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THE PRESBYTERIAN.

AUGUST. 1863.

We have a considerable sum due on our books, by way of subscription, for the current year, and we would feel obliged to those of our supporters, whose accounts are still unpaid, if they would remit.

Our object for some time back has been to work our paper into such a position that we might have an annual surplus to pay over to some of the schemes of the Church. We have emerged from the debt under which we laboured for some time; we have a good list of subscribers; and if our outstanding accounts are *duly and promptly remitted* to us, we shall be able to do, what we are sure our supporters desire—to apply, without fear of retrograding, to the benevolent schemes of our Church, the profits of *The Presbyterian* for the year 1863.

The exceeding importance of the subject is our excuse for again adverting to University Reform. We desire to inform our readers as to the present position of the question. This is rendered necessary by the partial way in which the recent proceedings of the Senate of the University of Toronto have been represented in some Upper Canadian papers.

A few months ago the report of the University Commissioners was printed, and the country put in possession of the results of their inquiries. The report fully confirmed the charges that had been made in reference to wasteful expenditure, on the part of the University of Toronto. The effect of this waste was to deprive the affiliated Colleges of the surplus to which they were entitled by the Act of 1853. It has now been clearly established, that these colleges have been spoiled of a magnificent endowment provided by statute. The report proposes a scheme by which reparation may be made and the education of the country promoted. This scheme consists of two distinct parts, viz. the academic and the financial.

1. *The academic.*—The commissioners drew up a set of queries in reference to the re-organization of the University, and these were sent to the heads of each of the affiliated Colleges, and to the Senate of the University of Toronto, for answers. The replies shewed a gratifying amount of unanimity, and the scheme of the commissioners is founded upon these replies. The essential features of this scheme are: (1) A general University Board to be called the "University of Upper Canada," in which each of the affiliated Colleges is to be equally represented; (2) A common examination for degrees, by examiners appointed by the University Board, the students of each College to be examined at their own College; (3) An equivalent curriculum in each College; (4) The conferring of degrees by each University in virtue of its own charter, but only on students who have passed the examination of the general University Board. The Senate of the University of Toronto unanimously agreed to this plan at a very large meeting, and the head of University College also gave his unqualified assent. The commissioners, in putting their queries to the various Colleges, carefully avoided complicating the academic scheme with any financial matters, and the answers were expected to be purely academic. The Senate of Toronto, however, thought it right to insert a saving clause to the following effect:—"It is to be understood that this suggestion is not intended to interfere with the endowment of University College, it being the opinion of the Senate that University College has a first claim to a fixed endowment, amply sufficient to its support in its present state of efficiency." This was assented to by all the members, as it was in accordance with the Act of 1853. The Senate, however, did not recommend any plan of apportionment of the surplus, this being left by the Act to Parliament.

2. *The financial.*—The commissioners

in their report propose a financial scheme by which the academic reform, suggested by the Senate of Toronto and the affiliated Colleges, might be carried out. According to this scheme the allowance to University College is to be reduced from \$30,000 to \$28,000, and the surplus applied in the shape of scholarships to the affiliated Colleges. This \$2,000 is the only sum to be taken from the present revenues of the University College. But the commissioners hold that the sums, alienated from the University with the view of preventing a surplus, properly belong to the other affiliated Colleges and should be restored by government. It is also proposed to capitalise the present annual grants, and the whole annual sum for each affiliated College, including that from the University property, would be \$10,000. By this plan University College will retain its present income with the exception of \$2,000, and this is more than compensated by allowing retrenchments in departments which do not promote its efficiency. This plan, so far from spoiling University College, is simply a restoration of the rights of the other affiliated Colleges.

A meeting of the Senate of Toronto was recently called to declare its opinion of the scheme of the commissioners, and a resolution was proposed with the view of retracting its sanction to the academic portion. After a protracted discussion extending over two days, an amendment was unanimously carried which preserved that sanction intact, but which declared that the Senate did not in that sanction approve of any scheme of partitioning the University endowment. The position of matters is now precisely what it was last year when the Senate proposed its plan of academic reform. It still adheres to that plan, but objects to the commissioners' financial scheme. All the academic bodies, including the University of Toronto, are at one as to the best plan of re-organizing our University system. The difference is merely financial, but this difference should be no bar to legislative action. The academic bodies have done their part by recommending an academic scheme. It is for Parliament, if it approve of the scheme, to devise means by which it may be carried out. The recent political complication interfered with legislative action, but it is understood that a bill will be introduced as soon as possible with the support of leading men of both sides of the House.

It is only a little more than half a century since the Church of Christ was roused to a sense of her obligations, to convey the gladdening message of the gospel of peace to the heathen. During that short period the spirit of missionary enterprise has assumed the stately proportions of an organized combination of agencies, schemes, and societies, having for its holy and noble aim the world-wide diffusion of the truth as it is in Jesus. By the blessing of the Prince of Peace liberally shed upon his own glorious cause, the success of missionary efforts is now something truly wonderful to contemplate. But a short time ago the map of the world, in varying colours, only indicated the kingdoms of the world which had acquired dominion over its territories, and other lesser marks pointed out the scenes of bloody conflict between contending powers, the ports which had opened up to maritime discovery, and the principal stations where modern commerce had successfully established itself. Now, however, the topography of the earth's surface has assumed quite a different aspect. The delineation of the Church's conquests gives it a new and more interesting appearance, as they tell of the opening of continents and kingdoms to the admission of the soldiers of the cross, and of "the multitude of the isles" which are rejoicing under the waving banner of Christianity.

The value of this change is not to be estimated only by the measure of good which has been accomplished in foreign lands, by the number of conversions among the heathen, or the progress of enlightening civilization. The influence upon the Churches, which have engaged in the work, has been of a most refreshing and invigorating character. A new and purer life at home has been the invariable result of the transmission of Christian zeal abroad. Simultaneously with the rise and progress of foreign missions, the necessity of domestic evangelization has commanded attention, and in the various walks and offices of industrious application, which such attention has called into existence, there have been achievements not less marvellous, and claiming no less grateful avowal, than the triumphs which have signalized the propagation of Christian knowledge beyond the seas. Truly delightful it is to see the various Christian denominations thankfully tracing their renewal of inner life to the blessing of God upon their mission schemes.

It is now universally admitted that missionary activity is an essential test of the

true scriptural character of a Christian Church, second only to the all important one of holding the truth in its purity. These two, it is felt, are in fact necessary co-existences. As in the single member, so in the collective body, a diffusing, leavening, missionary outgoing of religious influence is the natural product of sound doctrine. The love of the truth inevitably begets the effort to spread it, and this effort, once begotten and well applied, affords a new practical illustration of the power of doctrinal verities; so that any Church faithfully cultivating and applying its resources for the fulfilment of its share of the commission, "Preach the gospel to every creature," finds, just as the individual Christian finds, that the doing of the divine will is the most valuable evidence of the truth of the divine doctrine.

If any of our readers are contemplating a summer trip, yet swithering where to go, we would strongly recommend them to visit the Lower Provinces, which they can do with facility, comfort, and economy: while much may be expected from the change of scene, the influence of the sea air, and the forming of new acquaintances. We have "done it" repeatedly, and may therefore be allowed to speak from experience. It has always been a pleasant excursion. We think it extremely desirable for Canadians and our fellow-subjects in the Lower Provinces to see more of each other. Both have much to learn of what may be called their own country; and as the troubles in the States render travelling among our neighbours rather uncomfortable at present, it seems a favorable time for acquiring such knowledge. The route is very varied. Leaving Montreal on Wednesday, the traveller will be in time for the steamer which leaves Portland for St. John, New Brunswick, on Thursday afternoon. If the weather be fine, (and it is always best about full moon,) he has a delightful sail on the Atlantic for two and twenty hours. Arrived at St. John he will spend the afternoon and night in that enterprising city, in the vicinity of which are fine walks or drives amidst interesting scenery. Leaving next morning by train for Shediac, he will have the pleasure of travelling at a moderate speed on one of the best constructed railways in North America, a hundred miles in length, lying a great part of the way through a most beautiful country. At Shediac a little steamer, said to be safe, if not very comfortable, will be found ready to convey

him to Prince Edward Island, the gem of the Provinces, where, if he can spare the time, it will be well to spend a few days. From Charlottetown, its finely situated capital, the steamer which brought him thither will carry him to Pictou in Nova Scotia, a distance of sixty miles. Thence a coach and six—a coach and six!—starts every morning for Truro, forty miles off, and over a good road in summer. From Truro to Halifax the journey is made by railway, and after spending a sufficient time among the Haligonians, another railway will take him to Windsor, on the Bay of Fundy, whose wonderful tides are famous all the world over. From Windsor to St. John the passage is made by steamer, and during its course, unless the weather be very fine, it is more than likely that all the pleasures and virtues of sea sickness will be experienced. The route of travel can be reversed from the directions now given, and instead of returning by St. John and Portland, the traveller may arrange to take the fine steamer, Lady Head, from Pictou or Shediac for Quebec. The caterers for the travelling public in these parts have entered into a combination whereby, what is called the "round trip," can be performed at the moderate fare of \$13. The plan is to take a ticket from St. John to St. John, which is good for all the modes of travel in the round we have described from and to that city. We wonder that the principle of this trip is not acted upon by the Grand Trunk people and the agents of the steamer Lady Head, in concert with the Lower Provincials. Thereby one could take a ticket from Montreal to Montreal, or from Quebec to Quebec, and while seeing and hearing more than most Canadians dream of, help our providers of travelling accommodation to a little of the sweets of profit.

In their Report to the Synod, the Committee on Sabbath observance, after stating the nature of the communications they had held with the principal Railway and Steamboat Companies, recommended the Synod to appoint each Minister to bring before his Congregation the important interests involved in the right observance of the Sabbath, and to do so on the first Sabbath of August or the first Sabbath convenient to him thereafter. The Synod very properly approved of this recommendation; and in accordance therewith, we trust that all our Ministers will preach on the due observance of this most gracious, holy, and useful ordinance.

News of our Church.

COMMISSION OF SYNOD.

At its last meeting this Court adjourned till the first Wednesday in August, on which day it will meet (D.V.) in St. Andrew's Church, Montreal, at 2 o'clock.

FRENCH MISSION.

In his last monthly report, of date June 30th, Mr. Baridon states that all things are going on well in his stations. The news of the dedication of the Mission Church in Montreal was received by his people with much pleasure. His report alludes to the remarkable resignation of a family of French Canadians, who have been out of the Romish Church for many years. The father and mother have been called to bear severe affliction. Mr. Baridon has officiated at the funeral of three of their sons, and one was killed last autumn in the American war. All this falls heavily on the bereaved parents, but they have been enabled to bear it with great Christian meekness. Mr. Baridon was called to perform service at the burial of the last deceased, a young man of twenty, the day after his return from Montreal at the Synod time. There was a large attendance, and it was a season of great solemnity. The missionary took advantage of the occasion to speak seriously of spiritual concerns. May the seed thus scattered in the deep furrows of death bring forth much fruit to the glory of God!

Mr. Tanner's illness, we are sorry to say, continues, so that he is unfit for duty. Meanwhile the Committee and the Church are much indebted to Messrs. Wolf and Doudiet, for their kindness in keeping up regular services. Mr. Frereault, a young man who recently belonged to one of the numerous Romish Orders of *Freres*, but is now a member of Mr. Tanner's congregation, has opened a day school for children in the basement of the Mission Church. Mr. F. is well qualified, we believe, for the work of teaching in French; and we are glad to learn that he is getting quite an encouraging attendance of Canadian youths—18 in number to begin with. It would be an important auxiliary of our Mission if the Committee could assist him, so that he might continue permanently as he has begun. But this brings up the old sore subject of funds. Will no one contribute?

We are glad to be able to place before our readers, more fully than we could do in our last number, the concluding remarks of Principal Leitch at the opening of the Mission Church. They are as follows;—

It was not for nought that the French Canadians were placed under British sway. The Conquest of Canada did not merely gain for us national renown or commercial advantage. It has laid upon us a national responsibility. It is the boast of Britain, that the sun never sets upon her wide dominions. But why has God

in his providence thus widely extended British sway? Is it not that the Sun of Righteousness may dispel the darkness of heathenism and popish superstition wherever the British power is established; and can we think of enjoying the blessings of Protestantism ourselves, without endeavouring to share these blessings with our fellow subjects? In establishing a French Canadian Mission, we are following the example of the Parent Church of Scotland. She has had for many years in her service an eminent missionary, M. Boucher, who has done much valuable service in France, by propagating the principles of the Reformation in the darkest provinces of that country. The Protestant Church of France has had always the strongest claim upon the sympathies of British Christians; and the Church of Scotland could not more emphatically express this sympathy than by supporting a missionary, whose chief work should be the strengthening of that Church in its evangelistic efforts. The hearts of Christians should not despond at the little apparent fruit of their labours in Canada. Much good may be done though there be little apparent fruit. It is wrong to measure the work by the number of converts. The secret leavening process may be great, while the number of converts may be small. The advance of the kingdom of God will likely be in a rapidly increasing ratio. The small trickling stream rapidly wears out for itself a wide channel in the embankment, so that the flood suddenly covers the whole plain. The kingdom of God will thus advance, so that its progress in the latter days will appear to be rapid in the extreme. It may at first sight appear, that little has been done in shaking the strongholds of Popery, as it enjoys apparently as much outward prosperity as ever. The religious procession which this day attracted such crowds in this city, retains all its impressive character, and seems to indicate that Rome, by her outward ritual exercises, has as powerful a sway as ever over the minds of the multitude. But the case may be far different. The imposing religious ceremonies of the Church of Rome may be fast losing their religious character. Crowds may flock to them as to any theatrical exhibition, and not from any belief in the religious dogmas which they symbolize. The Paganism of ancient Rome ceased to have any hold on the minds of the people, long before there was any change in the splendor of the external ritual. As the faith of the people waned, the splendour of the ritual rather increased. In like manner it would be wrong to conclude that the Romish faith retains, at the present day, all its vitality, simply because there is no diminution of its external splendor, or because there are few openly to renounce connection with it. It is when the sun is about to set that he lightens up the world with hues of magic beauty, but this evanescent splendour is only a prelude to the total extinction of his light. The increasing magnificence and popularity of the Romish ritual may be only the surest symp-

toms of decay,—the forerunner of a reaction towards the real and spiritual in the Christian religion. May all engaged in this good work be animated by the encouragement of the apostle: "Be ye steadfast, unmovable, always abounding in the work of the Lord, knowing that your labour is not in vain in the Lord."

MISSION TO BRITISH COLUMBIA.

Our readers who have perused our report of the proceedings of Synod, will be aware that the Committee on Foreign Missions are expected to give particular attention, to the claims of British Columbia. Other denominations have obtained a foothold in that new province. The wonder has been often expressed that the Church of Scotland has no minister or missionary there, to represent it, and attend to the interests of her members. We believe that an earnest desire to do something towards the performance of an obvious duty is, for the most part, the inducing cause of the effort proposed by our Synod, but the averting of what must soon become a reproach to the Church of Scotland is also a principal element. The Colonial Committee seem to feel that some explanation is called for, and we find the following in their report:—

It will have been observed that British Columbia still remains unoccupied. A letter of inquiry, addressed by the Convener to an officer in that colony, as far back as July, 1861, is to this day unanswered; and though it is well known that there are many Presbyterians in Vancouver's Island, as well as on the neighbouring mainland, no direct communication from any of them has ever reached the Colonial Committee. Thus without a definite basis for action, and with nothing better than a vague hope of local assistance, the state of their funds necessarily became the cardinal consideration by which the Committee were governed. They have had no choice but to wait—with such patience as was possible. They are not without hope that they will be able to report to the General Assembly of 1864, the establishment of a Branch of the Church of Scotland in this new field.

KINGSTON OBSERVATORY.

The Astronomical Society of London has liberally agreed to give the use of a transit instrument till a transit circle of our own is executed. By means of this temporary instrument, the requirements of the deed of conveyance can be fulfilled. The essential want of the Observatory is a transit circle, and an observer who will devote his time exclusively to the Observatory. Instruments are of no value unless there are observers to work them, and yet this has been so much overlooked that most of the observatories in the United States, though well appointed, are lying idle. The Observatory of Cambridge has fortunately an adequate staff, and the results have been most satisfactory.

The conquests in the field of science gained by this single institution, have reaped for America a renown greater far than any victories she may gain on the battlefield. All has been done, too, by private liberality, and a similar enlightened liberality is awakening in Canada. It is to be hoped that we may have soon, in Kingston, an Observatory equipped in a manner worthy of one of the oldest and most important Colonies of the British Empire. Principal Leitch is quite hopeful of obtaining five subscribers of £100 each to secure a large transit circle, under the superintendence of the Astronomer Royal, Mr. Airy, who has kindly undertaken the execution of it. The circle will be known as the gift of the donors. Several names are already received.

MORRIN COLLEGE.—SESSION 1862-3.

We have received a pamphlet of 74 pages with the above heading, done up in a very tasteful style. Its contents are (1) List of officers and students, (2) Proceedings at the opening, (3) Deed of trust, (4) Examination papers. Intimation is given of the appointment of three additional Professors, to be made before the opening of the session in November next, namely, a Professor of Mathematics and Natural Philosophy, a Professor of History and English Literature, and a Professor of Classical Literature. The number of students during the past, which was the first session, was 24. Among other items of information, we notice that arrangements with the University of McGill College, for the granting of degrees, are in progress. We have already acquainted our readers with the proceedings at the opening of this institution, the report of which occupies the greater part of the pamphlet. The examination papers, eight in number, show great care and judgment in the preparation of them, and are of a high order. The subjects are Pure Logic, Aristotle's Ethics, Greek Philosophy, Roman History, selections from Homer and Plato in Greek, and from Cicero and Horace in Latin.

ASSISTANCE FROM THE PARENT CHURCH.

From a copy now before us of the Report of the Colonial Committee of the Church of Scotland, presented to the last meeting of the General Assembly, we are in a position to state our indebtedness to the Parent Church from May, 1862, to May, 1863. It is well to take notice of the liberal manner in which the Church of Scotland aids in supplying our spiritual destitution, were it for no other reason than to show what cause we have for gratitude, as the children of an affectionate parent. Two missionaries have been sent, for whom an obligation at the rate of £150 stg. per annum has been undertaken for three years, and there has been paid, for their outfits and passage moneys, £119 12 0 Salaries & allowances to ministers, 446 9 2 Grants for building churches, 175 0 0 Queen's College, 350 0 0

£1091 1 2

This puts the matter only in a pecuniary form, but when we look at the application of these amounts,—the labours of the missionaries, the enabling of weak congregations to retain the services of settled ministers, the material help in promoting the efficiency of our College, and the comfort of students who are looking to the ministry—the estimate assumes an invaluable character. Let us be thankful, and let those, who are more directly benefited, not be satisfied with mere feelings of gratitude for such kindness, and of respect and attachment to the Church which is ministering it so ungrudgingly; but let them also bestir themselves to the utmost activity in improving the advantages, which by such means they enjoy. There is one thing we think the Synod ought to do, and that is to address the Church of Scotland year by year. An interchange of sentiments would have a salutary effect. There used to be such communications. The branch of the Church in England keeps up this practice. If it were for no other object than to acknowledge favours received, it would be very becoming in our Synod to resume it.

SABBATH SCHOOL, TOSSORONTIO.

It is delightful to hear of the extension of the Sabbath School work throughout the country, and particularly so when the success which marks it is the result of patient, persevering effort. In many localities it seems hopeless to begin, but, once fairly begun, an interest is soon excited, and the institution, struggling into existence amid many difficulties, speedily grows robust and nourishing. It has been so in quite a number of instances with which we are acquainted; and if those who can, would apply themselves to the work, there are many rural districts which would supply additional illustrations. Wherever the children of a few families can be brought together for religious instruction on the Sabbath day, the attempt should be made.

The Sabbath school at Tossorontio, part of the pastoral charge of the Rev. Alex. McLennan of Mulmur, was begun about three years ago in very unfavourable circumstances. Parents were uninterested. Many of our children were attracted to a Methodist School. When opened the attendance was only from 15 to 20. But a few zealous friends of the Church pressed forward. Discouragements were overcome, and now the attendance numbers 80, with a good staff of teachers, and a library of 240 volumes. Mr. McLennan renders exemplary assistance in the work, and conducts a Bible Class for more advanced youths. On the 24th of June last a meeting of the scholars was held, when 77 were present. The cause was greatly encouraged by the appearance of a considerable number of heads of families, and others connected with the congregation, as interested spectators. The children were examined in their knowledge of the Shorter Catechism, and general satisfaction was afforded by the manner in which the proofs and other passages of Scripture were repeated. Suitable addresses were delivered by the Rev. Mr. Hislop, the Rev. Mr. McLennan, and one of the teachers. The exercises were varied by the

singing of Psalms and Paraphrases, and the hearts of the little ones were cheered by each of them receiving the present of a book.

ST. JOSEPH STREET MISSION.

A CORRECTION.

A. F. K. gives an entirely erroneous statement of the terms proposed by Mr. Morris to Mr. Redpath, relative to the St. Joseph street Mission. Mr. Redpath waited on Mr. Morris, and was informed that we had maintained a Sabbath school in the district for three years, that there was a local subscription of \$1000 for a church, and that a lot had been offered on favourable terms for a site. Nevertheless Mr. Morris said, that as there was room for only one Presbyterian church in the district, and room enough elsewhere in the city for evangelizing efforts, he did not think our Church should act the dog in the manger, and therefore proposed, that if *within one year* we did not erect a church we should surrender our right of prior occupation to the Canada Presbyterian Church. Mr. Redpath stated that these terms were quite reasonable and acceptable to him as an individual, and that he would communicate with the Committee of his Church and report their reply.

Two or three days afterwards, Mr. Morris addressed a note to Mr. Redpath informing him that arrangements had been made to place a Missionary in the district, who should devote his whole time to it, which was done, and that a church would be erected within the year. No reply was ever made by Mr. Redpath or the Committee to Mr. Morris's proposal; and before the year elapsed, indeed in a very few months, and without communicating with our committee, the Canada Presbyterian Church obtained the lot previously bargained for by our friends, and commenced to build; our Church then relinquished the district, and surrendered the vigorous Sabbath school to the other Church. These are the facts of which a decidedly inaccurate version has been given by A. F. K.—*Com.*

PRESENTATION.

The ladies in connection with the Presbyterian Church of Newmarket have presented their pastor, Rev. John Brown, with a superb pulpit gown, as a mark of respect and slight acknowledgment of the high appreciation in which they hold him for his untiring zeal and faithfulness in the Ministry. The Rev. gentleman accepted the gift with many thanks, and delivered a short but suitable address. The occasion was one of peculiar interest, exhibiting as it did, in no unmistakable manner, the deep feeling of sympathy and concord between pastor and people.

SYNOD MINUTES.

The minutes of Synod, in the usual printed form, are expected to be ready for distribution in a few days. Sessions not in arrear to the Synod Fund are entitled to a copy for each dollar they contribute.

Correspondence.

APOLOGY.

To the Editor of the Presbyterian.

SIR,—Your correspondent (A. F. K.) demands an apology for the statement made in page 166 of *The Presbyterian*, that “the handing over of the loaves and fishes would be received by the Canada Presbyterian Church with clapping of hands.” I regret exceedingly that our Free Church brother should have taken offence where no offence was intended.

It is granted that the offensive expression referred to was neither very “classical,” nor yet, perhaps, when taken in a literal sense, strictly correct in point of fact. Must I explain the meaning desired to be conveyed? Simply this:—that participation in a sum of money, sufficiently large to be valuable and useful in a high degree, as a missionary fund, in the event of a union of our churches, would be acceptable to the party who should unite with us.

Nothing, now-a-days, can be done without money. As a means of extending the boundaries of the Redeemer's kingdom upon earth, it is acknowledged by the best of Christians to be an indispensable auxiliary; and I can see no good reason why your correspondent should affect, on behalf of his church, to “sneeze” (I hope I will not have to apologize for the expression,) at so respectable a sum as £135,000 of lawful money, honestly come by, and irrevocably set apart for the best of purposes.

I am reminded that “the whole attitude and action of the C. P. Church on the question of the Clergy Reserves should preserve them from such an ungenerous statement as this.” “Attitude” and “action” are very different things, and may be held as representing the *principles* and *practice* of the Free Church. The most reliable source of information respecting either, at my command, is an exceedingly well arranged “Digest of the Synod Minutes of the Synod of the Presbyterian Church of Canada,” edited by the Rev. A. F. Kemp. Referring to page 299, I find the following statement in connexion with the question of state endowments of religion: “Th. Brethren of the Presbyterian Church of Canada hold, that there are circumstances in which the Church may lawfully accept of them.”—I substitute the word *Church* for *State* in the passage referred to, believing the latter to be a misprint. That is the “atti-

tude”—the principle conceded—that endowments “*ab extra*” are not inconsistent with the standards of the Free Church in Canada. Now for the “action.” Says A. F. K., “we refused a share of the Clergy Reserves when it was offered and would gladly have been given us. We forbade our ministers in terms the most peremptory from accepting it,” &c., &c.

By what process did our Free Church friends come to this righteous resolve? From the same excellent authority (p. 411) it appears, that three months after their first meeting of Synod, in 1844, the very first action of that Church, on the Clergy Reserve question, was the drafting of an address to his Excellency, the Governor-General, the object of which was that His Excellency “may be able to decide, whether or not her Majesty's Government will be disposed to continue those allowances from government enjoyed by some of their number.” The answer to this memorial set forth, “that according to the opinion of the law officers of the crown, said allowances could not be continued on account of the new position in which the Synod stand.” Had the memorial been answered favourably, let me ask your correspondent what would have been the “attitude and action” of his Church to day on this same question? Bearing in mind this first “action,” it is easy to account for a subsequent refusal without bringing up the old story of “sour grapes.” The question of the appropriation of the Clergy Reserves had become a political one, in which individual members of the Free Church, as is well known, took a very active and united part. And in this way the Church became virtually committed to a policy from which it could not honourably recede.

I think there is no valid reason why our endowment Fund should be an *insuperable* obstacle to Union. I think that when all other matters are satisfactorily arranged a solution will be found for *that*. I still think that when that good time comes, it will find our Free Church friends glad to share with us the too small portion that has fallen to our lot. But that I may not give offence now, and so possibly put myself in the position of an obstructive, I cheerfully qualify the statement alluded to, by recording my belief that they will evidence their satisfaction in a becoming manner—*without clapping of hands*.

A. LAYMAN.

Article Communicated.

AGE OF THE SUN.

BY PRINCIPAL LEITCH.

Perhaps the most daring attempt of astronomy in modern times is that of fixing the age of the sun as an incandescent light-giving body, and that of the earth as a solid inhabitable globe. In reference to the earth, geology plainly indicates successive periods or chapters of its history, but no scale has been furnished of the length of the periods, and no approximation has hitherto been made to the whole period from the first to the last page of the geological record. Science has at last attempted to assign an approximate date to the laying of the foundation stone of our world. A scale has been found by which the whole period can be measured within certain limits. You cannot, as in the section of a tree, tell to what year each layer belongs, but you can assign a date within limits to the first page in the record, or, in other words, to the first solidification of the earth.

Again, as to the sun, its past physical history seemed to be entirely withdrawn even from speculation. He has enlightened our globe from one generation to another without any apparent diminution of strength, and we have formed the instinctive belief that no limit in the past or any in the future can be assigned to his functions. No proof of progress or decay has been detected; and it has been thought that nothing but the fiat of the Almighty can quench his rays. Principles have, however, been now recognized which enable us to assign limits, and to show that he has not shone from a past eternity, and that he has a limited existence as an incandescent body. This limit assigned to the solar system forces us to recognize the hand of a Creator. The atheist has always challenged us to adduce proof of a beginning. His argument is that the present order of things may have been from eternity, and that we are bound, if we hold a different view, to exhibit proofs of a beginning. We are not by any means bound, in order to maintain the doctrine of a Creator, to demonstrate that the present order of things had a beginning. Still it is satisfactory to be able to meet the demand of the infidel, and to assign a limit to the present order of things.

In order to understand the manner in which a limit is set to the past history of the sun, it is necessary to advert to the dynamical theory of heat, which has recently been reduced to a

strictly scientific form. The expression of this theory is—that heat is but a form of force, and that for so much heat there is an equivalent of force, and that for a given force there is an equivalent heat. This has been acknowledged in a loose general manner. For example, the heat of the furnace gives its power to the steam-engine; and in a similar way power or energy can be converted into heat. The power of a steam-engine or a water-wheel may be employed to produce heat. Where water-power is abundant, it is employed to produce friction between iron plates, and these plates become so hot that they serve as a stove. Again, the blacksmith can convert the power of his arm into heat when he hammers a piece of iron till it is red hot, and sufficient to light his fire. Force is converted into heat when the axles of a railway car take fire. The power of your finger is converted into heat when you pull the trigger of a flint lock. The spark is the heat product of the power of your finger. The obvious relation between force and heat has always been acknowledged, but it is only recently that the exact quantitative relation has been determined. The relation is thus expressed. “a unit of heat is equivalent to 772 foot pounds.” By a unit of heat is meant heat sufficient to raise 1 lb. water, 1° Fahrenheit. Suppose one pound of water enclosed in a vessel fell from a height of 772 feet, it would be found that it had become warmer by 1°. That is, the force of the concussion has been converted into so much heat. On the other hand, if this 1° of heat could be extracted from a pound of water and applied to move an engine, it would raise, if there was no friction or loss of power, a pound of water to a height of 772 feet. The great law of force or energy is that its sum is ever the same. It cannot be annihilated. It may change from one form to the other, but the sum is ever the same. If there is a loss in mechanical power, there is a gain in some other force, such as heat, electricity, or chemical affinity. The mechanical power of the Falls of Niagara is lost as such when it reaches the bottom, but it only changes its form, for it only becomes heat, and this heat, if all applied to an engine, would raise the whole mass again to its former level. The heat of the furnace of the steamer is converted into the mechanical power of the engine. This power is reconverted into heat by the blow of the paddle, and the impact of the ship upon the water. What is lost in one form is gained in another.

The sum is always the same. It is like a sand-glass: the sand is always the same in amount though it is constantly changing from one end to the other.

Let us apply this principle to the heat of the sun. When a ball is discharged from a gun and strikes an object, it is found that both the ball and the object struck have risen in temperature. If the force is sufficiently great you cannot touch the ball, it is so hot; and just in proportion to the power of the gun will be the heat of the ball. If the power be sufficiently great, the heat may be so intense as to bring it to a white heat and melt the ball. The meteoric stones that sometimes fall to our earth may be regarded as balls, but moving with much greater velocity. They strike against our atmosphere with so much force that the force is converted into heat, so in essence that they glow or become incandescent. Suppose our earth, in its revolution, struck against some opposing object like a target, what would be the consequence? The force would be converted into heat, and the velocity is so great—20 miles a second—that it would be immediately brought to the melting point. It would glow like the sun, and become a luminous body. The heat would be equal to that produced by the burning of fourteen earths made of coal. But this is not all. It would then fall into the sun, and would by its loss of momentum produce a heat 400 times greater than before, and it would be seen on the sun's disc as a bright luminous spot. The force of the earth falling upon the sun would communicate a heat to the sun equivalent to the heat emitted by the sun in a century. It would serve as fuel for that length of time. Now, the heat of

the sun is most probably due to this source, the conversion of power into heat. It is probable that it is not a combustion. If the sun were composed of coal, it would last at the present rate only 5,000 years. The sun, in all probability, is not a burning but an incandescent body. Its light is rather that of a glowing molten metal than that of a burning furnace. But it is impossible that the sun should constantly be giving out heat, without either losing heat or being supplied with new fuel. We know the heat of the sun. Each point is about thirty times hotter than the furnace of a locomotive, that is, a square foot of the sun's surface gives thirty times more heat than a square foot of grating in a locomotive. Yet the mass of the sun is so great that it would require 3,500 solar systems, if made of coal, to account for the heat of the sun. Assuming that the heat of the sun has been kept up by meteoric bodies falling into it, and proof has been given of such fall, it is possible from the mass of the solar system to determine approximately the period during which the sun has shone as a luminary. On boarding a steamer you can by examining the hold for coals, and ascertaining its capacity, tell approximately how long she has been on her voyage. Limits can be set to the fuel of the solar system, and therefore limits can also be assigned to the existence of the sun as our luminary. The limits lie between 100 millions and 400 millions of years. These are enormous periods, but still they are definite. The mass is so great, and the cooling is so slow, that, even on the supposition that no fuel was added, it might be five or six thousand years before the sun cooled down a single degree.

Notices and Reviews.

LIFE OF THE REV. JAMES ROBERTSON, D.D., F.R.S.E., Professor of Divinity and Ecclesiastical History in the University of Edinburgh. By the Rev. A. H. Charteris, M.A. Edinburgh: Blackwood & Sons.

Every one who has noticed the doings of the Church of Scotland in recent times, is familiar with the name of Dr. Robertson, who, from the commencement of the movement, was the head and soul of the General Assembly's noble scheme to provide a voluntary endowment for the chapels belonging to the Church. But there are few, at least in this country, who are acquainted

with the many excellent qualities and useful labours of this truly great man. The work before us is a very full and interesting memoir, containing graphic and delightful pictures of its subject in the varied positions he occupied, from the time when he was known at school as "Wee Robertson," always at the top of his class, to the last of his days, when he was fairly borne down by his incessant and indefatigable labours. His life by Mr. Charteris, the successor of Dr. Caird in Park Church, Glasgow, is a valuable contribution to the modern biographical literature of Scotland, written in an excellent spirit and in an exceedingly pure and engaging style of composition.

Its chief value, however, consists in its faithful portraiture of one, whose genuine full-hearted catholicity was ever beautifully blended with the purest patriotism and the most ardent Church love. In the "ten years conflict" preceding the schism of '43, Dr. Robertson's views of the questions which were then so keenly agitated were not very widely espoused and were frequently misunderstood. But, as one calmly reflects upon them now, they appear to have been distinguished for the clearness of their discrimination and the wisdom of their proposals, while the purity of his motives is placed beyond all question. The chapters devoted to their exhibition are full of interest, and with the perusal of them the conviction gains strength, that it would have been well for the Church, on many recent occasions, had they prevailed. We hope this excellent volume will come into the hands of many of our readers.

HISTORY OF IRELAND, civil and ecclesiastical, from the earliest times till the death of Henry II. By the late Rev. D. Falloon, D.D., LL.D. John Lovell, Montreal.

The author of this history died in his incumbency of the Episcopal charge of Richmond, Canada East. The manuscript was found among his papers, after his death, and is now published under the editorship of the Rev. J. Irwin of St. Luke's, Montreal. One is naturally indulgent towards native literary effort. Books of Canadian authorship are not so plentiful that we can afford to disparage them when any thing good can be said of them. But this volume requires no apology, either as to matter or style. On the contrary, we applaud the judgment and accuracy displayed in the former; and as for the latter it is terse and classical, and therefore agreeable reading, reminding us in every page of the scholarly attainments, exact philosophical thought, and methodical expression of the estimable author. The only thing requiring apology is the price of the volume—a dollar and a quarter. But when it is stated that, in a pecuniary point of view, it is published in behalf of Dr. Falloon's widow, the price is quite excusable, and we hope to see more than one edition of it sold.

MACRAT'S MONTREAL DIRECTORY, 1863-64.
John Lovell, Montreal.

We are indebted to the publisher for a

copy of his first issue of this annual, which is certainly a vast improvement on its predecessors, both in quantity and quality. If painstaking ensures accuracy the public may expect it here; and if enterprise should command success, the publisher is clearly entitled to it. In a populous and rapidly increasing city like Montreal, some kind of Directory is indispensable, but the issuing of a good reliable Directory is a very meritorious undertaking. Mr. Lovell will no doubt lose money by it this year, but we trust he has sown the seed for future profits.

A HISTORY OF THE INTELLECTUAL DEVELOPMENT OF EUROPE. By John W. Draper, M.D., LL.D., Professor of Chemistry and Physiology in the University of New York. Dawson Brothers, Montreal.

This remarkably interesting and valuable work we have not space to notice as it deserves or as we would desire. It is an attempt to supply in a scientific manner evidence of the mental progress of Europe, which, it is philosophically presumed, is as much under the control of natural law as any other set of phenomena, those of bodily growth for example, can be proved to be. The collecting and arranging of such evidence is, as far as we are aware, a department of Human Physiology hitherto untried. Man in his social relation is the subject, and the task undertaken is to illustrate, on physiological principles, the orderly progress of civilization and the conditions under which that progress takes place. The field in which the author gathers his facts is the intellectual history of Europe. The field is wide, and with amazing industry and discernment the collection is made and presented in no stinted measure—presented too in a style of writing which is exceedingly round and forcible, if it be a little too full for some literary tastes. The ingenuity displayed in selecting and putting many of the illustrations is very striking. The effort must commend itself to every reflecting mind, and we are sure that every reader will have much enjoyment and profit from his perusal of the volume.

THE COMPLETE WORKS OF RICHARD SIRRES, D.D., Vol. IV. THE WORKS OF THOMAS GODWIN, D.D., Vol. VI. Dawson Brothers, Montreal.

These are the two latest volumes of

Nichol's series of standard Divines, of the Puritan Period. We have already done our best to recommend, for cheapness and value, this series of republications, more especially to theological readers. We would again remind such that for \$6.50 per annum are supplied six volumes a year in the finest style of printing, bound in the most durable manner, and averaging from 500 to

600 pages. The first of the volumes now before us consists of treatises and sermons from the epistles to the Corinthians. The subject of the second is preëminent in importance, to wit, the work of the Holy Ghost in our salvation. Both are distinguished for richness of thought, spirituality of sentiment, and breadth of practical application.

The Churches and their Missions.

BRITISH AMERICA.

CANADA.—On Saturday the 4th ult., the ceremony of laying the corner stone of the New Episcopal Church of St. James the Apostle, on St. Catherine Street, between Mountain and Gay Streets, Montreal, was performed by the Lord Bishop and Metropolitan, assisted by the Rev. Mr. Ellegood. A numerous attendance of ladies and gentlemen also assisted in the devotional exercises incidental to the occasion.

The Bishop of the Episcopal diocese of Huron at the recent meeting, said in his address:—

Since the last meeting of the Synod in June, 1862, some changes have taken place in the body of the clergy. Three have removed from the diocese, and are now employed in the diocese of Toronto and Montreal, and one has returned to Europe. Thus the number of the clergy has been reduced by six, and in their stead four deacons have been ordained in the course of the year, and two clergymen have been received into the diocese, one from the United States, and one from the Church of Rome. Thus the number is still seventy-six. The increase anticipated last year has not been realized in consequence of the withdrawal of so many clergymen, which he trusts will be the cause of renewed action on their part to educate ministers in their own diocese. His Lordship next referred to the flattering success of the project mentioned by him in his charge to last Synod, of forming a college where young men might be trained under his own eye. For this purpose he commissioned the Venerable Archdeacon Hellmuth to proceed to England as his commissary to plead their cause. In this he was successful in his first visit, collecting nearly \$23,000, and as a result the property of the late L. Ridout, Esq., was purchased immediately for the college, the venerable Archdeacon being appointed principal and divinity professor. In October he again went to England, when his mission was signally successful. A kind friend offered £5000 sterling, to endow a divinity chair, which has been accepted and the amount invested.

A social gathering of the members of the Congregational Union was held on the occasion of their last annual meeting in Montreal. After partaking of a repast in the basement of Zion church, the company assembled up stairs to listen to the sweet music of the organ and choir.

and also receive the brethren who had come as delegates from corresponding bodies. Dr. Wilkes took the chair, and, with kindly allusions to New England, called on Rev. Uriah Balkam of Maine, who referred to the value of sympathy, claiming it from the Congregationalists of Canada as the representatives of English Puritanism, in the present fearful struggle in the United States. The statistics of the churches in Maine were given, showing increase, although many brought out in connection with the labours of Mr. Hammond were not contained in the returns. God had blessed that Evangelist's labour among the young, and also to some eminent men. Rev. J. P. Warren of Boston presented the operations of the American Tract Society of that city. During the last four years, a career of great prosperity had been entered on; religious reading for the army was extensively provided. Mr. Warren, in name of the Society, presented the Union with specimens of its publications, which at a subsequent meeting were accepted with thanks and distributed among the more destitute mission fields. Rev. W. H. Daniels, of St. John, N. B., congratulated the brethren on the courtesy of debate that prevailed among them, as shown by the discussion at the College meeting that day. The position had been stormed and taken, not only without the loss of a man, but without the loss of any man's temper. Rev. Joseph Wheeler, of Albion, C. W., had an opportunity of pleading the claims of his station to assistance in the erection of a new chapel. His speech elicited cordial sympathy and practical help.

The *Canada Observer* says, as to the doings of the Canada Presbyterian Synod at its late meeting in Hamilton:—These proceedings were so far interesting and important, but we do not feel called upon to form an estimate of them. Let us just note one or two things which might naturally be suggested to an intelligent onlooker. Nothing could appear more distinctly than that there was a considerable diversity of opinion as to mere modes of proceeding, and that this diversity naturally gave rise to long and not very edifying discussions. This may be very easily accounted for from the different forms of procedure to which members in a separate state had been accustomed, and there being no common recognized standard. The sooner a book of forms is agreed upon, so much the better for the Synod's unity and comfort. Equally

manifest was it that a General Assembly would be absolutely necessary, if not forthwith, at least in the course of a very few years.

No one could be present without being also struck with the fact that the two sections making up the Synod had entirely disappeared as such. The Synod is a perfectly homogeneous body. The union is complete. Free Churchmen and U. P.'s are so mingled upon all questions that no possible alchemy could separate them into two original bodies. This surely is a great point secured.

THE LOWER PROVINCES—The Wesleyan Conference, the Synod of the Presbyterian Church of the Lower Provinces, and the Synod of the Church of Scotland in Nova Scotia and Prince Edward Island, all met at the same time, at Charlottetown, Prince Edward Island. The little city was full of ministers, and its hospitable people had an opportunity of cultivating the acquaintance and enjoying the intercourse of many of the clergy. The meetings were very agreeable. That of the Church of Scotland met in St. James Church. The number of its ministers is small, but they are solid, scholarly, laborious men. It is the most homogeneous branch of the Parent Church. A great acquisition to their ranks has been made this year by the arrival of no less than nine missionaries, ordained ministers, from Scotland. Principal Leitch, of Queen's College, and the Rev. W. Snodgrass, of Montreal, were received as representatives from the Canadian Synod. The amount of work planned for the ensuing year is very large, but there was a manifest determination to carry it through. It is proposed to raise £240 stg. for the support of a chair in Dalhousie College, Halifax, each year for the next three years, and meanwhile make up an amount sufficient for permanent endowment; it is proposed to relieve the Colonial Committee of nearly the whole support of the nine missionaries they have sent; it is proposed, if possible, to enter the Foreign Mission field, for which they have advertised for a missionary; and all this over and above the operations necessary to maintain sufficiently their purely voluntary Congregational work.

BRITAIN.

SCOTLAND.—The Rev. Donald McDonald, of Trumgarry, North Uist, formerly of Lochiel, Canada West, has been translated to the parish of Sleat, Isle of Skye.

A College for daughters of ministers of the Church of Scotland has been erected on the property of Whitehouse, close to Grange House, Edinburgh. It is a plain building capable of accommodating 20 pupils. The cost has to be defrayed by subscription. £6,000 are already secured. The prime mover in this excellent enterprise is the Rev. Mr. Esdaile of Rescobe.

This year's report on the Church of Scotland Sabbath Schools, is the most satisfactory which the committee have yet been able to submit to the General Assembly. 1714 schools are reported as in full operation, taught on an average for nearly ten months of the year, with 136,589 children on the roll—an average attend-

ance of 119,584, taught by 11,810 teachers. There are 712 ministers who are personally engaged in teaching, and 252 who do not personally teach. 294 parishes have libraries, 366 have not, 78 parishes make no returns, 65 have no schools. As compared with last year's report, there is an increase of four schools; and on the average attendance a decrease of 4843, more than accounted for by the absence of returns from two Synods. Had these been given in, there would have been an increase of twenty-two schools, though the average attendance would not have been made up. Every other point of this return shows an increase. The number of scholars has risen 4302; of teachers, 488; of libraries, 72. The amount of contributions has also risen from £22 6s. 8d. to £70 15s. 7d.—increase, £48 8s. 11d.

The General Assembly agreed by a vote that three regular sessions at the Divinity Hall, shall be held as constituting a full curriculum. This assimilates the time of the Theological course to that of Queen's College, Canada. The assembly also agreed to the transmission of an overture for the discontinuance of the examination by Presbyteries of students before entering the Divinity Hall, and the appointment of a committee, of four sections, to meet at the University seats at certain convenient seasons for the examination of such students.

The General Assembly adopted a report of the Church Courts Bill now only waiting the third reading of the House of Commons in order to become law. The bill declares the power of Church Courts to suspend a minister when a rebel against him is found *relevent*. The clause in last year's bill declaring the power of compelling attendance of witnesses by permission of the Sheriff is omitted, to which omission the report did not object, as an impression now strongly prevails in well-informed quarters, that the common law of the land is sufficient to give the powers sought.

By a majority of one vote the General Assembly agreed to the transmission of an Overture, giving liberty to ministers to employ ministers of other Christian Churches holding the fundamental doctrines of the Confession of Faith, on condition that they conform to the mode of worship, and that the minister admitting them report every admission to the first meeting of Presbytery thereafter.

The General Assembly agreed to the admission of a student of Divinity from the Free Church, and of a student of Divinity and a Licentiate from the U. P. Church. Two other applications of ministers, one along with his congregation, and another a missionary at Bombay, belonging to the latter Church, were favourably entertained, but remitted for consideration. Excellent evidence of the character and qualifications of all the applicants was submitted.

We notice the death of Dr. Aiton, minister of the parish of Dolphington, well known as a vigorous controversialist in Scotland, and known to many of our readers from a recent visit to Canada, during which he raised a considerable sum for a mission to Jerusalem. He

is also favourably known as the author of the "Life of Alexander Henderson," "Mansie Economics," and many volumes of travel on the Continent and in the East.

In the Free Church Assembly, Dr. McLeod of Snizort, Skye, was Moderator. There were vigorous debates on innovations and union with other dissenting Presbyterian Churches, on both of which subjects Committees were appointed. An interesting report on the subject of houses for the working classes was submitted, pointing out the evils of one roomed dwellings which prevail to a very great extent, and showing that some progress had been made to remedy the state of things. The sum realized for the Church and Mansie Scheme was £2179, not a third of what was expected. Full reports on the visitation of Colleges were given in, showing a gratifying progress in the several departments. A long report on the inroads of Popery was heard, from which we learn that the building of the Protestant Institute of Scotland is nearly completed; Dr. Wylie, as Professor of the Institute, has been giving instructions to 150 students in Edinburgh and Glasgow. In connection with this report, Dr. Candlish spoke in strong terms against the placing, upon a monumental cairn at Crathie in memory of Prince Albert, of an inscription from the Apocrypha in these words, "he being made perfect in a short time, fulfilled a long time. For his soul pleased the Lord: therefore hasteth He to take him away from the wicked." He said it was too bad that this should be done in the face of Bible-loving Scotland, which had maintained a long and successful struggle for the unadulterated Scriptures against the Apocrypha, and declared that the thing originated with a small band of English clergymen who desired to place the Apocrypha on a level with the canonical Scriptures, and who, he was sorry to say, had an influential standing at the English Court. Dr. Candlish has been severely taken to task for this denunciation, by some of the leading British papers, in whose opinion, the Queen and all her subjects are at perfect liberty, according to use and wont, to take their monumental inscriptions from any source they please.

A proposal to raise £90,000 for the endowment of the Free Church Colleges was agreed to.

Mr. William Dickson (elder) gave in the report on Sabbath Schools, which stated that the total number of schools in connection with the Church was 1992, having 343 Bible or senior classes, and an attendance of 116,778 scholars. In addition to these were 24,939 pupils attending Bible classes, which made an aggregate of 141,717 under instruction, taught by 12,563 Sabbath teachers.

The report of the Colonial Committee, which was laid on the table, gave interesting details of the state of religion in Nova Scotia, New Brunswick, Canada, West Indies, Madeira, Honduras, New Zealand, New South Wales, Queensland, Victoria, Australia, Tasmania, Africa, India, Italy, and France.

The Assembly was then addressed by Dr. Taylor, Montreal, as a deputation from the

French-Canadian Missionary Society; Mr Forrester, Halifax, Nova Scotia; and Mr. Morrison, Pictou, Nova Scotia.

Dr. Buchanan submitted the annual financial report of the Sustentation Fund Committee for the year ending May 15, 1863, from which it appeared that the total amount of the fund for 1862-3 was £114,292, 19s. 9d. The amount for 1861-2 was £112,615 6s. 5d., so that for the present year there is an increase of £1676 13s. 4d.

The report of the Jewish Mission Committee gave a detailed statement of the mission work in Amsterdam, Breslau, Pesth, Constantinople, Galatz, and Ancona, in Italy. Regarding the latter, the committee state that out of a population of 153,518 souls, there are 120,000 grown-up persons that can neither write nor read; and of the 20,847 children between six and twelve years of age, only 5297 are attending any of the public schools. and yet the province of Ancona, in an educational point of view, is one of the best in the Papal States. The income of the scheme for the year was £2706, being a diminution of £151 on the receipts of the preceding year, which with their increased expenditure the Committee deeply regretted.

In the Cardross case a new deliverance has been given by Lord Jerviswoode, the effect of which, if confirmed, is that the Free Church is absolved as a body, and the suit must now proceed against certain individuals, who seem to have been summoned on the principle of being representative men from the leading Synods.

ENGLAND.—The Houses of Convocation of Canterbury have formally condemned Bishop Colenso's book. The Lower House appointed a Committee at its last meeting to examine and report on the book. The report was approved, and a resolution was passed by the Lower House, requesting the Upper House to take such steps thereupon as they might deem expedient. After an earnest discussion, "judgment" was agreed to, and communicated to the Lower House, that "the book of the Bishop of Natal involves errors of the gravest and most dangerous character, subversive of faith in the Bible as the Word of God." The Lower House unanimously accepted and concurred in this "judgment." This decision is important, not only in its bearing on the Bishop of Natal, but as being the first formal Synodical act that Convocation has taken in recent times. Those who are in favour of the revival of Synodical power regard this as a great triumph.

Lord Ebury's Bill in the House of Lords for the amendment of the Act of Uniformity, the principal object of which was to abolish the declaration required to be subscribed by persons holding office in the Established Church, declaring that the subscriber believed in "all things contained in the Book of Common Prayer," has been lect on the second reading. The debate was a very able one. The most remarkable feature was the support given by the Bishop of London, who defended the proposed change.

Sir Culling Eardley, the well-known Chairman of the Evangelical Alliance, whose death has just taken place, is universally regretted. He won the affection of those who were brought into contact with him by his warmth of heart and true candour of mind. His ardour and self-denial in every good work are known everywhere. His loss will long be felt by those whom he was accustomed to bring together in friendly intercourse, and to stimulate to many praiseworthy enterprises.

The usual anniversaries have been held in May. The reports generally show a decrease of revenue, to be accounted for by the Lancashire distress. Home work has occupied more attention than usual. There appears especially to be a determination on all sides to supply more efficiently the wants of the large cities. There was no special feature in the foreign mission reports of the year, except the position of Madagascar.

The British and Foreign Bible Society held its anniversary on May 6th, the President, Lord Shaftesbury, in the chair. The report announced a diminished income. The receipts of the year applicable to the general purposes of the society had been £84,263, and the amount received for Bibles and Testaments £73,727 4s., making a total of £157,990 4s., being £9,693 17s. 4d. less than the preceding year. The issues of the society for the year had been 2,123,860 copies. The first speaker was the Archbishop of York, whose speech was listened to with much interest, in its allusions especially to recent assaults on Scripture: followed by the Earl of Harrowby; the Rev. Dr. Tidman, Secretary of the London Missionary Society; the Bishop of Carlisle, the Bishop of Mauritius, the Rev. Emelius Bayley, the Rev. Charles Vince, the Rev. Luke Wiseman, and the Bishop of Melbourne.

IRELAND.—The Synod of Dublin met at Cork, the first time that a Presbyterian Synod has assembled in that city, and the various reports showed the vigour with which that Church was extending itself in the south. It was stated that the spread of reading habits was modifying the tone of the priests, some of whom are in the habit of purchasing Protestant books, and even expressing their obligations to such a work as Dr. Hanna's *Last Days of our Lord's Passion*. The Rev. John Rogers has been nominated by many Presbyteries as Moderator of the coming General Assembly.

The Dublin Young Men's Association (Church of Ireland) have been fortunate in their lectures, and are making a name for themselves in this department, so distinguished in the well-known Philosophical Institution of Edinburgh. Sir R. Macdonnell, late Governor of South Australia, has given them an admirable account of that colony; and the last treat they have had is a brilliant lecture from A. K. H. B. on *People of whom more might have been made*.

Some further changes are threatened in the National Board. Convent schools have been recently permitted, a draught of pupil teachers and music-masters, &c. It is felt that in this way they become more efficient. Nor is it illegal, at present, to pay these teachers out of

the Board funds; it is intended to introduce a rule which will permit payment. Should this be carried out, it will be a further important step towards throwing the education of the country into the hands of religious orders.

SPAIN.—The religious persecution in Spain continues painfully to occupy the public mind. An attempt has been made, but without success, to arrest its progress. The petition addressed to her Majesty Queen Isabella, by the ladies of France, and carried to Madrid by myself, was presented to the queen when surrounded only by members of the royal family, by a generous-minded prince, nobly devoted to the cause of religious liberty. The queen was greatly agitated when the petition was placed in her hand. At first she refused to read it, but, yielding to the entreaties of the prince, she at length did so, declaring repeatedly that her conscience as a Catholic queen commanded her to let justice have its free course, and to refuse the pardon sought. The king was at first silent, but afterwards spoke to the same purpose; even in the admirable petition addressed to the queen he discovered the workings of the secret societies. "We cannot grant a pardon to Matamoros and his accomplices," said he, "unless they return to the Church of Rome." Urgently entreated to give a favourable answer, the queen retired to her cabinet, declaring that she would place the petition in the hands of the ministers. This was a polite refusal, after one or two bluntly expressed.

As might have been foreseen, the sentence of the first judges has been confirmed. Matamoros has been condemned to nine years of the galleys, and the loss of his rights of citizenship: Alhama and Trigo, to seven years of the same penal servitude, for "unlawful association, and an attempt to abolish or change the religion of the State." The crime of apostacy has been set aside. It entailed an aggravation of punishment. The condition of the condemned is not the less deplorable. Besides the prisoners of Grenada, there are three others in the dungeons of Malaga, in whose favour the royal clemency should likewise be implored. They are D. Antonio Marin, D. Antonio Canenco, and D. José Gonzalés, condemned likewise to seven years of the galleys.

"I am going to bid adieu to our brethren," I wrote, on leaving them, "with the bitter regret of not having accomplished anything, for the present at least, to ameliorate their condition. I feel as if the best part of me remained with them in the dungeons of Grenada. God will support them. His presence is visible in this prison where prayer is heard. Matamoros cannot take a step, but the inhabitants of this dismal abode—thieves, and the very refuse of society—uncover respectfully before him. They feel that a good man is passing by." If the sentence pronounced against these faithful confessors of Jesus Christ is rigorously executed, they will be transported to the *banza*, clothed in the dress of convicts, forced to perform the hardest labour. Will the health of Matamoros, already so much enfeebled by three years' imprisonment, be able to endure this trial? It is, indeed, very doubtful. What an

amount of responsibility does a government take upon itself when it treats as malefactors, and rivets the convict chain upon them, men worthy the respect of the whole world! Matamoros is not alarmed at the prospect. He is content to go to the galleys, and to bear with him the message of Christ!

"There," says he, "I shall preach His divine word. In these sorrowful abodes, where so many wretches languish and die of that thirst which produces weariness of soul, there is the more need of the water of life." The queen's pardon is held out to him, if he promise to return to the Church of Rome. But he spurns this pardon with a loftiness of eloquence and faith worthy the confessors of the primitive Church. "Ah, I can understand that when matters of this world are called in question, a guilty person may be given this alternative. but I cannot understand how they can so lightly tell a peacefu' subject, a sincere Christian, who has the honour of suffering because he is a Christian, that he must cease to be one in order to obtain his liberty! Such an example of tyranny could hardly be found in the annals of Spain while under the Moorish tribes. Poor Spain! My poor country!"

This same spirit is breathed in an admirable letter, written on the 2nd May, and which cannot be read without emotion: it is like a martyr's hymn! "Behold, the time has come for my departure to the galleys; the time when my enemies pour forth all their rage! To describe all their inquisitorial intrigues would be impossible. But what does it matter! Onward! Onward! Let the holy name of Christ be glorified!

"I cannot hesitate about my path. The Lord Himself opens the door wide before me. There is no sorrow, no opprobrium, no suffering, which I will not joyfully accept for the service of Christ.

"Now that I have lost all my rights as a citizen, that it is impossible for me to speak, my enemies attack me with redoubled fury. Oh, I do not return them hatred for hatred. I am resigned to my fate. I pardon them with all my heart. Onward! Onward! I accept as just and good all that it has pleased my Heavenly Father to decide for me.

"Dear friend, beloved brother, if I were led to the pillory, to the gibbet, all would be sweet to me for the unchanging love of Him who is our consolation, our strength, our perfect hope and our life!"

It is sweet to think that men who are under the weight of so iniquitous a law, are upheld by so lofty a faith and such divine consolation. —JULES BONNET in *Christian Work*.

CAIRO.—The German missionaries of the Pilgrim Missionary Society of Chishona entered upon the Cairo mission in 1861. Notwithstanding the short period they have been at work, they have done a great deal of good. In the first place, they have, by the assistance of the Germans, of whom there are about 200 at Cairo, constructed a simple little chapel, in which they preach to the Germans, and now also to the Arabs, every Sunday. Secondly, they have commenced a school, in which about forty children of Jews and Copts, &c., are instructed. But thirdly, what pleased me most is their

boldness, cheerfulness of faith and love, with which they go about the streets, holding conversations on religious subjects with Germans, Copts, Armenians, Greeks, and Muhamedans, preaching Christ crucified to all who will listen to them. This is what no previous missionary has ventured upon at Cairo with such frankness, and which very few could do, if we consider the fanaticism of the Muhamedans, that has not yet fully passed away, but is, on the contrary, fostered by the many learned sheikhs who are at Cairo, which is the central-point of learning in Egypt. Besides, the pilgrim missionaries go to prison-houses, hospitals, barracks, and to the watch-posts of the Egyptian soldiery, to distribute tracts and Bibles, and to converse with any one who takes an interest in the salvation of his immortal soul.

ABYSSINIA.—The following deeply interesting narrative is from the journal of Mr. Staiger, an agent of the Jews' Conversion Scheme of the Church of Scotland:—

Soon after we had sent off our last letters by the way of Khartoum, dated from Gaffat, which we hope are in your hands, our servant, whom we sent to the king, came back with the answer from the king that we should wait in Gaffat until he comes himself thither, which took place a few days after we received the above-mentioned order. On the 9th of November, we were called by the king to come to him to the camp. Some of the German brethren, who are in the king's service, brought him at the same time a mortar which they made for him, with which he was much pleased, because it was the first thing of the kind he had seen. At this very favorable opportunity we were presented to the king, to whom we first gave our presents—a nice carpet which we bought in Cairo, three bottles of powder, and the stereoscope which we received from the dear Committee in Scotland for this purpose. The latter especially amused him; but when he saw Jerusalem, he was very much grieved. He asked us, Why has not yet England or Germany, who confess themselves to be strong Christian nations, delivered the city of our Lord from the hands of the Turks? By my death, he swore, I will meet with the Turks for this cause. He asked us, What shall I give you for it? We told him that we did not want anything but his friendship and love; with which he, however, was not satisfied, but continued asking what was wanted. We replied to him that we came to his country not for any material object or interest, but only to teach and proclaim the blessed Gospel of our Lord Jesus Christ to the Jews, and others not Christians in his country, and if he will allow us this, and protect and assist us in this our work, we have nothing else to desire. To this he replied, that if he could extend his camp unto the heavens, he would like it—which means, if he could cause the Gospel to be spread, or Christianity to be extended over the whole world, he would like it. And he wished us not only to teach the Jews and Mahomedans in his country, but said he would bring us also to the Gallas and Shangallas, to Caffa and Aenarea, and as far as the Adals, that we might proclaim to them the blessed Gospel of our Lord.

We have only to obtain the Abuna's consent. As long as we stayed in the camp he treated us very kindly. We were invited every day to dine with him. Besides this he gave us two fat cows, two sheep, and honey, wine, and bread in abundance every day. We stayed there four days. When he dismissed us, he told us that we must wait in Gaffat until we have an answer from the Abuna. He gave us twenty milk-cows, saying he knew that the new-arrived strangers are fond of milk and butter. So we returned to Gaffat, praising the Lord for all the grace with which he had blessed us. We had long to wait until we received the decision of the King concerning our Mission; but we regret not the time which we had to spend in Gaffat, for it was a blessed time, and we found that it was God's intention to give us a good lesson of patience, which is more than anything necessary in this country.

When we arrived in Gaffat, we sent a servant instantly with a letter to the Abuna. We wrote him that we had been sent by the Church of Scotland in order to proclaim and to teach the Gospel amongst the Jews in Habesh, and that we have for this reason already met with the king and received his permission providing he, the Abuna, also consents. As we had no presents for him, which above all is necessary here, I sent him my own watch and some flannel shirts, of which he is very fond, and at present in want. He received our servant very kindly, and sent him back with a letter, in which he writes:—"Abuna Salama, Archbishop of Ethiopia, to W. Staiger and F. Brandeis, peace be with you, &c., &c. Your letter, which you have sent me, I have received. When I meet with the king I will counsel him about everything concerning your work. But in the mean time, if you will proclaim the blessed Gospel of our Lord Jesus Christ to the nations, I have no objections. However, I do not like to have two creeds and two churches in Abyssinia; but if you teach like Mr. Flad (the agent of the London Jews Society), and let the Abyssinian priests baptize your proselytes, you may teach wherever you like, only that you teach nothing which is against the Gospel, which would disturb the love between us. If you go to another country—i. e., to the Gallas or Shangallas, where Christianity is not yet known, and where Abyssinian priests not yet are—you may do as the king allows you."

The next day I went again to the king, who was still in Debra Tabor, near Gaffat, in order to tell him the answer of the Abuna. He was very glad about it, and told me if we acknowledge him to be our protector and judge, we may go wherever we like, and teach the Jews. He said, "Go and seek the best, or for your work, the most proper place, and settle yourselves there." Therewith we were dismissed. This was on the 25th November. Just the same day, a year ago, we left Cairo. We did not think at that time that it would be a whole year until we became able to settle ourselves for our Mission in Abyssinia; but God's thoughts are not as our thoughts, and His ways are not ours, but they are far higher and different (Isa. lv. 8, 9).

The 27th of November we left Gaffat and the brethren there, and arrived in Genda the 30th of the same month, where we lodged with Mr. Flad several days. Mr. Flad was so kind as to go round with us in the country, where the Jews are living, in order to seek a suitable place, which we found here in Darna. It is near, or rather in Gorgora, a district along the bank of the Fana lake, where the greatest number of Jews are living. We are surrounded by about nine or ten Jewish villages, where we hope to labor pleasantly and successfully.

On the 9th of December we arrived here. The first thing we had to do was to build some houses, or rather cottages, in order to live in. We have a good deal of work before us, but we praise God for it.

At present the state of things looks very favourable in this country, but we have not yet forgotten how it was a year ago, when the brethren were a kind of prisoners, or daily expecting to be driven away. We remember the word of the Psalmist, ii. 11, "Serve the Lord with fear, and rejoice with trembling." Nevertheless we know, and have experienced it, that our Lord God is reigning, and doing according to His will, and not according to the expectations of men.

So I may conclude for this time, with the prayer to God that He may bless us and our work amongst the Falashes in Habesh, that we may be able to bring many souls to Christ, whom we will proclaim to those with whom we have intercourse.

The Lord be with all who assist us in our work, with prayers as well as with means.

W. STAIGER.

Articles Selected.

THE ENTRY TO JERUSALEM.

Throw wide the gate, my heart, and give thy Lord

A welcome meet:

Take all thy palms, thine homage to afford,
Laid at His feet:

Forth every wish, and thought
To meet the Christ be brought:

And song, of highest note, His glad arrival greet.

He cometh, meek and lowly, as of old
In prophet's view;

Haste to His path; and all in Him foretold,
Thou'lt find as true:

With love of childlike glow,

On Christ attendant go;

And childhood's hymns the faith of childhood's
time renew.

Thy Saviour on the height above had wept,
Viewing thy sin;

Yet onward still His faithful journey kept,

Thy peace to win:

Now, with salvation nigh,
To share His triumph hic;

And up to Zion's dome thy course with Christ
begin.

Hosanna! blest be He who comes to save,
In God's great name :
All things on earth, e'en stones which mark the
grave,
Give loud acclaim.
Lord, in this heart of mine
Enter, as God's own shrine,
From which Thy holy scourge all base defile-
ments drive.

—Lord Kinloch.

PASTORAL VISITATION.

THAT fervent pastoral and social visitations of his flock, by the minister, give him great power to do them good, is a fact that cannot have escaped the notice of the most careless observer. That many pastors, through negligence, or inertness, or distaste for mingling with the masses, do fall far below the reasonable demands of their people, in this regard, must be admitted. They fail to gain the hold upon the confidence and affections of their people, which a frequent intercourse with them, and interchange of sentiments and feelings with them, has a tendency to produce. They remain ignorant of their peculiar trials and difficulties, and of the erroneous views into which they have fallen, and consequently there must be in their pulpit ministrations a great want of adaptation to the peculiar spiritual condition of their hearers. But whilst all this is freely admitted, it is just as true that upon no point are the demands of Christian people upon their pastors so unreasonable, so exacting, and so utterly impossible to be complied with, as upon this. Very sensible and pious people expect and demand of ministers an amount of time and attention in visiting, and feel sore towards them if they do not grant it, which it is absolutely impossible for them to grant in consistency with the discharge of other and more important duties. They might now that this is so, if they would only take the trouble to inform themselves as to the number and variety of calls upon a minister's time. It is the want of reflection that makes them complain of their pastor for not visiting them more frequently, and not a disposition to find fault where there is no blame due. They really love him, and it gives them pleasure to see him in their houses and around their hospitable boards, and when he does not come often, it gives them pain. They do not remember that there are from fifty to one hundred other families who feel just as they do, and have quite as strong claims upon his attention as they have. They have a small circle of choice friends whom they can visit once or twice a week, and sometimes every day. They would be glad to include the pastor in that circle, and if he does not reciprocate the feeling and comply with the demand, they feel repulsed, and are sometimes ready to turn their backs upon him, inasmuch as they think he has turned his upon them.

'It is a long time since you have called to see me,' said a lady to her pastor, the minister of one of the largest of our city congregations, as he one day paid her a visit.

The minister took from his pocket a card and a pencil, and made some figures rapidly; then turning to the lady, said, pleasantly—

'I want you to tell me how many visits I should be obliged to make in a year, if I called upon every family in my congregation as often as I have called upon you since the beginning of this year.'

'I am sure I cannot tell,' was the reply.

'Just nine thousand!' said the minister.

The writer then goes on to enumerate the variety of duties which the pastor is called to perform, in the way of preparing sermons and lectures and attending weddings and funerals, assisting his ministerial brethren, supplying destitute churches, attending upon church courts and councils, school and college examinations, conducting correspondence, etc. In addition to all this, if he be located in a large city or town, he says:

'His doors are besieged from morning till night by scores of applicants for his ear—some on important, many on frivolous errands. Every itinerant book-vender, every inventor of a nostrum for the body or the soul, for the individual or the community, every beggar, from the "gentleman in temporary embarrassment" to the commonest pauper, every travelling lecturer or showman, every pedlar of maps, pictures, sewing machines, patent washtubs, must see the minister, and interest him in their matters. It requires a vast amount of grace, and no little "grit," to bear all these interruptions, and to treat their authors with that courtesy which is a Christian duty and virtue. How can a minister, from whom so much intellectual labour is constantly demanded, and whose time is so unceasingly and pertinaciously levied upon, meet the expectations of a large congregation, every family of which expects to see him very often, and complains if the expectation is disappointed?

'Now, it is freely admitted that there are certain visits which every pastor should most faithfully and scrupulously pay to the families of his people. The sick, the afflicted, and those who are anxious about their souls, should claim his peculiar regards. The aged and infirm should not be forgotten. Let him visit these as often as their cases may require. If, in addition to this, he is able to visit every family in his congregation once within a year, it is as much as ought to be required or expected.

'But persons in whose families there is sickness, often treat their minister very unreasonably, by taking no pains to communicate the fact to him, yet finding fault with his absence. They do not expect their physician to come, without being advised of the fact that his presence is desired. But they seem to imagine that their pastor knows by intuition, or by special revelation, the exact internal state of every one of the two or three hundred families which compose his charge. They take no pains to let him know that they specially need his presence, and then wonder and complain at his absence.

'But a very common ground of criticism in all our congregations is found in the discrimination which a minister makes in the frequency and character of his visits to his people. "My minister visits such and such families a great

deal oftener than he visits me," is a remark often heard, and sometimes coupled with very ill-natured surmises as to the reasons for such discriminations. Well, suppose he does. He is a man as well as a minister,—a fact which many forget; and as a man, he has just as many social wants, and just as many social rights, as any other man. As a pastor, he should make no distinction among his people. But as a man, with a social nature and social affinities, he has the same privileges which other men have. There will always be, there must always be, some individuals and families with whom he is on more intimate terms than with others. In this respect he stands on the same footing with other men, and his rights are to be equally admitted and respected. So long as he gives every family their appropriate attention as a pastor, a religious teacher,—so long as he directs each inquirer, sympathizes with each sufferer, and discharges the appropriate functions of the pastoral office among all the families of his people—he is at liberty to seek for that social enjoyment, which he needs as a man, wherever he chooses.—*Anon.*

A TOUCHING SCENE.

Rev. Horace Bushnell, who is blind, a city missionary for twenty years in Cincinnati, in his last report relates the following:

"Leaving the omnibus one day, and feeling for the sidewalk with my staff, a woman's voice inquired;

"Are you blind, sir?"

"Quite blind."

"Well, here's the sidewalk; but can you guess where you are?"

"Yes, at the corner of — and — streets."

"Well, you are good at guessing, but can you tell why God has deprived you, a holy man, of sight, and left me, a drunken sinner, with my eyes?"

"Even so, Father, for so it seemed good in thy sight."

"Yes, he may be your Father, but he is not mine."

"Have we not all one Father? Hath not one God created us all?"

"One God created us, but I am now an enemy and not a child."

"It may be so, yet through the blood of Jesus they who were sometimes alienated and enemies by wicked works, become reconciled to God."

"It may be you would be offended if I offered to lead you over this rough place?"

Now Simon, the Pharisee, said silently in my heart, if this man were of God, he would know what manner of woman this is that toucheth him, for she is a sinner, but the scene of Bethany was present, and I said, "I will not be offended; take my arm."

She did so, saying, "Thank God! thank God!"

"For what?"

"That I may guide the feet of one of his servants, for I am not fit to touch the hem of his garment. I had a brother once, and he was a minister of God like you!"

She was weeping. The hearse passed before us. She said, "You can't see that?"

"No, what is it?"

"That is the pauper's carriage. Even we drunken paupers ride home in that when life ends."

"To what home?"

"The grave."

"Is the grave the sinner's home?"

"Would to God it were; then I could have a hope of rest at last."

"Have you no hope?"

"No hope! 'Their worm dieth not and their fire is not quenched.'"

"But you *should* hope?"

"Why should I hope?"

"God is good!"

"But I have abused his goodness"

"God is merciful!"

"I have despised his mercy."

"But God is love!"

For a short time she was silent, and then resumed: "How can such a sinner as I have hope?"

"It is a faithful saying that Jesus Christ came to save sinners."

"But I am a *great* sinner."

"His blood cleanseth from all sin."

"I am a lost sinner!"

"But he can save to the uttermost all that come to God by Him. Now go and put this trembling hand into the hand of Jesus. At his feet confess your sins and ask for mercy, and you shall obtain it."

She wept aloud, and with a voice of agony exclaimed, "Oh! that I knew where I could find him. I would kneel at his feet and wash them with my tears, and never leave the place till the pauper's carriage came to bear me to the grave."

Here I parted with the despairing stranger, whom I had never met before; but, recently, when passing an unfrequented street, that same voice called, "God bless you, sir! God bless you! Let me help you over this broken way, for I have found him!"

"Found whom?"

"He that can save to the uttermost; and blessed be his holy name, for his blood cleanseth us from all sin."—*Congregationalist.*

PEACE BE WITH YOU.

PEACE be with you! saith the Lord,
Is not this a glorious word?
To the heart it brings relief,
From disquiet, pain, and grief;
Care removing instantly,
Glorious word of victory!

Glorious word of victory!
Strengthened now and cheered by thee,
While I walk the narrow way,
All my fetters fall away;
Still thou soundest full and free,
Glorious word of victory!

Glorious word of victory!
Sounding ever cheerfully,
Till all anxious storms subside,
And I hear on every side
Sound the glorious proclamation,
Perfect reconciliation!

Sacred, peaceful salutation!
 Now the fruits of this salvation
 Ever shall remain with me,
 In time and through eternity;
 Sounding thus continually,
 Glorious word of victory!

—*Tholuck.*

THE SINAITIC MANUSCRIPT.

BY J. L. PORTER, M. A., PROFESSOR OF SACRED LITERATURE.

When it was announced, some three years ago, that a new manuscript of the Holy Scriptures had been discovered, rivalling in age and critical value the celebrated Vatican Codex itself, the whole literary world was taken by surprise. Many doubted whether such a treasure could have been preserved for fifteen centuries or more, and could have hitherto escaped the prying eyes and careful search of antiquarians. A few went so far as to pronounce the story either a mistake or a fabrication. The name of the discoverer was considered by all Biblical scholars a sufficient guarantee against either error or fraud; for Professor Tischendorf is unquestionably the first authority in Europe on all points relating to ancient manuscripts. Time soon dissipated doubts and fears, and proved that Tischendorf had neither mistaken the age nor over-estimated the value of his discovery. Towards the close of the year 1860 he published at Leipzig an account of the manuscript, and gave a beautiful lithographed copy of a part of one of its pages. The attention of students of sacred literature was at once arrested. Questions of absorbing interest were discussed, and still continue to be discussed: What is the real date of the manuscript? What is the character of its text? What reading does it give of those few passages which have so long been subjects of keen and anxious controversy? What evidence does it afford to the integrity of the divine word as exhibited in our received Greek text, and in our authorized English version? At any period these would have been questions of no common interest; at present, when attempts are being made to shake our faith in Scripture, they are of special importance.

The manuscript is now virtually before the world. By the truly royal munificence of the Emperor of Russia, it has been published in *fac-simile*, so as faithfully to represent the original, letter for letter, line for line, and page for page, and a copy of the four splendid folios containing it has been presented to each of the great libraries of Europe. It is thus placed within reach of all Biblical scholars; and they can examine the evidences of its age and the nature of its readings with as much certainty as if the manuscript itself were in their hands. Those who love their Bible cannot fail to feel a deep interest in everything that concerns this precious relic of antiquity, and especially so when informed that it contains, in all probability, the oldest, and certainly the most perfect, copy of the New Testament in the original Greek which has come down to us from an early age. We take it for granted that a brief sketch of its history, a description of

its general appearance, and an account of its contents, will be acceptable to our readers.

ITS DISCOVERY.

Professor Tischendorf, having spent four years among the libraries of Europe, searching for and collating old manuscripts, went to the East on a similar errand in 1844. In the month of May he visited the Convent of Mount Sinai. There he happened by chance upon a basket into which loose and torn fragments of paper and parchment had been thrown by the monks, to be used in heating the oven. Among these he discovered portions of a copy of the Septuagint in *uncial* (capital) letters. The shape of the letters, the quality of the parchment, and the form of the page, all showed it to be of the highest antiquity. He asked it of the monks, and they at once gave it to him as a thing of no value. He afterwards, on further search, found much larger fragments of the same manuscript. These he saved from the fire; but the good fathers had now acquired some faint ideas of their importance, and refused either to give or sell the *τ*. Tischendorf left the convent with mingled feelings—glad at having rescued from destruction such precious fragments, but sorry at not having succeeded in getting possession of them all. He still hoped for better success at a future time; and, as we shall see, though his hopes were long deferred, they were in the end more than realized. In 1846 he published the fragment, calling it *Codex Frederico Augustanus*; but he did not tell *where* he had got it. After an interval of nine years the ardent scholar again found himself within the walls of the convent. In vain he searched the whole building, from the church to the kitchen; he could find no trace of the manuscript he had previously seen. In vain he questioned the reverend fathers, from the abbot to the cook; he could learn nothing of its fate. We can imagine how sad and how bitter was his disappointment. He felt convinced some more fortunate antiquary had gained the treasure he had fondly hoped should be his own, and with a sorrowful heart he returned to Europe.

A few years later, Tischendorf received letters of recommendation to the Russian court, and in September, 1858, he was commissioned by the Emperor Alexander to make another journey to the East in search of ancient manuscripts. On the last day of January 1859, he entered for the third time the Convent of St. Catherine at Sinai. The good fathers welcomed him with even more than their ordinary hospitality, prompted, no doubt, by the fact that he carried the commission of their liberal patron and powerful protector, the Emperor of Russia. Russia is the acknowledged defender of the Greek Church in Turkey, and whatever may be said of her policy and her schemes, every man who knows the East will admit that, had it not been for Russian interference, Greek Christianity would have been annihilated in Asiatic Turkey long ago. The people themselves are fully aware of this, the clergy are devotedly attached to Russia; and all are eager, whenever it is in their power, to testify their gratitude.

Tischendorf consequently received every assistance in his labours and researches. The

church, the library,—the whole convent, in fact, was open to him. For four days he searched, examining every nook and corner, opening and re-opening every musty parchment, in the hope of finding the valued manuscript. It was in vain. He could not discover a single trace of it. The monks had forgotten all about it. They are not much given to literature; and how an old musty manuscript could be of such great value as to occupy the thoughts of an emperor, or occasion the appointment of a special commissioner, was to them a profound mystery. Tischendorf at length gave up his search in despair. He believed that some more fortunate traveller had carried off the fragments which he had rescued from the flames in 1844.

On the 4th of February he sent his servant for the camels that had been turred out to pasture, intending on the 7th to bid a final adieu to the old convent, and the wild mountains, and the hallowed associations of Sinai. On the evening of the 4th, while walking in the garden with the steward, the conversation turned upon the Septuagint, which the Greek Church receives as the standard version of the Old Testament. Tischendorf told him that he had brought some copies of his recently published edition for presentation to the monks. The steward was gratified by such a mark of attention, and he invited Tischendorf to his room. On entering he casually remarked that he too possessed a copy of the Septuagint, and going over to one corner he lifted a bundle rolled up in a dirty cloth, and laid it before Tischendorf. He opened it,—and there, before the eyes of the enraptured antiquary, was the very manuscript of which he had so long been in search. Not only so,—not only were the few fragments he had seen in 1844 in that bundle, but also many other and much larger portions of the Septuagint version; and, what was of infinitely greater value, *the whole New Testament, without even the smallest defect.*

Tischendorf was in a transport of joy. He could not restrain himself—and his feelings at length burst forth in an audent expression of praise and thanksgiving to a merciful God, who had preserved such a precious treasure for his Church, and had made him the agent in its discovery. The manuscript was in leaves. Some of the leaves were torn; and thus the work of arrangement and repair was no easy one. But Tischendorf gladly undertook it, and carried the book away with him to his cell. He tells us how he spent the whole of that night—"to sleep being impossible"—in arranging and examining the contents, and copying a portion of the manuscript. The next day he had a long conference with the monks. They were almost as much surprised at the excitement and enthusiasm of Tischendorf as he was at the discovery. To his great disappointment he found that they would not—in fact they could not—either give or sell it to him. They readily agreed, however, to allow him to transcribe the manuscript at Cairo, if their superior who resides in that city, should give his consent. On the 7th he left the convent, and reached Cairo on the 13th. The necessary order was easily obtained from the superior, a special messenger was despatched to Sinai, and on the 24th the manuscript was delivered into Tis-

chendorf's hands. While engaged in transcribing it for publication he entered into new negotiations; and finally, on the 28th of September, 1859, he was authorized to convey the precious document as a present to the Emperor of Russia.

CHRISTIAN MARRIAGE.

By JOHN CAIRD, D.D.

Without attempting any formal exposition of the language of the sacred writers on this subject, I think we may gather from it, generally, that a Christian marriage is one in which there exists between the parties the sentiments of mental fellowship and moral or spiritual sympathy. For instance, we are told by St Peter that the husband and wife are to dwell together "according to knowledge," and they are to regard each other as "heirs together of the grace of life." And by this account of it there is excluded from the idea of Christian marriage, a union of mere passion, or a marriage of convenience. A relationship that is indissoluble should not be based upon things that are destructible and that may perish in a moment. "Of all earthly unions, writes one, "this is almost the only one permitting of no change but that of death. It is that engagement in which a man exerts his most awful and solemn power,—the power of doing that which in this world can never be reversed,—the power or the responsibility which belongs to him as one who shall give an account, of abnegating his freedom, or parting forever with the right of change.—And yet it is perhaps that relationship which is spoken of most frivolously and entered into most carelessly and wantonly. It is not a union merely between two creatures, but between two spirits; and the intention of the bond is to perfect the nature of both by supplementing their deficiencies with the force of contrast, giving to each sex those excellencies in which it is naturally defective,—to the one strength of character and firmness of moral will; to the other, sympathy, meekness, and tenderness. And just so solemn and just so glorious as these ends are for which the union was intended, just so terrible are the consequences, if it be perverted and abused. For there is no earthly relationship that has so much power to ennoble and exalt, and, on the other hand, to wreck and ruin the soul. There are two rocks in this world of ours on which the soul must either anchor or be wrecked. The one is God, the other the relation we are considering. On the rock of Ages, if the human soul anchor, it lives the blessed life of faith. against it if the soul be dashed, there is the wreck of atheism, the worst ruin of man. The other is of a different kind. Blessed is the man, blessed the woman, whose life-experience has taught a confiding belief in the sex opposite to their own—a blessedness second only to the blessedness of salvation. And the ruin in the second case is second only to the ruin of perdition. For these are the two tremendous alternatives—on the one hand, the possibility of securing, in all sympathy and tenderness, the laying of that step on which man rises towards

his perfection, on the other, the blighting of all sympathy, the being dragged down to the earth, and forced to become frivolous and commonplace, losing the zest and earnestness of life, and having the whole being degraded by perpetually recurring meannesses and vulgar causes of disagreement."

If such be the alternative in the marriage union, can it but be that they fearfully risk the worst who rush into marriage in the frivolous haste of passion, or, if with deliberation, with the deliberation not of Christian wisdom, but of cold and calculating worldly prudence? That man miserably errs who lets himself drift into a connection which may make or mar his happiness to the grave, and mould his being for eternity, as lightly and thoughtlessly as he undertakes a brief excursion, or accepts an invitation to a party of pleasure. If the charm that lures him be mere physical beauty and attractiveness, then this is the deplorable incongruity, that whilst the relationship is lasting that on which alone it is based is not: accident may disfigure it, disease may stamp its ugly seams on it, advancing years will surely wear away the beauty that consists in the bloom and symmetry of face and elegance of form. Even if the toy could keep its glitter, it would soon cease to please.—But it will not keep it. The gloss rubs off, the surface polish wears away, and when the man who has married a pretty doll for its prettiness finds that that is gone, all that made the marriage real goes too. In the heat of passion, and amidst the fresh charms of novelty, even a man of sense is sometimes blind to the weakness or silliness which youth and beauty conceal. There is a time when even nonsense sounds charming when it falls from pretty lips; but the misfortune is, that the prettiness goes, but the nonsense remains.—And so it comes often to this, that that which ought to be the strength and solacement of life—that relationship in which there should be found the soothing of wise sympathy and the strength of mutual confidence and counsel—becomes, if one of the parties be possessed of sense or principle, a yoke which ever galls and frets, but is borne, like other self-made burdens, in silence, because nobody else can be blamed for it, and because it is inevitable. Nearly the same thing may be said of the marriage of convenience. Prudential motives are not, of course, to be despised; but to make prudential considerations the beginning and end of the matter is as foolish as it is base.

The only union, then, that deserves and does not dishonour the name of marriage is one in which, whatever external attractions accompany it, there is mental and moral sympathy, and above all, the hallowing presence of religious faith. For this alone brings us into real union with another. We may dwell in the same home with another, and yet be wide apart as if oceans rolled between us.—But where there is congeniality of taste, sympathy of souls, union of heart in the same God and Saviour, no external distance can affect, or lapse of time weaken it, nor can even that which breaks up all other connections, dissolve this. The hands that were clasped at Mammon's altar may soon drop from each other's grasp, the hearts which passion's force united, when passion's fire has cooled,

may fall off from each other, or, in the recoil, fly far apart, but they whom God and holy love bind together, none can ever put asunder. Money may go, hardship and ill fortune betide them, but there are those, many and many a one, whom sorrow and toil and suffering, borne together, have only bound into a closer, deeper, dearer affection. The ardour of youthful passion may evaporate, but there is a calmer, serener, profounder feeling that rises, as the years pass on, in hearts that have known and trusted each other long. The fair face may lose its outer loveliness, and the form its roundness, and the once light and airy step its elasticity; but even on the outward face and form, there is a beauty which steals out often, to replace with a more exquisite charm that which the years bear away—the beauty of Christian gentleness and sweetness of maturing character and more deeply settled inward peace,—“the ornament of a meek and quiet spirit.” Onward through life's path, stage after stage, truer and more trusted, loving and more beloved, they who are thus united may tread together;—on, amidst the gathering evening shadows and the soft waning lights that tell how fast their sun of earthly joy is westering—pensively, it may be, yet not sadly or despairingly;—on, hand clasped in hand, heart knit to heart, till the hour when the inevitable parting comes. And yet even in that, which to all besides has in it a horror of darkness too dreadful to be calmly contemplated, there is no lasting gloom for them. A little longer, and the loved and lost shall be once more and for ever united; and when the churchyard shadows in summer and winter days play softly on the grave where side by side their dust reposes, bright with immortal beauty, loving as immortal spirits only love, they shall dwell together in the presence of the Lamb.

SORTES BIBLICÆ.

In every man there exists a certain amount of indecision of purpose. Even after a careful and judicious attempt has been made to weigh all circumstances, the balance of advantage towards any one side often remains so undetermined, that it is extremely difficult to choose between a variety of things, measures, or persons. Hence, in part, arises the appeal to some species of sortilege. Add to this, man's restless desire to see into the mysteries of the future, and his constant anxiety to obtain knowledge by some means shorter and less laborious than the ordinary way of experience, and we can in some sort account for the strange systems of divination which have existed in all ages.

In sortilege, there can be no deception. The lot itself clearly cannot deceive, however unhappy may be the cast. It is an incorruptible oracle, one that can neither *Melis* nor *Philippis*; and this fact, together with a general, vague sort of belief that Divine Providence orders the result, has always formed the chief impulse to its use. In the lesser solemnities of the old Israelitish theocracy, and also in the early Christian Church, without doubt it was so ordered. Take, for example, the conviction of Achan the son of Carmi, and the elec-

tion of St. Matthias to the apostleship. The mysterious Urim and Thummim, the twelve-jewelled oracle of the high-priest's breastplate, gave its answer directly from God; but with the death of Malachi, four hundred years before Christ, the jewels grew dim, and the oracle ceased; the "mother-voice" was silent. But, say the Jewish rabbis, she has left her less perfect daughter behind her, whose voice is heard in the words, especially words from the holy books, which may first strike upon the ear in the time of anxiety. This is the *Bath-col*, or "daughter-voice." Here is an example: "Rabbi Samuel Aben-Ezar went up to Jerusalem with his child Jonah; but afterwards, when he would depart, his son, tarrying behind, was lost. He sought him all day through the city and among his acquaintances, and as the evening came on, weary and anxious, he entered into a synagogue. The *Hrason* was reading from the book of Jonah, and the words which Rabbi Samuel heard were these: *And Jonah went out of the city, and sat on the east side of the city.* The Bath-col had spoken. The rabbi, too, went out to the 'east side of the city,' and with his son returned rejoicing."

In past ages, there has existed among Christians, and pagans too—and, even up to the present time, Christians continue to practise it—a mode of sortilege essentially similar to the Jewish Bath-col, and, possibly, in part derived from it. This has received the generic name of *Bibliomancy*, and, in a general way, may be said to consist in opening at random some particular book, and appropriating as a guiding oracle that passage on which the eye has first chanced to light. Among the Greeks, the book most commonly used was Homer; in like manner, the Romans used Virgil. Christians employed the Bible; hence the name *Sortes Biblica* or *Sacrorum*; and it was probably rather in imitation of the heathen *Sortes Homerica* or *Sortes Virgiliana*, than with any first-hand reference to the Hebrew belief, that Christians made use of the Holy Scriptures in this way.

The consulters of this Christian Bath-col were early disapproved. The practice seems to have been alternately supported and condemned in the church. At the consecration of the great Athanasius, patriarch of Alexandria, in 327 A.D., Caracalla, archbishop of Nicomedia, opened the New Testament at Matt. xxv. 41—*The devil and his angels*; but the bishop of Nice contrived to quickly turn back a few pages, and words were read from the thirty-second verse of the thirteenth chapter—*The birds of the air come and lodge in the branches thereof*. The relevancy of this latter text, however, not being quite apparent to every one, it by and by became known that the former had been first seen; and the agitation and mistrust consequent thereupon hardly ceased throughout the remaining forty-six years of the patriarch's life.

In the Western Church, the *Sortes* were forbidden by more than one pope, and in 465, the provincial council of Vannes condemned all persons guilty of the practice to be excommunicated. But in the twelfth century it was publicly resorted to as a mean of detecting heretics. In the Gallican Church, it was practised at the election of bishops, children being

employed to act for the candidates; and the candidate for whom the most favourable text was obtained, was chosen to be bishop. Up to nearly the middle of the last century, a similar custom was extant in the same church at the installation of abbots and canons. It seems to have been last in use at Boulogne, and to have been discontinued about 1740. At one period, probably on account of the prohibitions above alluded to, the Bible was very much less employed for purposes of sortilege, and Virgil came greatly into use. Our Charles I. consulted it at Oxford, and it is well known what an ominous reply he received. It is evident, however, that upon the whole Virgil is very far from being well adapted to such a use, hence the Bible, on account of its vastly superior scope and application, has maintained, and must continue to maintain, its ground against any other book. Accordingly, in 1729, we find Dr. Doddridge, the eminent dissenting divine, then settled in Leicestershire, allowing himself to be influenced by the *Sortes Biblica* in his acceptance of an official call to Northamptonshire.* It is remarkable that Doddridge was one of the class most vehemently and exaggeratedly opposed to what is currently called superstition. So strong is the desire to see into the future, and so indestructible the latent belief that a prospective knowledge for guidance may be obtained. "The records of conversion amongst felons and other ignorant persons," says De Quincey, "might be cited by hundreds upon hundreds to prove that no practice is more common than that of trying the spiritual fate, and abiding by the import of any passage in the Scriptures which may first present itself to the eye."

That even in later times the practice is widespread, is testified to in the foregoing; that up to about the middle of the last century at least, it was not confined to either the very ignorant or the very superstitious, is sufficiently evident from the case of Dr. Doddridge. The writer of this paper is able to give many further instances within his own personal knowledge, dating up to the present year. Here are a few of them:

Some years ago, A—, having nearly concluded the ordinary four years' course of study at one of the Scottish universities, was about to take his degree. He had always considered himself rather uncertain in the matter of mathematics; and as the time for his examinations, seven in number, approached, he became very nervously apprehensive as to the result. I, with some others, happened to be with him one evening when the conversation turned upon the subject of the coming examinations. It was proposed and agreed upon to make trial of the *Sortes Virgiliana*, with regard to A—'s success or failure. Several passages were hit upon; but no amount of liberty or twisting could bring the point in question within the scope of any one of them. Ultimately the Virgil was exchanged for a Bible, A— shut his eyes, opened the book, placed the point of a pencil on the page, and requested me to read the passage. It was the nineteenth

* The case is circumstantially recorded in Orton's *Life of Doddridge*.

verse of the fifth chapter of Job, and I read the words following: *He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee.* A opened his eyes wide enough now, but he only remarked that he feared it was rather irreverent work, closed the book, and changed the subject of conversation. A fortnight afterwards, he passed his seven examinations, and took his degree with honours.

The following is not less remarkable. In the autumn of 1859, B started on a tour through Wales; he was unaccompanied. After an absence of three weeks, his friends became somewhat anxious about him, not having heard anything of him since his departure; but no very serious apprehensions were entertained as to his ultimate safety, except by his eldest sister, who seems to have had a conviction that something was wrong. However, she kept her fears to herself; but in her anxiety, she privately had recourse to the *Sortes Biblicæ*. From a feeling that it might not be altogether right to employ the canonical Scriptures in this way, she used the Apocrypha. She opened the book, and at once placed her finger on these words: *But it came to pass that he fell down from his chariot, carried violently; so that having a sore fall, all the members of his body were much pained.** Such an unfavorable turn naturally tended not to subside her fears; she formed an excuse for leaving home, saying that she wished to go and see some friends at a distance. In reality, she followed her brother into Wales; and after a good deal of travelling, found him lying in a dangerous condition. He had been pitched violently from a dog-cart, and had received injuries from which he recovered only after many weeks of careful and anxious nursing from his sister.

Another instance is somewhat different in form. At a recent parliamentary election, C was in great doubt as to which of two candidates he should give his vote for. The Radical candidate was his personal friend, and expected his vote. But, on the other hand, C's theories were strongly opposed to Radical principles. One morning, still in doubt, and earnestly thinking on the subject, he entered the breakfast-room; his son, quite a little boy, was having a reading-lesson out of the Bible, and as C entered the room, the following passage forced itself upon his attention: *My son, fear thou the Lord and the king: and meddle not with them that are given to change.†* This was precisely the Hebrew Bath-col. C acted according to the utterance of the voice, and gave his vote for the other candidate, who was not "given to change." Nevertheless the Radical gained the election.

These cases will suffice. The reader can form his own judgment on the matter on hand. Whatever that judgment may be, the following facts remain: That sortilege of some sort has been practised from the earliest ages, that in the early Israelitish Church, and in the early Christian Church, the whole disposing of the lot was undoubtedly ordered by Divine Providence, that when the divinely ruled oracle in the high-priests breastplate ceased to give an answer, it was, and is still, believed by the

Jews that another or "daughter voice" was given in its stead, that the belief in, and practice of, the *Sortes Biblicæ* (which is at least fifteen hundred years old) is exactly analogous to the Jewish belief, that it still exists; that it has not been confined to either the very ignorant or the very superstitious, and, finally, that many very remarkable cases can be cited in connection with it.

It may be said, on the other hand, that most irrelevant passages are frequently turned up, and that these remarkable cases are really no more than remarkable coincidences.—*Chambers's Journal*.

GUTTA PERCHA.

The Isonandra Gutta, which furnishes the gutta percha, or gutta tuban, is a native of the eastern Archipelago and the adjacent lands. A few years since, this substance, now so celebrated and of such wide extended use, was totally unknown in Europe, for, though from time immemorial the Malays employed it for making the handles of their hatchets and creeses, it was only in the year 1843 that Mr. Montgomery, an English surgeon, having casually become acquainted with its valuable properties, sent an account of it, with samples, to the Royal Society, for which he was most justly rewarded with its gold medal. The fame of the new article spread rapidly throughout the world; science and speculation seized upon it with equal eagerness; a thousand newspapers promulgated its praise; it was immediately analysed, studied, and tried in every possible way, so that it is now as well known and as extensively used as if it had been in our possession for centuries. The Isonandra Gutta is a large high tree, with a dense crown of rather small dark green leaves, and a round smooth trunk. The white blossoms change into a sweet fruit containing an oily substance fit for culinary use. The wood is soft, spongy, and contains longitudinal cavities filled with brown stripes of gutta percha. The original method of the Malays for collecting the resin consisted in felling the tree, which was then placed in a slanting position, so as to enable the exuding fluid to be collected in Banana leaves. This barbarous proceeding, which from the enormous demand which suddenly arose for the gutta would soon have brought the rapidly rising trade to a suicidal end, fortunately became known before it was too late, and the resin is now gathered in the same manner as caoutchouc, by making incisions in the bark with a chopping knife, collecting the thin, white milky fluid, which exudes, in large vessels, and allowing it to evaporate in the sun, or over a fire. The solid residuum, which is the gutta percha of commerce, is finally softened in hot water and pressed into the form of slabs or flat pieces, generally a foot broad, a foot and a half long, and three inches thick. Gutta percha has many properties in common with caoutchouc, being completely insoluble in water, tenacious, but not elastic, and an extremely bad conductor of caloric and electricity. The name of vegetable leather which has been applied to it gives a good idea both of its appearance and tenacity. The uses of gutta percha are manifold

* 2 Maccabees, xix. 7. † Proverbs xxiv. 21.

It serves for water-pipes, for vessels fit for the reception of alkaline or acid liquids which would corrode metal or wood, for surgical implements, for boxes, baskets, combs, and a variety of other articles. The wonder of the age, submarine telegraphy, could hardly have been realized without it, as it is only by being cased in so isolating a substance, and one so impermeable to water, that the metallic wire is able to transmit the galvanic stream through the depths of ocean from land to land.—*Hartwig's Tropical world.*

DIFFERENCES.

FALL not out upon the way :
Short it is, and soon will end ;
Better far to fly the fray,
Than to lose the friend.

Christ hath sent you, two and two,
With a mandate to return :

Can ye meet the Master's view,
If with wrath ye burn ?

If thy brother seemeth slow,
Jeer not, but thy quickness slack ;
Rather than divided go,
Keep the wearier track.

Quit not, as for shorter line,
Ancient ways together trod ;
Joy to read at once the sign
Pointing on to God.

Teach each other, as ye walk,
How to sing the angels' song :
Fill the time with homeward talk,
Then 'twill not be long.

Gently deal with those who roam,
Silent as to wanderings past ;
So together, at your home,
All arrive at last.

Lord Kinloch.

For the Young.

THE GREAT CONQUEROR.*

I SAW a mother, not long since, whose son had enlisted in the army. I expected to find her sad and disconsolate, for the young soldier was an only son, and was very much beloved at home. But, to my surprise, she was cheerful and happy.

'Merwin has gone,' said she 'and I may never see him again ; but I cannot make myself unhappy about it. I have given him to God, and wherever the Lord's service takes him he must go. I know he will distinguish himself wherever he is, for he has already proved himself a great conqueror.'

'So young as he is !' I exclaimed ; 'how ?'

'He has conquered himself,' replied the mother, 'and you know what the Bible says about that.'

'Oh, yes, indeed,' said I ; 'but I thought your Merwin was one of those who found it very easy to be good. There is a great difference in children. Some are so amiable and gentle, that when they become Christians you see but little change in their outward conduct, and some—'

'But my son was not one of those,' said she, interrupting me. 'He was born with a hot, fiery temper. It used to frighten me almost, when he was nothing but a baby, and I hardly dared to think what would become of him when he grew older. I prayed a great deal about it, and talked, and laboured to help him to overcome his naughty, passionate spirit. And he began very early to try to govern himself. I recollect, when he was not more than four years old, he had been very much provoked about something, and I could see the fire kindling in his eye, and the colour rising in his cheek. But he kept very still until his anger had subsided, and then he came running to me, threw his arms around my neck, and bursting into tears, he cried, " Kiss me, mamma—kiss me,—I've overcome."

'That's beautiful !' I exclaimed.

'Many a time,' the mother continued, 'have I seen him struggle with his hasty, angry feelings, until by degrees it grew easier for him to control his temper, and now I can truly say I believe, by the grace of God, he has conquered himself. And among the qualifications for good soldiership, that is one of the very best, I think.'

I thought so too, as I repeated to myself the words of the Bible to which Merwin B.'s mother had alluded. You will find them, little reader, in Prov. xvi. 32 : 'He that is slow to anger is better than the mighty : and he that ruleth his spirit than he that taketh a city.'

An angry spirit is a terrible enemy. It comes upon you so suddenly that it takes you unawares, throws you off your guard, and has vanquished you before you have time to think. Then, if you are on the watch, it is so strong, so furious, so unwilling to listen to the voice of reason, that if you are not well armed, and if you have not helpers close by, you are most likely to be beaten. So that, boys, it becomes you to be on the look out all the while for it—As Jesus said, 'Watch and pray, lest ye enter into temptation,' you must have your armour on, too, always. Never venture to lay it aside for a moment. If you do, you will, I am sure, be overcome. And more than all, do not live very far away from God, who alone is able to make you conquerors over this dreadful enemy. If you live near Him, He will protect you. He will teach your hands to war, and your fingers to fight : will encourage you in the heat of the combat with His smile, and whispers of comfort, and love, and will give you victory. Better than all, He will bring you at last up to His own home, put a crown upon your head, and seat you upon a throne of glorious triumph in the heavenly kingdom of Jesus Christ.—*Just Warren's Stories.*

THE CHILD'S GARDEN, OR, A STONE IN THE WAY.

Soon after that, she went to stay with friends who had built a summer cottage on the top of a high hill, where she saw great pains spent on a new garden, and where winding walks were cut on every side. There, in the midst of her own work and play, she got a lesson which she never could forget.

She must have a garden too, and she set to work. The sun was high, the day was getting hotter, and she was tired, tired. She almost wished she had not plead so hard for leave to make a garden of her own in that waste corner of ground where the grass walk ended and the fir-wood began.

It lay close by a pond for water-plants, and a rock-work for those that do not need much earth. Among the wild weeds that grew in it, there was one tall crimson foxglove, and a lilac orchis as sweet as musk. Those would do well among the flowers, she had thought; and then there were heath and ferns all the way back into the wood.

But it seemed now as if the hoe and rake were never to make way. When she began, it looked only like a few hours' work, and yet this was the third morning of her labour. Why? There was a great stone under the soil, and the tools struck upon it. Cover it up as she would with spadefuls of red earth, do her best to stick roots in the softer places, water it again and again, the bare ugly stone was always coming through; and the first shower showed her that all her work was useless.

The gardener smiled when he was brought. But when he came again, with his iron pick, he did cruel work. No advice would he take from the little worker—no cry would he listen to. Down he struck, deep into the soil.

How the ground shook as the split rock gave way? How it heaved, as roots and earth were cast into the air! Her garden was spoiled for ever now, she thought.

Nor could she have dreamt, had she not stood by and seen it all, how well an old, kind hand works, and how quickly. He bid her help him to smooth all down again into the flat bed, and plant the roots, too, where they now could grow; and he said he would bring her more plants,—some all in flower,—and come and see how she got on, as she tried to do what a child may, to watch and weed a little plot, to dress it and to keep it.

What does the Bible mean when it says, 'I will take the stony heart out of your flesh?' It means that there is in your heart something that makes it as hard for you to be good, as that great stone in that little piece of ground made it hard to turn into a garden where flowers would grow. Did *your* heart ever give you as much trouble as that?

Most people's hearts give them but little trouble. It takes them some trouble to keep the door of the lips, to keep the foot from evil; but the heart is a deep well within, hid out of sight. They do not care to look far down into it, if only it keeps quiet, and does not vex them much.

But some people's hearts give them a great deal of trouble. To *keep the heart* is so hard a thing to them, that every time they try it, they are driven to call in the help of the Hand that made all things. They find the heart so hard, that they have to take it often to Jesus, saying—

'Turn and look upon me, Lord,
And break this heart of stone.'

And the Lord Jesus is never at a loss for means and ways to do *all* He promises. He has a hammer to break the rock in pieces. There is love enough in His eye to do this. He only needs to look once on a young heart to win it to Himself for ever.

He can so break up sin in the heart, as that it will never be so strong again. He can plant in it all the seeds of grace, and then send down the Spirit as the dew, to keep it ever green.—*Christian Treasury.*

Miscellaneous.

DON'T GO TOO FAR FOR A FRIEND.—A man that has friends must show himself friendly, no doubt. But don't defend a friend at the expense of principle and truth. If a friend goes wrong, either acknowledge it or be silent. Most hurtful as well as sinful is it to sacrifice truth to friendship.

DIFFICULTY AND EFFORT.—It is not ease but effort, not facility but difficulty, that makes men. There is, perhaps, no station in life in which difficulties have not been encountered and overcome before any decided measure of success can be achieved; those difficulties are, however, our best instructors, as our mistakes often form our best experience. We learn wisdom from failure more than from success; we often discover what *will* do by finding out what *will not* do; and he who never made a mistake never made a discovery.

THE BOOK OF ESTHER.—We cannot overlook one peculiarity belonging to the Book of Esther.

The name of God is not found here. There must be some sufficient reason for this remarkable omission. Suppose a mechanic under instruction to learn the science of his business. He is taught every thing from the beginning. He is shown how every machine is constructed and put together, the principles on which it acts, and the degree of superintendence it requires. All is repeatedly set before him. He sees the materials, and has heard the explanation and conduct of the machine from the inventor's own lips. He knows that everything that comes out of his master's hand has his own private mark; a glance is enough to bring conviction. Now this is a picture; as if God had said, 'I have had my scholar a long time under instruction; I will let him alone for a while; I will stand quite out of sight; but yet I will put such a train before him, without telling him that I have done so, but which will so plainly mark my hand, that it will be impossible for him to mistake it.' Now, surely, the Master might be

intensely present, though invisible. We should not suppose that he was not there, because his name was not there—because he desired to keep in silence, and rather let his works speak for him.

BATISTA AMICI.—One of the most scientific astronomers of Italy, Batista Amici, died recently at Florence, at the advanced age of 79. He was known at all the learned institutions of Europe for his observations upon the double stars.

OF MAKING MANY BOOKS THERE IS NO END.—During the last year nearly five thousand books,

including new editions, were published in England. The most numerous were works on religion; next, works on fiction; next, poetry and miscellaneous literature; while works upon commerce were the fewest of all.

THE YOKE OF BONDAGE BROKEN.—The serfdom of Russia was officially abolished by an imperial decree on March 3d, when 20,000,000 serfs were made free men. A Te Deum was sung in all the churches by order of the Emperor, in celebration of the event. Notwithstanding apprehensions and alarming rumours, complete tranquillity prevailed.

Sabbath Readings.

"GIVE US THIS DAY OUR DAILY BREAD"

It seems, at first sight, strange that we should say, not only, "Give us bread, but "our bread." The first truth which this suggests, when we pray, is, that what we ask for must be ours, and not another's. We must, that is, ask for what God may give us without detriment to others. We are not to expect to reap what others have anxiously sown, nor to enter into other men's labours. "If any will not work, neither shall he eat." The bread we pray for is to be a gift so far as God is concerned, but it is to be ours so far as our fellow-men are concerned. We are to be careful that, in asking God to prosper us, we are not thinking of some other person's prosperity, and wishing that some of it were transferred to our lot. We are not to push our own interests regardless of the interests of others, still less, so as directly to injure others. We are to keep within our own domain, and the limits of a fair and open competition. This prayer, then, saves from dishonesty and cruelty. When we thus pray, we see that our advancement is to run in the line of God's pleasure: and we are enabled to choose rather to wait to see his way of prospering us brought to pass, than to take the matter in our own hands, and, by means pleasing to him or not, to make a competency for ourselves. It is bread provided honestly in the sight of man that we are to look for, and not the bread of idleness, of deceit, or of extortion. And, therefore, when we say, "Give us our bread," we do not expect that God will lift us above the common and toiling ways of men, nor loosen us from the hard and burdensome conditions of this life, raining on us bread from heaven, but we trust that he will find for us labour, such as shall not only win us bread, but be otherwise beneficial to us. And thus God, in that word of his which Christ rested on in the time of his trial, says, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God;" that is, not

by the simple and visible gift of God, but by his disposition of our circumstances, and distribution of natural ability to labour, and scope for exercising this ability.

But, again, this word "our," teaches us to be considerate in our desires, and discriminating. To ask not blindly for the good things we see others enjoy, nor for all that for a moment strikes us as desirable, but for "our" bread—for that which is suited to us in our present position. What others are receiving, and may be both delighting in and profiting by, might be a very disastrous gift to us. This is, then, in other words, the wise prayer of Ager. "Feed me with food contentment for me." And while there are hardships in poverty, what none will make light of who knows anything of their variety and their bitterness, yet, if this be the condition appointed to any, let these also thankfully pray for their pittance from God, remembering, that he who taught us this prayer, himself lived from day to day, not knowing in the morning where the evening meal was to come from—not knowing in the evening where he would find shelter for the night—having while alive no home he called his own, nor when dead a place provided to lay his body—possessing nothing while in the world, and leaving behind him no more than the raiment he wore. Though this be a condition which we cannot desire, yet it has its own blessing, and those who find this allotted to them as their daily bread, will (if they are receiving it thankfully from God) find in the end that no better condition could have been assigned them, and that it has been no small inheritance to share the poverty of their Lord.

Again, it is perhaps not straining this word to find in it a reference to and prayer for others along with ourselves. In any case, such prayer is very suitable, but it is specially appropriate when we pray for the provision of this life—inasmuch as in this we all are dependent one upon another, no one man's work sufficing for the actual accomplishment of his own sustenance, clothing, and comforts. In the savage state, men may be excused for some selfishness, where they can live in all things independently of one another, each man building for himself and

* By the Rev. Marcus Dods, M.A., from "The Prayer that Teaches to Pray." Edinburgh, John MacLaren.

catering for his own wants. But we are inexcusable if we be not charitable, not only in prayer and intention, but in deed, we who daily enjoy what has cost the labour of many. And the more we live in liberal community with others, the better will our lives appear in the end to have been spent.

On the whole, then, this word "our," teaches us to desire to be laborious, contented, and charitable: to work with our will and strength, doing our best in our place; to wait on God for fruit of our work and returns for our labour; and, receiving these, to be satisfied if they be small, and willing that others should share with us if they be large. He who has to earn his bread is girt by this prayer with a fresh and cheerful confidence for his daily duty; and he who has abundance is admonished to be diligent in the right disposal or increase of it, knowing, at least, that this prayer has not been from his true desire, if he leaves to their hunger and misery any whom his further labour might relieve. For our cause is a common cause with all mankind, as our Lord's self-sacrificing life stands ever teaching us, and while there is want in the world unsupplied, there should be no faculty of labour in the world unexercised. If the healthy do not work, what is to become of the sick? If the strong man do not labour, what help is there for the child and the aged? And to those who are labouring to their utmost, and yet not seeing the results they purposed and still desire, all that can be said is, Wait, and pray this prayer still. This is all that can be said, not because your case is a desperate one, but because in this all consolation is included, and all hope, as you well know already, if the Spirit has taught you to say in simplicity, "Give me this day my daily bread."

By teaching us to ask for bread, our Lord indicates that our desires for worldly good should not be passionate, but moderate—restricted to the supply of the natural wants of our condition—for this the word *bread* naturally suggests to us. We say that we do not desire a great deal, but enough to enable us to do God's will effectively—to do the most we can. It is not a burden of luxuries and superfluous comforts, but the light equipment of a hardy abstemiousness, which is aimed at by this petition. We acknowledge the propriety of leaning rather to what is severe, than to what is sumptuous, and while we by no means deprecate all extras, all comforts and pleasures, these are not sought with the fervency of prayer.

And as our prayers are moderate, so let us be thankful for ordinary benefits. For wherever there is material for prayer, there is material for thanksgiving. If we need to pray to God even for our bread, then even for our bread let us give thanks to him. If to-day's supply does not come by chance, nor because we were similarly supplied yesterday and the day before, but because God regards our wants of to-day, and, for this day also grants us life, then this day ought we to thank him for this day's mercies, though they be but the same as yesterday's, and what all other men are enjoying. As each rising sun touching the wing of the sleeping birds, wakes through the woods a

fresh burst of glad melody, as if the sun had never risen before, so let each day's mercies awake our hearts afresh to the sense of God our Father's smile, and turn our lives towards his light. "Where nothing is deserved, everything should be received with thanksgiving." How, then, shall we ever discharge our debt of thanks, who deserve to know the power of God's anger but experience the power of his mercy.

There is another essential of this petition. We are to pray for this day only. And this is a point of so much importance to the right ordering of the godly life on earth, that our Lord follows it out in the subsequent discourse, and impresses it with a beauty and force of persuasion which have made this a marked passage of Scripture. He anticipated the objection that we must provide for to-morrow as well as for to-day, and reminds us that He who clothes the lilies of the field, and makes provision for the birds of the air, knows that we also have lives to be maintained, and constantly recurring necessities. By reminding us of our helplessness, of the folly of distracting forethought, and of the sufficiency of the care of God, he shames us into confidence. "Is not the body more than meat?" He who has given you the greater, will he not also provide the less? "Is not the life more than raiment?" He who can create and maintain the one, may well be trusted to supply the infinitely less costly want. "Are ye not of more value than many sparrows?" And yet is one want of one of these overlooked, forgotten, or despised? Does God find pleasure in lavishing on a flower which the eye of man never sees, a beauty which no forethought or effect of yours could produce, and will he spend no care on you, O ye of little faith? Does he not know what you have need of, so that you are constrained to be fearful and anxious in your own behalf? Or can you really, by all your pondering, provide one crumb beyond what he has provided for you? Does your scheming by day and by night remove you out of the care of God into an independent and self-supporting life of your own? "Take, therefore, no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." Bring not, then, into this day's cares, and to confuse the duties which this day requires of you, to-morrow's cares and anxieties about its duties. I here ask God to take me through this day; if to-morrow comes, he knows that I shall be as dependent on him then as now. But it forms no part of my care; I have cast it on him.

But does this forbid planning of all kinds? Does this preclude all saving or storing? Assuredly not. It forbids nothing which does not interfere with present duty. It precludes nothing which does not indicate mistrust of God, and beget fearfulness and depression of spirit. Any planning or storing of this kind is not for him who prays this prayer. Any anxiety which says, What shall I eat? as if there would be no God to-morrow; any thought of the unknown future which weakens us in any way for plain, present duty, and any self-confident storing, as if we had really more in our barns and banks than in the resources of

God ; all these are certainly precluded. That there is a great difference between faithless, anxious imagining and scheming, and godly prudence, every one understands who has given a thought to the matter. From the former, one sometimes wakes up, thoroughly ashamed of it. Have I work for to-day, and strength for to-day? Then let not thought of to-morrow's food, or how I shall get through to-morrow's duties, interfere with to-day's duties, which require for themselves all my thought and care. Let me *prepare* for to-morrow, so far as I can consistently with what I am called on to do to-day. Let me, for example, lay up seven years' corn, like Joseph, if I am given to understand there will be need of it ; let me, like our Lord himself, gather up the fragments of to-day, that nothing be lost for to-morrow ; let me lay by whatever will in all human probability be needed for simple maintenance ;—but

let me do this, knowing that I am as dependent as ever on God ; and let me do it only in so far as it does not clash with present claims of charity, hospitality, or station.

This, of course, is one of the cases in which a man's own conscience must draw the line—must say how much he is to spend or give, and how much to set against a future call. There is no other rule than his own conscience to define this. But of the principle on which all are to act, no one will be left in doubt who is from day to day sincerely asking God for his daily bread. And of the two extremes—trusting in gold to the utter exclusion of all confidence in God, and trusting in God to the neglect of the rules of prudence which he has taught (which God calls “temptigg him”)—no one needs to be told which is the more dangerous, and few can safely dispense with self-delivered warnings against it.

Life's Answer.

I know not if the dark or bright
Shall be my lot ;
If that wherein my hopes delight
Be best, or not.

It may be mine to drag for years
Toil's heavy chain ;
Or day and night my meat be tears
On bed of pain.

Dear faces may surround my hearth
With smiles and glee ;
Or I may dwell alone, and mirth
Be strange to me.

My bark is wafted to the strand
By breath divine ;
And on the helm there rests a hand
Other than mine.

One who has known in storms to sail,
I have on board ;
Above the raving of the gale,
I hear my Lord.

He holds me when the billows smite—
I shall not fall.
If sharp, 'tis short : if long, 'tis light ;
He tempers all.

Safe to the land, safe to the land—
The end is this ;
And then with Him go hand in hand,
Far into bliss.