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# THE PRESBYTERIAN.

DECEMBER, 1862.

At the commencement of the present year, we stated the position of our journal in very plain language. We were then surrounded with "doubts, difficulties, and debts"—in doubt as to the propriety of continuing to carry on the paper at all; in difficulty as to the mode of conducting it; and in debt without any means to pay it.

It is now our agreeable duty to inform our readers that this state of matters has changed, and our success during the year which is now closing has removed any doubt as to the propriety of our continuing to publish the journal. The kind assistance of many warm friends of the Church, in coming to our aid with original articles, and attending to the business details, which require so much care and watching, greatly lessened the difficulty of conducting the magazine; while the liberality of our subscribers has not only paid off the large debt which we owed at the commencement of the year, with all the current expenditure, but has actually left us with a balance of money in hand to begin a new year. This is a state of matters so novel as to cause us some little surprise. We never have been in such a good position during all the fifteen years we have conducted the *Presbyterian*. We do not care to enquire too curiously into the cause of this success. We are satisfied with the fact. Our modesty prevents us from ascribing it all to our own good management, and we most willingly give the whole merit to our talented contributors.

We have done our best to give to every subscriber good value for his subscription. The Journal has been improved in form and increased in size; original articles of sterling merit have been sought for and obtained; and great care has been exercised in making selections not only suitable but interesting.

We issued, without any extra charge to our subscribers, out at considerable expense

to ourselves, one double number; we opened our columns freely for the discussion of subjects which, in our judgment, affected the interests of the Church and people, and allowed our readers with perfect fairness to see both sides of a question. We are advocates for free discussion; and we believe that the more all subjects connected with the Church are brought before the people and thoroughly ventilated, the better it will be both for the people and the Church. We shall never be a party to assist in the stifling of a free, open, unfettered interchange of opinion between all parties in the Church, no matter how much they may differ from each other; nor shall we ever withhold from the people the most ample information regarding the rights, privileges and duties of the Great Presbyterian Body in this country.

If in the exercise of our duties we have ever given cause of offence to any of our readers, we are unfeignedly sorry: we have never intentionally wounded the feelings of any one. Of course, we have our opinions on the leading questions of the day; and these opinions we have sometimes briefly but firmly expressed, as we have an undoubted right to do. But our readers will bear us out when we say that we have occupied but a small space in the Journal with our Editorial remarks, and have always endeavoured to state our views calmly and courteously. If we cannot conscientiously say as much for the articles of some of those who have written against our views and convictions, either in regard to their length or their spirit and manner—the fault does not lie with us.

Encouraged by the success of the past year we shall go on with the magazine; and we promise for the year to come considerable improvement in different ways. We have determined to print it upon a better quality of paper, to have in every number a greater variety of original arti-

cles of interest and merit, to take a wider range in our selections, and, in short, to spare no effort to make it to all classes a journal highly interesting and instructive.

The same course which has governed us during the past year will continue to actuate us for the time to come. We have, however, made an arrangement by which more care and time can be given to the Editorial management; while active friends, who have zealously co-operated with us in the past, will continue to give to the business details and management of the paper a constant superintendence.

Before the close of another year we hope to be able from the profits of the magazine to assist some of the schemes of the church, either by giving Bursaries to students, or aiding in the work of missions. We offer our grateful thanks to our numerous friends throughout the country, for their valuable contributions, and we ask them to continue to assist us in the work in which we are engaged: a work, on our part, certainly not a selfish one, but calculated, we think, to build up and strengthen the cause of the great Presbyterian family in this dependency of the British Empire; while, at the same time, it tends to increase the love and veneration with which we regard the Church of Scotland, to which we are attached by so many tender and endearing associations; and from which we have received, and do still receive, so many benefits and advantages.

We regard the Home Mission and Endowment Scheme as the most important of all the Schemes of the Synod; for the extension, the progress, nay, almost the very existence, of the Church depend upon its success. We therefore learn, with unfeigned sorrow, that it is now in such a position as to give the most serious concern to every friend of the Church.

The original plan adopted for working this effort was, in our judgment, a wise and judicious one, and one that should be still kept steadily in view. Had it been earlier adopted, and more vigorously urged, and had stricter attention been paid to the gathering in of subscriptions promised, the results, even now, would have been most gratifying. When the ministers of our Church made over to the Synod the sum realized by the commutation of their annuities from the Clergy Reserves Fund, it was seen that a large addition to the Fund would be required, in order to enable it to accomplish the desirable end of supple-

menting the stipend of every minister, and thus making him partially independent of his people, while their burdens would also be lightened. To meet this want, it was resolved that an appeal should be made to the Laity to raise an additional Fund for the purpose of investment and also that an annual collection should be taken up in all the churches, to be applied to immediate expenditure. In Eastern Canada the Endowment effort has, to a considerable extent, been successful. From Western Canada the response has not been hearty, and the results of the efforts made on behalf of the Endowment, have been, except in one or two quarters, inconsiderable. The annual collections, too, have not been so general or so liberal as they might and ought to have been. The depression of the country has contributed in part to this result, and besides by diminishing the revenue of the Fund derivable from the investments of the Temporalities monies, has aided in bringing about the present crisis. We grieve to state that the revenues of the Fund are no longer sufficient to pay £50 to those ministers, who have been settled over charges recently. No less than twenty seven of these will be disappointed in their expectations of receiving a supplement on the first of January; and, more grievous still, unless the liberality of the people supplies a prompt remedy, many others who have hitherto been receiving aid, will be struck off the list of recipients. The Board charged with the management of the Fund have, we learn, met the crisis with prompt energy, and have resolved to cast themselves upon the generous sympathies and Christian liberality of the people. To pay £50 to those ministers hitherto receiving it, to provide a like sum for those ministers recently settled, and to provide for the extension of the Church, an annual sum of £1200 will be required. To secure this, a Committee has been appointed, whose chairman, Rev. Dr. Cook, has issued an appeal, suggesting a plan agreed to by the Board, and which it is hoped may be successful. In the raising of this sum all the congregations have an interest, old as well as new, for as the commuting ministers are called away by death, congregations now receiving aid in the support of their ministers will be placed on the £50 list. The congregations whose ministers have been recently settled over them have however a more direct and immediate interest in the matter.

The Board therefore propose that, adopt-

ing the plan hitherto so successful on the Widows' Fund Board, whereby a contribution from the ministers and a collection from the congregation entitle the ministers' widows and orphans to an annuity,—that whether by a church collection as now, by the raising of money by parochial associations, church societies, or congregational collectors, or by a subscription of \$1 or upwards each Sabbath,—an annual sum of \$50 should be given by each congregation for the Home Mission Fund, which would, (with the gradual release of the Fund by the death of the original ministers, who gave the Temporalities Fund, subject to their life annuities) it is believed, enable the Board to pay every minister £50 per annum.

The crisis is upon us, but we have faith in the generosity, the liberality, the Christian love of our people. The weakest congregation can by a zealous effort raise \$50, while the wealthy congregations giving largely as "God prospers them," can aid their weaker brethren. Prompt and speedy action during this month will enable the Board to make the January payment, and prevent much distress and suffering. Shall such action be a wanting? Shall we wrap ourselves up in the cold garb of selfishness? Or shall we, from zeal for the Master's cause and love to our Church, come forward to the help of this important effort, and prove that we are a living, working, Christian body? The need is a most urgent one, the call for help is most manifest; let parochial organization at once be carried out, and let each of us then make it a matter of conscience and give, now and at once, cheerfully and liberally. And so a pressing crisis will be tided over, the extension of the Church will be secured, and the spiritual good of Canada will be in some degree advanced.

Paragraphs, appearing in the newspapers almost every week, record the progress of certain innovations in Scotch Presbyterian worship, of no great consequence in themselves, but which are regarded with apprehension by many as indications of a tendency which it is alleged will not stop short of more fundamental changes. The innovations generally go no further than the introduction of the practice of standing during praise, and kneeling during prayer—or rather sitting, for the pew-system of our Presbyterian churches has, of course, no accommodation for kneeling. It is maintained that these innovations,

originating as they do in the resolutions of the ministers and kirk-sessions of the particular congregations, and not in the superior courts, constitute an infraction of Presbyterian order; but the new practice is becoming so common, and is generally regarded as a matter of such indifference, that there is little likelihood of its being interfered with. The subject has, indeed, been brought before the Established Church Synod of Aberdeen, but the mover withdrew the resolution which he had introduced. The Rev. Dr. Bisset, Moderator of the Established Church, who is a member of the Synod of Aberdeen, announced—probably quite correctly—that the overture was occasioned by his closing address to the last General Assembly, and made a speech which will be found in another part of the magazine, in vindication of the proposals then made. The Rev. Doctor defended his views in regard to the proper attitudes for praise and prayer in the sanctuary, and maintained the desirableness of introducing liturgical forms, instead of leaving the devotions of the people entirely to the discretion of the officiating minister. He added that he would "rejoice if the two Churches (of England and Scotland) should reconsider some of those non-essential characteristics by which they were now distinguished, when perhaps, prejudices might be rubbed off, which had divided them."

In another page of our magazine will be found a very interesting speech by Dr. Cook, on the occasion of the inauguration of Morrin College, Quebec. The ceremony of this inauguration has been looked forward to, with considerable interest, by the church at large, as well as by all who have had an opportunity of knowing, or watching the zeal and energy displayed by the Rev. Principal in carrying out the founder's intention. Independent of our connection, as a church, with this institution—we should have wished it every success, but as, by the Act of incorporation, it is stated to be "specially" for the education of such young men as are intended for the ministry of the Church of Scotland, in Canada, and as by the same Act, our Synod is appointed to have a voice in the management of it, our interest in its welfare is necessarily deepened. Prepared therefore at all times through the columns of our paper to advocate its claims, and trusting that in its prosperity and progress, the name of Joseph Morrin will be perpetuated,

and himself had in honourable remembrance, we heartily wish that it may prove a means of repairing the waste places and strengthening the walls of our Zion, of giving to the youth of Quebec city, and neighborhood, an enlightened education, and of exercising over them a Christian influence.

Any train of thought adapted to produce honesty of heart, fervor in prayer, integrity in all the relations of life, confidence in God, deadness to the world, and a life of faith and divine communion, a hold upon eternal realities, is that which ought to be followed out in the pulpit discourses of the present day. Clear views of God's sovereignty, and of his particular and universal providence may be dwelt upon with safety and profit at all times, but they are more especially suited to keep up the faith of God's children when storms are abroad upon the face of the earth. These were themes much dwelt upon by the Divines who shared in the convulsions of the reformation. Their hold on the doctrines which pertained to the divine attributes and government were a sheet-anchor under the storms in the midst of which they lived. God as a dwelling place of his people in all generations, in his control of the wrath of man to restrain it and make it subserve the final good, in his infinite love to his people and in the care with which he watches over all their concerns the mediatorial government as including all human events to make them the means of leading on the latter day of glory, and topics kindred to these we deem eminently adapted

to the times, in which we live. On the 4th of December, the day set apart by the Governor of these Provinces, as a day of thanksgiving to Almighty God for the blessing of peace, divine service it is to be hoped will be conducted in all our Churches. While we would not dis sever religion so absolutely from all connection with life, as to proscribe as sacrilegious in the pulpit any allusion to the condition of a country's temporal concerns, we hope that our Ministers will on the day above named treat their congregations to something more advantageous to their eternal interests, than partisan discussions, denunciatory tirades, or arguments to show that in the war which devastates a neighboring nation *this* side is right and *that* side wrong. What the people need from their Pastors is something to make them more religious, devoted, and faithful, and to convince them that nothing will be so likely to secure for them a continuance of the blessings of peace and plenty which they at present enjoy as *on their part* a genuinely holy life. Those who have the most influence with God in prayer are the ones who do the most good. Why then should not Ministers be content with preaching and praying in a way to make Christians the most pure and spiritual? Can they do any thing better for their people than to make them like Christ?

We are indebted to the Rev. Geo. Romanes, formerly resident in this country, for a donation of Four dollars in aid of our funds,—a proof that he still retains an interest in our Church and journal.

## Literary Notices.

BIBLIOTHECA SACRA AND BIBLICAL REPOSITORY: \$3 per annum, supplied in the city; in the country \$3.25. F. E. Grafton, *Witness Office*, Montreal.

The object of the above quarterly magazine is to promote pure religion, sound morals, Christian reform—the application of Christian principles to all the relations, duties, business, arrangements and aims of life; to the individual, the family, the Church, the state, the nation; to the work of converting the world to God, restoring the common brotherhood of man, and ren-

dering society the type of Heaven.

The Editors' text book is the Bible; their standard the divine law; their plan the gospel; their trust the divine promises; and their panoply the whole armour of God. Though we do not always agree with them in their views, yet we admire, and heartily commend the freshness and vigour of their style. Capable of themselves evolving much valuable thought, and employing as contributors the most learned men of the time, they deserve hearty support in their enterprise.

THE LIFE OF EDWARD IRVING, Minister of the National Scotch Church, London. By Mrs. Oliphant: Dawson Brothers, Great St. James Street, Montreal.

The writer of Irving's life is by universal consent thoroughly equal to the task. Being without authority, or rather not wishing to pronounce judgment either on one side or the other, and interested chiefly with the man himself, she devotes her graphic powers to a description of his noble courageous warfare through a career encompassed with all human agonies. The large extracts, which, by the kindness of his surviving children, she has been permitted to make from his letters, will show the reader of the book, better than any description, what manner of man he was; and to be able thus to illustrate the facts of his history, by his own exposition of its heart and purpose, is to do him greater justice than could be hoped for from any other means of interpretation. His words and ways are enough to clear his memory of many a cloud of misapprehension and censure of levity. Moving on in a profound unity and grandeur of nature through sorrows such as fall to the lot of few, he died in the prime and bloom of his days, without, so far as his last writings leave any trace, either of decadence of intellect or lowering of thought. Much as we should have liked to enter into particulars, we forbear, as this would lead us to a discussion of such a nature as we do not desire, and of much greater length than our space will allow. In the strongest terms, however, we recommend this book of unusual interest to the attention of our readers.

MEMOIRS OF THE REV. NICHOLAS MURRAY, D.D. ("Kirwan"). By Samuel Irenæus Prime; Dawson Brothers, Montreal.

The rich materials furnished in the manuscripts of Dr. Murray, and in the reminiscences of his friends have made a memorial of rare interest and value, to which the biographer could add little or nothing. The strange and romantic incidents in the childhood and youth of the subject of these memoirs, his early and wonderful rescue from the wiles of a false religion, his rapid mental and moral development, his brilliant career and well earned fame, and above all, his vast usefulness as a pastor, preacher, and author, make him an illustrious example worthy of record for the

encouragement of the young, the edification of the church, and the praise of divine grace.

AN ENGLISH GRAMMAR. By G. P. Quackenbos, A.M., Principal of the Collegiate School, New York. Dawson Brothers, Montreal.

This grammar is divided into short lessons, followed in every case by an exercise, which applies in every variety of way the principles laid down, and frequently embodies a practical review of what has been previously learned. Definitions are approached by means of preliminary illustrations, which make their abstract language intelligible while it is in process of learning. Words are classified as parts of speech, solely and exclusively according to their use in the sentence. This course does away with all arbitrary distinctions, and enables the pupil to classify words readily and correctly for himself. A simple method of analyzing sentences is presented, not encumbered with technical terms, or requiring labour on the teacher's part to make it available. Many minor points might also be noticed, such as doing away with the neuter gender, a factitious distinction engrafted on English grammar from classical languages; the unusually full exercises on false Syntax; and the general arrangement and adaptation of the whole.

EYES AND EARS. By Henry Ward Beecher; Dawson Brothers, Great St. James Street, Montreal.

The papers in this volume are reprinted, with a few exceptions, from the *New York Ledger*, where they appeared under the title of "Thoughts as they occur, by one who keeps his Eyes and Ears open." Besides these a few have been taken from the *New York Independent*. Thrown off, we believe, almost as rapidly as a photograph is printed, they are, although fragmentary, and as careless as even a newspaper style will admit, well adapted either to enliven the tedium of sickness, or while away a summer hour with innocent amusement. That they will have a large circulation, and serve the purpose for which they are intended, the author's name is a sufficient guarantee, and that they will also be the means of leading their readers to form that kindly habit of judging men and events, which is their author's characteristic, is our earnest wish.

## The Church in Canada.

### PRESBYTERY OF MONTREAL.

Amongst other matters of interest brought before the Presbytery of Montreal, at its last quarterly meeting in November, the following may be noticed.

A letter was read from the secretary of the Colonial Committee, conveying the gratifying intelligence that the Rev. William Cochrane had been commissioned to labor within the bounds of this Presbytery,—that the Committee give the usual salary of £150 stg. for three years, but anticipate relief from the Presbytery towards Mr. Cochrane's support.

The Rev. Mr. Snodgrass, as convener, read a report submitted by the "Presbyterial Home Mission Committee." The Presbytery approved of the general plan proposed, and remit to the Committee to prepare a detailed scheme of operations to be submitted to next quarterly meeting, with instructions, in the meantime, to make arrangements for holding missionary meetings at Dundee, Elgin, Athelstane, Huntingdon, and Ormstown, in the month of January.

The Moderator drew the attention of the Presbytery to the desecration of the Sabbath in the districts of Chatham and Grenville, especially from traffic on the canal during the summer months. A Committee, consisting of the Moderator, convener, Messrs. Snodgrass, Darrach, and Greenshields, was appointed to draft a petition for presentation to the three branches of the legislature on the subject of Sabbath observance, with special reference to canals and railways,—said draft petition to be submitted to next quarterly meeting of Presbytery.

### KINGSTON GRAMMAR SCHOOL.

This school, which was affiliated to Queen's College last spring, continues to maintain its high character under Mr. Woods, the newly appointed Classical Master. Mr. Gordon, the Mathematical Master, has long enjoyed a very high reputation as an instructor of youth. The number in attendance was 60 some time since, with the prospect of a large addition next quarter.

Within the last few days the boys have been formed into a company for drill, and the first meeting for this purpose took place on Tuesday afternoon. We are glad to find that this system, which has been carried out with so great advantage in the public schools of Great Britain, is gaining ground in Canada.

### QUEEN'S COLLEGE, KINGSTON.

The Rev. Dr. Leitch, Principal of Queen's College, arrived in Kingston from Scotland via New York on Tuesday morning. He was accompanied by the Rev. J. C. Murray, the newly appointed Professor of Mental and Moral Philosophy and Logic. These gentlemen were met at the wharf of the steamer *Pierrepoint* by the students of the Divinity Hall, and by a number

of the students in Arts, in academical costume. Other gentlemen also attended the arrival of the steamer, and gave a welcome to these reverend personages. Dr. Leitch at once resumes, and Professor Murray begins the duties of his chair. The classes in Divinity at Queen's College have been open since Nov. 5.

### BUCKINGHAM AND CUMBERLAND.

Presentation—During the summer vacation, Mr. Jas. Smith, B.A. Student of Divinity, was employed as Catechist in the vacant charge of Buckingham and Cumberland. Previous to his leaving, in the early part of this month, for Queen's College where he is now prosecuting studies, the young, in connection with the united congregations, presented him with a gold pencil case, an elegant photographic album, and some valuable books, in token of their appreciation of his instructions in the Sabbath-School.

### ROXBURGH AND ALEXANDRIA.

Mr. Joshua Fraser who has during the summer been officiating as Missionary in Roxburgh and Alexandria, received on the occasion of his leaving, an address signed by the people among whom he laboured thanking him for the zeal and devotion with which he had discharged his duties, and assuring him that he had been of much service to them, and that he left behind him many friends who would earnestly pray for his future welfare and success.

### WILBERFORCE, RENFREW.

We have received for insertion a list of contributions in aid of a Church Edifice at Wilberforce. These contributions, which amounted to \$36.17 were from parties residing in Quebec, Ottawa and Prescott. We are sorry our space will not admit of our giving the list *in extenso*.

### MISSIONARY TO MONTREAL.

A special meeting of the Presbytery, sanctioned by the Synod of Glasgow and Ayr, was held on Tuesday—Dr. Napier, and afterwards, Mr. Dodds, St. Stephen's Moderator. The clerk read a commission from the acting committee of the Colonial scheme of the General Assembly, appointing the Rev. William Cochrane to act as Missionary within the bounds of the Presbytery of Montreal. It was resolved to take the usual steps towards Mr. Cochrane's ordination.

### ANCASTER.

The sacrament of the Lord's Supper was dispensed in the Ancaster Church on Sabbath, the 12th October, by a member of the Presbytery of Hamilton.

After divine service on the Friday previous, tokens of admission were distributed to twenty-eight members.

It is gratifying to find that this, the oldest congregation in Western Canada, in the face

of many discouragements, still maintains an existence.

#### ST. ANDREW'S CHURCH, MONTREAL.

On Saturday last the ladies of the above congregation presented the Rev. W. M. Inglis, M.A., assistant minister, with a very elegant pulpit gown, as a mark of their esteem and kind regard.

#### DEATH OF MR. JOHN McDONALD.

Died at Williamstown on the 8th instant, John McDonald, in the 78th year of his age. The deceased was a native of Fortaugustus Invernesshire, Scotland. He emigrated to Canada and settled in the County of Glengarry in 1815; and was ordained an Elder in the Church of Williamstown in 1853. He was a frank and simple minded man, unaffected in religion, loyal to our queen and country, firmly attached to the Church of his fathers, the Church of Scotland, in connection with which he lived and died; he was taken away in a good old age—full of years—his presence will be missed both in his family and the Church, for some time to come.

#### FRENCH MISSION.

At a meeting of the committee of management held lately, a very interesting report was read from Mr. Baridon, from which it is pleasing to learn that from time to time it is his privilege to notice he is not labouring in vain.

We extract the following incidents :

"We have in Centreville a family of five persons converted from Popery, very remarkable for their good comportment. They do not make great noise, as some others do, but are fast in the word of God, which is rooted in them by the power of the Holy Ghost. That respectable family is not rich, they are poor farmers; but it is for such poor in this world who are rich in faith that the kingdom of God is prepared."

"Last week I was called on in Moer's Village to bury a young lady, 20 years of age. Most of the funeral cortege were Romish people. I made a brief speech in the cemetery, in which the most part were much interested. Some went away fearing to hear the call of God in these serious circumstances. I visited that lady a few days before her death, and at her wish offered to the Lord a prayer for her. She was very feeble, unable to speak freely. Previously to her sickness I read sometimes the Gospel in her home, to which she and her father paid always great attention. Such occasions are not scarce to confess before the Romish people the certainty of the Word of God."

Mr. Tanner continues his self-denying labours in the city of Montreal. His congregation has been recently increased by an addition of five communicants, and he is not without evidences of a growing piety amongst his little flock. The new church intended for their accommodation will be ready for occupation in the course of a few weeks. We acknowledge a few more contributions to the Mission Building Fund—very few—but serving to remind others that they ought not to be behind if they desire this important effort to be

crowned with success. We still want several hundred pounds, and are pressed for funds. We attach great value to the handsome contribution from Mulmur. That charge was vacant when the circulars were issued, but the response has been prompt and liberal. We pray that it may be the earnest of a future liberality to cheer the heart of the young minister now inducted there.

#### SABBATH SCHOOL, WEST GWILLIAMS-BURY.

The Sunday School Anniversary was celebrated at St. John's Church on the 16th ult. After a substantial and varied repast, the meeting was addressed on topics suited to the occasion by the worthy pastor, the Rev. Mr. McKee, and the Rev. Messrs. Carmichael, of King, and Bain, of Scarboro'. The chair was occupied by Mr. Cowper, merchant, whose public spirit and courteous manners are appreciated throughout the district. The commodious and tasteful edifice was crowded in every part, and the interest of the audience sustained to the last. The psalmody was conducted by the Messrs. McKay and young ladies, in a manner which evinced their great proficiency in that delightful part of public worship. The venerable and liberal founder, John Coulson, Esq., was present, and expressed himself more than repaid for all he had done.

#### MEETING AT MELBOURNE.

On the occasion of the induction of the Rev. Thomas G. Smith to the vacant charge at Melbourne, a meeting of the congregation was held in the church in the evening, in which the ministers and members of the other churches in the neighbourhood joined. The chair was taken by Edward Lawson, Esq., C. E., one of the Trustees, who gave a short statement of the affairs of the church, congratulating the congregation on being free of debt, but at the same time reminding them that a good deal still remained to be done to maintain as well as to improve the position they had already gained. Excellent speeches were delivered by Mr. Mackay, of the Free Church, and Mr. Frink, of the Congregational Church. The Rev. James Douglas, of Quebec, gave some personal reminiscences of travel in the Holy Land, which were listened to with deep interest. Mr. Smith then briefly addressed the meeting, and appeared to feel deeply the responsibilities which had that day been laid upon him.

During the evening several of R. A. Smith's beautiful anthems were sung by the church choir, under the leadership of Douglas Brymer, Esq., one of the elders. The proficiency manifested by even the youngest singer was generally remarked, and the execution of the various pieces afforded the highest gratification and delight.

If the people follow up the enthusiasm which they have shown at the outset of Mr. Smith's appointment, and there is reason to believe that they will do so, the object which Mr. Sieveright, their former pastor, had in view, that Melbourne should be the centre of missionary enterprise in this part of the Eastern Townships, will speedily be realized.

## DAY OF THANKSGIVING.

The Governor-General has issued the following proclamation:—

Know ye that, taking into Our consideration the duty which Our loving subjects of our Province of Canada owe to Almighty God, for the manifold blessings which they have received at His hands, and for the abundant Harvest and the continuance of Peace with which He has blessed our said Province during the present year. We have thought fit, by the advice of our executive Council of our said Province to appoint, and We do, by this Our Royal Proclamation, appoint Thursday, the fourth day of December next, as a day of General Thanksgiving to Almighty God for these His mercies; and We do earnestly exhort, all Our loving subjects in Our said Province to observe reverentially and devoutly the said day of Thanksgiving.

## OPENING OF MORRIN COLLEGE.

GENTLEMEN,—We are assembled here this evening in consequence of certain deeds executed by the late Dr. Joseph Morrin of this city, on the 26th September, 1860, and of a Statute passed in the 24th Victoria, 1861. (Dr. Cook here read the Deed of Gift, and said it was unnecessary to read the act of incorporation, which was to the same effect.)

It was long and seriously considered by the Governors under this statute, whether it would not be expedient to delay the practical working of the College till a building should be erected on the site which has been purchased from government, or even to delay both the erection of a building and the practical working of the College, till the donation of Dr. Morrin should have accumulated to a sum more adequate to the wants of a Collegiate Institution. But it has been finally resolved, that to turn the donation of Dr. Morrin to immediate practical account, though the College must of necessity begin in a hired building, and on a humble scale, is the preferable course; and is, in addition to the immediate benefits which it confers, the most likely to obtain that private and public support by which the usefulness of the institution may be acquired and extended. And it is in accordance with this resolution, and after having taken such steps to the end in view as present circumstances admit of, that I have been instructed, as representing the Governors, and as Principal, to declare as I now do, Morrin College to be opened, in conformity with the Statute 24 Victoria, chap. cix., and with the will of the Founder, as expressed in his deed, of date the 26th September, 1860; and I now call on you to join with me in humble prayer to Almighty God, that he may be pleased so to bless and prosper the Institution as that it may abundantly fulfil the benevolent intention of its Founder, and prove a means of giving, to successive generations of the youth of this city and neighborhood, an enlightened education, conducted under Christian influences.

After an appropriate prayer and the formal admission of the students, nineteen in number, the Reverend Principal thus continued:—

Having thus far discharged the duty entrusted to me, I am desirous now to take advantage of

this opportunity to state shortly and simply the views entertained by the gentlemen to whom the management of the College has been committed, in respect of its purpose, utility, and prospects.

And first, as to the purpose of the Institution. That is correctly stated in the Act of Incorporation to be "the instruction of youth in the higher branches of learning, especially such young men as are intended for the ministry of the Church of Scotland in Canada." The latter clause, "especially such young men as are intended for the ministry of the Church of Scotland in Canada," has led some to suppose that Morrin College is to be simply a Presbyterian School of Divinity, and that the course of education which it is contemplated to give in it, will be regulated exclusively or mainly with a view to the professional education of ministers. This, however, is an entire misapprehension; and as it is a misapprehension which might in various ways prove injurious to the Institution—I think it desirable, at the risk of stating what must be familiar to many, to enter into somewhat larger explanation on this point than might otherwise be necessary. The misapprehension arises in some, from mistaken views of the proper office of a College or University; and in others, from imperfect information as to the course of education prescribed by the Church of Scotland for those who are candidates for the ministry.

The only notion which some people have of a College is, that it is a school for the education of young men intended for the learned professions,—and that the object of attending it is to be prepared for the active, intelligent and successful discharge of the duties of a Physician, a Lawyer, or a Divine: while others, altogether excluding professional from University education, consider it the sole and proper work of a College, to give that general education which should precede the studies of any peculiar profession—by which the mind is trained and disciplined for such studies, or for a better enjoyment of life, and a nobler discharge of its duties, if circumstances render such studies unnecessary. The latter view, if a choice is to be made, undoubtedly the sounder and more correct of the two, is that which is to be found in the legislation of this Province, the only Provincial University being established, on the principle of excluding from its course of instruction the pre-eminently important sciences of Law, Medicine and Divinity. But neither view need be accepted as just. It was the original design of Universities, and it is that, which, as far as means and opportunities admit, the most distinguished Universities carry out in actual practice, to include in their teaching all branches of learning; nor can any University be considered fully equipped and provided for the discharge of its high office, unless it is prepared to give that general and preparatory education, which is suitable to all, and that special scientific education which is required for the exercise of the liberal professions.

The general education first, however:—that which trains and disciplines and enlarges the mind for further and more special study. And of what, it may be asked, should such general

education consist? or rather of what, in well regulated seminaries of learning does it consist? For it need not, at this time of day, be considered a matter of investigation, of what it should consist. And first, by common consent, in any general course of academic education, stands the study of those noble languages, in which there have come down to us the treasures of Greek and Roman learning; in one of which has been preserved to us the most perfect revelation of God to man,—a study, recommended by the varied exercise of intellect which it requires and involves, by the more perfect knowledge of our own language, and of kindred languages, and of the principles of general grammar, which it communicates, and by its necessarily familiarizing the mind with the facts of ancient history, with the forms of the old civilization, and with the thoughts and speculations of the men of finest genius in ancient times. Next there is Mathematics,—pure Mathematics, conversant only with the abstract relations of number and magnitude; and mixed Mathematics, the application of the knowledge acquired of these relations, to natural objects: the one inuring the mind to those strict processes of thought, which, however lengthened and complex, terminate in conclusions of absolute certainty; the other, in connection with the observation of actual facts, and with the process of induction from the facts so observed, giving rise to what are called the exact sciences, Mechanics, Optics, Astronomy and the like, the application of which to useful arts has so immeasurably increased the enjoyment of life, and the dominion of man over the natural world. Then there is what is now termed Natural Science, all those branches of knowledge derived solely from observation and experiment—Chemistry, Geology, Mineralogy, and the like, the theories formed in regard of which are liable to be daily altered and modified by new discoveries. Last and greatest of all, for the proper study of mankind, is man, is the science of mind,—Psychology, the natural history of the mind—the science which investigates the powers, operations and laws of the human understanding; Logic, dealing with the laws and relations of thought; and Moral Philosophy, investigating the ground of moral distinctions, the nature of virtue and the laws of duty. If in this enumeration I have not mentioned the study of modern languages, it has not been from any disposition to disparage the necessity or the usefulness of it, but because elementary instruction in any language, ancient or modern, is the business of school, rather than of college education; in which, however, courses of lectures on modern literature, say of France, Germany or England, or expositions of any work of singular genius, requiring elucidation, such as are said to be given of the *Divina Comedia* of Dante in Italy, might properly and beneficially have a place.

Take the enumeration, however, as I have given it, and no one can deny the advantages of a course of education which embraces such subjects of study. Though not intended to prepare for any particular line of life, and though no one subject should be pursued with that exclusive devotion which is necessary to the attainment of special eminence, it cannot

fail to improve and enlarge the mind of those who go through it, or to give, even in the peculiar studies, and the subsequent exercise of any of the learned professions, an infinite advantage over those whose course of instruction has been less extended. Now, such education, to the extent of the means which it possesses, to the extent of the means which by public or private liberality may be put into the hands of those who have the management of it, it is the purpose of Morrin College to give. Nor is this inconsistent with the especial desire of the Founder in respect of the education of young men for the Ministry of the Church of Scotland in this province. For such course of education extending in Scotland over four, and in this Province over three years, is expressly required of candidates for the ministry, before entering on the studies proper to the clerical profession: the theory of the Church being, that before men enter on the study of divinity, they should have received a good literary and scientific education. Undoubtedly, should students for the ministry of the Church of Scotland in this Province, present themselves at Morrin College,—a doubtful matter in the meantime, for Queen's College, from its locality, and its older standing is likely to prove to such both more convenient and more attractive,—there will be provision made for their instruction, according to the views of Christian truth and ecclesiastical order, which obtain in the Church of Scotland; but the main object will and must be to give that general education which involves no peculiarity of creed or profession, and which cannot be in any way affected by the circumstance of a few young men in a separate apartment receiving the instructions of a Theological Professor. That, the most timid in respect of sectarian influence, can scarcely affect to look upon with apprehension.

In what I have already said, I have spoken to the usefulness of such an institution as that which we are this evening commencing in humble circumstances, and on a small scale. But this is a subject on which much more may properly be said. There are few in this community who devote themselves to the service of the Protestant Church, in any of its branches. The temporal inducements to adopt the clerical profession are not great, and any literary institution having regard to it only, could not prove extensively useful. But the number is considerable of those who betake themselves to the other learned professions; and assuredly nothing would tend more to raise the character of these professions, and their standing in the community, than that those who enter on them should, before doing so, pass through a regular course of academical education. To pass at once from the school to the special study of a profession, tends to make a mere lawyer or physician, rather than a generally able and enlightened man. But why, it may properly be asked, why should such improvement of the mind,—such exercise, and by exercise, strengthening of the powers of the understanding, as is given and implied in academical education, be limited to what are called the learned professions? Are they not equally desirable for those who are engaged in the honorable pursuits of mercantile life? Is it

not desirable that such advantages should be widely extended? Should they not as far as possible be extended to the humblest, who have sense and taste enough to desire them, and whose time admits of their enjoying them? Would not such education tend to dignify the character of those who obtain it? and would not the diffusion of such education, by increasing the number of minds interested in the facts and applications of science, and the observations on which it is founded, tend to the advancement of science, and to the obtaining ultimately, a clearer and deeper insight into the mysteries both of mind and matter, than men have yet been able to reach.

A collegiate course of instruction should be considered as carrying out and perfecting the classical education of the school, much of which must otherwise be lost. That indeed many are disposed to think is all lost, because the knowledge which had been acquired is so soon forgotten amidst the active pursuits of life. A great mistake, however,—for the exercise and training of the intellect, in the acquisition of such amount of classical knowledge as is gained at school is never lost, but the advantages of it remain throughout all life. Certainly, however, it would be better that it should not be forgot—better that it should be increased, and so extended as to give what the school seldom gives, such command over ancient languages, as to give command also over the thoughts of ancient writers—the men who have furnished to the world the most perfect models of taste and genius. Such a course of education is moreover especially desirable and important, at the season of life, when school education ceases,—the season when the passions are beginning to exercise a dangerous influence and to claim an unlicensed indulgence. To have the mind occupied with intellectual pursuits and animated with the honorable ambition of attaining intellectual eminence is then a very special aid to the power of moral and religious principle. Nor can any one fail to see how advantageous would be attendance on a regular course of literary and scientific study, did it only displace the light, often immoral and corrupting literature, which is apt to form the staple study of our youth, and redeem from frivolity and folly the large portion of time which is usually spent in idle and expensive amusement.

Academic education, when conducted in a right spirit, and with a view not only to the cultivation of the intellect, but to the inculcating and nourishing also of high and honorable principles is moreover intimately connected with the social and political well-being of this young and rising country. It is manifest that as we are, so are we likely to continue, subject to institutions essentially democratic. The monarchy which we hold in reverence seems disposed rather to relax, than to tighten its hold over us, and the tendency of the times is all in the direction of popular power. Now, under any institutions, however popular their nature, it is the "επιστοι" who must ultimately rule,—rule, i. e., by directing the impulses, and guiding the opinions of the mass. But the "επιστοι," who must ultimately rule may be of one or another character.

There are not in this Province even the elements of a feudal aristocracy, such as exists in European Kingdoms. But there may be an aristocracy of mere wealth, or there may be an aristocracy of intellect, untrained and unenlightened, of narrow views and early acquired prejudices, which no extensive knowledge of the history, nor experience of the working of human society has tended to dissipate and do away. Or there may be an aristocracy of intellect, trained in the schools of ancient learning and of modern science, but in whose training little respect has been paid to the higher elements of man's nature, and who are in consequence but little restrained by any deep feeling of moral or religious obligation. Is it to such that the legislation or the government of any company can be safely entrusted? Or how under a democratic constitution like ours, is such result to be avoided, except by combining in the education of the youth, who in different professions and spheres of exertion are soon to occupy influential positions in the country, the highest training of the intellect, with a due regard to moral and religious principle. It is by such means, wherever found, that right and true men will be reared, men, who in virtue of their intellectual training *can* rule i. e., guide public opinion with wisdom, and who in virtue of their moral training *will* rule, i. e., guide public opinion, according to principles of reason and justice. For such union, it is not necessary that all the teachers in an institution should belong to one religious body, nor that there should be the direct inculcation of religious doctrines in literary and scientific classes. But it is necessary that the teachers should all be Christian men, whose daily example and whose whole tone of feeling should be known and felt, as on the side of religion and virtue. There is a charm to ingenuous youth in associating with men placed over them, who combine intellectual eminence with kindness and courtesy, which renders the knowledge or even the suspicion of septical principles in a teacher dangerous and to be dreaded. This it will be the object of the authorities of Morrin College to avoid. To obtain Christian and well qualified teachers is all which the sectarian government of Morrin College contemplates, and if successful the combination will be gained, without injury to to any, of Christian influence and enlightened education.

It is true such combination may be found elsewhere, and why, it may be said, multiply Colleges, of which there are already more than are well attended. The answer is simply this, that of these, to whom an academical education would be advantageous, a large number have not means or opportunity to attend Colleges at a distance, while the University established here, and conducted, I believe, in a munificent and liberal spirit, being exclusively Catholic, and its instructions given only in the French language, can never be extensively useful to the Protestant and English speaking youth of the city. It is to be considered too that the establishment of a College is advantageous, by adding to the general society, a few men of high attainments, and whose special business it is, not only to satisfy, but to create

a taste for intellectual improvement. Our society as at present constituted, requires the living voice of an enthusiast in his special department, to charm us into sympathy with his tastes, and to induce us to follow him in his pursuit of intellectual attainments. We need a ministry of science, as of religion, to meet and to raise the taste of the community.

I come last of all to speak of our prospects—and this I desire to do with great humility and diffidence. They may be considered in a twofold point of view. There is first the prospect we have of being able to give such a course of education, as that, of the value of which we have been speaking. There is, secondly, the prospect we have of students to take advantage of such a course, when we are fully able to give it.

In respect of the first, we shall it is expected, be able to add to our present staff, before another session, a professor of Mathematics and Natural Philosophy—if found necessary a classical and mathematical tutor to supplement the labours of the Professors of these branches—and two lecturers on different branches of Jurisprudence; and should assistance come to us from private sources, or from such public grants as are given to similar institutions, our next aim will be to procure the services of a Professor of Chemistry and Natural History. We have been fortunate in obtaining the convenient accommodation of this building, and acknowledge the politeness of its proprietors disposition to assist us in every way in their power. We have also to acknowledge with much satisfaction the promptitude with which the Literary and Historical Society entered into an arrangement which promises to be beneficial both to the Society and to the College, and by which their valuable Library will be thrown open to Professors and Students and be placed in the College building. It is right too, to state that by the statute under which we act, there is authority given to affiliate Morrin College, with the University of McGill College—that overtures for affiliation have been made to us by that body—and that in the probable event of affiliation, the education given in Morrin College will entitle students to present themselves to that University, as candidates for degrees.

As to our prospect of students, we are not sanguine. Neither are we disposed to despond. We have opened with as many could reasonably be expected. Our second and third years will furnish a more searching test of the amount of desire there is among us for academic education. Any marked success, in the large number of students is not to be anticipated. The number of our population does not admit of it, and the experience of all the other Colleges in the province shews clearly that any expectation of this kind would prove utterly fallacious. One thing is in our favour, and should operate powerfully, the peculiar circumstance of our young men in business, being to a great extent unemployed in the winter months, in which the College will be in session. The advantages which we have to hold out, are: first, cheapness,—second, accessibility—and thirdly, a convenient season, and convenient hours for young men engaged in business.

It is impossible not to feel that it is an experiment which we are now making—and that it may not prove successful. The munificent donation of Dr. Morrin may both fail of its immediate purpose, and of another purpose, which he often expressed his hope and desire that it should serve, that of inducing others to follow his example, and to set apart for public purposes, some portion of what like himself, they had gained by honorable exertion. But it will not fail, at least of its direct purpose, if parents, if employers and guardians of youth would do their part, and recommend those under their influence to take advantage of the benefits which it enables us to offer. Above all it would not fail, if we could impress upon the hearts and minds of the young, the importance of the few precious years between boyhood and maturer manhood, during which alone, the whole energies of the mind can be directed to the pursuits of learning and science—if we could make them feel, how needful it is, that these be well employed, and that they be not allowed to pass away unprofitably, either through indolence or the indulgence of a taste for low and trifling pursuits and pleasures. In them to have their minds enlarged, and their taste refined by acquaintance with the best models, and to acquire habits of observation and reflection is for all life to make them nobler and happier beings. Next to the existence of right principles and of good affections, does a love of knowledge and taste for intellectual occupations add to enjoyment, and the dignity of life. Then they add largely, let it be remembered to a mans powers of usefulness in the world, and that is what all should desire—what all must desire, who hold in reverence Him, who went about continually doing good, and who came not to be ministered unto, but to minister. Even in the common occupations of life, more extensive knowledge, more refined tastes, and a better trained and exercised understanding readily make themselves felt—and give influence and authority to those who possess them. And in the higher walks of life amidst the labours of those professions, in which learning is not only graceful, but necessary, eminent attainment and eminent usefulness generally go together. It was a favourite saying of Dr. Chalmers, that the most learned of the Apostles was also the most successful.

Nor in urging to intellectual exertion, need there be left out of view, the most powerful motives, which can be brought to bear on the nature of man, whether of sacred duty or of wise expediency. Rightly to employ the noble powers, with which our nature has been endowed, is both a duty which we owe to the Giver of them, and a befitting expression of gratitude for the gift. And if we regard man's life here, and in that future state, of which reason gives indication, and religion assurance, as one whole, of which death is only a momentary interruption, and does only introduce into a change of circumstances, without affecting any essential change, in the moral tastes or intellectual capacities of the soul—and this is all in conformity with what we know, and have been taught, then every advance we make in wisdom or virtue, in intellectual or moral excellence, is a step in advance for eternity,—

places us forward in that high path, in which from the progressive capacities of our nature, we may conclude, that we shall be ever travelling,—ever, as we advance, learning more of the ways, and the working of God, and rendering to his adorable perfections the homage of a more profound and loving reverence. Our earnest hope and desire is that the youth of this community, may never be found insensible to the power of such motives and considerations.

For myself I would only say in conclusion that it is now more than eighteen years since assisting at the opening of the High School, I expressed a hope that an academical institution might eventually be established for the English in this city. I heartily rejoice to see my expectations realised in the establishment of Morrin College. I count it a high

honour that I have been named by the Founder to preside over it, and I shall feel it a sacred duty to his memory, and to the community to contribute to the utmost of my ability, to its usefulness and success. And though the flight of time, and the sudden and lamented departure of one of my co-trustees, under the deed of Dr. Morrin, not greatly more advanced in life than myself, are warning me that the shades of the evening are closing round, and that soon the management may fall into other hands, I yet hope to see—at all events I trust others shall see, in the progress and prosperity of this institution, ample cause for believing, that the name of Joseph Morrin shall be thereby perpetuated in this city, and himself held in honourable remembrance, as a public Benefactor.

## Communications.

*To the Editor of the Presbyterian.*

DEAR SIR,—One often hears the statement made by adherents of our Church, "Whatever cause there was for a Disruption in the Church at home there was certainly none for a Disruption in Canada." In the meantime we accept the latter part of the statement—"there was certainly no cause for a Disruption in Canada"—as true,—acknowledged as true even by many Free-churchmen, now looking back to the event. Never was there a better illustration of *straining at a gnat* than when that minority of our Synod "protested against the Synod's unfaithfulness to its avowed convictions, and against continuance of such a connection with the established Church of Scotland as seemed to inroke responsibility for its actions. On such shady grounds—because the words "in connection" *seemed* to involve responsibility &c.—these hot-headed controversialists rashly broke up the organisation of the Church and plunged the people into anarchy and bitterness of spirit. The interests of true religion were thus sacrificed to the unsubstantial whims of inflamed and conceited brains. The writer of the article "On Church Union in Canada" in the October number of the Church of Scotland H. & F. Miss. Record "gives the true cause of the Disruption here, when he says, "In Canada the secession was brought about by a sudden torrent of eloquence from parties sent out by the Free-church" of Scotland.

The conclusion of the common statement quoted above we hold, then, to be correct—no dreamy notions about "sympathy" and "responsibility" could warrant the introduction of discord into a thinly scattered and already feeble enough church trying to do what it could to promote the gospel in this colony. But the admission which precedes the conclusion, "whatever cause there may have been for a disruption at home,"—that is, possibly there may have been cause for it at home, we are by no means disposed to yield without debating. We have heard persons, remarking upon the course of events since the disruption, offer the dilated reflection that it has been productive of the highest good to Scotland, as witness two

Churches now where only was one before. We do not wish to be guilty of impiety in denying the very orthodox tenet, "whatever is, is best"—we admit that the Almighty can bring order out of confusion and make the wrath of man to praise him; but as He held Judas and Pharaoh responsible, so we think he will hold those responsible who who were mainly instrumental in bringing about the disruption, that is, taking for granted in the meantime that it was an evil. The mere multiplication of churches by no means proves that "pure and undefiled religion" has made corresponding progress. We are strongly disposed to doubt whether that event has produced such beneficial consequences as some church men concede that it has done. We suspect, on no uncharitable grounds, but from what we have heard and seen, that many have had their minds turned away from the great business of religion to the discussion of externals—and many take such credit to themselves for having joined the Free-church, so much—was said by its leaders about *sacrifice*,—that they rest upon that act rather than upon faith in another and *infinitely more disinterested sacrifice*,

The *principles*, as they are called, of the Disruption have been prodigiously over-estimated. The most palpable of these is opposition to patronage. Now we think that patronage as it exists in the Church of Scotland has not found so many defenders as it is entitled to—has been too readily thrown to the wall even by Churchmen. In order to see the righteousness or reasonableness of it, its history requires to be entered into—and this in the main is as follows. In the time when it took its rise, there were but two classes in the community the rich and the poor—landed proprietors and small tenants, without the wealthy middle classes which exist now. Anything that was to be done for the country at large or for any particular section of it, had to be done by the former or wealthier classes—and so many of the Churches were built and endowed out of their private means. The proprietor built churches for the accomodation of his tenants and dependants and paid ministers

for them. Of course he did not consult them as to what kind of a minister he was going to provide, and in these circumstances they could not expect to be consulted, but should have been as no doubt they were, exceedingly grateful accepting the services of the man of God provided for them. The same motive that prompted landlords to build churches—namely the good of the people in their service, resulting indeed indirectly in their own good—also operated to cause them to procure the best ministers within their reach. In this way arose much of the private patronage and who can say that its origin was iniquitous? Did it not take its rise rather in benevolence and sacrifice? And if any tenants thought that the man thus provided for them by the liberality of their superior was not suitable they had an obvious remedy: instead of striving to take from their landlord the right of choosing a minister, a right which no reasonable man can doubt, they were at liberty to build a church for themselves if they were able, and pay a minister too. But it cannot be said to have been a grievance to them, that he who was entirely responsible for sustaining the ordinances did not first consult them. The recipients of gifts are not generally allowed to be the choosers of the gifts.

The like can be said in defence of patronage over churches built and endowed by the government. The government founded them out of public lands-religious property taken from the papacy, for the good of the people; and it being a quantity which was thus assigned, the recipients had no right to dictate the terms of the bestowal of that gratuity.

And on the whole through the system of patronage worth and talent have had a just recognition. Patrons have generally consulted those who have had charge of the education of young ministers, or those who have had abundant opportunities of knowing about them; and so they that have approved themselves pious, industrious and talented in their preparation for the Church have been nominated to vacancies. And it is not otherwise with those who decry patronage; with them as well as with the established church, some Professor or distinguished minister at or near the seat of learning is the real patron—is applied to recommend a suitable minister, and then his nominee is invited to preach to the vacant congregation. We say that on the whole talents worth and learning have received their due from patrons. Of course there have been mistakes, yes many mistakes, committed by patrons in not presenting always the best man to parishes at their disposal; but, besides that, every parish could not have the best man, fallibility is a characteristic of everything human, and the most rabid denouncer of patronage dares not say that when the people have had their own choice they have always pitched upon the best man.

If any Free-Churchman says that worth and talent have not been fairly dealt with by patrons, out of his own mouth we will condemn him. It is a frequent boast that the "flower of the ministry" went out of the Established Church at the disruption. We hear of the eloquence, piety, and power of the leaders of that great movement. But these men of glory and strength were patronized: were elevated to

places of honour, trust, and usefulness, by patronage, else they had not been in "to come out." Somewhat, at least, of real excellence must have been patronized. If this is not sufficient to show that real worth was not kept down by this system, ask whether or not, since worth has had an opportunity of fairly developing itself during the last nineteen years, it has risen with more gigantic proportions; so that the generations which have come under the new state of things are likely to cast in the shade those who were bred under the Upastree of patronage. Or, if that does not satisfy, compare the young generation of ministers trained for patronage with those trained for popular election, and then answer which of the two systems works best, that is, secures the greatest accomplishments combined with talents, piety, and zeal.

Patronage has been condemned as anti-scriptural; but those who take this ground against it will have some difficulty in making good the charge. There is not within the compass of the Bible a single direct command or precept either condemning patronage or commending popular election. If there is, we would like to have it pointed out. The only two passages ever quoted in the controversy, to our knowledge at least, are Acts i, 16 to the end, and Acts vi, 2, 6, the former relating to the appointment of a successor to Judas, the latter to the election of deacons. It is *inferred* that as there was popular election in both these cases, it is the mode of appointing office-bearers in the church sanctioned by God, and most for the interests of religion. Now, there is no parallel betwixt either of these cases and the choice of a minister in our times.

As to the former case, it is not at all made out that Matthias and Barsabas were selected by the 120, and not by the 11 Apostles; but whether they were or not, this whole transaction was extraordinary. It was an *Apostle* that was here being created, and not a minister; and as an apostle we do not read of Matthias being set apart to the office by the laying on of hands. If there was no laying on of hands, then this transaction was not given to be followed by congregations in the obtaining of a minister. And then, if the matter of popular nomination was intended to be for perpetual example and obligation, why not also the nomination of two candidates, and a determining by lot which God will choose? Indeed this closing part of the transaction is entirely against the principle of popular election. The Disciples could not take it upon themselves to make a final choice, but referred it to God; and if those men of God, who may be supposed to have been possessed of singular discernment, could not take it upon themselves to determine what man had all the gifts and graces needful for the office of an apostle, how is it that rude congregations set up a claim to this infallible power?

As to the latter case, it was Deacons, officers charged with attending to the temporal affairs of the congregation, that were concerned, and not Presbyters or ministers. Even in churches submitting to patronage, the right is conceded to the people to elect their deacons, so that the well-defined and applicable example of the

early Christians is herein followed.

Excepting those two cases, then, which we have seen will not suffice to prove patronage anti-scriptural, there is not the shadow of an example or a precept bearing on the case in the whole Bible. On the contrary, we read of Paul's sending Timothy and other disciples to certain churches, that they might ordain Presbyters and put things in order amongst the brethren. In these cases Paul was the patron. And it could not be otherwise in those times, for those times were not like these times; so that the mere example of those times will not do now, unless there is some direct teaching on the subject. Paul knew what the people needed better than they did themselves, and so sent those persons to labour amongst them in the word and doctrine whom he considered most fit. There was no more the yielding of the claim of popular election in those cases, than there is when we send missionaries to India, or Africa, or China, without considering the wishes of the people of those benighted lands. Indeed, if this mode of proceeding were meant to be that designed for the church in after times, it could not in the days of the Apostles be exemplified. Inference or example will not do then,—we must have a direct precept if we are to be told that patronage is anti-scriptural. Indeed this claim of popular election takes for granted a degree of intelligence and independence which is not to be found in congregations generally; for the man who has most money or most friends is the man who is the actual patron, even in communities where the claim is allowed.

Those who claim this right for the congregation at large on the ground of a *natural right*, take safer ground on which to rest it than they who rest the claim on scriptural prescription; but when it is shifted to this ground, it is open to be thoroughly discussed. The question is really and truly a civil or political one, and not a scriptural or religious one. The outcry demanding popular election became clamorous in Scotland simultaneously with the outcry for the extension of the political franchise, previously to the passing of the Reform Bill in 1832. And as the political demand did not originate with the people, but with restless and selfish demagogues, who tried to persuade the masses that they were oppressed,—who flattered the people into believing themselves of great importance, and who then rode into power and importance upon the shoulders of the people that they had thus flattered,—just so this cry for popular election in obtaining ministers did not originate with the people, but with restless and ambitious spirits among the ministers themselves, who strove to convince the people that their rights were trampled on, and who thus became the leaders of a party. We do not say that selfishness was at the bottom of all the agitation: there are some men who are naturally demagogues.

These ecclesiastical Reformers would go further than the most radical of the political reformers wished to go. There have been few amongst the latter class who would desire a universal political franchise in Great Britain, and yet the ecclesiastical reformers wanted universal suffrage in the election of ministers.

The same reasons exist for not allowing even all the male members in a congregation to have an equal voice in the election of a minister, that exist for not allowing every man paying something into the treasury to have a vote in electing a member of parliament. What we have observed above is evident from the close alliance betwixt radicals in the state and church patronage opposers.

The whole question is really a political one, so that different persons have different views upon it, as upon other political subjects; and therefore it should not be admitted as in any way entering into the substance of religion. Different views on this subject should be made matter of forbearance,—should not be taken so seriously to heart as to justify secession,—just as difference of views on ordinary political topics is not considered sufficient cause for giving up friendships.

This question of patronage was one of the most palpable of the questions involved in the Disruption controversy, although it was not nearly so much talked of as a shadowy notion about the *State domineering over the Church*. This matter we shall dismiss with a few sentences. Christ himself, and his apostle Paul, spoke in terms of the highest respect of civil government, and acted accordingly. They found a government in existence, certainly not the best government that could be, and yet they did not teach the people to despise it, or to attempt the subverting of it, but rather to be subject unto it, "rendering to Cæsar the things that were Cæsar's," "the powers that be are ordained of God." This is clear and definite, and cannot be explained away. Civil government in most countries existed before ecclesiastical government, and independently of it. And there are more definite instructions to men to be obedient to civil rulers than to church rulers, just as the authority of civil rulers is more clearly acknowledged and prescribed than that of any ecclesiastical rulers whatsoever. And this is natural; for whilst all men are not Christians, all men are members of the civil community, and what pertains to the whole of mankind is of more importance with both God and man than what pertains to a part only.

This doctrine will be stigmatised as *Erastian*, but, if it is true, hard names will not hurt its upholders. It is difficult to conceive how there can be a perfectly independent "imperium in imperio." One or other must be supreme, but Christ said, "My kingdom is not of this world," meaning that it was to be humble, private, unshowy. Some would invert our Saviour's statement, and make him say, "This world is my kingdom,"—would have a present kingdom or church of outward splendour and independent power, to be looked over by man, however, in the person of one or more viceregents. But this can never be without subverting civil powers, which Christians are forbidden by Christ to attempt upon any pretext. The great function of the Christian Church in its present stage, is not governing, but teaching. True, the time will come when this world will indeed become the kingdom of Christ; but this state of things will be brought about, not by overthrowing human governments, or by antagon-

ism to them, but by transfusing the principles of the Gospel entirely through the hearts of all parties in the state—subjects, rulers, and all executive agencies—the proper relation of the church to the state—not to oppose but to influence towards what is good. However, this question has not advanced one inch towards a solution by the disruption, as is shown by the recent Cardross case. All human judgments are fallible; and perhaps, considering the constitution of ecclesiastical and civil courts, the latter being brought to a much higher degree of perfection than the former, more complete justice may be looked for from Lords of Session and Chief Justices, than from a conglomeration of ministerial brains.

Both these questions having arisen out of the circumstances of the Christian Church, and having had an importance assigned them through the subtlety of human speculation, which did not rightly belong to them, we think that difference of opinion upon them did not warrant a disruption. All may grant that revolution against constituted authority is allowable under certain circumstances—when that authority abuses its power, and there is no other remedy than revolution. Things had not come to the pass in the Church of Scotland, which required so urgent a remedy. If anything was wrong within it, there should have been a long and strenuous effort to correct it, remaining in it. But the Free Church party in rebelling because they could not immediately have their own way in the General Assembly, acted in violation of one of their own precious principles, namely, that the majority should rule. If the church was not fulfilling its mission satisfactorily, then it was manifestly their duty to remain in it, and strive to put things as they ought to be. It is nothing short of petulance for a member of a society to withdraw from it because he cannot get his own way. If the Free Church agitators, had right on their side, surely it was only necessary to declare that right in the Church courts, in order to get men to believe it; and if they believed that the right was on their side, then it was their duty to continue patiently setting forth that right, and they would certainly, in due time have a majority. But because they could not get a majority in the church courts, they chose rather to withdraw from the church altogether, in opposition to the fundamental constitution of the church courts, that the minority must submit

to the majority. The Free Church was thus, in the humble opinion of the writer, founded upon irrepressible pride, and the subversion of constitutional principles.

But we are of a different opinion from "A Layman," who cites the Cardross case as arguing against a union. Notwithstanding that the Free Church has foregone any claim to Government money, it cannot free itself from civil supervision and so, its leaders ought to be now convinced, that the ground they took on "going out" was very doubtful, and therefore they will not throw the blame on the church *established*, for not accomplishing what the church *free* cannot accomplish. If they were guided by the logic of events, they would no longer stickle for what they called their *principle*, but be prepared to coalesce again.

In conclusion, what has all this that has been said about patronage, and state control to do with the question of Union? Much, very much. On our part it will beget charity, if it has the effect designed, seeing the questions which separate them from us are of human devising resulting from speculations upon inferences supposed to be derived from the word of God. On the part of the other church, as showing that if there is to be a union betwixt us and them, it will not be because we have no faith in our own position and principles. As there can be no real friendship or love that is not founded on respect, we would wish the other parties, at least to respect us, and know that we can give a reason for our peculiar tenets. If that reason will not satisfy them as to the correctness of our *position*, it satisfies us, and they ought to give us credit for integrity, for acting upon our convictions. We have been exhibiting a view of two questions, which has been ridiculed and regarded as indefensible, but we trust that we have succeeded in showing that it is not after all so ridiculous, and indefensible. One thing will be probably evident to any one who reads the foregoing humble remarks, and it is this, that it is a pity that subjects involved in so much obscurity, and about which so much can be said, on one side and the other, should have been allowed to take such a deep hold as they have done on the minds of men, and hurry them into contentions and schisms.

One letter more, Mr. Editor, and you will have the last of the discussion by

ΠΡΕΣΒΥΤΕΡΟΣ.

## Roman Catacombs.

No. IX.—Concluded.

### ART IN THE CATACOMBS.

In the Catacombs we may study the first productions of Christian Art. They are rude in execution, deficient in spirit, and strikingly void of invention and imagination; but, nevertheless, the most expressive and interesting of all those glorious conceptions which Christianity has inspired the genius of man to embody in painting

and sculpture, for they help us to read the thoughts and conditions of those who executed them, even more vividly than later schools of art assist us in realizing the spirit of the age which gave them birth and cherished them. In their roughness we see another proof of the destitute circumstances of the church, which possessed few members wealthy enough to bestow much

on the decoration of their tombs, even if Christian artists of skill could then be found to accept their bounty; in their style, both of execution and arrangement, we perceive the prevalent influence of Roman art, and therein the influence of the former habits of the Christian upon his after life; but, above all, in the subjects chosen, and in the manner of their treatment, we have laid bare the mind of the Roman Christian, the truths he delighted most to dwell upon, and the aspect in which he most frequently regarded certain facts, and the general tone and turn of his thoughts and feelings.

The materials for the study are abundant, and their bearing many sided. So far as they elucidate the internal history of the Christian church, they are most interesting to us, but they are otherwise important as affording information for the first chapter of Christian art. Such a history should trace the relation of Christian to heathen art, from which it must have derived its outward form at least. But a glance will suffice to remark a strong similarity. The general character of their execution is alike, so much so that the high antiquity of a great many paintings in the Catacombs is confidently ascertained from their resemblance in style to coeval productions of heathen Rome. Not that they are equal in delineation or finish, but simply executed in accordance with the same canons of proportion and the same rules of colouring. The arrangement of the subjects likewise corresponds minutely. This is dependent on the architectural plan, which in the Christian and heathen tombs is much the same. Modifications were introduced to fit the sepulchral vaults of the Christian, for the double purpose of burial and worship, to which they were devoted, but in their principal features they resemble one another. Both are sometimes square, sometimes oblong, generally four-sided, but sometimes six or eight-sided; the roofs of both are vaulted, and the walls occupied by the graves. These are of two classes, either simple horizontal apertures, only large enough to admit a body, such as line the galleries of the christian cemetery throughout; or more extensive repositories called *arcosolia*, which were formed by excavating in the wall a sarcophagus, with an arched roof. In the Christian cemeteries the less pretentious graves were closed by thin tablets of terra cotta or marble, attached perpendicularly to the opening with mortar or cement; on the sarcophagi of the *arcosolia* was laid a marble slab, afterwards probably used as

an altar. That many of the *arcosolia* are of later date than the first three centuries, and were prepared for the honourable resting place of ashes which had long lain in peace in humbler niches, is highly probable; for then it had become the habit of the church to offer up the sacramental elements only over a martyr's relics, and numerous altars would therefore be set up in the Catacombs, where there had previously been only a grave, while many other graves would be bereft of their contents to sanctify altars in all parts of the world.

But the many *arcosolia* of later date are imitations of the earlier, which are *fac similes* of those already existing in Roman tombs. In the celebrated tomb of the nasons we have a good example of heathen hypogea of that period: the arabesque decorations of which are in the style of those in the Catacombs, and its walls are likewise perforated with *arcosolia*, vaulted and painted after the same rule as the Christian. In their outward form there is little difference, in their spirit the difference is wide as the heaven is high above the earth; for while the Roman adorned his last resting place from motives of pride and ostentation, the Christian decorated the sepulchral chamber, which he had hewn out large and spacious for purposes of worship and catechetical instruction, that the impression on the half-educated assembly who met within it might be heightened.

The early convert likewise brought over with him a love of symbolism. In the pagan worship and ritual it occupied a prominent place. Every deity was known by some symbol, almost every natural object had acquired a symbolical significance. Accustomed as he would therefore be to their use and interpretation, he would instinctively transfer their employment to his new religion. Nor would the attempt be difficult or unsuccessful, for Christian doctrine supplies a wide field for their invention and appropriate applications. Emblems, therefore, are the most abundant, as they were probably the earliest, specimens of the Christian art illustrated by the Catacombs. They were easily executed, could be painted or scratched anywhere, even on the rudest tablet, and were highly expressive. But probably of almost as great an antiquity are many of the more elaborate subjects which cover the arched roofs of the chapels and *arcosolia*. These, however, are generally only expanded symbols, their subjects being almost invariably typical and not imitative. To imitative art

indeed the primitive Christian would feel a religious repugnance, lest it should lead him back into idolatry. He would shrink from any attempt at painting a direct representation of the object of his worship, lest with his strong sensuous propensities he should relapse into what with such difficulty he had torn himself free from. While, therefore employing painting as a vehicle for the enunciation of his thoughts and emotions, and as an instrument of instruction, he would confine the range of subjects to such objects and events as bore only an indirect reference to the facts or doctrines he intended them to illustrate. Hence the large proportion of subjects from the Old Testament prophetic of the character and mission of our Saviour, and hence the selection of such scenes from the New as represent Christ in a symbolic act, for instance, the multiplication of the loaves and fishes,—a miracle which is intimately suggestive of the atonement by the death and crucifixion of Jesus,—of his giving his body to be broken and his blood to be shed, by the exercise of that divine power and under the instigation of that same divine love, which enabled and impelled him to produce the sustenance necessary to support the fainting bodies of those who flocked to him.

A free employment of symbols and symbolical paintings would therefore answer the several purposes of a powerful mode of self-utterance, of instruction, and of architectural decoration, without exposing them to the danger which might accrue from paintings of a different class.

Symbolism is, moreover, the allegory of art, supplying the place of the parable in writing; and as the parable is best suited to the instruction of infancy, symbolical painting would be most usefully employed and best appreciated by the church in the early stages of its growth; for not only does it forcibly illustrate a truth, but also tends to expand the compass of Christian thought by leading the mind onward from a central idea to others immediately or remotely connected with it, or contrariwise pointing inward from a truth *distantly related* to the greater whence it derived its significance. Take, for instance, the allegory of the Good Shepherd, the favourite subject of the artists of the Catacombs. What a host of delightful associations cluster round the person of our Lord under that endearing aspect, and how much more attractive does that illustration, whether expressed in word or in the language of art, make the

tender and loving Saviour appear, than any delineation of his character given in more explicit terms! Or take again the frequently recurring emblem of the dove holding in its mouth an olive leaf. As it stands alone at every turn of the Catacombs, it is a parable declaring the mercy of God, recalling the event which led to the adoption of the emblem, and thence carrying the mind onward to the Christian truths of which the deluge, the ark, and the dove were prophecies.

The symbols of the Catacombs may be divided into two broad classes. There are those which hieroglyphically denote the name and occupation of the deceased; thus a lion is placed over against the name of a man called *Pontius Leo*, and the implements of the trade of the deceased are sometimes painted on his tombstone. One interesting group contains the tools of a wool-carder; another of a carpenter; and several have been discovered with the spade, picks, trowels, &c., of the fossors. Besides thus indicating his occupation, the tools themselves were perhaps sometimes buried or exposed to view on the grave, as several curiously shaped instruments have been turned up, which the superstitiously disposed have conceived to be implements of torture, but which bear a strong resemblance to more common-place contrivances. These symbols, however, are few in number, compared with those which were intended to convey a religious idea.

A mere list of the most constantly recurring is all that can be given. It is necessarily incomplete, and may include some which were not introduced till after ages, and which were therefore added to those already in the Catacombs by their restorers in the sixth century; but the greater number were the conception of the primitive church, and their execution on the rough marble or terra-cotta slab occupied the skill of the first Christian artists.

The monogram of our Lord's name accompanies many of the epitaphs. It is formed of the two initial letters of the Greek word for Christ, *Χριστος*, *superincumbent on one another, the arms of the χ being sometimes inclined and sometimes not*. The Greek letters Alpha α and Omega ω are often added even to these examples, which exhibit signs of the highest antiquity, an argument in favour of the early reception of the Apocalypse by the Roman Church. This emblem is found not only upon the walls, but upon most of the rings, seals, and bronze or terra-cotta lamps, which

have been at one time or another exhumed from the Catacombs.

The cross occurs as being the most significant symbol of the central truth of Christianity, but never the crucifix or any other emblem or painting indicative of suffering or anguish. The sufferings and death of our Lord are intimated in the favourite emblem of the Lamb, but it would have been tampering with the holiest and tenderest feelings of the Christian soul to give their meditations on so awful a subject such expression as Christian art delighted afterwards in doing. It was only where the religion of Jesus had ceased to be the religion of peace and love,—when sacrifice and not mercy was demanded of its followers,—when mortification of the flesh and not humility of spirit was regarded as a cardinal virtue, that the Christian came to gloat over the bodily anguish of his Lord and depict it in the most appalling colours which an inflamed imagination could devise. Roule Rochette, a French writer, whose work is interdicted at Rome, beautifully remarks, "To look at the Catacombs alone, it might be supposed that persecution had there no victims, since there is no allusion made to suffering. Perhaps I may be allowed to add, that a series of paintings like that of St. Stefano de Rotundo, filled with all the scenes of barbarity which the rage of executioners could devise or the constancy of martyrs support, honours less the faith which inspires such images or which resisted such trials than the paintings of the Catacombs, generally so pure, so peaceful in their object and intention, where it seems the gospel ought to have met with no enemies, appearing so gentle, so ready to forgive." Lord Lindsay remarks on the same subject, "The agony, the crown of thorns, the nails, the spear, seem all to be forgotten in the fulness of joy brought by the resurrection. This is the theme—Christ's resurrection and that of the church in his person, on which in their peculiar language the artists of the Catacombs seem never weary of expatiating: death swallowed up in victory and the victor crowned with the amaranth wreath of immortality, is the vision ever before their eyes, with a vividness of anticipation which we, who have been born to this belief, can but feebly realize."

Most of the emblems reiterate this glorious hope. The palm branch encircling the record of the Christian's death is the Christian's answer to the inquiry, "If a

man die shall he live again," and this answer he repeats by many another sign even enlisting the heathen emblems of the peacock and the *Phœnix*—the peacock standing sometimes on a globe, still more emphatically to proclaim the victory over death and the world.

And while thus declaring his hope of everlasting life he often expressed his sure confidence in God at all times and under all circumstances by the emblem of the anchor or by a ship riding prosperously through the waves toward a port sometimes in sight and at others not; an emblem interpreted by most of the early Christian writers as referring also to the church at large, which its officers are guiding by the star of Bethlehem amidst the dangers which surround it on all sides to the haven of eternal rest. The same emblem is found on a heathen's tomb at Pompeii. As used by him it must have expressed his hesitating trust in an unknown God, when launching upon the dark sea of death; but the Christian alone could use it whether in life or death in its full significance.

Another emblem—the fish—often found in the Catacombs, is as often referred to in the literature of that age, where it is applied to baptism and also to the Eucharist. Its popularity was secured, when men delighted in allegorical and cabalistic vagaries, by the Greek word which expresses it being an acrostic, the letters of which stand for the initials of the name and titles of our Saviour, Ἰησοῦς χριστός θεοῦ υἱός σωτήρ, "Jesus Christ, the Son of God, the Saviour." In their explanation of the emblem, the Fathers run into endless puerilities. Tertullian applying it to baptism, says: "We are little fish born in water and only saved by its agency." Jerome referring it to Christ, says: "He is the fish in whose mouth was found the tax or tribute money to be paid to those who demand it, whereby alone Peter and all other sinners can be redeemed." Augustin, in reference probably to it and another emblem likewise found in the Catacombs—a basket of bread and fish—when speaking of the Eucharist, calls it the feast "in which the fish is set before us, which, drawn forth from the deep, becomes the food of pious mortals." These references prove that when once an emblem was adopted, though at first in illustration of an obvious truth, the utmost ingenuity was expended in enlarging the scope of its reference,—a result beneficial in some respects, but injurious in others.

Symbols of the Deity are rare if indeed any occur among those of the first period. The *hand* of the Almighty issuing from a cloud—the earliest emblem of the God the Father—is seen in two or three instances. The *dove*, emblematic of the Holy Ghost, represents the third person of the Trinity in such pictures; but their number is small in the extreme. Christ, in his human nature, is often depicted, and most of the symbols refer metaphorically to him; but as God, the Christians of the primitive Church were content to worship him, reverence forbidding any attempt at reducing to visible and tangible form, what the soul in its most exalted moments cannot comprehend or fully attain unto.

The following are some other emblems of more or less frequent occurrence:

The *Ox*.

The *Stag*, suggestive of Psalm xlii.

The *Horse*, very rare.

The *Hare*, the church persecuted by its enemies.

The *Ass*, on a glass bottle from the Catacombs but not found among the frescoes.

The *Lamb*, typical of both Christ and his disciples.

The *Goat*, the errant members of the Church sometimes carried on the shoulders of the Good Shepherd.

The *Cock*, emblematic of vigilance.

The *Pelican*, in reference to Psalm cii, 6.

The *Serpent*, there as ever before and since with rare exceptions emblematic of Satan.

A *heart*, from which is growing a *palm branch*.

The *Palm-tree*, the emblem of constancy, victory, and of a good man, Ps. xcii, 12.

The *Vine*, an emblem of Christ.

The *Olive*, peace and plenty.

*Scales*, emblematic of justice.

*Arrows*, the Word of God (?).

The almost total absence from the paintings of the *nimbus* or *gloria* with which afterwards the head of Christ as well as of the saints was invariably encircled is a decisive proof of their antiquity. The symbol was derived from heathen Roman art, having been first borrowed from the East, and was not adopted till some time in the fourth century by Christian artists. When it does occur it is in its simplest form—a plain ring around the heads of both Christ and his disciples—and in a very few instances a simple cruciform *nimbus*, distinguishing our Saviour.

The peculiarities which strike one most forcibly in looking over the paintings are

the large number of subjects selected from the Old Testament and their frequent repetition; which is in proportion to those from the New Testament as ten to one. May not this be accepted as another proof of a preponderating Jewish influence in the early Roman Church? Their symbolical and typical character has been already referred to, as well as their execution and general arrangement, in which more taste is displayed than their other artistic qualities betray. A list of some of the most common is subjoined. Heretofore they have all attracted too little attention both from the antiquary who through them might gain a more vivid insight into some points of the domestic life of the early Christian especially their dress and ornaments and their devotional observances, than from any other source; and from the investigator into the history of early Christian art, who might there discover the earliest examples of those typical forms which it is his object to trace throughout all the changes which art underwent, and who among their treasures would find a mine of most precious information, enriching him where hitherto he had been poorest. At any rate they set at rest the question of the rise of painting in the primitive church, and lead to the opinion that it was their too general employment and growing abuse, by reason of a departure from the earlier choice of subjects, that excited the apprehension of the Council of Eliberis.

#### FROM THE OLD TESTAMENT.

Paradise, a mount on which stands a lamb, from which issue four streams.

Adam and Eve, on either side of the tree of knowledge; the tree is sometimes fantastically shaped like a dragon.

Abraham sacrificing Isaac, and Isaac carrying the wood for the sacrifice.

Noah in the Ark; he is generally represented as a beardless youth.

Moses taking off his shoes, receiving the law, and striking the rock.

Elijah being taken up to heaven in a four horsed chariot.

Daniel in the lion's den and the three children in the furnace.

Jouah in all the incidents of his life.

#### FROM THE APOCRYPHA.

Tobias and the fish.

Susannah and the Elders.

#### FROM THE NEW TESTAMENT.

Christ giving the rolls to the four Evangelists.

Christ, between the Old and New Testament, symbolically represented by two baskets; the first with three, the other with four rolls of parchments.

Herod and the Magi.

The Magi offering their gifts; the number of the wise men varies.

Christ being baptized in Jordan.—An important composition of late date over the baptistry of Saint Pontianus.

Christ and the women of Samaria.

Christ healing the paralytic.

Christ curing the blind man.

Christ raising Lazarus.

Christ multiplying the loaves and fishes.

Christ blessing a child.

Peter sinking in the waves.

The triumphal entry.

The wise virgins—they carry torches in accordance with the Roman custom, though provided with oil vessels in accordance with the narrative.

The same at the feast.

Christ is most often represented as the Good Shepherd; he is generally figured as a beardless youth, dressed in a short tunic and buskins, a lamb or goat upon his shoulders, and others around him; sometimes carrying also a staff and Pandean pipes. The subject is in its composition more varied than any other but still there is a monotonous sameness in its multiplied repetitions.

The subject on which the artists of the Catacombs display most skill—probably because they had Roman models to work upon—is that of Orpheus taming the wild beasts of the forests by the music of his lyre,—illustrative probably of the power of the gospel, to tame the unruly passions of the soul by the harmony which it restores between God and man. These pictures of Orpheus and a few others are interesting as showing what use the early Christian made of the mythological fables, with which he had been familiar from infancy, and in which he was now enabled to see a deeper meaning than before, regarding them as presentiments of that clearer knowledge with which he was now blessed.

In a few rare instances, however, Pagan ideas are found commingled with Christian, to an extent beyond what we might have expected: Thus in the Catacomb of St. Pretextat occurs a series of paintings, spirited and well executed, which would have been more appropriate decorations of a tomb at Cumæ or Pompeii. The back of the *arcosoleum* which they cover is occupied by a scene in which eleven figures are introduced. It seems to represent the

initiation of a woman into the Church under the semblance of her invitation to a feast. In it there is no great departure from the prevalent style; but the two paintings on the vault are unlike anything else in the Catacombs. In the first the deceased is being drawn by four fiery steeds, when stopped by Mercury, carrying his *caduceus*, who summons him to the other world; where, in the next picture, Jupiter and his consort are seen passing sentence on the dead, who are ushered in by the messenger of the infernal regions.

Besides the paintings there have been found, chiefly in the Catacomb of the Vatican, some richly sculptured marble sardophagi; to which however it is admitted on all sides there cannot be assigned an earlier date than the fifth century, as they betray unequivocal marks of a decadence in style, and as the primitive Christians were suspicious of sculpture, owing to its more ultimate association with heathen rites than painting. They afford, therefore, material for tracing the different steps in the degeneracy of art, and are, moreover curious as illustrating the doctrinal changes which kept pace with the decay of taste. One point is very striking, viz. the conspicuous position which Peter occupies in them, in comparison with what he did in the earlier paintings. Many other objects of art of the same late period have been brought to light, including bronze and terra-cotta lamps, signet rings, and portions of between three and four hundred bottles, ornamented with some devices, and in some instances richly enamelled.

In conclusion, the writer begs to express his extreme regret for the arrogant tone in which he gave vent to certain opinions that have not unreasonably occasioned much dissatisfaction, and while he admits the justice, in many respects, of all the answers which appeared in last month's issue, he desires to thank the second and third correspondents for the moderation with which they treated him.

THOROUGH CONVICTION OF SIN.—In one of the regiments of the American army an Irish Catholic, whose mind has been deeply impressed by the Spirit of God, came to the chaplain for instruction. True to his religious training, he began by confessing his sins. Said he: "I don't want to tell ye about my sins. I jist want to say that I'm a mass of sins meself. To tell you the truth, sir, I'm sin itself, and nothing else." Taught by the Spirit alone, he was led to use almost the same striking language with the Apostle Paul: "It is no more I, but sin that dwelleth in me. Who shall deliver me from the *body* of this death?"

## The Church of Scotland.

### THE MODERATOR ON INNOVATIONS IN PUBLIC WORSHIP.

At a late meeting of the Synod of Aberdeen, the following overture on the above subject was introduced.

"It is overtured to the Venerable the General Assembly, by the Synod of Aberdeen, that, whereas it is known that individual ministers of this Church, for some time past, have been avowedly introducing innovations in public worship, inconsistent both with the laws and ordinary usage of the Church, so as to cause much uneasiness to many members thereof, as also to generate disputes, and cause schisms, to the evident detriment of the interests of evangelical religion: May it therefore please your Venerable House to take such steps as may, in your wisdom, seem most suitable for the purpose of remedying this growing evil, and restoring unity to the Church."

After a pause,

Dr. Bisset said it would have been very desirable, if an overture of this kind was to have been brought forward, that there had been something like a condescendance upon what the Rev. Gentleman who introduced it, had alluded to as innovations. Meantime, the overture was something like, to use a Scottish phrase, a "blind parable." The Rev. gentleman had said it was well known that several innovations had been made but he had not specified any of them. One would imagine, from his language that some terrible enterprise was going on within the Church. If the Rev. gentleman alluded to certain suggestions thrown out by him (Dr. B.) in an address which, as Moderator, he had had the honour to deliver at the close of last General Assembly, if so, he had only to say that the multitude of letters which he had received from clergymen and laymen in all parts of Scotland was ten to one of what he could have anticipated, all very highly approving of the views he had indicated in that address. The Rev. gentleman should have begun by proposing that the Moderator of the last General Assembly should be censured by this Court, of which he is a member, for his audacity in expressing these views and opinions. If innovation consisted in thinking it a seemly thing, in singing the praises of the Lord, when lifting up their voices to lift up their bodies too—taking away the semblance of laziness at least in that part of worship; if innovation consisted in thinking it more reverend to bow or kneel than to stand during prayer—if these were the innovations to which the Rev. gentleman alluded in terms of alarm—for himself, he hoped to live to see the day when both these innovations would be universally adopted in the Church. It was a matter of historical certainty that parts of our forms were adopted on the principle of deviating as far as possible from that corrupt Church from which our fore-fathers separated, but when three centuries had elapsed since then surely, it was time for consideration whether it was of advantage that we should be bound hand to foot to every iota of the services

as laid down by these worthy men. But the fact is we are the great innovators now. What was asked but that they should return to the better practice of their fathers? He had spoken to some of his brethren, some time ago, on the subject of suggesting that the prayers should be shortened as to length, and multiplied as to number; and while he and many others felt the want of a liturgical form, that they should read one, two, or three of the Penitential Psalms of David; and he had been told by clergymen who had adopted this practice how delightful it had been to themselves, and how acceptable and edifying to their people. To read one of the penitential Psalms was really a prayer whereas it was the opinion of many of the most enlightened men that, in ordinary cases they are, in coming to worship in our Churches, entirely at the discretion of the officiating minister, and that the words of his mouth were really away before they had time to realise them. Now, he said that an innovation of the character he had described was very greatly to be desired indeed, and he repeated that he hoped to see the day when all prejudices on that head should vanish. There was no individual who would be more loath than himself to see innovations needlessly introduced into the Church of Scotland, but he held that there was no part of their worship that was so stereotyped as to preclude men from thinking and suggesting what they believed would be an improvement; and if the mind and feeling of a great majority of a congregation pointed in the direction which he had indicated, then he took his stand upon what was a cardinal point, upon which every Reformed Church in the world must rest—that is, the liberty of private judgment. They all bound themselves to submit to the doctrine, discipline, and worship of the Church; but if the innovations pointed at were merely those to which he now alluded, the mover of this overture and his supporters might as well think of putting their shoulders to stop an earthquake as to prevent those gentlemen, in different parts of Scotland, who had taken up this matter as a matter of conscience and duty, carrying forward those changes. After alluding to the greatly increased intercourse between this country and England, he said he should rejoice if the two Churches should reconsider some of the non-essential characteristics by which they were now distinguished, when perhaps prejudices might be rubbed off which have divided them. After some further observations on the satisfaction which changes such as he had indicated had given in the congregations of Dr. Lee, and St. Andrews, Edinburgh, &c., the Rev. Doctor concluded by saying that he thought the overture unnecessary and inexpedient. He, therefore moved its rejection.

After some further discussion, on the recommendation of several members of Synod, the overture was withdrawn.

Whoever endeavours to do all the good he can will do much more than he imagines, or will ever know till the day of judgment.

## News of the Churches.

The Episcopalians in Scotland have manifested an increased flutter throughout their little community during the present month. Our readers are aware that the old Scottish service for the Holy Communion differs from the form observed in the English Church, having a decided leaning to the Romish doctrine of transubstantiation. On this ground, it was offensive to the members of the Church of England, settled in Scotland; and for some time past the two were used according to the preferences of the congregation, the Scottish form being considered of primary authority. In July last an Episcopal Synod agreed, by a narrow majority, to depose the Scottish form from its place of honour, to tolerate it only in those congregations that had long been accustomed to its use, and to prohibit its adoption in any new congregation that might be formed. This decision was sent down to the different dioceses, and is to be finally settled at an adjourned synod which is soon to meet. Neither parties are satisfied. The adherents of the Scottish form write under their defeat, while the supporters of the English office threaten, unless the Scottish form is prohibited altogether, to secede from the communion and form relations with the Church of England.

The International Exhibition, which has drawn so many visitors to London during the present season, has caused also an unusual amount of activity among the religious and benevolent societies. Among others, the Sunday School Union resolved to take advantage of the presence of so many friends of religious education in the metropolis, and held a Conference of their friends, at which various questions relating to the organization and management of Sunday-schools were discussed. There was but one opinion in the Conference, that the end of Sunday-school instruction ought to be religious impression, not secular attainments, and that the teachers should be personally impressed with the solemnities of their work. The Conference sat for three days, and the whole proceedings were of an interesting character, and evinced great cordiality and unity of feeling among Sunday-school teachers.

According to the new policy of the Imperial Government with regard to the Christian religion in China, no man who becomes a convert to the doctrines of the Lord of

Heaven is to be molested on that account, or compelled to contribute to the expenses of idolatrous processions; but if any difference is to be made between the Christian convert and the old religionist, it is to be in favour of the former. It is true that this proclamation is issued directly in favour of the Roman Catholics; and we have here an illustration of the pains taken by the French secular authorities, in all possible ways, to advance the interests of the ecclesiastical power; but of course the same advantages will be given to the Protestants. British Christians may, therefore, thankfully recognise the fact that their many prayers have been answered, and that a wide door and effectual is now opened through the whole extent of the empire of China. It remains to be seen whether they will have courage and faith enough to rise up and possess the land.

We regret to learn the death of the wife of Dr. Livingstone. She left this country in the middle of last year, and had only joined her husband in Africa about three months, when she expired, from fever, at Shupana. She leaves five children—the eldest about sixteen, and the youngest from three to four years of age—who are at present in Scotland. Mrs. Livingstone was the daughter of that veteran missionary, the Rev. Robert Moffat. The doctor acutely feels his loss. At the date of the last advices, Dr. Livingstone was about to proceed to Mozambique and Johanna. By the mail which brings this last news, we have also the painful intelligence of the death of one son of the Rev. Robert Moffat, and the dangerous illness of another. Mr. Robert Moffat, jun., died suddenly near Durraman, in Mosilikatse's country; and Mr. John Smith Moffat, his brother, has been compelled, from the cause we have stated, to leave that country, with his wife. May the sympathy and prayers of the friends of missions follow him in his enforced retirement! and especially may both be called forth on behalf of that venerated and devoted servant of Christ, his father, who has been thus thrice smitten in the persons of his children.

As shewing the progress of the gospel, in Madagascar, Mr. Ellis from the London missionary Society, says that for more than a week, after his arrival there, his house was continually thronged with Christians from different points, rejoicing in the promise of

more missionaries. The chief disappointment which they felt, he says, arises from his having no copies of the Scriptures. In some congregations there is not a Bible, and they hear it read only when a minister or friend comes from the capital. Yet, he adds, their faith is simple, *Scriptural* and with no deviations from the great essential truths of the gospel, and no visionary erratic opinions. Religion they make an earnest personal concern.

They have rustic temporary churches. In one congregation he met with an attendance of more than fifteen hundred. The people fill the places of worship on Sunday soon after daybreak, and crowd them with successive congregations till five in the afternoon. No description, he says, can convey any correct idea of the seriousness, apparent devotion, and deep feeling of these assemblies.

Mr. Ellis is occasionally sent for by the

King, and high officers to read in English. They use the Bible presented to the King's father by the London Missionary Society in 1821, before the days of the desolating fury of the now dead Queen, his widow. Conversation follows on what has been read. He has at his house for instruction several sons of the nobles; and the Sabbath before the writing of his letter he had held a service, which he hopes to be permitted to continue, in the royal presence, at the palace. "I have seen nothing yet," he says, "to diminish the high opinion I have formed of the strength and purity of the religious feeling among the people. Yet, he adds, that although the Christians may be counted by thousands, they are still the minority. The King has made a grant of extremely eligible grounds, which were missionary premises before the persecution, and important arrangements are now in progress.

## Religious and Descriptive.

### TIME'S FUNERAL MARCHES.

Addison felt the irrepressible yearnings of immortality, and with prophetic eye looked forward to the closing act of Time's great drama as consummated in the 'wreck of matter and the crash of worlds.' 'Passing away,' is written upon the proudest monuments of earth-born grandeur, and everything points to the time when Nature shall die, and God and angels shall come and lay her in the grave. The whole earth is one vast mausoleum of buried greatness, and we are daily treading over the graves of many generations.

The glory and greatness of man, as developed under the most favourable auspices, seem to be transitory and evanescent in their character; and in some parts of the earth, the great lights of civilization, learning and refinement are paling their ineffectual fires before the baleful shadows of ignorance, idolatry, and superstition. In Asia Minor, the traveller treads upon a soil rich in historic lore, and the recollections of a glorious past, while the present population is degraded by ignorance and slavery. The glory and splendor of twenty different nations that rose and flourished there have been extinguished, and the star of their former greatness has set in the gloom of a starless night, on which no future morrow shall ever rise. The herdsman's flock and the wild beasts of the wilderness, now wander over the tombs of Achilles and Hector; and the throne of Mithridates and the Antiochuses, and the once splendid palaces of Priam and Croesus, are now masses of shapeless ruins, over which the destroyer Time has driven his ruthless and desolating ploughshare.

The wealthy merchants and crafty tradesmen of Smyrna do not now stop to inquire where

Homer was born, and the rich mellow sky of ancient and once proud Iona no longer inspires orators, painters, or poets, or lights the waning fires of a zealous and devoted patriotism. The same dark and terrible doom hangs like the gloomy pall of death over the banks of Jordan and Euphrates. The commonwealth of Israel is blotted from the map of nations; the golden lyres of David and Isaiah are no longer swept by living hands; and the voiceless silence of death reigns supreme, where music once ravished the happy hearts of busy thousands.

The wandering Arab, without a home or a country, now comes, indifferent and unmoved, to rest the poles of his tent against the shattered columns of Palmyra, and make his bed upon the crumbling fragments of thrones and crowns—Babylon, the peerless Queen of Empires, has not escaped the common fate, and she has also fallen beneath the crushing stroke of an inevitable destiny; and that proud city, which swayed the sceptre of supreme power over the oppressed tribes of Asia's teeming millions, is scarcely left behind it a trace of its former greatness, or a crumbling pillar to show where the ramparts of Semiramis once stood.

### BEHOLD THE LAMB.

Holy Father, behold the Son most holy, who for me hath suffered so unholy things. Remember, most merciful King, who it is that suffers, and graciously remember also for whom He suffers. Is not this, O my Lord, that innocent One, whom, though a Son, Thou gavest up that Thou mightest redeem a servant? Is not this the Author of Life, who, led as a sheep to the slaughter, and becoming obedient to Thee, even to the death, did not fear the most cruel and violent end? Remember, O Thou in whose

purpose lies our whole salvation, that this is the same whom, though begotten of Thy power, Thou didst will to become partaker of my weakness. Truly this is Thy Deity which has assumed my nature; which in the flesh ascended that shameful gibbet, and suffered the sad punishment of the cross. Let the eyes of Thy majesty loo' once again, O Lord my God, on the work of Thine ineffable love. Look upon Thy dear Son thus stretched and racked. Behold the innocent hands flowing with sacred blood: and by this propitiation forgive the crimes which my hands have perpetrated. Consider the bare side pierced with the cruel spear, and renew me by the washing of that sacred stream, which I believe had there its source.

See the spotless feet, which did not stand in the way of sinners, but walked always in Thy law, now transfixed with horrid nails, and perfect my goings in Thy paths, and mercifully teach me to abhor all unrighteous ways. The way of unrighteousness put far from me, and cause me to choose the way of truth. I beseech Thee, O King of saints, by this Saint of saints, by this my Redeemer, make me to run in the way of Thy commandments, that I may be one with Him in spirit who did not shrink from being clothed in my flesh. Dost not thou regard, most Holy Father, the most precious head of Thy beloved Son drooping from His neck relaxed in death?

The bare breast gleams white, the side shows red with blood, the racked bowels are parched, languor dims the gracious eyes, the kingly features grow pale and wan, the stretched-out arms stiffen, the marble limbs hang painfully, a stream of blood steepens the transfixed feet. Father in glory, behold the Son of Thine acceptance thus wounded and torn, and graciously remember what my frame is. View the punishment of the God-man, and relieve the misery of man created. See the penalty inflicted on the Redeemer, and forgive the sin of the redeemed. This, is He, O my Lord, whom Thou hast bruised for the sins of Thy people through Himself, Thy Beloved, in whom Thou art well pleased. This is that innocent One in whom there was found no guile, and who was yet cut off among the transgressors.—*St. Augustin's Manual of Devotion.*

#### THE ORANGE TREE.

In the garden of a man of rank, Gotthold was shown a young orange tree bearing fruit, part of which was almost ripe, and part still small and green. He was told that in warm countries, such as Spain and Italy, where it attains to its full height and perfection, the orange tree is found, so to speak, continually serving man; inasmuch as ripe and half-ripe fruit, and even blossom, may all be seen upon it at one and the same time. He thereupon replied: It would be the same with our common apple and pear trees, were it not for the severity of the cold in winter. In spring, when they burst the bud, and are gradually adorned by nature with leaves, and flowers, and fruit, you may already find the leaf and fruit buds with which they intend to gain our love and admiration in the year to come. In harvest, too, when the foliage drops off, these remain as the hope of the following summer, and can be

recognised and distinguished by the skilful gardener. From the inanimate creatures let us learn our duty. Nature continues in incessant action; and having once received from her omnipotent Creator the command to minister to man with her fertility, she never pauses, but works, germinates, and produces in succession, leaves, flowers, and fruits, to the utmost of her ability. And why should we do the same, seeing that God has not only made and planted, but even watered us with the blood and Spirit of His dear Son, to the end that we may bear fruits of love and gratitude both to Him and our neighbor? There can be no doubt that in all the plants of righteousness which He has planted there is an ever active and prolific power; for, in the remarkable words of the Apostle, 'As many as are led by the Spirit of God, they are the sons of God' (Rom. viii. 14); and again, 'The love of Christ constraineth us' (2 Cor. v. 14). When they have performed one work of love, or borne one fruit of righteousness to the glory of God and the service of the brethren, they are already in spirit bearing fresh blossoms, and pondering on others. Be it summer or winter, never do you find them without good fruit, or, at least, never without blossoms, leaves, and fruit-buds; by which I mean, holy and sincere desires and resolutions to advance God's glory, and be serviceable to mankind. They are *partakers of the divine nature* (2 Pet. i. 4). and have the spirit and the mind of Christ (1 Cor. ii. 16).

Jesus, my Lord, without Thee, we can do nothing. Abide Thou in me, and I in Thee (John xv. 5), and then never shall I want either fruitfulness or fruit.—*Gotthold's Emblems.*

#### 'I THE LORD DO KEEP IT.'

In wandering through a country church-yard the above words met my eye. They were inscribed on the tombstone of a little infant, just permitted to glance into our world, and then recalled to bloom for ever in the presence of God. Christian reader! do not these words of precious truth afford great consolation in the prospect of death which awaits us? Soon will it be ours to hear the message, 'Set thy house in order, for thou shalt die.' Our years glide rapidly away, the sands of life will ere long have run out, and our course on earth shall be finished. We must die, and return to the earth from whence we were taken. But do not these words of our covenant-keeping God shed a ray of light over the gloomy portals of the tomb; do they not tell us that the Keeper of Israel, who never slumbers, 'watches our sleeping dust,' and when the glorious morning of the resurrection shall dawn, and the archangel's voice shall awake the dead, every particle of our dust shall be reunited? Then shall 'this corruptible put on incorruptibility, and this mortal put on immortality.'

Unconverted reader! pause and think! You too must quit this earthly scene and pass into eternity. The pleasures of this life, which you now esteem so highly, are but transitory, and will swiftly recede from your grasp, and a voice, to which you must give heed, shall proclaim, 'Thy soul is required of thee.' How will it be with thee in the swellings of Jordan?

Are you willing to buffet its waves alone, and to lie down in the dark grave without the presence of death's Conqueror? True, *your* body shall rise again; but if you have no interest in the blood of Jesus, you will only awake 'to shame and everlasting contempt.' It is not yet too late for you to obtain pardon. Flee at once to Him who died to save you, and 'rose

again for our justification.' Then, when earth's joys are fading, and death is approaching, you will be able with joyful assurance to say, 'I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.'

M. F.

## Children's Corner.

### A BIBLE STORY, OLD YET EVER NEW.

"Tell me a Bible story, mamma," asked Willie. "Tell about God's drowning the world. What for did he?" The people were so wicked they would not try to please God.

"*He was kind.*" Oh yes, for he let his warm sun shine on their fields, and they had little brooks; and he gave them grapes, and olives, and corn, and roses, and lilacs.

"*And did they have lambs?*" Lambs, and horses, and cows. God gave them every thing to be good and usefu' and happy with. But for all that they never thanked God; they did not love and mind him. They behaved naughtily, and brought up their little boys and girls to be very naughty too. That grieved God very much, because he loves little children, and he wants them to love him.

"*Did not God tell them he should punish them if they did so?*" He sent good Noah to tell them. Noah tried every way to persuade them to leave off their evil ways; but they only laughed and made light of him. Then God told Noah to build a great covered boat. He cut down the trees and got out the timber; and the wicked carpenters, I daresay, helped him to build it.

"*That was good to help Noah.*" But as they had no heart in the work, it did them no good.

Finally the ark was done. It had one door, and one little window at the top. Then God sent elephants, and lions, and every kind of creature, two by two, to Noah's yard, in order to be put in the ark. And Noah got birds of all sorts, robins, doves, sparrows, eagles—and they flew in at the window. And all sorts of insects came. There was room for all. And Noah put in provender for the cattle, and corn and fruit for food. God made all those creatures gentle and peaceable and willing to go.

"*I suppose the wicked men said Noah was going to set up a menagerie.*" Perhaps so. Then Noah and his wife, and his three sons and their wives, went in, and God shut the door.

Black clouds filled the sky, and the drops fell thick and fast. It rained and rained and rained for forty days and nights, and the rivers began to rise, and the waters filled the roads and covered the fields, and rose higher and higher, over the tops of the barns, and the tops of the trees, and the tops of the highest hills, until all the wicked folks were drowned, and it was only water, water everywhere.

"*Noah was not afraid.*" Because he was safe in God's hands God can save people if they trust him and do as he says.

"*How long did they stay in the ark?*" Almost a whole year. Long after it had done raining,

Noah wished to know whether the waters were drying up, so he went in among his birds and took a raven, and let it fly out of the window. The raven never came back. It is a fierce bird, and perhaps it did not like the ark.

When Noah found the raven did not return, he went in to his birds again, and picked out a gentle dove, and sent her forth. The little dove flew round and round, and not finding a branch to perch on, or rest for the sole of her foot, she thought of her little perch in the ark, and flew back. Noah heard her peck at the window, and he took his little bird in.

In seven days he let her fly out a second time. Oh, what did she find? Some green trees. Did she stay and hop on the branches, and dress her feathers, and sing in the beautiful sunshine, and forget all about Noah? That it what a bird who thought only of herself would do. But that was *not* what this kind little dove did. It picked a green sprig to carry back to Noah. It knew, I think, how it would please him, and she flew over the waters as fast as her wings could carry her. Noah saw her coming. He saw what she had in her bill. Do you not suppose they were very glad to see a green leaf again? Yes, indeed.

Noah kept his dove seven days longer, and then he let her go out of the ark with all his large family. The ark at length stopped on mount Ararat, and God opened the door of the ark, and told them to come out. Do you not think it was a happy day? How glad the lambs were to frisk in the fields again, and the cattle to chew a fresh cud, and the lions to roar in the forest, and the flies to buzz in the air, and the birds to build their nests among the leaves. These all in their way praised God. And Noah, what did he do? He built an altar and offered an offering to God for his goodness he and all his family. Oh, it was so good to behold the blue sky and beautiful dear earth again.

"*Shouldn't you think the people would be afraid of another drowning?*" God promised never to drown the world again; but, lest they should be afraid, he put a rainbow in the sky to keep us in mind of his promise. Oh, how beautiful it is! How bright the colours, red, yellow, green, blue.

"Beautiful bow, in mercy given—  
A token of love to earth from heaven."

"But won't God punish wicked folks now?" asked Willie. Yes, for the Bible says, "God is angry with the wicked every day." "Then where shall I hide, if I do naughty?" asked the little boy. "In the bosom of Jesus Christ, our ark of refuge from the storm," cried mother, pressing her little one to her heart.

## THE LITTLE CROSS-BEARER.

A LITTLE girl, with a sweet, thoughtful face, slowly uttered these words. She was sitting beside her baby-sister, who was playing with her "alphabet-blocks" upon the floor, and these lines had caught her eye, and evidently brought something into her mind of which she wished to speak.

"Mamma, what is a cross-bearer? While I was out yesterday with Aunt Jane, we met two ladies, and they looked at me very kindly; but as they went by I heard one of them say, 'Poor child, she is a *little cross-bearer*.' How can I be a cross bearer?"

If she had watched her mother closely she would have seen the expression of pain that passed over the mother's face, and the tears that started to her eyes as the question was asked; but she only noticed the fond look with which she was always greeted.

"Do you think of anything, little daughter, that grieves you very much, sometimes, and that you wish, or used to wish, you might not have to trouble you?"

One thing had often troubled that young heart.

"Why yes mamma; a great while ago, when I was first hurt, and the doctor said I must always be lame and use crutches, I felt very badly; and sometimes, when I have seen the girls running and playing so merrily on the green, I have wished I could run and jump too. But I am happy now. I love to play with sister, or sit and read and talk with you; it is all right, you know, for you have said Jesus never lets his little ones suffer more than is good for them; and don't you think I'm one of his little ones, mamma? I'm sure I love him. But is

that what they meant? Am I a little cross-bearer because I am lame and can't walk without help any more?" And the dear child took up her crutches, and with their aid moved along close to her mother, and, sitting down at her feet, looked up into her face.

The tears crept out of the mother's eyes now, for they would not be kept back longer, but her hand was laid lovingly on her little crippled daughter's head as she answered, "Yes, darling; that is what they meant. We all have some cross to bear. The dear Saviour selected yours, and if you are bearing it patiently and cheerfully for his sake he knows it; and one day he will take it away and give you a harp and a crown instead."

Yes, young reader, "we will all have some cross to bear." There are trials, great or small, for everybody, even for such as you. Is any little sufferer reading these lines? Dear child, your suffering is your cross. Are you struggling under it—impatient, murmuring, or are you a patient little cross-bearer?

Is any child reading this who thinks he or she cannot help being angry or fretful many times a day? Your vexations, and all those things which *seem* to you good causes for anger or fretfulness, are your crosses. Would it not be much better to bear them meekly, since you can be sure of help to do so if you ask for it? *Ought* you not so to bear them? Is not this one of the ways in which you can show your love to Christ? And will he, who is the great Cross-bearer, ever call you home to receive a crown, if you fret and murmur under every cross he lays upon you? Ah, what if your cross were as heavy as those which some little children have to bear.

## Sabbath Readings.

"Blessed are the dead which die in the Lord from henceforth."—REV. xiv. 13.

The dead in Christ are blessed when they die. The charter of their happiness is dated at the moment of departure. In the text it is expressly said to begin "from henceforth:" or more literally "from now."

Blessings manifold are scattered by a Father's hand upon the path of a Christian through the present world. The blossoms of hope open sweetly here; but the fruit of enjoyment ripens fully beyond the boundary in a better clime. "Godliness is profitable unto all things, having the promise of the life that now is, and also of that which is to come." A Christian would not exchange lots with the children of this world, when their cup is at the fullest, even for the period of this present life. But, at the best, the life of faith on earth is neither perfect purity, nor perfect peace. Sunshine and shadow irregularly alternate here: it is not till they reach the prepared mansions of the Father's house that sin and sorrow wholly cease. "There shall be no night there."

To a heart that loathes sin and longs for holiness, it is a gladsome promise that no defiling thing shall be permitted to enter heaven.

This hope brightens life over all its breadth, and converts even the gloomy grave into a gate in the wall between time and eternity, through which the ransomed enter their rest.

Death is not an interruption of immortal life. As the projectile that begins and for a short stage prosecutes its movement within the cannon's close dark womb, continues its movement free in space after it has left the cannon's lip; so this spirit which God has breathed into man holds on its free fleet way in eternity after it has been flung forth from the body on the utmost verge of time. Immortal life begun can suffer no eclipse.

A few years ago the "Hungarian," a mail-steamer from Liverpool to Portland, was lost near the American coast, with all on board. Not one escaped to tell the cause of the disaster. Soon afterwards the ship's clock was cast ashore, with the hands pointing to eleven; and thus the death of many deaths was precisely known. The shock, whether by an explosion from within or contact with a rock without—the shock which threw all the ship's contents abroad upon the ocean, made the clock stand still. The same blow doubtless made many busy hearts cease suddenly their beating. But

the immortal spirits, several hundreds in number, shot by that impulse into eternity, like showers of falling stars into a wintry sky, lived on without interruption in the surrounding infinite. The index of this life that throbs within me, when it is gathered on the shore of eternity in the resurrection day, will not be found standing where it pointed on the day of death. "Let us make man in our own image," said the Father of our spirits in the Council where humanity was planned. That creature of God, made last, made best, was wound up at first to go for ever. The shock that broke up the soul's material encasement did not arrest the life-movement of the soul.

From henceforth—from the instant of dissolution—the life flows uninterruptedly on, like a river when it emerges from beneath an Alpine glacier; but its storms and sorrows cease. Blessedness unmingled, unending then begins. Evil is left behind at the boundary, and the spirit, unencumbered, undefiled, thenceforth walks with God in perfect peace.

The change is very sudden, and very great. The thought of it may well give us frequent pause as we glide swiftly along life's current. The last hours of a Christian on this side may be occupied in bearing the pain of disease, in soothing weeping friends, in counselling younger survivors, or even in finally closing his secular accounts; from the midst of these occupations the life leaps into a region which knows neither suffering nor sin. While the pendulum of the clock in the chamber of death is making one throb to the left, that forgiven sinner lies suffering ere the pendulum has made its next throb to the right, that perfected saint is free.

Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.—Rev. xiv. 13.

Two constituent elements of the blessedness which the saved enjoy from the moment of their departure, are expressed with remarkable precision in the text: "That they may rest from their labours, and their works do follow them."

These two results are, in the original, more distinct from each other, and more sharply contrasted, than the reader can discover from the English translation. The two things correctly indicated by "labours" and "works" are closely connected, but separable in their nature, and actually separated in fact. In all human effort these two things are, in greater or less measure, combined,—the exhaustion of the worker by his exertion, and the resulting effect of his work. On the one side is the suffering of the operator, on the other the product of his toil. The text intimates that, in the experience of the saved, the first will cease at death, and the second will continue after it. The disciples of the Lord, when they are called from this world, will be wholly emancipated from labour; but they will be permitted still to work. The burden of working will be removed; but the enjoyment of working will remain permanently. The servants will be released from toil; yet not condemned to idleness.

It is a law of the new creation that all who hope in Christ work for the world. To men in

the body work is burdensome, even the work of faith and love. As long as the spirit is right, a Christian will not become wearied of the work which his Master may appoint; but he will be wearied in it, more or less, until he leave this body behind in the dust.

Two young men were disporting on the ice of a Scottish lake. One, approaching incautiously a treacherous spot, fell through. His companion came quickly to the rescue. Himself sometimes in the water and sometimes on the ice, he many times grasped the drowning man, and drew him considerably above the surface; but each time the weight of the wet and paralysed body prevailed; each time it sank again, until at last the worker's strength was exhausted, and the victim perished. Had you been there when for the last time that strong willing worker drew with all his might to save a sinking brother, and then lay down exhausted, leaving that brother to sink, you would have a workman wearied by his work. His hands were wearied with the greatness of his effort, and his heart was weary because the effort had failed. Such is the work to which Christians are called in the world, and such often, though not always, are the disappointments which they meet. At death the weariness of the worker will wholly cease; but,—

*The working will go on without interruption.*

—Labour refers to the toil endured, work to the effect actually accomplished. Work, considered not as a wearisome burden, but as a joyful activity, goes over with the emancipated saints, as if to keep them company in the better land. Such is the precise import of the terms in the original. As the body is left behind at the border, while the soul pursues its course and enters the world of spirits alone, so the painful labour with which a Christian's work is accompanied here is laid aside when he dies, while glad lightsome activity goes over with him and abides for ever. Fatigue, like the body that bears it, is left in the grave; work, like the spirit, is immortal. Those who die in the Lord will, after death, be like the angels in their freedom from encumbering corporeal relations; they will also be like the angels in the painless unwearied energy of their service. "He maketh his ministers a flame of fire." "They shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

LESSONS OF WAR.—A favourite stratagem of Satan in his warfare is to induce us to apprehend danger on the side where it does not exist, and to employ our strength on a mistaken object. This is the main feature of his tactics. Scarcely have we entered the world, when he raises the cry of battle: want and poverty are at our door, and must be driven back, at whatsoever hazard to the hopes and interests of eternity. Our neighbours he represents, are our rivals or enemies, envying our prosperity, and plotting our destruction; and safety and honour seem both to summon us to the strife. Deceived by his treacherous alarms, we take the field in consternation, and are never permitted to recover from our groundless fears, till all the real interests of our existence are

perhaps lost for ever. For, standing to our arms against what are but the phantoms of human ills, we are spoiled, without a struggle, of our confidence in the love the care, and the promises of God,—that solid pledge and substance of all that is valuable and dear to man!

It is directly from him that every form of temporal protection and supply is to be sought. The only serious danger that can approach a human being in the present world, is a heart separated from the Lord, by practical neglect of this high and unchangeable law. Let it be our supreme aim in the campaign of life, to

preserve an obedient, heart-felt trust in his word through Jesus Christ, and nothing that is necessary to human happiness can be wanting to our condition. It is therefore an example of the greatest weakness, as well as guilt, to permit ourselves to be seduced from this capital position, where all our precious wealth for soul and body is gathered together, to wage a long and exhausting war upon the dreary confines of life, for the possession of things that cannot be lost if *this* be preserved, nor preserved if *this* be lost.

## Poetry.

### TO A DAUGHTER.

Thou art going up life's way ;  
I am going down :  
The cross thou hast not lifted yet ;  
I am near my crown.  
Scarce hast thou tasted earthly joys ;  
I have drank, yet thirst :  
Nor grief nor sorrow stir thy heart ;  
Mine is nigh to burst.  
Friends are thronging round thy path ;  
Mine mostly are in heaven :  
Love yet is in the bud for thee ;  
Its fruit to me is given.  
There's light and beauty on thy brow ;  
Mine is dull and sear :  
Health, hope, and courage gird thee now ;  
I'm weary, weary here.  
Life opens fair and bright to thee,  
Like the sunny Spring ;  
Heaven seems brighter far to me,  
And earth is vanishing.  
Soon I shall stand where angels sing,  
Glad on yonder shore,  
And fold my spirit's tired wing,  
Resting evermore.  
There I will wait for thee, my child,  
Storing my heart's full love ;  
God guard and guide thee safely on,  
Joining our lives above.

### VALUE OF TIME.

To-morrow, Lord, is thine,  
Lodged in thy sovereign hand ;  
And if its sun arise and shine,  
It shines by thy command.  
The present moment flies,  
And bears our life away :  
Oh make thy servants truly wise,  
That they may live to-day.  
Since on this winged hour  
Eternity is hung,  
Waken by thine almighty power  
The aged and the young.  
One thing demands our care ;  
Oh, be it still pursued !  
Lest, slighted once, the season fair  
Should never be renewed.  
Let sinners seek His grace  
Whose wrath they cannot bear ;  
Fly to the shelter of His cross,  
And find salvation there.

### THE HUMAN SOUL.

"What is the thing of greatest price  
The whole creation round,—  
That which was lost in paradise,  
That which in Christ is found ?  
The soul of man—Jehovah's breath,  
Which keeps two worlds at strife :  
Hell moves beneath to work its death,  
Heaven stoops to give it life.  
God, to redeem it, did not spare  
His well-beloved son ;  
Jesus, to save it, deigned to bear  
The sins of all in one.  
And is the treasure borne below  
In earthly vessels frail ?  
Can none its utmost value know  
Till flesh and spirit fail ?  
Then let us gather round the Cross,  
This knowledge to obtain,  
Not by the soul's eternal loss,  
But everlasting gain."

### HOW WE LEARN.

Great truths are dearly bought. The common truth,  
Such as men give and take from day to day,  
Comes in the common walk of easy life  
Blown by the careless wind across our way.  
Bought in the market at the current price,  
Bred of the smile, the jest, perchance the  
It tells no tales of daring or of worth, [bow] ;  
Nor pierces even the surface of a soul.  
Great truths are greatly won : not found by  
chance,  
Nor wasted on the breath of summer-dream ;  
But grasped in the great struggle of the soul,  
Hard buffeting with adverse wind and stream  
Not in the general mart 'mid corn and wine ;  
Not in the merchandise of gold and gems ;  
Not in the world's gay hall of midnight mirth,  
Not in the blaze of regal diadems.  
But in the day of conflict, fear and grief,  
When the strong hand of God, put forth in  
might,  
Ploughs up the subsoil of the stagnant heart,  
And brings the imprisoned truth-seed to the  
light.  
Wrung from the troubled spirit in hard hours  
Of weakness, solitude, perchance of pain,  
Truth springs like harvest from the well plough-  
ed field,  
And the soul feels it has not wept in vain.