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# THE PRESBYTERIAN.

JUNE, 1862.

We deeply regret that we are unable to insert the very eloquent address delivered by the Rev. James Thom at the ordination and induction of the Rev. Rob. Campbell in Galt. Our space is so much occupied and the necessary demands upon us so great that we find it impossible to make room for it.

Faithful to our promise, we continue to insert articles from correspondents for and against Presbyterian Union. An article in this number, signed "Clericus," should have appeared last month, but, before it came to hand, we had in print two communications on the same subject; and we feared that, if we inserted too many articles in one number upon Union, some of our fathers in the Church would be grievously exercised thereby.

"Clericus" is very severe upon our March editorial, and is far from complimentary to us. He says that we draw extraordinary conclusions from sound data—that our reasoning is peculiar, and that, if we are correct in what we say of Dr. Cook, then, in the opinion of "Clericus," the learned Doctor's powers of reasoning have become woefully dimmed. "Clericus" is loud in his praises of "A Layman's" communication, which appeared in our March number, and curiously enough he expresses great surprise that we should arrive at exactly the same sound conclusions as "A Layman." Now we think that "Clericus" should be pleased if we by any process of reasoning, however peculiar, come to such wise determinations. We are bound to say that there is much in common between "A Layman" and ourselves, but candour compels us also to state that, judging from the tone and spirit of the communication by "Clericus", we have no sympathy with him whatever. Nevertheless, as Editors of this Journal, we wish to do every justice to "Clericus," therefore we have printed his article in large type, we have given it a prominent place in our journal, and we now call the attention of our readers to it.

It is a matter of regret to us that we allowed ourselves to bring in the name of Dr. Cook without his permission, and for this we beg to apologise. In the meantime however it may relieve the mind of "Clericus" to be assured that, whenever it shall be his fortune to meet the learned Doctor either in correspondence or in debate, he will not be slow to discover that his powers of reasoning have not suffered in the slightest degree.

One word more. While we hold that the discussion of this question in a temperate and Christian spirit will do good, we are far from wishing to revive the bitterness of past years. We would "let bygones be bygones." We would fain strive to bury in oblivion the angry feelings of the past, while we would endeavour to look forward with hope to the future.

## WORK WHILE IT IS CALLED TO-DAY.

Among the modes of dissemination of truth at the present day the Press is perhaps the most powerful. Ever active in its operations for good or evil, every member of the true Church must welcome its assistance in propagating those truths which are the basis of his faith. We cannot overrate the importance, in this country and at this time, of those religious organs which are the propagators and upholders of sound evangelical doctrine.

*The Presbyterian* is a denominational paper, but we are by no means content to limit our views of its usefulness to our own body. As a record of the matters affecting ourselves it is peculiarly interesting to our own adherents, but as the handmaid of religious truth we claim for it a wider field and a less restricted scope. The Divine command is "Preach the gospel to every creature," and we claim for this paper that in some measure it fulfils that injunction.

We may then fairly appeal to our own body and to the public to extend our circulation and our sphere of usefulness. There are some localities where, by the personal

energy of one individual having at heart the interests of our Church, our circulation has been four times what it otherwise would have been, while in others, from want of any one to take an interest in the paper, we do not circulate one-twentieth part of what we might reasonably expect.

Many talented members of our Church are now regular contributors to our columns, and in view of the efforts we are making for our paper, for our Church and for evangelical truth, we earnestly ask from every reader *individual interest*.

THE CHURCH IN CANADA.

FRENCH MISSION FUND.

Congregational Collections:

Rev. D. Camelon, Port Hope.....	\$ 8.00
Rev. Wm. Bain, Perth.....	47.58
Rev. Chas. Campbell, Niagara.....	10.00
Rev. Alex. McKid, Goderich.....	5.00
Rev. Thomas Fraser, Lanark.....	3.00
A. D. Fordyce, Esq., Fergus.....	11.00
Rev. K. MacLennan, Whitby.....	8.00
Rev. Jas. Carmichael, King West.....	10.00
Judge Malloch, Brockville.....	14.55
Rev. D. Evans, Kitley.....	2.00
Rev. A. McPherson, Eldon.....	8.00
Rev. John Brown, Newmarket.....	4.00
Rev. Peter Lindsay, Cunningham and Buckingham.....	11.00
Rev. S. Mylne, Smith's Falls.....	5.00
Rev. Jas. Black, Chatham and Grenville,	8.00
Rev. Jas. Patterson, Hemmingford.....	7.38
Rev. John Cameron, Dundee.....	10.00
Rev. R. Neil, Seymour.....	20.00
Rev. G. Porteous, Wolfe Island.....	4.00

\$196.51

ARCH. FERGUSON, *Treasurer*.

Montreal, 16th May, 1862.

HOME MISSION FUND.

Lancaster, per John McLean, Esq., 2nd remittance .....	\$70 00
Norval, per Rev. J. Johnson, 1st remittance .....	20 00
Tossorontio and Adjala, per Robert J. Lamon, Esq., 1st remittance .....	19 00
Innisfil, per Messrs. A. Johnston and R. Adams, 1st remittance.....	23 00
Dalhousie and Middleville, per Rev. W. H. Clark.....	29 00

J. W. COOK,

*Sec.-Treas. Temp. Board.*

HOME MISSION FUND.

*Contingent Account.*

Ramsay, per Rev. J. McMorine.....	\$ 8 00
Douglas, per Rev. W. T. Canning....	4 00
Pakenham, per Rev. A. Mann .....	4 00

J. W. COOK,

*Sec. Treas. Temp. Board.*

Quebec, April, 1862.

HOME MISSION FUND.

George Neilson, Esq., Belleville..... \$100 00

*Contingent Account.*

Orangeville, per Rev. W. E. McKay...	\$16 00
Brockville, per Mr. Justice Malloch...	28 26
Chatham, per Rev. John Rannie.....	7 12
Seymour, per Rev. R. Neill.....	15 00

J. W. COOK,

*Sec. Treas. Temp. Board.*

Quebec, May 1862.

SYNODICAL HOME MISSION FUND.

*Montreal Subscriptions.*

Robert Hislop, 2nd and 3rd instalments of \$25.....	\$10.00
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THOS. PATON, *Treas.*

20th May, 1862.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections:

Williamstown, additional, Rev. P. Watson	\$5.00
Cote St. George, Rev. Arch. Currie....	8.00
Eldon, Rev. John McMurphy.....	16.00
Brockville, per Judge Malloch, Elder...	20.91
Clarke, Rev. J. S. Mullan.....	4.00
Smith's Falls, Rev. S. Mylne.....	5.00
Seymour, Rev. Robert Neil.....	15.00
Russelltown, Rev. Wm. Masson.....	12.00
Lochiel, Rev. John Darroch.....	16.00
Chatham, C.E., additional, Rev. J. Black	2.00
Chinguacousy, Rev. Thos. Johnson....	3.00
Scott and Uxbridge, Rev. W. Cleland...	6.50
North Georgetown, Rev. J. C. Muir, D.D.	12.00
Orangeville, Rev. W. E. Mackay.....	4.00
Pickering, Rev. Walter R. Ross.....	12.00
Mono, Rev. Alex. Lewis.....	4.00
West Gwillimbury and Innisfil, Rev. W. McKee.....	8.00
Thorah, Rev. David Watson, M.A.....	16.00
St. Louis de Gonzague, Rev. J. P. Paul.	5.00
Mount Forest, Rev. Jno. Hay.....	5.00
Richmond, C. W., Rev. Wm. White ....	6.00

JOHN GREENSHIELDS, *Treas.*

QUEEN'S COLLEGE BURSARY FUND.

Congregational Collections and Donations, 1862, since last reported.

Orangeville congregation.....	\$ 2.00
Hugh Allan, Esq., Bursary.....	50.00
St. Andrew's University Missionary Association, £10 sterling :.....	48.67
St. Andrew's Church, Montreal.....	64.00
Aberdeen University Missionary Association, £7 sterling.....	34.06
Belleville congregation.....	10.00
St. Andrew's Church, Quebec.....	50.00
Milton congregation.....	3.10

W. IRELAND, *Sec. to Trustees.*

Kingston, 17th May, 1862.

QUEEN'S COLLEGE.—The Trustees and Medical Faculty of Queen's College have appointed a successor to the Anatomical chair, recently occupied by Dr. Stewart. Dr. Kennedy, of Bath, a licentiate of the Edinburgh College of Surgeons, has been selected as Professor of Anatomy. This gentleman, we hear incidentally, is very well qualified for such a position, having passed his examination at Edinburgh with honors in anatomy and surgery. Dr. Octavius

Yates, of Kingston, has been appointed to the chair of Institutes of Medicine vacated by Dr. Litchfield. Dr. O. Yates is known as an ardent student and observer in Physiology and will be in his element when lecturing on this subject. Dr. Michael Sullivan, of Kingston, a graduate of the College, has been appointed Demonstrator of Anatomy. Dr. Sullivan has been selected for this office on account of his attainments in this special branch when a student. These new arrangements, it is to be hoped, will contribute to the growing success of the Kingston Medical School.

**THE RE-UNION OF QUEEN'S COLLEGE.**—On the 23rd April the Alma Mater Society of the University of Queen's College gave their Annual Soirée in the College Building. As many as half-a-dozen different rooms were thrown open to the Alumni, Students and Guests, and the attendance was very great. Sir Henry and Lady Smith, the Officers of the Garrison, the resident gentry and their families, the Clergy, the Merchants, Professional men, their wives and daughters, &c., &c.,—all made it a point to be present, and none could say that they went home ungratified.

In the Convocation Hall Addresses were delivered by the Rev. Professor Leitch, the Rev. Mr. McKerras, Mr. Draper and others. In one apartment up-stairs Prof. Lawson exhibited some experiments in Chemistry to all who would observe them. A large apartment up-stairs was fitted up as a Museum with geological and other specimens. In the Laboratory was spread a very handsome cold collation. In fact every preparation was made for the mental and corporeal gratification of the invited, and the whole was done with taste and elegance.

Towards the latter portion of the evening the entertainment became more generally pleasing. Messrs. Draper, C. Gildersleeve and Buckley sang some capital songs; and an Alumnus, whose name was not announced, recited a Poem of his own composition. There were also some Glee and Chorus singing and some other amusements of the kind, and at the piano sat young Mr. Harkness. During the entire evening the ladies and gentlemen promenaded the rooms, listened to the Lectures and Singing, chatted with their acquaintances, occasionally partook of refreshments, and so passed the time until the wee sma' hours approached; and then there was a general stampede, accompanied with a general wish that next year they might have a similar opportunity of being similarly delighted.—*Kingston Whig*.

#### THE LATE DR. SMITH, RECTOR OF THE HIGH SCHOOL, QUEBEC.

We extract the following from the *Quebec Morning Chronicle*. Dr. Smith was for many years an Elder in our Church, and he sat at last Synod as Representative Elder for St. Andrew's Church, Quebec. We unite most cordially in paying our tribute of respect to the memory of so worthy an office-bearer in the Church and so good a man.

“ Dr. Smith was by no means an ordinary person in character, capacity or attainment. He was a native of Dumfriesshire in Scotland, and educated at the endowed school of Closeburn, a seminary which has been prolific of able and useful men. As soon as he left school, and with only the winter's interval for attendance at the University of St. Andrew's, he became a teacher, continuing the laborious exercise of his profession, first in one parish-school and then in another, till, about twenty years ago, he was appointed Master of the Classical Department in the High School of Quebec. In that Institution he was employed as Master and as Rector up to the period of his death. His teaching had been successful in Scotland, especially among the numerous boarders sent to him from a distance; and all acquainted with the High School here are aware how much of its usefulness, and of the favorable character which it has established as a public Seminary, is owing to the life and zeal and energy which he threw into his special department, and to his power of exciting and drawing forth the exertions of his pupils. Teaching was to him a labor of love. Above all other pursuits he delighted in teaching the classics. His whole heart was in it.

He was himself a scholar, had not only read much but had read with an eye to detect and with a capacity to express every shade of thought in the language of his author, such as belongs not to one scholar in a hundred.

Dr. Smith was,—and no man could be long with him without perceiving it,—a naturally shrewd and sagacious man, keen in his insight into character, quick of observation, pointed in remark. Yet it was curious to observe how the habits of a professional life, so early begun and so long continued, had left him with much of the simplicity of childhood.

It is with a feeling of tenderness approaching to compunction that we remember having so often smiled at the eccentricities which, half real and half put on, seemed essential to the professional character in which he gloried. But it is a deeper feeling—a feeling of respect and esteem—which will long continue to be called forth in friends and pupils, while remembering his zeal, his assiduity, his conscientious and untiring exertion in the labors of his arduous and too often ill-requited profession—his integrity, his kindness, his regularity in the discharge of religious duties in the church and at the family altar—and his perfect readiness to submit to personal sacrifice where domestic interests were concerned. It is sad to think that his voice will no more be heard in that busy scene where he gave laws to successive generations of youthful subjects, and with so much of freshness and energy stirred them to intellectual exertion. But his work was done. To his colleague he expressed himself prepared to die. To the minister who attended his deathbed he said his hope was fixed where only sinful man can safely fix it. “ After life's fitful fever he sleeps well.” Happy they who are enabled like him to work

to the last, and whose last work—a public and gratuitous one—was done faithfully, cheerfully and kindly.

LETTER FROM MR. BARIDON—INCIDENTS OF MISSIONARY LABOURS.

(Translation.)

MOERS, CLINTON Co.,  
18th April, 1862.

DEAR SIR,—Since my last letter I have been three times at Sciota, twice at Centreville, and traversed and visited 10 other localities in the environs. The majority at Sciota insist on my holding a regular service every Sunday, either in the School-house or in one of their houses. I have not thought fit to make any such engagement at present with them, at least, I tell them, until they engage sincerely, and from the heart to attend the worship faithfully, and to prove by their zeal that they love the service of God. I have told them frankly that the religious Societies have spent much in announcing to them the will of God and instructing them in the way of Salvation, and that they have in many points of view been disappointed, and that in general the Canadians who become Protestants by their instrumentality do not appreciate as highly as they ought the efforts and expenses made on their behalf. Some of them understand that this is so.

On the other hand some good has been done among several souls at Sciota and elsewhere. Many have appeared to take and to feel a new pleasure in listening to the Word of God. Some appear anxious to understand it better, and in consequence to walk more faithfully in the ways of the Gospel. Of these some were not long ago neither on the one side nor on the other, being, as they said, neither for the priest nor for the minister. But now the question as well as their sentiments have changed, and several evince a felt need, evidenced by an anxious desire to listen to the Word of God.

At Centreville there are also some more serious. I was called there some days ago to perform the funeral service of a child. The father and mother had sometimes received my visits, but without pronouncing for us, but they were without doubt in a hopeful condition as they read the Bible and had it in their hands. Their little dwelling was full of people when I held the service. It gave a favourable opportunity of speaking boldly about their immortal souls, and I believe that good was done.

In a family of Roman Catholics, whom I knew well, I went to visit the sick father; I read to him portions of the Gospel and asked him to consider the words of the Lord. He thanked me, and the next day sent his wife to me to ask me to return and read again to him "the beautiful passage," which he said I had read to him before. I went and read to him, pointing out the necessity for us all and especially for him in his sickness to make sure, while there was yet time, of a place in the kingdom of heaven. I closed my visit by praying at his bedside, his wife kneeling also, and weeping bitterly as she rose.

The work of the Lord is thus being done, slowly, it is true, but yet it is done. Satan

makes many efforts to keep souls in death. It is his everyday work to rise up against and oppose everything which tends to enlighten souls with light from heaven. But that is not surprising.

Next month I will prepare an account of my labours for the past year in view of the Synod. The fine season having now returned, I think that I should pass some weeks in the Ottawa country. It will be also well that Mr. Tanner's pulpit should be supplied during 2 or 3 Sundays while he is absent in Upper Canada.\* It would be a good opportunity to awaken the interest of our churches in our work.

Receive, dear Sir,

My warmest respect,  
L. BARIDON.

PRESBYTERY OF GUELPH.

The Presbytery of Guelph met at Guelph on Wednesday the 9th April. *Sederunt*: Rev. John Whyte, Moderator, George Macdonnell, John Hogg and John Hay, Ministers; and John McCrea and Alex. Cadenhead, Esquires, Ruling Elders.

The minutes of the last ordinary meeting were read and sustained, together with those of the *pro re nata* meetings of March 18th and 25th.

Mr. McCrea stated that all the Church property of the Guelph Congregation had been duly registered.

Mr. Hogg supplied to the Presbytery important information respecting the Puslinch Church property.

An "Extract Minute" from the Presbytery of Hamilton respecting the debt of that Presbytery, and intimating their intention of "representing the matter to the Synod in order that the Presbytery of Guelph may be induced to pay their proportion of the Presbyterial debt incurred previous to the separation," was read. The Moderator and Clerk were appointed to watch the procedure, and, if necessary, defend this Presbytery at the bar of the Synod.

Messrs. Hogg and Hay reported that they had fulfilled the appointment of the Presbytery. Mr. Whyte reported that he had fulfilled his appointment at Priceville and Allan-Park. The attendance at Priceville was small, but at Allan-Park there was a large Congregation. A proposal was submitted to the Presbytery on the part of that Congregation that, if the Presbytery can afford them monthly supplies, they will be willing to contribute to the Home Mission Fund of the Presbytery to the amount of at least \$50 annually. Mr. Macdonnell reported that he had fulfilled his appointments. He had not dispensed the Communion or sought to ordain elders at Leith and Johnson, in consequence of his finding a division of sentiment among the Congregation with regard to the expediency of doing so. All these reports were approved of.

Mr. Cadenhead moved, seconded by Mr.

\* Mr. Tanner has been invited to visit a group of Protestant French families in the Western part of Upper Canada, where there are 14 children to be baptized and other missionary work to be performed.

Hogg, that all Reports of Presbyterial appointments be, in future, given in writing, which was unanimously agreed to.

A memorial from the Congregation of Arthur to the Colonial Committee of the Church of Scotland, applying for aid in completing their church edifice, was read.

The Presbytery unanimously agreed to transmit the same and strongly recommend its object to the liberality of the Committee.

The following overture was moved by Mr. Macdonnell, seconded by Mr. Hay, and agreed to, Mr. Hogg dissenting;—"It is most respectfully overtured by the Presbytery of Guelph, that the Synod, either in conjunction with the Church of Scotland, or from its own resources, shall at once, or with the least possible delay, enter upon the great missionary work of the Church in Vancouver's Island and British Columbia by sending one or more missionaries to take the pastoral oversight of the members of the Church there residing, and to advance the cause of Christ in the salvation of souls in that vast and inviting field." The mover and seconder were appointed to support the overture in the Synod.

Extract of Mr. Campbell's license with certificate and transference from the Presbytery of Bathurst were read and sustained by the Presbytery. The "Call" was then handed to Mr. Campbell, who signified his acceptance of it. Mr. Campbell's trials were then proceeded with, and the Presbytery, having taken a conjunct view of them, and being satisfied therewith, appointed his ordination to take place in St. Andrew's Church, Galt, to-morrow.

The following delegates were appointed to visit congregations with the view of promoting the interests of the Presbytery's Home Mission Fund:—viz. Galt, Messrs. Thom and Hogg; Guelph, Mr. Campbell; Fergus, Messrs. Hogg and Campbell; Arthur, Messrs. Macdonnell and Hay; Mount Forest, Messrs. Macdonnell and Whyte; Allan-Park, Mr. Whyte; Kincardine, Mr. Hogg; Paisley, Mr. Macdonnell.

Mr. Hogg was appointed to supply Kincardine on a convenient Sabbath after the meeting of Synod, to correspond himself with M. Macpherson, Esq., as to the time. Mr. Hay was appointed to supply Allan-Park and Priceville on the 2nd Sabbath of May, Mr. Whyte, Allan-Park and Durham on the 3rd Sabbath of June, Mr. Campbell, Durham and Allan-Park on the 3rd Sabbath of July, and Mr. Thom, Arthur on the 3rd Sabbath of June.

A communication from Mr. George Brockie, Paisley, with memorial and letter from John Valentine, Esq., were read. The Presbytery agreed to accede to the request to have the Communion dispensed on the last Sabbath of June, and appointed Mr. Macdonnell to discharge that duty.

The Clerk was instructed to write to the Colonial Committee soliciting a missionary for the County of Bruce.

A circular letter from the Presbytery of Kingston, intimating the purpose of that Presbytery to take on trials for license Messrs. Walter Ross and Hugh Cameron, was read and approved of.

The Committee appointed to revise the Rec-

ords of the Galt, Guelph and Fergus sessions reported that they were "carefully and correctly kept." The Clerk was instructed to attest them.

The Presbytery adjourned to meet on the following day, Thursday, in Galt, and the meeting was closed with prayer.

The Presbytery met, pursuant to adjournment, on the 10th April in St. Andrew's Church, Galt, and inducted the Rev. Mr. Campbell, as already reported in this journal. It gives us great pleasure to notice the kind and generous hospitality of the friends of the Church in Galt towards the ministers and elders who formed the Church Court on the occasion of this induction. We are of opinion that the example thus set by our adherents in Galt should be followed by our people everywhere. There can be no doubt that social and hospitable meetings of this kind do strengthen the hands both of ministers and people.

## THE CHURCH OF SCOTLAND

### INNOVATIONS IN PUBLIC WORSHIP.

The congregation of St. Mark's Established Church, Glasgow, met for the last time for public worship in the Queen's Rooms, prior to entering into their new church. In the afternoon the services were conducted by the Rev. Dr. Lee, of Greyfriars, Edinburgh. The services were conducted in the same manner as in the Greyfriars. Dr. Lee's Liturgy was used, and portions of Scripture chanted. The congregation also stood while singing and knelt during prayer, though many of those present, either from prejudice or force of habit, continued to follow the usual practice of the Presbyterian Churches. The Hall was crowded in every part, and besides the Lord Provost many of the most eminent citizens of Glasgow were present. The Rev. Dr. maintained that the present way of worshipping God was in some respects not in accordance with the advancing spirit of the age, and was only kept-up from a desire not to change established customs. But none of our modern ways of worshipping God could plead an ancient pedigree; we had no reason to conclude that they were incapable of being corrected or made better. The Rev. Dr. instanced many cases in which innovation had taken place during the last few years in church worship. With regard to the constitution of the Church, there was no law of which he was aware that forbade the use of instrumental music in public worship. It was true there was an order of the Presbytery of Glasgow in the year 1807 forbidding the use of the organ. He begged to say that that decision was altogether unwarranted. The Presbytery in that case held that the use of the organ was contrary to the law of the land as well as the law of the Established Church. In reference to the grounds of that decision he held that the doctrine that mere custom could become law was

simply monstrous. It had also been urged that instrumental music was not authorized in Scripture. We should have to strip our worship even more naked than it is, if we allowed nothing in it but what is expressly stated in the New Testament. But what we had not in the New Testament we had in abundance in the Old. We were told however that all this belonged to the Jewish dispensation, that it was typical, and that therefore these things could not be taken as examples for us. Why instruments should not be used as well as in the days of King David remained to be proved. But we must not suppose that the New Testament does not contain any allusion to the use of instrumental music in the worship of God. St. John in the Apocalypse speaks of the four and twenty elders having every one of them harps. The conclusion is that in the mind of St. John instrumental music was associated with the worship of God. There is nothing in the New Testament forbidding the use of instrumental music. The Rev. Dr. briefly entered into some other minor objections, one of which was that the human voice was superior to an instrument. He was disposed to think this was very true, but it had nothing to do with the present case. If every person possessed an intimate knowledge of music, the organ might be dispensed with, but till then it was absolutely necessary to have some means of regulating the time, tune, &c. In conclusion he observed that, if the Church of Scotland was to keep its place or, he might say, take its place as a national Church, it must shake off narrow prejudices in regard to these things. They were highly favored above the English Established Church in not being fettered in their modes of worship. —*Glasgow Citizen.*

#### THE REV. DR. LANG'S (AUSTRALIA) CASE.

This case which, as our readers will have observed, was decided on Tuesday in favour of Dr. Lang by the Judicial Committee of the Privy Council, was an appeal from an order of the Supreme Court of New South Wales, dated the 31st July, 1860, dismissing an appeal from a decree made by the primary judge in equity of that court in a suit brought by the respondents against the appellant and others. The respondents sued as the Synod of Australia, and also on behalf of the members of the Scots Church in Jamison street, Sydney. It appeared that a grant of land in the city of Sydney had been made in 1826 to the appellant, who was an ordained clergyman of the Church of Scotland, and three others, as trustees for the congregation of Scotch Presbyterians, for the purpose of erecting a church. A constitution was drawn up for their internal government, which defined that the Westminster Confession of Faith and the other standards of the Church of Scotland, and the form of the Presbyterian Church government, should in all time coming be the only standard of appeal in all matters whatsoever relative to doctrine, discipline and worship: that the minister of the church should be a regularly ordained minister of the Church of Scotland. The constitution also contained the following article:—"It shall

not be in the power of the minister, or kirk-session, or congregation of this church, or of any two of these parties, or of all combined, to dispense with the present constitution at any future period, or to substitute another in its stead; and, shall such an attempt be made and a division ensue in the kirk-session and congregation, those members of the kirk-session and congregation who adhere to the present constitution, although outnumbered by those who wish to change or to subvert it, shall be held as the kirk-session and as the congregation, and shall, to the exclusion of all interference on the part of the other party, exercise all the rights and enjoy all the privileges which the present constitution vests in the kirk-session and congregation." The persons named as trustees acted accordingly, and a church and manse were erected, the expense being partly defrayed by voluntary contribution, and partly remaining a debt on the church. Dr. Lang continued the pastor from the commencement up to the institution of the proceedings immediately to be mentioned. At the time when the church was founded there was no Presbytery, or other Church court or judicatory, connected with the Established Church of Scotland in the colony; but the appellant in the course of repeated voyages to England took out additional ministers, and a Presbytery was formed. In 1833 a declaratory act was passed by the General Assembly of the Church of Scotland, which recommended all ordained ministers of that church in the colonies to form themselves into Presbyteries and Synods, adhering to the standards of that church, and maintaining her form of worship and government, and that ministers and probationers removing to the colonies should put themselves under the inspection of the Presbytery of the bounds within which they resided. In 1838 an Act of the Legislative Council of New South Wales was passed to regulate the temporal affairs of the Presbyterian churches and chapels in the colony. A mode of appointing new trustees for the churches was defined, and their duties were declared to be solely confined to the temporal concerns of the said churches and chapels, and they were to have no power or authority to appoint or dismiss the ministers of any church or chapel. This act was passed during the absence of Dr. Lang on one of his visits to Scotland, undertaken to induce more ministers to go out to the colony. He was never consulted about the matter, and on his return to Sydney he refused to rejoin the Presbytery; and he went back to England and did not return to Sydney till 1841. During this second absence another Act of the Legislative Council of New South Wales was passed, which amended the previous act, reciting that the establishment of a Synod would be advantageous for the good government of the Presbyterian Church, and that it was agreed to establish one. This act enacted that the real estate in all the churches and manses, theretofore held by trustees, and in which churches it was required that divine service should be performed by an ordained minister of the Church of Scotland, should continue to be held by the same trustees, and their successors, under the spiritual and

ecclesiastical superintendence of the Synod of Australia in connection with the Established Church of Scotland. On his return to Sydney in 1841 Dr. Lang gave in his adhesion to the Synod, and signed the bond of union. He continued a member of Synod till February 7, 1842, when he renounced all connection both with the Synod and Presbytery. He was at that time engaged in establishing a training institution for clergymen, and, finding his views obstructed by his brethren, he took the resolution of renouncing all connection with them, carrying a large majority of his congregation with him. One of the grounds of this proceeding was that most of the calamities of the church there had arisen from its connection with the State. The Presbytery of Sydney on hearing that Dr. Lang had taken this step summoned him to answer for his conduct. He declined to answer the summons, and the matter was referred to the Synod, which in 1842 resolved that, whereas Dr. Lang "did slander and calumniate his brethren, and form a decisive movement in his congregation, and has manifested contumacious contempt of the authority of the Church by refusing to appear when cited to answer to the charges, it is resolved that he be suspended *sine die*; and he is hereby suspended from the exercise of the holy ministry, and prohibited and discharged from performing any of its functions; and the presbytery of Sydney is hereby instructed to proceed against the said Dr. Lang by libel according to the laws of the Church." A libel was afterwards framed, which charged him with slander, as also schism and contumacy (without however specifying the acts which amounted to these offences). Dr. Lang did not attend the meeting, and thereupon the Presbytery, for any evidence, "held him as confessed guilty," and reported this finding to the Synod. The Synod, without citing Dr. Lang, commenced the cause *de novo* as if there had been a libel relevant, examined witnesses, and found the three counts of slander, schism and contumacy proved, and then pronounced a sentence of deposition on 11th October, 1842. Dr. Lang meanwhile continued to discharge his pastoral duties in the congregation at Sydney until 1855, no steps having been taken to interfere with him except by the above proceedings. In February, 1855, the Synod of Australia filed a bill in the Supreme Court of New South Wales, praying that the then trustees of Dr. Lang's Church should be removed, and should be ordered to convey the church-land premises to new trustees; that Dr. Lang should be declared to be no longer the minister of the church, and restrained from using it, and that possession should be ordered to be given up of the said church to the Synod. The Supreme Court made the decree for which the bill prayed, whereupon Dr. Lang appealed to her Majesty in Council. The appeal was argued for three days before the Privy Council, when the Court, consisting of Lord Kingsdown, Sir J. Romilly, and Sir J. T. Coleridge, unanimously reversed the decree, and gave the applicant his costs both in the Courts at Sydney and in the Privy Council. Lord Kingsdown, in delivering judgement, said the Court could not see what right or title the respondents (the Synod) had

to maintain such a suit either as a public body or as individuals. It was not pretended that as individuals any of them had any interest in the church or congregation, or in any way represented the feeling of the congregation; so far from that, the great majority of the congregation repudiated their interference. It had been argued that a Synod could sue as a public body in Scotland, but the Scotch authorities cited did not at all support that proposition. But, even assuming the Synod had a *locus standi*, and could sue for possession of the Church, they had allowed so great an interval—viz., 12 years—to elapse (a delay which had not been properly explained), that it would be contrary to every principle of justice that they, after leaving their pretended sentence of deposition to remain a dead letter so long, should now be allowed to expel the appellant from the church and premises. They were therefore barred by acquiescence.

Dr. Lang, as our readers may be aware, has also raised an action in the Court of Session against the Established Presbytery of Irvine for having pronounced sentence of deposition upon him, following out the decision in Australia to that effect. In this action Dr. Lang contends that the sentence should be reduced and annulled, and that he should be reposed, and further claims £3500 as damages.

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## COMMUNICATIONS.

(To the Editor of "The Presbyterian.")

SIR.—For some time I have been marking with interest and no small degree of anxiety the tone of feeling that prevails in our Church on the now absorbing question of Union. Permit me, then, in your paper to express my opinion, of little importance as it is, on this subject. I have been led into some curious trains of thought by the reading of three papers that have lately appeared in 'The Presbyterian,' viz: a letter by a Layman and an answer to it by the Editor in the March number, and a paper from Rev. Mr. Dobie in the April number. The calm, yet energetic, soundly-reasoned tone of a Layman's letter seemed to me just the thing for the time. Your answer to it, I must confess, surprised me. First, because from sound data you drew such extraordinary conclusions: and secondly, because after having whetted your sword to such a keenness of edge in order to dissect a Layman's letter, you came to the very same conclusion as he. You both agree that a union is a very desirable thing if it could be got on a right and proper basis and with right and proper feelings. The question then to be asked and conscientiously answered by every one is: Are the feelings of the people and clergy of the two bodies toward each other now of such a nature as to advise the agitation



of the matter? I answer decidedly, They are not. The next question is: How are these feelings to be removed? Is it by continuing to agitate the question? Again I say, It is not. For the question of Union necessarily demands a consideration of the questions that caused the Disunion. The discussion of the questions that caused the Disunion in 1844 are in the present state of feeling likely to continue it. In my opinion, as well as in that of Layman, the less that is said about union in the meantime, the sooner and the surer will a union come in the future. The wound is not sufficiently healed yet to allow the unprejudiced discussion of the question.

Many hold out the action of the U. P. and Free Churches in their union as an example to us. But, Sir, does not every one see that their union had not in it half the difficulties nor one quarter of the feeling to be removed in order to its completion. They never separated from each other with anger rankling in their hearts. They never heaped abuse on each other to the extent to which each of them in turn heaped it on us. The principle on which they seemed to differ is one of no practical importance whatever in this country in their Churches.

But, Sir, the action of our Synods of 1860 and 1861 shows conclusively that the non-agitation of the question now is the safest. In 1860 the Synod by a large majority appointed a committee to try a union. In 1861 after a year's experience and a year's examination of the feelings of their people, by a large majority, the Synod dismissed the committee, saying decidedly that subject had in the meantime better be adjourned, 'sine die.' And here is wherein your reasoning in your March editorial is at fault. You seem to think that the action of the Synod gives encouragement to the continued discussion of the question.

In the following paragraph of said editorial you reason peculiarly enough. You think it important that the advocates of union do not fear a separation from the Church of our Fathers. Did you ever know the advocates of any cause commit so suicidal an act as to confess a truth that would stifle that cause in its very birth? Strangest of all however, is the reasoning ascribed by you to Dr. Cook. If he argues in the way pointed out in your article, his powers of reasoning must have become woefully dimmed. Does he fancy that that church which has struggled so nobly for the great principle which is her delight—the principle by which she advan-

ces hand in hand, side by side with the rulers of our country in doing the work of the Lord—will ever willingly consent to 100 of her sons deliberately telling her that they now feel she fought for nothing, that they do not now consider themselves called upon to defend her from the aspersions of her enemies, that their own selfish interests have now become such in this land that they will no more lift up their voices in her behalf?

You speak of "great principles" and "minor differences." It would have been well if you had explained which are the "great principles," and which are the minor differences." It has always seemed to me, and to most of my brethren, I believe, that there existed and does exist but one point of difference between our Church and the Free Church, viz: "The power of the civil magistrate." Every-thing connected with the Disruption is centred in that. I can only see the one great principle, which every reader of the Cardross case must understand pretty well by this time. Because of the views held on this subject by our Church, she has been branded by the name of Erastian, her people have been styled 'worshippers of the beast.'

In the unions that have been cemented in other Churches this has been left an open question. And are we, Sir, to leave it an open question whether the Church of our Fathers or ourselves deserve to be so named? Out upon such yieldings of noble principle to paltry expediency. Had the Church with which we would unite dropped the opprobrious words and shown any respect whatever for the laws of our Church, even although they did not, as now they well might, confess that they had fought for nothing, we might have been more anxious to cement an immediate union. But the word Erastian has still a prominent position and suspicious look among them; while the third question put to ministers at their ordination, gives a pretty plain hint as to the opinions those folks hold of our dear old mother Church.

What a heterogeneous mixture a union of all Presbyterians would make; if each Church were to keep to its principles, which is the same thing as leaving them open questions:—First, the U. P. Church refusing every aid from Government in support of the Gospel. Secondly, the Free Church willingly accepting Government aid if it can get the power of the Pope also. And, lastly, our own staunch Church delighting in being able to retain the help of

the Government in our glorious work. What a mixture! Let us never think of open questions where the harmony of a whole Church is at stake. Let us set our minds rather to the discovery of some law to which we can all subscribe on this subject. But I fear for the Protestant cause if we are mad enough to run together at present and give our enemies another laugh at a second "disruption."

In conclusion I may add, It is plain from Mr. Dobie's report in the April number of your paper that the agitation of this question now is doing our own Church incalculable harm. Let us strive with Christian emulation and holy zeal to build-up our Church, and to cultivate such dispositions in our people as that they shall grow more and more in all kindness and charity, while at the same time our own friendly intercourse with our brethren of other denominations increases, and by-and-by, yea, sooner than we could hope, the Spirit of the Lord may enlighten us as to the mode in which a permanent settlement of the vexed question may be attained.

Yours, &c.,  
CLERICUS.

#### INFANT SALVATION.

##### THE "CANADIAN DAY-STAR" AND ITS CHARGES.

In the January number of *The Presbyterian* we had occasion to refer to certain grievous charges brought by the above-named periodical against those who have embraced the general scheme of faith called Calvinistic. The charges were these, and they were produced in an article entitled "Infant Reprobation," first, "That John Calvin held, and all who deserve the name of being his followers must hold, infant reprobation and damnation;" and, secondly, "That unconditional reprobation is one of the foundation stones upon which the Calvinistic system of Theology rests."

In our article of that month we took up these charges—the first of them specially—and shewed what were Calvin's views upon the subject, proving that not only did Calvin most strenuously plead and argue for the doctrine of infant salvation, but that in fact the chief writers, we might almost say the only writers upon the question of infant salvation, have been all Calvinists; and we referred to a significant document, in passing, to prove that this doctrine was held by the whole Calvinistic people of Scotland, as may be seen in the National Covenant appended to the Confession of Faith, which was drawn up and subscribed so far back as the year 1581. And we were prepared to shew, had space permitted, that not only did Calvin hold this doctrine, but that those who followed him in his professorial work in Geneva, as Turretine and Pictet did the same, and that, in short, the doctrine of infant salvation

has always been held sacred and dear in the view of Calvinistic churches and writers.

In the last number of the *Day-Star* some notice is taken of our article. The writer of that notice wishes us to understand that he never meant to deny that John Calvin held the doctrine of infant salvation. He says that no one doubts this; but he still wishes it to be understood that John Calvin held, and that all who deserve the name of Calvinists must hold, infant reprobation and damnation.

Well, the result of this discussion has been so far good. We know now that not only did Calvin hold the doctrine of infant reprobation, but that he also held the doctrine of infant salvation. We have, it is evident, a much better view of what Calvin held with reference to these matters than we could possibly have had from the article that called forth our critique. We ask, Why did not Calvin receive credit for what he held as to this latter question? Why, while so much pains were taken to give publicity and notoriety to the one opinion, was there such a studied attempt to blink and to conceal the other? To tell only a part of the truth and to hide a part of it, or, in other words, to give a statement that was calculated to leave a false impression upon the minds of all who might read that article, seems not to be consistent with Christian rectitude. The public have a right to expect from those who conduct, or who contribute to the religious literature of the day, frankness, fairness, candor. There seems however to have been a lamentable want of these in the article that called forth our remarks.

We are sorry to be necessitated thus to speak. There are many who form their ideas of what Calvin taught, and of what Calvinistic churches hold and believe, just from such articles as called forth our reply. They have no means of verifying the statements that may be made, no means of learning the whole state of the case, and hence are they at the mercy of every writer. Take for example the case before us. How few of those into whose hands the *Day-Star* comes—how few of the general public—know what Calvin's sentiments were as to the futurities of deceased infants? The thought, most likely, had never occurred to them. They never had the curiosity to inquire; and even allowing that they had, how few of all the multitudes around could inform them? In these circumstances this article on infant reprobation falls into their hands, and they find that without a single qualifying, softening expression, he is represented as holding this doctrine, while the fact that he most zealously, earnestly and powerfully argued for the doctrine of infant salvation against all opposers, is entirely kept out of view. We ask, Is this honest? How many will have formed an unhappy opinion of the character of Calvin from this misrepresentation—when, were the whole truth known respecting him, it would be seen that since the days of the Apostles never was there a man who so resolutely withstood error on all hands, or more successfully stood up for God and the Truth of God, and who, without doubt, is acknowledged by the whole Christian world of the present day as the best and brightest light of all the great lights that

shone out at the period of the Great Reformation.

We have stated in our previous article what Calvin's views were upon the subject before us, and in Calvin's own language. He believed that many would be saved; he believed also that many would be lost. He had hope in the welfare of the offspring of Christian parents. Firmly did he believe that the "promises were unto them and to their children." But he saw not the same ground for hope as to the offspring of the heathen. Since his day, however, this most interesting question has been much discussed; and as the result of these discussions more light and satisfaction have been arrived at. The salvation of all without exception who die in infancy is firmly believed. But the men who have chiefly laboured in these enquiries were Calvinists. We could gather together a whole cloud of witnesses in proof were it necessary. And it was the knowledge of these facts that led us to pen the words, which we again repeat, that "Calvinists everywhere hold the doctrine of infant salvation."

We would inform our friend of the Day Star that there is nothing in the doctrine of the Calvinistic churches unfavourable to the idea of Infant salvation. He mistakes sadly if he supposes that there is. We believe in Jehovah's sovereignty—that is with His perfect right to do whatsoever is not inconsistent with His own nature; but sure are we that that sovereignty never injures, never does injustice to any, and that all its operations have in view the good of its objects; and we hold that that sovereignty will secure the salvation of those who have never been guilty of personal offence. We believe in the imputation of the sin of Adam to his posterity. How can we help believing it? Infants die, and this fact shews that in the sight of God they are in some sense sinful creatures—that sin is imputed to them, although they have never actually committed it, never sinned after the similitude of Adam's transgression; but we hold that through the righteousness of Christ those who suffer in Adam shall, dying in infancy, be saved. It is no part of the faith of Calvinistic churches, and never has been to any extent on the part of private individuals among them, that Eternal death is the doom of any, merely on account of Adam's offence. They are persuaded that the work of the Second Adam, the Lord from heaven, saves from this dire result. We believe also in the Doctrine of Election, but we hold that all dying in infancy constitute part of that large family who are "elect according to the foreknowledge of God the Father." And we regard the expression "elect infants" employed in the Confession of Faith as just teaching this doctrine. We do not admit the correctness of the inference that when it is said "Elect infants dying in infancy are regenerated and saved by Christ through the Spirit," such language must necessarily imply that there are non-elect infants. We know that some suppose this, and the writer in the Day Star among the number, but we hold that it is equally capable of the interpretation, and is so understood by many, *that all infants, who die in infancy are elect, being predestinated unto life "out of that state of sin and death in which*

*they are by nature, to grace and salvation by Jesus Christ,"* as is referred to in section first of the 10th chapter of the confession. For, let it be remembered that the Bible term election, in its highest sense as an election to eternal life, never signifies a being chosen out of a class, or rank, or nation, but a being chosen out of that state of sin and condemnation in which all mankind by nature are involved.

We believe it will probably be found, that the Westminster Assembly of Divines employed the language they have here done in order to meet the views of all parties with respect to this question—the views of those who believed that all infants would be saved, as also the views of those who were in doubt as to the futurities of the deceased infants of the heathen and unbelievers.

But let us pass on to consider the second charge brought against Calvinism. It is said that "Unconditional Reprobation is one of the foundation stones upon which the Calvinistic system rests." We have denounced this affirmation in our former article as totally, utterly false. We are prepared to admit that Calvin in some parts of his writings gave expression to language that seems to indicate that his views of the Divine Sovereignty were so high, that he held that Jehovah could make such dispositions of his creatures as he chose—to life on the one hand, or to death on the other—and that he regarded such a procedure on the part of God to be right and true, because He did it. So firmly did he maintain the right of God over all his creatures that he appears to teach that, even irrespective of their moral character, He could determine to do with them what He willed, and that such determinations would be just and wise because He did so. This seems to have been his idea; although we are by no means clear respecting it, because in other places of his works he seems to guard against this idea. And in one of the chapters of the third book of the Institutes the title runs thus "The predestinated destruction of the wicked procured by themselves." But allowing, for the sake of argument, that this was without doubt Calvin's view, this by no means proves that those who have adopted his general scheme of doctrine do the same. With respect to this point, Calvinists believe that the Infinite holiness, and justice, and goodness of God forbid the thought of His visiting with indignation and wrath, man considered simply as a creature, and not as a sinner. Calvinists do not profess to hold themselves responsible, nor do they wish to be understood as holding every peculiarity of doctrine of this master in Israel. No one supposes this. All that they profess in avowing his name is simply and only a general accord of belief. The Church of England is Calvinistic in its doctrine, yet it does not hold Calvin's views as to the question of church government. Not any of the Calvinistic churches hold the views of Calvin as respects the Sabbath. The Lutheran churches do not hold all the views of Luther. And equally so as respects the matter in hand. No Calvinist holds the doctrine of "unconditional reprobation." And we challenge again, as we have already done in our former article, the production of a single sentence from any of

the Confessions of Faith, or Articles of Religion issued by any of the Calvinistic churches throughout the world going to prove that this doctrine is held by them. We wait the production of such proof. We presume it will be admitted that these churches are fully aware as to what the foundation-stones of their faith are.

The Calvinistic churches firmly believe in the doctrine of eternal, gratuitous election. How can they for a moment doubt it? The sure Word of God teaches it. I so understand my Bible. And I think that what seems to me to be the truth in this matter would equally strike the great mass of mankind in their readings of it. And I am disposed to hold that that sense of the Holy Scriptures is likeliest to be the correct one that most readily suggests itself to the great mass of readers. Too many are the places of Holy Writ in which this doctrine is taught that I should ever attempt to deny it, or to explain it away. But this election is altogether of free, rich, sovereign grace. It is an unconditional election so far as man is concerned; that is to say, there was nothing good foreseen in man so as to induce God to make the choice. Why, what good could there be? Is not his heart deceitful and desperately wicked? There were reasons doubtless why many were chosen to salvation, for Jehovah never acts without reason, but these reasons we trace up to His sovereign will and pleasure. "Not according to our works but according to His purpose and grace which was given us in Christ Jesus before the world began." 2 Tim. i. 9. But we forbear quoting texts upon the doctrine. So abundant are these and so easily found that, we believe, if any are sincerely desirous of arriving at just views respecting it, they may know whether the doctrine be of God, or whether it is a doctrine founded in the unauthorized interpretations of erring, short-sighted men.

But to hold to the doctrine of eternal, unconditional, gratuitous election does not involve the doctrine of eternal, unconditional, gratuitous reprobation, as the "Day-Star" would have us believe. I hold most strenuously the former; I deny as strenuously the latter. The confessions of faith of all the Calvinistic churches maintain the former, and not one of them can be produced that upholds the latter. They deny the latter. Why does the writer in the "Day-Star" labour so assiduously to leave the impression that they hold it? To leave such an impression is simply to leave a false impression; and we would be sorry exceedingly that any one with whom we argued should lie under the imputation of seeking intentionally and of design to leave such. Whether correct or not the whole of the Churches of the Reform in Europe, and those that have branched-out from them in this country, are Calvinistic Churches—they are understood to be such, they call themselves such—they bear this name in order to distinguish them from the Lutheran and other Churches.—Why so speak as to leave the impression that they hold this doctrine when they hold it not. If there is ground for believing that they do hold it, let it be known. This is all we ask. Produce your strong reasons if you have them. It scarcely seems cred-

itable to make insinuations that reflect injuriously upon the character and the faith of millions in connexion with the Church of God, and then to take refuge under the subterfuge that not only did "John Calvin hold this doctrine, but those who deservedly bear his name must do it also."

As already observed, the Calvinistic churches hold the doctrine of election. They believe that God out of His own free, wise and wonderful grace chose many of the children of men to faith and holiness and eternal life, from that state of sin and condemnation into which He knew they would fall. He might have left them all to perish, even as he left the angels who kept not their first estate, and had he done so, who would have been so impious and wicked as to blame his procedure? Did God act unjustly by the angels that erred when he left all of them to eat the bitter fruits of their own way? And had He acted in the same way of strict justice with man, and left the whole of traitorous Adam's offspring involved in their father's curse, would He have acted wrongfully? Who will say so? Well, if God has not done this, if from man's fallen family He has resolved to recover to Himself a multitude that no man can number, shall we not give Him praise? Does it not show the riches of His grace when He interposes to save any from sin and endless woe, and that He rescues so many brands from going down to the burnings? Surely it does. And the glad song of such through unending days shall be in honour of Him who called them by His grace according to His own will. "Whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified." "Who shall lay anything to the charge of God's elect?"

But let not any suppose that this election of some implies a manifest injustice to others. If all deserve to perish, surely in electing some to holiness and life no injury is done to those who are passed by. Let us look at this matter in the face, for it is of importance. We ask would injustice have been done to the rebellious angels had God from among their ranks selected a vast multitude and restored them to their pristine holiness and heaven, and left the others in their guilt? Did He do injustice to them when of the two fallen races—the race of angels, and the race of man—he selected the latter upon which to shower forth his goodness, and left them to perish in their corruption? Or, to take an illustration from human affairs, does a civil government deal unjustly with the criminals confined in its prisons when in the exercise of its clemency, it pardons the guilt of some and yet holds the other to punishment? This was an ancient practice. Pharaoh's baker was executed for his crimes whatever they were, while the butler had his pardoned. Barabbas was allowed to go free, while his fellow-prisoners were still kept in durance, and made to pay the penalty of their sins. Tell me, was wrong done to their fellow-culprits by the mercy shown to the baker or to Barabbas? Surely none. All that can be said is that they were just left in the same state in which they were, prior to these acts of grace being shown to others, and that was a state

of condemnation. These acts of grace, 'tis true, did no benefit to them, but it is just as true that they did no injury either. We wish our reader to ponder over these illustrations. We regard them as not altogether inappropriate in the way of clearing up and in elucidating the subject in hand. And they show that while God saw a whole race involved in guilt and ruin, it is to the praise of His grace that He put forth His hand to rescue any at all, and infinitely more so, that He should determine to save so many multitudes as will be saved, rather than leave them all to perish without remedy and without hope.

It is doubtless true, that we would fain desire to know the reasons, of Jehovah's procedure in these respective cases. There does seem to be mystery about it. And why He should determine to treat one portion of His guilty subjects with rigour, when, with respect to another portion of them He should determine to shew mercy while they were equally guilty with the former, is what we do not understand. But equally so is it in the illustrations to which we have just alluded. The reasons which influence civil governments in the exercise of the pardoning prerogative are not always announced. And how could we expect to discover these when they are not revealed, under the government of Him whose ways are past finding out? We may suppose that many were the questions present to the Divine Mind in view of a whole guilty race being gathered before Him. There were questions connected with the sanctions and authority of His own holy law, questions arising out of what was due to Himself and to His own character and government—questions having reference to the order and well being of the moral universe—questions connected with the infinitely vast extent, and infinitely complicated interests of His universal empire—questions connected with His covenant engagements to His Dear Son. And in the view of these were the judgments and procedure of His throne to take place. But we have no means of arriving at clear and definite information respecting this subject. And inasmuch as it hath not appeared good to Him to throw much light upon it, we bow with profound reverence to His will, assured that the Judge of all the earth will do right. With the feelings of the Master would we contemplate this and kindred themes that lie far beyond our reach, and in His words would we express ourselves. "I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in Thy sight." Matth. xi, 25, 26.

Let us in one or two words more close this paper. It may be said that if God has not elected all to life but has passed some by, then there can be no salvation for such. We remark that with God's purposes of election or otherwise we have nothing to do except so far as is revealed. And, inasmuch as nothing is said as to who the elect are, but much is said as to the duty of all men everywhere repenting and believing the gospel, the duties of repentance and faith should be most earnestly and assiduously attended to.

All men are invited and warranted and intreated to come to Jesus and be saved. "Whosoever will, let him come and take of the water of life freely." The means and opportunities of salvation are free and open to all. All men have power to secure their salvation if they are so disposed. No secret decree, and no inexorable necessity keeps those from the Saviour who neglect the great salvation, but simply their own sinful and unholy dispositions. The gospel is as free in its offers to them as to others. They all enjoy a probation just as surely as do those who believe and are saved. The means of life are within their reach. They are taught, warned, reasoned with, and besought to be reconciled unto God, and when they refuse the cause is in themselves. "They will not come to Christ that they may have life." "They will not come because their hearts are fully set in them to do evil."

And another remark, It has been said by those who oppose the doctrine of the future reprobation of the wicked that it is inconsistent with the goodness and mercy of God to bring men into life who, He foresaw, would go on in their trespasses, and be eventually lost. We suggest that we go into things too deep for us when we endeavour to find out what God should do, or what He should refrain from doing. It was not inconsistent with his goodness and mercy when He created the angels that fell; and if He knows all his works from the beginning He must clearly have foreknown their fall. And if, in the case of angels, we find those who are called the "elect angels," and others that are as reprobate silver, and who will be cast away for ever, none need attempt to impeach the divine goodness because a similar state of things exists among men. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out! Let my reader give diligence to make his calling and election sure and we can assure him on the strength of the word of the Faithful Promiser that he shall never fail but an abundant entrance shall be administered unto him into God's Everlasting Kingdom.

## THE ROMAN CATACOMBS.

### No. III.

#### HISTORY.

One of the most important points in the History of the Catacombs was discussed in the introductory paper—their origin.

We there adduced reasons for thinking it probable that the Christians, in choosing this mode of burial, adopted one which had long been practised in Rome and elsewhere by both Jews and heathen; which was congenial to their belief and feelings, and which presented the additional advantage of affording a safe retreat in the hour of danger. We know not however which of the many caverns that surround Rome was first excavated, or when the first Christian was laid to rest in it.

Tradition states the oldest to be that commonly called the *Platona*, situated at some distance from the city under the Church of St. Sebastian; and that the name *catacomb* (a word of purely Christian usage) was first applied to it, and this tradition is generally acquiesced in by Roman Catholic authors. The ground on which the opinion rests is the legend of what befel the remains of St. Peter and St. Paul. The apostles after their martyrdom under Nero were about to be buried on the Vatican Hill near by the place of execution; when certain pious Christians from the East, questioning the right which the Romans claimed to retain such precious relics, attempted to steal away the bodies, and well nigh succeeded. They had obtained possession of them without detection, and already started on their journey to Brundisium or some port on the Eastern coast; but, reaching a spot where the road branched off, they sat down to rest and decide upon their future movements. The delay proved fatal to their undertaking, for the Roman Christians, missing their treasure, started in pursuit of the sacrilegious robbers, overtook them here, and rescued what might have proved an inestimable loss to future ages as well as their own. They buried them close by the scene of their recovery, and there they were permitted to remain 1 year and 7 months. But it would fill my sheet to tell of all the removals to which the bodies were afterwards subjected.

Equally authentic are most of the legendary accounts of the catacombs scattered throughout the "Book of Martyrs" and the "Book of the Pontiffs." Where monumental evidence at all confirms them, they may be cautiously relied on; where they rest on their own authority only, they must be taken for what they are worth. Many are extremely beautiful and highly characteristic of that age of the Church and the circumstances of the Christians; but it would require a keenly critical judgment and a devout heart to separate from the confused and shapeless mass the true from the false.

The oldest determinable inscription is in the Museum of the Lateran; but there is no means of discovering from what catacomb it was removed. Its date is A. D. 71. It is however not improbable that some even older than this exist. Such may still be brought to light in galleries yet unexplored, or internal marks may enable antiquarians to affix a date as an-

ent to others now in the Roman collections. Unfortunately during the most interesting period the date was rarely appended to the inscription, though the day of the year in which the death took place is often specified.

Of the 6,000 inscriptions which have been deciphered 4,000 are judged to be anterior to Constantine, when the excavation of the catacombs ceased. Of these 4,000 however 30 only state the reign or consulship when the tablet was erected. But in the year 325 the regular series of distinct inscriptions begins, and until 410 every year is represented. No inscription of that fatal year when Alaric swept over Italy with his barbarous hordes has yet been found, and afterwards the custom of burying in the catacombs gradually died out. 500 inscriptions only of the 5th century; 200 of the former part of the 6th, and 50 of the latter; and but 7 of the 7th century have been collected.\* Then and afterwards the honour of resting among the martyrs was accorded only to Christians of high birth or ecclesiastics of dignity; and, as St. Peter's remains, even more than his memory, had become the object of supreme reverence, the catacomb of the Vatican (where after many wanderings they had been deposited, and the faithful believe them now to be,) was that to which their bodies were carried at times from the most distant regions of the Christian world. In it 34 Popes, from Linus, A. D. 67, to Felix 4th, A. D. 530, are said to be interred. The Roman Emperors Honorius and Valentinian strove to secure their souls from the punishment which they might not unreasonably apprehend would overtake them by reason of the utter worthlessness of their lives, by having their ashes placed side by side with those of the apostles; and the superstitious ambition of some of our weak-minded Saxon princes and of many others imposed on their successors the expensive duty of having their mortal remains conveyed to Rome. Cedwella, king of the West Saxons, Conrad, king of Mercia, Osta, king of the Saxons, Ina, king of the Angles, and Eldiburga, his wife, were of the number.

We have elsewhere stated that the catacombs were often fled to by distinguished Christians as their most secure retreat. That any very large body of men could

\* These details are gathered from *Burgon's Letters from Rome*, and may be relied on, as he received them directly from the *Cavaliere di Rossi*.

have taken refuge in them is improbable ; but the traditions which affirm them to have protected many of the Roman bishops and others from the rage of their persecutors are highly credible. The legends which state that Sixtus and Stephen, two bishops of the 3rd century, were martyred within the catacombs themselves by the Roman soldiers, are confirmed by a remarkable inscription bearing date 160.

*"In Christ, Alexander is not dead but lives above the stars and his body rests in this tomb. He ended his life under the emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good. For, while on his knees and about to sacrifice to the true God, he was led away to execution. O such times! in which among sacred rites and prayers even in caverns we are not safe. What could be more wretched than such a life? and what than such a death? when they cannot be buried by their friends and relations. At length they sparkle in heaven. He has scarcely lived who has lived in Christian times."*

Though less hopeful and submissive than many, it is historically among the most important of the inscriptions. Yet why should we wonder at this outburst of grief from the survivors? Christianity is not stoicism. It does not forbid the natural expressions of the feelings, it only restrains and directs them.

The danger and romance which attended their life in the catacombs gave rise to a host of beautiful Christian legends, some of which have been woven by Cardinal Wiseman into his "Fabiola," a tale which might have been better told, considering the materials the author had ready to his hand, and the doctrinal tendency of which (and this is ever kept prominently in view) is, it may be readily imagined, as one-sided as it is false in the facts on which it rests. Even after the imperial establishment of Christianity and the cessation of pagan persecution the catacombs were found to be a convenient hiding-place from foes within the Church. Pope Liberius took shelter in the catacomb of St. Agnes till the death of the Arian emperor Constantius, and Boniface concealed himself in like manner from the faction of the anti-pope Eulalius. When Napoleon threatened to employ force against Pius 7th, he expressed his resolution of retiring like his predecessors to the catacombs, and the reigning Pontiff in one of his late bulls pathetically declared that he would do so

likewise if matters were carried to extremes, in the vain hope of exciting a little sympathy and reviving feelings which have long died out.

Unhappily however the catacombs have been visited by others than persecuted Popes. On the termination of the age of persecution commenced the age of Christian hero-worship, and the catacombs became the Pantheon of the Christian world. The Roman bishops unwisely sought to do honour to the martyrs by beautifying their sepulchres and converting the original chapels into miniature basilicas. This process went on till the sack of Rome by the Goths and the desolation by them of the catacombs in search of treasure. After that there were never seen the crowds of people, whom Prudentius describes, flocking from sunrise to sunset to the tomb of Hippolytus to pay their devotion to the saint.

The Roman people were henceforth too urgently occupied with other thoughts to devote much attention to the dead. The catacombs therefore, although great efforts had been made by the Popes to repair the damage done by the Goths, had begun to fall into decay and ruin, when the Arian Lombards rolled like a desolating flood from the Alps over the devoted land. They again ransacked the catacombs, not now for treasure but for relics of the martyrs. Strange contradiction! They accounted themselves rich and righteous in possessing the bodies of the dead, while ruthlessly shedding the blood of the living. With the example of their conquerors before them the Roman bishops set about completing what the Lombards had begun, and the catacombs proved for centuries to be an inexhaustible storehouse of relics and therefore of wealth. Gradually however they drop out of notice, and from the 13th to the 16th century no mention of them occurs in contemporary records. Yet devout pilgrims seem never to have entirely deserted them, as the following inscription, dated 1321, testifies :

*"Gather together, O Christians, in these caverns to read the holy books, to sing hymns in honour of the martyrs and the saints who here lie buried, having died in the Lord; to sing psalms for them now dying in the faith. There is light in these caverns, there is music in these tombs."*

But far different occupants had taken possession of them. The lawless bands of the "Free Companies," who were then the terror of Italy, found them to be conven-



ent lurking-places; and the mercenaries of the hostile Roman families frequently met in bloody contest within their dark and tortuous passages.

Toward the close of the 16th century the accidental sinking of the road beyond the Porta Salaria revealed the catacomb of St. Callixtus, and surprised the Roman people and the whole Catholic world. An impulse once given their explorations were diligently prosecuted, and carried on successfully, though most uncritically, by the celebrated Antonio Bosio, whose great work, "Roma Sotterranea," was published by Severano after his death. Our gossiping writer, John Evelyn, describes probably the catacomb of St. Callixtus as it appeared in 1645. "In a corn-field, guided by 2 torches, we crept on our bellies into a little hole, about 20 paces, which delivered us into a large entrance that led us into several streets and alleys a great depth in the bowels of the earth, a strange and fearful passage for diverse miles. Bosio has measured and described them in his book. We ever and anon came into pretty square rooms that seemed to be chapels with altars, and some were adorned with very ordinary ancient paintings. Many skeletons and bodies are placed upon the sides, one above the other in degrees like shelves, whereof some are shut up with a coarse, flat stone, having engraved on them *per Christo*, or a cross, or a palm, which are supposed to have been martyrs. As I was prying about I found a glass phial filled, as was conjectured, with dried blood, and 2 lachrymatories. Many of the bodies or rather bones (for there appeared nothing else,) are so entire as if placed by the art of the surgeon, but being only touched fell all to dust. Thus after wandering 2 or 3 miles in this subterraneous meander, we returned almost blind when we came into the daylight, and were choked by the smoke of the torches."

Far less ingenious were worthy Bishop Burns' impressions of the catacombs. In the intensity of his suspicion of Roman Catholicism he most absurdly insisted on their being the *putreoli*, in which slaves of the lowest order were buried. He supposed that they were taken possession of by the Christians and used as burial-places in the 4th and 5th centuries, and after their abandonment as such some "monks made some miserable sculptures and some inscriptions, and perhaps shut up the entries into them with much care and secrecy, intending to open them upon

some dream or other artifice to gain them the more reputation, but that, a few only being upon this secret, either these might have died or by the many revolutions that happened in Rome they might have been dispersed before they made the discovery, and then the knowledge of these places was lost and came to be discovered by accidents in the last age." Yet this theory, ridiculous and baseless as it is, was readily acquiesced in and effectually diverted all attention from them in England until the revival of their study in our own days by Father Marchi. He published, before the Revolution of '48, a series of letters on the subject, which attracted considerable notice throughout Europe, and called forth a little book from Dr. Maitland, which has been since followed and perhaps improved upon by a treatise of Bishop Kip. The most complete description however in the English language is to be found in the small and unpretending hand-book written by Mr. Northcote, a Roman Catholic and strongly biassed, but at the same time thoroughly acquainted with what he undertakes to write upon. The French government has published a magnificent work in folio, containing plans of many of the catacombs, and copies of the most interesting paintings, &c., drawn by M. Perret, but the coloured engravings are so superbly executed that the roughness of the originals does not appear; and the whole is more-over arranged without the slightest regard to chronological order. A more satisfactory result is looked for from the well directed and indomitable labours of the Cavaliere di Rossi, the director of the commission of sacred archaeology, appointed by the Pope after his return in '51. A work published under his immediate superintendence, and at the expense of the Roman See, is expected soon to appear, which will not only furnish facsimiles of all the most important inscriptions known to have been extracted from the catacombs, and now stored away in the various Roman Museums and elsewhere, but which will give the opinion of this most experienced of Christian archaeologists as to their relative age, and the rules by which to judge of the antiquity of all the objects of early Christian art.

REDEEM THE MOMENTS.—He that hopes to look back with satisfaction upon past years must learn to know the present value of single minutes and endeavour to let no particle of time fall useless to the ground.—*Dr. Johnson.*



## MISCELLANEOUS.

## REV. PRINCIPAL LEACH'S INTRODUCTORY LECTURE ON ASTRONOMY.

In opening a series of lectures on Astronomy it will be expected that I should explain the circumstances in which they have originated. Some few years ago a number of gentlemen in this city resolved to purchase a telescope and erect a dome for it, so that they might gratify their taste for astronomical observation. An excellent instrument was purchased from Mr. Alvan Clarke, of Cambridge near Boston. It is mounted equatorially, and is well adapted both for popular observation and micrometrical measurements. No provision was however made for the turning of the instrument to practical account. There was no person to take charge of it or make observations with it; consequently the observatory was of no service to scientific or popular astronomy. This has often been the fate of similar institutions in England and in the United States. In the latter country there are many observatories with very costly instruments, but, from the circumstance that no provision was made for a staff of observers, most of them are practically useless, and the money spent has been virtually thrown away. A staff of observers is just as essential to an observatory as operatives are to a cotton factory. A man who spends all his capital in machinery, and leaves nothing for the employment of hands to work it, would be acting very unwisely; but this is what has been done in very many cases with respect to astronomy. Observatories have been erected at great cost, but no hands have been provided to turn them to account. As well might a ship be launched on the ocean without a crew to direct her course. This was the state of things last winter when the parties interested assented to a plan by which Queen's College should get possession of the observatory on condition that she turned it to practical account. The Corporation of the city, acting with the gentleman who originally purchased the instrument and erected the building, have granted an acre of ground in the public Park in prospect of the future extension of the institution. A Board of Visitation has been formed, consisting of representatives of the Corporation, the original subscribers, and Queen's College. This Board is bound to visit the observatory twice a year, and the director of the observatory is bound, once a year, to give in a report. The director is the accomplished Professor of Mathematics in Queen's College. His profound mathematical attainments, long experience in instrumental observation and meteorological calculations are admirable qualifications for the office; and under his efficient superintendence we may have just ground to hope that the observatory may advance the boundaries of science and gain a world-wide reputation. But Dr. Williamson, single-handed, cannot work the observatory any more than the master of a ship can alone guide her across the Atlantic. With his multitudinous labours he can do little more than give the benefit of his invaluable superintendence to those who do the

work. But with such superintendence a practical observer is all that is required in the meantime, and it is hoped that such an addition shall be made without delay. It is intended that the duty of the observatory will be of two kinds. The first is local and educational; the second scientific and general. By the deed of the observatory Queen's College is bound only to fulfil the local and educational condition. The local duty consists, first, in the delivery of lectures, and secondly, the giving of time to the city. The lectures are again divided into two kinds. The first are to be delivered here, and to be open to the public at large. Two must be given in the course of the year, and the lecture to-night is the first of these. Besides these two lectures there are four in the observatory itself. The object of these lectures is to give illustrations of the actual objects. The party each night will have an opportunity of inspecting the heavens for themselves through excellent telescopes. But such star-gazing is of little interest unless there is some previous explanation of the object to be exhibited, and it will be the object of the lecturer, by description and diagrams, to give a precise idea of the objects to be looked for through the telescope. As the observatory is small, only a limited number can be admitted each night, and for this purpose tickets will be issued to parties mentioned in the deed. These include all the civil, ecclesiastical, educational and literary officials of the city, with the members of their families. If there is room for more, parties will be admitted by tickets issued by the Mayor and original subscribers. When a clock and a transit are fitted up, time will be given regularly to the city. It would be desirable that the plan adopted in Edinburgh should also be used here. Instead of a person taking the time by a chronometer from the astronomical observatory, and proceeding to the various clocks in the city to correct them, the clock in the observatory sends the message itself. It is connected by means of an electric wire with the clocks of the city, and the effect is that every clock, however imperfect it may be, is forced to keep time to a fraction of a second. Time can thus be given out from the observatory as water or gas from a common reservoir. Private houses can be equally well supplied with time. The clock can also be made to fire off the gun at the fort with the same precision. The only drawback is that every clock must have a new pendulum, viz. the patent pendulum of Mr. Jones, of Chester. He charges as royalty £4 in the year from all who use the patent, but fortunately we are in Canada beyond the reach of its operation, and we can therefore get time without paying for it. The only cost is that of the pendulum, and the money is well laid out when this change converts the worst clock into one of absolute accuracy. Besides these local and educational objects there are others of a general and scientific character, to further which it was the great object of the University in assuming the management of the observatory. It appeared that the time had now arrived when British America was bound to do something for the advancement of astronomy. While other colonies of the empire of much less importance

have been making important contributions to astronomy, we have as yet done nothing. There is no observatory in the British dominions on this continent fitted to advance the boundaries of astronomical science. There are no doubt zealous amateurs here and there, but no observatory is possessed of such instruments or of such a staff as to fulfil the purposes of a national observatory. The object which the College has then chiefly in view is to found an institution which will rank with the observatories of Europe. Such additions have been made to the buildings of the observatory as to fit it for this object. Though it be so low in elevation, and though it has no very imposing appearance in the public park, it is sufficiently large for the most valuable instruments used in scientific research. The grand fundamental instrument is a transit, and the necessary accompaniment is a good clock. Without these the observatory cannot rank as a national or scientific one. The transit, of the dimensions proposed by Mr. Airy, the Astronomer Royal, will cost about £500. It is proposed that it should be executed by Mr. Simms, the eminent instrument maker in London. The clock will cost £100. The difficulty is to find these sums in Canada. Of course the first thought is to appeal to Government, and certainly this would be the simplest plan, but from the very necessities of Governmental action we must first show that we are really in earnest and do something ourselves. We must show that we deserve Government aid before we can expect to receive it. I do not expect that Kingston should provide the requisite sum. The object is a national one, and we are entitled to look for aid to other parts of Canada. All that is merely local and educational should be provided for in the city. Much has been done already, and I know that more will be cheerfully given for this purpose: but, in as far as the institution is intended to advance the general interests of science, it is but reasonable to expect that we should obtain aid from a wider area. I am persuaded that, if it was generally felt how much it concerns the national credit that something should be done, there would be no difficulty in raising the requisite sum. I believe there is no want of public spirit or large-hearted generosity in Canada, and that, if the claims of Astronomy were fully known, there would be no lack of liberality. Some of the finest instruments in the World are the gift of single individuals, and are usually designated by the donor's name. But, though it might be unreasonable to expect that any single individual should purchase an instrument costing so large a sum as £500 sterling, yet it would not be an extravagant expectation that five men should be found willing to give £100 each. Were such an instrument as this secured, we would have the strongest argument for Government aid, and for the maintenance of a proper staff of observers, which after all is the real want. The management of the observatory was assumed and a new building was erected by Queen's College in the faith that Canada would support her in this attempt to gain for her a scientific position among the nations of the World. And I will honestly confess that, in agreeing to give a series of popular lectures in conjunction with my distin-

guished colleague, Dr Williamson, I have an ulterior object in view. I do not mean to say that popular instruction is not a lofty enough aim; but, if this be the only result, I for one shall feel bitterly disappointed. I shall grudge no labor in endeavouring to extend the sublime truths of astronomy to the popular mind, but I shall do so with the earnest hope that this popular interest may lead to the promotion of astronomical science, and especially in the practical form of securing fit instruments and an adequate staff for the observatory of Kingston. I should feel that I was untrue to a science which has yielded to me unspeakable delight during years of practical work in an observatory, did I not advocate its claims in this country. It is pleasant to witness the national spirit—the pride of country that is arising in Canada. No true Canadian would like to be behind other countries of the World in the encouragement of science, and it is a stigma that will not be long borne that this vast and enterprising country should be without an observatory fitted to do service to science. In making a tour of inspection of the observatories of the United States, it was interesting and amusing to learn the accidental circumstances which led to the founding of some of the most important of them. A portentous comet or dire eclipse was always necessary to rouse the popular mind to the claims of astronomers. An observatory at Cambridge near Boston had been long contemplated, but no appeal could draw forth the public liberality, and Dr. Bowditch almost gave up the thing in despair. However the brilliant comet of 1843 came to his aid. The merchants of Boston came to him to hear all about this wonderful comet with its long train. Dr. Bowditch told them peremptorily that, unless they gave him a proper telescope, he would not disclose the secrets of the heavens. This they at once did by subscribing £4,000, with which they purchased the finest reflecting telescope in the World, and with that telescope America has gained a position among the nations of the World which the brilliant victories on the battle-field will never match. I hope it will not be necessary to wait for some celestial prodigy before Canada is aroused. I hope that a national interest will be taken in the study which will necessarily lead to efforts for the extension of the science. It is but right to acknowledge the liberality of Government already enlisted, but it has been on a scale totally inadequate to the wants of the science. The ideas of Government can be enlarged only by a widening sympathy on the part of the people. In a new country material interests are paramount and must be first attended to, but I think that we have already arrived at that stage when those interests which stamp the character of a nation, and assign to it a place in the scale of civilization, have a right to be attended to; and in various directions is Canada now asserting a position among the nations of the World. It is not merely by her snow and timber and coal oil that Canada is now known in the Old World. Our Common School system, of which we are all so proud, and which bears the stamp of Canadian genius, is now arresting attention at Home, and England, in reconstructing her system at the present

moment, is not ashamed to take some hints from her Transatlantic colony. In constructing our system of higher education we too slavishly borrowed from the models of the Old Country, and it has therefore broken down; but, now that there is a unanimous desire on the part of our Colleges and Universities to have one general system springing directly from the educational life and necessities of the country, we have just ground for hoping that Canada may soon be as favourably known for her Academic as for Common School education. It is quite in keeping with these educational movements that we should strive to manifest scientific life, that we should do something to contribute to the general stock of scientific knowledge. The Botanical Society of Canada was a most important step in this direction, and the Astronomical Observatory is a second step, and I trust that it will prove equally successful; I think they have both the elements of success. They both commenced without any Government aid. It was a spontaneous impulse of the people, but they were commenced on the faith that the sympathies of this land would rally round them, and that the institutions should ultimately be recognized as national institutions of which Canada might be proud.

The lectures given in the City Hall will be devoted chiefly to the discoveries and advances of astronomical science during the preceding year; and it is to be hoped that ere long the discoveries of Kingston Observatory will have a due place in these lectures. The lectures by Dr. Williamson in the observatory will be devoted to the illustration of the most interesting parts of astronomy, and they will be illustrated by apparatus and diagrams. These illustrations will be useful, as even Dr. Williamson, with all his knowledge of nature's secrets, cannot always predict the weather. But, though the sky be overcast when you reach the observatory, he will always provide ample instruction, independently of the weather.

We append the names of the original subscribers to the Observatory:—

Hon. John A. Macdonald, Hon. Alex. Campbell, Rev. Prof. Williamson, Dr. Yates, J. J. Burrowes, Esq., Baron de Rottenburg, A. J. Macdonell, Esq., O. S. Gildersleeve, Esq., F. J. Rowen, Esq., E. Barry, Esq., and one or two others.—*Kingston Daily News.*

**THE QUEEN AT OSBORNE.**—At a recent meeting at Cambridge the Rev. H. Huleatt, chaplain to the forces at Aldershot, narrated the following anecdote, which he had received, he said, from one of the actors in the scene:—“The incumbent of Osborne had occasion to visit an aged parishioner. Upon his arrival at the house, as he entered the door where the invalid was, he saw sitting by the bedside a lady in deep mourning, reading the Word of God. He was about to retire, when the lady remarked, ‘Pray, remain. I should not wish the invalid to lose the comfort which a clergyman might afford.’ The lady retired, and the clergyman found lying on the bed a book with texts of Scripture adapted to the sick; and he found that out of that book portions of Scripture had been read by the lady in black. That lady was the Queen of England.”

## SCIENTIFIC CLERGYMEN.

To the Editor of the Citizen.

But to the point. Your correspondent makes rather a rash attempt when he says:—“It is a great mistake to suppose that Mr. Darwin says man is horn an ape; that is the mis-representation in which such people as Dr. Cumming and Bishop Wilberforce are given to indulge; but, then, when a clergyman condescends to argue on a scientific question, we must not expect him to be honest, rational or informed.”

It is to the words in italics that we humbly but strongly dissent. It is simply opposed to the notorious facts of the history of Science. I waive the charge (as being *moral* and not *scientific*) of lack of honesty though a grave one and look simply to that of not being “rational or informed.” I trust that this was not written on the plea that a clergyman, *quia* a clergyman, could not be a scientific man. Numerous facts prove the reverse. Why Brewster himself was *licensed* by the Church of Scotland. But perhaps he is an unfortunate case to adduce. However the late Prof. Nichol of Glasgow was licensed by the same Church. Dr. Chalmers knew something of geometry, geology and astronomy. Fleming of Edinburgh knew something of zoology. I think that Principal Leitch of Kingston, Canada, can discourse learnedly on astronomy; Dr. Anderson of Newburgh can do the same on geology; Dr. Macvicar of Moffat on the “Philosophy of Physics;” and Dr. Forbes of your own city can put you up to a “wrinkle” or two on the differential and integral calculus. That charming book, “The Natural History of Selborne,” was from the pen of White, a clergyman of the English church. Moreover Whewell is a D.D. of the same church. Nay some of the best and brightest names on the scroll of Science are those of clergymen. In geology we have Buckland and Sedgwick; and in botany, Henslow, in mathematics we have Peacock (late Dean of Ely), whose algebra is one of the best; Colenso, (a colonial Bishop), author of many mathematical works of high repute; Kelland, whose works and distinguished position in Edinburgh are acknowledged. In theoretical mathematics we have Professor Willis, whose “Principles of Mechanism” are quite enough for a six months’ study; Pratt (now Archdeacon of Calcutta) with his “Mechanics;” Earnshaw with his “Dynamics;” and Dionysius Lardner with his Encyclopædic works and knowledge. One of our best astronomers and general physicists is Dr. Robinson of Armagh; the late Baden Powell was Savilian Professor of Geometry in Oxford and distinguished for his scientific researches, especially in meteorology. Scoresby was a sea-captain and clergyman in one. He was an Arctic voyager, and a most eminent man of Science. His splendid labours to discover the deviation produced in ships’ compasses by terrestrial magnetism will ennoble him in the eyes and endear him to the hearts of all men. Again for “The New Theory of Light,” we are indebted to Dr. Lloyd, of Trinity College, Dublin. Moseley is one of our great authorities in mechanical science, and it needs only be added that he

who reads the many volumes of the "Reper-  
toire d'Optique Moderne," by the Abbé Moigno,  
will feel satisfied that there are clergymen, Con-  
tinental as well as British, who can "argue on  
a scientific question," and yet be "rational and  
informed." More instances might be led in  
proof, but doubtless the above are more than  
enough.—I am, &c.,  
31st Jan., 1862. X. Y. Z.

## POETRY.

## I FIND NO LIGHT.

I find no light :

Though long I've searched within my heart to see  
One filial act, one proof of love to Thee,  
Yet all is dark, or but a flickering ray,  
Which, self-deceiving, leads my feet astray :  
I've sought to keep the law, but thoughts of sin  
Are ever present ; and I look within,  
And find no light.

I see no light :

Though I have prayed, I still have vainly sought  
To gain a victory o'er the sin I fought ;  
Upon a sea of doubts I'm tempest-tossed,  
Despairing to be saved, yet fearing to be lost.  
Rebellious passions and a stubborn will  
I hate, and yet indulge them still.

I see no light :

For I deserve none—I have sought to find  
In my own darkness guidance for the blind :  
But now I'll seek no longer peace within—  
I come to Thee, blest Saviour, filled with sin ;  
Though I am vile, I pray that Thou wilt dress  
My soul in Thy fine robe of righteousness  
And be my light.

Be Thou my light :

Though sin and darkness only reign in me,  
Yet to Thy cross I cling, and my salvation see  
Completed there. Oh, help me to receive  
Thy gracious fulness, faith in Thee to live ;  
Save me from sin, and in life's darkest hour  
From death's cold waters may my spirit soar  
With Christ, my light. *Anon.*

## A TRUE STORY.

"Father is late," said the watching boy,  
"I'll run through the wood to meet him,  
For I love to see his smile of joy  
When his little son comes to greet him.

"I'll take his axe from his weary hand,  
And lay it over my shoulder ;  
I'll go to the clearing, and help him, too,  
When I am a few years older."

The boy set out through the forest dim—  
There were prowlers watching his feet—  
But the wild beasts waked no fears in him,  
He would soon his father meet.

On, on he walked till his little feet  
Ached, and were growing weary ;  
"I'll rest," said he, "on this mossy seat,  
For the way is long and dreary.

"I cannot hear the woodmen's axe,  
So I think their work is done,  
And father will surely pass this way,  
For other there is none."

He sat him down on a tall tree's root,  
To watch for his father's coming ;  
But soon a mist came o'er his eyes,  
And his ears heard only a humming.

And down he dropped by the tall tree's foot,  
Never thinking of fear or joy ;  
And a kind little whirlwind heaped the leaves  
All over the sleeping boy.

The father turned his weary feet  
Towards his home in joy ;  
And he thought of the welcome awaiting  
him there,  
And he thought of his darling boy.

He cast his eyes upon the ground,  
And close by the side of the way  
He stopped to note a strange lit'le mound,  
Heaped up of leaves so gay.

He passed along, then turned—impelled  
By a thought both strange and wild—  
He cast the varied spread aside,  
And saw his sleeping child.

He raised him gently in his arms,  
And in his place he laid  
A log of wood, and covered o'er  
With the leaves of the forest glade.

Then he withdrew to a sheltered spot,  
For he heard a fearful howl,  
And soon the wolves came creeping out,  
And round the mound they prowled.

As they cast the light gay leaves aside,  
And their glaring eyes were seen,  
The father strained his child to his breast,  
As he thought of what might have been !

Then he homeward strode, but the boy slept  
on,  
As over the ground they flew ;  
Of the danger threatened he nothing dream-  
ed ;  
Of the rescue he nothing knew.

And the father's feet never stopped or stayed  
Till he passed the forest wild,  
And said, as he sunk on his own door-stone,  
"Thank God, I've saved my child !"

So, Christian, dost thou walk life's maze,  
While hidden foes surround thee ;  
So all unconscious oft art thou  
Of strong arms thrown around thee ;

For angel hands do bear thee up,  
Lest thou shouldst fall and perish ;  
Ay, One that's stronger still His lambs  
Doth ever fold and cherish.

And, when that foe who seeks thy soul  
To ruin and devour  
Shall find thee helpless and alone,  
Oh, fear thou not his power ;

For One that's mightier far than he  
Will to thy rescue come ;  
He'll take thee in His own strong arms,  
And bear thee to His home.

—*Anon.*

(From "Good Words.")

"WEE DAVIE."

CHAPTER III.

It was a beautiful morning in spring, with blue sky, living air, springing grass and singing birds; but William Thorburn had not left his house that morning, and the door was shut.

Mrs. Fergusson trod the wooden stair that led to the flat above his with slow and cautious step; and, as she met her boy running down whistling, she said, "What d'ye mean, Jamie, wi' that noise? Do ye no ken wee Davie is dead? Ye should ha'e mair feeling, laddie!" The Corporal, whose door was half-open, crept out, and in an under breath beckoned Mrs. Fergusson to speak to him. "Do you know how they are?" he asked in a low voice. "No," she replied, shaking her head. "I sat up wi' Mrs. Thorburn half the night, and left Davie sleeping, and never thocht it would come to this. My heart is sair for them. But since it happened the door has been barred and no one has been in. I somehow dinna like to intrude, for, nae doot, they will be in an awfu' way about that bairn." "I don't wonder,—I don't wonder!" remarked the Corporal, meditatively; "I did not believe I could feel as I do. I don't understand it. Here am I, who have seen men killed by my side. I have seen a single shot cut down our company." "Is it possible?" "It is certain," said the Corporal; "and I have charged at Pampeluna—it was there I was wounded—over dead and dying comrades, yet, will you believe me? I never shed a tear—never; but there was something in that captain—I mean the boy—" and the Corporal took out his snuff-box and snuffed vehemently. "And what a brave fellow his father is! I never thought I could love a Radical; but he was not what you call a Radical; he was—I don't know what else, but he is a man—an out-and-out man, every inch of him, I'll say that for him—a man is William Thorburn! Have you not seen his wife?" "No, poor body! It was 6 o'clock when she ran up to me, no distracted either, but awfu' quiet like, and wakened me up, and just said, 'He is awa,' and then afore I could speak she ran doon the stair and steekit the door; and she has such a keen speerit, I dinna like to gang to bother her. My heart is sair for her." They both were silent, as if listening for some sound in William Thorburn's house, but all was still as the grave.

The first who entered it was old David Armstrong and his wife. They found Jeanie busy about her house and William sitting on a chair, staring into the fire, dressed with more than usual care. The curtains of the bed were up. It was covered with a pure white sheet, and something lay upon it which they knew.

Jeanie came forward and took the hand of father and mother, without a tear on her face, and said quietly, "Come ben," as she gave her father a chair beside her husband, and led her mother into an inner room, closing the door. What was spoken there between them I know not.

William rose to receive old David, and said,

"It was a fine spring day." David gave a warm squeeze to his hand and sat down. He rose and went to the bed. William followed him and took the cloth off the boy's face in silence. They both gazed on it. The face was unchanged, as in sleep. The flaxen curls seemed to have been carefully arranged, for they escaped from under the white cap and clustered like golden wreaths around the silvery forehead and cheeks. William covered up the face and both returned to their seats by the fireside. "I never lost ane since my ain wee Davie dee'd, and yours, Willie, was dear to me as my ain," exclaimed the old man, and then broke down and sobbed like a child. William never moved, though his great chest seemed to heave, but he seized the poker and began to arrange the fire, and then was still as before. By-and-by the door of the inner room opened and Jeanie and her mother appeared, both of them composed and serene. The same scene was repeated as they passed the bed. Mrs. Armstrong seated herself beside her husband, and Jeanie placed a large Bible on the table, and pointing to it said, "Father," and then drew her chair near the smith. David Armstrong put on his spectacles, opened the Bible, and, selecting a portion of Scripture, reverently said, "Let us read the Word of God." The house was quiet. No business on that day intruded itself upon their minds. It was difficult for any of them to speak, but they were ready to hear. The passages which old David selected for reading were 2 Samuel xii. 15-23, Matthew ix. 18-26, and John xi. 1-44. Having closed the Book, he said with a trembling but solemn voice, "God, who doeth all things according to the counsel of His own will, has been pleased to send us a heavy affliction. 'The Lord giveth, and the Lord taketh away!' May He enable us to say at all times, 'Blessed be the name of the Lord.' For, whether He gives or takes away, He is always the same in love and mercy. If He takes away, it is but to give something better, for He afflicts us to make us partakers of His holiness. Our wee one is not dead, he only sleepeth." Here David paused, but, recovering himself, said, "Yes, his body sleepeth in Jesus till the resurrection morning. He himself is with Christ. He is alive in his Father's bosom. Oh, it is strange to think o't, and hard to believe! but, blessed be God! it's true, that—that—Jesus Christ, who sees us, sees him, and sees us thegither, ay, enoo!" continued David, thoughtfully, like one pondering on a new truth; "this very minute we are all in His sight! Oh, it's grand and comforting; our wee Davie is in the arms of Jesus Christ!" A solemn silence ensued. "The bonnie bairn will never return to us, but we shall go to him, and some o' us ere lang, I hope. Let us pray." And they all knelt down, and a true prayer from a true heart was spoken from suffering parents to Him "of whom the whole family in heaven and earth is named." To David's surpriso and great satisfaction he heard William utter Amen to his prayer, which included honest confession of sin; expressions of thankfulness for mercies, enumerating very many mercies, among others, the great gift of their child thus taken awa; with thanks for all he had been and for all he

then was; with trustful petitions for grace to help them in their time of need.

That afternoon Dr. Mc Gavin called and manifested quiet, unobtrusive but most touching sympathy. His very silence was eloquent affection. "I'm proud to meet wi' you, sir," said old Armstrong, after the Doctor had been seated for a while. "Altho' I'm no o' your kirk, yet we're baith o' ae kirk for a' that." "With one Father, one Brother, one Spirit, one life, one love, one hope!" replied the Doctor. "True, sir, true, sir, our differences are nothing to our agreements, Doctor." "Our non-essential differences arise out of our essential union, Mr. Armstrong. If we differ honestly and conscientiously as brethren, I hope it is because we differ only in judgement as to how to please our Father and our eldest Brother. Our hearts are one in our wish to do Their will. For none of us liveth or dieth even to himself." "Ay, ay, Doctor. So it is, so it is! as the auld saying has't, 'the best men are but men at the best.' We maun carry ain another's burdens; and ignorance or even bigotry is the heaviest ony man can carry for his neebour. Thank God, brighter and better times are coming! We here see thro' a glass darkly; but then face to face. We know only in pairt, then shall we know even as we are known. We must be faithful to our given Light, and serve Him and not man." "There are differences among living men," replied the Doctor, "but none among the dead. We shall only agree perfectly when we know and love as saints without error and without sin." "I mind," said David, warming with the conversation and the pleasure of getting his better heart out—"I mind two neighbours of mine, and ye'll mind them too, gudewife? that was Johnnie Morton and auld Andrew Gebbie. The tane was a keen burgher, and the tother an anti-burgher. Baith lived in the same house, tho' at different ends, and it was the bargain that each should keep his side o' the house aye weel thatched. But they happened to dispute so desperate about the principles o' their kirks that at last they quarrelled and didna speak. So ae day after this, as they were on the roof thatching, each on his ain side, they reached the tap, and sae, looking ower, face met face. What could they do? They couldna flee. So at last Andrew took off his Kilmarnock cap and scratching 'is head, said, 'Johnnie, you and me, I think, have been very foolish to dispute as we hae done as to Christ's will about our kirks till we hae forgot His will about ourselves; and so we hae fought so keen for what we ca' the truth that it has ended in brither fechtin' against brither. Whatever's wrang, this canna be richt, if we dinna love. Noo it strikes me that maybe it's wi' the kirk as wi' this hoose: ye're working on ae side and me on the other, but, if we only do our wark weel, we wull meet at the tap at last. Gie's your han'!" And so they shook han's and were the best o' freens ever after." "Thank you, Mr. Armstrong, for the story," said the Doctor. Then looking to the bed, he remarked, "Oh, if we were only simple, true and loving like little children, would we not, like that dear one, enter the kingdom of heaven, and know and love all who were in it or on their way to

it?" "I'm glad I have met you, Doctor," resumed the old elder. "It does ane's heart good to meet a brother who has been a stranger. But if it hadna been for his death noo, we might never have met. Isna that queer? God's ways are no' our ways!" "God brings life out of death," replied the Doctor, "and in many ways does He ordain praise from babes and sucklings whether living or dead." Was not "Wee Davie" a home missionary to the Dissenting elder and Established Church minister? "And now," continued the Doctor, "with your permission, good friends, I will read a short Psalm and offer up a short prayer before I go." They thanked him and he read the 23rd Psalm. His only remark was, as he closed the Bible, "The good Shepherd has been pleased to take this dear lamb into His fold, never more to leave it!" "And may the lamb be the means of making the auld sheep to follow!" added the elder. When the prayer was over, Jeanie, who had hardly spoken a word, said, without looking at the Doctor, "Oh, sir! God didna hear our prayer for my bairn!" "Dinna speak that way, Jeanie, woman!" said old David softly yet firmly. "I canna help it, father; I maun get oot my thochts that are burning at my heart. The minister maun forgie me," replied Jeanie. "Surely, Mrs. Thorburn," said the Doctor; "and it would be a great satisfaction to me, if I could, from what God has taught me from His Word and from my experience of sorrow, to be able to solve any difficulty or help you to acquiesce in God's dealings with you; not because you *must* but because you *ought* to submit; not because God has *power* and therefore does as He pleases, but because He is love and therefore pleases always to do what is right." "But, oh, He didna hear our prayer; that's my battle! We were maybe wrang in asking what was against His wull." "Not in the way perhaps in which you expected, Mrs. Thorburn, yet every true prayer is verily heard and answered by Him. But He is too good, too wise, too loving, to give us always literally what we ask; if so, He would often be very cruel, and that he can never be! You would not give your child a serpent, if in his assurance he asked one, mistaking it for a fish; nor would you give him a stone for bread?" The Doctor paused. "When Nathan, the Lord's prophet, telt King David that his child must die," said Armstrong, "yet David even then prayed to the Lord to spare his life, and I dinna doot that his Father in heaven was pleased wi' his freedom and faith." "Right," continued the Doctor, "for I am sure we cannot trust Him too much or open our human hearts to Him too freely; let us always remember, too, that, when God refuses what we ask, He gives us something better, yea far more than we can ask or think. He gave your dear child for a time, and, if He has taken him away, can you, for example, tell the evil, the misery, which He may have prevented? How many parents would give worlds that their children had died in infancy! And you could not wish for more than your child's good, and so God has thus far literally heard that prayer. He has done so by taking your child to Himself. Your precious jewel is not lost, but is in God's treasury, where no thief can break through and

steal: that is surely something!" "Oh, yes, sir, it is!" said Jeanie; "but yet it's an awfu' blank! Ilka thing in the world seems different." "I'm jist thinking, Jeanie," said Mrs. Armstrong, "that it's a comfort ye ever pit yer een on Davie, for there's puir Mrs. Blair (John Blair's blin' wife, ye ken), when she lost her callant, May was a year, she cam to me in an awfu' way aboot it, and what vexed her sae muckle was, that she never had seen his wee face, and that she could only touch and han'le him and hear him greet." "Puir body," remarked Jeanie, "it was a sair misfortun' for any mither that—an' yet—But I'll no think aboot it; Ilk ane has their ain burden to carry. Noo, minister, let me speir at you, sir: Will I never see my bairn again? and, if I see him, will I no ken him?" "You might as well ask whether you could see and know your child if he had gone to a foreign country instead of to heaven," replied the Doctor. "Alas! if we did not know our beloved friend in heaven, earth in some respects would be dearer to our hearts! But then ignorance is not possible in such a place of light and love." "It wadna be rational to think so," remarked William, speaking for the first time, though he had been listening with great interest to the Doctor. "But," continued Jeanie with quiet earnestness, "will our bairn aye be a bairn, Doctor? Oh, I hope so!" "Dinna try, Jeanie dear," said David, "to be wise aboon what is written." The Doctor smiled and asked,—“If your child had lived, think you would you have rejoiced had he always continued to be a child and never grown or advanced? and are you a loss or a gain to your father and mother, because you have grown in mind and knowledge since you were an infant?” “I never thoct o' that,” said Jeanie thoughtfully. “Be assured,” continued the Doctor, “there will be no such abortions there as infants in intellect and sense for ever. All will be perfect and complete according to the plan of God, who made us for fellowship with Himself and all His blissful family. Your darling has gone to a noble school and will be taught and trained there for immortality by Him who was Himself a child, and who knows a mother's love and a mother's sorrow; and you too, parents, if you believe in Christ and hold fast your confidence in Him, and become to Him as little children, will be made fit to enter the same society, and thus you and your boy, though never, perhaps, forgetting your old relationship on earth, will be fit companions for one another for ever and ever. Depend upon it you will both know and love each other there better than you could have done here!” “My wee pet!” murmured Jeanie, as the tears began to flow from a softened, because happier, heart. William hid his face in his hands. After a while he broke silence and said, “These thoughts of heaven are new to me. But common sense tells me they maun be true. Heaven does not seem to me noo to be the same strange place it used to be. My loss is not so complete as I or ce thought it was. Neither we nor our bairn have lived in vain.” “Surely not,” said the Doctor;

‘Better to have loved and lost  
Than never to have loved at all!’

You have contributed one citizen to the heavenly Jerusalem; one member to the family above; one happy spirit to add his voice to the anthem before the throne of God!” “Lor<sup>d</sup>, help our unbelief!” said Mr. Armstrong; “for, the mair I think o' the things which I believe, the mair they seem to me owre gude news to be true!” “The disciples, when they first saw Christ after His resurrection,” said the Doctor, “did not believe from very joy.” “We think owre muckle o' our ain folk, Doctor, and owre little o' Him. But it's a comfort that He's kent and loved as He ought to be by them. I thank Him, alang wi' them that's awa', for all He is and gies them noo.” “And for all He is and does, and will ever be and do to every man who trusts Him,” added the Doctor; “our friends would be grieved, if grief were possible to them now, did they think our memory of them made us forget Him, or that our love to them made us love Him less. Surely, if they know what we are doing, they would rejoice if they also knew that along with themselves, we too rejoiced in their God and our God. What child in heaven but would be glad to know that its parents joined with it in the prayer of ‘Our Father!’” “If Wee Davie could preach to us, I daresay, sir, that micht be his text.” “Though dead, he yet speaks,” replied the Doctor.

Yes, the boy was yet a home missionary, drawing the hearts of that household to God.

The Doctor rose to depart. “By-the-by,” he said, “let me repeat a verse or two to you, Thorburn, from a poem which I am sure you will like. It expresses the thoughts of a parent about his dead girl, and which have already in part been poorly expressed by me when your wife asked me if she would know her boy:—

“She is not dead—the child of our affection,  
But gone unto that school  
Where she no longer needs our poor protection,  
And Christ Himself doth rule.

“In that great cloister's stillness and seclusion,  
By guardian angels led,  
Safe from temptation, safe from sin's pollution,  
She lives, whom we call dead.

“Not as a child shall we again behold her;  
For, when with raptures wild  
In our embraces we again enfold her,  
She will not be a child;

“But a fair maiden, in her Father's mansion  
Clothed with celestial grace.  
And beautiful with all the soul's expansion  
Shall we behold her face.”

“Thank ye, sir, thank ye,” said Thorburn; “and ye'll no be offended if I ax ye to gie me a grip o' yer han'.” And the smith laid hold of the Doctor's proffered hand, so small and white, with his own hand, so large and powerful,—“God reward ye, sir, for we canna!” “And noo, Doctor,” the smith continued, “I maun oot wi't! Since ye ha'e been so kind as gie us that fine bit o' English poetry, I canna help gieing you a bit o' Scotch, for Scotch poetry has been a favourite reading o' mine, and



there's a verse that has been dirling a' day in my heart. This is it,—

"It's dowie at the hint o' hairst,  
At the wa'-gang o' the swallow,  
When the winds blaw cauld  
And the burns run bauld,  
And the wuds are hanging yellow;  
But, oh! it's dowier far to see  
The wa'-gang o' ane the heart gangs wi',  
The dead set o' a shiuing e'e,  
That closes the weary world on thee!"

Fareweel, sir! I'll expect ye the morn at 2, if convenient," the smith whispered to the Doctor as he opened the door to him. "I'll be sure to come," he replied. "Thank you for those verses; and think for your good about all I have said."

That evening there was a comfortable tea prepared by Jeanie for her friends, and the Corporal was one of the party. Had a stranger dropped in upon them, he would not have supposed that there was sorrow in the house. There is a merciful reaction to strong feeling. The highest waves, when they dash against the rock, flow farthest back and scatter themselves in their rebound into sparkling foam and airy bubbles. The Corporal told some of his old stories of weariness and famine, of wounds and sufferings, and marches over the fields of Spain from victory to victory. Old Armstrong could match these only by Covenanter tales from "the Scotch Worthies," of battles long ago, but was astonished to find the Corporal a stanch Episcopalian, who had no sympathy with "ebels." Yet so kind and courteous was the pensioner that the elder confessed that he was "a real fine boddie, without a grain o' bigotry." William, too, had his talk on "the times," and his favourite topic of reform; while Jeanie and her mother spoke of the farm and of old friends among the cows, with many bygone reminiscences of persons and things. And thus the weight of their hearts was lightened and made stronger, along with higher and better thoughts, to carry their burden; but ever and anon there came one little presence before them, causing a sinking of the heart.

No sooner had their friends left the house for the night than the smith did what he never did before. He opened the Bible and said to Jeanie, "I will read a chapter aloud before we retire to rest." Jeanie clapped her husband fondly on the shoulder and in silence sat down beside him while he read again some of the same passages which they had already heard. Few houses had that night more quiet and peaceful sleepers than that house under whose roof, beneath the shining stars of God, those parents and their child reposed.

The little black coffin was brought to the smith's the night before the funeral. When the house was quiet, Davie was laid in it gently by his father. Jeanie stood by and assumed the duty of arranging with care the white garments in which her boy was dressed, wrapping them round him and adjusting the head as if to sleep in her own bosom. She brushed once more the golden ringlets and put the little hands in their right place, and opened out the

frills in the cap, and removed every particle of saw-dust which soiled the shroud. When all was finished, though she seemed anxious to prolong the work, the lid was put on the coffin, but so as to leave the face uncovered. Both were as silent as their child. But, ere they retired to rest for the night, they instinctively went to take another look. As they gazed in silence side by side, the smith felt his hand gently seized by his wife. She played at first nervously with his fingers until, finding her own hand held by her husband, she looked into his face with an unutterable expression, and, meeting his eyes so full of unobtrusive sorrow, she leant her head on his shoulder and said, "Willie, this is my last look o' him on this side the grave. But, Willie dear, you and me maun see him again, and, mind ye, na to part, na, I canna thole that! We ken whaur he is and we maun gang till him. Noo, promise me! vow along wi' me here that, as we love him and ane another, we'll attend mair to what's gude than we ha'e dune, that—O Willie! forgive me, for it's no my pairt to speak, but I canna help it enoo, and just, my bonnie man, just agree wi' me—that we'll gi'e our hearts noo and for ever to our ain Saviour, and the Saviour o' our wee Davie!" These words were uttered without ever lifting her head from her husband's shoulder, and in low, broken accents, half choked with an inward struggle, but without a tear. She was encouraged to say this—for she had a timid awe for her husband—by the pressure ever and anon returned to hers from his hand. The smith spoke not, but bent his head over his wife who felt his tears falling on her neck as he whispered, "Amen, Jeanie! so help me, God!" A silence ensued, during which Jeanie got, as she said, "a gude greet" for the first time, which took a weight off her heart. She then quietly kissed her child and turned away. Thorburn took the hand of his boy and said, "Fareweel, Davie, and, when you and me meet again, we'll baith, 'tak'it, be a bit different frae what we are this night!" He then put the lid on mechanically, turned one or two of the screws, and then sat down at the fireside to chat about the arrangements of the funeral as on a matter of business.

After that, for the first time, William asked his wife to kneel down and he would pray before they retired to rest. Poor fellow! he was sincere as ever man was, and never after till the day of his death did he omit this "exercise," which once on a day was universal in every family whose head was a member of the church, and I have known it continued by the widow when her head was taken away. But on this the first night when the smith tried to utter aloud the thoughts of his heart, he could only say, "Our Father—" There he stopped. Something seemed to seize him and to stop his utterance. Did he only know how much was in these words he possibly might have said more. As it was, the thoughts of the father on earth so mingled, he knew not how, with those of the Father in heaven, that he could not speak. But he continued on his knees and spoke there to God as he had never spoken before. Jeanie did the same. After a while they both rose and Jeanie said, "Thank ye, Willie, It's a beautifu' beginning, and it wull



"I'm sure, hae a braw on'ting." "It's cauld iron, Jeanie, woman," said the smith, "but it will melt and come a' richt."

The day of the funeral was a day of beauty and sunshine. A few fellow-tradesmen and neighbours assembled in the house, dressed in their Sunday's best, though it was visible in one or two that the best was the worse of the wear. The last thing a Scotch workman will part with, even to keep his family in food, is his Sunday c'k hes; and the last duty he will fail to perform is following the body of a neighbour or acquaintance to the grave. All were dressed with crape on their hats and had weepers on their coats—the Corporal wore, besides, a medal on his. The smith, according to custom, sat near the door, and shook each man by the hand as he pointed to a seat. Not a word of course was spoken. When all who were expected had assembled, the Doctor, who occupied a chair near the table on which the Bible lay, opened the book and, after reading a portion of it without any comment, he prayed with a fervour and suitableness which touched every heart. This is our only Scotch burial service. The little coffin was then brought out and was easily carried. The Corporal was the first to step forward, and, saluting the smith by putting his hand to his hat, soldier fashion, he begged to have the honour of assisting. Slowly the small procession advanced towards the graveyard, about half-a-mile off; and angels beheld that wondrous sight, a child's funeral—wondrous as a symbol of sin and of redemption; of the insignificance of a human being as a mere creature, and of his magnificence as belonging to Christ Jesus. As they reached the grave, the birds were singing and a flood of light steeped in glory a neighbouring range of hill; while overhead the sky had only one small, snow-white cloud reposing in peace on its azure blue. When the sexton had finished the grave and smoothed it with his spade, William quietly seized it, saying, "Gie me the shool, John, and I'll gie him the last clap n' all," and he went over again the green turf carefully with gentle beats, and removed with his hand the small stones and gravel which roughened its surface. Those who stood very near, had they been narrowly watching him, which they had too much feeling to do, might have observed the smith give a peculiar, tender pressure and clap on the grave with his hand, as on a child's breast, ere he returned the spade, and with a careless air, said, "Here, John, thank ye; it's a' richt noo." Then, lifting up his hat and looking round, added, "Thank ye, freens, for your troable in coming." And so they left "Wee Davie," more precious and more enduring than the everlasting hills!

Several years after this Dr. McGavin, then a very old man, as he sat at his study fire, was conversing with a young preacher who seemed to think that nothing could be accomplished of much value for the advancement of Christ's kingdom unless by some great "effort," or "movement," or "large committee," which would carry everything at once by a *coup de main*. The Doctor quietly remarked, "My young friend, when you have lived as long in

the ministry as I have done, you will learn how true it is that 'God fulfils Himself in many ways.' He is in the still, small voice, and often, too, when He is neither in the earthquake nor in the hurricane. One of the most valuable elders I ever had—and whose admirable wife and daughters, and well-doing and prosperous sons are still members of my church and much attached friends—told me on his dying bed that, under God, he owed his chief good to the death of his first child, the circumstance which accidentally made me acquainted with him. On the last evening of his life, when enumerating the many things which had been blessed for his good, he said to me, "But under God it was my Wee Davie that did it a'!"

NORMAN MACLEOD.

**THE STANDARD OF TRUTH.**—As the Word of God is the light to direct us and to betray errors, so it is also the standard and beam to try the weights of truth and falsehood. Therefore our Lord knowing that there should be such confusion of things in the latter days, commandeth that Christians should go to no other thing, but to the Scriptures. Here is the rule of our faith. Without this, our faith is but a fantasy, and no faith; for faith is by hearing, and hearing by the Word of God. Therefore Christ saith, John v. 39, "Search the Scriptures; they are they which testify of me."—*Bishop Jewell*.

**JUDGE NOT.**—How little is known of what is in the bosom of those around us! We should explain many a coldness could we look into the heart concealed from us; we should often pity where we hate, love when we think we cannot ever forgive, admire when we feel scorn and indignation. To judge of any human action without reserve is a culpable temerity.

**IGNORANCE.**—It is impossible to make people understand their ignorance; for it requires knowledge to perceive it; and therefore he that can perceive it had it not.—*Bishop Taylor*.

**"PATCHED" GARMENTS.**—To the mind of an observer there is a great deal in the patched and mended garments of a poor man. They speak whole volumes of patient poverty. They tell of the unrepeating and industrious wife, and of her long hours spent with the weary needle of the striving endurance of her who with humble pride, would turn the best side outward. Never scorn the patched coat of a poor laborer—for that laborer may, he has one at home who loves him; and that is more, alas! than many a rich man has.

**THE FIRST SNOW.**—The first snow in winter is always a subject of curious contemplation to us. It looks so pure, so unsullied, so like the perfection of whiteness which we expect to see descending from above. And then how striking the contrast between its unspotted hue upon the house-roof and the comparatively dingy white of the house itself! But, when the frost comes anon, and hangs the eaves with icicles and fringes the tree branches with rows of pearls, and edges the tiny blades of grass with diamond spray, what could be more beautiful? We feel sad when the bare sun comes out and crushes the frost king; when he cruelly beats his sceptre of ice away, and spoils his diadem

THE BIBLE is not read and pondered in our day as it was by our fathers; and we are not nurtured into spiritual strength by its truths, as the Puritans of the age of Baxter and Howe and Bunyan. Business men find little time for closet reading. The newspaper with its telegraphic despatches and its commercial reports absorbs more time and earnest thought than the word of God. Young people seem to have little taste for an intimate acquaintance with the Bible. The last novel, or volume of poems, or the exciting periodical tale has a more powerful attraction for them than the revealed message from heaven. Copies of the Bible have been multiplied beyond precedent. They are found in almost every house, and each member of a Christian family must have his own. Popular commentaries are numerous and cheap; and illustrated works, shedding a flood of light on the geography and customs and history of Bible lands are within the reach of all. But we fear there is less knowledge of the Scriptures than when the helps to study were fewer. The Bible is less talked of at the fireside, and in social circles; it exerts less power in meetings for devotion. One sufficient reason alone can be assigned for all this,—it is *not read and appropriated in the closet*. When Christians feel its quickening influence in their private devotions, they will carry it with them to market-place and prayer-meeting alike, as the face of Moses shone when coming from the mount where he had communed with God.

THE YOUNG WIFE.—It takes a heroine to be economical; for will not many a woman rather run in debt for a bonnet than wear her old one a year behind the mode?—give a ball, and stint the family dinner for a month after?—take a large house and handsome reception rooms, while her household is huddled together anyhow? She prefers this a hundred times to stating plainly, by words or manner, "my income is so much a year—I don't care who knows it—it will not allow me to live beyond a certain rate, it will not keep comfortably both my family and acquaintance; therefore excuse my preferring the comfort of my family to the entertainment of my acquaintance. And, Society, if you choose to look in upon us, you must just take us as we are, without any pretence of any kind; or you may shut the door; and say good-bye!"—Miss McILLOCH.

LITTLE THINGS.—Life is made of little things. He who travels over a continent must go step by step. He who writes a book must do it sentence by sentence; he who learns a science master it fact by fact, and principle after principle. What is the happiness of our life made up of? Little courtesies, little kindnesses, pleasant words, genial smiles, a friendly letter, good wishes, and good deeds. One in a million once in a lifetime, may do a heroic action. But the little things that make up our life come every day and every hour. If we make the little events of life beautiful and good, then is the whole life full of beauty and goodness.—*Iron*.

#### BEWARE OF FINE WORDS.

Dr. Bates was elaborate and somewhat artificial in his style. He preached soundly and

well, but rather too finely for many of his audience. He once complained to a friend of the small success he had found in the course of his ministry, and received the following keen but faithful answer: 'Thank your velvet mouth, Dr. Bates, too fine to speak market language.' Ministers must speak home to their hearers! They must secure the attention of the poorest and youngest. They must get at their people's minds; they must get at their hearts; but, above all, they must get at their consciences. Of an old minister it was once remarked, 'He had a wonderful grasp of the conscience.' Of another it was said, that men 'fell before him like slaked lime.' But it is not by rounded periods, or elaborate logic, or high-flown figures, or excited declamation, or irreverent humour, that ministers will ever grasp the conscience or lay low the sinner. 'So speak,' says an old writer, 'that the bride may hear and know the Bridegroom's voice in your sermons. Be grave, that the Spirit of Christ may rest upon thee. Preach the preaching that God bids thee. Let thy matter be sound and spiritual, and never fear but an arrow so feathered will reach home. Take no further care of thy words than that they may decently suit the matter thou art delivering.'

#### HOW TO SPEAK TO CHILDREN.

It is usual to attempt the management of children either by corporal punishments or by rewards addressed to the senses, and by words alone. There is one other means of government, the power and importance of which is little regarded; I refer to the human voice—the soft, gentle, soothing modulations of the human voice; and this seems to me to be the more excellent way. A blow may be inflicted on a child, accompanied with words so uttered as to counteract entirely its effect; or the parent may use language in the correction of a child, not objectionable in itself, yet spoken in a tone which more than defeats its influence. Let any one endeavour to recal the image of a fond mother, long since at rest in heaven. Her sweet smile and ever clear countenance are brought vividly to recollection; so also is her voice—the tones of her voice; and blessed is that parent who is endowed with a pleasing utterance. A sweet voice is a great moral power, if it be employed wisely. What is it which lulls the infant to repose? It is not an array of mere words. There is no charm to the untaught one in mere letters, syllables and words. It is the sound striking the little ear that soothes and composes it to sleep. A few notes, however unskillfully arranged, if uttered in a soft tone, are found to possess a magic influence to quiet and prepare for repose. Think we that this influence is confined to the cradle? No, it is diffused over every age, and ceases not while the child remains under the parental roof. Is the boy growing rude in manner and boisterous in speech? I know of no instrument so sure to control these tendencies as the gentle tones of a mother's voice. She who speaks to her son harshly does but give to his evil conduct the sanction of her own example. She pours oil on the already raging flame. In the

pressure of duty we are liable to utter ourselves harshly to our children. Perhaps a threat is expressed in a loud and irritating tone; instead of allaying the passions of the child it serves directly to increase them. Every fretful expression awakens in him the same spirit which produced it. So does a pleasant voice call up agreeable feelings. Whatever disposition, therefore, we would encourage in a child, the same we should manifest in the tone in which we address it. Anger, severity of reproof, harsh words, are of all things the worst. They excite evil passions, lead to resistance, and become the stimulants of disobedience and evil conduct. Speak gently to the child.

A SERIES OF FAMILY READINGS FOR  
THE SUNDAY EVENINGS.

From 'Good Words'.

SOBERNESS.

"I am not mad."—ACTS xxvi. 25.

Long, long ago, a native Egyptian, whose cottage stood near one of the slave settlements, might have observed a family of the captive Hebrew race bringing a lamb to the house one night, and after mysteriously sprinkling the door-posts with its blood, assembling to eat it in a strange and inexplicable fashion, with their loins girt, and sandals on their feet, and each holding a staff in his hand, as if the poor bond brickmakers had any liberty to plan or execute a journey. The people are mad, thinks the Egyptian, as he quietly eyes from his own door their eccentric and unintelligible movements. Not so thought he at next morning's dawn, as he bent o'er the bed in which his first-born lay a corpse, and heard in the distance the marching music of the emancipated Hebrews as they gathered to the rendezvous. No: those poor Hebrews were not mad when they sacrificed and ate their first passover: and he who thought them mad at night observes and owns their wisdom in the morning.

The valley of the lower Jordan was a rich plain, studded with thriving cities, when Lot looked down upon it from the brow of the neighbouring hill, and chose it for his home. A lucky man was he. All his expectations were fulfilled. Soon he became a chief citizen of the chief city. His sons were rising men; and his daughters were introduced into the best society. His house was one of the most substantial in the city, and his agricultural wealth enabled him to maintain it on a scale of princely hospitality. One day three angels came to this prosperous man on an errand from their Master. They advised him to abandon all, and flee with his family to the mountains. As he lingered, not absolutely refusing obedience, but unable to make up his mind to the costly sacrifice, they laid hold of his hand and hurried him away. Are not the angels mad to tear a prosperous and respectable man so rudely from so warm a berth; and is not he mad himself for consenting to go? When Lot paused, panting for breath, half way up the hill-side, and saw the smoke covering the doomed cities as with the pall of

death, he well knew that the words which warned him away to a refuge in the rock were words of truth and soberness.

In a high latitude on the southern ocean, far from the track of the world's commerce, a noble ship, well found and well manned, is spreading her sails to the breeze and bounding lightly through the waves, her rough exploring work completed, and her head turned homeward at last. All suddenly the whole ship's company congregate astern; some hasty words are spoken; the nearest boats are lowered; with only a bit of bread for their next meal, and not a scrap of clothing except what they wore, they hurry over the ship's sides, stow themselves away in the boats, and cut adrift on an unfrequented sea. The men are mad, are they not? No; for a smouldering fire, deep in the ship's hold beyond their reach, has wormed its way to the magazine, and it is but a reckoning of minutes to the time when the ship will be blown into a thousand fragments. The men are wise men. "Skin for skin; yea, all that a man hath will be give for his life." They have given away all that they had for their life; and they have made a good bargain. Had you been there, you would have applauded their counsel, and joined in their act.

A few years ago in the United States of America a young woman of taste and genius burst into sudden and great celebrity as a brilliant writer in the periodical literature of the day. After a youth of constant and oppressive struggle she found herself at length an object of admiration and envy throughout her native land. The world was all before her; the ball was at her foot. Fanny Forester's troubles were over, and her fortune made. She has reached the throne at last, and may now sit as a queen in the highest circles of American society.

The fashionable world had no sooner recognised and accepted their favourite than rumours began to spread, muffled at first, but anon breaking out in clear tones and distinct articulation, that their chosen heroine had consented to become the wife of Judson, now far advanced in life, and to plunge with him into the darkest heart of heathendom, there to burn her life-lamp down to the socket learning a barbarous language, taming a cruel race, and contending with a pestilential climate,—all that she might make known the love of Jesus to an uncivilized and idolatrous nation. To Burmah she went; did and bore her Saviour's will there till life could hold out no longer; and then came home to die. "The woman is mad," rang from end to end of America, echoing and re-echoing through the marts of trade and the salons of fashion,—*"the woman is mad."* Herself caught the word and the thought, and, like the liberated Hebrew in the wilderness, consecrated what she had borrowed from the Egyptians to the service of the Lord. She wrote and published an essay on "The Madness of the Missionary Enterprise," in which she effectively turned the money-making and pleasure-loving world of her own people upside down. The missionary cleared herself and her cause, leaving the imputation of madness lying on the other side.

As long as there are persons in the world who seek first the kingdom of God and His righteousness, and other persons living close at hand who seek that kingdom in the second place, and in subordination to the claims of gain or fashion, there must necessarily be a strongly-marked opposition of sentiment between the two classes. They cannot both be right. Wherever convictions are keenly felt, and the consequent conduct is distinctly outlined, both parties will observe the difference, and each will frame his own judgement regarding it. Where the principles and conduct of two persons are opposite in regard to the chief aim of life, each must necessarily think his neighbour in the wrong. If two are sleeping in one bed, and if one arise at midnight and flee to the fields from a conviction that the house is tottering to its fall, while the other, though wide-awake, lies still in bed, the one who remains at ease within the house thinks his companion a fool for his pains. And he must think so. If he did not think so, he could not lie still another moment. For him only two alternatives are possible; either he must think that the man who fled is a fool, or he must arise and flee too with all his might. As long as he lies there he cannot afford to admit a belief of his neighbour's wisdom, for to admit that neighbour's wisdom is to convict himself of suicidal madness. Accordingly he holds fast by his creed that the other man is a fool; and, the moment that creed fails him, he arises and flees too for his life.

Poor Festus could not think,—could not speak other wise to Paul,—unless, like the jailor of Philippi, he had on the instant become a Christian, and made profession of his faith. The subject was obviously the greatest; the case had been clearly stated; this story of a Divine Saviour, the just giving Himself for the unjust, is either true or false. If it is true, Paul is right; but, if Paul is right, Festus is wrong. Not being prepared to confess this, and yield to its consequences, he took the only other alternative that remained. Festus, knowing well that on this point,—the turning-point of an immortal for all eternity,—where two hold opposite opinions, there must be madness somewhere, determined to throw the imputation from himself. Festus said, "Thou art mad, Paul." Paul replied, "I am not mad, Festus," and the two men parted, perhaps never to meet again on earth.

What then? Is it another case in which two men entertain different opinions, and in which each may safely hold his own? Alas! it cannot be. One of the two is mad, and in his madness throws himself away. Paul is sober; Festus is the fool.

To make perishing treasures the true centre to which the soul gravitates, and round which the life revolves, while the things that pertain to eternity are left to follow as they may in a secondary place, is abnormal and mischievous. The wrench is as fatal as would be the revolution in the material universe if the sun by external violence were compelled to move round the earth, or the earth to move round the moon. In the practical question which every one must once in his life decide for himself,—the question whether he shall be his

own master or accept with all his heart and soul the gospel of salvation by Jesus Christ,—there are only two sides. One side is right and safe; the other side is wrong and ruinous. "O send out Thy light and Thy truth; let them lead me."

#### THE UPPER CLASSES.

"Most noble Festus."—ACTS XXVI. 25.

Sixty years since a certain attached domestic, presuming on the privilege that was frequently in those days tacitly accorded to his class, roundly reproved his master, a great Scottish proprietor, for the sin of profane swearing. Although no record remains of the argument, it is evident that John had taken a leaf out of the great Apostle's book, and, besides speaking of righteousness and temperance, had given a broad hint about the "judgement to come;" for the laird, feeling that he had not a leg to stand on, cut the matter short by the remark, "It has pleased Providence to place our family in a superior position in this world, and I trust he will do the same in the next." This is a real case; but it is an extreme end, perhaps we may add, at least in our own day, a rare one. On the other side there are, not here and there one but everywhere many, who wear coronets and pray. In this respect the lines of our generation have fallen in a pleasant place. For present privilege we should "thank God," and for future prospects "take courage." But between the two extremes of evil and good, of gross stolid earthliness, and humble, intelligent, strong faith in the upper ten thousand of British society, how many diversities in constitutional character and external circumstances! How wide is the field, how difficult the culture, and how vast the product, if it were made fruitful over all its breadth!

It was an outstanding feature of Paul's character to appreciate correctly another man's difficulties, and to sympathize tenderly with those whose position magnified the offence of the cross. There is strength, no doubt, in this preacher, but there is sensibility too. He cannot be weak; but neither is it in him to be rude. "Most noble Festus," said he. Oh, I love the great missionary for that word. I think I hear his voice thrilling as he utters it. Right well he knew that, other things being equal, it was harder for the Roman governor than for a meaner man to obey the Gospel and cast in his lot with the Christians. He will not flatter the august stranger; he will not suggest that the elevated and refined may have a private door opened to admit them into Heaven, and so escape the humiliation of going in by the same gate with the vulgar throng. This missionary is faithful, but he is never harsh. He makes allowance for every one's temptations, and becomes all things to all men, that he may gain some. In the polite respectful address of the Christian apostle to the Roman magistrate lies a principle that is permanent, precious, practical. Let us endeavour to understand and apply it.

We speak of the aristocracy here in no narrow or technical sense. The subject concerns the whole human race, and bears directly on

their eternal destiny. We speak at present of the uppermost strata of human society, whether birth, wealth, energy, intellect or learning may have been the more immediate cause of their elevation. We speak of those who stand highest among men, without pausing to inquire what has raised them. Now, while it is true of all this upper class that they need the salvation of Christ, and get the offer of it on precisely the same terms as those who stand on a lower platform, it is also true that, over and above the temptations common to all men, some temptations peculiar to themselves stand in the way of the highest, increasing the difficulty of accepting the Gospel. They are the wisest missionaries, and the best successors of the apostles who own this peculiarity, and make allowance for it in their methods.

One of our Lord's sayings in reference to the species of aristocracy which is constituted by wealth may throw light across our whole theme: "Then said Jesus unto His disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And again I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." (Matt. xix. 23, 24.) Of this wonderful word it is generally one side, and that the harsher, that men take to themselves or present to their neighbours. Would that we could enter into the tender spirit of the Lord Jesus when he uttered this pungent warning! Assuming that the needle's eye represents the low, narrow door through the wall of a fortified city by the side of the principal gate, for use by night or in time of war when the great entrance must be shut,—you have here a passage from danger into safety, not impracticable in its own nature, but impracticable in point of fact to a camel, because of its own huge bulk. The foe is pursuing, the fortress is near, a gate stands open, but this low door-way through the wall cannot be enlarged, and, if the fugitive who seeks an entrance carry a high head by nature, how shall he be saved? Thus the elevation of the highest class makes their entrance into Christ's kingdom more difficult. Of this difficulty Jesus speaks with tenderness. Let all His servants in this matter follow His steps. "Most noble Festus," said the preacher, observing that the habitual dignity of the Roman and the official hauteur of the governor were holding high the head of a poor sinful creature, and hindering him from bowing before the Cross of Christ;—Most noble Festus, respectfully and politely said that fervent, eloquent Jew, doing what in him lay to gratify the great man's feelings, and so get the lost man saved.

From the style of the Apostle's address at this critical moment two lessons flow; or rather in it one lesson shines, sending out its light—beams in two opposite directions, and teaching wisdom to two opposite classes of men.

For ardent Christians of every rank, and especially Christians of humble station and moderate attainments, there lies a lesson here. If you are true disciples, none will dispute the patent of your nobility. If you are born again, you are high-born, how long soever your place

may be in the registers of earth. But that is not the point in hand at present. Beware of presuming upon your place and your privilege. Be conscious of your defects, and meek in your deportment. Be all things to all men, that you may gain some. In particular beware of throwing a stumbling-block in the way of the noble, the rich, or the refined by any species of rudeness. Take care lest you mistake vulgarity for faithfulness, and your own ignorance for the simplicity that is in Christ. You have been reconciled unto God through the death of His Son; you have joy and peace in believing: well; there are some men near you who have not yet submitted to the Gospel. They stand high, some on wealth, some on birth, some on intellect: in these matters they stand higher than ever you stood. That elevation makes it harder for them to bow down and go in by the strait gate. Had you stood on an equal height, perhaps you would not have been within the gate to-day. Be tender, careful, watchful, prayerful regarding them. What if they should turn away from Christ because of some rude incrustations of character that they saw in you, and mistook for veritable features of the Gospel which you profess! Think of their peculiar difficulties; do not make them greater; take some of them out of the way if you can. He that winneth souls is wise; ay, and he must be wise that would win souls.

For the "most noble" of every class there lies a lesson here. We frankly own that there are nobles among men. We address the chiefs of our tribe as Paul addressed the Roman governor of Judæa, and in good faith we give to each the title of respect which is his due. Sirs, you cherish a high sense of honour, and hold in abomination every mean sneaking thing wherever it may appear; you have by education and habit cultivated a refined taste, and everything rude grates upon your nerves, like rusty iron rubbing on your flesh. You have exercised your understanding, and cannot pay any deference to mere assertion, when it is backed by no proof. These attributes you possess and exercise. We appreciate their worth, and extend to you our cordial sympathy in regard to them. Well, and what follows? Great and good though these attainments be, what is a man profited if he gain them all, and a whole world besides, if he lose his own soul? These are very good, but "one thing is needful"; and it is by sitting like Mary at the feet of Jesus that any man can attain that needful thing. Strive to enter by the strait gate into the kingdom, for your attainments, though in themselves good, may be so worn that they shall greatly increase the difficulty of the process.

Finally beware of allowing the rudeness and other defects of those who are or seem to be Christians to scare you away from Christ. It may be true that some are hypocrites altogether, and some who are really Christians retain many repulsive faults; but, oh, my most noble brother, it will be no consolation to you, if you are not forgiven, renewed and saved, that you are able to convict professing Christians of many faults. You are not asked to believe in Christians but to believe in Christ.