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THE PRESBYTERIAN.

AUGUST, 1862.

PRESBYTERIAN UNION.

Any one who has had much intercourse with the ministers and adherents of the Parent Church in Scotland cannot fail to have observed that of late years the current of public opinion has set strongly in favour of union. There is evidently a sincere desire to forget and forgive the past, and to lose sight of the little differences that separate good men from each other, and hinder them from working harmoniously together. But, although we have known that this state of things existed, it is only of late that leading men have commenced to speak and to write on the subject. In this number will be found a considerable portion of the address of the Moderator of the General Assembly of the Church of Scotland, in which it will be seen that in his opinion the overtures for union should proceed from the Church of Scotland. We have also inserted in this number an able article on the subject of Presbyterian Union in the Colonies from the Church of Scotland "Record" for June, which will be read with interest by our readers; and we are sorry that we have not room in this number to insert a portion of a pamphlet on the same subject, recently published, with a preface by the Rev. Norman McLeod, D.D. It is strange that, while the leading men in Scotland are coming out in favour of union, there are in this country men, who, while very loudly proclaiming their attachment to the Church of Scotland, are very bitter in denouncing union and its advocates. We surely may hope that, when they carefully consider the course of the Parent Church, they will change their opinion and come over to the side of union. Our readers must have read with great pleasure in our last number the remarks of our own Moderator on this subject in his closing address to the Synod. There is much wisdom and good sense in the observations of the Reverend Doctor, and we differ very little from him. We have always held that union should be brought about by the

advice—certainly with the consent—of the Mother Church. That this consent will be given when the proper time arrives, no one who has read the debates on the Australian Union can doubt. But we are bound to say that in our opinion the right time has not yet come, and we would caution our friends in the country to beware of making any rash movement in this matter. It is better for us to wait patiently until the arrival of a more auspicious season, and in the meantime let us continue to discuss the question in a forbearing and Christian spirit, and to cherish towards our brethren who are not yet united with us the most friendly and frequent intercourse; and by all means let us strenuously work to build up and strengthen our own portion of the Church, assured that, the stronger and the more effective we can make it, the better will be our position, and the greater our power to do good. We call the attention of our readers to an article on union, signed "Presbutero," being the second which has appeared from the same pen. We also call attention to a long article with a long postscript, signed "Auld Kirk," in which our readers will find union and its advocates denounced in pretty round terms. We do not find fault with any man for the free and open expression of his opinions; we claim that right for ourselves, and we willingly open our columns to those who differ from us. But it appears to us that this writer is fighting with a shadow. No one desires to cram union down the throats of either ministers or people. Unless the desire for union becomes very nearly unanimous, no one should wish to see it accomplished. As to turning our backs upon the Mother Church, we can only repeat that in our opinion the best friends of the Church of Scotland in Canada—those who will do most for her—are the union men. In regard to its being incompetent for our Church Courts to discuss this question, we hold that we are an independent Church, and that we have an

undoubted right not only to discuss but to decide this and every other question that has any bearing upon the interests of our Church and people.

THE SYNOD.

In our last we briefly alluded to the proceedings of this reverend court at Toronto for the first two days. In addition to what we then stated the report of the Juvenile Mission by John Paton, Esq., Kingston, was read on the evening of the second day, and the thanks of the Synod conveyed to Mr. Paton for his attention and zeal.

On the third day of meeting it was agreed that the next meeting of Synod should be held in St. Andrew's Church, Montreal, on the first Wednesday in June, 1863, at 11 o'clock A.M. The Jewish and Foreign Mission Scheme was considered, and the resignation of Dr. Epstein announced. Our brethren in the Lower Provinces were thanked for their liberal co-operation in this work. Reports were read by Rev. W. Bain from the Sabbath Observance Committee, and by Rev. W. Snodgrass on the French Mission. The dissent and complaint of Rev. Hugh Niven against the Presbytery of Hamilton were sustained, and Mr. Wm. Wright's name added to the roll of the Presbytery of Hamilton as an elder. Mr. Niven was also sustained in his appeal from the Presbytery of Hamilton as to the irrelevance of answer to libel, after which the Synod adjourned.

On the fourth day the report of the Examining Committee was read by the Rev. John Machar, D.D., and the remainder of this day was taken up with another of the Rev. Hugh Niven's cases, being a dissent and appeal against the Presbytery of Hamilton, which was decided in favour of the Rev. gentleman, the judgement of the Presbytery being reversed.

At the fifth diet the report of the Temporalities Fund was read, after which the appeal of the Rev. A. Mackid against the Presbytery of London was taken up and dismissed. The appeal of Mr. Thos. Kydd against the sale of certain church property at Goderich then came up, and a committee was appointed to inquire and report to next Synod. Another appeal from the same gentleman against the Presbytery of London, regarding the reception of a memorial from certain parties in the congregation at Goderich was sustained. The Synod agreed to reverse the act regulating public collections, and then proceeded to

consider the reference from the Presbytery of London anent the resignation of the Rev. A. Mackid, and the whole case of Mr. Thomas Kydd's complaint, which was not finished when the Synod adjourned.

At the sixth diet it was resolved to divide the Presbytery of Hamilton (very wisely, as we think), after which the Synod adopted the reports on Presbytery, Synod and Commission records, and ordered the name of Dr. George to be added to the roll of the Presbytery of Kingston. The Synod permitted the retirement on full allowance from Temporalities Fund of the Revs. Thomas Johnson, David Evans and Thomas Haig. The Synod then decided the case left over from the day before from the Presbytery of London, and decided in favour of the Presbytery. The appeal of Rev. W. Miller against the Presbytery of London was next considered, and referred back with a recommendation to the congregation at Stratford to fulfil their agreement. The "Instrumental Music question" occupied the remainder of this diet, and was decided, as we stated in our last, in favour of the congregation at Toronto on the memorial signed by Dr. Barclay and the Hon. Chief Justice McLean.

At the seventh diet the Synod considered the curriculum of study for the ministry and the representation of the eldership, and then took up the appeal of Mr. James Wallace against the Presbytery of Toronto, which was dismissed as being brought before the Court in an irregular manner. Leave was granted to the congregation at Pickering to sell a part of the glebe. The overture anent Hymns was considered and left over to next Synod. It was resolved that parties should not collect money for ecclesiastical purposes anywhere without the consent of the Presbytery of the bounds. A committee was appointed to draw up a form of judicial process for church courts, and leave was given to the congregations of Arthur, Lindsay and Huntingdon to apply for aid to the Colonial Committee.

An interim act anent the calling and settling of ministers was sent down to Presbyteries. Judge Logie read the report on Church Property, and received the thanks of the Synod. The Synod adopted an address to Her Majesty the Queen and also one to the Governor General.

The managers of the church at Clifton were permitted to collect money throughout the Church, and their case was recommended. The Committee on Business for 1863 was named, and the Commission of

Synod appointed to meet in St. Andrew's Church, Montreal, on the first Thursday after the first Wednesday in November at noon; in St. Andrew's Church, Toronto, on the first Wednesday after the third Tuesday in February at noon, and oftener by adjournment when and where the Commission may choose.

The Synod recorded their thanks to the minister, elders and members of St. Andrew's Church, Toronto, for their generous hospitality to the members of the Court during the session. The Synod was then closed by the Moderator after an able address, which appeared in our last number.

RELIGIOUS PERIODICALS.

We welcome the addition to our periodicals of late by the accession of more than one, projected apparently in the interest of no particular denomination, but with the view solely of upholding a free Gospel.

While, as we have said, we welcome this addition, as we would welcome any advance in the cause of Truth or of proclaiming it, we cannot forego our position as laborers in the same blessed cause. As a denominational organ, we chronicle such matters as are of peculiar interest to our own body. But this is not all, and, while we hold with others our own opinions upon Church government and discipline, we extend the hand of fellowship to those who conscientiously have arrived at different conclusions in these matters.

In truth the field is wide and the laborers few, and we trust we do not lose sight of our work as some of those reapers who shall be the means of gathering souls into Christ's flock. This is and must be our effort, and in such an effort we need the utmost co-operation, and, we say again, we welcome the addition to our literature of the periodicals alluded to.

Think for a moment of the portent of those

words! "A free Gospel." No soul so lost but this offer may be made to him! No heart so hardened but grace may open it to receive the message! This is not for one section of mankind. It is for all. And the universality of Divine mercy renders it necessary that we should be ever proclaiming it. The word may be spoken to-day in vain, but to-morrow it may win back a lost soul to peace and hope. The brazen serpent was kept lifted-up that whoso looked might live. Let us not forget continually to exalt the cross, and, as we pursue our journey along a world debased by sin, let us continually point to that cross. The sinner may learn what sin is by looking at that cross. The saint may renew his strength by a glance at that cross. No person can be in any possible state or condition but we can point him with confidence to that cross. For he that looks shall live and live forever.

Blessed message, simple and yet comprehensive; a theme of wonder to lost man, of gratitude to the redeemed and of praise everlasting in that place where sorrow and sin shall be no more forever.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me:
Lo! it glows with peace and joy.

"When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
Joys that through all time abide.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

The Church in Canada.

SYNOD MINUTES.

The Acts and Proceedings of last meeting of Synod have been printed in the usual pamphlet form, and distributed according to the recommendations of the Finance Committee, which were approved of by the Synod. One of these recommendations is that they should not be furnished to Sessions, that have fallen two years in arrear, until they have liquidated their indebtedness. This rule has been acted upon, so that certain Sessions will understand why they have not received copies of the Minutes and what is necessary to be

done in order to get them. Any mistake that may have occurred in the distribution of the Minutes will be corrected when represented to the Synod Clerk.

CONTRIBUTIONS IN AID OF A CHURCH EDIFICE AT ARTHUR.

Formerly acknowledged.—Waterdown and Nelson, \$39.25; Guelph, \$98; Hamilton, \$20; Vaughan, \$54; Scarborough, \$55.25; Markham, \$110.40; Scott and Uxbridge, \$72.50; Pickering, \$25; Kingston, \$58.

Martintown, \$27; Williamstown, \$13.84; Lachine \$12; Montreal, \$363. Total, \$948.24.

Mr. T. S. Scott, architect, Montreal, has put only the above value on the plan and specifica-

tion of our new church, though the Trustees gratefully acknowledge that they must have paid at least quadruple that sum, had they employed an architect to do the same work.

JOHN WHYTE.

INDUCTION AT OXFORD.

The Presbytery of Bathurst met in St. Matthew's Church, Oxford, for the induction of the Rev. W. J. Canning, formerly minister of Douglas. The Rev. Joseph Anderson presided, and preached an eloquent sermon from the words "Feed my sheep," after which Mr. Canning was inducted in due form. The Rev. Sol. Mylne addressed the newly inducted minister, and the Rev. James Sinclair the people. The Members of Presbytery gave Mr. Canning the right hand of fellowship, and the Elders and Congregation gave him a hearty welcome.

The Presbytery examined Messrs. McLean and Mullen, students for license, and they were addressed by the Rev. Duncan Morrison, of Brockville. The Presbytery was fully satisfied with the excellent appearance made by these young men, which reflects creditably upon their diligence, and also upon Queen's College, their *alma mater*.

PRESBYTERY'S HOME MISSION SCHEME, CONGREGATION OF PICKERING.

It may not be generally known throughout our Church that the Presbytery of Toronto is engaged in one of the most commendable enterprises to which any Church or section of a Church can turn its efforts; we mean a Home Mission Scheme under the direction of the Presbytery and sustained by the various congregations within the bounds. This scheme has now been in existence 4 years; and to the energy which has characterised its direction, and the unanimous support it has received from congregations, may fairly be attributed, under the grace of God, its present efficiency and success. The fruits of its operations are to be seen in the numerous mission fields now occupied by the Presbytery, some of which are rising to an importance which gives strong hope that in a short time they will be in a position to dispense with assistance from the Presbytery. Notices, it appears, have been sent to your Journal of the exertions of individual congregations in behalf of and the

interest they manifest in this scheme. We have also to record another instance which has specially come under our own observation, that of the Congregation of Pickering under the pastoral charge of Rev. Walter R. Ross. Missionary meetings were held in both churches on the 7th of May, and addresses delivered by Rev. Messrs. Bain, Scarborough, McLennan, Whitby, and Gordon, Markham. Much valuable and interesting information respecting the operations of the scheme, what it had accomplished and what it had yet to do, was given.

The minister of the congregation after the usual practice of other congregations, having appointed collectors during the winter to solicit subscriptions to the fund, called upon them to hand in their various sums. They did so: and the result of their labours, a most gratifying one, amounted to the sum of \$97. We think that, having done their work well in this their first effort, they deserve great credit for the perseverance and diligence which they have shown; and which, it is hoped, will in no measure be relaxed, should their services be again required in this interesting work.

We beg to submit to you the names of the lady collectors and the sums collected by them individually.

Miss Cowie, \$21; Miss McQuay, \$16.65; Miss Diana Mackay, \$14.67. Miss Milne, \$10.15; Miss Fanny Somerville, \$9.45; Miss Harriet Head, \$7.40; Miss C. Hollinger, \$6.68; Miss Knox, \$7; Miss J. Hamilton, \$4.—Total, \$97.

Such a result is encouraging to both pastor and people, and tends to animate the young with a desire to do something for those who are less privileged than themselves. We hope that this effort is only the beginning of a series of future efforts to send some aid to our destitute congregations.

(Signed,) WALTER R. ROSS, *Pastor*.

JEWISH AND FOREIGN MISSION. RECEIPTS.

Uxbridge, per Mr. E. Bascom,.....	\$6 00
Arthur, per Rev. J. Whyte,.....	4 00
Peterborough, per Rev. J. Douglas,....	5 00
Arnprior, per Rev. P. Lindsay,.....	10 00
Huntingdon, per Rev. A. Wallace,....	5 20
Litchfield, per Rev. J. Evans,.....	13 00
Lanark, per Mr. P. McLaren,.....	5 20

ALEXANDER MORRIS, *Treasurer*.

Montreal, 24th July, 1862.

The Church in Scotland.

THE INDIA MISSION.—SEALKOTE.

The communications from Mr. Taylor and Mr. Paterson, which appeared in the last *Record*, gave a detailed account of the progress of the Mission at Sealkote. Mr. Taylor's letter mentioned the laying of the foundation-stone of the Hunter "Memorial" Church, and gave a few particulars regarding the ceremony. We now present a more minute account of the ceremony, and of Mr. Ferguson's impressive address, extracted from the *Delhi Gazette*:

HUNTER MEMORIAL CHURCH.

Saturday, the 14th December, 1861, was one of the loveliest days of the North Indian winter. There had been a shower which had laid the dust and purified the air, and Sealkote, always one of the prettiest stations in the Punjab, looked refreshed and beautiful. No one who has spent a year in this province needs to be told of the delightful weather which prevails there during the winter months. It is enough to say that nowhere in the World

could a finer climate be found, sharp, frosty nights alternating with the grateful warmth of the sunshine by day, affording that golden mean of temperature which can only be fully appreciated by those whose body and mind have been prostrated by the enervating influences of an Indian summer.

At 3 o'clock on Saturday, the hour appointed for laying the foundation-stone, the residents of Sealkote in carriages and on horseback began to assemble at the site on which had been traced the foundations of the "Hunter Memorial" Church. The ground was tastefully adorned by the architect, W. B. Harrington, Esq., Executive Engineer of the station, who has generously volunteered to build the church. Festoons of green leaves marked the course of the walls, and the corner-stone about to be laid was suspended by a rope passing through a pulley from a garlanded triangular erection.

The place is a considerable distance from cantonments; 3 p. m. is an early hour for India; and there was some irregularity in the arrival of parties. In course of an hour all expected were on the ground. Some took seats on the chairs and benches, others stood on the carpet near and around the clergyman who was to conduct the service, the Rev. W. Ferguson, Chaplain of the Church of Scotland to the 71st Highland Light Infantry. Among those present were Mr. Macnabb, the Deputy Commissioner, the Rev. W. W. Phelps, the station chaplain of the Church of England, the Rev. J. Taylor, one of the missionaries of the Church of Scotland (his colleague, the Rev. R. Paterson, was out itinerating, and could not be present), the Rev. R. A. Hill, an American missionary, Dr. Newton, American Medical Missionary, brother-in-law to the officiating minister, Captain Ross, Major of Brigade, officers from the several corps now at the station, and a considerable number of ladies. The native Christians belonging to the Mission were also there, as parties specially interested in the new church. And more conspicuous perhaps than any other was the group of orphan girls of the Scottish Female Orphanage, which has recently been established at Sealkote by the Scottish Ladies' Association for the Promotion of Female Education in India. They came on the ground in marching array under the command of Miss Hillier, Lady Superintendent of the Orphanage, and they looked so clean and tidy in their neat white dresses as to attract the notice of all present.

The ceremony of laying the stone was to have been performed by Mr. Prinsep, Commissioner, who, besides being chief civilian of the district, and a member of the local Mission Board, had other peculiar claims to that honour, as appeared towards the conclusion of the address. But duty elsewhere prevented his being present, and the Rev. W. Ferguson, in his capacity of Chairman of the Mission Board, took his place.

Arrayed in his robes Mr. F. stood up in the midst of the assemblage and gave out the 28th paraphrase, which all joined in singing. He then read Psalms 124, 125, 126, and verse 1st of 127. In the course of the short address which followed the appropriateness of many of the passages in these Psalms to the occasion and

to the circumstances of the infant mission was very apparent. The speaker dilated on the passage, "If it had not been the Lord who was on our side when men rose up against us, then had they swallowed us up quick." Mr. F. began his address by stating that, in the circular by which his audience had been invited, there was mention made of a Mission with which the church, the first stone of which was now to be laid, was to be connected. He then briefly recounted the origin and early history of the Mission of the Church of Scotland at Sealkote.

"Many years ago a Christian gentleman, whose name he could not give, had placed at the disposal of the Foreign Mission Committee of the Church a small sum of money to assist in opening a Mission in the Punjab. The first missionary was the Rev. Thomas Hunter, who with his wife and child was cruelly murdered by the rebels in the mutiny of 1857. They thought they had 'swallowed us up quick.' But 'the rod of the wicked shall not rest upon the lot of the righteous.' 'Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped.' In accordance with that spirit of love which distinguishes the religion of Jesus from all false creeds, in accordance with the mandate, 'If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head,' the Church of Scotland resolved to double their efforts for the spiritual good of the natives of Sealkote. And instead of one, as formerly, there are now two missionaries earnestly at work.

"In the same spirit of Christian retaliation the Scottish ladies conceived the design of teaching the daughters of such rebels as might have fallen, leaving orphan children, to know the love of Christ. And a 'Thank-Offering Fund' subscription was set agoing, the result of which was the Sealkote Scottish Orphanage, which we could all see only a few yards off, and whose inmates were now present to witness the commencement of the edifice which was hereafter to be the place of their public worship. An Orphanage for boys also has been begun by the missionaries, and a number of boys have already been obtained. A portion of land surrounding the Mission House and the Orphanage has been secured, on which is being built a Christian village,—the villagers to have each his little farm. Here then is a promising Mission; missionaries able now to preach in the vernacular, a small flock of native Christians already around them, a boys' Orphanage, a girls' Orphanage, their schools, their village and their host of little farms. And may we not hope that very many of the millions of surrounding heathen may be led to seek and find the saving truths of the Gospel through this Mission? Only one thing is wanted to complete the establishment—a place for public worship—a church. And here it is in the good providence of God now in course of erection.

"To Mrs. Prinsep, wife of our worthy Commissioner, is due the credit and honour of having suggested the idea and commenced the subscription which has placed in the hands of the Committee this day £900 for the erection

of the 'Hunter Memorial' Church. Thanks are due to all the numerous subscribers at Home and in India. Thanks are especially due to Mrs. Prinsep. It was Mr. Prinsep's right to have been here this day to lay the foundation-stone.

"See to what an extent those waves have already rolled which were set in motion by the little bag of rupees which the Christian gentleman, who loved the Lord and the souls of the natives of the Punjab, cast into the waters of Christian beneficence! What a wave it may have swelled into, bearing on its brow millions of ransomed souls, before it touches the eternal shores! Let us, when we can, cast our mite into the treasury of the Lord! After many days we shall find it again greatly increased."

Such was the substance of Mr. Ferguson's address. At its conclusion he stepped forward and with a trowel spread the mortar. The stone was then lowered and carefully adjusted in its place. This interesting ceremony over, suitable prayer was then offered by the Rev. J. Taylor, after which the last 4 verses of the 24th Psalm were sung and the benediction pronounced. The assembly then dispersed.

The drawings of Mr. Harrington, the architect, show that the Church will be a pretty little Gothic edifice, having in addition to the nave and transept a tower containing a belfry placed at the north-east angle.—*Church of Scotland Record*.

THE MODERATOR'S CLOSING ADDRESS.

THE following are the more important portions of the closing address of the Rev. Dr. Bisset, the Moderator of the General Assembly of the Church of Scotland.

ON ARTICLES OF RELIGION OR CONFESSIONS.

Our Articles of Religion or Confessions—indispensable preliminaries no doubt to securing the great blessings of an Establishment, and in seasons when heresies abound, necessary bulwarks of the cardinal articles of that faith once delivered to the saints—are means at the same time of debarring from a National Church many worthy and conscientious men on the one hand, while they prove on the other snares to the unscrupulous, and the time will assuredly arrive when that word which is for ever settled fast in heaven, and which the Spirit of truth declares profitable, that the man of God may be perfect in every good work, will, without the adventitious aid of humanly arranged propositions and conclusions, alone prevail against all the powers of darkness; nor will any considerable progress be probably made in that which should be a supreme object of longing supplication to every follower of Christ, the unification of His Church, until different communions, in a spirit of humility and charity, concur in a revision of their religious constitutions, making them at once more simple and more comprehensive. Our uniformity of worship, salutary under reasonable limits as a symbol of the oneness of a National Church, has sometimes been sought to be enforced with a rigour that would preclude all aspirations after higher excellence, and which tends to produce everything else than Christian unity.

Against all these incidental evils, which may be said to inhere in an Established Church, it should be our constant endeavour to watch, choosing the good, and thankfully improving all our advantages as labourers in Christ's vineyard.

THE FIRST OVERTURES FOR UNION SHOULD PROCEED FROM THE NATIONAL CHURCH.

But who is to make the advance on which so great moral interests hang towards this reconciliation? We have liberty of action greater than was ever accorded to any Reformed Established Church in framing our religious constitutions, laws and ordinances; our proceedings are still regarded with interest and respect by the great body of our countrymen, and we continue to be viewed as the chief religious institute for the training of the people of Scotland. It is from my confidence in the strength of the National Church, and not from any feeling of insecurity, that I think the first overtures ought to proceed from us. The suggestions which I have to make in this regard proceed not from any mere love of change; nor are they brought forward as the views of any ecclesiastical or political party; I have abstained from communicating them to a single individual, that the error or blame, if any be incurred, may be confined to myself. Did I not regard them of importance as a means, with God's blessing, of gathering-in the dispersed of our Israel into one, and building-up our people in chastity, temperance and holiness, I should have kept them locked up within my own breast; but, revolving the matter frequently in private, and with earnest application to God in prayer that He would, keeping me back from error or delusion, point out the path of wisdom, under the peculiar circumstances in which Scotland is placed, as a member of the United Kingdom of Britain; I feel constrained with all frankness to declare them.

CHANGES IN THE FORMS OF WORSHIP LIKELY TO REVIVE AND STRENGTHEN THE CHURCH.

Yet there are others who have gone out from us; and those who in some measure share these sentiments and feelings are an increasing body, because they are dissatisfied, not with our doctrine, but with our external forms of worship, and who yet yearn after an Established Church. Their charge is, that we have departed from the landmarks set up by all the greatest lights of the Reformed faith, and have fallen in *venam peioris ævi*—an age of violence and rebellion and maddened passion, from which no good precedents or permanent example can be safely taken. Their complaint is, that our services are bald and cold; that they are ill fitted to evoke and sustain the feelings and emotions which become worshippers, that we come together rather as an audience to hear a lecturer or teacher than to pour forth our confessions and desires and prayers for mercy and forgiveness through the blood of Christ; that, when prayer is made, it is rather that of the presiding minister than of the assembled people, that they are wholly at the discretion of one man, however mediocre may be his gifts; that this is in no reasonable sense common prayer, for that they often toil

after him in vain; that through our present system they are made passive and silent rather than living worshippers, and are not called to confess within the sanctuary the Lord Jesus with the mouth; though it be written, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation;" that, while we employ the divine songs of the Sweet Singer of Israel, the man after God's own heart, in our service, we rob them of their fair proportions, and mutilate the praises which his ardent and heaven-directed spirit believed most acceptable to God, inasmuch as to his own voice he is ever invoking the aid of harp, or psaltery, or stringed instrument, whereas we repudiate the rich addition of instrumental music, however solemn the instrument may be; that the position which we take both in singing and prayer is a manifest contradiction of what is seemly and proper; for that to sit, when sounding the praise of the Lord Most High, is to deprive the voice of half its power; that to stand in prayer is contrary to the practice, whether of the ancient Church

or of the first ages of the Reformation, and is at variance with the natural dictates of a mind quickened by God's Holy Spirit to profound veneration. The regulation of these different matters, if there be truth in ecclesiastical history, was at one period at least left to congregations and their pastor and rulers, and to them, it is humbly submitted, this Church might commit such power with greater security than any other; inasmuch as, if any attempt were made to return to the forms and usages of a better age against the mind of the major part of a congregation, or even to the offending of the honest prepossessions of any considerable portion of it, we have, through the subordination of our judicatories, ample means of granting redress. In support of most of the changes for which a permissive grant is here solicited they can quote the great names of Calvin and Knox, who not only approved of but composed liturgies, and furnished some very important portions of the beautiful service now in use in the Church of England.

Communications.

UNION.

To the Conductors of the Presbyterian:

I am one of many whose heart was deeply wounded by "the Memorial on Union," rashly and wantonly thrust upon the Synod, two years ago, at a time when our Church was at peace, our schemes flourishing, and our work prospering. That memorial, I believe, it was not competent for the Synod to entertain. The venerable Moderator of the time, in my opinion, erred, and this he himself has frequently since acknowledged (for he is not ashamed to confess his error), in not having ruled it out of order.

By way of preface to opening the columns of the "Presbyterian" for the discussion of the question of Union, and your publication of the calm and dispassionate view of the matter taken by a "Layman," you assert that "the subject of Union has been before two Synods, and was decided favorably at one Synod, and unfavorably at another." Now, what are the facts? The question, brought up by the memorial referred to in 1860, ostensibly was the appointment of a committee to confer with the representatives of other Presbyterian bodies about Union with our Church—it having been alleged that there was some desire on the part of these to unite with us. By the majority of the small number of members present at the late hour on the last evening of Synod, when the matter was brought up (and we stop not to inquire how it came to pass that such a matter, if brought forward at all, should have been kept back until more than one half of the members had left for their respective homes) it was agreed to appoint a committee for this purpose, and this, that it might not appear that the Synod was determined to rudely shut the door of the Church in the face of those who were said to be desirous to obtain admittance. The Committee, be it noted, received no powers what-

ever to deal with the question of Union, and it may be added that not a few of those who voted for its appointment declared at the time that they held they did not thereby commit themselves to Union. The Report of the Convener of this Committee (for there was no report from the Committee, not being deemed satisfactory by the Synod of the following year, to whom it was presented, the Committee were dismissed.

Strictly speaking then, the question of Union was not discussed, and to say "that it was before two Synods, and that it was decided favorably at one and unfavorably at another," is a statement which, to say the very least, is calculated to mislead.

Such a question as that of Union, I, in common with many others, hold to be a closed question and not an open one—one which it is not competent for any of our Church Courts to take up or discuss, inasmuch as our Church has a foundation or basis, which foundation (in the sense now attached to the word) would completely overthrow, for—to use the words of a "Layman," Union implies at the outset a final separation from that Church to which we owe our existence—to which we feel ourselves bound by many solemn ties, and to which we are indebted by many obligations for whatever measure of prosperity we enjoy—by which very many of our ministers were ordained, and to which they did covenant to be faithful," in connection with which moreover the others were solemnly set apart to their sacred office, and did in that, to them, very solemn hour vow "that they would follow no divisive course from the present establishment in the Church."

In my humble opinion the minister who would daunt to overthrow that foundation, who would wrest the Church from the position which in reference to the Parent Church she has ever held, is simply a rebel, an enemy to the Church which

he has vowed to defend, and to which he has sworn fidelity, compared to whom in guilt, the Southern man, now fearlessly striking for Independence from a Federation which he believes (rightly or wrongly) has encroached upon State rights, is innocent as an Angel. It is beyond all doubt that he, who would pluck up by the roots the vine which was planted in this, then wilderness land by much zeal on the part of the founders of the Church, and which has since been fostered by much self-denial and unrequited labor—be he minister or layman, is—no matter what he may pretend to the contrary—the enemy of the Church. And wherefore? Had he grievances to complain of, which the Church would not give ear to, nor redress? No, verily! Has any change taken place in the government, discipline or worship of the Church, since he became a minister or member of it? No, verily! Have any encroachments been made upon us, as a Church, by any party within, or any body without the Church? Has the Parent Church endeavored to officiously interfere with the affairs of this, one of her many daughters, in any way whatever, or sought to curtail her rights? Assuredly not! This Church possesses now, as heretofore, “a perfectly free, full, final, supreme and uncontrolled power of jurisdiction, discipline and government in regard to all matters ecclesiastical and spiritual over all the ministers, elders, Church members and congregations under its care without right of review or appeal,” by or to any Court of the Church of Scotland, or other ecclesiastical body. Has the Parent Church ceased to act a parent’s part to us? Does she *really* desire to cast us off? No! we cannot believe that she does, any more than Great Britain desires to cast off this great Province from her Mighty Empire. True! there are few Goldwin Smiths to be found in both Church and State—but, thank God, these are neither the Nation nor the Church! Has the Home Church then become “weary in well-doing,” or has she ceased to nourish or strengthen us by her men or means? No! on the contrary we feel assured that she will cheerfully give us both, according to her ability, so long as we prove that our love as a Church for her has not waxed cold. Possibly those who would turn their backs on her have felt the multitude of her kindnesses to be burdensome! Or, puffed up in imagination at the mighty future of this great Country, at the prospect of seeing it in a few years “the Great Highway to the Pacific, along which shall roll the commerce of the East,” they feel humbled by these. They themselves know best. One thing we know, that Queen’s College, which has been the nursing mother of much of this Unionism, has every year humbly knocked at the venerable gate of the “Guid Auld Kirk” for alms, and gladly pocketed her welcome and much needed gift, the offering on the altar of God of the Church of Scotland’s poor children as well as of her richer sons.

“Wherefore then” we ask “has this Union cry, which has engendered within the bosom of the Church so much discord and dissension, arisen”? Two Bodies of Presbyterians equally opposed to the Church of Scotland, though differing *toto coclo* from each other on many

important matters, having sacrificed principle to expediency, recently entered into a formal union, and certain parties among us, carried away by a desire to have (as “*Canadensis*” expresses it) “one compact Presbyterian phalanx, united within herself,” insist on our Canadian Branch of the Church of Scotland joining this Union. But is this not too much to expect of us? To turn our backs, as a Church, on all that we have been taught from our earliest years to hold dear, and to unite with our enemies, the sworn and avowed enemies of the Church of Scotland? Is not the desire to have “one compact phalanx united within herself,” composed of such materials, an Utopian dream? Why, we ourselves are not united! Is the hope then not an utterly vain one, that such a heterogeneous body could ever become a compact phalanx united for good? Would not the issue in all likelihood soon be another “Disruption,” bringing Presbyterianism into greater disrepute than present differences do, or can?

The possibility of bringing about such an union of dubious issue even “*Canadensis*”, with all the spirit of “*Young Canada*” that is in him, seems to doubt. These are his words: “It might be doubted whether the details could be easily managed, whether conflicting interests could be brought into harmonious working, and contending interests satisfactorily reconciled.” To this we say, Amen.

The possibility of doing this may well be doubted. Even the legal difficulties that stand in the way are insuperable—insuperable at least by fair and honest means and surely such as “*Canadensis*” would not, in Church matters at least, act on the mischievous and unchristian adage “do evil that good may come,” and resort to unfair means! Certain funds, it is well known, are now in possession of the Church, which, but for her relation to the National Church of Scotland—a relation recognised by both Imperial and Provincial Legislatures—she would not now have. The Home Mission Fund, or Fund supplementary to that arising from the commutation of the claims of Ministers who were Stipendiaries on the Clergy Reserves, and to which our congregations have contributed, is, it needs scarcely be said, a Fund—the property also of this Church, that is to say, of the Presbyterian Church of Canada in connection with the Church of Scotland, that cannot be alienated from that Church, and to attempt to alienate any part of which would be a gross fraud. Then, our Church Property, (our Churches, Manses and Glebes) in every part of the land, we have been binding inalienably to this Church by our “*Model Deed*,” in connection with which the Synod’s Committee on Church Property (of which Judge Logic is the very efficient Convener) has done excellent service. If Church property held under the *Model Deed* can be alienated, that *Deed* belies its name; in which case, it is a production which reflects little credit on the heads or, it may be, on the hearts of its compilers.

We are inclined however to believe that there is no *flaw in that deed*, but that it is worthy of its name, having been honestly and wisely drawn up, and, if so, “*Canadensis*” has good reasons for doubting whether such a

matter as that of our Church Property could, in the event of his much wished-for union taking place, be settled in such a way as he would desire.

Saith "Canadensis", "One of the strongest obstacles with many would be, that the Union would necessarily involve the sacrifice of our formal connection with the Church of Scotland."

The severing of this "formal connection" to such as "Canadensis" would doubtless be a small matter, certainly no sacrifice. To others it would be indeed a sacrifice, too painful for words to describe! "The sacrifice ("Canadensis" goes on to say) is wholly one of feeling and involves no breach of duty." No breach of duty to desert the Church of our fathers! the Church of our baptism! the Church for whose welfare we have so often at the footstool of the Heavenly grace offered up fervent prayers! the Church which in infancy we were taught to love, and which in after years we have served, according to the ability and grace given us, and in order to do which, where "the harvest was very great, and the laborers few," and that at the cry of the professed friends of our Zion in this land, "Come over and help us," not a few of us bade adieu to friends and all dear in the fatherland, and came hither! Is it "no breach of duty, and merely a sacrifice of feeling," for us to become parties to the making of an utter end of this our Church, whose bread we have eaten, or whose privileges we have enjoyed, and to which we have solemnly vowed to be faithful, and the going over to the bosom of a sect which has applied to our Church the most opprobrious epithets, and labored (with a zeal worthy of a better cause) to sweep her from the earth? Ah! it is too much for "Canadensis" to tell us this. It is moreover unwise. If he believes that "men can serve Christ as faithfully in one branch of the Church of Christ as another," then he has a large variety out of which to make his choice. That choice needs not be confined to the remaining where he is, or the allying himself with one sect, chiefly characterized by the heterogeneous nature of its composition, and bitter hostility to the Church of Scotland. There are very many sects beside, which doubtless "Canadensis" in the charity of his heart would not unchristianize but regard as "branches of the Church of Christ." In some of these he might find a large field for the manifestation of fidelity. True! some of them (the Greek and Romish Churches for example) are very corrupt, but in such there would be a wider sphere for usefulness, and the greater scope for the exercise of zeal!

By severing, what "Canadensis" calls, "our formal connection with the Church of Scotland," and our entering into an Ecclesiastical compact with the avowed enemies of that Church, we would assuredly do her a grievous wrong. We would thereby show her the utmost disrespect and manifest the basest ingratitude. By such an act we would declare to the world that we approved of the denunciations of her detractors, and participated in their feelings of enmity towards her.

We are told forsooth that "the Church of Scotland has already signified her entire wil-

lingness that her Colonial Branches should form independent bodies, or unite with other Presbyterians." "Where," we ask, "has she shown her entire willingness that her Colonial Branches should leave her, and ally themselves with any of those who have seceded from her"?

We have only heard of one case of what is called Union, regarding the conduct of some of her ministers in becoming parties to which the Church of Scotland has expressed an opinion,—that of the Australian Colony of Victoria—her deliverance ament which was the following:

"The General Assembly find that their ministers, in entering into that Union, have done nothing which merits censure, that the most friendly relations may continue to be cultivated as between the Parent Church and the Presbyterian Church of Victoria, but that ministers of the said Church cannot, merely as such, be recognised as ministers of the Church of Scotland."

1. "They have done nothing which merits censure;" could she say less? Is this approval?

2. "Ministers of the Church of Victoria cannot, merely as such, be recognised as ministers of the Church of Scotland;" of course not!

3. "The most friendly relations may continue to be cultivated between the Parent Church and the Presbyterian Church of Victoria," and what is this but a very polite way of bidding their friends in Victoria adieu? Of course, the Church of Scotland is not called upon to condemn the act or pronounce any opinion on "Union;" she is too liberal-hearted to unchristianize the Victoria Church, or brand those of her ministers who joined the "Union" there as apostate. She dismisses them civilly.

There is little ground then in this deliverance for the assertion of "Canadensis" before quoted, while we have good authority for saying that the Church of Scotland felt wounded, rather than otherwise, by the act of certain of her ministers in Victoria, and it is well known that the mooted of the question of Union in our Canadian Synod "fell upon her like a thunderbolt."

Every well-wisher of our Church must deeply deplore that in an evil hour the apple of discord was cast into our midst. But upon those who were parties to its introduction and after-propagation be the blame! "Feelings of acrimony," alas! have been roused, which such letters as that of "Canadensis" serve the more to embitter.

The agitation of this question, moreover, has, as might have been expected, seriously affected certain of the Schemes of the Church—the Bursary Fund and that of the Home Mission for example.

During the past year only 15 out of 115 congregations contributed anything to the first mentioned Scheme, while one at least of these 15 (the highest contributing, if we mistake not) gave its contribution on certain conditions. The fact that so very few congregations have given anything to this Fund is neither owing altogether to ministerial apathy, nor congregational niggardliness, nor poverty!

To the Home Mission Scheme (on which the very existence of the Church may be said to depend) some important and wealthy congre-

gations have declined to give anything, save on the receipt of a guarantee from the Temporalities Board, that what they contribute will never be alienated from the Church. If "Canadensis" doubted the truth of this statement when he read it some months ago in your columns, he need no longer have any doubts about it, however painful to his heart such a "manifestation of narrow, illiberal feelings" may be.

If such be "Intolerance," we can only say that it is a very common and a very natural species of intolerance; an intolerance of which even "Canadensis" himself may probably have given the world or the Church some occasional proofs. It is not to be expected that men will cheerfully give of their substance for the Education of Students, or the Support of Ministers, if, while they themselves love their Church, and desire and pray for its prosperity, they see, what to them are proofs, that these, or a considerable portion of these, are laboring not to build up that Church but to destroy it, and are doing the work not of friends but of foes.

"Canadensis" may affect to be very much shocked, yea! to stand aghast at such a display of "intolerance in these days of enlarged toleration, freedom of thought and enlightenment," nevertheless the way taken by these honest people to let their minds on this matter be known to the Church may be the most effectual towards bringing certain men to their senses!

To conclude. The peace of the Church has been disturbed; her resources have been crippled; her Schemes are languishing! If "Canadensis" really deprecates these things, let him and his friends seek in every possible way to allay the agitation they have raised, let them labor with assiduity to restore that confidence in the Church which the agitation of this vexed question, has in many hearts sadly shaken. In one word, let them act as honest men, as faithful ministers and true members of the Church in whose pale they are,—as ministers and members of the Presbyterian Church of Canada in connection with the Church of Scotland.

But, if they will not or feel that they cannot do this, then, let them at once leave the Church, and go over to that of their love (doubtless they will receive a hearty welcome!) and become sharers with the enemies of our Zion, the opposers of our every good work, in the immunities which are theirs, and in the glorious freedom in which they revel, far from Egypt's bondage and flesh-pots!

ALDO KIRK.

17th June, 1862.

P. S.

Since penning the foregoing, I have perused an article, which appears in the "Church of Scotland Record" for June, entitled "Presbyterianism in Canada," the writer of which is evidently ill informed of the real state of things here, and has manifestly drawn his inspiration from "Canadensis" or some of his party. Strange to say, he speaks in terms of high commendation of the Episcopal Church in the Province, while he advises Presbyterians of all Churches to unite together, evidently for the purpose of coping with it. Says he, "We

should take a lesson from the English Church; so far from the English Churchism of Canada being feeble, it is most manly and vital, and free from many of the limitations and weaknesses of both High Churchism and Low Churchism at Home. It adapts itself thoroughly to the necessities of its new country. It simplifies its services ——— it trains its own clergy, organises its own missions, is, in fact, a real Colonial Church, affiliated to but independent of the Church at Home."

That there is a certain measure of vitality in the Episcopal Church here cannot be denied. Her bishops feel an amount of responsibility attached to them individually, which it is perhaps impossible to make a Presbytery or Synod or Assembly of our Church collectively to feel. They are not, what our forefathers said bishops were in their days—"Dumb dogs, which did not bark." Besides her services and modes of worship seem in some respects to better accord with the tastes of very many in this country than do ours, with our old-fashioned, 200 year old prejudices, some of which, it seems, are too deeply rooted even for expatriation to eradicate.

If there be in the English Church here little of the "weaknesses of Low Churchism," there is no lack of the arrogance and exclusiveness of High Churchism, and of zeal accruing therefrom. Not to speak of other parts, it is a fact well known that in the very extensive District of Country, comprising the Dioceses of Toronto and Ontario, High Churchism and something higher are rampant.

We are not aware that "it simplifies its services;" our experience is that it rigidly adheres to the Rubrics and to the repeating of the Lord's prayer seven times at Morning Service.

The writer asserts that "it organises its own missions." Of this we lack the proof. In fact until recently very many of the Missions in the country have been altogether supported by the Society for the Propagation of the Gospel in Foreign Parts and others such, while we know not if the Church of England here has so much as entered upon the field of Foreign Missions!

"It is in fact a real Colonial Church, affiliated to but independent of the Church at Home." And is not this very much the position of our own Church here? We are an independent Church, more so even than the Episcopal Church here, and we are a Church in connection with the Church at Home, and we earnestly desire to have those ties of connection drawn yet closer. Principal Leitch was commissioned the other day by Synod to put himself in correspondence with the Colonial Committee and (what we may call) the heads of the Parent Church, with a view to have the curriculum of Queen's College so adjusted that the Status of Licentiates of that University should be recognised by the Church at Home, than which nothing could be more fair to the young men, while no step that could be taken by the Parent Church would be likely to bind this Church more closely to her than this.

We hold then that we, as a Church, occupy a position similar to that which the writer in the "Record" commends in the Church of

England here. And we are right glad that he has pointed us to so good an example. That Church is determined at all hazards to maintain her connection with the National Church of England. Not a few of us are equally resolved to maintain the *connection* subsisting betwixt this and the National Church of Scotland. And we see not, how we should be blamed by the *Record* for doing the very thing which it commends in the Church of England!

That paper might as well counsel the Episcopal Church in this Province to unite with the Methodist Body, and those who have seceded from her, as call upon us *ex cathedra*, as it were, to ally ourselves with those who have dissented from us.

The counsel of the *Record* would come with much better grace if the good people in our Church at Home would at least seek to put in practice what they preach to us. In Scotland all Presbyterian divisions and disruptions have taken place, why should not Union? Might we not say to the *Record*, or to its misinformed writer on "Presbyterianism in Canada," what the Irishman said to the Priest who had remonstrated with him for certain shortcomings? Pointing to a mile-stone by the wayside, said he, "Barron ye'r honor, there's a prast," "What do you mean, sir," responded his spiritual guide? "I mane, ye'r riv'rince, that that *mil-ston* is jist like a prast, it pints the way to others to go, but it does not go the way itself!"

Let the *Record* and the Church at Home then say no more on the matter until they can point us to their own example, and give us a living exemplification in themselves, and in the persons of their Free Church and U. P. friends, of the practicability of such a Union, and of the blessings thereof, saying in the words of the old Psalm:

"Behold, how good a thing it is,
And how becoming well
Together such as Brethren are
In unity to dwell!"

When they do this, we may not turn a deaf ear to their counsels. Meanwhile they will not harshly chide us if they be told that, though the waves of the Atlantic roll between us, we are, after all, very like themselves and friends left behind in the Fatherland in love for the Church of our Fathers, for true indeed it is,

"Coelum, non animum, mutant, qui trans
mare currunt."

A. K.

To the Editor of the Presbyterian.

Sir,—The question of the usefulness and desirableness of State Endowments was at some length entered into in the last communication. The next thing to be considered is, *how does the question affect the possibility of a union betwixt us and the other Presbyterian body.* The ground taken in the former article in support of a *national* establishment was not derived from special Scriptural authority—there is no text which in so many words commands rulers to sustain religious ordinances within their domain—but was rather inferential, deduced from broad general principles by fair reason-

ing. If others cannot accede to every step of the process by which we arrived at our conclusion, we will not quarrel with them,—“You think differently,” ought to settle the matter in dispute, for the opposite party could no doubt get up a plausible course of inferential reasoning on behalf of their view. There is no important doctrine involved—nothing which attaches to the *burden* of every minister's commission. In treating of such a question as this then, we may well afford to be liberal towards our U. P. brethren who hold the other view, without being chargeable with a vicious laxity of principle. We have heard ministers and members of the same denomination differing on matters as important as this one, although not made the subject of a special chapter in “The Confession of Faith;” but that they took different views on the exegesis of the same verse of the Bible, or that they took opposite sides on a question of church polity, was not sufficient ground for alienation of former friendship or for declining church fellowship.

So much for the *theory* of State Endowments. When we come to consider the question from a Canadian point of view practically, the slight ground for theoretical difference immediately vanishes. Unfortunately we are not left to decide the question whether or not we are to have State Endowment. Now is not the time for the champions of state churchism insisting upon their views: why did they not put forth more strenuous efforts to keep an endowment when they had it. We do not read of any extraordinary means, meetings or pamphlets, used to counteract the scheme of the voluntaries for sweeping away the Clergy Reserves. When the question of *secularization* was first mooted, was the proper time to fight for the establishment principle. There is only one condition on which the principle can become practically useful, and it is that the Legislature of Canada will yet come to a right mind on the question of the necessity of endowing a church in this colony, and that church to be the “Presbyterian Church of Canada in connexion with the Church of Scotland.” If there is any probability of such a day coming soon, or coming ever, it would perhaps be worth while waiting for it, and refusing to be connected with a body, some of the members of which differ from us in regard to the relations proper betwixt church and state. But that day will be at the “Greek Kalends.”

And now to the question of a “Sustentation Fund,” which may be suitably introduced at this point of the discussion. This is the grand question to be dealt with,—all others merge into comparative insignificance. On all the cardinal points of the Bible, we take it, there is agreement betwixt the parties to the proposed union; but we have the nucleus of a Sustentation Fund—they have not. How is this difficulty to be got over? In the following way: all in our church who have already contracted with a congregation on the understanding that they receive a certain allowance from the Commutation Fund, to continue during their lives or terms of incumbency, to receive the same: the principal, after the demise of these settled in our section previous to

union, to go to a common Sustentation Fund, but only on the condition that the other church entering the union would unite in a hearty effort to swell the fund, which would afterwards serve as an endowment for all times, either to be equally participated in by all ministers as in the case of the Free Church of Scotland, or to be distributed according to the circumstances of the respective congregations, as is done in the U. P. Church of Scotland. In order to have a guarantee that the other party would implement their engagement to co-operate in creating such a fund, a first condition might be, that before they should be entitled to share in the fund of which we are possessed, they would have to raise a certain sum. Unless they agreed thus to join in forming a fund by the help of which straggling and struggling congregations could be furnished with an educated ministry, the writer for one would be indisposed to have much to do with union.

It has been said that we would be the losers in such a compact. Well, possibly we might to some extent, but it is not at all made out that we would. Some say that the other party though willing, could not contribute much in proportion to their numbers, as their people are made up of the middle classes more than of the well-to-do classes. It may be granted that the premises are correct, but the correctness of the inference is questionable. The Free Church of Scotland is not supported to any considerable extent by the landed gentry, but by the mechanics and middle classes, and yet no church in the world has ever raised such vast sums of money. And we think that could we get possession of statistics showing what the other churches in Canada on the aggregate have done, and what our churches have done, in the way of raising money, it would be found that in proportion they have done more. Why will they not continue to do in the future what they have done in the past notwithstanding their poverty?

This brings into view the will of the other party. What do they think and say about it? We believe that a large proportion of what may be called the Free Church element amongst the ministry would rejoice at it. They have found that voluntarism is a shoe that pinches, and we suppose that they would gladly take up any fair pretext for starting a Sustentation Fund. They would probably clap hands for it. And as for the U. P. ministerial element in the Canada Presbyterian Church, we fancy they would not seriously object to the conditions proposed above, more especially if the latter of the two modes of distribution, which perhaps would be the wisest, were adopted. In so far as sustaining the ministry is concerned, we would then be on the same footing as the U. P. Church of Scotland, whose "Sustentation Fund" is one of the best managed and successful institutions of the kind ever contrived. The most scrupulous opponent of State Endowments would have nothing to say against this plan, because the whole thing would be a voluntary creation of the Christian people, managed by the Church itself and nowise under state control. In so far as our endowment has proceeded, it has arisen firstly, from the voluntary surrender of

the Christian ministers of what was on all hands under the circumstances conceded to be their right; for whatever difference of opinion there was as to the right of any denomination to be favoured in this country with state aid, there was no difference of opinion amongst intelligent men of all beliefs, that the *proviso* attached to the imperial assent to the bill secularizing the Clergy Reserves, securing their life allowance to all ministers of either church settled before the passing of the said bill on the understanding that they were to receive so much annually, was just and proper. Many clergymen of both the English and Scotch Churches had been induced to come to the country upon the guarantee of the Provincial Legislature that they would be provided for, and all sensible men admitted that it would be doing them great injustice to withdraw that which was thus guaranteed them, and in expectation of which they may have entered into many obligations.

The second source of our Endowment Fund has been the voluntary contributions of our own people; so that it is entirely voluntary in its origin, and our voluntary brethren of the purest water need not hesitate lest they should be receiving the "wages of iniquity" in adding to it and then taking from it.

Some one will say, would they agree to these terms? One cannot see why they would not; at all events when the matter was brought up it should at least have been ascertained how far they would go into such a scheme. It would have been only courteous to the other party that their people's wishes in this matter had been discovered before our Synod disposed of the question of union in the summary manner it did last year.

How would the laity regard this movement? All important question to every church in Canada. We are helpless without the cordial co-operation of our people, nor can we enter into any great scheme without their approval; we all feel this whether we acknowledge it or not. What do the people say? If we accepted Mr. Dobie's conclusion as it is expressed towards the close of his report of a mission tour through part of the Toronto Presbytery, our scheme would fall through. We could not have a mission at the expense of our own people's staying behind. But we opine that the state of feeling in Eldon, Thorah, Nottawasaga and Brock in regard to this question is by far the exception and not the rule, and that in no other settlement have the people been so foolish as to take a final ground of "determined opposition" to union. The warm attachment of these *Highlanders* to the Church of their fathers cannot for a moment be doubted—it is the characteristic of the Celts not to do things by halves. Hence those of them who have remained within the communion of the *Kirk* through all its troubles are about the staunchest friends the *Kirk* has, while those who went out are just as violent on the other side. In no section of the country did animosity run so high and nowhere has it continued so long bitter as in the Highland settlements. But there is one way by which the impetuosity of their nature may be held in check. They *adore* their minister if they can tolerate him at all;

and, if he has any tact, he can guide them whither he will. They transfer the chivalric attachment formerly extended to their chieftains, now that chieftainship is no more, to their ministers. Therefore, as the minister thinks, so think the people. It may then be pretty safely inferred that the disposition manifested by the congregations in the foregoing places was merely a reflection of the ministers' sentiments; and, if the ministers had been at equal pains to give them a bias in the other direction, or would henceforward begin to do so, the same people would be found ardent supporters of union. Of course their demanding a guarantee, that the moneys contributed by them to the Home Mission Fund would never go to the benefit of a united church, was quite preposterous, as much as to say, if others did not think exactly like them, they would no longer be in subjection to the Church. This spirit would be subversive of all good government, if carried out to its legitimate consequences. We think it was the duty of Mr. Dobie and the other members of the deputation who were with him to show these Highland people the folly of their views, and to warn them against rash resolutions, instead of adding fuel to the flame by giving prominence to their excited feelings, urging them as a reason why the more sober and reflecting portion of our people should not desire a union.

And it will not perhaps be thought uncharitable to say that the excuse given for not contributing was a very convenient one, and may have been eagerly grasped at, as excuses often are, to conceal the stronger reason, unwillingness to part with their money. At least, as human nature is, it is safer to assume that they were *unwilling* to give than that they were *willing*, as Mr. Dobie has done.

We venture to suggest that our Highland ministers ought to do something to allay the ill-feeling which subsists in their communities betwixt their people and those of the other church; and that they should denounce the practice, said to be no unusual one, of their hooting one another as they pass on the Sabbath days. In such circumstances, if the ministers either create the current or are carried away by it, no wonder that they oppose a union; but we think that they are following hard on the footsteps of the party which they condemn, namely the Free Church party in the Church of Scotland before the disruption, committing themselves to a definite line of policy and leaving no room for discussion, at least for receding from their position after discussion. No one will pretend that the question of union has been discussed yet, and hence it is folly for parties to make up their minds until they have heard all that can be said *pro* and *con*. The writer is largely acquainted with the Church both in Central and Western Canada, and from his knowledge of the feelings of the laity he hesitates not to say that the great mass of them *hate* the idea of union. There are indeed individuals in almost every congregation, who, having entered warmly into the discussions of '43, '44 and '45, then contracted personal dislikes to individuals in the other church, but the great body of the people is in favour of an early union. Had the sense of

the people at large been taken on the subject before it was prejudiced by ministerial influence or synodical decisions; or were all that could be said for and against union even now fairly placed before them,—we think that there would be *ten* for it to every *one* that would be against it.

At all events the anti-unionists do not act fairly when they lay the responsibility of the non-success of the Home Mission Fund in certain parts of the Toronto Presbytery at the doors of those who introduced into the Church Courts the question of union. Those who introduced that proposition did so in all honesty and with no desire to *push* the thing, but only to *discuss* it, and, if a wrong use has been made of even this preliminary step, we think that some of the ministers are the parties to blame as having put their people up to it. It is to be feared that some have gone the length of making the withholding of support from the fund a means of opposing the union. This is much to be deprecated, and yet the language used and the action taken at Thorah, Brock, Eldon, &c., as reported by Mr. Dobie, seem to afford too good ground for the suspicion. Making their contributions dependent upon the matter's being dropped, thus gagging all discussion on a vital question which is, on grounds personal as much as anything else, unpopular to certain individuals, is surely not the most honourable mode of proceeding. We hope however that these gentlemen will come forward and repudiate this idea, which is ready to suggest itself in connection with their action in behalf of the Temporalities Fund.

So far we have been only breaking up the ground and clearing away obstacles; we hope soon to get at the merits of the question.

Προσβυτερος.

ROMAN CATACOMBS.

No. V.

THE SOCIAL LIFE OF THE ROMAN CHURCH.

The literature of the early Church contains no treatise on the family life of the primitive Christians, yet is that literature rich in casual allusions to it. Well nigh all the writings of that age are apologetic and defensive, undertaken for the purpose of countering the false imputations which were so unjustly heaped upon the new religion, and proving the truth of its doctrine and the purifying and ennobling influence of its whole teaching. But by no better argument could the apologist do this than by pointing the adversary to the holy lives led by those whom they reviled in the midst of such glaring vice and wide-spread corruption than by contrasting the truthfulness, the meekness, the unflinching adherence to what they believed to be right, the chastity, the very loyalty and submissiveness displayed by the defamed, persecuted Christians, with the insincerity and general deterioration in morals which dis-

tinguished all other classes in the empire, the haughtiness of the nobles and the spiritless forbearance of the great mass of the people. A more striking contrast never was presented, nor one more favourable to Christianity. It then shone with a lustre which it has rarely since displayed. It had just come pure from its Creator's hand, and few adhered to it who were not at least sincere. It is true we should probably be disappointed, could we know it precisely as it was. We should find much commingling of paganism with Christianity, much more and worse confusion of philosophy with religion than some complain of in our own day; an utter want of precision in the definition of doctrines, the result of extreme mistiness of conception in many a cardinal point of Christian truth, and many other more grievous flaws of a practical character; yet we should find what has too generally been lacking ever since, an ardent love to Him who had led them out of the darkness of heathenism, and relieved them of the burden of sin and doubt and sorrow under which they had been ready to sink; we should find the highest manifestation of the Christian life which the world has ever witnessed; above all we should have the brightest example of the power of Christianity to renew what had grown old, to restore what had grown feeble, to purify what had grown foul.

And the catacombs offer us many an illustration of the revolution which was silently going on beneath the surface of Roman society. They do not afford enough to compose a perfect picture from,—the necessary light and shade, the well-defined outlines and distinct details,—but they give many a glimpse into the most secret recesses of the early Christian heart, and many a glance into the early Christian household, where fierce trial raged, that was borne with heroic resignation, and mitigated if not sweetened by the love and fellowship in suffering of friends and relatives.

When Christianity was first proclaimed in Rome there was no social life. During the Republic family relations were held sacred, and the natural manliness and chastity of the Roman character accorded to woman not a few of her just rights. Then consequently the female character expanded and bore its beautiful fruits. But with Greek letters there were introduced Grecian manners, and henceforth morality rapidly declined till it became a laughing-

stock, and men gloried in their vice. They numbered their wives by hundreds, and (as one of their own writers expresses it in evidently exaggerated terms) search was made in vain for one woman to whom might be applied the epithet of virtuous. No condition of modern society was ever half so bad. The courts of Francis I and Charles II. were purity itself compared with that of Augustus, the bright star of which was Maccenas, *qui uxores millies duxit*.

Yet nothing strikes one so forcibly, on looking over the epitaphs from the catacombs, as the expressions of love with which husbands and wives remember one another.

"*Here rests in peace Felicissima, who lived 60 years, who spent 45 years with her husband. Buried the day before (the word illegible) when Honorius was consul for the 7th time.*"

"*Cecilius, her husband, to Cecilia Plaudina, my wife of most excellent memory, with whom I lived happily for 10 years without any disagreement.*"

"*Felicianus was here buried on the 12th of the Kalends of December, who lived 33 years, 25 days. In wedlock he lived 6 years, 30 days. Dulcitia raised this to her husband.*"

"*Dame Mercuria, my sweet wife, who lived with her husband 12 years and 24 days, died the day after the Kalends of December. Vitalio erected this.*"

"*Vitalis, buried on Saturday, Kalends of August. She lived 25 years and 3 months. She lived with her husband 10 years and 30 days.*"

"*To my beloved and sweetest wife Eutychia, aged 20, who lived with me 4 years.*"

Another, which contained only the concluding lines of the epitaph, reads:

"*She lived with me for 22 years, 9 months, 5 days, during which in her society it went ever happily with me.*"

"*To Dominica, my most guileless and sweet wife, who lived 16 years, and was married 2 years, 4 months, 9 days, with whom my travels prevented me from being for more than 6 months, during which period, as I felt and showed my affection, no others ever loved. Buried on the 15th of the Kalends of June.*"

"*Primitius, in peace, a most valiant martyr after many torments. His wife raised this to her dearest, well-deserving husband.*"

These connubial epitaphs likewise abundantly prove the early age at which mar-

riages were contracted in the Christian community. Roman law fixed the period of marriage at 12 for girls, a provision made as early as the time of Numa, who allowed it that thereby the husband might have the opportunity of training-up his wife "pure and chaste in mind and body."

But that motive did not probably influence the Christians in marrying early. The troubled state of things; the decision which would have to be made so soon as the child could at all think for itself on the weighty question whether it would follow its parents to death or live the life of the world; the constant apprehension with the frequent realisation of the gloomiest fears would tend to mature the child rapidly into manhood and more especially womanhood. And the same causes which had done this would make them search for a companion to face the storm with. It is not, when all is fair and promising and no danger threatens, but friends crowd round us, that we long for some one who may sympathise more deeply with us than any other than wife or husband can; it is, when all is dark and lowering, and men turn from us, that we seek within the family for what the world cannot bestow.

This very cause again would assist the precepts of the Gospel in hallowing the marriage state. Mutual hopes and fears in this life and for the next could not but render sacred and indissoluble that state that was so lightly regarded by the world about them, where man and wife were bound together by ties so unsubstantial as to be dissolved with every impulse and passing wish.

Another radical change which Christianity wrought in the social life by those who adopted it was in the relation between parents and children. The political economists and philosophers of Greece regarded the child not as a member of the family but of the state, and would in all cases have taken its education (as was done in Sparta) out of the hands of the parents and entrusted it to the state. In Rome the family element in the national character was too strong to permit of such monstrosity being ever practically carried out or even thought of, but there an evil, almost equally great, originated in the strong law-making and law-enforcing spirit of the people. While the wife became a nonentity, a mere household drudge, a marketable article, which was bought and sold or let out for a year

or a day by her lord, the child sank into a slave and the father became a tyrant. At the root of all these evils Christianity struck by declaring the law of love to be that which must govern all the relations of life. It elevated the wife to the level of her husband, while yet it assigned to each respective duties and responsibilities, and by thus uniting in love the heads of the family it united to them by other ties than even natural affection (which only now however could find scope for development and exercise) all its other members. This thorough regeneration of the social life was imperatively needed at the time, and by no other means could it have been brought about. Of this altered state of feeling towards children the epitaphs yield innumerable beautiful instances:

"Peace to Fortunatus, our sweetest daughter."

Longinus Euprosedecatus to his sweetest grandson."

"Innocentius, an infant, sweet soul, who lived 7 years 10 months."

"Alexandria. In peace. She lived 1 year 41 days."

"To the beloved. In peace. The sorrowing parents to their daughter, Stercoria, who lived 2 years 2 months,"

"To our good and most sweet daughter, Mercurantia, who lived 1 year, 9 months, 15 days. Buried on the 12th of the Kalends of January. In peace."

"To our beloved daughter, Theodora, who lived 11 months, 17 days."

These epitaphs closed the graves of even new-born infants at a time when such a state of things prevailed, as Gibbon has described, when, after tracing the changes in Roman law respecting the paternal authority—the gradual modification of that fearful custom which gave the parent unlimited control over even his child's life—he adds: "But the exposition of children was the prevailing and stubborn vice of antiquity; it was sometime proscribed often permitted, almost always practised with impunity by the nations who never entertained the Roman ideas of paternal power, and the dramatic poets who appeal to the human heart represent with indifference a popular custom which was palliated by the motives of economy and compassion. If the father could subdue his own feelings, he might escape, though not the censure, at least the chastisement of the laws: and the Roman empire was stained with the blood of infants till such murders were in-

cluded by Valentinian and his colleagues in the letter and spirit of the Cornelian law. The lessons of jurisprudence and Christianity had been insufficient to eradicate this inhuman practice, till their gentle influence was fortified by the terrors of capital punishment.

The "gentle influence" of Christianity may not have been widely and deeply enough felt to eradicate the custom, but how effectually it must have destroyed it among those who had sincerely embraced it, and how generally it must soon have mitigated its severity, the few epitaphs which we have quoted testify. Infanticide had been pronounced criminal by pagan law, but it remained for a Christian Emperor to make the exposure of children a penal offence.

Another, and that the largest class of Roman society, soon experienced the genial blessings of Christianity. None more readily and gladly embraced its consoling promises than the slaves, and on none did it operate more beneficially. It must however have been a problem which the thoughtful Christian, in the earliest ages of the Church, often proposed to himself with trepidation; How will this great mass of the people be affected by the teaching of the Gospel?—will they not seize upon the levelling doctrine which it holds so prominently forward, and be invited by its supposed encouragement and the consequent belief in the divine approval of their efforts to revolution and a disastrous endeavour to reduce their masters to that equality which in the sight of God they hold with themselves? Such however was not the conduct of the converted slaves, so far as we know. The law of love and real liberty neutralised any such tendency and prevented rather than fostered discontent and insurrection. The Christian slave was obedient to his master according to the flesh, even though a heathen, "with good will doing service as to the Lord and not to man;" but, if the master were likewise a Christian, then he could not but receive him (as was enjoined on Philemon with regard to his slave Onesimus), "not now as a servant, but above a servant, a brother beloved."

In the catacombs, as might be expected, there are traces of the improvement in a feeling, which Christianity had brought about in this department of life also. The very fact of the slave being buried at all with freemen, and some of them of high rank, evinces the entire revolution which

must have been effected in the prejudices as well as belief of all who accepted it. But these epitaphs prove more, they prove that the slave had ceased to be a mere bondman and that love now existed between the Christian master and the Christian slave. One of the inscriptions mentioned for the barbarism of its style and the roughness of its execution in the last paper was erected to her *master*, a deputy of Gaul, who was murdered with all his family in the faith by *Theophila his handmaid*, and not a few inscribed to the memory of slaves themselves are found.

"*Procla, a home-bred slave.*"
 "*Peter, a most sweet home-bred slave, in God.*"

But all the opposition of Christianity was not enough to root out the institution of slavery, even when it became the religion of the empire. Then unfortunately that vital spirit of practical love and benevolence which pervaded the Church of the first three centuries had already grown cold, and what would have been done thoroughly under its grateful impulse was never dreamt of as being right and necessary.

We have rapidly reviewed the principal phases of the social life of the primitive Church as illustrated by the catacombs, the relation between husband and wife, parent and child, master and slave. But they throw light on many other points of minor interest. They bear witness to the rapid destruction of those distinctions which separated by so wide a chasm the high-born from the plebeian; they evince in the many names of purely Christian derivation inscribed upon the slabs, such as: *Epiphania, Agnellus, Theodora, Theotecnus*, the thorough permeation of all the thoughts and feelings of the new converts by Christian ideas; they represent in their paintings the common dress of the Roman Christians, and they have preserved even their tools and implements of labour.

There is thus being exposed from a quarter whence one might least expect it more reliable material for obtaining a vivid realisation of the inner life of the primitive church than has yet been extracted from contemporary writers or subsequent tradition. In the catacombs we meet face to face with the great congregation and hear their expressions of hope and love, and witness the marvellous change which the religion of Jesus had produced in them. It is not one or two who speak and narrate their

own experience or give a distorted account of things and men around them, but it is the whole Church, which in its moments of grief and sorrow utters with one voice and soul the purest feelings of regenerated humanity.

Miscellaneous.

STATISTICS OF THE IRISH GENERAL ASSEMBLY.
—The union of the Synod of Ulster and the Presbyterian or Secession Synod of Ireland took place at Belfast, 10th July, 1840. The number of ministers composing the Synod of Ulster was 293, and the number of congregations was about 300. The number of ministers composing the Secession Synod at the time of the union was 140, and the number of congregations about as many. The total number of ministers connected with the United Body, or Assembly, in July, 1861, was 579, and the number of congregations was 540. There are also about 60 ministers, who were licensed by the Assembly, settled in other parts of the World. Of the ministers composing the Assembly, 2 have been 60 years in the ministry, 13 have been preaching more than 50 years, and 3 are in their jubilee year. The oldest ministers in the order of their names are:—Mr. Philips, Cavanleck; Mr. M'Cullagh, Gransha; Mr. Simms, Ramoan; Mr. M'Kee, Annaghlonge; Mr. Hall, Clough; Dr. Cooke, Belfast; Mr. Woods, Bangor. Of the congregations, 45 have less than 50 families each, whilst 10 have more than 600 families each. The 4 largest congregations in the Assembly are Connor, Broughshane, 1st Newtownards, and Townsend Street, Belfast, which have as many families connected with them as the whole of the Remonstrant Synod. 57 congregations connected with the Assembly possess congregational property in the form of donations, bequests, rents, &c. Some of these, however, amount to less than £5 annually. 45 congregations have workhouse or prison chaplaincies attached to them. — *Evangelical Witness.*

THE MADAGASCAR MISSION.

(Condensed from *British Standard.*)

This mission was opened 45 years ago, when Messrs. Griffith and Johns embarked on the great work. The state of the people was found to be peculiar and not easily explained. They had no idols and no forms of worship. They had nevertheless some idea of invisible powers, while they had recourse to charms and other methods of repelling evil. The missionaries found favour with Rhadama, the King, who survived their arrival 8 years, and then fell the victim of his vices, or was cut off by poison through the machinations of the Queen. That cruel woman no sooner seized the sceptre than she commenced that course of persecution which only ended with her life. She interdicted the observance of the Sabbath, closed the schools, forbade the use of the Sacred Scriptures, and in her blind hatred commanded all to forget the name of Jesus Christ! The next step was to send off the missionaries. A period

of 30 years has passed since the sorrowful day when they bade adieu to the scene of their early labours and their sons in the Gospel. Happily however before that time they had been enabled to make some provision for the mournful emergency. They had provided a school apparatus, 2 dictionaries besides other books, and translated the whole of the Scriptures into the language of the country. Such, as Dr. Tidman finely observed, was the legacy they had left behind them. It was God's Mission, and no power could destroy it. The Queen exerted power in its deadliest forms for the destruction of the Christians, but to no purpose. She crushed them by fines, thrust them into prisons, plunged them into slavery, slew them with the sword, precipitated them from rocks and burnt them alive! But the Spirit of God, who had renewed them and dwelt in them, was beyond her reach. He sustained the dying—He nerved the living, and He added to the number of the Divine family. In spite of her insane fury the work went on. As of old the more they were oppressed the more they grew. No portion of modern missions bears so close a resemblance to those of this ancient type as the Mission of Madagascar.

The history of the new King is a tale of wonder. His preservation can only be explained by the special interposition of Providence. His tigress mother, unrestrained by a higher power, would in all probability have imbrued her hands in his blood. But, after she had gone to her own place, his peril was not at an end. His cousin, a man of energy, experience and ambition, and a man completely after the heart of the departed Queen, was his rival. The King however, happily endowed with the courage required by the occasion, had recourse to the means of self-preservation; but this he effected, not according to custom by the destruction of his rival but by his removal to a distance of some 30 miles from the capital, where he placed him in honourable confinement under a trustworthy guard. Thus his rival owes his own life to that very Christianity which, with his aunt the Queen, he was so intent on extirpating. The new King has in all points equalled, if not exceeded, expectation. He opens his ports to trade with all the World, but most of all he desires to cultivate the friendship of the British Isles. English is the language of diplomacy and of all intercourse with foreign lands; whoever approaches the Court must speak in English. It may well be supposed that the tidings of the change excited the most intense joy among the Directors of the London Missionary Society. They dispatched the venerable William Ellis at once, and forthwith took measures to establish a new Mission. The information has only been in their possession about 6 months, and already they have a body of 6 Missionaries. In this

matter they have walked by the light of experience. In this company all the elements of a complete Mission are combined. There are 3 Missionaries proper, with a doctor of medicine, a printer and a teacher; it being fully understood however that all these are likely to act as Missionaries.

The Bible Society some time back, anticipating the re-opening of the door, prepared an edition of the Scriptures, which the Missionaries will carry along with them. This is a great point in the movement. The Tract Society too, ever forward to fulfil its noble mission, has prepared some valuable books for the island, and also given 300 reams of paper for printing, the whole in value amounting to some £400 or £500. This noble deed will be duly estimated by the churches of the land.

PRESBYTERIANISM IN CANADA.

Some valuable statistics have recently been collected by the Canadian government, from which we learn the relative proportions of the different religious bodies in Canada. The colonists would appear to be free from the nervous dread of "State interference with Religion" which induced the British dissenters to demand the exclusion of the column "Religious Profession" from the schedules of our last census; and the returns of the Canadian census are much more valuable and suggestive than they would have been, had the same prejudice prevailed there. These returns, we believe, are about as correct as any census can be, and they give us these results. The total population of Canada amounts to 2,506,755. Of that population about 880,000 are of French origin, and are, like their fathers before them, Roman Catholics, the Romish Church being in Lower Canada in fact the national Church, possessed of immense influence and wealth in lands, churches, convents, educational establishments, &c. Besides the French there are a number of Irish Catholics, making in all 1,200,865 adherents of the Church of Rome.

The next largest body is the English Church, which numbers 364,987; next the Wesleyan Methodists (a very active and useful body), 244,246. Then come the Presbyterians. Of these there are three sections, the Free Kirk, the U. P., and the branch of the Established Church of Scotland. Within the last few months the two former have coalesced, forming together a body 214,340 strong. These call themselves the "Presbyterian Church of Canada." The branch of our Establishment numbers 132,650, and adopts the somewhat clumsy periphrasis, "The Presbyterian

Church of Canada in connection with the Church of Scotland." Now from these figures we gather, first, that the two united dissenting bodies greatly outnumber the representatives of our own Church; and, second, that, if our adherents joined these others, the whole Presbyterian body would, instead of falling below the Methodists, considerably outnumber them, and be only about 18,000 below the roll of the English Church. It would in fact become at once the second Protestant Church of the colony in numbers, influence, wealth, instead of remaining in a disunited, uninfluential, third-rate position. And, seeing this, the question naturally arises, Why then this disunion?—always an evil—Jouably an evil in a semi-Catholic and Episcopal country, always ready enough to reproach Protestantism and Presbyterianism with the standing reproach of ever-widening schisms. And the question, like many others, is far easier to ask than to answer; for really, in common sense and sound policy, there is no reason whatever valid enough to excuse the disunion of the Presbyterians. We should always try to look at these colonial affairs from the colonial point of view—to ask, What shall be best for the colony, not what shall be best for the mother country or the mother Church. Like every other parent, Britain, having brought the colony into existence, is bound, in dealing with it, to consider her offspring's interest before her own. And, in dealing with the Canadian Church, we should do the same. We should dismiss all notions about "loss of prestige," or "abandonment of principle," or "giving in to the dissenters," and consider only what kind of Presbyterian Church shall most benefit the future of Canada. And we shall surely come to the conclusion that one strong united Church will do more good than two rival and disunited Churches.

We should take a lesson from the English Church. An Oxford Professor of History has recently written a letter to prove that we should give up our colonies; and among other vicious results of their connection with the mother country he specifies the "feeble veil of Anglicanism" which is exported from Home to stifle their religious life. There never was a grosser misrepresentation; and, if Mr. Goldwin Smith had seen the working of the Colonial Episcopate, he never would have spoken so foolishly.

So far from the English Churchism of Canada being feeble, it is most manly and

vital, and free from many of the limitations and weaknesses of both High Churchism and Low Churchism at Home. It adapts itself thoroughly (and this is its lesson to us) to the necessities of its new country. It simplifies its services—it popularises its government (having diocesan synods where laity and clergy sit and vote together)—it elects its own bishops—trains its own clergy—organises its own missions—is in fact a real Colonial Church, affiliated to, but independent of, the Church at Home.

So ought the Presbyterian Church of Canada to be, and such it never can be as long as the present distinctions of sect are maintained. For it is its relation and reference to the Church at Home, and this only that gives colour of any reason or meaning to these distinctions. Were these swept away, the Canadian Presbyterian Church could establish itself on its broad independent basis as a colonial church, in no way controlled by any church at Home, but in friendly alliance with any Presbyterian body in Scotland or elsewhere, just as we in Scotland profess to be in friendly communion with other Presbyterian Churches, such as those of Holland, France, or the United States. This independent colonial position is what the colonial Presbyterians should steadily aim at, and what the Scottish Presbyterians should steadily urge on them; and, as we have said, there is nothing in reason or sound policy to forbid this, but everything to encourage it. The U.P. body is separated from the Establishment, we presume, mainly on the ground of disapproval of State support of Religion; the Free Kirk, mainly on the ground of disapproval of Patronage; and the representatives of these bodies in Canada left, we presume, the communion which represents these, the Established Church, because they sympathised with the testimony borne in Scotland against State aid and against Patronage. Well, we think their doing so a needless schism; and so, apparently, they now think themselves, for they have coalesced, and overtures for further coalition come from them to the adherents of our Church. They do not waive their principles; they do not expect us to waive ours. They propose a common basis of union, which each, holding by his own principles, can adopt. Surely the voluntary principle and the no-patronage principle need not be such bugbears as to keep apart those who profess one creed and obey one form of Church government, and that in a country where all are Voluntaries in prac-

tice, and where patronage is and must ever be utterly unknown. The regard for Presbyterianism must be weak indeed, when it can be completely merged in hatred of voluntarism and anti-patronage. As we saw it well argued some time ago in the 'Presbyterian'—the organ of our Church in Canada—these are the mere accidents of Presbyterianism, nowise connected with Presbytery itself.

Presbytery is established in Scotland, and is there the State religion; but, as soon as it is introduced into Canada, it loses its established aspect or character, and becomes simply Presbyterianism. So with the Free Church. Its non-establishment in Scotland is an accident which it loses when carried across the Atlantic; there it becomes Presbyterianism—nothing less or more. So with all branches of the great Presbyterian family, "their peculiar accidents cease to exist as soon as they become subjects of a country where the causes which gave rise to these particularities do not and cannot exist." They are there Presbyterians, and Presbyterians only; and why they should allow a dogged identification of their unfettered Presbyterian principles with the crotchets and disputes of churches 3000 miles away to hinder the union in which alone is their strength—would puzzle any candid man to explain. We venture earnestly to counsel them to unite. We are glad to know that many—indeed most of the leading adherents of our Church in Canada—think with us, and that these views are repeatedly urged in the able and interesting monthly organ of that Church. But we urge a real and binding union; and we advise our Canadian friends not to be content with any counterfeit. We think we have observed a tendency among some of them to rest content with mere talk about union and a certain social co-operation, from which no lasting good can spring. Occasional "exchange of pulpits" may save a new sermon, but it is not strong enough cement to rivet a union of churches. Nor is anything gained by those soirees (called in Canada, more idiomatically, Tea-meetings), at which ministers, who have no living Christian or ecclesiastical union, meet and drink tea in the sight of all the congregation. A tea-meeting on a week-day night, attended by three ministers, friends at the tea-pot, rivals in the pulpit, in a village or a township where there is hardly scope for one, is a melancholy spectacle. Don't go about to secure a great

end by these peddling means. Let the churches meet and debate the matter reasonably and gravely, and fairly arrange it as God shall aid and enlighten them.

We hope to see ere long this united Church in that noble colony of Canada—a great Presbyterian alongside of a great Episcopalian colonial Church, each providing for its own children's wants. We have other hopes for that great country, and for all that vast territory of British North America, on which we cannot enter here and now. If British Columbia continues to develop as it is doing now, the next twenty years assuredly will see a great highway stretching through the 1600 miles of plain and valley that lie between Lake Superior and the Pacific. Along that highway will roll the commerce of the East on a new and speedier route to Europe; China and Japan will be brought at least three weeks nearer to our door. And the territory through which this commerce and popula-

tion will stream will, we trust, form part and parcel of one great British federation, which shall stretch from Halifax to New Westminster—one great people under one equal sway of liberty and law. And through it all, we trust, future travellers shall see scattered the temples of one Presbyterian Church. Let the Canadians think of it—one great political federation of British North America—one great ecclesiastical union of the Presbyterian Churches.*—*Church of Scotland Record for June.*

* This may seem a vague dream, but less likely dreams have been realised; and the realisation of the political part of this is the fondest aspiration of many of the leading men of Canada at present. The first step—the completion of a railway between Halifax and Quebec—appears likely soon to be taken, thanks to the Trent. The cost of transporting the troops and stores overland on the recent threat of war would have paid for the making of that railway and left something over.

Poetry.

ONLY A YEAR.

One year ago—a ringing voice,
A dear blue eye,
And clustering curls of sunny hair,
Too fair to die.

Only a year—no voice, no smile,
No glance of eye,
No clustering curls of golden hair,
Fair but to die.

One year ago—what loves, what schemes,
Far into life!
What joyous hopes, what high resolves,
What generous strife!

The silent picture on the wall,
The burial stone,—
Of all the beauty, life and joy
Remain alone!

One year—one year—one little year,
And so much gone:
And yet the even flow of life
Moves calmly on.

The graves grow green, the flowers bloom
Above the head: [fair
No sorrowing tint of leaf or spray
Says he is dead.

No pause or hush of merry birds
That sing above
Tell us how coldly sleeps below
The form we love.

Where hast thou been this year, beloved?
What hast thou seen?
What visions fair, what glorious life
Where thou hast been?

The veil! the veil so thin, so strong
'Twixt us and thee;
The mystic veil, when shall it fall,
That we may see?

Not dead, not sleeping, not even gone,
But present still,
And waiting for the coming hour
Of God's sweet will.

Lord of the living and the dead,
Our Saviour dear,
We lay in silence at Thy feet
This sad, sad year.

—H. B. Stowe.

ASPIRATIONS.

Father! a weary and a broken heart
Now comes to Thee—
To Thee for rest;
Oh, do Thou comfort and sweet peace impart,
And bid me flee
To Thy fond breast!

Why should I hover round the things of time,
That but deceive?
Oh, how the chain
Of earthly baubles doth my heart entwine!
I would believe
Thee mine again.

Yes, mine; to call Thee Father, Saviour, Friend:
Thy child to be
In hours of shine;
Or, when the clouds of grief a storm portend,
To look to Thee,
My will resign.

When wilt Thou call me from this earth away
 To joys on high?
 My weary feet
 Shall mark few footsteps on the softened clay,
 For I draw nigh
 Thy judgment-seat.

Great God! a worm to stand before Thee there!
 Oh, shelter me
 Beneath Thy wing!
 When I shall in Thy heavenly courts appear,
 Sorrow shall be
 An unknown thing. — *Clementine.*

Selections.

AN ADDRESS TO YOUNG MEN.

We would read a lesson of warning to young men. You are entering on the voyage of life on which you are exposed to the influence of many things calculated to retard your true progress. Against these you ought specially to guard; or, if you are already snared by them, you cannot too soon cut their connection.

I. **IGNORANCE** will retard your progress in the voyage of life. 'That the soul be without knowledge it is not good.' Yes, how many are there labouring under gross and inexcusable ignorance of God's Word, and of those things which it behoves them to know with a view to the right performance of the duties which belong to the station in life in which God has placed them! Beware of this as a retarding influence in your course through this world!

Let the Bible be the man of your counsel. Take it as the great chart through time to a happy eternity. Submit yourselves to God's teaching, receiving with meekness the engrafted word. Let not a day pass without looking into it. The busiest men have found time for the study of God's Word, and have felt it the grand solace of their hearts amid the fightings and fears of the wilderness. Prize every opportunity of hearing its truths explained by waiting regularly on a preached gospel, and never forget your need of Divine teaching in order savingly to understand the Bible. It is with you and the Word of God as with the seaman and his compass in the dark winter night. He could not read its intimations save for the light shed on it which is put into the box allotted for it in the compass-stand. You need the light of the Spirit, for whom you ought, therefore, to pray, 'Open Thou mine eyes, that I may see wondrous things out of Thy law.'

Cultivate also an acquaintance with 'general knowledge.' Your intimacy with this will be a source of pleasure and comfort to your own minds, and may prove a passport to your advancement in business. We knew a young physician who used to gather up the fragments of time which many lost by always carrying in his pocket some improving work, which he perused during the odd five minutes which he often lost through the unpunctuality of others. He thus added greatly to his stores of general information. One day in company he met a stranger from England, who had come to reside in the city where he practised. This individual, a man of extensive reading, started a subject of conversation, on which no one present was able to speak save the young doctor. By his acquaintance with this topic, gathered in the way we have just mentioned, he procured for himself a valuable patient, being, a few

days after, summoned as the family attendant of this new resident.

And make yourselves thorough masters of all the details of your varied professional work. Your duty to God requires this. While ignorance of your daily work will retard your progress in life, it is a most culpable neglect of the talents with which God has entrusted you. A memorable example of the benefits of acquaintance with every business detail was once afforded on board the 'Persia' steamship on her voyage from Liverpool to New York. When many hundreds of miles out at sea, a heavy iron bar connected with her engine broke, at once arresting the vessel's progress; but so thoroughly acquainted was her engineer with all the practical details of his business that in mid ocean furnaces were lighted, the damage repaired and within thirty six hours from the occurrence of the accident the vessel was prosecuting her way to America.

II. **EVIL COMPANY** is another retarding influence, against which you cannot be too watchful. Of the truth of God's declaration, that the 'companions of fools shall be destroyed,' how many sad examples have we in the wrecks of youthful character which we see everywhere around us! How many a youth—the child of godly parents—has given fair course of a happy and prosperous course: but in an evil hour the suggestions of bad companions are listened to, and from that day his progress is rapidly downward. He begins by mocking his parents' counsels, one of the surest signs of a backgoing course. Parental society, the happy home of his childhood, the sweet companionship of brothers and sisters, are at length renounced for the embraces of a strange woman, 'whose house is the way to hell, going down to the chambers of death.' He traverses all the dark experiences of those who go after her, as an ox to the slaughter, or as a fool to the correction of the stocks, till the once loved, amiable and promising youth is stranded a miserable wreck, cursing the hour when first he listened to the 'evil communications which corrupt good manners.'

III. **INTEMPERANCE** is another retarding influence against which you cannot too earnestly watch and pray.

What miserable homes, what broken hearts, what starving families, what ruined characters, what shattered bodies and undone souls, attest the evil of this demon, under whose influence, like the victims before the car of Jugernaut in India, multitudes in our own country are perishing! Young men, you are entering on life; beware of temptations to this sin. The highest benefits will flow to yourselves and your employers if you commence life with

the firm resolution of saying no to every inducement to depart from the path of the strictest temperance. Shun an entanglement which will retard your progress in this world as well as endanger your happiness for eternity. Accompanied by two young friends, we lately visited a large prison in Scotland. As one prisoner after another telling the various offences for which they had been incarcerated, we recall the testimony of an eminent judge, that mostly all the crime of the country resulted from intemperance, and took occasion to remind our companions, as we now do our readers, of the narrowness of the line between vice and virtue, and of the frequency with which that barrier is crossed through the drinking habits of society. We cannot too earnestly warn young men against that which Solomon calls a 'mockery,' tampering with the use of which has ushered many a youth of good promise into ruin and disgrace.

IV. SABBATH-BREAKING is another of those entanglements of which you will do well to beware.

You have exchanged, it may be, a happy fire-side circle in the country for the busy and crowded city. You are engaged in some of those large factories whose operations from Monday morn to Saturday eve present a striking contrast to the quiet and retirement of your rural home. Or your place is in the counting house, or in the lawyer's or architect's office. Or, perchance, you are prosecuting your studies at the university. Be this as it may, you are surrounded by companions. Some of these may have very loose views of the duty of Sabbath observance. They may gradually endeavour to undermine your impressions of the sacredness of God's holy day, suggesting that your hard work and confinement during the week call for relaxation and amusement on Sabbath. Why so strict and straight-laced? Why not take one Sabbath afternoon at least, from church, and try the bracing effects of a country walk or an excursion by rail? Such may be their whisperings. Dear readers, are they your friends who would thus tempt you to part with the great bulwark which God has given you against a week spent in forgetfulness of *Himself* and disregard of His glory; or of your parents, whose last words, as they saw you leave their threshold, were 'REMEMBER THE SABBATH DAY TO KEEP IT HOLY?'

'My first broken Sabbath has brought me to this scaffold,' said a young man executed at Aberdeen, as he entreated the minister who waited on him to give a warning voice to all—especially to the young—against the sin which had proved the first step of his ruin.

'I have found the strictest observance of the Lord's day to be at once my greatest comfort and safety, and but for this I never would have got through the business and bustle of the week. Such was the testimony borne to us by a young man employed as salesman in a well-frequented country store. 'Many,' he added, 'told me that I would need to take the Sabbath to myself, as I was so much confined during the week; but, had I done so, I would not have been fit for my post on Monday morning.' Does not this confirm the testimony of an eminent modern physiologist when he tells us

that not only mentally and morally, but *physically* too, that man is the best fitted for the work of the week who has most scrupulously given to God the time which He has challenged for Himself on the Sabbath?—*Christian Treasury*.

A WORD TO OUR YOUNG MEN AND WOMEN.*

SOME present are blessed with prudent mothers—*with mothers who are as watchers in the home—who with an eagle's eye see threatening mischief, and with a giant strength build bulwarks against it. To all thus favoured we say, Highly prize such mothers. Speak not a word that shall fly as a fiery dart into their souls. Do nothing that shall increase their cares, or arouse their fears, or wound their sensitive spirit. Obey them so long as you are under the parental roof; and, when you leave father and mother, listen to a mother's advice with a reverent spirit. Account a prudent mother a precious gift from God, and for the possession of all the advantages which this gift affords give God praise. When enumerating your mercies, never fail to make mention of your mother. The day is coming when death will part you. You may be taken from her, but the probability is that she will be removed from you. Keep this prospect seriously before you.*

Others before me have been bereaved of prudent mothers. If children live to appreciate a mother, the wound which her death inflicts never completely heals. A mother is like the central orb in a planetary system—she keeps the children together by drawing them unto herself. She is like the pole-star to a fleet at sea. The vessels may lose sight of each other, but they follow the guidance of the celestial light. The loss of a true mother is severely felt. Still you may in measure retain her by remembering and by applying her lessons, as given alike by example and by the words of the lip. Although she is gone, still keep her birthday—still celebrate her wedding day; and, when you are able, visit her grave. Every daisy upon that mound, and every blade of grass, or every letter upon that tombstone, shall echo some maternal utterance or reflect the inscriptions of some maternal epistles. Has your mother passed into the skies? How nobly born are you! What nobler origin could you desire? Live in a style worthy of such parentage, and care that a reunion is effected when you leave this world. The Saviour can secure this for you.

Young women may learn a useful lesson from the subject before us. See what really fits your sex for the most important position of life. It is sound and practical wisdom. You may have wealth, rank, mental accomplishments and personal attractions, and yet be disqualified for the duties to which such as yourselves are commonly destined. Cultivate not that which is fine and showy, but that which is useful—not that which is sentimental, but that which is practical. Read works of fiction very sparingly, and read actual life very carefully and copiously. Search all sacred Scripture, but especially, for

*Our Queen's Mother. By Rev. S. MARTIN. London: Hill.

practical purposes, the words of our Saviour and the words of Solomon. Do not be qualifying yourselves to be a man's plaything, but be prepared to be his real helper. Get prudence—get it by careful observation—get it by digesting your own experience—and get it by communion with the God of wisdom.

And, turning to young men, we say, When the time arrives to think of marriage, make the text a light to your path. Seek from the Lord a prudent wife. Some writer has said, 'Choose the daughter of a good mother.' But this rule will not always apply; for a prudent mother may have an imprudent daughter, and a prudent daughter may have a most unwise mother. But, looking at all that is involved in marriage, let me beseech you ever to ask counsel of God, and to make the words which He has spoken your guide.

We commenced this discourse by some remarks upon essential equality of mankind. We would close it by calling your attention to the great difference which exists between those who perform our common duties, and bear our common trials, and encounter our common temptations with their own strength, and those who meet all demands and claims in the strength imparted by an ever-helping Redeemer, and who look upon all that happens in the light of His love, instead of beholding events as under the clouds of human ignorance and foreboding. Recognising the difference between the disciples of our Lord Jesus Christ and those who do not love and trust, serve and follow Him, we ask—*we* ask you individually—Art thou one of Christ's disciples?

The way of life is often through thick darkness; you need God's Son to guide you.

The natural way of man is evil—dangerous and ruinous; you need God's Son to ransom you.

The way of life is always through fierce and terrible storms and you will always need God's Son to shelter and comfort you. Will not this be the case when by the bereavement of death your house shall become to you as a survivor a house of mourning? and will not this be also the case when death by his impending stroke shall threaten to slay you and to make your home a house of mourning to others? In life and in death may Jesus Christ be our faithful friend. Amen.—

TRUSTING A FATHER'S HAND.

I happened to come down to my shop one day, and found my eldest boy, then about eight years of age, busily punching holes into a piece of leather with the instrument used for the purpose by shoemakers. The bit of leather was little worth; but, in order to prevent his trying the operation on something more valuable in future, he received a caution; and, by way of trying his confidence, he was asked to put out his little tongue, that it might, as it were, undergo a similar operation. As might be supposed, the request was not complied with, and the matter was likely to end there, when his sister who was two years older than he who had been eagerly watching the proceedings, said, 'I will do it, pa;' which she did without hesitation when requested. Resolved to put

her to the test, the punch was laid on; but not showing the least appearance of flinching, it was pressed close; yet there she stood smiling in her father's face, who, feeling himself overcome, withdrew the instrument. Judge of his emotion when she exclaimed, 'I knew you would not do it, pa.' Dear Elizabeth! the Lord who gave thee has taken thee to Himself, which is far better, but not until He had first taught me to trust a Father's hand. J. M.

MAN WITHOUT PIETY AND VIRTUE.—The true reason why the societies of men are so full of tumult and disorder, so troublesome and tempestuous, is because there is so little of true religion among men; so that, were it not for some small remainder of piety and virtue which is yet left scattered among mankind, human society would in a short space disband and run into confusion; the earth would grow wild and become a great forest, and mankind would become beasts of prey one towards another.

NEGLECT OF CHILDREN.—We hear a great deal about the duty of filial obedience, but who says anything about parental obligations? Neglect of children is a common sin of the times, and not so much among the poor as among the rich. It is not enough to bequeath money to children. Give them counsel, example, discipline—that is give them a share of your time.—*Anon.*

BEGINNINGS OF EVIL.—The words, "that ye enter not into temptation," seem to say very pointedly, "Beware of the beginning—of the beginning;" for it is in fatal connection with the next ensuing, and yet conceals what is behind. And since temptation is sure to be early with its beginnings, so too should watching and praying: early in life; early in the day; early in every undertaking. What haste the man must make who would be beforehand with temptation!—*Foster.*

HE THINKS A GREAT DEAL OF JESUS.—A hearer expressed his approval of the sermon and of the preacher by the remark, 'He thinks a great deal of Jesus, doesn't he?' A very high compliment to the minister certainly. How inexpressibly superior to the commendation of another preacher, which we happened to hear from the lips of a person just coming out of church, 'He's a smart man and he knows it!'

The best thing about a girl is cheerfulness. We don't care how ruddy her cheeks may be, or how velvety her lips, if she wears a scowl; even her friends will consider her bad-looking; while the young maiden who illuminates her countenance with smiles will be regarded as handsome, though her complexion be coarse enough to grate nutmegs on. As perfume is to the rose, so is good nature to the lovely. Girls think of this.

Modesty promotes worth, but conceals it; just as leaves aid the growth of fruit and hide it from view.

Too much wealth is often the occasion of poverty. He that thinks he can afford to be negligent is not far from being poor.

READINGS FOR SUNDAY EVENINGS.

From "Good Words."

KNOWING THE TRUE AND DOING THE RIGHT.

"I send thee to open their eyes, and to turn them from darkness to light and from the power of Satan unto God; that they may receive forgiveness of sins and inheritance among them which are sanctified, by faith that is in me."—ACTS xxvi. 18.

When the tiger has tasted blood, who shall dare to scare him from his prey? Such in energy and appetite was Saul of Tarsus. After he has gloated over the death of Stephen, and started on the scent of other victims, woe to the man who ventures to cross his path! By nature and in fact this is a kingly man, and the king's heart is in the resistless outgush of its energy a river of water. What power may stem or turn it? The word of the Crucified—"Saul, Saul, why persecutest thou me?"—that word, suddenly thrown across its bed, arrests the rushing volume, and makes it flow the other way.

The same voice, still and small, dropping like the dew, had called Matthew from the receipt of custom, and Peter from his fishings, now uttered in majesty from an opened heaven, it turns Saul aside from his bloody errand, and sends him forth on the greatest mission of mercy ever accomplished by the ministry of men. To the twelve Jesus appeared as the shining light, which, from the dim and doubtful struggle of the dawn, shineth more and more unto the perfect day, to the apostle of the Gentiles he appeared at once a light above the brightness of the sun. The twelve who were called to minister in Israel were gently drawn and gradually prepared, the one who was chosen the apostle of the Gentiles received a baptism of fire, and was fully furnished for his work in a day. Here are diversities of operation by the same Lord. But we must not suppose that one of these works is easy and the other hard. To our view the comity against God may appear stronger in one sinner than in another, but without Divine power that enmity cannot be overcome where it is feeblest; and with Divine power it can be overcome where it works in greatest strength. To our minds the upheaving of these mountains from the bowels of the earth seems the result of a very great force, while the balancing of the clouds in the sky seems a thing of easy accomplishment. But there is no difference. Nothing short of the power that raised these mountains could make the white mist creep up their sides. The power of God changed Saul the persecutor into a missionary. No meaner power can turn a self-pleasing, earthly-minded man into a self-sacrificing, brother-loving disciple of Christ. The power which made Saul an apostle is needed to make me a Christian.

Under this aspect let us examine the text. This word of Christ was quick and powerful when first spoken. By the ministry of the Spirit the same word may be quick and powerful still. These words of Jesus Christ were not spoken during the period of His ministry on earth, and recorded like the rest by the Evangelists. These words, like the man who reported them, were "born out of due time."

They fell from the lips of the Lord after He had ascended. Late in life, when conducting his defence before Festus and Agrippa, Paul gathered up the fragments and recorded them for our use.

We find here in combination the same two things which everywhere and at all times go to constitute a Christian, a work performed in the man, and a gift bestowed upon the man. The *first* is a change which, in becoming Christian, we undergo, and the *second* is a benefit which, in becoming Christians, we receive. Let it be our aim then to point out what these are, as distinct ingredients of the Christian life, and how both exist in combination in every true disciple.

1. *The change which we undergo:* "To open their eyes and to turn them from darkness to light, and from the power of Satan unto God." Even this first part of the process is complex. As expressed here, it consists of two parts, the enlightenment of the mind, and the renewing of the life. The one is to *know* the True, and the other is to *do* the Right. The eyes are opened and the life-course is turned.

These two parts may be separately expressed, but they cannot separately exist. They may be expounded as successive topics, but they must be joined together as parallel attainments. You do not first get your eyes opened, and thereafter your heart and life turned round. Neither do you practically turn first, and intelligently observe afterwards. The opening helps you to turn, but the turning also helps you to open. In the Christian life true understanding and right action go together as the right and left side of a living man. The regeneration is made up of truth and righteousness. Like the rays of light and rays of heat which proceed in company from the sun, they may be distinguished by philosophical analysis, but can never be separated in fact. The more that I actually turn from the power of Satan, the more do I intelligently perceive and appreciate God's truth, and, the more that I know of God's truth in my mind, the more do I turn from wickedness in my life.

An artist may first paint a man's body, expressing the form and action of every limb, and thereafter attach the head, or he may portray first the countenance with the expression of every feature complete, and thereafter represent the body. But there is a great difference between the methods of nature and art. The man was not made as he was painted. From the dim deep of non-existence the being emerges, minute, but not mutilated. Head and body are small and shadowy at first, but head and body are both there, and both grow together unto perfection. So grows also the new man. It is not first the body of right life brought to perfection, and thereafter the spiritual understanding attained, nor is it spir-

nal understanding first attained, and thereafter the body of a right conduct added. When the least faint glimmer of the gospel begins to shine in the understanding, it forthwith impels the man towards a righteous course. The impulse is feeble and the effort infantile, but both the knowledge and the obedience have begun. That infantile effort to turn from evil permitted some more light to enter the mind, and in the increased light the man made another step of progress in the path of righteousness. Both, and both together, emerge in embryo under the great Creator's hand, and both grow together up to the stature of a perfect man in Christ,—a man who knows God's will and therefore does it, does it and therefore knows it.

To open their eyes, although a figurative expression here, scarcely requires any exposition. It is that aspect of the Spirit's regenerating work which concerns the knowing of saving truth. It is the work of regeneration as it affects the understanding: it is that unction of the Holy One which enables the renewed to know all things that God has revealed for His own glory and men's good. The practical turning on the other hand, being perhaps more difficult of comprehension, is here more fully expressed. There is only one turning, but you turn *from* two things and *toward* two things. At least two expressions are employed to indicate what you turn from, and as many to indicate what you turn to:

From Darkness and the power of Satan: *to* Light and God.

The things on this side seem two, and the things on that side seem two: yet on either side there is substantially only one. God and Light do not here represent separate and different objects, for God is Light. Darkness and the power of Satan do not here represent separate and different objects, for the power of Satan is darkness.

According to the word of Christ, the Master, the foremost part of the servant's work is to turn men from darkness and the power of Satan. When the Saviour's word goes forth upon the world, it finds every man standing with his face to darkness and his back to light; therefore the true foundation of all preaching is *turn*. "Turn ye, turn ye, why will ye die?" was the key-note of Old Testament preaching, and "Repent, for the kingdom of heaven is at hand," was the harbinger of the gospel in the fulness of time.

Observe how and where we obtain the information that we are all at first in sin and under condemnation. It is not announced by an angry judge, we gather it from the breathings of a compassionate Redeemer. It is a friend who tells us the terrible truth that we are lost in our own sin, we should therefore all the more willingly take it in and take it home. He who tells us knows all the case. He knows what is in man to deserve the sentence, and what is in God to inflict it. "Hear ye Him"

Suppose two prisoners—such as the baker and the baker of Pharaoh in Joseph's time—have both forgotten their sorrows and dangers in a long, deep, sweet sleep. They are both, and both alike, for the time, as unconscious of danger, as free from fear, as if they had never been de-

prived of liberty. For the moment neither captive knows or feels that he is in prison. But both will discover it soon. When they awake, they will know it all. Now suppose that two messengers from the king are sent simultaneously to these two men in their separate cells, bearing to each his sovereign's final decree, and that the messengers bearing those decrees find the prisoners asleep, and awake them. Both the one and the other are by the call of a royal messenger awakened to the conviction and consciousness that they are surrounded by strong prison walls and kept in by iron bars. Both make the same discovery as to their present personal condition. But the sound which reveals to this sleeper his captivity is his own death-warrant, the sound which reveals to that sleeper his captivity is the invitation to instant escape by the messenger of the king. Both learn that they are in prison, the one by being shut up to doom, the other by being led into liberty.

See from that case how good it is to learn even a terrible truth, if we learn it in a day of mercy, and from a Saviour's voice. It should be sweet even to learn how low and dark a dungeon we lie in, when we learn the fact from Christ's command to come out of it into glorious liberty. It is by the invitation to safety that we discover our danger. Prisoners of hope are we: the messenger who bears the King's free pardon opens the gates and bids us flee.

Suppose a captive in an inner prison with many successive circles of strong walls around him, and suppose further that he has never been led or carried through these outer gates, but has been born and reared within the fastness. If he is led out at last into liberty, he will discover the number of the retaining walls and the thickness of each. The discovery will be pleasant, although it is the discovery of the strength of his prison, when his escape first reveals the depth of his bondage. Thus the man whom the Son of God makes free, discovers the strength of his prison-house. It is in going out of it that you learn how deep and dark it is.

In the spiritual darkness Satan's power is put forth. That power seeks the darkness, the darkness favours that power. They work to each other's hands. When you turn from the darkness, it is to the light, when you wrench yourselves out of the tempter's power, it is to come to God. Perhaps some are thinking about this grand decisive change. They are afraid of remaining in the darkness, but, alas! they are also afraid to come to the light. They are afraid of being longer in the power of Satan, but there is one thing of which they are still more afraid, and that is to come near to God.

The prodigal was for a long time unhappy after his money was all spent. When the pleasures of sin were exhausted, he endured its miseries many a day, because he dreaded more to be seen at home a beggar, and to meet an angry father's face, than to endure hunger and filth and nakedness in a foreign land. Perhaps some of our readers are in the condition of the prodigal during that interval between the time when he fell into beggary and the time when

he fell on his father's neck. You are not easy where you are. The darkness is now dreary; but the light, with all your sins upon you, is more dreadful still. Satan's chain is heavy; but you would rather bear it than go right into the hands of the living God. Blessed are those prodigals who are brought the length of the grand decisive turning, "I will arise and go to my father!"

To the filthy in his filthiness the prospect of being exposed in the light is dreadful; to the rebellious, who has broken his father's heart, the prospect of meeting his father is more formidable than all the miseries of his condition. But when he turns all is changed; when he is clothed in the fairest robe, he needs not shrink from the light of his father's dwelling, or the glance of a brother's eye. When he lies on the father's bosom, deep in the father's fathomless love, he can no longer think it dreadful to come to his father.

UNCONSECRATED ART.

"Then wrought Bezaleel and Aholiab and every wise-hearted man, in whom the Lord put wisdom and understanding, to know how to work all manner of work for the service of the sanctuary, according to all that the Lord had commanded."—Ex. xxxvi. 1.

Interesting notices of the mechanic arts occur in the Exodus. It is certain that they were cultivated with great success in Egypt both before and after the time of Moses. It is probable that the Hebrews, although kept in a servile condition, were equal to their masters in mechanical skill. We are too apt to form our conception of slaves in eastern countries and ancient times on the model of the examples which have occurred in our own experience. In at least one decisive feature the cases are totally different; the slaves whom the Egyptians oppressed were, as a race, in all respects equal to their oppressors. Instances were not rare in which they rose to the highest offices in the state. Joseph was bought from a gang of travelling chapmen; and yet he became virtually the ruler of Egypt. How different is the relation between master and slave in the States of America! Not long ago a member of the servile race, although personally a freeman, and a doctor of divinity to boot, was by the decision of a legal tribunal in New York denied the right of riding in an omnibus beside men who owned a whiter skin. Doubtless some Hebrew patriots followed the standard of Moses, who had by their skill ornamented the palace of the Pharaohs. The talent which they had acquired in the house of bondage was afterwards employed in the interests of liberty. The Egyptians by the Exodus were spoiled of the jewellers as well as the jewels,—of the goldsmiths as well as the gold.

It is sadly instructive to notice that the first application of mechanical skill among the liberated Hebrews was the construction of an idol. The golden calf is the earliest specimen of their art after they obtained their independence. The readiness with which they fell into idolatry reads a humiliating lesson to human kind in every age. Aaron in his lame apology says, (xxxiii. 24), "I cast it into the

fire; and there came out this calf." Thus a mighty child, caught in the act, ventures half a lie to hide his transgression. No doubt he or the workman at his bidding, cast the gold into the furnace and the calf came out; but this is not the whole truth in the case. They planned and executed the image.

Yet it was true in a deeper sense than the equivocaters intended, that they poured in the metal and the calf came out. This was the form of art into which both their hands and their hearts readily glided. Apis, the chief deity of ancient Egypt, was an ox. The figure of an ox accordingly was most familiar to the Hebrew artisans, and into this figure their effort naturally fell, as soon as they began to make images on their own account. They did for themselves, when free, what they had done for their masters in bondage.

The history here is transparent, and the moral shines clearly through. It is not necessary to fetch the lesson from afar; the lesson offers itself unsought. Wisdom crops out on the surface here. Mark the terrible pervasive power of early habit and education on the moral and religious sentiments of a community. Moses, by Divine inspiration, was raising the people up to worthy conceptions of God's being and character; but, when his hand was removed for a day, the dead-weight gravitated into idolatry. From childhood that generation of Hebrews had seen and heard the pomp of heathen worship. Their memory was charged with it; and the lessons taught them of Abraham's faith were not able to overcome the tide of daily universal habit. How hard it is for even true converts in a heathen land to shake off entirely the bondage of idolatry; and how precious to us is our birthright in this land! Let us learn to pity and bear with the weakness of those who have been steeped in heathen habits in their youth; and let us learn also not to think of ourselves more highly than we ought. I tremble to think what I might have been and done in matters of religion, if I had not enjoyed the goodly heritage of gospel light and liberty won by the struggles of faithful forefathers.

From the history of the Exodus we learn that, while the application of art in the service of idolatry came easy and natural to the artists, the application of art to the worship of God was the result of Divine qualification and call. The workers were chosen, and their work prescribed; "I have called by name Bezaleel and Aholiab." Farther, at the very time when the men of Israel were applying their skill to the construction of an idol, God was intimating to Moses in the mount his choice of that skill for the purposes of His own worship. Whether the same two men, Bezaleel and Aholiab, who were selected as the architects of the tent-temple for the worship of God, were employed by Aaron to make an idol in imitation of the Egyptian Apis, we do not certainly know. The artificer of the golden calf is not named in the Scriptures. But it is in every way probable that the same men who constructed the idol were afterwards employed in the service of true religion. The skill of those men would be well known throughout the community. A talent such as this cannot be hid. It is the

ordinary method of the Divine government not to create new faculties, but in a kingly way to take possession of faculties already existing, and impress them by the power of love into the service of the King.

Thus Saul of Tarsus was taken captive, and his skill transferred to the service of the Conqueror. The chief priests kept that man in constant employment. His task was to destroy the Church. His great and peculiar talents were laid out in the service of the enemy, before he became a vessel to bear the name of Christ. But, as in the case of the ancient Hebrew artists, the decree had gone forth on the mount, while they were in the flagrant act of idol-making in the valley, that their skill should be forthwith consecrated to the service of God; so, at the very time that the young man Saul kept the clothes of the ruffians who murdered Stephen, the purpose of the Lord was sure, and the decree was already on the wing that should arrest the man, and employ his varied learning in establishing the kingdom of Christ. It is a common method of Divine providence to take from the adversary his ablest hands, and make them willing workers on the side of righteousness. The skill that made an idol winsome, so as to lure human souls into idolatry, will be employed to decorate the temple of the living God. The native energy and scholastic acquirements, which in Saul the persecutor compassed the death of a few believing men and women in Jerusalem, in Paul the apostle carried the gospel over Europe, and undermined the foundations of idolatry.

A movable temple in miniature was constructed for the use of the nomade tribes. Considering the circumstances and condition of the people, there was a great measure of completeness and splendour in the provision made for Divine worship amongst them. Each portion of the structure and each appointed ceremony had a typical significance. On a similar plan, and with larger dimensions, the temple was afterwards reared and furnished at Jerusalem. Both in the earlier tent, and in the later temple, art in the highest forms then available was lavishly employed. The ritual was sumptuous to the outward eye, as well as spiritually significant to the faith of the thoughtful.

But the partisans of the Romish ritual take nothing by this. The sensuous and gorgeous devotional culture of the Papacy, so far from being an imitation of the Hebrew worship, is in violent opposition to it on the vital cardinal point. By Hebrew law and practice the method of modern Rome would have been condemned and destroyed as idolatry. In the Theocracy there was only one temple; there was no duplicate of the gorgeous culture established there. When a portion of the tribes settled on the east of Jordan were suspected of an intention to establish another altar, the nation rose in arms, and were prepared to blot the stigma out, if necessary, in the blood of their brethren, (Josh. xxii). In later times a distinguished proselyte of Ethiopia, when he desired to worship, found it necessary to travel all the way to Jerusalem. He could find no altar and no priesthood nearer home.

The fine-art worship of Rome is set up every-

where. It is repeated like echoes among the hills, or ripples on the sea. The costly, decorated, sensuous worship of the Hebrews was one. Sternly were the people forbidden under pain of death to set up any second. There is a world of meaning in this. We know that the divinely-appointed symbolic ritual of Israel was a type of true heavenly things. The Coming Event cast this shadow before it. One light only throws one shadow. Where there are many shadows, we know there must be many lights. The light in heaven which spreads day on earth is one: the many lights are of man's kindling, and tenants of the darkness. Besides, when the sun reaches the zenith, even the one shadow ceases. Such is the condition of the Church since the Light of the world has come in full. The shadows have disappeared, and "looking unto Jesus" through the transparent glass of the Word is now the common and equal privilege of all believers.

Art, both in its useful and ornamental departments, revives and flourishes in our day. How can it be baptized by the Spirit and employed in the service of Christ? Not by bringing it bodily into Christian worship. Art thus employed will, like a drunken mother, overlay in the night her living child. Let "the simplicity that is in Christ" preside in the worship of God, and let Art as a servant go out to the field and gather tribute for the King.

How vast is the mechanical power, how exquisite the skill and taste of the civilized nations in modern times! Let the Great Exhibition testify. Can this power be yoked to the chariot of the Gospel, in order to hasten its progress through the world? Can this beauty be employed in making the truth more attractive, so that it may win the nations to the Saviour? They may; they shall; but the blessed consummation cannot be attained by any rude material process. Gold and silver, wood and iron, are not plastic in the Holy Spirit's hands. In the human soul sits the disease that perverts art; to the human soul must the cure be applied which shall make all art loyal again to the King Eternal. Alas, our art, with the wealth which it brings, seems to gravitate, like that of the Hebrews, to idolatry! We do not make a calf and dance round it. Covetousness is a more refined and equally real idolatry. Other worships, less reputable, but even more imperious, draw devotees in thousands to their shrines. If the skilful, wealthy, powerful persons were converted to Christ, the skill and wealth and power would become tribute in His treasury.

The Art of Britain lacks the blessing, because her artisans, the pith and marrow of the nation, are in a great measure ignorant of the gospel and estranged from its ordinances. It is vain to expect that those who do not fear God will regard man. The chief effort of the Church should be directed toward the chief constituent of the population. What the artisans are, this country will eventually be. If this mighty mass run to corruption, nothing will save the commonwealth.

There has been great danger; but the worst is past. We are in a much healthier condition to-day than we were ten years ago. There is

no cause to despair or despond. Christian patriots may well thank God and take courage. Much has been already gained, and the capital already in hand, if well laid out, may greatly increase the ratio of our profits in the next decade. Hopeful hearts are needed and active hands. Art and all its products will be truly consecrated when the artists are new creatures in Christ. There is no royal, at least there is no easy, superficial road to this consummation. As Saul's learning and energy were wrenched from the service of the wicked one, and consecrated to the honour of God and the welfare of man, so must the skill of our manufacturing population be diverted from multifarious vices, and compelled to flow in a great, pure stream of devotion and beneficence. The men must be met in the way of their wickedness and laid prostrate before Christ. When they are raised again, they will cherish another spirit and tread another path. By the power of redeeming love in their hearts many of those who were formerly counted not only wise, but also repulsive and dangerous as serpents, have become harmless as doves. The progress already made in this direction should rebuke our fears, kindle our hopes and redouble our efforts. Value them as men; love them as brothers; stand beside them in human sympathy, and pour the gospel as balm on their wounded spirits. "He that winneth souls is wise."

W. ARNOT.

A PASTORAL INCIDENT.

DOCTRINE OF ELECTION.

Passing down the street yesterday afternoon, I saw, sitting upon his wheelbarrow, a pious-hearted old negro, J. C.—, and by his side an ardent white brother Methodist, each as devoted a disciple as Wesley ever had. As I came near, I heard one say, 'There is Mr.—, let us ask him.' At their bidding I paused, and, after Christian salutations, said one—

'We were talking about Judas Iscariot, where it was said, that "he went to his own place, that the Scriptures might be fulfilled," &c. This looks as if it was determined before that he would do thus, and so.'

'Yes,' said I, keeping my face as smooth as circumstances would allow, 'it certainly looks quite in that direction.'

'A deep subject,' one continued.

'Yes,' I responded, 'but, to me, quite plain. Just let me ask, Can any being (God Himself—be it reverently spoken—not excepted) know that a future occurrence will certainly take place, unless it is purposed to take place?'

'No.'

'Well, does not God know all that is to be in the future absolutely and circumstantially?'

'He does.'

'Then it must be purposed, or determined, to be?'

'Certainly.'

'Well, who determined it?'

'God.'

'Yes,' I added, 'God.'

'A deep subject,' he added again, 'for it seems to take away our freedom.'

'No more,' I responded, 'in religion than in other matters. I am on my way to the post-office—does God know whether I shall ever reach it?'

'Yes.'

'Why?'

'Because He has so purposed.'

'But that does not affect my conduct. I act just as freely as if there were no Divine knowledge and purpose, and yet I am assured that there are both.'

With that I left them to ponder a subject which they hear denied from the pulpit, and yet which their plain common sense told them must be so. I took no advantage of their ignorance of technical theology to impose upon them a Calvinistic doctrine, but addressed myself to their ability of intelligent discernment. The incident possesses no extraordinary interest, and yet it is but an added illustration of the beautiful harmony between the doctrines of our catechism and conclusions of a common mind. As such I send it to you.—*Presbyterian.*

It is one thing to pray, another to watch in prayer,—to strive to wrestle, to be instant in prayer. If thou would look on thy face when thou hast prayed, and see what drops of dew are on it, look on thy face when thou prayest, and see what drops of sweat are on thy forehead, and of tears in thine eyes.

A little grace is enough to begin the world withal, but not enough to end withal. One talent is fair to begin with, but dangerous to end with.

THE MOTHER'S GIFT—A BIBLE.

Remember, love, who gave thee this,

When other days shall come;

When she who had thy earliest kiss

Sleeps in her narrow home.

Remember 'twas a mother gave

The gift to one she'd die to save.

That mother sought a pledge of love,

The holiest, for her son;

And from the gifts of God above

She chose a goodly one;

She chose for her beloved boy,

The source of light, and life, and joy.

She bade him keep the gift, that when

The parting hour should come,

They might have hope to meet again

In an eternal home.

She said his faith in that would be

Sweet incense to her memory.

And should the scoffer, in his pride,

Laugh that fond faith to scorn,

And bid him cast the pledge aside

That he from youth had borne.

She bade him pause and ask his breast,

If he, or she, had loved him best.

A parent's blessing on a son

Goes with this holy thing;

The love that would retain that one,

Must to the other cling.

Remember! 'tis no idle toy,

A mother's gift—remember, boy!

—Kennedy.