letter from Mark, congratulating him on his being able to follow up a profession to which he was so ardently attached. "I am still mooning on in the bank, as you know," he said, "and what little brain I had has, I think, got coined into hard sovereigns, that I'm sick at the sight of; but here I must stay till I can deliver myself, for my uncle hasn't your penetration, and can't see those fine parts that you discovered in me. If I can save anything it shall go towards emancipation, but so happy a prospect is far, far distant."

"Poor Mark," said Tom, as he folded up the letter, "the worst of him is he has no spirit. Why, if I had been in his place I'd have made that grim old uncle come round. Mark might do well in any profession; what a shame to chain him to a bank stool."

Mark was of the same opinion. Morning after morning, month after month, and year after year, saw him walk, with his slow, measured step, up the four steps, through the spring-closing folding doors, to his place at the counter; his hat hung on the same brass peg; his key turned in his desk-lock at ten minutes past nine, with scarcely the variation of a second. He looked like a piece of the bank itself: as insensible, unimpassioned, and mechanical as the clock that faced him.

A smile would lurk about his mouth sometimes—that was when he was counting up the figures in his own private account. He denied himself all luxuries, however simple, and most comforts, and was frugal even in necessaries; that he might accomplish the project so dear to his heart—a delivery from what he felt to be a living entombment into a state in which the faculties with which he had been gifted might be loosed, and allowed to do the work for which they were capable.

As Tom advanced in his career, his letters were fewer and further between; but they at last always began with an excuse for negligence, and ended with "Yours in great haste," with little between the beginning and ending. Short as the letters were, however, they invariably had a word or two of "rousing." "How much more time did he mean to waste in that place?" "Why didn't he tell his uncle?" etc.

"Very fine!" Mark would say, folding up the letter; "I tell my uncle! Tom could do it. Yes. I know he could; but I am not Tom. I must go my own way;" and it was seldom, after reading a letter of this kind, that he did not open his desk, take out his book, and count up his little deposits once more, though every figure in it was engraven on his memory as distinctly as the numbers were on the clock dial.

"I should say in six months more, certainly—yes, in six months—I may give notice, and in another year—oh, delightful thought!—I may be following up those pursuits in which I was so cruelly hindered. Of course I have lost time—much time; but I may redeem it, in great measure, by strenuous exertion: and I feel—though not calculated to shine in any profession as Tom will in his—I shall not disgrace the one I adopt. No; I don't think I shall disgrace it."

Tom passed his ordeal at the close of his hospital work with the highest honours. A brief announcement, written in some excitement, informed his friend of the fact; and after Mark had written his hearty congratulations, he turned, as usual, to study his banking book.

What did he intend to do? Medicine he had no fancy for; besides, it required certain characteristics, and a large share of brilliant ability, he thought, for a man to make a figure in it. As to law, it was only less dry than the banking business, and had no allurements for one of his contemplative and sensitive temperament. No; the ministry was the hope of his heart. After such preparatory study as was needful, he would go to one of those colleges in which his small means and advanced age and limited attainments would be no hindrances; and then, settling down in some small country parish, he would devote himself to the duties of his charge, and while away his leisure hours with literature. How peaceful, how refined a life! As he neared the time of his leaving his prison-house, the pleasant pictures that fancy drew of the future became more and more vivid, and his hope gave vivacity to his eye and voice, and energy to his manner.

"I am on the very verge of happiness," he wrote to Tom; "there is nothing now to hinder me from entering on a life in the anticipations of which my heart has already tasted sweet satisfaction. I hope, when I next write, to tell you where I have fixed myself for preparatory study. The 25th will be the last day on which, as a servant to the house, I shall hear the harsh noise of that spring that shuts the door with an instant bang, and has smitten my poor heart daily for so long with the sentence, "Go in, prisoner."

"Poor Mark," said Tom—an expression customary with him after reading his letters, which was compounded of pity and regard, "I don't know what sort of cleric he'll make, but certainly he's not the man for a doctor, and it's too late for the law—if he liked it."

Of any higher motives in the choice Tom had little thought. He merely looked, as too many youths do, at "the church" as an eligible profession. How far this worldly estimate weighed with Mark it would be difficult even for himself to say. He was not without earnestness of religious feeling, but, as yet, the personal gratification of his tastes and tendencies was the chief motive in determining him to enter the ministry. Of the importance and responsibility of the sacred calling he had no adequate sense, neither did it occur to him that to be a skilful and successful physician of souls requires not only the gift of Divine grace, but far greater study and wisdom than to be a skilful physician for the body.

Tom had returned to the scene of his pupilage, and, after acting as assistant to Mr. Phipson for a short time, was taken into partnership. It is, generally, a hard battle that a young doctor has to fight against an old one. There is such a setting up of backs against him among the elderly patients, and the old doctor doesn't help him beyond a certain point. It is inconvenient if the young doctor is admitted nowhere, and so can do nothing; but it is flattering to human nature to get such requests as

these: "Pray, Mr. Phipson, come yourself to me as long as I live. We have such confidence in you, and Mr. Northcote is quite untried, though they say he is very clever." While Mr. Phipson really liked Tom, and parried as best he could the beseechings not to send him, he was piqued to find in how brief a time Tom had overcome the reluctance of the very oldest and most prejudiced to admit him. But even here Tom conquered, for he bore his honours and the high praises he received so meekly, and affected so entire a deference to his old master's opinion, while he generally preferred to act on his own, that jealousy fell, and they worked together with the greatest harmony.

Meanwhile Mark was as one in a pleasant sleep. The partners in the bank, and the white-headed cashier had been too much occupied of late, or they would surely have seen the change; and he had been too much absorbed in his day-dreams to notice how grave and dark they looked, and what long closetings they had.

"Mr. Whitaker, you are wanted in the cashier's room," said a junior clerk to Mark, one morning, about a fortnight before the time fixed for his felicitous escape.

Mark hastened to the room, and learned that a house in connection with theirs, of the safety of which there had been for some days much fear, had failed; so failed that its ruin had engulfed many others:—that their bank must close, was the final announcement as he left the room.

"So!" he said, when he got home that night to his mean little lodging, "all gone! nothing left of all my savings. A fortnight—only a fortnight later, and—"

In so extensive a ruin, pity for individuals was swallowed up. Many families were reduced from affluence to beggary. Some, who had laboured patiently through life, in order to enjoy quiet competence in its evening, were stripped of all, and cast on the world defenceless and helpless. A war, or a pestilence, or a famine could not have spread more consternation through the town and its neighbourhood than did the wholly unlooked for failure of this bank: so old, so respectable, so trusted a firm for generations back. Every one seemed directly or indirectly affected by it.

"Do you think they will pay a moderate dividend?" one would ask.

"It is a complete smash: we must look for nothing," the answer would generally be.

Mark was paralysed, as it were. He could not take in the whole of his loss; could not realize that for him drudgery of a kind he adored must now be his lot, instead of the flowery portion he had of late allowed his imagination to revel in. There remained nothing for him but to re-engage himself in a similar post. There was no prospect of the bank's reopening; and with a blighted spirit he accepted of the only compensation its conductors could offer—such a high recommendation as ensured his obtaining a higher post than his old one, with better salary, in an establishment of which it was said, "when that goes, we may quake for the Bank of England."

11.

Poor Mark!" said Tom, as usual, after read-

ing his piteous account of the dispersion of all his bright visions. "He certainly is the most unlucky fellow I ever knew,—while I am as fortunate. I should have left that two thousand pounds in their hands" (speaking of the great bank), "if I had not wanted to buy my house,—and of course should have been minus."

Yes,—two thousand pounds for a house and land adjoining! for Tom was now Dr. Northcote. He had taken out a physician's diploma, and in a neighbouring county town he had purchased the goodwill of the practice of a physician about to retire.

"I am critically situated," he wrote to Mark. "I have invested all my savings in an experiment. If I fail, I lose all, and time and prestige with it; but I believe I shall succeed, though it will be up-hill work. I wish I could help you, old fellow; but, notwithstanding the outside flourish, you, who know my true means, will understand that I shall have enough to do at present to keep my ground."

"Oh, of course," said Mark. "I didn't expect he could help me, though I knew he would if he could."

So, sick of hope, and determined henceforth to swim with the stream, and not contend with his gloomy destiny, he went to his new prison, looking more apathetic and clock-like, if possible, than he had done in his old one.

Tom's marriage with a lady of high connections and good property,—one, too, to whom he had been attracted by personal qualities,—was a powerful help to his advancement, though helps seemed in his case needless. Every one smiled on him: his popularity excited no envy: friends multiplied. Fame and fortune delighted to do him honour and enrich him.

Poor Mark would have married too.—the daughter of the curate whose church he attended. It was not without reference to her that he had built those fair castles in the air; but how could he support a wife? A clerk, with a salary more than enough for his frugal habits, indeed, but not sufficient to meet the wants of a family: and she was a fragile creature, unequal to contend with the world,—and if he should die and leave her unprovided for! As a clergyman, he might have hoped in some way, by pupils or literary labour, to add to his income, and lay by a provision: for Mark, though he went so low in his prize essay, had an inkling that Tom was right, and he had latent talent, which such sweet labour and leisure combined must needs bring forth. But now, farewell to this as to all his hopes. He seldom allowed himself in the company of Helen, and carefully guarded himself from betraying any particular interest in it when he did.

Tom generally wrote when a new son or daughter was added to his family, and when his eldest boy got his prize, and, indeed, on the occasion of every joyous event. "It will do the poor fellow good," he would say. Mark's letters were very silent about himself after the failure in the bank; he did not wish to obtrude his sorrows on a distant friend, however true. "How can he, in the full tide of success, and surrounded with all that his heart can desire, understand my privation, trial, and suffering?" So he confined himself to congratula-

tions or kind inquiries, showing that he retained as lively an interest as ever in all that appertained to the fortunes of his old school-fellow.

It was after the reception of a most joyous account of family and professional matters from Tom, that Mark, feeling unusually depressed, went out, hoping that the mild air of a July evening would somewhat enliven him, so that he might return refreshed to write a congratulation untinged by melancholy.

"Mr. Whittaker, Mr. Whittaker," cried one behind him, "this is the first time I've seen you, except in church, for these two months. Calling on you is useless, your day is so constantly occupied, and you have deserted us altogether."

Mark excused himself by saying he was a poor mope, and his company was not worth seeking.

"That's a point you should leave others to decide upon," said Mr. Montrose: "but if you are not engaged this evening, I wish you would return with me,—I should be very glad of your advice."

"My advice!" said Mark. "I think you are the first that ever asked it,—except on matters of pounds, shillings, and pence."

"It is precisely on that subject I want it," said Mr. Montrose, smiling. "I want you to tell me of a secure and sufficiently profitable investment for fifteen hundred pounds."

"I'm very glad," said Mark, "to hear you say so."

"Not for myself," said Mr. Montrose. "I haven't fifteen hundred pence more than I want for present use. But an old lady in my parish has a great weight on her mind, by reason of a legacy to that amount left to her by a relative: and if she does not soon find a good way of disposing of it, it will fret her to death. Such is the vanity of all earthly good. The poor soul has been pining with anxiety lest she should not get this legacy for many years: and now she has it, it is a burden and sorrow to her."

"I will think over the matter, and let you know what I should advise," said Mark, not attending to the little homily.

"Could you not tell me something to-night that would enable her to sleep better? Turn homewards with me, and think at my house, and I will carry your advice straight to her."

Mark consented. As they passed through the streets, he was struck with the knowledge that Mr. Montrose seemed to have of nearly all the people they met. It was not a mere bow or nod of recognition: it was a greeting of an intimate kind in most cases, though conveyed in nothing more than a look.

"Poor fellow!—that man is in the furnace of affliction. Did you notice that young man?—I have great hopes of him: but he is just now under difficult trial. Oh the snares with which the arch fowler besets the way of the dear young children of God! Nevertheless, He is able to break the snares and deliver them."

With these and similar remarks he addressed Mark continually, till they reached his dwelling. It was a poor house in a dingy street, but it was brighter than its neighbours above and below, by reason of fresh paint, a white door-step, clean windows, spotless curtains, and a knocker and bell-handle that shone like

gold. Mark had often noticed the difference between this house and those around it, and knew well to whose watchful eye and diligent care its comeliness and cleanliness were owing. Not that there were no degrees of bright windows, curtains, door-steps, knockers, and bells, nor clean paint to be seen in any other dwelling; but in this they all shone together, and in perfection.

When they entered the small neat parlour it was empty. Helen had always been there, busy with her needle, to greet her father. The work-table was closed, and a cloth on it,—she had not been using it recently; but Mark had so schooled himself, that he never pronounced her name, and he took the chair placed for him by Mr. Montrose in silence.

"You will excuse me for five minutes," he said. "I will order in tea; and while that is preparing, and I am engaged upstairs, you can think. Here is pen, ink and paper." And he placed before him a well-worn writing-case.

He turned over the blank paper within mechanically: but coming to one sheet written on, held it for a moment. The writing was verse, he could see by the measured form of the lines,—and nobody ever wrote secrets in verse. He saw, from a word here and there, it must be sacred poetry, or a hymn perhaps,—so he still held it. It was a woman's hand, light and neat, but very legible. He laid it down after reading the first line:—

"Father, I know that all my life is portioned out for me."

Taking up a blank sheet, he tried to think; but India Stock, Railway Debentures, Turkish Bonds, Consols, and Mortgages made a mazy dance in his head, knocking one another over, and putting one another down, till he found that they had all disappeared, and the neat, light, legible writing had full possession of his meditations, so he took up the paper again and read—

"Father, I know that all my life
Is portioned out for me,
And the changes that will surely come
I do not fear to see.
But I ask thee for a present mind
Intent on serving thee."

"Is that her own thought?" he said to himself. Then he went on reading verse after verse, till he came to—

"There are briars besetting every path
That call for patient care,
There is a cross in every lot,
And an earnest need for prayer.
But the lowly heart that leans on thee,
Is happy everywhere."

He was much struck by these words, and was pondering their meaning, when the servant brought in the tea, and immediately after Mr. Montrose came in. He looked at the papers to see what progress Mark had made, but saw no writing except the copy of the beautiful hymn by Miss Waring. Tears came into his eyes as he silently gazed on it, and putting it gently into the case, he seated himself at the tea-tray.

Mark saw now that there were but two cups. Where was Helen?—out? She was no gadder abroad; but some parish work had perhaps called her away.

There was a solemnity, almost a sadness, in Mr. Montrose's manner at first as he pressed on

Mark the frugal hospitalities of his table; but by degrees he recovered, and entered with interest into conversation on various subjects, earnestly pleading with him at last to make out some promising plan of investment where-with to satisfy the unhappy owner of the long-desired fifteen hundred pounds. Mark did this as well as he could, and Mr. Montrose, as soon as it was completed, with hearty thanks rose to take it to the old woman. "Until her mind is easy on this point, I can get her to think of nothing," he said. "I am so thankful to you for your help!"

"There are few that have to thank me," answered Mark. "I am but lumber in the world."

"Oh, my dear sir," said Mr. Montrose, "don't, I beseech you say that. You will not be reckoned with as lumber!"

"A man can't go beyond his opportunities," said Mark, taking his hat.

"My dear sir, our opportunities open on us as we seek for them—don't you think so?"

"Perhaps it's for want of seeking; but I have never seen any for me," replied Mark.

"The Christian life is beautifully embodied in these lines," said Mr. Montrose, taking Miss Waring's hymn from the blotting-case. "What is chiefly wanted is a heart at leisure from itself,—to soothe and sympathize."

"Don't you think these things are over stated?" said Mark.

Mr. Montrose looked at him with earnest gravity. "I cannot think that the writer of these words went contrary to her experience. This is a prayer for such a state as she was convinced was the happiest for herself and all Christians, and the most honourable to their Lord and Master."

"This, then, is by a lady? Ladies have such vehement ways of expressing themselves."

"The hymn was composed by Miss Waring. This copy was written out by my poor Helen,—the author I know by her works only. But of my child, who will so soon be beyond the reach of human praise or blame, I bless God I can say that her love is far more vehement than her expression of it, though in every accent and every look it speaks and shines."

Mark's unfeigned surprise showed Mr. Montrose at once that he was ignorant of the mortal sickness of his dear and only child.

"You are not aware, I see, of the chastening the Lord has thought well to lay on me," he said. "She—my Helen—is fast declining, as her dear mother did. The failing has been very gradual until the last month. The Lord deals so graciously with us both,—in making her glad to go, and strengthening me to look with resignation on the short parting—very short!—that he has melted our hearts in this furnace than given us the smart of the refining."

How sorrowfully now did Mark notice the thin trembling hands that put back the writing case into its place,—and the pink flush on the thin cheek!—why had these escaped him before? The energy that kindled that keen grey eye had deceived him.

"I will not ask you now to a house of sickness," said Mr. Montrose, as Mark incoherently mixed up expressions of regret and declarations of ignorance and surprise,—“I will not tax

you by asking you to come here now,—there is something so desolate in a hearth without a mistress!"

"I am very useless; but if I could take any work of any kind that I could do off your hands," said Mark, looking very wistfully at him, "I should be so happy. You musn't over-work yourself."

"Don't you see, my friend, how good my work is for me? But for that, I might be left to feed upon my sorrow. The sorrows of others, as it is, occupy me too much to make that possible."

Mark left him with reflections entirely new. He had seen so little of Helen Montrose for a

long time past, that his affection for her might be called more one of association than anything else; yet he felt stricken with a strange grief when he thought upon her death so near at hand.

"I cannot write to Tom to-night," he said, after having thrice tried to do it. "I wish I had those verses. I forget how that heart is described that's happy everywhere, but I'm sure it doesn't suit my heart. I have never known any happiness but that of hope, and it would have been better for me not to have known that: I shouldn't have paid so dearly for disappointment."

(To be continued.)

Sabbath Readings.

JESUS THE BREAD OF LIFE:

THE DISCOURSE IN THE SYNAGOGUE OF CAPERNAUM.



HEN, after a single day's absence on the other side of the lake, Jesus and his disciples returned to the land of Genesaret, so soon as they were come out of the ship "straightway they knew Him," we are told, "and ran through that whole region round about,

and sent out unto all that country, and brought to Him all that were diseased, and began to carry about in beds those that were sick; and whithersoever He entered, into villages or cities, or country, they laid the sick in the streets, and besought Him that they might touch if it were but the border of his garment: and as many as touched him were made whole."*

Never before had there appeared to be so great and so lively an interest in his teaching, or so large a measure of faith in his healing power. But behind this show of things Jesus saw that there was little or no readiness to receive him in his highest character and office. Some were prepared to acknowledge Him as Elias, or one of the prophets; some, like Herod, to hail

Him as the Baptist risen from the dead; others, like the multitude on the lake-side, to take Him by force and make Him a king; but the notions of all alike concerning him and his mission were narrow, natural, earthly, selfish, unspiritual. It is at this very culminating point of his wonderful apparent popularity that Jesus begins to speak and act as if the hope were gone of other and higher notions of Himself and of the kingdom of God being entertained by the nation at large. Hitherto He had spoken much about that kingdom, and but little about himself; leaving his place therein to be inferred from what He said and did. He had spoken much about the dispositions that were to be cultivated, the duties that were to be done, the trials that were to be borne, the blessedness that was to be enjoyed by those admitted into the kingdom—of which earlier teaching St. Matthew had preserved a full and perfect specimen in the Sermon on the Mount, but he had said little or nothing of the one living central spring of light and life and holiness and joy within that kingdom, giving to it its being, character, and strength. In plainer or in clearer guise he had proclaimed to the multitude those outer things of the kingdom whose setting forth should have allured them into it, but its inner things had either been kept back from sight, or presented in form-draped around with a thick mantle of obscurity. He had never once hinted at his own approaching death as needful to its establishment,—as laying, in fact, the foundation upon which it was to rest; nor had

* Matt. xiv. 35; Mark vi. 51—56.

He spoken of the singular ties by which all its subjects were to be united personally to Him, and to which their entrance and standing and privileges within the kingdom were to be wholly due. Now, however, for the first time in public He alludes to his death, in such a way, indeed as few if any of his hearers could then understand, yet one that assigned to it its true place in the economy of our redemption. Now for the first time in public He speaks openly and most emphatically of what He is, and must be to all who are saved; proclaiming a supreme attachment to Himself, an entire and exclusive dependence on Himself, a vital incorporating union with Himself, to be the primary and essential characteristic of all true subjects of that kingdom which he came down from heaven to set up on earth. From this time he gives up apparently the project of gaining new adherents; withdraws from the crowds, forsakes the more populous districts of Galilee, devotes Himself to his disciples, retires with them to remote parts of the country, discourses with them about his approaching decease, unfolding as He had not done before, both publicly and privately, the profounder mysteries of his person and of his work.

To the discourse recorded by St. John in the sixth chapter of his Gospel, the special interest attaches that it marks the transition point in the teachings and actions of our Lord. The great body of those miraculously fed upon the five loaves and the two fishes dispersed at the command of Christ, and sought their homes or new camping grounds. A number, however, still lingered near the spot where the miracle had been performed. They had seen the apostles go off without Jesus. They had noticed that the boat they sailed in was the only one that had touched and left the shore. They expected to meet Christ again next morning; but, though they sought for Him everywhere around, they could not find Him. He must have taken some means to follow and rejoin his disciples, though what these were they cannot fancy. In the course of the forenoon some boats came over from Tiberias, of which they take advantage to recross the lake. After searching for Him in the land of Gennesaret they find Him at last in the synagogue of Capernaum. The edge of their wonder still fresh, they say to Him, "Rabbi, when camest thou hither?"—a mere idle question of curiosity, to which He gives no answer. A far weightier ques-

tion for them than any as to the time and the manner in which Jesus had got here was, why were they so eagerly following Him? This question He will help them to answer. "Verily, verily," is our Lord's reply, "ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled." The miracle of the preceding evening had introduced a new element of attractive power. The multitudes who had previously followed Jesus to get their sick healed, and to see the wonders that He did, were now tempted to follow him, in the hope of having that miracle repeated—their hunger again relieved. Sad in heart as He contrasted their eagerness in this direction with their apathy in another, Jesus said to them, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give you; for him that God the Father sealed." A dim yet somewhat true idea of what Christ means dawns upon the minds of his hearers. Accepting his rebuke, perceiving that He points to something required of them in order to promote their higher and eternal interests; knowing no other way in which this could be done than by rendering some service to God, but altogether failing to notice the allusion to the Son of man and what they were to get from him,—What shall we do," they say, "that we may work the works of God?"—tell us what these works are with which God will be most pleased, by the doing of which we may attain the everlasting life. "This," said Jesus, "is the work of God, that ye believe on him whom he hath sent." It is not by many works, nor indeed, strictly speaking, by any looked at as mere work, that you are to gain that end. There is one thing here which primarily, and above all others, you are called to do: to believe on Him whom the Father hath sent unto you; to believe on me, not simply to credit what I say, but to put your supreme, undivided trust in me as the procurer and dispenser of that kind of food by which alone your souls can be nourished up into the life everlasting. It was a large and very peculiar demand on Christ's part, to put believing on Himself before and above all other things required. Struck with its singularity, they say unto Him, "What sign showest thou that we may see and believe thee?—what dost thou work?" If thou art really what thou apparently claimest to be—greater than all that have gone before thee, greater even than Moses

—show us some greater sign; not one like those already shown, which, wonderful as they have been, have been but signs on earth; show us one from heaven like that of Moses, “when our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat.”—“You ask me”—such in effect is our Lord’s reply—“to prove my superiority to Moses by doing something greater than he ever did; you point to that supply of the manna as one of the greatest of his miracles. But in doing so you make a two-fold mistake. It was not Moses that gave that bread from heaven. It came from a higher than he—from Him who is my Father, and who giveth still the true bread from heaven, not such bread as the manna which was distilled as the dew in the lower atmosphere of the earth, which did not give life, but only sustained it, and that only for a limited time and a limited number, for the true ‘bread of God is that* which cometh down from heaven, and giveth life unto the world,’”

Hitherto, Jesus had been speaking of a food or bread which He and his Father were ready to impart; describing it as superior to the manna, inasmuch as it came from a higher region and discharged a higher office, supplying the wants, not of a nation, but of the world; yet still speaking of it as if it were a separate outward thing. Imagining that it was something external, that eye could see, or hand could handle, or mouth could taste, to which such wonderful qualities belonged, with a greater earnestness and reverence than they had yet shown, his hearers say to Him, “Evermore give us this bread.” The time has come to drop that form of speech which Jesus hitherto has used; to cease speaking abstractedly or figuratively about a food or bread, to tell them plainly and directly, so that there could be no longer any misunderstanding, who and what the meat was which endureth unto everlasting life. “Then said he unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst.” I am not simply the procurer or the dispenser of this bread, I am more—I am the bread. If you would have it, you must not only come to me for it, but take me as it. And if you do so—if you come to me and believe on me—you shall find in me that which will fully and abidingly meet and satisfy all the inward wants

* Not “He,” as in our translation.

and cravings of your spiritual nature, all the hunger and the thirst of the soul. Bring these to me, and it shall not be as when you try to quench or satisfy them elsewhere with earthly things, the appetite growing even the more urgent while the things it feeds on become ever less capable of gratifying. Bring the hunger and thirst of your soul to me, and they shall be filled. But ye will not do so, ye have not done so. “Ye have seen me, and believe not.” It may look thus as if my mission had failed, as if few or none would come to me that they might have life; but this is my comfort in the midst of all the present and prevailing unbelief, that “all that the Father giveth me shall come to me,” their coming to me is as sure as their donation to me by the Father. But as sure also as is his fixed purpose in this fixed fact, “him that cometh to me I will in no wise cast out;” for I came down from heaven on no separate or random errand of my own, to throw myself with unfixed purposes amid unforeseen events, to mould them to unknown or uncertain issues. I came “not to do mine own will, but the will of Him that sent me;” and that will of his I carry out in rejecting none that come to me, in throwing my arms wide open to welcome every one who feels himself dying of hunger of the heart that he cannot get satisfied, in taking him and caring for him, and providing for him, not letting him perish—no part of him perish, not even that which is naturally perishable; but taking it also into my charge to change at last the corruptible into the incorruptible, the natural into the spiritual, redeeming and restoring the entire man, clothing him with the garment meet for a blessed and glorious immortality; for “this is the Father’s will which hath sent me, that of all which He hath given me I shall lose nothing, but should raise it up again at the last day.” Let me say it once again, that no man may think there lies any obstacle to his salvation in a preformed purpose or decree of my Father, that all may know how free their access to me is, and how sure and full and enduring the life is that they shall find in me. “And this is the will of Him that sent me, that every one that seeth the Son and believeth on him may have everlasting life;” and I will raise him up at the last day.*

Overlooking all the momentous truths, all the gracious assurances and promises that these words of Jesus conveyed, his

* Compare John vi. 39 and 40.

hearers fix upon a single declaration that He had made. Ignorant of the great mystery of his birth, they murmur among themselves, saying, "Is not this Jesus the son of Joseph, whose father and mother we know! How is it, then, that He saith, I came down from heaven?" Jesus does not answer these two questions, any more than He had answered the question they had put to Him at first as to how He had got to Capernaum. He sees and accepts the offence that had been taken, the prejudice that had been created, and He does nothing to remove it. He enters into no explanation of the saying that He had come down from heaven; but He will tell these murmurers and objectors still more plainly than He has yet done why it is that they stand at such a distance and look so askance upon Him. "Murmur not among yourselves." Hope not by any such questions as you are putting to one another to solve the difficulties that can so easily be raised about this or that particular saying of mine. What you want is not a solution of such difficulties, which are, after all, the fruits and not the causes of your mischief. The root of that unbelief lies deeper than where you would place it. It lies in the whole frame and habit of your heart and life. The bent of your nature is away from me. You want the desires, the affections, the drawings, the aims, the motives which would create within you the appetite and relish for that bread which comes down from heaven. You want that inward secret drawing of the heart which also cometh from heaven, for "no man can come to me except the Father draw him"—a drawing this, however, that if sought will never be withheld; if imparted, will prevail, for "it is written in the prophets, And they shall be all taught of God. Every man, therefore, that hath heard and learned of the Father cometh unto me." Not that you are to imagine that you can go to Him as you can go to me, that you can see Him without seeing me, can hear Him without hearing me. "Not that any man hath seen the Father, save he which is of God, he hath seen the Father." It is in seeing me that you see the Father. It is in hearing me that you hear the Father." It is through me that the drawing of the Father cometh. Open eye and ear then, look unto me, hear, and your soul shall live. "Verily, verily, I say unto you, He that believeth on me hath everlasting life." He hath it now, he hath it in me. "I am that bread of life." A very different kind of bread from that of which you feast

as once given of old through Moses. "Your fathers did eat manna in the wilderness, and are dead." The manna had no life in itself. If not instantly used, it corrupted and perished. It had power to sustain life for a time, but none to ward off death. The bread from heaven is life-giving and death-destroying. "This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread; if any man eat of this bread he shall live for ever and the bread that I will give is my flesh, which I will give for the life of the world."

However puzzled about the expression of his coming down from heaven, Christ's hearers might readily enough have understood Him as taking occasion from the recent miracle to represent Himself, the truths He taught, and the pattern life He led, as being for the soul of man what the bread is for his body. But this change of the bread into flesh, or rather, this identifying of the two, this speaking of his own flesh as yet to be given for the life of the world, and when so given to be the bread of which so much had been already said, startles and perplexes them more than ever. Not simply murmuring, but striving among themselves, they say, "How can this man give us his flesh to eat?" A question quite akin to that which Nicodemus put when he said, "How can a man be born again when he is old?" And treated by Jesus in like manner, by a repetition in a still more stringent form of the statement at which exception had been taken: "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." To speak of eating his flesh was sufficiently revolting to those who understood him literally; but to Jewish ears, to those who had been so positively prohibited from all use of blood as food, how inexplicable, how almost impious, must the speaking of drinking of his blood have been. Indifferent to the effect, our Lord goes on to repeat and reiterate: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As my living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me."

Such, as I have attempted in the way of paraphrase to bring them out to view, were the most silent points in our Lord's address,

and such the links by which they were united. Among all our Lord's discourses in Galilee this one stands by itself distinguished from all the others by the manner in which Christ speaks of Himself. Nowhere else do you find Him so entirely dropping all reserve as to his own position, character, services, and claims. Let Him be the Eternal Son of the Father who veiled the glories of Divinity and assumed the garb of mortal flesh that he might serve and suffer and die for us men and our redemption, then all that He here asserts, requires, and promises appears simple, natural, appropriate. Let the great truths of the Incarnation and Atonement be rejected, then how shall this discourse be shielded from the charges of egotism and arrogance? But Christ's manner of speaking to the people is here as unprecedented as the way of speaking about Himself. Here also there is the absence of all reserve. Instead of avoiding what He knew would repel, He seems rather to have obtruded it: answering no questions, giving no explanations, modifying no statements; unsparingly exposing the selfishness, ungodliness, unbelief of his auditors. The strong impression is created that by bringing forth the most hidden mysteries of the kingdom and clothing these in forms fitted to give offence, it was his purpose to test and sift, not the rude mass of his Galilean hearers only, but the circle of his own discipleship. Such at least was its effect; for "many of his disciples when they heard this said, This is an hard saying; who can bear it?" Jesus does not treat their murmuring exactly as he had that of the Jews; turning to them, he says, "Doth this about my coming down from heaven offend you?" but "what and if ye shall see the Son of man ascend up where he was before?" Doth this about eating my flesh and drinking my blood offend you? "It is the spirit that quickeneth," the mere flesh without the spirit profiteth nothing, hath no life-giving power. It is by no external act whatever, by no outward ordinance or service, that you are to attain to the life everlasting. It is by hearing, believing, spiritually coming to me, spiritually feeding upon me, that this is to be reached. "The words that I speak unto you they are the spirit, and they are the life; still I know, for I must speak as plainly to you as to the multitude, that there are some of you that believe not. Therefore said I unto you, that no man can, come unto me, except it were given unto him of my Father." To

have hard things said, and then to have the incredulity they generated exposed in such a way and attributed to such a cause, was what not a few could not bear; and so from that time many of his disciples went back and walked no more with Him. With infinite sadness, such a sorrow as He only could feel, his eye and heart follow them as they go away; but He lets them go quietly and without further remonstrance; then, turning to the twelve, he says, "Will ye also go away?"—"Lord," is Peter's prompt reply, "to whom shall we go? Thou hast the words of eternal life." What Jesus thought of the confession we shall see, when not long afterwards it was repeated. Now He makes no comment upon it; but as one upon whose mind the last impression of the day was that of sadness over so many who were alienated from Him, He closes the interview by saying, "Have I not chosen you twelve, and one of you is a devil?"

Such were its immediate original results. What would be the effect of a first hearing or first reading of this discourse now? We cannot well answer the question; we have read and heard it so often, its phrases are so familiar to our ears, the key to its darkest sayings is in our hands. Nevertheless, are there not many to whom some of its expressions wear a hard and repulsive aspect,—are felt, though they would scarcely acknowledge this to themselves, as overstrained and exaggerated? It is not possible indeed to understand, much less to sympathise with and appreciate, the fulness and richness of meaning involved in many of these expressions, unless we look to our Lord's death as the great propitiation for our sins, and have had some experience of the closeness, the tenderness, the blessedness of that mystic bond which incorporates each living member of the spiritual body with Christ the living head. Had Jesus spoken of Himself, simply and alone as the bread of life, it had been possible to have understood Him as setting forth his instructions and his example as furnishing the best kind of nutriment for the highest part of our nature. Even so strong a phrase as his flesh being the bread might have been interpreted as an allusion to his assumption of our nature, and to the benefits flowing directly from the Incarnation. But when he speaks of his flesh being given for the life of the world,—when He speaks of the drinking of his blood as well as of the eating of his flesh, pronounces them to be the source at first and the support afterwards of a life that cannot die, and that will

draw after the resurrection of the body,—it is impossible to put any rational construction upon phrases like these other than that which sees in them a reference to our Lord's atoning death as the spring and fountain of the new spiritual life to which through Him all true believers are begotten.

But although the great truth of the sacrificial character of Christ's death be wrapped up in such utterances, it is not that aspect of it which represents it as satisfying the claims of justice, or removing governmental obstacles to the exercise of mercy, which is here set forth, but that which views it as quickening and sustaining a new spiritual life within dead human souls. In words whose very singularity and reiteration should make them sink deep into our hearts, our Saviour tells us that until by faith we realise, appropriate, confide in Him, as having given Himself for us, dying that we might live,—until in this manner we eat his flesh and drink his blood, we have no life in us. Our true life lies in union with and likeness unto God, in peace with Him, fellowship with Him, harmony of mind and heart with Him, in the doing of his will, the enjoyment of his favour. This life that has been lost we get restored to us in Christ. "He that hath the Son hath life." We begin to live when, through Christ and reconciled to Him by Christ's death, we begin to love, and trust, and serve, and submit to our Father who is in heaven; when distance, fear, and doubt give place to filial confidence. We pass from death unto life, when out of Christ there floweth the first current of this new being into our soul. The life that thus emanates from Him is ever afterwards entirely dependent upon Him for its maintenance and growth.

Every living thing craves food. It differs from a dead thing in this, that it must find something out of itself that it can take in, and by some process more or less elaborate assimilate to itself; using it to repair the waste vital energy, to build up the life into full maturity and strength. Such a thing as a self-originated, self-enclosed, self-supporting life you can find nowhere but in God. Of all the lower forms of life upon this earth, vegetable and animal, it is true that by a blind, unerring instinct each seeks and finds the food that suits it best, that serves to preserve, expand, and perfect. It is the high but perilous prerogative of our nature that we are left free to choose our food. We may try, do try,—have we

not all tried, to nourish our souls upon that which does not and cannot satisfy? Business, pleasure, society, wealth, honour,—we try to feed our soul with these, and the recurrent cravings of unfilled hearts tell us that we have been doing violence to the first laws and conditions of our nature: a nature that refuses to be satisfied unless by an inward growth in all goodness, and truth, and love, and purity, and holiness. It is to all of us as engaged in the endless fruitless task of feeding with the husks of the earth a spirit that pants after the glory, the honour, and the immortality of the heavenly places, that Jesus comes saying, "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not?" "I am the bread of life; my flesh is meat indeed, my blood is drink indeed."

Bread is a dead thing in itself; the life that it supports, it did nothing to originate. But the bread from heaven brings with it the life that it afterwards sustains. Secret and wonderful is the process by which the living organism of the human body transmutes crude dead matter into that vital fluid by which the ever-wasting frame is recruited and reinvigorated. More secret, more wonderful the process by which the fulness of life and strength and peace and holiness that lie treasured up in the living Saviour passes into and becomes part of that spiritual framework within the soul which groweth up into the perfect man in Christ Jesus. In one respect the two processes differ. In the one it is the inferior element assimilated by the superior. the inorganic changed into the organic by the energy of the latter; in the other, it is the superior element descending into the inferior, by its presence and power transmuting the earthly into the heavenly. the carnal into the spiritual. There are forms of life which, derivative at first, become dependent afterwards. The child severs itself from the parent, to whom it owes its breath, and lives though that parent dies. The bud or the branch lopped off from the parent stem, rightly dealt with, lives on though the old stem wither away. But the soul cannot sever itself from Him to whom it owes its second birth. It cannot live disjointed from Christ. It is in Him it lives and moves and has its being, and the life it derives from Him it has all the more abundantly in exact proportion to the closeness, the constancy, the lovingness, the heartiness of its embrace of and its abiding in Him.

Closer than the closest of all earthly bonds is the vital union of the believer with Christ. One roof may cover them who are knit in the most intimate of human relationships. But beneath that roof, within that family circle, amid all the endearing intercourse and communion, a dividing line runs between spirit and spirit; each dwells apart, has within a hermit sphere of its own to which it can retire, into which none can follow or intrude. But what saith our Lord of the connexion between Himself and each of his own? "He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him." He opens Himself to us as the hiding-place, the resting-place, the dwelling-place for our spirit. We flee unto Him, and He hides us in the secret of his presence, and keeps us secretly in that pavilion. What a safe and happy home! How blest each spirit that has entered it! But more wonderful than our dwelling in Him, is his dwelling in us. What is there in us to attract such a visitant?—what room within our souls suitable to receive Him? Should He come, should He enter, what kind of reception or entertainment can we furnish to such a guest? Yet He comes—He deigns to enter—He accepts the poor provision—the imperfect service. Nay, more, though exposed to many a slight, and many an open insult, He still waits on, has pity, has patience, forgets, forgives, acts as no other guest in any other dwelling ever acted but Himself. "Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me." "If any man love me, he will keep my word, and my Father will love him, and we will come in to him and make our abode with him."

To a still higher conception of the intimacy of the union between Himself and his own does Jesus carry us: "As the living Father hath sent me and I live by the Father, so he that eateth me shall live by me." It would seem as if all the earthly imagery elsewhere employed—that of the union of the branches with the vine, of the members with the head, of the building with the foundation-stone,—however apt, were yet defective, as if for the only fit, full emblem Jesus had to rise up to the heavens to find it in the closest and most mysterious union in the universe, the eternal inconceivable, ineffable union between the Father and Himself,—“That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in

us—I in them and thou in me, that they may be made perfect in one.”

There is a resemblance approaching almost to a coincidence between the language that Jesus used in the synagogue of Capernaum and in the upper chamber at Jerusalem, on the night of his betrayal. "The bread that I will give," he said to the promiscuous audience of Galileans, "is my flesh, which I will give for the life of the world." "Take, eat," such is his language in instituting the Supper; "this is my body broken for"—or as St. Luke has it—"given for you." In either case the bread turns into the flesh or body of the Lord. There had been no wine used in the feeding of the five thousand, and so in the imagery of the synagogue address, borrowed obviously from that incident, no mention of wine was made. There was wine upon the supper-table at Jerusalem, and so, just as the bread which was before Him was taken to represent the body, the wine was taken to represent his blood. That very eating of his flesh and drinking of his blood, of which so much was said at Capernaum, Jesus, in instituting the ordinance of the Supper, taught his disciples to identify with a true union with Himself. So close is the correspondence that many have been led to think that it was to the Eucharist, and to it exclusively, that Jesus referred in his Capernaum address. We cannot tell all that was then in our Saviour's thoughts. It may have been that in imagination He anticipated the time when He should sit down with the twelve. The Holy Communion may have been in his eye as He spoke within the Galilean synagogue. But there is nothing in what He said which points to it and to it alone. He speaks of the coming to Him, the believing in Him as the eating of the bread which is his flesh. He speaks of spiritual life owing its commencement, as well as its continuance, to such coming, such believing, such eating. Is it in the ordinance of the Supper, and in it alone, that we so come and believe, eat and live? Is there no finding and having, no feeding upon Christ but in the Holy Sacrament? Freely admitting that to no season of communion, to no spiritual act or exercise of the believer, do the striking words of our Lord apply with greater propriety and force than to that season and that act, when together we show forth the Lord's death till He come again, we cannot confine them to that ordinance.

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