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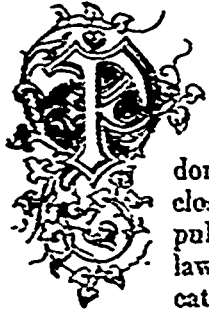
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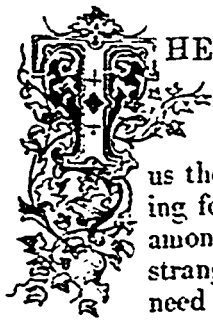
THE PRESBYTERIAN.

AUGUST, 1865.



PARLIAMENT will soon meet again to discuss the question of Confederation. What has been done since the last session closed, to bring before the public the true aspects of our laws on common school education? We know that, opposing themselves to any improvement, the Roman Catholic Hierarchy maintain their ground by the mere force of possession of the power necessarily belonging to those who have the control of the funds, and who exercise the superintendence over the various officials connected with this department of the public service. We have already pointed out the false move which we believe to have been made by the Committee who took this question into consideration. Events, happening every day only the more strongly confirm us in the belief we have heretofore expressed that, instead of assuming the title of Committee for Protestant Education in Lower Canada, it would have been much better, and the scheme would have been more likely to succeed if the Committee had fairly stated the question as one between the inhabitants of Lower Canada who desire to carry out the Common School laws in their integrity, and those who insist upon appropriating the funds for this object to schools which are in no sense of the term Common Schools, but which are sectarian institutions, designed to promote the progress of a form of religion which we are bound to hold as a corrupt and apostate branch of the Church of Christ. Even supposing, however, that the objection we have made to the constitution of the Committee be groundless, there remains the charge of being satisfied with the isolated efforts they have made against aggressions which are continual and persistent. Since Parliament closed, not a

single step has been taken, nothing has been done to call public attention to the real question at issue, to concentrate the aims and efforts of those who are dissatisfied, and justly so, with the present position of educational management. Great danger exists that, by the continued apathy of those who ought to take the lead in matters of this kind, the present illegal assumption of the funds by the Roman Catholics will become legalised and permanent. Beside a body banded together under one leader, and, however much divided among themselves on other points, united in the determination to hold control of the funds and management of the Board of Education, what has the organization on the other side to show? Two or three meetings, a number of circulars, an application to Parliament, and then a total cessation of everything like effort. Are we prepared, this having been the course adopted, to have this question settled in the present Parliament? If so, what are the terms we expect to get? Are we to go asking that as a favour which we ought to demand as a right? The Romish power has always hitherto taken high ground. The celebrated Encyclical letter shewed that its claims are still as arrogant as ever. In France, Italy, Belgium, even in Spain, the power of the priests has been curbed, their privileges restricted, their claims resisted, and themselves brought more under the control of the civil power, which, heretofore, they had attempted to defy. It is a strange spectacle to see the British population, in a British colony, absolutely suing for some little consideration at the hands of a race whom they have conquered. If the question of education is to be settled in this Parliament, it is time some steps were taken to ascertain upon what basis the settlement is to be made.



HE Reports of the Missionary work being done are of deep interest, and are calculated to awaken within us the enquiry, what are we doing for the Mission cause either among our brethren at home or strangers abroad? There is great need for Missionary effort, an urgent want of men and means if the work is to be rightly performed; in our own country and among our own people there are labourers wanted, and in a review of the whole Mission field there is much to cause in us feelings of melancholy and doubt, when we see so little real progress made even with the efforts of all denominations. We might be utterly cast down, did we not know that the promises of God are Yea and Amen, when we see that there are 960 millions of heathens and Mohammedans in the world, and only 76 millions of Protestants. Even in Scotland it is stated that half a million have fallen away from all ordinances whatever, and yet a great work is going on there. From the reports of the General Assemblies, we learn that the Church of Scotland has last year raised for Home Missions proper, £35,000, the Free Church £12,306, and the United Presbyterian Church, £7,780. For the Education Scheme the Church of Scotland raised £23,970, the Free Church, £11,150, the total for all the Churches in Scotland being £38,700. In addition to this the Parent Church has raised for the Endowment Scheme no less a sum than £30,000. For these three Branches of the Home Mission field, a sum, therefore, of £133,850 has been collected, of which the Church of Scotland, notwithstanding all the abuse which has been levied upon her of being effete, worn out, dead, has raised no less than £88,970. In England, exclusive of the Bible Society, which alone has a revenue of £100,000, there are recorded from various societies, an amount of about £220,000. A very large amount that is raised does not appear to be made public, and this is particularly the case with the Education Scheme in England, for which there only appears in the published reports, a sum of £29,000.

In Great Britain there are now six societies for the conversion of the Jews. Three of these are in England, and three in Scotland. Those in Scotland raised last year £10,500, our own Church contributing of this amount, £3,500, with which twenty agents are maintained. Besides that, how-

ever, £5,000 more have been raised through her agency, for the erection of a church and school at Alexandria, and another sum, not quite so large, for a similar purpose in Constantinople. Two of her Missionaries have been sent to Abyssinia last year, where they established ten schools. They are now in prison for the sake of Christ, but the work is not stayed. The English societies contributed £46,000. The one in connection with the Church of England supplied of this £34,600, being fully three-fourths of the whole amount. During the year the baptism of ninety-eight adult Jews and fifty-three children was announced. There are one hundred ministers who were born Jews, and the work of conversion makes progress.

Last year the Foreign Missionary Societies in Great Britain contributed £600,000 and the Bible Societies of England and Scotland and Religious Tract Society, £310,000. The Church of England has two Missionary Societies, the Church Missionary Society, and the Society for the Propagation of the Gospel in Foreign Parts. The income of the first was nearly £160,000 last year, with two hundred and seventy-eight missionary ministers, and two thousand other agents, and 17,783 communicants scattered over one hundred and forty-six stations in Asia, Africa, and America.

The other Society had a revenue of about £100,000 last year, and maintains upwards of five hundred missionaries. The Wesleyan Missionary Society had a revenue of £140,000, supports nearly one thousand missionaries and fourteen hundred catechists and teachers. The London Missionary Society, chiefly supported by the Independents, has raised £90,000, and maintains a hundred and seventy-nine catechists, &c. There are altogether thirty-one Missionary Societies labouring in India, spending there nearly £300,000 yearly. It is matter of encouragement to find that £50,000 have been raised in India itself, no less than £18,000 coming from native converts. There are 213,000 native Christians, the fact being that the number of converts had nearly doubled at the end of ten years over what it was in the beginning, native missionaries have quadrupled and native churches quintupled in the same time. The parent church has, exclusive of the agents of the Ladies' Association, eighty-five agents employed. There are six native churches, and the income was rather more than £11,000. Last year, the total amount

contributed for missions by the British Societies was £1,351,000.

Brethren, what are we doing? There is a vast and wide Home Mission field stretched out before us. There are many souls perishing for lack of knowledge. There are dark spots in this land filling up with people for whose soul no man seems to care. A spirit of enquiry has been directed to the spiritual destitution existing in the Eastern part of the Province. Has such a spirit been aroused in the West? When will the time come when really girding ourselves for the fight we shall put our

whole soul's in the work, shall go forth earnestly, prayerfully, carefully, not in our own strength and vain gloriously, but as men who remember the words of our Master, "Not by might, nor by power, but by my Spirit saith the Lord." Not comparing ourselves with others, but setting before us the immense amount of work to be done, may we realise how deficient we have been hitherto, and resolve, God helping us, steadfastly to confront, and aim at fulfilling our duty as a church, towards our great Head and towards those whom He has placed under our care.

News of our Church.

ST. ANDREW'S CHURCH, GALT.—The Report of this Congregation, which we briefly acknowledged in our last, is highly encouraging. The present Report is for the three years, from April 1862, to April 1865, and the Managers state, in explanation, that at the date of the induction of the present excellent pastor, the Rev. Robert Campbell, it was considered advisable to reorganize, the Congregation having become very much scattered. This has been done with the best results, which are now before us. A subscription list was opened for those who would undertake to pay annually for three years a certain sum towards the Minister's stipend.

In the first place, then, it appears that the Minister has been regularly paid \$600 per annum, and that no arrears are due to him, a matter of very great importance, in retaining between pastor and people a feeling of entire confidence. Aid to Missions and for charitable purposes has been liberally bestowed; the means of worship appear to have been kept up in a decent and orderly manner, and it is evident from the amounts expended, that the Church, both in its exterior and interior has been put and maintained on a proper footing. As a specimen of the amounts expended for Synodical objects, and which are worthy of being looked at by congregations, more wealthy probably than that of Galt, we would refer to the Widow's Fund \$50, Temporalities Fund \$136, French Mission \$57, Presbytery's Mission \$18, besides various objects, not strictly Synodical, but which had the Synod's sanction. The annual receipts have steadily risen from \$10.88 the first year, to \$11.62 this last year; and taking the balances in hand with the liabilities which appear on the other side, the congregation of Galt occupies the very pleasant position of being free of debt, and owing no man anything.

The Rev. Mr. Paton, who has been officiating for some time past in St. Andrew's Church, Montreal, lately received a unanimous call to become assistant and successor to the Rev. Dr. Mathieson. He announced acceptance of the call a few Sabbaths ago, and has proceeded to Scotland for Ordination.

The Rev. Dr. Jenkins of St. Paul's Church Montreal, is at present in Britain preparing to bring out his family to this country. It is probable he will be here by the end of this month.

INDUCTION AT SOUTHWOLD.—The Rev. Donald Ross, formerly of Vaughan, was inducted into this charge on the 24th of May last, Mr. Nicol, of London, preaching and presiding. The newly inducted minister was afterwards addressed by Mr. Nicol, and the congregation by Dr. George, of Stratford. The rejoicings of the day (Queen's birth-day), and a great celebration at the neighbouring town of St. Thomas, somewhat interfered with the occasion; but there was a large attendance notwithstanding, and much interest displayed by the people.

Mr. Ross enters upon his ministry in Southwold with great encouragement. The charge is new, and important to the church for the influence which a faithful and successful ministry there is certain to wield on surrounding districts. Mr. Ross has gone West, not so much after his own comfort as in the interests of church extension, and every friend of the church must wish him God speed.

The Rev. W. C. Clark, of Ormstown, Durham, was lately presented by his congregation with a very handsome buggy and a very elegant set of silver mounted harness. The presentation speaks well for pastor and people.

On Sabbath morning, the 16th ult., at five o'clock a. m., the summer kitchen of the manse, occupied by the Rev. Mr. Thomson, Moderator, was discovered to be in flames. An alarm was instantly given, but ere assistance could arrive the manse was blazing within, and burned up almost instantly. Through the efforts of the people, the furniture was rescued, but in the confusion some valuable dresses were consumed. Mr. Thomson insured his household effects about six weeks before, and received his policy two days before the fire took place. But the building itself was not insured. It belongs to the congregation.

The Rev. Mr. Cochrane, through the hands of E. Webster, Esq., has been made the recipient of a very handsome present from the Americans

resident along the Trout River Lines. The Rev. gentleman has frequently officiated in the Union Church, N. Y., and been ready at all times to render service to that congregation when he had no call of duty of his own to attend to. In acknowledgment of this, he had handed to him, on the Queen's Birthday, a gold watch guard, with the following brief address: "The Union Church, at Trout River Lines, N. Y., herewith present to the Rev. Mr. Cochrane, of Elgin, a Gold Watch Guard, as a token of heartfelt gratitude for services rendered to us, and also as an expression of our esteem for his personal character and worth." The guard is of very neat and tasteful design, and will be, doubtless, long worn and valued for the sake of its givers, by Mr. Cochrane.

THE CALENDAR OF QUEEN'S UNIVERSITY FOR 1865-66—Comes to us this year enlarged in size, and, we think, improved in appearance. It is interesting to look back and to trace the growth of this institution which, already, has done so much to supply our pulpits with a faithful ministry, and to send out well qualified practitioners to alleviate the sickness and suffering of those who are tossing on beds of pain and suffering.

It may not be improper to remind our readers that the University was incorporated by a Royal Charter dated 16th October, 1841, and that at present the three faculties of Arts, theology, and medicine are in full operation, besides which, and in connection with the faculty of Arts, it is proposed to begin a special course of Civil Engineering, rendered necessary by the daily growing wants of a rising country.

The Annual Session lasts from the beginning of October to the end of April. The Arts classes embracing the whole period, Theology not being began till November, and Medicine closing on the last Thursday of March. At the end of April the prizes are distributed, honours announced, and degrees conferred, degrees in Medicine being conferred at a meeting of convocation held for the purpose at the end of March. The instruction given is varied and well calculated for the end in view. We may shortly state the leading features of the curriculum. In Arts the course is four years, and embraces Classics, Mathematics, and Natural Philosophy, Rhetoric, Logic, mental and moral Philosophy, Natural Sciences, Modern Sciences, and in future Civil Engineering and Land Surveying. On all the subjects the Student must submit to class examinations, oral and written, the prizes being for the most part awarded for the latter, and also to University examinations, two of which are held each session and must be attended by all intending graduates. They are chiefly in writing, but are also partly oral. The degrees of B.A. and M.A. are only to be obtained by examination, that of LL.D., is awarded for literary, scientific, or professional distinction. In Theology the curriculum extends over three years, and includes Divinity, Oriental Languages, Biblical Criticism, and Church history. There are Oral Examinations almost daily, a monthly Written Examination,

a Matriculation Examination at the beginning and a Pass Examination at the close of the Session. The latter rank as University Examinations, and the Student must reach a certain standard in each. The degree of B.D. only is conferred on examination, that of D.D. being honorary.

In Medicine, the Student need not necessarily have pursued the first part of his studies in Queen's College, but he must give satisfactory evidence of his proficiency and can only obtain his degree after rigid and thorough examination. In addition to the prescribed course of Medicine the candidate must have passed a Matriculation Examination. The course embraces Medicine both Theoretical and Practical, Medical Jurisprudence, Surgery in its various branches, Chemistry &c., and the General Hospital may be attended by Students during their whole period of study.

The Trustees hold out as inducements, other than the excellence of the University itself, the central situation of Kingston, its salubrity and its cheapness.

Connected with the College are several adjuncts. The Library, a very important consideration to a student, has not hitherto been on such a footing as the friends of the Church would desire. A better feeling appears, however, to have been awakened towards it on the part of those who are in a position to assist, and it is with much pleasure we see that last year 1740 volumes were added, nearly the whole of which were gifts, the funds available for enlarging the collection being of a very limited amount. The Astronomical Observatory, under the charge of Professor Williamson, who has been unwearied in his labours, still wants much to make it what it should be, a Provincial Observatory. Since it was transferred to the University in 1861, it has been enlarged and improved, and observations of various kinds are carefully taken and recorded daily. Besides Professor Williamson's lectures, delivered in the Observatory, a course of free lectures, open to the public, is delivered annually, the last lecturer being the Rev. George Bell, of Clifton. The museum, also under the care of Professor Williamson, consists at present chiefly of Mineralogical and Palaeontological specimens. Many gifts of minerals, fossils, coins, &c., were sent last year, not a few being of great value. The Botanical Society and Garden, under charge of Professor Fowler, have, we have reason to know, promoted a knowledge and love for the science of botany throughout many parts of Canada.

During last session the number of students was 115, the number of graduates now amounting to 318. The scholarships, which are numerous, have been of great service to poor, but deserving students, struggling on despite of difficulties and discouragements, and whom the assistance extended by these scholarships may have often rescued from the bitterness of broken hopes, and withdrawal from a contest which their reduced means no longer enabled them to continue.

THE REV. ALEXANDER MATHIESON, D.D.,

OF MONTREAL.

" My eyes are filled with childish tears,
My heart is idly stirred,
For the same sound is in mine ears,
Which in those days I heard "



As age advances, the recollections of our childhood are said to revive; the middle passage of life's journey over the broad track of toil, care, and duty, becomes comparatively indistinct. Its expanse is too great and too much obstructed by many objects, for any single one to be fairly viewed. But the opening and closing scenes of a long life, like the morning and evening twilight in the glowing noon-tide of the year, draw closely together, so closely that they almost meet and touch one another. A narrow space on the orbit, a belt of brief midsummer night alone divides them, a belt which is scarcely darkness, for it is suffused with the splendour and sprinkled with the stars of June.

If human life, like time, moves in a sphere, and if three score years and ten may, according to the conditions of the sacred allotment, ordinarily complete the personal cycle, then perhaps the words of Wordsworth, with which we have prefaced our sketch, may not, unsuitably occupy the place they fill. Fancy and imagination may befriend us, and usurp the offices of knowledge and observation when we venture to assume with respect to the Reverend subject of our sketch, that those reveries of his age are most exact in themselves, and with all their qualifying conditions, most exquisite in their charms, which recall the scenes and revive the memories of his youth.

There was in the County of Dumfriesshire, in the vale of Leven, on the right bank of the lovely stream of that name, a pleasantly situated village named Renton. The village has, no doubt, outgrown its youthful proportions. The child, who gathered wild flowers in the vale, or the boy who, perhaps with a bent pin, fished for minnows in the brook, would probably now fail to recognize the locality either of his pleasure or his sport. Man has invaded the realm of nature. Industry has multiplied her hives. The throb of the steam engine has silenced the choir of birds. Furnace and factory have displaced the "cotters'" dwellings; and a village which was once chiefly celebrated as the birth place of Smollett, is only spoken of now because cotton yarns are bleached, and cotton fabrics are printed there.

The lovely landscapes in his native vale of Leven no doubt exerted great influence on the feelings and taste of Smollett, for they are described with a hearty zest in "Humphrey Clinker." Nor can we doubt that one like the subject of our sketch, whose delight is to commune with nature, to study the mysterious in her ways, and the beautiful in her works, would, had his manhood been passed where his

childhood was nurtured, have given us a sketch not unworthy, perhaps, of being placed side by side with White's natural history of Seiborne, filled with reflections such as Sturm might have written, and with morals such as Blair might have preached.

In this little village of Renton, so named by Mrs. Smollett in honour of her daughter-in-law Miss Renton, of Lammerton, the Rev. Dr. Mathieson was born. True, it is nearly seventy years since, for on the 1st of October next he will have attained the age of three score and ten. In the school of that village he received the first rudiments of education. At the age of ten years he removed to Campsie, where, at the parish school, he prepared for College. At fourteen he matriculated, and at the age of twenty he received his A.M. degree. In the year 1823, he was licensed to preach the gospel, and on the 19th October, 1826, he was, by the Presbytery of Dumfries, ordained to St. Andrew's Church, Montreal. He sailed from England four weeks after his ordination, and arrived at Montreal on the 24th December, when he entered immediately on the duties of his sacred office.

Dr. Mathieson's personal history resembles the history of many a Scottish youth. It commences bleakly, if not amidst adversity, at least somewhat distantly removed from fortune. His father, the son of a farmer, in Sutherlandshire, in early youth left his native hills, and animated with the common desire of the Scottish race to see the world, he enlisted as a soldier. Having served his king and country with honour and credit for upwards of twenty years, he returned to his native land. The taste for foreign adventure was satisfied. Another view of life rose before his mind. The fascinations of home touched his heart, and awoke, it may be, the slumbering chord of sympathy, monotony of garrison duty had become irksome to him. He looked for occupation that would help to realize his newly-born hopes, and we may add, to maintain his newly acquired wife, where, in the atmosphere of his own abode, round his own humble hearthstone he might enjoy in peace the prose of competence flavoured with the poetry of love. With the approbation of his commanding officer, he left the army, and addressed himself to the duty of acquiring a knowledge of, perhaps the most intellectual of all trades, namely, that of a printer. Certainly it showed no inconsiderable force of character for one at his age, and with his experiences, not only thoroughly to change his occupations, but to acquiesce in the necessary means of doing so by submitting to begin life anew as an apprentice. It may be that love, that "mighty lord," had humbled him; for if we are not misinformed, it was somewhere about this time he met his "Rachel"

in the attractive person of one, who by admiring friends, was familiarly called "Janet Ewing," a cheerful happy maiden, of singular worth, sagacious wisdom, and quick intelligence; to obtain whom as his wife, her lover, whether soldier or apprentice, thought no toil too great, and no servitude too long. They married, and one blessing, that of length of days, was pre-eminently their portion; for he an elder of the church of Scotland, died at the age of eighty-two, and she at ninety-four.

Contentment was vouchsafed, but wealth was denied to them. Though respectable and respected in their sphere, the parents of the subject of our sketch were comparatively poor. Young Mathieson was indebted to them, and perhaps to their self-denial for a liberal education. He was indebted to his own energy and sagacity for turning that education to beneficial account. Certainly the lesson which his example teaches, might be studied with advantage by the youth of other countries than Scotland. After he had matriculated, and when laboriously working for his University degree at the age of sixteen only, we find him teaching an evening school at Woodside, not far from Glasgow. The remuneration for intellectual toil is scarcely creditable to a country where intellectual culture is so highly esteemed. We have, however, reason to believe that young Mathieson's was by no means an exceptional case. The struggles the hardships, the privations of student life, he only shared in common with many others of the student class. The remuneration which our university man received, did not exceed six shillings sterling a week, one third of which was contributed by the proprietors of some adjacent cotton works, and the remainder was assessed on the scholars. Pitiful as the sum may seem, we incline to think that in this school of experience Mr. Mathieson acquired what, in its immediate and remote importance, was the reverse of trifling. He acquired that in the absence of which no man can govern others, namely, self-discipline and self-control. Thus, while imparting intellectual, he was receiving experimental, culture, and receiving it, too, in that perplexing branch of knowledge which Pope expressed when he wrote—

"The proper study of mankind is man!"

On leaving the University, Dr. Mathieson became the resident tutor to the family of Robert Campbell, Esq., of Rosneath. Of this refined and cultivated circle, he continued to be a member for eleven years; and though it is somewhat anticipating the incidents of our narrative, we may mention that the friendship commenced then is preserved to this day. The affection which not unfrequently subsists between tutor and pupils did not expire with the departure of the former from Rosneath. The teacher became a minister, and the boys grew to be men, but though the old connection had ceased, the old influence remained. The difference being that whereas the minister was formerly a member of his pupils' family, now some of those pupils have become members of his Church.

His first publication is an occasion to be noted by an author, but the circumstances

which gave rise to Mr. Mathieson's earliest appearance in print, are not likely to pass away from his mind. They are probably still remembered by some of the older inhabitants of Montreal. Mr. Mathieson was sitting in the house of, and at the time conversing with his friend, Mr. Robert Watson, the flour inspector of Montreal, when the latter was fatally shot by an assassin through the window. Mr. Watson survived only until the following evening. The author of the crime has never been discovered. Under such circumstances, with feelings overwrought, and highly excited, Mr. Mathieson preached a sermon that touched on the event, for the deceased gentleman was a member of St. Andrew's Church, as well as his personal friend. The sermon was published at the request of the congregation, but it is noteworthy, chiefly as the first literary milestone in Mr. Mathieson's career. Till then he had never seen himself in type.

Mr. Mathieson took an active part in asserting what he believed to be the rights of the Church of Scotland to an equal share with the Anglican Church, of the Clergy Reserves. The result of the agitation has passed into history, and it were idle, even if it were wise, or our space permitted, to discuss the question anew. Those who resisted what they regarded as spoliation, and those also among whom the spoils were divided, alike glory in the parts they took. The heat of controversy has passed away, but the consequences remain. It is probable, with respect to some of us, having seen the end of strife, had we to live our lives again, we should hesitate to repeat the proceedings of the past. The divergence between the religious objects for which the Clergy Reserve appropriations were made, and the secular uses to which they have been applied should, we think, make men very thoughtful. "Had an enemy done this" it might have been borne, but the wound was inflicted in the "house of her friends," and the Reformed Church still reels under the blow that was struck by Protestants. Perhaps some future Sir Henry Spelman may discover in the history of those lands, materials for a new chapter on Sacrilege; but it will certainly perplex another Dean Trench in a new treatise on "the study of words" to trace, in the mutation of terms, the way in which the phrase "Protestant Clergy" lapsed from its original personal meaning, and within a period of seventy years only, was for practical purposes, considered to be synonymous with, "roads and bridges," or "court houses and gaols."

Being present at the University of Glasgow in the year 1837, on the day on which the Duke of Montrose was installed as Chancellor, Mr. Mathieson, without previous intimation, had the honour of hearing his name announced among the names of those on whom the D.D. degree had been conferred. It is well that no permission had been sought for, for it is more than probable Dr. Mathieson's innate modesty of character would have inclined him to shrink from accepting such a well deserved honour.

After his return to Canada, in the very year in which the Clergy Reserve question was settled by the Act of 1840, the subject of our sketch appeared to think he might give his

mind a holiday and his heart an indulgence. The first was absolved from further strife, and the second was relieved of further solicitude. The festival of ecclesiastical peace was followed by a festival of personal happiness. Having successfully secured certain benefits for his church, he fairly thought himself entitled to certain blessings for himself. On this supposed conviction he acted, for in the year we have named he married Catherine, the daughter of John Mackenzie, Esq., of Montreal. Unhappily for him, she died in 1856. Of her excellence and his grief we will not permit ourselves to speak; nor is it necessary, for neither are forgotten.

A sketch of the history and progress of the Scotch Church since Dr. Mathieson's arrival in Montreal, would be very interesting, but it must be sought for elsewhere than in these pages. Suffice it to say that in 1826 there were three Scottish Churches in Lower Canada, and five in the Upper Province, and that two of these were not supplied with ministers. 'Tis an instance of the tolerant feelings of the Clergy of the Roman Catholic Church at Montreal, it may be mentioned that during the period occupied in the erection of the first Presbyterian place of worship in that city, the congregation were accommodated in the Church of the "Récollets," whose ministers, however, not only declined to receive any money equivalent for the use of their building, but expressed sincere regret when the arrangement was terminated. Such was the liberality of sentiment and generosity of feeling that characterized the French Canadian Clergy in those early days.

Dr. Mathieson was a member of the first Presbyterian Synod in 1831. He was chosen Moderator, firstly in 1832, and again in 1860, the latter being the year His Royal Highness the Prince of Wales visited the British American possessions. As Moderator, and being also the senior Minister of the Church of Scotland in Canada, it devolved on him to read and to present the congratulatory address of the Synod of the Scotch Church to His Royal Highness. Some mistake occurred which touched the Doctor on a tender point. The address of the Anglican Church had been formally presented, and graciously received. The address of the Scottish Church the authorities had arranged should be received in a less marked and imposing manner. Now the worthy Doctor is, we believe, a "Church and State" man, a loyalist by instinct, and a royalist by conviction; none who know him would, we venture to think, question either his religious or political faith. It was therefore intolerable to him that the cherished Church of his country should seem to suffer in status, and by comparison, appear to be dwarfed, if not abased, in the presence of her more august Anglican sister, and worse still, that she should be made to consort with inconstant company, and be rated as of no more account than the various denominations of ephemeral nonconformists, which had grown up about her. This seemed to him to be the position she would be made to occupy, if he consented to present the address of the Synod in any other than the formal way in which the Metropolitan

of the Anglican Church had been allowed to present the address of that body. Flesh and blood could not stand such a seeming slight, such a real distinction. None doubted the reverential loyalty of the true-hearted Doctor. Church and Prince were dearer to him than his life. For either, if called on so to do, he would willingly "lay him down and die." It was a trying struggle to a man so conscientious. With love of his Church in one scale, and loyalty to his Prince in the other, duty for a moment seemed to be in suspense, but only for a moment. Doubt succumbed to determination. The scales had vibrated, but the one laden with his higher love shewed its controlling weight, for 'he Doctor resolutely determined not to present the address. He would not slight his Church to win the smiles of his Prince; nor was it necessary. The Prince was highly amused at the uncourtly exhibition, and we have little doubt as highly esteemed the conscientious man. The contretemps obliged the Doctor to make a trip to Kingston, where, on board the steamer of that name, he had the honour of presenting the address in due form.

In 1860, a movement was made in the Scottish body to re-unite all the seceding Presbyterian denominations. This union was, we believe, to be effected by some sort of compromise. Now concession, where the higher interests of his Church are concerned, is out of the question. Dr. Mathieson would as soon think of purchasing immunities to sin as of securing peace at the price of truth. As Moderator, he preached a sermon, which was subsequently published, of great force and eloquence against the movement. The project failed, and it is probable the solemn and earnest protest had something to do with its failure.

Dr. Mathieson's life commenced in lowliness of station, but the ladder of his ambition was for him rightly placed, when it rested against the Church of his fathers. Ascending step by step, adding virtue to faith and knowledge to both, it is probable he has meekly carried within his heart the good man's blessing, "a still and quiet conscience." The "snows of eld" have, it is true, settled on his head, but we venture to think they have not yet bleached the greenery of his heart. In thought he is still young, and his benevolent sympathies flow towards youth, whose condition he would not willingly darken with a cloud, or vex with a care. The form of his Christian instruction is neither forbidding in its tone nor morose in its tendency. "Religion," as we understand his published words, "never was designed to make our pleasures less." It was rather intended to cleanse and not to crush those pleasures, to elevate the duties and enjoyments of our daily life, and make them meet for a higher service.

"Thou fair Religion wast deserv'd,
Duteous daughter of the skies,
To warm and cheer the human mind,
And make men happy, good, and wise:
To point where sits in love array'd
Attendant to each suppliant call,
The God of universal aid,
The God and Father of us all!"

We should be inclined to think that in addition to his natural benevolence of character, Dr. Mathieson possesses what phrenologists

would call a largely developed organ of "reverence." For example, his public prayers which as is usual in the Church of Scotland, are extemporaneously delivered, would not truly represent his private thoughts if he failed with heart and voice to supplicate the "God supreme" to "bless and protect our Sovereign Lady Queen Victoria." His old faith and heritage in "Fatherland" are inseparably associated with loyalty, and we think we may add with that type of it which is expressed by the words "divine right." Indeed had the subject of our sketch been born a century earlier than he was, we incline to the opinion that he would have indulged a minstrel's sympathy for proscribed minstrelsy, and on the hills and among the heather, in the glens and beside the "lochs" of his native land, his voice would have swelled the refrain, and added emphasis to the forbidden chorus—

"For Charlie is my darling,
The bold Chevalier."

Unfortunately, Dr. Mathieson has given his thoughts almost wholly to his Church and congregation. It is only now and then the outside public is permitted to glimpse the style and manner of his teaching. Of the few discourses we have had the opportunity to read, none have touched us more than the one from the prophet's words, "We all do fade as a leaf." Fancy and truth, the antiquary and the divine, the poet and the philosopher, meet and teach together. Thus the solemn facts of revealed religion are presented to the mind wreathed

with loveliness, and enforced by the analogies of nature. The preacher

"Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything."

On such occasions, however, the beckoning memories of the past seem to call his thoughts to early days and early scenes. Passing by monuments and headstones, some newly placed, others mossy gray; passing by the men of the present day, men of the past generation, his saintly musings wait not and rest not, until they can linger, it may be, with fair-haired boys riotous in their mirth, his playfellows then, many of whom have long since crossed life's stream, taking, perhaps, the "tide at the shallows." These beckoning memories recall the unforgotten vale of Leven, fancy clad, bright with the glow of morning, and the glory of youth. The waiting future reveals another valley, dark and lonely, cold as death, and silent as the grave, the preacher's caution, the frail man's dread. Age thus approaches the winter of life; the air is flavoured with its frosts; the wind moans unkindly; the fading foliage puts off its painted beauty, and with icy crispness rustles to its fall. The wish arises, and lingers reverently beside the subject of our sketch, that the leaves symbolic of good men's lives might not forsake the parent tree—the world, alas! cannot spare them. May the Divine Benignity forgive the words; but to us, purblind mortals, it seems that earth, more than heaven, needs such lives.

Notices and Reviews.

THE THRONE OF GRACE.—New York: Robert Carter Brothers, Montreal: Dawson Brothers, 1865.

This little work, full of real Christian tenderness, is the outpouring of a heart broken and chastened by a season of affliction. It sets forth the duty, the privilege and the blessedness of humble, and earnest, and persevering prayer. It represents Christ as the truly and all sufficient intercessor. The work is divided into reflections on a chosen passage of Scripture, a prayer naturally flowing from these reflections, and carefully selected hymns suitable to the frame of mind which these are calculated to produce. It is an excellent little manual for the Christian, and as such we commend it to our friends. Its exterior qualities do credit to the publishers.

GOODWIN'S WORKS, VOL. X. CHARNOCK'S WORKS, VOL. III.—Edinburgh: James Nichol. Montreal: Dawson Brothers, 1865.

Nichol's series of Standard Divines are now in their fifth year's issue. The under-

taking is one which was of a somewhat hazardous nature, as it was the design of the publisher to bring these works within reach of a large class, who desired to possess them, and yet whose means of doing so were limited. The circulation, therefore, it was evident must be large, the risk was great; but, undeterred by these considerations the issue was begun, and now for four years has been continued with what benefit let great numbers of our Clergymen say who have become possessed, at a moderate cost, of works, which, but for the enterprise of Mr. Nichol, would have been inaccessible to them. Full of the deep earnestness for which that age was remarkable, we may draw from the volumes now before us, clear views of the work of grace in the heart. Charnock treats of Regeneration, Reconciliation and the Virtue of Christ's Blood, not exhausting the subject, (for who can exhaust it?) but giving us striking and clear views of the doctrine he sets before us, in language nervous, and forcible, if sometimes quaint. In Goodwin's "An unregenerate man's guiltiness before God" there

is a power which must convince if it do not convert, an exhibition of our guilt which will, if it do not turn us, make us, like Felix, tremble. Not only to our ministers but to all who would wish books full of correctives to modern infidelity, exhibitions of a true and *reasoning* faith, we would recommend Nichol's series of Standard Divines.

THE CHRISTIAN IN COMPLETE ARMOUR, &c. By William Gurnall, M.A., with a Biographical Introduction by the Rev. J. C. Ryle, B. A., London. Blackie and Son.

To Messrs. Ferrie and Company of Montreal, we are indebted for this very admirable reprint of one of the sterling old Christian writers of the seventeenth century. Gurnall's Christian in complete Armour is one of those productions which can stand its ground, and which, loved by our fathers, deserves to be brought prominently before every generation. It is now being republished in parts, and we feel satisfied will be of great service to the cause of Christ. This brief notice will call the attention of our reader to the work. We shall speak of it more at length in a future number.

RULES AND FORMS OF PROCEDURE OF THE CHURCH COURTS OF THE CANADA PRESBYTERIAN CHURCH. Montreal, 1865.

The Synod of the Canada Presbyterian Church, has adopted, *ad interim*, Rules and Forms of Procedure in the Church Courts, for a copy of which we are indebted to the Rev. Mr. Kemp, Convener of the Committee appointed for the preparation of this work. The basis of these rules is the book used in the United Presbyterian Church in Scotland, with such alterations as the necessities of the case seemed to demand. More particularly, where two branches of the Presbyterian Church, substantially in agreement, yet differing on some points, had agreed to unite into one body.

The necessity for a definite mode of proceeding is very evident. During a long course of years it must be apparent that many decisions and resolutions of the Superior Church Courts must clash with and contradict each other. There is thus an element of uncertainty introduced into the discussion of questions affecting the interests of Congregations as well as the rights of parties. An authoritative decision, then, is absolutely necessary to decide what

precedents should be followed, and how far and to what extent these should be allowed to govern the action of our Church courts, No one could have been better fitted for this task of collating and arranging the mass of resolutions, &c., necessary to be examined and considered than Mr. Kemp, whose acquaintance with the laws of the Church of which he is a member are well known. The work appears to have been carefully executed, and we think the members of our own Church might derive many valuable hints from the Rules and Forms now before us.

PORTRAITS OF BRITISH AMERICANS. By W. Notman. Montreal, 1865.

The second number of this admirably executed work is now before us. In carrying out his ideas, Mr. Notman has been exceedingly fortunate in obtaining the services of Mr. Fennings Taylor. The biographical notices are written in a style remarkable for its clearness and elegance. The number now before us contains good examples of Mr. Taylor's manner. But in truth he has had a good opportunity given to him. Whose heart would not beat high as he thought of the noble defence of Kars, and pictured the solitary British Commissioner, as Col. Williams was called, organizing a defeated and demoralized band of Turks, so as to enable them to sustain a siege and maintain a defence at which the world stood amazed. From that time the name of Sir W. Fenwick Williams of Kars has become a household word. The life of the Hon. Sir E. P. Taché presents points of great interest. We give in our pages an extract from the sketch of the life of the Rev. A. Mathieson, D.D., which is exceedingly well written and will be read with interest and pleasure by all our subscribers. We might take exceptions to the prominence given to the opposition which our Reverend friend has always given to the question of union, and to the effect which Mr. Taylor ascribes to the admirable sermon published by the Doctor, and bearing on the subject. But beyond stating, that, in our opinion, he is quite mistaken in the view which he has given, we do not wish, at present, to enter into any discussion about it. Time alone can show whether the union project has failed or not. The other portraits are those of the Hon. John Sandfield Macdonald and the Hon. George Moffatt. Of the artist's part of the work we need say but little. Mr. Notman is well known, not as a mere

photographer, as many people understand the term, but as an artist, and the five portraits here given will not lessen his reputation. The book is well got up in

every respect. We are sorry, however, to find that throughout it is disfigured by the new American system of bad spelling, which we regret to find in a work of this kind.

The Churches and their Missions.

PRESBYTERY OF GREENOCK.

An adjourned special meetings of this Rev. Court was held on Wednesday—Mr. Robinson, Moderator.

ORGAN QUESTION.

Mr. ROBERTSON, minister of the Mid Parish Church said they were aware that at last meeting of Presbytery a deliberance was come to upon a petition of the Kirk-Session of the Mid Parish Church, concerning the introduction of an organ, referring the matter back to the Kirk-Session to take whatever steps seemed advisable to them to obtain the mind of the congregation on the subject—whether there was an unanimous wish on the part of the members of the church to have an organ introduced into the worship of the sanctuary, or not. In order to show what steps had been taken with this view, Mr. Robertson submitted a number of documents, from which it appeared that at a meeting of the Session, held on the 7th June, it was agreed that all those who objected to the use of an organ should be requested to send in their objections in a written form, and that all others who might not make any such return were to be held as favourable, or at least consenting to the proposed introduction. At a subsequent meeting of the Session, it appeared that 54 persons had sent in objections, some of which were not signed at all, and others written by the same hand. A committee was therefore appointed to inquire into these doubtful cases; and at a meeting of the Session afterwards held, it was reported that the members of the committee had personally made inquiries, and found that out of the 54 objectors five would have to be deducted as either not members, or not seat-holders, or neutral.

Mr. BORN, of Skelmorlie, moved that the prayer of the petition, for leave to introduce and use the organ in the service of the Mid Parish Church, should be granted by the Presbytery. He thought it was clear that what was meant in Dr. Pirie's motion was, not that every separate member of a church should be favourable to the introduction of instrumental music, but that there should be in the minds of the mass of the congregation something like unanimity of feelings in regard to this important change: and he held that in the present case they had got this great unanimity of feeling.

Mr. BAXTER, of Port-Glasgow, seconded the motion.

Mr. BROWN, of Inverkip, said he considered that, as a Presbytery they had duties and not consequences to attend to in the disposal of such a case as the present. He demurred to the idea that all who had not given in objec-

tions were to be held as consenting to the introduction; and as to the argument that the persons who objected had other places to go to, why, if all the churches became organ churches—and that was not improbable, if things were allowed to go on as they were doing—where would such people go, then? He did not think that with a great body of the people an organ would tend much to the spirituality of the worship. He begged to move, as an amendment, that "As it appears from the report of the Kirk-Session that the congregation of the Mid Parish are not unanimous in desiring the introduction of instrumental music, and that a minority of not fewer than 49 object to such an innovation, the Presbytery decline to grant the prayer of the petition on their table, believing that the recent declaratory Act of Assembly debars them from doing so in the case of a divided congregation, and being moreover of opinion that it is unconstitutional and incompetent to lend their sanction to a change which would disturb the objecting minority in the enjoyment of their prescriptive rights in reference to the conduct of public worship.

Dr. MACCULLOCH seconded the motion. The question, he said, was not one of majority or minority; it was whether or not they would fairly obey the law. While bowing to the decision of the Assembly, he believed himself that it was incompetent for them to grant a sanction to such an innovation as this in any shape whatever. The members of the Church of Scotland had a legal right to the enjoyment of those modes and usages in regard to public worship which had been handed down to them from their forefathers.

Mr. DORN having, in a speech of considerable ability, replied to the statements of those who supported the amendment, votes were taken as between it and the motion when six gentlemen voted in favour of the amendment and four for the motion. The latter, for the introduction of the organ, was accordingly declared lost.

Mr. ROBERTSON, on behalf of the Kirk-Session; as also Mr. BORN, Mr. BRYCE, and Mr. HORNE, for themselves, then protested and appealed against this decision. The matter will accordingly be brought before the Synod of Glasgow and Ayr at its first sitting.

Mr. BORN then applied to the Presbytery for permission to use an organ in his church at Skelmorlie. Only two individuals, he said, had signed a paper against the organ, and these two constituted one family. Those who signed in favour of the instrument being used numbered somewhere, he thought, about 224. They represented every seat-holder connected with the church, with the exception of three, and these,

it was to be presumed, were neutral. The organ was already in the church, having been put in under the Assembly's deliverance of 1864.

Mr. Hoare moved that the use of the organ in Skelmorlie Church should be sanctioned by the Presbytery.

Mr. Brown said that as only the two persons who signed the paper of objection did not at all come within the meaning of the Assembly's resolution, he had no hesitation whatever in seconding the motion.

Mr. Bartz thought they were rather stultifying themselves by granting permission to one church to use what was refused to another.

The motion of Mr. Hoare, for permission to use the organ in Skelmorlie Church, was then unanimously agreed to.

There was no other business of public interest before the meeting.

In reference to this decision the Glasgow Herald has the following remarks:—

THE PRESBYTERY OF GREENOCK AND THE ORGAN.

It has been reserved for the Presbytery of Greenock to give the first decision on the question of innovations, under the deliverance of the General Assembly. Two congregations within the bounds of the Presbytery applied for liberty to use the organ at public worship; and as the privilege was granted in the one case, and refused in the other, it may be as well to review the grounds upon which the Presbytery has arrived at these adverse judgments. The motion of Dr. Pirie is worded in such a way that more than one meaning may be easily extracted from it; but one point is sufficiently clear, that all arrangements with respect to public worship are to be regulated solely by the Presbyteries. These Courts are recommended to use the utmost tenderness to the feelings of unanimous congregations: but it is not incompetent for them, according to this enactment, to refuse, if they see fit, to accede to the wishes of any congregation that comes before them, even though it should be unanimous. The Presbytery of Greenock, however, did not assume the powers which Dr. Pirie's resolution expressly confers upon the secondary Church Courts. It practically refused to become a judge of the question "Organ or no organ?" and confined itself to the point of "unanimity." One of the applicants of the Mid-Parish Church, with a congregation of upwards of 700, contains only forty-nine objectors to the introduction of the organ, 400 having signed schedules in its favour, the others being probably indifferent. Thus, of course, is not unanimity in the strict letter of the term: but it must be regarded as a pretty close approach to it in a congregation of 700 members, and yet the Presbytery refused the prayer of thirteen-fourteenths of the congregation in its zeal for the rights of the odd fourteenth portion. In the other case, the Skelmorlie Church with a membership of about 250, and two dissentients, permission to use the organ was unanimously granted.

We scarcely know whether to congratulate or feel fault with the members of Presbytery on their decisions. They have very deliberately

sanctioned the "innovation" in the case of a church that is all but unanimous, and this shows that it was not bigoted antipathy to the organ that induced them to refuse the same liberty to the other congregation. For this we are thankful; but look for a moment at the principal reason which was urged for an opposite decision in the case of the Mid-Parish Church. Dr. McCulloch tells us that the minority of 49 have a legal right to enjoy those modes of public worship which have been handed down to them from their forefathers. Granted; but we should like to know how small the majority ought to be before it loses these legal rights? Has not one member of a congregation just the same inheritance in those heirlooms of his ancestors as fifty? Why, then, should the rights of the two members of Mr. Boyd's church be disregarded, and the uttermost tenderness shown to those of the forty-nine members of the Mid-Parish Church? The motion which was adopted by the Presbytery asserts that it is incompetent on its part to sanction a change which would disturb the minority in the enjoyment of their prescriptive rights of worship. A few minutes after this motion was carried the Presbytery felt itself quite competent to sanction a change which disturbed a smaller minority in the enjoyment of *their* prescriptive rights, so that the reverend court actually placed itself in this position that one appeal might have been fairly lodged against the decision which allowed the organ, and another against the decision which disallowed its use in public worship. In this event the Presbytery would have to appear before a higher Church Court, and contend that forty-nine members of a congregation have prescriptive rights to the ancient modes of worship, but that two members have not. We make these remarks not because we think the Presbytery did wrong in granting its sanction to the use of the organ in Skelmorlie Church, but in order to show that it was quite as competent for the court on its own grounds to have given the same privilege to Mr. Robertson's congregation in the Mid-Parish. In fact this argument with reference to legal rights is utterly fallacious, unless Presbyteries are prepared to refuse their sanction to the wishes of every congregation that is not unanimous to the last man.

It is easy to see the awkward position into which the Greenock Presbytery was placed by the recent declaratory enactment of the General Assembly. The high court virtually says to the Presbyteries, "You must lay down the law to the congregations within your bounds regarding a subject on which we (the Assembly) have refused, as yet, to make any decisive deliverance, but at the same time, you must deal very tenderly with unanimous congregations." Now if the Presbyteries give heed to this suggestion they can only homologate the action of unanimous congregations on the one hand, and, on the other, if they conscientiously forbid the use of the organ, or other innovations, to these unanimous congregations, they cannot exercise the tender dealing spoken of. Then, again, What is unanimity? May a congregation be considered unanimous though it has twenty, thirty, forty or fifty dis-

sentients out of say seven hundred?—or is the word to be taken in its absolute sense, and held to mean an unanimity less by two than that exhibited in the church at Skelmorlie? Any of these meanings may be adopted, and Presbyteries may wrangle over a word and sacrifice the harmony of congregations on a mere question of grammar. Besides all this, very few believe that the enactment is constitutional. It is regarded as an infringement of the Christian liberty of individual congregations. It has been passed in violation of the Barrier Act, and could not in consequence be sustained by the Civil court in the case of an appeal. The Barrier Act, as our readers are aware, distinctly enjoins that all measures affecting the constitution of the Church, after passing the Assembly, shall be sent down to the Inferior Courts, and sanctioned there before they can become the laws of the church. This has not been done in the case of Dr. Pirie's motion, and it seems pretty obvious that it may lead to an imbrolio out of which the Assembly may yet find it impossible to extricate themselves by a more generous vote. The Mid-Parish Kirk-Session has appealed against the decision of the Greenock Presbytery; and suppose the Synod and the Assembly sustain the judgment of Wednesday last, what is to hinder the congregation to put in their interdicted organ, defy the Church Courts, and appeal to the civil power? In short, we may turn and twist this famous motion of Dr. Pirie any way we please, but in every shape it appears as a bone of contention specially thrown down for congregations and church courts to worry over. Nor do we see any end to these quarrels, if the obnoxious measure is persisted in, except another disruption, which will carry off the best congregations in the Church of Scotland.

WORKING OF DR. PIRIE'S RESOLUTION IN THE CHURCH OF SCOTLAND.

(From the Scotsman.)

It is necessary to remind our readers that what are called the "innovations" were from the first denounced and resisted, not on the ground that they were in themselves undesirable, but on this ground, that they were changes—"innovations upon the laws and usage of the Church in the celebration of public worship." These are the words in which the General Assembly of 1859 condemned Dr. Lee's practice of reading prayers in public worship, and subsequent Assemblies have decided nothing contrary to this—they have only refused to give any new decision upon the subject, or to deal with Dr. Lee on account of his alleged disobedience, even though they have been formally called upon to do so, as the last General Assembly was. The reason of this refusal may, perhaps, be not so much a spirit of forbearance, as the discovery that the decision of 1859 was a mistake—admitted that there is no law whatever, to which the "innovation" in question was "contrary." Those who read the debates of the last General Assembly, and remember those of previous Assemblies, must have been struck not only with the change of tone but much more with the altered point of view. Formerly, nothing was heard but argu-

ments against the novelties themselves, and denunciations of those who had adopted or were understood to favour them. Such changes in worship, we were told, were not only unnecessary and inexpedient, but they were unlawful. Not only so, but this reproach was constantly cast upon the innovating clergy that they had been guilty of violating solemn oaths, trampling upon their ordination vows, in having departed from the venerable modes of worship which had prevailed so long in the Kirk. This reproach was reproduced more than once during the sittings of the General Assembly of 1865. But the ground taken by the generality of the speakers on that side was both quite different from this, and also quite inconsistent with it. Now, the ground of complaint is not that changes in public worship are made, but that they are made by particular ministers and Kirk-sessions or congregations without the consent or even cognisance of the Presbyteries. But if the Presbyteries be applied to, and be pleased to consent and sanction what is desired, then all will become lawful, regular, and salutary. The innovation, which was a violation of the laws and customs of the Church before, and would be a violation of said laws and customs still, if made by particular ministers, kirk-sessions, and congregations, has the venom of unlawfulness extracted by the intercession of the Presbytery—it becomes at once according to law and custom; and the minister also is, by the same process, absolved from his oath. The concurrence of the Presbytery in his violation of his ordination-vows washes him clean; and no shade of guilt attaches to the Presbytery in thus allowing individual clergymen to do what, if done without the Presbytery's consent, would have been perjury and rebellion combined.

By a single vote of the General Assembly, the relation of Presbyteries to kirk-sessions and to congregations is subverted, and the former Courts are endowed with powers and privileges which unquestionably they never exercised or claimed before, nor were ever before supposed to possess. It directs Presbyteries to proceed, as neither they nor any other Church Court have hitherto been warranted to proceed, in any other case whatever (except in one, which is merely formal, and with a view to prevent vexatious delays): so that, instead of a *dismissal* or *appeal* stopping further proceeding, according to the form of process, and the plainest maxims of justice and common sense, a decision of the Presbytery, in a case of innovations, is to stop proceeding by the dissentients or appellants, while, apparently, the Presbytery is empowered to proceed as far as it pleases, even to depose a minister who may resist their proceedings. Such an outrage upon the constitution of the Church has probably never before been committed. Acts of the General Assembly are either *enacting* laws, making some change upon the existing rules or statutes of the Church, or *declaratory* laws, which are in fact decisions under existing statutes. Of these, the former acquire validity only after they have obtained the approval of a majority of Presbyteries, under the provisions of what is called the Barrier Act. If this rule of Assembly be an enacted law, it is of no

force or validity till a majority of Presbyteries has approved it. If, on the other hand, its makers prefer to call it a declaratory enactment, as its language appears to indicate, they will get rid of the difficulty of the Barrier Act, but only to encounter a much greater difficulty; for it will follow that Declaratory Acts may explain and apply the meaning of laws that do not exist—may decide under statutes that never received the sanction either of Church or State—may declare what is found not in the statute-book, but only in the minds of those who make the declaration, and which may be darkened by ignorance, or warped by prejudice and party spirit. The Pirian party have perpetrated a revolutionary change.

It appears amazing that any minister or kirk session should have felt themselves called upon to go to a Presbytery under the authority of a finding so plainly incompetent and illegal as that of the late General Assembly; and, if possible, it is even more wonderful that any Presbytery should have thought it their duty, because of that finding, to entertain such application, and to grant permission to make changes in public worship, which they have as little authority to sanction now as they had to prohibit them before. The charges called "innovations" are in and of themselves either lawful or unlawful; if *lawful*, no congregation, kirk-session, or minister needs any sanction for their introduction, no Presbytery may forbid them. If in themselves they be *unlawful*, no Presbytery may allow them, nor can the consent or approval of any Presbytery render them lawful. Things stand exactly where they stood before the 24th May last. The vote then carried is no law of the Church—it is neither declaratory nor *making*—nor anything else but a contradiction and a blunder.

On Thursday afternoon, the Presbytery of Glasgow met in the Cathedral, for the purpose of inducting the Rev. George Stewart Burns late of Montrose, to the pastoral charge of the High Church Parish. The City Corporation were represented by Bailies Gilkinson and W. Taylor, with Councillors Murray and Stewart, and there was a large attendance of members and adherents of the congregation.

The Rev. Professor Caird, who presided on the occasion, preached an eloquent discourse from Matthew v. 17-19. After sermon the ceremony of induction was proceeded with in the usual form. Dr. Caird addressed the minister and people at considerable length.

At the close of the services the choir sang the Anthem, "How Beautiful are the Feet," after which the congregation dispersed, the newly-inducted pastor receiving the hearty congratulations of his parishioners.

DR. CAIRD ON THE CLERICAL TEACHING OF THE PRESENT DAY.

The following is a portion of Dr. Caird's speech at the induction of the Rev. Mr. Burns, as minister of the High Church:—

There are minds not noble enough to be won by the love of Christ, yet which are not base enough to be the slaves of money. A magnet more potent than comfort, ease, luxury, to many such is to be found in popular applause—in

the social publicity, influence, power—which in less or greater measure, the successful minister is sure to win. Few positions lead so directly to publicity, or satisfy so readily the craving to be seen, known, and talked of, as that of a popular divine. In all communities, rural or civic, the parson is a man of mark and importance. Even if he be a man of little ability—one who in any other walk of life would never be known or heard of—here there is an adventitious deference and respect, which due to the office, is in most minds transferred, apart from his own merits, to the man who occupies it. The squire receives him at his table; the bow obsequious of the smutched artificer; the wondering homage of children, await him as he goes forth on his parochial rounds; a general atmosphere of deference surrounds him, very pleasant to a weak mind, not unpleasant to a strong one. And, then, translate the youthful and ambitious minister from the modified publicity of the country parish to the unmeasured publicity and manifold excitements of a town charge, and is there not much, then, to feed the vanity and satisfy the love of display, or power, or praise, and so to present irresistible fascination to many a mind which higher motives would fail to move? Who, if he be accessible to such influences, is so much sought after, feted, flattered, as the young and popular preacher? For whom do competing congregations contend, whose presence is so eagerly solicited by charitable societies, Sunday-school managers and churches that have a debt to clear off? Whose name is so eagerly coveted by get-togethers of soirees and public meetings, and plastered on walls and boarding in big letters as a sure attraction to the hunters after religious amusements? Who wakes in susceptible breasts an admiration the semi-sacredness of which blinds the subject of it to the human element that mingles with it, and to whom do tasteful gifts and presentations so often hint a homage which the tongue may not speak? Then think of the weekly excitement which the pulpit brings to him whose passion is for popular applause. The crowded pews, the thronged aisles, the preparatory fuss and commotion, and the stillness when the object of unusual interest appears: the half-patience of psalms and prayers as mere preliminaries to the great point of interest; the hushed waiting stillness, the kindling eyes and flushed countenances, while the skillfully constructed climax is being wrought up, and sentence after sentence rising in interest, fall from the orator's lip; and then, as the goal is reached, and the exhausted speaker pauses, the long-drawn sigh of relieved suspense the interchanged glances of sympathetic admiration, the momentary rustle over the auditory, and then the settling of themselves anew for another dose of rhetorical excitement! What an ordeal is this for a weak head and a vain heart to go through! What incense rises on such a scene—a sweet odour in the nostrils of the too-conscious idol of the hour! There is inherent weakness in such a ministry amidst the superficial flatter of success. The secret of the popularity hunter is sooner or later found out. Discerning minds perhaps see through his shallowness, pious minds fall back from one

who lives for self, and the educated supercilious, sceptical class, instead of being influenced by him, pride themselves on penetrating the clap-trap of religious excitement, and find in the whole affair a fresh theme for disdainful criticism and epigrammatic articles on popular preaching. Another cause of the inadequate influence of the clerical office is the lack of solid ability and learning will not make a minister; but no man should aspire to the office of a minister without, at least, a more than average share of ability and learning. At all times, and in a peculiar manner in our own, the clergyman's should be an intellectual profession. Almost as much as from worldliness and indifference the legitimate influence of the clerical order is apt to suffer from superficial culture and narrowness of thought. The work of the ministry needs, even for the obscurest rural spheres in which it can be prosecuted, a wise, well cultured, and sagacious mind, as well as a warm and devout heart, in him who could perform it well. It is quite true that rustics, farm servants, labourers, and the like classes are not to be fed by learned disquisitions and philosophic arguments. A man who is too fine to preach plain words to common men, who talks in a would be refined and philosophic style to a village congregation, interperses his meaningless big talk with references to philosophers of whom his auditory know nothing and probably himself as little, with scientific and philosophic terms, "Objection, subjection," and the like, which it would utterly puzzle himself to define, and with quotations from Tennyson, which he has not sense to understand nor taste to appreciate—what practical results to man or mortal can be expected to flow from the teaching of such an one as this? It is quite true, also, that a pious man of humble talent and little erudition, may do much good where an able and more accomplished man would do little or none. Nevertheless it must still be maintained that to give due weight to the ministry, even in the most unobtrusive sphere of pastoral duty, a thoroughly well educated and clear-headed man is needed. But especially in large centres of population such as this does the age we live in demand an able and highly educated ministry. It is true, of course, that, whether in country or town, less will do. It is true that there is perhaps no one profession or calling in which it is possible for a man of slender parts and superficial culture to succeed so well. There are men who never could get on in any profession where real ability could be tested, who gain, after a sort, popularity and preferment in this. For here almost everything depends on popular preaching. It must needs be that in a large congregation the majority are not the most discerning, and as success depends not on the results of a long course of labour, where shallowness might by and by begin to crop up, but in most cases on the capacity to get up one or two showy sermons, it will often happen that a man with a few superficial graces, a man whose whole stock-in-trade is composed of fluency, self-sufficiency, good looks, sound lungs, and a sort of vulgar histrionic power, will carry the day against solid learning and modest piety. Nay, it may even be maintained

that such a man succeeds by reason of his want of depth, and that if he were only a little wiser he would succeed worse. Moreover, it is such teachers that drive away thoughtful, inquiring, reading men—now a large and ever-increasing class—from the sanctuary. There is a rising spirit of interest and inquiry into theological questions amongst the educated laity, of which many seem but little aware. No longer content to adopt their creed ready made, to let the old technicalities bury thought, the old assertions pass unexamined, the old conventional verbiage play pleasantly on the ear, there are men, not a few, who now read and think for themselves. They come to church with minds sharp, educated, well-informed, perhaps anxious and unresting, disturbed by the deeper problems of thought and life, longing for intelligent and earnest teaching, eager to welcome the words of thoughtful wisdom and piety from one whose special education and calling has given him a presumptive right to speak. Let such an one speak to them, not controversially, not in the tone of formal disquisition, but in words that betoken a manly, earnest, thoughtful spirit—a mind which has itself grappled with those questions which all who think must face, which has not quelled its own difficulties by the sop of conventional formulas, which has earned the right to guide others in those conflicts through which it has fought its own way to rest. Let educated men as they listen to him perceive, not by pretentious philosophic terms and phrases or the jargon of criticism, but by a thousand insensible indications that the speaker is one abreast of the culture of the age, knowing something of what its deepest speculators have said, and its sweetest poets have sung; let them feel that he is a good and pious man, sincerely attached to the Church he loves, but also that his piety has not soured or narrowed him, nor his ecclesiasticism made him intolerant—in one word, let men as they listen to him feel that he is one who creates their respect at once for the qualities of head and heart, and it is incalculable the power over them for good which such a teacher will possess. He will represent to them their nobler and better self. He will wake within them, amidst all that is rough and common place and unideal in their daily life, the clambering consciousness of higher and better things. He will stir the fount of awe and reverence and inspiration within them. Their intellectual difficulties, if not removed, will no longer interfere with the deeper life of the spirit. Their whole sympathies will cling round the man who has thus touched them. They will go forth animated by his counsels, to play a braver and a better part in the world, to meet life's trials and sorrows with a calmer wisdom, and to face the mystery of death at least without dismay. But alas! instead of such a teacher, let the growing intelligence and thoughtfulness of the age repair to the sanctuary to find the place of instruction occupied by shallow dogmatism, or blatant self-onceit. Let them be regaled with discourses, every sentence of which contains something to make an educated and sober mind wince. Let them bear the grandest verities strained through the sieve of a contracted

vulgar mind, the conceptions of prophet, or seer, or holy apostle dilated by tinsel rhetoric, and degraded by tawdry illustration. Let them be compelled to give ear while one whose youth should at least teach him modesty scatters profound difficulties to the winds by hollow denunciations and arguments ludicrously un-conclusive, and asserts as self-evident propositions, each of which contains at least one portentous solecism, and all this with the traditional air of infallibility, and the smirk of self-satisfaction on his lip. Can we wonder if, after such an exhibition, there are those who refuse to subject themselves to such risks again? It may be wrong, it is grievously unjust in popular writers to represent such teaching as typical specimens of the modern pulpit, and to say that it has fallen behind the age.

The Rev. A. K. H. Boyd, D.D., has been appointed to the first charge of the church and parish of St Andrews, in the Presbytery of St Andrews, and the County of Fife.

The Rev. Mr Gillan, of Dalmellington, has, on the recommendation of the committee on the India Missions, been appointed to a chaplaincy in Bombay.

At a meeting of the Presbytery of Edinburgh, held on Saturday, May 27, the Rev. John Paton was inducted as one of the chaplains on the Bombay Establishment, in succession to the Rev. R. F. Colvin, who has resigned.

The Right Hon. the Earl of Rosslyn, the patron, has presented the Rev. Mr Gibson, assistant to the Rev. K. M. Phin, Galashiels, to the second charge of the parish of Dysart, vacant by the transference of the Rev. Mr Simpson to the first charge of said parish.

At a meeting of the Presbytery of Glasgow, held on Friday, June 2, the Rev. Archibald Scott, late of Abernethy, was inducted to the pastoral charge of Maxwell Church congregation.

The Presbytery of Linlithgow met on Thursday, May 11, and ordained the Rev. J. R. Liddell to the church and parish of Kirkliston.

At a meeting of the Presbytery of Kirkcaldy, on Wednesday, May 17, the Rev. Mungo Reid was ordained to the pastoral charge of the *good news* church of Lochgelly.

The Marquis of Queensberry and his curators have presented the Rev. John Gillespie, A.M., of the West Church, Dalry, to the church and parish of Mouswald, vacant by the translation of the Rev. And. Gray to Morningside Church, Edinburgh.

The Presbytery of Perth met at Redgorton on Thursday, April 13, and ordained the Rev. Mr. Neilson to the charge of Redgorton.

At a meeting of the Presbytery of Perth, on Thursday, May 11, in Stanley chapel, the Rev. James Fleming was ordained to the pastoral charge of Stanley.

PRESENTATION.—The Rev. J. Allister Murray, of St Luke's Church, Bathurst, has been presented with a purse of sovereigns, by the ladies of his congregation.

UNIVERSITY OF ST. ANDREWS, FIFE, SCOTLAND.—The Senatus Academicus of the University of St. Andrews, at a recent meeting, conferred the honorary degree of D.D. on the Rev. James G. Herdman, M.A., minister of the

Church of Scotland at Calcutta; the Rev. David Esdaile, M.A., minister of Rescobie, and the Rev. Geo. J. C. Duncan, Lecturer on Pastoral Theology and Homiletics in the Presbyterian Theological College, London.

DEATHS.—At the Manse of Maxton on the 6th June, the Rev. John Thomson, in the 90th year of his age, and for 55 years minister of the Gospel in that parish.

At the Manse, Bothwell, on the 4th June, the Rev. Matthew Gardiner, D.D., in the 90th year of his age.

At the Manse of Walls, Orkney, on the 6th June, the Rev. William Anderson, minister of parish of Walls and Flotta.

At the Manse of Nigg, on the 8th June, the Rev. David Fraser, A.M., in the 71st year of his age, and 45th of his ministry.

ENGLAND.—The attendance of every May meeting of the British and Foreign Bible Society has always appeared to us to be one of the most significant and cheering facts in connexion with our religious anniversaries. For this society is cut off by the very nature of its work from much of the romance and excitement that attend upon the sister institutions for the support of missionaries. And yet there is no institution that attracts a more crowded or a more solemnly impressed audience than the Bible Society. The recent meeting fully maintained the high character of former years.

The increase amounted to more than 12,000*l* above the sum subscribed last year, making the society's income from all sources reach the noble sum of 157,400*l*, which has enabled it within the year to print and circulate 2,450,000 copies of the Holy Scriptures. In every foreign country, with the exception of Turkey, the increase in the circulation of the Bible had been marked—most especially so in the cases of France and Italy. In Austria the Emperor, after a long delay, has at last given his sanction on certain conditions to the circulation of the Bible within his dominions, and depôts have already been opened, in consequence, at the three central points of Vienna, Pesth, and Prague, while in Portugal the Government have refused to admit the importation of Bibles, but they have given their sanction to the circulation of copies printed in the country itself—a condition, of course, which the society has readily complied with. In Mexico, also, the new Emperor has given his sanction to Bible colportage. The decrease in Turkey was caused by the recent interference of the authorities with the operations of the society's agents, but that interference has now ceased. In our own land, the circulation of the Bible goes on at an increasing rate, and it is an instructive and cheering fact that in London alone the Bible-women have received from the very poorest of our population the sum of 4,000*l* in payment for Bibles within the last seven years.

Exeter Hall was densely crowded on occasion of the twenty-first anniversary of the *Ragged School Union*. The Earl of Shaftesbury, the President of the Union, on this, as at every previous annual meeting occupied the chair, and referred, in opening the proceedings, in a humorous, happy, and grateful strain, to the

institution having attained its majority, to the paternal relation which he sustained to it, and to the manifest and manifold blessings which God has enabled it to achieve. There was a great want, however, of more teachers. "Although," said his lordship, "we have 30,000 children under tuition, there are 30,000 more wandering about as sheep without a shepherd." He made an earnest appeal, therefore, that more persons would come forward as teachers. The report stated that during the year new buildings had been erected for ragged-schools in Islington, Poplar, Hackney-Road, Stratford, and City-road. Other eligible buildings have been secured in other localities. Additional operations of various kinds had been commenced, including seven ragged-churches. The following showed the present number of schools and scholars:—

	Scholars.
The number of School buildings is 173, in which are conducted 213 Sunday- schools, with an average attendance of 23,277	
196 Day-schools (25,594 on books), with an average attendance of.....	18,939
20½ Evening-schools (11,063 on books), with an average attendance of.....	8,096
<hr/>	
Making a total of 613 schools, and an attendance of.....	50,312

It was observed that there are 500 less voluntary teachers in the 21st year of the society's existence than there were in the 14th year.

The sixty-ninth anniversary of the *Religious Tract Society* was held at Exeter Hall, the Earl of Harrowby in the chair. Dr. Davis, the secretary, read the report, which showed that during the year the society had issued over 300 different publications. Of these, nineteen are books for adults, fifteen are books for youth of both sexes, and seventeen are children's books. Seventy-four tracts have been added, in different proportions, to the various series. The total circulation amounts to forty-one millions seven hundred and ninety-four thousand, six hundred and fifty-three. The total grants to the British Isles have been 6,356,287 publications, estimated at 7,307*l*. The society has aided kindred efforts in France, Italy, Spain, Belgium, Holland, Denmark, Sweden, Russia, Germany, Syria, India, and Australis. Tracts and books are now being sold in China in the busiest parts of Peking, and before the Imperial palace. The society's receipts for the year showed an increase of 3,122*l*. The grants amounted to 14,626*l*, and exceeded the benevolent funds including legacies, by 1,207*l*.

The annual breakfast of the *Protestant Alliance* took place at St. James' Hall. The Earl of Shaftesbury presided. The report reviewed the proceedings of the Alliance in relation to a number of important questions in Parliament, in public offices, in parochial affairs, in the churches, and in private life. Numerous lectures had been delivered during the year, and the circulation of the society's publications had been greatly increased. The ordinary income showed an increase over the preceding years.

The noble chairman impressed upon the meeting the necessity of caution in conducting their warfare against Rome. "Let them relax none

of their principles, but let them be earnest in action and more and more determined to watch every opportunity of pressing forward in the good work. Let them give no rest, night or day, to the great enemy before them. But their efforts must be carried on with the greatest circumspection, and with more than ordinary caution at the present time, inasmuch, as he was sorry to say, there was a great spirit of indifference spreading over the country."

The Rev. Dr. Cumming expressed his deep interest in the Alliance, gave some advice as to the spirit in which controversy should be conducted, and commented upon the present position and aspect of Romanism in this country. The Bishop of Huron described the proselytising efforts of Popish priests and nuns in Canada, the arts by which they prepared the way for sapping the principles of the young belonging to Protestant families, and remarked that he saw the same process going on in this country:—

The young were being educated through the eye by the sight of objects which in his younger days would have been regarded as odious and horrible. In the churches were to be seen the Madonna, the Infant Jesus, crucifixes, and crosses adorned with flowers, or set off in some other way. Young people at first looked on these objects without consideration, but they gradually became accustomed to them. When in Ireland, he regarded these things with horror and did so still. The other day he met a lady with seven crosses on her person. Were they worn for ornament? He could give the lady credit for more taste. He remembered the day when, if a lady had appeared amongst a Protestant population in Ireland with such decorations, she would not have exhibited them with impunity. These things were working slowly but steadily. The design was to educate through the eye the youth of this country, and having prepared the frame, the picture would be introduced.

SYNOD OF THE CHURCH OF SCOTLAND IN LONDON.—The annual meeting of this very Rev. Court took place on May 2nd, in the National Scotch Church, Crown Court, Covent-garden.

The ministers and elders of the Scottish Churches in England assembled in great force. The Rev. Dr. Cumming, the Moderator, presided. The accounts given in from the various Churches on this side the Tweed were highly encouraging. A very interesting feature was the great number of schools, and their efficiency and prosperity. A Deputation sent from the General Assembly of the Church of Scotland addressed the Synod, and a deputation was appointed to accompany the Moderator and appear before the Venerable Assembly. The members afterwards dined together in Freemason's Hall, when, among other subjects, very touching and sympathetic allusions were made to the recent assassination of the American President, and most appropriately responded to by an American clergyman a visitor to the Synod.

CHURCH EXTENSION IN IRELAND.—In a mountainous locality about three miles from Carrickfergus, where was the nearest Presbyterian church, a Scripture reader had drawn together

a congregation of nearly three hundred families. These were last month organized into a Presbyterian parish by the Carrickfergus Presbytery of the Irish Presbyterian Church, and the corner stone of a new church edifice laid. Slievetrue is the name of the place where the church is located. It is on the lands of Lord Downshire, who has granted the site free, and who is in full sympathy with the movement. Rev. Hans Douglass, who gathered the congregation, continues in charge. Rev. Mr. Warwick, one of the speakers at the laying of the corner stone, referred to the long established Presbyterian character of Carrickfergus, stating that there the first Presbytery of Ireland met, between two and three hundred years ago, since which time Presbyterianism has been the preponderating faith of the place.

FRANCE:—M. Guizot, who in spite of his advanced age, is still full of zeal and activity, delivered two addresses—one before the *Religious Tract Society*, and the other before the *Society for Primary Instruction*—which deserve to be noticed in our correspondence.

The illustrious speaker fully approves of the Religious Tract operations, and thinks they are called to render excellent services in our country. What do we see, in fact among our people? Assuredly there are in the upper classes some symptoms of a return to religious convictions. The good influences of the Gospel are better understood, and its teachings are better appreciated. But among the lower classes, what indifference! what unbelief! how many immoral romances, sceptical publications, and bad journals, propagating their poison everywhere! The Religious Tract Society, therefore, performs a great duty, in opposing error by Christian truth, and evil by good. Let it show confidence and perseverance in the accomplishment of its mission. The task is difficult; but with the help of God, victory is certain.

Before the Society for Primary Instruction, M. Guizot, faithful to the spirit and the constant traditions of the Protestant churches, suggested that new schools should be opened, and that every family should possess the means of giving to the children a solid intellectual culture. But he does not approve of the principle of instruction being *universally gratuitous* and *compulsory*. He says that parents who are in a condition to make some sacrifices for the education of their children, ought not to be relieved from this duty, and that perfectly gratuitous instruction ought to be granted only to the poorest. He adds that *legal obligation, or constraint*, in such matters, is bad, and that Protestants in particular would suffer by it, because they would be forced, in many parishes to commit their children to Roman Catholic masters. I shall not here discuss the views expressed by M. Guizot. Opinions may differ among pious men; but the honourable speaker has never hesitated to speak with the most complete sincerity, and this is an example worthy of being followed.

At the General Conferences, a question at once very important and very precise, was proposed. It may be put in the following form: *Is belief in the resurrection of Jesus Christ necessary to the Christian Church, and to the ministers*

and members of that Church? It must be owned that one of the gravest and saddest phenomena of our time is revealed in the simple announcement of this question. What! are there individuals who claim the title of pastors, who exercise its functions, who commemorate the festival of Easter, and who yet do not admit the reality of the resurrection of Christ? Yes: and they even maintain, besides, that they are the most enlightened, and the best of Christians. It is superfluous to say that the Orthodox have energetically established the absolute necessity of admitting the fundamental fact of the resurrection, in regard to those who claim the name and privileges of disciples of Christ. But on this occasion the Radicals presented a curious spectacle. Some among them openly reject the miracle of the resurrection. Others are undecided, and refuse to pronounce either for or against: they are *studying* and *searching* and decide nothing. Others, in fine, continue to believe in this miracle; but they were afraid of being separated from their friends.

In so complicated and embarrassing a position, how did the Radicals act? They drew up a very obscure declaration, according to which, as they pretend, belief in the authority of the teaching of Jesus is *independent of his bodily re-appearance*; and having placed in the hands of the chairman this document, bearing fifty-two signatures, they went out of the meeting, refusing to take part in the vote which it concluded. This desertion signifies that the Radicals dare not yet, at least for the most part, confess their negations before the Protestants of France; and that they envelop themselves in clouds and equivocal terms, in order to continue to perform the functions of pastor. We shall see whether our Churches will long endure such dissimulation.

The *Bible Society of France* met for its first anniversary, in the Oratoire, M. François Dellessert in the chair. Its origin was in the steady adherence of certain members of the Protestant Bible Society, last year, to the received authorised versions; while new versions, regarded as unfaithful and rationalistic, were introduced by a vote of the majority. These steadfast members seceded, and have received the adhesions of 119 churches. The fusion of the French and Foreign Society with the *Bible Society of France* is everything that could be desired. The receipts amounted to 26,745 francs. The finances are in a satisfactory condition, and the union was celebrated in an expansive, fraternal, and joyous spirit.

On the same evening the forty-third anniversary of the *Paris Tract Society* was held in Taitbout Chapel. M. Guizot presided, and gave a correct view of the present fearful state of popular literature. The report represented the society as hampered by want of funds. The Religious Tract Society of London offered 22,000 francs, if the same sum were raised in France. The condition being fulfilled, the debt has been liquidated; but the *Almanach des Bons Conseils*, being sold below cost price, the more popular it becomes, the heavier burden is it upon the finances of the Society. The number of 200,000 copies was far exceeded this year. The other production of the Society, in view of counteracting bad periodicals (like the Sun-

day-school Society), is the *Ami de la jeunesse*. Its subscribers amount to above 11,000. It has published no tracts, nor has it added any more volumes to its Family Library. The receipts of the Society amounted to 113,728 francs, of which more than 65,000 francs were obtained from donations and subscriptions.

GERMANY.—In the field of theological controversy, Germany always furnishes the most abundant harvest. Meanwhile, it must be admitted that at present the subject is a very serious one, inasmuch as it is the final struggle of the most absolute unbelief against the Christian faith, defending itself in its last intrenchments. Observe, to begin with, in the first rank of the most deadly enemies of Christianity, the famous Strauss. This pantheistic theologian, who, after his "Life of Jesus" and his "Dogmatic Theology," maintained a silence of several years, has reappeared upon the field of battle. By his "Life of Jesus for the German people," a reproduction of his first work, he has expressly announced an intention to demolish in his country the very lowest foundations of Christianity and the Church. This book has not caused any great sensation, and has been very little read among the people, for whom it was designed. Soon after the publication of this work there appeared a "Life of Jesus" by Schleiermacher, gathered from his university lectures. Everything which comes from the great Christian thinker, whose influence is still profound in Germany, is received with the most lively eagerness in our theological world. Although the semi-Rationalist principles of his method have been surpassed in our day, the appearance of the last book has not suffered Strauss to remain at rest. He has entered the lists again, and in a new book, entitled; "The Christ of Faith, and the Jesus of History," he has undertaken to destroy, piece by piece, all that Schleiermacher, in his depth of Christian sentiment, still retained of the Divine Christ of the Gospels. Strauss regards Schleiermacher as the last scientific defender of the Christian Faith, and seems to suppose that after having annihilated his influence, there will remain absolutely nothing of Jesus but a man such as each of ourselves. That which characterises the polemics of Strauss is an inveterate enmity against the old Christianity, and above all, against the divines and ministers of religion who constitute its representatives.

There is something more fruitful and edifying than controversy; it is Christian activity employed upon works of beneficence or of evangelization. Thanks be to God Germany is not altogether without that activity. The Christians of this country are learning, little by little, to make sacrifices for their faith. Thus, in the course of last year, the Gustavus Adolphus Society has been able to expend 90,000 thalers (about 12,800*l.*) in charitable grants to various poor communities. There have been no fewer than 744 applications for assistance from the office of the society.

Thus, again, there is every year made in the Protestant provinces of the Kingdom of Prussia a general collection, intended to provide for the religious wants of the country. Last year the result of these voluntary contributions

amounted to the sum of 94,810 thalers (about 13,500*l.*) This result will appear to be very satisfactory as to the progress of liberality, if we consider that several of these provinces, when great cities are excepted, are by no means wealthy.

The following noteworthy declaration has been published by the "Journeyman Printers' Union" of Berlin. At a meeting held on the 16th of May, they unanimously agreed, "in view of the re-introduction of regular Sunday labour in the printing offices of Berlin," to the following resolutions. "In consideration: 1, that both corporal and intellectual relaxation are thoroughly necessary for every workman after six days' continuous labour; 2, that work which is uninterrupted by nothing save by a scanty modicum of sleep, weakens the power required by the vocation, draws away the workman from, and renders him incapable of all higher moral strivings; 3, that a workman ought to be able to earn his bread in six days, and that experience shows that those who work seven days are no better off than those who work only six; 4, that the introduction of Sunday labour as a means of competition is totally to be condemned; 5, that 'free' labourers neither can nor shall be worse off than the slaves of antiquity, and other workmen of the present time—the Berlin Journeyman Printers' Union hereby declares the introduction of Sunday labour to be injurious both to their material and intellectual well-being, to be in a moral respect thoroughly worthy of reprobation, and calls upon all Workmen's Unions and well disposed masters to issue similar declarations, and to set their faces steadily against the evil custom." This is a step in the right direction. The motive of the movers is not indeed specifically Christian, or even religious; but their reasons, so far as they go, are certainly good. Nor is the feeling here expressed an isolated one. I read sometime ago in a thoroughly anti-Christian journal, a long lecture on the subject of Sunday observance, the author of which declared that, whilst totally rejecting the religious Biblical argument, he was thoroughly convinced that human nature absolutely required a seventh day's complete rest, and the design of such a rest could not be reached by working a certain number of hours less every day. Our English innovators may therefore, on this point, take a lesson from the very people whose Sunday they wish to introduce into England. Here, in Germany, people are yearning for the very thing which some in England are disposed to cast aside.

At the last census Hungary contained 10,742,225 inhabitants, of whom 5,305,895 were Roman Catholics, 1,726,923 Reformed Church, 1,101,436 non-United Greeks, 875,685 Lutherans, 689,195 Greek Catholics, 371,591 Jews. During the twenty years' reign of the late King, Frederick William IV., there were built in Prussia 300 churches, 600 parsonage-houses, 1900 country school-houses; and there were established seventeen seminaries for training teachers, and sixteen gymnasia, or high classical schools.

We (*Morning Advertiser*) have been favoured with a copy of a letter which Garibaldi has

addressed to the Ladies' Association at Genoa, relative to the power and disposition for evil of the Popish priesthood. The following is a translation of this important though brief communication:—

Ladies,—to liberate woman from superstition, and to release her from the clutches of the priest, is now the question of life or of death to Italy, and in this manner only can be worked out the true deliverance of our country. Priest! But do you not see him imbedded in the heart of this miserable earth, and in the same manner as the gnawing cancer in the human form, feeding upon its miseries, and everything which is most injurious and disgusting, and calculated to ruin his brother man? Many will tell you that there are good priests. But a priest to become good must change the adverse livery that he wears. That livery is it not the livery of the promoters of brigandage in more than the half of Italy? Has it not marched as a vanguard before every stranger that invaded our country? Those who endeavour to retard our progress make a distinction between the temporal power which should be combated, and the spiritual power which they tell us should be respected. The spiritual power! And from whom does that come? From Antonelli, Schiavone, or Crocco? Spiritual, indeed! And are these the leaders by whom you would wish to be conducted into the presence of the Eternal! Will you consent to present yourselves before God under protectors such as these? Ladies, may the Divine inspiration of your sex guide you and your companions in the way of truth.

Yours, &c., G. GARIBALDI.

The Lodianna Mission includes ten stations, mentioned in the report in the order which they were commenced. The oldest of these is Lodianna itself, which was first occupied in 1824, and which, owing to this fact, gives its name to the entire Mission. The remaining stations are Shsharunpore, Subathoo, Jullundur, Umballah, Lahore, Dehra, Roorkee, Rawfal, Pindie, and Kapoorhala. At these are employed 14 European Missionaries and 54 native Christian agents, besides 2 native ordained Missionaries: all of whom are variously engaged in preaching, distributing Christian books, and teaching. Twenty-four adult converts were, during the year, admitted to the communion of the Church.

At Shsharunpore there is a boarding-school for orphan boys; at Lodianna, a similar institution for orphan girls; and at Dehra a boarding-school for orphan boys; at Lodianna, a similar institution for orphan girls; and at Dehra a boarding-school for the daughters of native Christians. In addition to the above, a Christian Girls' School has recently been commenced at Lahore, which, however, is not under the direct control of the Mission. At several of the stations, schools for adults (male) are in successful operation.

The report neglects to mention the number of pupils in attendance at Jullundur, Subathoo, and Roorkee; although at the first named place there is certainly a large and admirably managed school. Exclusively of these three stations there were, on the 31st of October

last, somewhat over 2600 pupils in all the Mission schools. By several of the Missionaries, the experiment of erecting small branch schools had been successfully tried. In one station there were as many as seventeen of these branch schools, with an attendance of 650 pupils.

The Press at Lodianna has sent out nearly 200,000 books and tracts during the year, giving them freely to all who were willing to engage in the work of distribution, and made application for them.

The American Bible Society celebrated its forty-ninth anniversary on the 11th. The treasurer reported the receipts for the year at 677,851 dols. 36 c., of which 404,722 dols. 16 c. were from the sale of books; 256,750 dols. 66 c. from donations, collections, and legacies; and 16,378 dols. 51 c. from rents. Number of books printed here, 1,432,655; in foreign lands, 287,904; total, 1,720,559. Aggregate issues of the last four years, 5,304,703 volumes. Total number of volumes issued since the organization of the Society, 20,609,564. Books sold during the year, 796,365 volumes, valued at 136,131 dols. 77 c. The chair was filled by James Lennox, Esq., and no change was made in the principal officers. There was a large number of speakers. Among them we notice the names of Rev. Justin Doollittle, of China, and Major-General Fisk, of St. Louis.

The following figures indicate the aggregate receipts of the principal institutions:

American Bible Society.....	\$677,851
American Tract Society.....	431,325
American Board of C. F. M.*.....	257,888
Boston Tract Society.....	190,945
American and Foreign Christian Union..	53,791
American Seamen's Friend Society.....	43,057
American Colonization Union.....	13,977
American Temperance Union.....	8,000
Total.....	\$1,706,887

A PROSPEROUS AND LIBERAL CHURCH.—The Union Church at Coleraine, Lancaster County Pa., which has lately been so remarkably blessed by an extensive revival, has added five hundred dollars to the salary of its minister, (Rev. Mr. Stewart,) in part given that he may travel to recruit health; and has doubled its gifts to the Boards. The number of members has grown in seven years from 11 to 317, and its prospects are bright and cheering.

THE OIL REGION.—The New Presbyterian Church of Oil City, Pa., it is expected, will be dedicated to the worship of God on the last Sabbath of the present month. This edifice is very neat and substantial, most beautifully located, and capable of accommodating from six to seven hundred people. It will cost, with the lot on which it stands, about \$10,000. The pastor, Rev. Mr. Moore, and the few devoted Christians who have labored with him, have great encouragement to go forward with the good work. The dedication sermon will be preached by the Rev. David Hall, of the Presbytery of Alleghany.

TURKEY.—As a sample of what Protestants in Turkey still suffer, I will give you some extracts from letters in my hands. One is as fol-

* Eight months.

lows, addressed to the Rev. Mr. Green, American missionary at Broosa:—

Edinjik, April 14, 1865.

My dear Sir,—It becomes my duty to inform you that the dear son, whom God gave us for our comfort, died yesterday. Our sorrow, however, has been greatly augmented by the difficulty which we have experienced these two days in securing its burial. Finally, since the body could no longer be kept, we buried it in the garden of one of the brethren. Even with this our sorrow ended not, for to-day the Armenians have risen up and declared that one of their number was in part owner of the garden where the child was buried, and that man has gone to make complaint to the authorities. Our fear now is that they will remove the body from its resting place. . . . The Mudir of Panderma, when informed of the death of the child, requested the Judge of Panderma to see that a suitable place was shown for the child's burial. The judge being a miserable fellow, committed the business to the Armenians, and they pointed out to us a most bad and unsuitable place. Since the Mudir had ordered that a suitable place be given us, I told the judge that I would not bury the child in the place pointed out. Upon this the judge mockingly inquired, "Where was ever a suitable place given to Protestants for burial? In all the land, places that are good for nothing else are given to them, and in many places your carcasses are dragged about here and there." Other things he added which I am ashamed to mention.

(Signed) MANOOG NIGOGHOSIAN.

Edinjik is almost in sight of Constantinople, The man who writes this letter is the Protestant preacher there, an humble, devoted man.

Letters from Murad Tchai, the place from which the Protestant preacher was taken away so summarily by the Pasha of Bolu, inform us of continued oppression and insult there. Protestant religious rites are ridiculed and the man appointed by the Pasha to attend to their civil rights is an infamous character who tells them to "thank God that their dogs' heads are not all broken." He even incites the people to attack and maltreat them.

These things have been brought to the knowledge of Mr. Stuart, and he will, undoubtedly, do every thing in his power to secure justice. But I have thought it desirable to mention them here, that the Protestants of Turkey might have the prayers and the sympathy of their Christian brethren throughout the world to sustain them in the midst of these constantly recurring persecutions. The whole region where these events have occurred is a field ripe for the harvest. If there were labourers, and money to support them, large Protestant congregations might be gathered in almost all the towns of that district. The work there has never been so promising, and it is probably this very fact which rouse, the people to such bitter opposition.

We have not room in this number to insert the debate which took place in the General Assembly of the Church of Scotland on Union in Australia.

THE LATE SIR JOHN MAXWELL OF POLLCK.

Sir John Maxwell, the 16th John Maxwell of Pollok, died at Pollok on the 6th of June, in the 74th year of his age. He was the last representative of his ancient and honourable house; and we cannot allow one who understood so well, and discharged so faithfully, the duties pertaining to high estate and great possessions, to pass away without offering some tribute to his memory. It would, however, be out of place here to do more than refer to this conduct in those relations which connected him with the people around him, and with the National Church. There are many, not only in Scotland, but scattered through many lands, to whom the mention of his name will bring back pleasant recollections of the genial society that used to gather under the loved roof of Pollok—of the graceful hospitality and unfailing kindness—the varied talk—the calm and courtly air that hung about these old chambers, removed from all the smoke and bustle of the neighbouring world. To them no memory will ever be recalled with a more grateful kindness than his. But we merely wish in these brief lines to point out the lesson of his example to those who did not know him, and for whom it cannot but be good to hear some few particulars about his faithful stewardship; for as such he always regarded his position and his wealth. "When he thought himself dying the other day," said one of his own house to the writer of these lines but a week or two before Sir John's death, "he was just like a faithful old servant who knew he was going away, and wished to leave nothing undone, everything in perfect order." And so he always felt and spoke, as holding his possessions in trust for the great Master.

A tenth of all he laid aside for God. The tithe he believed was His. Each year this at least was given to religion and charity; but, even in this allotment, he was rigidly just. As a Scottish landowner he held that the tenth of his patrimonial property he owed to the Scottish Church; and although his English education (at Westminster and Oxford) had disposed him to Episcopacy, whatever support he gave to Episcopal chapels, or schools, or mission, he gave from his own private purse, and not from his patrimony.

In his religious feelings he was free from all intolerance; and while he from time to time attended the Episcopal chapel, and took the sacrament there, he generally went to his own parish church, and never failed, while his health permitted, to sit down among his neighbours and tenants at the Lord's table there. The last time he did so was but a few months ago, when, worn out with illness and tottering upon his crutch, he slowly made his way along the aisle to his accustomed place, to receive from his friend and minister the bread of life and the cup of salvation.

The noble church in which he received that last communion, and which is now the parish church of Eastwood, was built at his sole expense, costing £4000. So was the new parish school, which cost, besides the value of the site, £1200. The industrial school was erected on

a site granted by him, and cost £800; and ever since its erection (ten years ago) he expended on that school on an average £200 a-year. The infant school at Pollokshaws is also built on his property, on a free site; and besides these, two other schools were built and maintained by him. "Whipping people into being good," he used to say, "will never do: we must try to teach them when they are young." Besides various benefactions—in the shape of free sites, &c.—to the Dissenters who were connected with his property, he presented to the promoters of the Maxwell Church, in Glasgow, a free site worth £800, and a subscription of £100 for the building fund. He largely assisted to endow Pollokshaws chapel, and was a liberal and constant contributor to the Provincial Endowment, and the Paisley Presbytery Chapel Debt Scheme. In fact no good work ever appealed to him in vain; while, latterly especially, any scheme of practical benefit connected with the Church of Scotland engaged his warmest interests, one of the latest subjects so interesting him, it may be mentioned, was the Augmentation of the Small Livings of the Clergy. Since his death, besides legacies and annuities to personal friends, and also to

servants and dependants to a large amount, he has left to the ministers of the different parishes in which his lands lay, and to the ministers of the various denominations in the district, annuities, to be paid to them and their successors in office in perpetuity, to a very large amount.

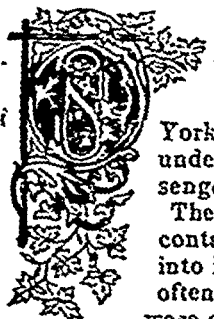
This is but an imperfect record of what he did "for the glory of the Creator and the relief of man's estate" in his more public relations to the Church and to his people. All he did for them in private—all the tender kindness shown to these in times of want and trouble—all the generous charity that any who were destitute and afflicted were sure to find at his hand, we have not half space enough to tell.

In these days, when the fulfilment of the bare legal obligation to the Church or to the poor is so often all that men think of or aim at, it is well to be able to remember one who, amidst the selfishness and money-worship of this age, preserved the old ideal—half-knightly, half-patriarchal—of the friend of his people, the protector of the poor, the servant of the Church. We hope, nay, we believe, that this ideal—rare though it be—has not yet died out altogether with the last Maxwell of Pollok.

R. H. S.

Articles Selected.

THE CROSS ON THE OCEAN.



On the first of November 1840, we embarked in the 'British Queen,' at London, for New York. No sooner were we fairly under way than some of the passengers commenced gambling. The fascination of the game was contagious, and some were drawn into it for the first time. As is often the case, practised gamblers

were on board for the express purpose of robbing the uninitiated. Some of the passengers lost large sums of money. A lady came to me one morning in an agony of trouble, saying that her husband had the previous night lost five hundred pounds—all they had! They were married just before leaving England, and were on the way to America, expecting to purchase a farm and settle in the West. Thus all appearances augured a most unpleasant and profitless season on board. Expostulation and rebuke seemed to be in vain, and even the good captain said he could only regret what he had no power fully to prevent.

But a mightier than man interposed. A terrific gale came up from the dark chambers of the western horizon, and lashed the ocean into such a rage as to put an effectual end to all sports. The storm increased, and before the hour for retiring, at midnight, our barometer stood at hurricane point. We retired to our several berths; as we were obliged to do, but not to rest. At about half past one o'clock, as I was lying in a sort of feverish and bewildering slumber, not quite unconscious of danger, nor

of the roar and commotion around me, I was suddenly startled as by the shock of an earthquake. The first impression was the ship had struck an iceberg and dashed in pieces. Instantly the water was heard rushing as a flood over us, and pouring in torrents into our apartments. In a moment some person rapped loudly on my door, and said with great earnestness 'Prepare for the worst; the ship is fast sinking!' My friend beneath sprang from his berth upon the floor, and was at once ankle deep in water. He called aloud for servants and lights, but none came. Some of the passengers had succeeded in escaping to the upper part of the ship, but most of us were still below when the doors were made fast to prevent the ingress of water; thus, like Jonah in the whale's belly, we were imprisoned in utter darkness and dismay. Like him we could truly say, through that dreadful night, 'Thou hast cast me into the deep, in the midst of the seas; and the floods compassed me about: all Thy waves and Thy billows passed over me. When my soul fainted within me I remembered the Lord; and my prayer came unto Thee, into Thine holy temple.'

One man had fled, leaving his wife in the berth beneath his; and not being able to return to her on account of the doors being fastened, she was left alone through the night. Thrusting her hand down outside her berth she felt the water, and hearing the roar and crash above, she thought the ship was sinking, and that her husband was already drowned. 'Oh, that was an awful night!' said she the next day, with an emphasis that came from the heart.

When allowed to go on deck in the morning

we were at no loss to account for the events of the preceding night. The figure-head of the ship was carried away; the bulwarks were staved in; the masts were strained and broken, the sails were torn into shreds; one of the water wheels was dashed in pieces; and the whole was a scene of desolation. The tempest had reached its culmination and spent its main strength, but was still raging. For the two succeeding days and nights we were in that desolate condition, moving laboriously against the storm two or three knots an hour, while the workmen were employed in mending the broken wheel, and making other necessary repairs. At this time, fearing the failure of coal and of the enfeebled steamer, the captain held a consultation, whether to turn back and lay his course five hundred miles from Ireland, or venture still onward. The latter was finally resolved on. The water had driven us all up from the rooms below, and compelled us to take lodgings somewhat promiscuously, as we could obtain them, in state rooms and other places above; thus bringing us near together and giving to some, unaccustomed to Christian conversation and devotions, an opportunity which they were not reluctant to embrace. Those were solemn and memorable days; for God was truly there, not only as moving mightily in the elements around us, but graciously in our heart. It added to the solemnity of the occasion, that our chief fireman had just died at his post of duty, and we were then called to commit his remains to the ocean grave. When that great sea struck our ship and rolled its tons of water over us, the fires were partly extinguished, and the firemen were first to suffer. Their faithful foreman perished from suffocation.

After two days and nights spent thus, one of our company came to us in the morning with a significant smile, and said, 'There is a token for good—a cross visible in the western horizon!' We were all soon on the open deck with the captain to see the strange sight. As far as we could discern before us in the west, we distinctly saw a veritable and perfect cross relieved against the sky, and resting its foot on the ocean. Some superstitiously thought it a divine token for good; more thought the appearance deceptive; but none imagined it was what it eventually proved to be. In two or three hours, a nearer approach and a clearer sky proved it to be a part of a wrecked ship,—only the foremast, with its yard-arm at right angles with it, being above the water. It thus presented to our view a well defined and beautiful cross.

The next inquiry was, whether some wrecked individuals might not be there in distress. This was by most judged impossible, as all but the bare cross was under water. At last, the faithful telescope revealed some indications of a signal, and the captain asked, 'Who will go?' A boat was instantly lowered, and a dozen of our brave tars, including the first mate, were soon rowing off upon the waves. All felt their peril; for the wind was still high and the sea in great commotion. With more than thrilling interest we watched our little boat as it moved away from us, tossing spasmodically up and down—now for a moment poising on

the foaming crest of a wave, and then lost to our view in a deep trough of the ocean. It finally reached its destination, more than two miles from us, and passed round upon the leeward side of the wreck, to avoid being stranded upon it. Our brave adventurers found five men, including the captain of the wrecked ship, fastened to the foot of the mast, with their entire persons, excepting their heads and shoulders, under the water. They had been in that condition fifty-four hours; that is, since that terrible blast which so damaged our ship and wrecked theirs.

It was a ship from Canada, laden with lumber and bound for Leith. It had been completely capsized in the gale, having rolled its masts underneath it, and made a complete somersault. All on deck at the time were swept into the ocean, and most of the others were drowned in their berths; but the captain and four of his sailors had succeeded in getting on the foredeck, and in securing themselves with pieces of rope and canvas to the only remaining mast. Thus, like millions of others in analogous but more serious peril and distress, they found salvation at the foot of the cross. With much difficulty our men rescued the sufferers, and in a little more than an hour from the time they left us, we saw them again tossing upon the waves and approaching our ship. Many tears of joy welcomed their return. But a perilous task remained—to get the men safely on board our ship; for the sea was in great commotion, and all but one of the sufferers were entirely helpless. The boat was finally secured to ropes, and both sailors and passengers on deck began to raise it; but when it was about half the way up the long distance from the water, a violent swell so rolled our ship as to turn the boat upside down! It was a terrible moment. The first thought was that all in the boat were lost. But the sailors in it clung fast to its sides, at the same time holding firmly their helpless sufferers. One of the sailors I saw clinging to the boat with one hand and with the other holding his man by the hair of the head. The boat was finally drawn up to the deck side and the first man who came upon it on board was one of the wrecked crew, who leaped on deck with uplifted hands, exclaiming, 'There, thank God, my feet are once more on dry plank!' Up to this moment we had all instinctively held the breathless silence of intense anxiety. The other sufferers, entirely helpless and with limbs and faces dreadfully swollen and water-soaked, were brought on deck by the sailors, when all were placed under care of a physician. After careful nursing two or three days they were able to be shaved and dressed, and to assemble with us in a large saloon for worship. It was the Sabbath, and the storm was over; the sea was calmed; the sun shone again in full radiance; and it was unanimously proposed to observe the day in devout acknowledgment to God. The Liturgy was read with happy appropriateness by an Episcopal clergyman, and, by the request of the captain and others, the writer preached the sermon, and offered the concluding prayer. A more solemn and affecting scene I have never witnessed. Scarcely a dry eye was present. What a contrast to the scenes enacted in the same ship only a few

days before! All of the hundred passengers and most of the seamen were present, and none of them as mere spectators.

Nor were the impressions made then, and during those several days, by the providence and grace of God, superficial and transient. Some good fruit began immediately to appear. Not only were prayers and thanksgivings offered, but a valuable collection was taken in behalf of the rescued sufferers. Money was also generally contributed for the family of our deceased fireman. Most of the money which the unfortunate man mentioned above had lost in gambling was restored to him, and other similar restitutions were made. One who had been a leader among the gamblers, with whom I had become acquainted, and conversed personally upon religion, finding that my purse was nearly exhausted by unexpected demands, generously offered me as much money as I wanted. I consented to take five pounds of him, only as a loan, and upon condition of his calling upon me for it at my house. He did not fulfil his promise at that visit to America, but about three years afterwards he called on me at Boston. He was an Englishman, and a resident in Dublin, and had been there most of the time since I had seen him. I was glad of the opportunity to refund the loan, which he seemed to have nearly forgotten. He had called, he said, because he desired to see me again, and to tell me of the happy change in him since that memorable time on the ocean. He too had found salvation at the cross; and he informed me of others of the same company who had become similarly changed in character. May we not hope that his influence is now felt in the precious work of grace in Ireland?

The few last days of our voyage were delightful, like the calm and sunshine in the Christian's soul when the great struggle with sin is over, affording a happy contrast to what had preceded. Our captain said he had crossed the ocean a hundred times, but had never before encountered so severe and protracted a gale, nor had enjoyed on the whole so pleasant a passage. He at last conducted us without a pilot into the harbour of New York, after a voyage of twenty-two days from London.

A sad sequel remains. The same excellent captain, with his first mate and the best of his crew, who had served us so faithfully in time of danger, and had, at the peril of their own lives, saved those of the wrecked seamen, were for their eminent abilities and services, transferred to the 'President'—the largest steamer on the ocean—in which they embarked from New York for England; and neither they nor their ship have been heard from since! At my last interview with Captain Roberts, in the Globe Hotel in New York, he was in fine spirits, and kindly invited me to visit him at his home in London; but alas! when next there I found his house left desolate. He had outtrode all the storms of this world, passed the last struggle, and reached his eternal home, where there is 'no more sea.'

"Some sixteen years ago a sermon was preached in Park Place Chapel, Liverpool, in which sermon the preacher made mention of the Bible

Society, and the good that was being done by it, and added that the pence of the poor would be acceptable. This was heard by a poor working man, who from that time put by two-pence per week for himself and his wife, which were taken by him, at the end of each year, to the Depôt. The same man came into the Depôt the other day, and stated that he had given up work, and that he had enough of this world's goods to make him and his wife comfortable for life, and put down the sum of £10 as a donation for the above Society."

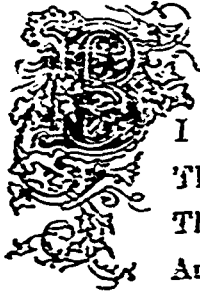
ABUSE OF PRIVATE JUDGMENT IN RELIGION.—Whether we think we can dispense with human help in learning religion or not, it seems certain that our Lord did not intend us to do so; for he appointed an order of men whose especial duty it is to teach the great doctrines of their religion. It is a historical fact (as certain as the resurrection of our Lord) that he appointed a number of his disciples to the special work of *teaching* his religion; that these, again, appointed others to succeed them in the same work; and there has continued such an order of ministers from our Saviour's time to our own; and this is a fact which cannot be safely lost sight of when we interpret the Scriptures. Were the object of our study an ordinary classical writer, an interpreter, who, devoid of sobriety of judgment, should scorn to study the opinions of the wise and learned men who had preceded him, would be likely to arrive at conclusions more startling for their novelty than valuable for their correctness.—*Archbishop Whately.*

CHILDISH THINGS.—Children imagine themselves possessed of great wealth if they have stuffed their little purses with counters, or money made of old cards and broken pottery; but, when they offer their coin for biscuits to the baker, they learn with sorrow that it is worth nothing. In like manner, we, too, dream that the possession of some hundreds or thousands of pieces of gold makes us great and mighty men, and entitles us to universal respect; whereas, when we appear with them at the gate of heaven, we shall be told that they are filth, and nothing more. It thus appears that life on earth is child's play for the old not less than for the young, unless, indeed, we attain to the blessedness of the new birth, grow to the stature of men in Christ Jesus, put away childish things, and set our affections upon objects worthy of the efforts of a soul which is the offspring of God, and destined for immortality.—*Gotthold's Emblems.*

HUMILITY IN A MINISTER.—Rowland Hill said to young Daniel Wilson, afterwards Bishop of Calcutta, "Humility is a sweet and guardian grace. If I saw you pert and proud, and wanting to go without the Lord, I would not give a farthing for you or your preaching either; but, if you are humble and child-like, afraid of taking a single step unless the Lord point out the way, then you will be owned and blessed."

"He who has God his guardian made,
Shall under the Almighty shade
Secure and undisturbed abide.
Thus to my soul of Him I'll say,
He is my fortress and my stay—
My God, in whom I do confide."

BROKEN HOPE.



BROKEN hopes ! broken hopes !
 Ah, how shall I carry my broken hopes ?
 I built them high, and I built them fair.
 Their turrets shone bright in a golden air,
 Their sunbeam-pointed pinnacles blazed
 And burned in the halo my fancy raised,
 And star-brow'd cherubim glitter'd and shone
 Like heavenly gems in each battlement zone :
 Turret on turret, and tower on tower ;
 Terrace on terrace, and bower on bower ;
 Oh, how they flashed, and sparkled, and gleamed !
 Oh, how ecstatic the dream that I dreamed !

Broken hopes ! broken hopes !
 Oh, how shall I carry my broken hopes ?
 Out roared the thunder, and down came the flash ;
 My castles shook, tottered, and fell with a crash !
 Turret and pinnacle, terrace and tower.
 Shrank into ashes at touch of its power ;
 Crumbled and broke, and fell on my head,
 And burnt in my brain like molten lead ;
 The cherubim guard of glory bared.
 Like goblins and demons, grimly glared :
 My brow with their fingers they furred and seamed ;
 That waking, how dread ! from the dream that I dreamed.

Broken hopes ! broken hopes !
 How shall I carry my broken hopes ?
 I bend beneath my burden, forlorn :
 The great and the rich sweep past me in scorn,
 With " Fickle, and feeble, and foolish man,
 Unable to finish the work he began !"
 But stay thine inward torrent of tears,
 O heart ! and banish my soul, thy fears :
 For yonder's a Hand to chase them away,
 And yonder's a Voice, the storm to allay—
 " Brother, my brother ! I care for thee :
 Cast thy care and thy burden on me !"

THE DIAMOND BRACELET.



DI, and her younger sis- and brothers were left early to the care of their elder brother Harold, by the death of their father and mother. Harold was a rich man with a large estate, and owner of a fine old house, built quite two hundred years before, which stood in its own grounds at the base of a richly wooded hill. A wide lawn sloped away from the old hall to the south, dotted over with trees, among which, tall cedars reared their heavy limbs here and there, or huge old oaks that had striven with many a winter gale, lifted themselves up like monarchs of the rest. Straight down through the lawn the drive ran to the great gate, which hung from heavy stone pillars, on either top of which a lion ramped, carved in stone—all grown over with the ivy which grew up the pillars, stretching from the pretty lodges which stood at either side, buried in ivy, even to the chimney tops, from which the blue smoke curled against the dark trees behind. The diamond-paned windows seemed to twinkle sometimes when the sun was upon them, through the dark rich green that almost hid them, as if they were very diamonds.

Harold was a very kind good brother, and consulted his brothers' and sisters' good and pleasure in everything, and they, in return, gave him nearly as much love as they had given the dear parents they had lost. He was kind to his servants, too—never unreasonable or hasty in giving his orders or in finding fault. But his kindness extended to those outside his own roof; he took interest in the state of his poor tenants, and was constantly thinking of means to improve their homes and habits.

Harold would often spend a whole wet day in going from cottage to cottage, to see with his own eyes the repairs that were wanting, or to see that the poorest of the people were supplied with coal, blankets, and warm winter clothing. So I need not say that many blessings were wished for him, nor that prayers went up for him every day.

"Harold," Edith said to her brother at breakfast one morning, "you know that I shall have my birth-day in six weeks—on the twentieth of August, don't you?"

"I find it somewhat difficult to remember all the birth-days of the house, but I never forget yours, do I?" he said.

"No; but I thought you might this time if I did not remind you; you have been so busy."

"And you will reach an important age on the twentieth, and be a young lady of sixteen; you see I don't forget, do I? Now what present must I choose for you? What have you been wishing for?"

"For something, oh so much! but it is a costly thing, and I do not fancy you think it a useful thing, so I have nearly made up my mind not to say."

"But you must tell me, I want to be helped that I may be sure of pleasing you, and I am a

very poor guesser," he said; but Edith shook her head and would not tell.

"I know what she wants most of anything," said little Harry's voice from the end of the table: "I know, for I heard her telling Flora," and the little boy looked very wise.

"Hush, Harry!" said Edith.

"Tell me what she wished for, Harry," said Harold.

"Yes I will—a diamond bracelet! Yes, that was it; I heard her say so."

"What put that thought into your mind, Edith?" Harold asked with a smile; "I did not know you cared about articles of dress."

"I am not a child now you know, Harold, and I ought to have ornaments like other young ladies."

"You have made a very expensive choice. Why do you so much wish for a diamond bracelet?"

"Miss Willington has such an exquisite one; her papa gave it to her on her sixteenth birthday."

"Her papa is a very rich man."

"Not richer than you, Harold; and you know his house is not nearly such a fine old house as this."

"I do not think he has so much to do with his money as I have."

"I shall not at all think it unkind of you if you don't buy it, Harold, for you are always kind, and you always know what is wisest and best to do; so I shall not be disappointed, mind."

"I fear you would, you seem to have set your heart on it so; now I will make you a promise—you shall have the bracelet on your birthday unless you change your mind in the mean time, and wish me to do something else with the money."

"Oh, Harold, how good you are! A bracelet just like Miss Willington's, do you mean?"

"Yes, just like, unless you change your mind."

"I never shall do that; I long for one so, ever since I have seen hers."

"Will you come with me to the school this morning?" Harold asked her after breakfast; and she went up to dress at once (for it was always pleasant to go with her brother) and hurried down to the little pony-carriage which stood at the door.

"May I drive you, Harold?" she asked as they took their seats, and of course he said "yes," for he always liked to give pleasure to other people and never seemed to think of his own.

The school-room was over-crowded with girls and was so hot, though the windows were open, that Edith felt as though she could scarcely breathe, and she could not but wonder how they could bear to stay there four long hours, from nine till one, as they did every day.

"It is worse sometimes, Miss Edith," the schoolmistress said: "I thought last summer that the heat made some of the children ill, and we have nearly twenty more girls this year from the cottages the master had just built for the new labourers. I don't know what we shall do in the very hot weather—indeed I don't."

"I will take a room in the village, and the elder girls can learn there. How would that answer, Mrs. Thompson?" asked Harold, doubtfully.

"Very well, sir, but for my having to leave the schoolroom here and go and teach them."

"Of course that would never do. We must have a second schoolmistress."

"I have often thought of telling you, sir, that the girls were too many for me to manage. I have so much to do in beginning with the younger ones who come up from the infant school, that I have not time to bring the elder ones on as I should like."

"You should have told me this before, but I ought to have been able to see it for myself. However, it is not too late to mend our fault. We will find another mistress for the school, and send you to the room with the elder girls. Can you tell me of any one fit to take your place here?"

"Only one, sir,—Ruth Wilson."

"What, Ruth, the widow's daughter?"

"Yes, sir; she is a good young woman, and could teach well, I am sure. She was a scholar of mine once, and the best I ever had. I never had a fault to find with her."

"But can she leave her old mother all day long?"

"The old woman might come up and sit with her knitting here at the school."

"But the housework?"

"She would do that, sir, before she came in the morning, and one of our steady elder girls would look after things a little for her. I can think of no one who would suit so well as Ruth—she loves children so."

"I shall take the room, and go and speak to Ruth, Mrs. Thompson," Harold said: and five minutes afterwards Edith found herself sitting with her brother in Ruth's neat little room.

"It is very kind of you, sir, to think of me for such a post," Ruth said, when she had heard Harold's plan; but I doubt if I know quite as much as a teacher should so. I should not like to feel I was not doing full justice to the children, nor that I was standing in the way of one better able to teach; but if you are pleased, sir, that I should try what I can do for a week or two, I shall be glad to do my best, and you will be able to judge how the children get on."

"Quite so; then I shall wish you to begin at once. I shall find a room to day and have a table and some benches put there, and all will be ready for you by to-morrow or the day after."

"It is a blessed task, sir, and I tremble to undertake it, for I know how precious these young souls are in the Saviour's sight; but I can trust in his ready help. What an honour for me to be allowed to work for Christ!"

"I have been thinking for some time, Edith, that I ought to build new schools here, and turn the old to some other use. They are too small by far, nor are they as light and airy as they might be," said Harold to his sister as they drove homewards. "They are not in a good place either, they ought to have some playground in front."

"Yes, a playground would be a great thing."

"But this would cost seven or eight hundred

pounds, and I can scarcely spare the money, I have so many other matters in hand just now." The thought of the bracelet flashed across Edith's mind rather unpleasantly, but she said nothing. "I should like to have a little kitchen, parlour, and bedroom for Ruth and her mother there, and the same for Mrs. Thomson," said Harold. Ruth's heart will be in her work, and that is the great point—I am glad that she will be at work so soon—I must see if I cannot give up something and so find money for the new school. The words "give up" sounded unpleasantly in Edith's ear, for they reminded her again of the bracelet.

"I think I could do with a horse less," her brother continued, thinking aloud, "and perhaps with a man less in the garden. I must think seriously where I can retrench. I have already decided not to take a trip in the autumn as I have done the last season or two."

"Oh! but Harold you always enjoy that so much, and come back so much better; you are not very strong, you know," said Edith.

"I am strong enough to stay at home the whole year now. It would be only for pleasure, not for health I should go now, and I have come to see that we should not make our own pleasure everything. I do not care to please myself as I did once, or rather I do indeed please myself when I give up or do anything for my dear Saviour's sake."

"I wish I could love him as you do, Harold."

"First believe that he loves you, and then you will find that it will be impossible not to love him."

"I suppose he does love me, but I do not seem to feel that he does. I wish I could get to feel it."

"You may try forever to work yourself up to feel this, and yet not succeed. The right thing to do is very simple. Shall I tell you what I did, what I still do day by day?"

"Yes, do."

"I asked Christ to give me faith to believe that he was my Saviour, and he gave it to me. But I did not ask till I felt my need of salvation. You remember Christ's saying, 'The whole need not a physician, but they that are sick.' Not till I felt my guiltiness and sinfulness in the light of God's law did I understand the grace of the gospel invitation, 'Come unto me all ye that labour and are heavy laden and I will give you rest.' 'Him that cometh unto me I will in no wise cast out.' Believing his own words, I found peace. Then I asked him to help me to love and serve him better, and he answered that prayer, and is still answering it. Faith and love are gifts from God—they do not spring up in our hearts naturally. God gives them,—as purely a gift as is that of natural life, of sight, hearing, speech. And we cannot increase our faith or love; he must give us every particle of increase. Is not this simple?"

"Yes, very. I see that he must give us all."

"Just so. No good thing can spring from you, but in him all fulness of good dwells; and his words are, 'Ask, and ye shall receive.' It is the work of the Holy Spirit to produce every good feeling in the heart, and the Spirit is promised to those who seek his help. 'If ye

then being evil, know how to give good gifts unto you. children, how much more shall the Heavenly Father give the Holy Spirit to them that ask him? Now take the Saviour at his word. Try his way. Heaven and earth may pass away, but his word will stand sure for ever."

"I will try, Harold."

"Harold," Edith said, a few days after their visit to the school together, "should you dislike letting me have the money you were going to pay for the bracelet, to do what I please with?"

"Certainly not."

"I do not wish for a bracelet now, Harold."

"You have thought of something you like better?"

"Oh yes, greatly better, so much better that I cannot compare the two things."

"May I know what it is?" he asked, with a smile; but Edith blushed, and was silent.

"Is it to be a profound secret?"

"No, Harold,—I will tell you; but I am afraid of one thing,—I am afraid of your thinking me better than I am."

"None of us are good; but the grace of God in us is good."

"The girls at Ruth's school are very sadly dressed, many of them,—some have no shoes even. I met little Mary Johnston coming from school yesterday, and the stones had cut her feet, and one of her feet bled so, and the poor little thing was crying with every step she took; and she was ashamed, too, to be without shoes. Her father's illness has cost her mother so much, that she said it would be a very long time before she could afford to buy her shoes. Now I have very little of my own pocket-money left, and yet I should greatly like to dress some of the poorest of those girls." And she paused.

"You will like to dress them with the money that the bracelet would have cost, should you not?" Harold asked, with one of his bright smiles.

"Yes, that is just my wish."

"You shall have your wish."

"Oh, Harold, you are so good and kind. I never saw any one like you. Of course I know that you will be giving the clothes, and not I."

"No, Edith; the gift will be from you,—quite from you. I had set aside a certain sum as yours, and entered it in the everyday-book I keep. The money ceased to be mine from the moment I told you you should have the bracelet."

A bright, happy day was Edith's birthday. The trees in the park seemed to wear their richest green, and the sky to overlook the happy scene with its clearest blue, and a happy scene it was. All the children of the school, boys and girls, were gathered on the lawn, enjoying all sorts of sports, and expecting a substantial tea at the long tables, which were being spread with good things for their enjoyment. Amongst them all none were better dressed in comfortable clothes than the children of Ruth's school. Many of them had new shoes, others new bonnets, other dresses or shawls,—none of them seemed to want for any article of dress. And how happy their faces

were! And of all the faces in the happy company, perhaps the very happiest was Edith's.

"Do you regret the bracelet much?" Harold whispered, as the last notes of the children's hymn died on the pleasant summer air; and her only answer was a smile that answered very plainly.

"And yet there are some jewels which we should greatly desire to gather at any cost."

"Jewels, Harold?"

"Aye, jewels,—precious souls for Christ,—to be his in the day when he makes up his jewels."

THE OLD FRENCH SOLDIER.



ONE dozen years ago, I was in one of the chief cities of Italy. Interesting that city was and is, from the glorious beauty wherewith God has adorned the country around it, and from the triumphs of art which man's skill and labour have accumulated within it. But to the Christian mind a still higher interest attached to the

city at that time. Popery was reigning supreme there, and, as usual, was using every means to put down freedom of thought on all subjects, and more especially in religion. But beneath the enforced quiet of the outward surface of affairs, a movement towards better things was going on among the people. The Bible was being secretly circulated; and, as is always the case, wherever the Bible goes, there goes a power with it. The book proves its divine origin everywhere, by rousing the human spirit to thoughts of truth. It was so in the city referred to. Many hearts were touched. Many who had been cold and asleep before were roused. Some were really brought to Christ; more were desirous for themselves to possess and read this blessed book. A work was, in fact, begun in that city which, blessed be God, has not yet ceased, and which we hope may still continue, and bring forth much fruit to his honour in the salvation of souls.

The earlier stages of this work were beset with danger. The priesthood early saw the importance of checking the movement, and endeavoured especially to deprive the people of the book which was its main cause. It became penal to possess or read the Bible. Every engine that a degraded superstition and an absolute government could bring to bear was used to root it out. The police had order to search the houses of those suspected for hidden copies of it; and, if a Bible was found, men were hurried to prison, to remain there sometimes for weeks without trial, and to be liberated only by the payment of heavy fines, or to be sent into exile. Still, in spite of persecution, the thirst for the living word continued. Means were found to introduce Bibles into the country; the books were at once bought up, and passed from hand to hand, and read alone, or in secret assemblies for united worship. Many were gathered out from the darkness of

superstition, and became witnesses to the converting and saving power of God's own word.

I was asked one day by a friend who was intimately acquainted with all the details of the work referred to, to visit with him one of this little band of Christians—one who had been active in the dangerous duty of introducing and circulating the Scriptures—a man, he told me, who was, in his own history, a remarkable instance of the converting power of that book which he sought to spread among others.

We turned into a back street, and climbed to the fourth story of a tall Italian house. In a small whitewashed room, lying on a simple tressel bed, was found the object of our visit—an old man, whose head was whitened with the snow of well-nigh fourscore winters. He had been long bed-ridden; but there was a fire in his dark gray eye, and a vigour in his movements, when excited in conversation, which told that, if his body was weakened, his mind yet retained its energy and clearness. His cheeks were hollow and pale, but his forehead rose above them, massy and high and square. His long silver hair fell away from it, and down upon his shoulders in heavy curls; and below, his gray beard spread itself far down upon his chest. His bed was covered with books, most of them Italian Testaments and Bibles. As we entered, his right hand held a well-worn Bible; and his left, a long pipe which he was smoking. His voice was at first feeble, but it gathered strength as he became interested in the conversation, till it grew clear and loud; and he spoke in a manner which revealed at once the old soldier.

We continued to talk with him for some time; we read the word together; we joined in prayer. He told us God's work in his own soul, and what he had been permitted to do for others; how he contrived to get Bibles into the country, and to circulate them; the risks he ran, the preservations he had experienced.

But what interested us most, was his own strange history. Partly from himself, and partly from others, we gathered its leading features as follows:—

He was, as he told us, a Frenchman. His father was a man of no good character, and kept a low public house in some country village in the north of France. There, uncared for and untaught, with all influences for evil around him, and none for good, he passed his childhood, and grew to early manhood, wild, uncontrolled, full of vigour and of reckless courage. He gave the rein to his strong passions, and lived in dissipation. His violent temper and resolute will made him the plague of the household and the terror of the village.

It was the time of the early French Revolutions, when society was upheaved to its very centre. The young man threw himself into the excitement around him, and took part in the wild excesses of the Jacobin party. He soon joined the army, and fought under Dumouriez in the first battles of the young republic. Here the rough vigour of his nature found a more legitimate outlet; and, though still wild and licentious in camp, in the field he distinguished himself for his undaunted courage and his cool self-possession in moments of extremest danger. He continued to serve

in the wars of Napoleon. In almost all his campaigns he was actively engaged; often wounded and sick, but as often recovering, and returning again to action. He rose to be a corporal, a sergeant, and at length gained his epaulettes, and became a lieutenant. His last service was in the disastrous campaign of Russia. He accompanied his regiment to Moscow, and shared in all the horrors of the memorable retreat of the French army. At the battle of Borodino he was severely wounded, and left for dead upon the snow. Enfeebled by hunger and fatigue, and exhausted by loss of blood, he thought all was over, and laid himself down to die. But the strength of his iron frame bore him through this last heaviest shock. After a night of unspeakable misery, he was found in the morning by some Russian troops. They treated him with greater kindness than they did many others. They sent him with their own wounded to a military hospital, where he was attended with every care.

His recovery was lingering and doubtful; but it was at length complete, and he was sent with several other prisoners of war to a place in Poland. He was treated here, also, with much kindness, allowed a great deal of liberty, and at length liberated on parole, and only obliged to live in the place assigned. Here he remained for some time; but he was as miserable under this light restraint as another would have been under the chains and confinement of a prison. So long accustomed to the excitement of constant action, to the long march, the fierce fury of the battle field, the exultation of victory, the noise and gaiety of the camp, he could not endure the dull monotony of life in a country town in a foreign land. He gave way at times to violent fits of passion, at others he sunk into morose silence. His life became a burden, and more than once he attempted to destroy himself; but he was at each time prevented. A kind providence was watching over him, though he knew it not. The God whom he denied had still designs of mercy for him, still work for him to do.

After a time, he attracted the attention of a Polish nobleman whose estates lay near the town. This nobleman asked him if he would come and live in his castle, and teach his only son French. He accepted the offer, and for some time acted as tutor to the boy. The occupation and the kindness he received soon told upon him; he became more quiet and happy than he had been for years. The family became attached to him, and he to them. One day, after he had been there some time, the nobleman said to him that he thought, among other things, his son ought to learn some religion. This was a subject on which the nobleman had hitherto been most culpably silent.

"Oh, very well," said the souldier; "pray what religion do you wish him to learn? It is all the same to me; all religions to me are equally false. I believe in none: but I have met with men of all sorts of creeds in my day, and if you'll only tell me which you prefer, I'll get it up, and teach it to the young man as best I can."

The wife of the nobleman was, in regard to her religious profession, a Lutheran; and it

was agreed that the boy should learn the Protestant religion. The soldier knew that for teaching this it was necessary he should have a Bible. It so happened, that some time before some Christian man had given him a Bible; so he turned to it that he might see what it was like, and be able to teach his pupil. But when he came to look, he found it was almost all destroyed. He had of course never read it, but had torn it up to light his pipes with, and the covers were almost empty; all that remained entire was a few chapters of the Gospel of St. John, beginning at the tenth and to the end of the nineteenth. These, therefore, he set to work to read, listlessly at first, and as distasteful necessity. But, as he read, he became interested; the book was altogether new to him. He read it again and yet again, and each time his interest deepened. The words awakened in his soul feelings hitherto unknown. They suggested thoughts totally different from any which his mind had ever entertained before. His heart was touched at last. His stern nature at length found something before which it bent, as the tree bends before the wind. Those words of the Lord Jesus, so full of tenderness and love, appealed to him as nothing had ever done before, and kindled feelings within him long dormant. He began to see himself as he really was. The iniquities of his past life, his unbelief, his atheism, his vices, rose up before him. He did what he had never done before; he fell upon his knees and prayed. Tears of repentance rolled down his cheeks. He had not wept for years. Scenes of bloodshed, of human agony in every form, had passed before him and kindled no sense of pity, drawn out no sympathizing tear. But now he was melted, heart-broken. The book he read proved itself as the "hammer that breaketh the hard rock in pieces;" it manifested its own attribute, as that which "converteth the soul." There was no human teacher at hand to expound it; it wrought simply by the power of the Holy

Ghost. It raised a commotion in the soul of the old man, which would not let him rest till he was brought as an humble penitent to the foot of the cross, to find there pardon for his many sins, "through faith which is in Christ Jesus." He became a converted man. The whole tenor of his life was changed. "All things became new" to him: he was a "new creature."

His whole outward life and bearing witnessed to the change. He determined from henceforth to give himself up to endeavours to bring other men to that Saviour whom he had found himself.

He cannot follow the remainder of his history in detail. Enough to say, that after a time he left Poland and returned to France, and thence he went, after some years, to Italy; and there, for many long years, he had been quietly and silently, but actively at work, in the face of danger and persecution, to bring men to Christ, and to spread among them that word of God which had been the blessed instrument of his own conversion. The same undaunted energy, the same indifference to danger which had animated him in earthly battles, was still seen in him, but shown in his devotion to higher and nobler objects. Even from his bed of weakness, he was still able to carry on his work; he had agents in many places, who served him faithfully and well. "I am laid by myself," he said, "but, thank God, I am not altogether useless yet. From this bed I am able to exert an influence which is felt in this city, and even in distant parts of Italy."

Long ago he must have passed away. Now doubtless he "rests from his labours," and, "his works do follow him." The promise remains, that the word of God shall not return unto him void; "it shall accomplish that which he pleases," and "prosper in the thing whereto he sent it." May we not hope that the Bibles this man helped to distribute have carried with them a blessing, and have been the means, in the hand of the Spirit, for the conversion of many souls?

For the Young.

KITTY'S STORY;

OR, PRIDE MUST HAVE A FALL.



My name is Kitty Holton, and I live in the town of G—. There is a large family of us. Besides Mamma and Papa, there are Margaret, and Annie, and Chauncey, and Bertha, or Birdie as we always call her, and Baby Harry. I had another brother Harry once. He wasn't a baby at all, but a grown-up young man, older than Margaret even; and oh, he was beautiful! His hair was fair, and curled all over his head, and he had most beautiful blue eyes: he seemed different from all the rest of us, for we all have dark hair and eyes: and then he was so good; none of the

rest of us are half so good as he was. He used to take Chauncey and me in his lap, and tell us about Jesus, so sweetly, that for a little while after he had talked with us, I would be a real good girl; but it wasn't for very long, and then I would be naughty again. But he was too good to live, o'd Mrs. Matthews says, and so, I suppose, he died.

It was a most beautiful day in summer when he died. Chauncey and I were playing in the garden when Mamma came and called us; she was crying so that she could hardly speak, but she told us that Harry wanted to see us. So we went up into his room. The windows were all open, but he had to try very hard to breathe, and he couldn't say anything to us, except "Love Jesus," and Goodbye; then we climbed up in a chair by the bedside and kissed him, and then we went out of the room. After that he died, and it made me cry a good deal. When

I kissed his white face for the last time, I said to myself, "Now, Kitty, you must try and do just as Jesus wants you to, as long as ever you live, so that you can go to heaven and see Harry when you die." But, oh, dear me, I did forget after a while, till one day it all came back to me, what I had said over Harry's dear white face. It was that day that my pride had a fall.

Chauncey came running into my room that day as I was brushing my hair. He never noticed that I was brushing my hair at all, but he seized me by both my hands, and whirled me round the room.

"Why, Chauncey," said I, "what is the matter?"

"Matter, indeed, Kitty; papa is going to take us all over his new ship."

"When, Chauncey?"

Oh, directly. Mamma says put on your blue dress, and your silk jacket, and your best hat; and she will come in a minute; and see that you are all right."

"Oh, what fun! My blue silk, Chauncey, or my blue valencia?" I shouted, as Chauncey ran out of the room.

"Oh, dear! how should I know?" said Chauncey.

Now I almost knew that mamma meant my blue valencia, but I wanted to wear my blue silk; so I put it on. Then I put on my mantle and hat, and taking my new parasol from my drawer, I stood and waited for mamma; but after I had waited a quarter of an hour (I think it was a quarter of an hour), and she didn't come, I ran to her room. She was just pinning on Chauncey's collar.

"Do I look right, mamma?" said I.

"Why, Kitty," said she, "I didn't want you to put on your blue silk—I meant your blue valencia."

"You said my blue dress, mamma, and I thought you meant my blue silk." I hope I didn't tell a story when I said this. I told mamma about it afterwards, and she said she was afraid it was very much like one.

"Shall I change it, mamma?"

"No, Kitty, there isn't time. The carriage is at the door now, and your father is waiting; but a silk dress is not at all suitable to go over a ship in. You must not go off the upper deck."

Then we kissed mamma, and said good-bye, and ran down to papa, who was waiting in the hall.

I did feel very proud when we were all three seated in papa's new carriage. I saw my friend Mattie Russell looking out of the window, as I passed the house where she lived, but I felt too proud to bow, though I really loved her very much. I said to myself, "*Her father doesn't keep a carriage and a pair of horses: I shan't bow to her.*"

When we reached the wharf, papa put the carriage and horses in a stable, at one end of the wharf, and we had to walk quite a long way to the ship; so I put up my parasol as soon as I could, for I was very proud of it. It was blue, and had white tassels hanging down from the top.

There were two shabby little girls on the wharf, and as we walked along one of them

said to the other, "Oh, my! what a pretty parasol!"

When I heard that, I felt prouder than ever. I walked along as grandly as I could. I switched my blue silk dress from side to side, and thought I looked very nice.

When we got to the ship there was only a very narrow board to cross upon, from the wharf to the ship.

Papa took Chauncey's hand to lead him over. When they had got almost over I saw those shabby little girls very near me, so I thought—"Now I will cross this board all alone, to show them what I can do."

So I stepped upon the board very grandly, still holding my parasol high above my head. Papa cried, "Wait a moment, Kitty, and I will come to you."

I said, "No papa, I can come alone;" but just that minute my foot slipped, and down I tumbled into the water.

I thought then that God was punishing me for my pride; so as I sank in the water I prayed a little prayer to Jesus.

"Oh, Jesus!" said I, "please don't let me die this time, and I *will try* and be a good girl." I had always said before I *will* be a good girl; but I saw then that I couldn't do what was right all by myself, and that I needed Jesus to help me.

And just as soon as I had said that, a man jumped into the water, and took me out. I wasn't hurt at all, but my blue silk dress was spoiled, and so were my parasol and hat, but I didn't care that they were spoiled, then.

Papa took me home directly, but he let Chauncey stay, and told him he would come back for him.

"He didn't tell me I had been proud and haughty; perhaps he thought I knew it myself; but he was very kind to me. He lifted me out of the carriage when we got home, and carried me up to mamma, and said, "Here is a drowned rat for you, Mrs. Holton."

Then he went back for Chauncey, and I told mamma all about it.

And ever since that I have tried harder to please Jesus, and whenever I feel proud about anything I say to myself, "You mustn't forget what you promised Jesus, Kitty, that day your pride had a fall." And when I asked mamma the other day, if she thought I should go to heaven when I die, and see Harry, she said yes, she hoped so, if I kept on trying to please Jesus; and I'm sure I mean to do so, with his help.

MAGNESIUM LIGHT IN THE PYRAMIDS.—Professor C. P. Smyth says, writing from the East Tomb, Great Pyramid:—"The magnesium wire light is something astounding in its power of illuminating difficult places. With any number of wax candles which we have yet taken into either the King's Chamber or the Grand Gallery, the impression left on the mind is merely seeing the candles and whatever is very close to them, so that you have small idea whether you are in a palace or a cottage; but burn a triple strand of magnesium wire, and in a moment you see the whole apartment, and appreciate the grandeur of its size and the beauty of its proportions. This effect, so admirably com-

plete, too, as it is, and perfect in its way, probably results from the extraordinary intensity of the light, apart from its useful photographic property; for, side by side with the magnesium light, the wax candle flame looked not much brighter than the red granite of the walls of the room. . . . Whatever can be reached by hand is chipped and hammered and fractured to a

frightful degree; and this maltreatment by modern man, combined with the natural wear and tear of some of the softer stones under so huge a pressure as they are exposed to, and for so long duration, has made the measuring of what is excessively tedious and difficult, and the concluding what *was*, in some cases, rather ambiguous."

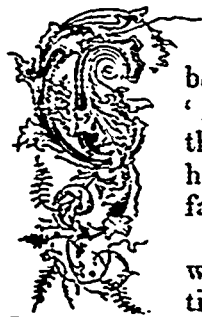
Sabbath Readings.

THE HOLY SPIRIT'S WORK IN CREATION.

'The Spirit of God moved upon the face of the waters.'—Gen. i. 2.

'By his spirit He hath garnished the heavens.'—Job xxvi. 13.

'Thou sendest forth Thy Spirit, they are created, and thou renewest the face of the earth.'—Ps. civ. 30.



CONSIDER the work ascribed to the Spirit in the text 'He moved upon the face of the waters; garnished the heavens;' and 'reneweth the face of the earth.'

In all these passages the work assigned to the operation of the Spirit in creation is peculiar and distinct. Creation is ascribed to God, to the Godhead; but a special operation to the Spirit, in that work. Let the passages be separately noticed.

In the first it is said, 'God created the heaven and the earth.' The term rendered 'God' is plural in its form, and suggests that the work spoken of was performed by the united agency of the persons in the Godhead. The condition of the created world is also distinctly stated: 'The earth was without form and void, and darkness was upon the face of the deep.' The meaning seems to be, that at the first creation, the matter of which future worlds were to be composed, was called into being but allowed to remain in a state of chaotic darkness. How long it continued so, and through what changes it passed, or what may have happened in it, we are not informed. But when the time came that the world was to assume its present form, and the life of man to begin on earth, then a special work was performed by the Spirit, which is thus described, 'The Spirit of God moved upon the face of the waters.' It is this work which is described in detail in the sequel of the first chapter of Genesis. The rude chaos was reduced to order. Light was caused to spring out of the darkness. The heavens were elevated to the firmament which is above us. The earth

was divided into sea and dry land. The land was clothed with the herb of the field and the trees of the forest. The heavens were adorned with the sun and the moon and the stars, which should be 'for signs, and seasons, and days, and years.' The air was occupied by the winged fowl, and the sea with living creatures. All this work appears to be ascribed to the Spirit, and is included in the statement that 'He moved upon the face of the waters.' For there is a force in the term 'moved' not to be overlooked. It is that which is applied to the bird brooding on her nest, imparting heat and vitality to her eggs, and in due time giving birth to a numerous offspring. Such is the special work here ascribed to the Spirit of God in the creation of the world.

Between this view and that which is presented in the second passage there is a beautiful accordance: 'By His Spirit he hath garnished the heavens.' As He did on the earth beneath, reducing the chaos to order and beauty, so also did He in the heavens above. His work was the same in both. (Job xxvi. 13, 14, xxxviii. 31-37.)

And so also in the third passage: 'Thou sendest forth Thy Spirit, they are created, and Thou renewest the face of the earth.' As the Spirit began at the first, so he continues. Year after year he clothes the earth in beautiful garments, and continually He supplies it with the living creatures that abound on its surface or dwell in its depths. (Ps. cxlvii, 15-18).

Throughout the history of creation there are thus four things which appear to have been specially committed to the Spirit: to perfect it, reduce it to order and beauty, endow it with life, and preserve it. He perfected it. Matter having been created in the beginning, He applied it to its purpose in time. He gave it order and beauty, disposing all the parts of the universe in their proper place, and fitting them for the ends they were designed to serve. He im-

parted life, causing 'the herb and the tree to yield fruit after his kind, whose seed is in itself,' and the living creatures to propagate their species. And he preserves all—watching over the creation which has been committed to his care.

It may be added to this view of the special work assigned to the Spirit in creation that there is a singular change in the history when the account of man's creation is introduced. What had previously been done comes under the statement that 'the Spirit of God moved on the face of the waters.' But when the man was to be formed, the narrative is, 'God said, Let us make man in our image.' In this work the Godhead was deeply concerned. The contrasts bring out more forcibly the special work which the Spirit had performed, and to which we have already sufficiently adverted.

There is now one use of the work which it is alike our duty and privilege to consider before concluding this subject. The special work of the Spirit in creation is in harmony with His work in grace. This principle is distinctly recognized by the Apostle Paul, when he says to the Corinthians, 'God who commanded the light to shine out of darkness hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.' In the old creation He did so, as we have seen, by the Spirit, and in the new creation it is the same. The parallel between the two works of the Spirit holds extensively.

He perfected the creation, and He perfects redemption. To Him it belongs to apply to the soul the work of Jesus. Of His work Jesus said on the cross, 'It is finished,' and that work the Spirit takes, applies it to the heart with power, and so makes it effectual for salvation. (John xvi. 14).

He reduced the chaos to order, and so He does in every mind into which He enters. He gives light to the understanding and directs it. He places the fitting objects before the affections, and engages them. He discovers to the conscience the authority to which it is subject, and makes the will submissive. The man is put into his proper place, and his powers are engaged in their right functions and exercises. He imparted life of old, and He is the Spirit of life to the soul 'dead in trespasses and sins.' He opens the blind eyes to see God in His works. He unstops the deaf ear to hear Him in His word. He unlooses

the dumb tongue to speak to Him in prayer, and for Him to men. He makes the man 'alive to God.'

He preserves alike His own work in nature and in grace. He dwells in the soul which He has created anew, and 'saints are kept by the power of God through faith unto salvation.' He revive his work in the heart which is prone to languish—using the word and ordinances, as well as seasonable providences. He raises up a seed to serve the Lord from generation to generation, and never leaves himself without this witness to his power and love. And he furnishes the Church and the world with a faithful ministration of the Gospel, 'giving apostles, and prophets, and pastors, and teachers, for the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ.' Then, and not till then, shall the gracious work of the Spirit be accomplished on the earth, in both the old creation and the new.

It is a blessed thought that He still exercises His office in both. He thus makes the one contribute to the other, and employs them to be subservient in advancing the interests of each other. He so disposes what relates to this world, that it serves the edification of His people, and ripens them for the next. At the same time while they thus grow in grace themselves they become better qualified to improve the condition of the earth which they inhabit. Nature and grace conspire to the one end—the perfection of the work of God on the earth. And that consummation will be gained when He that sitteth upon the throne shall proclaim, Behold 'I make all things new,'—that renewal being secured under the 'ministration of the Spirit.'

In conclusion, may we not properly address to ourselves the question which Paul proposed to the Corinthians, 'Have ye received the Holy Ghost since ye believed?' We profess to believe the gospel of Christ. All who really do so 'receive the Holy Ghost.' It is a vain faith through which He does not enter into the mind and dwell there. Let us consider that we are thus addressed: 'Your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own, for ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.' (1 Cor. vi. 19, 20.)