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THE PRESBYTERIAN.

MARCH, 1864.

THE management of *The Presbyterian* owes much to the numerous contributors who are manifesting their interest in the publication by forwarding communications. Little difficulty is experienced in filling the space to be disposed of with readable matter; in fact, the chief difficulty experienced of late lies in the want of room, even with an increased number of pages at our disposal. In these circumstances we express the hope that writers will endeavour to make their communications as short as may be, consistently with the elucidation of their subjects. In a periodical such as this, the effort must be to give variety rather than long, exhaustive articles on any single topic. As a rule it is better to make several brief communications with separate headings than one long one, even though the points discussed are closely related. These remarks will explain to some of our contributors the reason of the distribution and condensation processes to which their papers are occasionally subjected, and will we hope commend themselves as satisfactory. It is in vain to lay down any absolute rigid rule in the matter, and indeed a good paper might be spoiled by division; but in the majority of cases, we must now follow the course just indicated, both in order to secure a feature which is of importance, and to accommodate our contributors who, though increasing, are not more numerous yet than we desire.

We must call the special attention of those to whose obliging kindness we are indebted for *The News of our Church*, to the necessity of brevity in this department. The desire is to make this periodical, from month to month, the medium of every item of intelligence respecting the Church which is worthy of preservation. Whatever else may be excluded nothing of this kind should be left out. But we presume the object is gained and our readers are satisfied when a simple statement of the leading fact is recorded. The news of our Church should be

a chronicle of passing events, and not a collection of long paragraphs about presentations, soirees, the opening of churches and the examination of Sabbath Schools. It is very well to notice these; *detailed accounts* can only interest a local few. It may be said that we have this matter in our own hands. So we have; but we wish to save the time required of us for emendation, and the time of our contributors in writing what is likely to drop between the editor and the printer. We wish also to state once for all, the reason why lengthy communications on such matters as are now alluded to, do not see the light except in a very curtailed form.

THE first Sabbath of April having been appointed by the Synod for a collection in aid of the Bursary Fund, it is earnestly hoped that a liberal response will be given to the call then to be made. The present state of the Fund is far from satisfactory, and yet there is no scheme of the Church which deserves a more cordial support. Many pious and talented young men are in a great measure dependent on it for defraying their necessary expenses. Although they may labour unremittingly during the summer months as school teachers or missionaries, the pecuniary profits of such labour are rarely a bequest for their maintenance during the ensuing session, and too often they are unable to return to College at the regular periods, thus protracting their Divinity course over four or five years instead of three. This delay in their entrance upon the duties of the ministry is greatly to be regretted, when there is such pressing need of increased zeal and activity on our part in the cause of Home Missions, unless we would see ourselves far outdistanced by sister Churches, in the glorious work of giving the precious gospel to those of our fellow-countrymen who are without Christian ordinances. The Bursary Fund has received one hundred dollars from the

receipts for *The Presbyterian*; but it is still greatly in arrears, as there are upwards of twenty students who will require to be aided by it this winter. It is therefore hoped that all our congregations will give in proportion as God has prospered them; and especially that those ministers, who, while themselves at Queen's University were enabled to pursue their studies by the aid derived from Bursaries, will not be unmindful of the timely assistance thus afforded them, but will prove their remembrance of it by stirring up their congregations to contribute liberally to this valuable scheme. Remittances are to be addressed to John Paton, Esq., Kingston.

EXPERIENCE has shown that annual Sabbath collections for each of the Schemes cannot generally be depended on as a reliable means of sustaining them. However this may be accounted for, it is quite plain that some other means must be used in nearly all our congregations or the Schemes must languish. The miserable result of such collections is surely not to be regarded as a true index either of the sense of duty or the interest in the work of our Church which our people feel. The difficulty is probably not in destitution of means, even in the poorest congregation, nor is it in an absolute want of liberality, but rather in the lack of a deeply felt personal interest. Among remedies which might be proposed, we suggest one which will tend both to promote an interest in the work of the church, and an increase of funds. This plan is particularly applicable to towns and villages. The existence of a Ladies' Society or Association will facilitate the working of the plan. Considering the many ways in which such a society can benefit the Church, it is exceedingly desirable that there should be one formed in every congregation.

Instead of theoretically describing the plan suggested, an actual case will best make it plain. It was adopted a year ago in a small congregation, very weak both in numbers and in pecuniary ability. The primary object in view was to raise \$50 for the Home Mission. A Ladies' Society, being in existence, took the management. Four committees of two ladies each visited the people who attend the church, described to them the Schemes, their management, &c., and ascertained what amount each person was willing to contribute monthly for their support. A list of 66 names was

thus obtained with subscriptions ranging from 5 to 25 cents. Six small books, about 4 by 3 inches, were then prepared, just large enough on two pages to have a column on the left for the names, then one for the amount of subscription, and 12 narrow columns to enter the monthly payments. The whole list was divided into six according to the locality of the subscribers, and one of these small lists was entered in each book. Six of the larger children of the Sabbath School were then engaged as collectors, name and authority being inscribed in the book. On the first Saturday of each month they call on their subscribers, obtain their contributions, and report to the Treasurer who keeps a larger book of the same form, and enters the payments as received. The interest in the matter is thus kept up, and the regularity of the collector's visit promotes punctuality in the payments. A few who do not wish to be called on monthly, make an annual subscription payable to the Treasurer directly.

Where there is not a Ladies' Society the work might be done by the session or managers. In the country it would be difficult to get the collecting done regularly. Perhaps there it would be well to have small books or cards left with each family when far apart, or with two or three families when living near;—returns to be made quarterly. In this case it is desirable that all the members of families should contribute to excite the interest of the children in the church's work.

In the instance referred to, besides \$50 for the Home Mission, a sum was raised for the other Schemes, far larger than could have been realized altogether by church collections. The plan is earnestly recommended to the consideration of our ministers and people generally. We attach very great importance to the Schemes of the church, and by consequence to systematic effort in their behalf. Confident that the best interests of the church are involved in their vigorous maintenance, we shall be glad to receive suggestions which may be useful to congregations.

WE are pleased to see that donations of suitable books continue to find their way to the Library of Queen's College. A list will be found among our advertisements. This is a very simple but also a very useful method of benefiting the University.

News of our Church.

PRESBYTERIES.

MONTREAL.—At the ordinary meeting on 3d. ult. were present the Revs. J. Cameron, *Moderator*, A. Wallace, F. P. Sym, W. Snodgrass, J. Patterson, J. Black, and W. Darrach, *Ministers*; A. Morris, Esq., M. P. P., and J. Green-shields, Esq., *Elders*. The Revs. W. Cochrane and J. Fraser, *Missionaries*, read interesting reports of their labours at Elgin and Griffintown respectively, and were appointed to the same fields till meeting in May. Mr. Morris, for Committee on St. Gabriel street Church property, gave details of a compromise respecting said property; the Presbytery while holding that the Church and Manse were and are the property of the Church of Scotland in Canada, do not feel disposed to take any steps to prevent the compromise being effected. Collections for Ministers' Widows' and Orphans' Fund were reported from St. Andrew's Montreal, Huntingdon, Beauharnois, St. Paul's Montreal, and Hemmingford. Mr. Snodgrass reported, on behalf of the Home Mission Committee, that the Sacrament of the Lord's Supper was dispensed at Laprairie by the Rev. Mr. Darrach on the 31st Jany., with the usual services before and after suited to the occasion. As to a union between Athelstane and Elgin, the Presbytery, having specially considered their minutes bearing thereon, agree to record their hope that the Elgin Station will in the course of Divine Providence become a self-sustaining Congregation, and their desire and determination to do what they can, from time to time, with a view to that end. Session Records were called for, and those of St. Paul's, Montreal, and Chatham were produced and attested as carefully and correctly kept. In reference to a communication from the corresponding Secretary of Queen's College Missionary Association, Mr. Darrach was empowered to engage a Missionary for Laprairie, and Mr. Black, for the Augmentation of Grenville and parts adjacent, if they find the people there willing to give adequate support. There was read a letter from the Rev. Professor Mowat, reminding members of the Synod's collection for the Bursary Scheme on first Sabbath of April next.

GLENGARY.—This reverend Court met in St. John's Church, Cornwall, on the 3rd ult., Rev. John Darroch, M. A., Lochiel, *Moderator*. It was announced that the Rev. Colin Grigor, formerly a member of Presbytery, and for some years past a retired clergyman, died at his residence, L'Original, on 9th January, and the Clerk was instructed to make intimation of the same to the Board of Temporalities, and also to that of the Ministers' Widows' and Orphans Fund. At the suggestion of Dr. Urquhart, the Clerk and Mr. Mair were appointed a committee to draw up a report on the subject of the Missionary Meetings, recently held under the auspices of the Presbytery, to be submitted to next ordinary meeting. The Presbytery agreed to record their high sense of the services rendered by James Croil, Esq., of Archersfield, at these

Meetings, and through the Moderator, to express to him their deepest gratitude for his able advocacy of the claims of the Presbytery's Mission. The Clerk was instructed to acknowledge receipt of a communication from the Corresponding Secretary of the Missionary Association of Queen's University, and to intimate that the Presbytery are prepared to engage one Gaelic and one English speaking Catechist. A petition was read from the Congregation of North Plantagenet, praying the Presbytery to appoint one or more of their number to dispense the Sacrament of the Lord's Supper amongst them, and also to ordain to the Eldership certain individuals named in petition. A Committee, consisting of the Moderator, Messrs Watson and Mair, with Mr. Dingwall, Elder, were appointed to hold a Missionary Meeting in the Church lately erected at the Mission Station, in the Township of Roxboro', on Wednesday, 24th February, and also to visit North Plantagenet for the same purpose on the following day, with the discretionary power of afterwards ordaining Elders, and dispensing the Communion. The following appointments for Divine Service were made—at Alexandria, by Mr. Darroch, on 3rd Sabbath of February; at Winchester, by Mr. Mair, on 1st Sabbath of March; and at Dalhousie Mills, by Mr. Darroch on 2d Sabbath of March, and by Mr. Watson on 4th Sabbath of March.

It was enjoined that all Sessional Records be produced for examination at next ordinary meeting to be held (D. V.) at Cornwall on the first Wednesday of May.

RENFREW.—At St. Andrew's Church, Arnprior, 5th Jan, this Presbytery met, Revd. Alexander Mann, *Moderator*. Nine members were present. This is the third meeting of the Court, and though the number of members is small it promises to work well. There is one vacant charge, that of Douglas, within the bounds. Mr. J. K. McMorine, Probationer, now employed in that field, gave an interesting account of his labours. It is a wide field "ripe for the harvest," and it is hoped that the young Missionary may be permanently placed in it. Still further up the Ottawa there is room for expansion, and it is hoped that in a few years several new charges will be added to the Presbytery. With some alterations the Presbytery agreed to sustain the Form of process for the settling of ministers. Section III, clause 1., seemed the most objectionable as unnecessarily retarding Inductions.

CONGREGATIONS.

ST. ANDREW'S, MONTREAL.—From a printed abstract of the receipts and expenditure of the managers of this congregation for 1863, we are pleased to see that its pecuniary affairs are in a prosperous and encouraging state. The total receipts were \$6128.59 and the expenditure amounted to \$5655.30. The ordinary collections realized \$1286.86—the special collections for the Ministers' Widows', the Bursary, and Home Mission Funds brought \$254. During the

past year the congregation undertook the support of an assistant minister, and in order to obtain the necessary means as well as to equalize the income and the expenditure, a large number of the members resolved to contribute stated weekly sums. This plan has been quite a success, and the committee appointed by the Congregation to prepare the abstract were particularly directed to draw the attention of the members, to the advantages that have already resulted from its adoption.

ST. ANDREW'S, HAMILTON.—The reports of the managers for the years 1862 and 1863, issued in a very neat printed form, contain full and explicit statements of their intramissions. In 1862 the income from all sources was \$3176.56, the expenditure \$2728.52—the details showing a very considerable increase on the several receipts as compared with those of 1861. In 1863 the income was \$3230.15, the expenditure \$3058.02. The detailed statement shows a decrease in the receipts, which the managers account for by (1) the abandonment of the Ladies' monthly collection scheme without a sufficient substitute; (2) a very considerable excess in the receipts of 1862 over those properly belonging to it; (3) a slight diminution in the Sabbath collections. The payment of accounts not properly belonging to the year, leaves a much smaller balance than would have been in hand had the expenditure been confined to the year's expenses. The total number of sittings let is 406, but many parties attend without paying pew rent. "It was hoped," say the managers, "from the large audiences brought together in the church during the latter part of 1862 and the beginning of 1863, that an increased demand for sittings would have taken place. No improvement, however, is observed, either in the number of pews let, or in the Sunday collections."

Appended is a report from the Secretary of the Sabbath School Teachers' Society, from which we are glad to hear of progress. In the congregational School are 16 teachers, being an increase of one for the year, and 203 scholars on the roll, with an average attendance of 122, the increase in the former being 32, and in the latter 47. In the Mission School are 100 scholars with an average attendance of 68, and 10 teachers being an increase of 2 for the year. The collections for school and missionary purposes amounted to \$76.63. Instead of a daily collection taken from the school at large, each class has its own missionary box, and the children vie with one another in their liberality. During the past year the largest amount was raised by the *infant class*, which of course makes it imperative upon one of the other classes to excel during the present year. For some time the School has supported two Indian Orphans in connection with the Juvenile Mission Scheme. The children have been greatly afflicted at hearing recently of the death of one and the removal of the other by her parents. The anniversary Soiree of the School was held on the evening of the 15th Jan., when about 240 children were present. The Rev. R. Burnet, Minister of the Church, presided. Suitable addresses were delivered by the Minister, A. Milroy, Esq., and Judge Logic, Elders, and by Mr. Leggat, Superintendent.

PERTH.—The Annual Missionary Meeting of the congregation of St. Andrew's Church was held on the 12th Jan. Addresses were delivered by the Rev. Messrs. Duncan, Mylne, McMorine, Clark, and Wilson. From the Report of the year it appeared that \$231.62 had been contributed for Missionary purposes, of which \$73.29 was appropriated to the French Canadian Mission; \$20.60 to the Bursary Fund; \$52.62 to the Home Mission; \$40 to the Jewish and Foreign Mission; \$17.55 to the Widow's and Orphans' Fund; and \$26 to the support of Orphans in India. A choir, under the leadership of J. W. Adams, contributed not a little to the interest of the proceedings.

WESTMEATH.—On Sabbath, the 17th Jan., a new Church, erected by this congregation, was formally opened by the Rev. D. Morrison of Brockville who preached a very able and appropriate sermon on the occasion. The Church is capable of seating about three hundred. On the day referred to it was crowded to the door. The Sacrament of the Supper was dispensed by the Minister of the Congregation—the Rev. H. Cameron. The services throughout were of a most solemnizing kind, well calculated to beget holy feelings in the hearts of the worshippers. The collections amounted to \$77.

LITCHFIELD.—On Sabbath 17th Jan. the Rev. D. Morrison of Brockville officiated at the opening of the new Church, and at the close of the ordinary service assisted by the minister, Rev. Joseph Evans, M.A., in the dispensation of the Lord's Supper. To Mr. Evans the people in that district owe much. He is unwearied in his labours and most successful in his management of the young. His charge lies through several townships amongst a sparse population, to a great extent only newly gathered in from the world. The new church is a neat edifice and capable of seating about three hundred—expenses all met except some £45.

ALMONTE.—A new Church (Rev. J. McMorine's) was opened at Almonte, on the 10th Jan under most favourable auspices. The Rev. Messrs. Inglis, Kingston, J. K. McMorine, son of the minister, and W. C. Clark, Middleville, addressed a very large audience. The building, a beautiful stone structure, is capable of holding about four hundred, and is nearly free of debt.

THURLOW.—A new Church was opened on Sabbath the 31st of Jan. The Rev. A. Walker, of Belleville, and the Rev. Prof. Mowat, preached to crowded congregations. The church which is on a commanding site, is a very neat and comfortable building, with a handsome spire. It is seated for about 250 persons, and cost \$1800, only one sixth of which is unpaid, the remainder having been contributed by the residents with a very little external aid.

The erection of the church illustrates the usefulness of the summer labours of our students, and shows how much the busiest of our settled ministers may do to promote the interests of destitute localities in their neighbourhood. Since his arrival the Rev. Mr. Walker of Belleville, besides preaching twice in his own church, often held a third service at Thurlow, and made frequent pastoral visits on week

days. In May, 1862, a regular mission was undertaken. Mr. James McCaul, Student of Divinity, was engaged by the Presbytery of Kingston as Missionary for Thurlow and Roslin, and during the last two summers, he laboured with so much prudence, faithfulness and acceptability, that, chiefly through his instrumentality, a church has been built, two Sabbath Schools with 15 teachers and upward of 90 scholars have been established, and 60 families have professed their adherence to our church, and their anxious desire to enjoy the privilege of a stated ministry.

BEAUFARNOIS.—A bazaar and soiree were held in the Town Hall on the 11th and 12th ult. which proved eminently successful. The proceeds amounted to over \$550 after paying expenses, and are to be devoted to church purposes.

QUEEN'S COLLEGE.

MEETING OF TRUSTEES.—A meeting of the Board of Trustees of Queen's College was held on the 9th ult. There were 18 members present, viz., Honble. J. Hamilton, Judge Malloch, Judge Logie, Drs. Mathieson, Urquhart, and Williamson; Rev. Messrs. Inglis, Morrison, Spence, McMorine, Bell; Messrs. H. Allan, Davidson, McLean, Cameron, Neilson, Morris, Paton. The Principal, who has been confined to his house by sickness for several weeks, was not able to attend.

Robert Bell, Esq., Civil Engineer, having presented satisfactory testimonials from the leading scientific men of Canada, was unanimously elected Professor of Chemistry and Natural History.

The Rev. George Weir, Professor of Classics, was removed from his office by a vote of 13 to 2. We understand that the Rev. Donald Ross M.A., B.D., has been appointed to teach the Greek and Latin classes in Queen's College till a permanent appointment be made.

A paragraph in *The Kingston News* informs us that Dr. Dickson, Professor of the Principles and Practice of Surgery, and Dean of the Medical Faculty, has intimated his resignation to take effect at the close of the Session.

THEOLOGICAL FELLOWSHIP.—A gentleman of Montreal has, with commendable liberality, put at the disposal of the Principal of Queen's College the sum of £50 for the benefit of the student who last year gained the Theological Fellowship. Four Fellowships were instituted—one in each of the Faculties of Arts, Medicine, Theology, and Law. They were intended to be merely honorary at first, but it was hoped that they would be ultimately endowed, so that the holders, after completing their studies in this country, might have the means of travelling or studying in Europe. The Rev. Donald Ross, M.A., B.D. is entitled to the munificent gift of the above enlightened patron of higher education. This good example might be followed by others who wish well to the intellectual progress of Canada. It is desirable that young men destined for a provincial career should be educated in Canada, but it is also desirable, that the more promising should have the means of enlarging their

views by European travel. The travelling Fellowships of the English Universities have been found to be of great advantage, but Canada is likely to be much more benefited by such endowments.

VALUABLE DONATIONS TO QUEEN'S COLLEGE.—Queen's University, Kingston, has received a very valuable collection of plaster relief medallions of the finest works of ancient and modern Art, a donation from Donald Ross, Esq., of Montreal, through the Principal, to the Library. The medallions are tastefully and systematically arranged in cases of the form of imperial octavo volumes, to the number of twenty-five, each volume being handsomely bound in parchment, and entitled according to the nature of its contents. Each case contains on an average forty of these little gems of art, so that the whole collection numbers about one thousand. It contains many truthful and spirited imitations of the *chefs d'œuvres* of Greek sculpture and Italian painting in the galleries and churches of Europe. We need only specify the beautiful reliefs of the Apollo Belvidere in the Vatican Museum, and Venus de Medici at Florence—the great ideals of manly and womanly beauty;—the Dying Gladiator of the capitol so touchingly described in Childe Harold—the Venus of Milo—the Laocoon of the Vatican. The Italian masters are represented by reliefs of Leonardo da Vinci's Last Supper—the Madonna di San Sisto and the Madonna della Seggiola of Raffaele—the Beatrice Cenci of Guido—the picturesque Sybils of Guercino and Domenichino—and a whole host of other well-known paintings. There is a whole series of casts from antique gems and cameos of subjects from the mythology and history of Greece;—another illustrative of the History of Rome under the Republic and the Empire—another comprising portrait-medallions of the most illustrious men of ancient and modern times—and yet another very extensive one, showing the historical development of plastic art from the earliest Egyptian and Etruscan period, to the decadence of art which attended the decline of the Roman Empire. The modern schools of Sculpture are well represented by reliefs from the most beautiful productions of Canova, Thorwaldsen, and Gibson. Several volumes are filled with views in basso-relievo of the edifices of Palladio and other masters of the Italian Renaissance. The copies of the cameos and gems form in themselves a perfect treasure of art. We see in these exquisite works the liveliest play of exuberant fancy in the never-ending and ever-varied myths of classic antiquity, while the historian finds in the subjects which are taken from daily life, the most vivid and truthful delineations of the manners of the time.

The Library of the University has also received another handsome donation of above sixty volumes from John Smith, Esq., of Montreal. They comprise for the most part works which are well known, but several of the most valuable editions. Among these we need only specify, for example, the works of Isaac Watts in six quartos, Sir Walter Raleigh's History of the World, in six library octavo volumes, and a fine copy in quarto of Howard's work on Prisons.

MISCELLANEOUS.

PRESENTATION TO REV. GEO. THOMSON.—On the 5th ult. the Rev. George Thomson, M. A., Minister of McNab and Horton, was waited upon at the Mause by a deputation of young ladies, members of his congregation, when one of them, Miss Stewart, read a respectful and affectionate address, and then gracefully robed him in a new pulpit gown. Mr. Thomson, in an appropriate reply, expressed his gratitude for the costly and handsome gift, spoke in feeling terms of the health and strength with which he had been favoured during the period of his incumbency, and ascribed unto God all the glory for the success of his labours in the large and important charge committed to him.

OBITUARY NOTICES.—The Rev. Colin Grigor, died at his residence at L'Original on the 9th Jan. aged 56 years. Mr. Grigor was born at Fortrose in Ross-shire, Scotland, of respectable and pious parents. Early devoted to the Christian ministry, he entered Glasgow University, and having passed through the curriculum of Arts, he studied Divinity in the Theological Hall of the Congregational Church, and was licensed to preach by the late Dr. Wardlaw. Subsequently he embraced Presbyterian views. He came to Canada in 1834, and shortly after received the mastership of the Grammar School at L'Original, which situation he filled with satisfaction. In 1841 the Presbytery of Glengary, under whose charge he had placed himself, petitioned the Synod for authority to re-

ceive him, which was granted. On 15th Jan., 1844 he was ordained to the charge of L'Original. On 3rd Feb., 1848, he was inducted as Minister of Guelph by the Presbytery of Hamilton, which charge he emitted Sept. 10th, 1856. He was inducted to Plantaganet by the Presbytery of Glengary on Sep. 20th in the following year, having acted as a missionary in the interval from his demission of Guelph. His active ministry in Plantaganet was of short duration, for, being disabled by disease, the Synod, at Ottawa in May 1859, granted his application for leave to retire. He was known to his brethren as an amiable man and a conscientious minister, and was loved by the people among whom he laboured for his deep piety and pastoral fidelity. He leaves a widow.

Mr. Robert McKee, a native of Ireland and an elder in the congregation of Mulmur, died on the 27th of Jan. last, in the 75th year of his age. He was one of the early settlers in Mulmur, which he lived to see transformed from a wilderness into a well cultivated township. There was no place of worship when he came to Mulmur, but he was privileged to witness the erection of several Churches within a short distance of his residence. His death ended a long period of suffering from bodily disease. He was sick for nearly a quarter of a century, and for several years before his death his affliction was very severe. An unusually large funeral testified the respect in which he was held by his neighbours.

Articles Communicated.

A LITTLE WHILE.

THE TIME IS SHORT. I Cor., V. 29.

Courage, ye fainting saints
Who tread the narrow road,
With weary, bleeding feet, nor sink
Beneath life's heavy load!

'Tis but a little while;
Be patient and endure.

The time is short, the end is near,
And your reward is sure.

If sore oppressed with ills,
With trouble, toil, and care—
Fightings without and fears within—
O do not still despair!

'Tis but a little while;
Lift up the languid eye;
The battle's almost won, and your
Redemption draweth nigh.

Though now the howling winds
Blow fierce, the curtained night
Be dark and cheerless, nor the East
Betoken warmth or light,

'Tis but a little while;
The storm shall pass away,
And calm, and light, and beauty come
With never ending day.

Yea though the frequent fires
Of trial's furnace burn
With sevenfold fury, and the eye
No issue can discern,

'Tis but a little while;
And then the Lord will come,
And call our weary souls to rest
For evermore at home.

C. I. C.

THE LEADERS OF THE SCOTTISH REFORMATION.

The Scottish Reformation was to a great extent a work of destruction, although never losing sight of their great object, a restoration of a Christianity which was really ancient and apostolic, our reformers were compelled to destroy much which had in its favour the prescription of ages. And a terrible battle they had before them. The Church of Scotland, from one of the purest, had become one of the most corrupt of National Churches. Not only had the successors of the apostolically minded Presbyters, by whom our Church was founded, corrupted scriptural doctrine, and abolished primitive order, but they had also grasped,

together with a large share of this world's wealth, a large share of political power. The reformers had, then, in their work of restoring ancient truths and principles, to encounter the opposition of a rich and powerful priesthood with every temptation to maintain by all means in their power the existing state of things. It is an authenticated fact that at the period of the Reformation one half of the landed property of Scotland belonged to the clergy. While this circumstance accounts in part for the power which they exercised over the people, it also proves the hold which they had long exercised over kings and haughty nobles. Princes and barons who lived in the daily commission of deeds of violence and cruelty thought to propitiate the Deity by death-bed donations to Monasteries and Cathedrals. The Scottish clergyman, before the Reformation, was a member of an organized and powerful hierarchy which sided, as seemed best for its interests, alternately with the kings, and alternately with their rebellious peers. The leading priests were the leading statesmen of the country. In the Scoto-Roman Church there was no ecclesiastical position to which a man like Knox might not have aspired. Nor was there an office in the State, which, as a Romish ecclesiastic, might not have been his. At the Reformation, to use a phrase which was afterwards a favourite one with the Covenanters, the true and living part of the Scottish Priesthood went out into the wilderness. Not only did they risk their lives in Christ's cause: they also sacrificed to that cause, every object which had for ages been dear to the members of their order. Of the ambition which directs and governs sordid minds they were utterly destitute. For Christ did our Reforming priests give up the glory of this world. For Him did they sacrifice the behests of all ambition, except that noble ambition which had for its object the restoration of His truth, and the upbringing of their countrymen in the knowledge of His Gospel!

But in considering the Scottish Reformation, it must be borne in mind that while the wealth of the Scoto-Roman Church was in some respects a source of strength to it, it was in others a source of weakness. In the work of the Reformation virtue was sometimes assisted by avarice. Of the Reforming Peers many reaped nothing by the Reformation but the gratitude of posterity. With others, however, the case was different. The wealth of the church raised it many enemies who assailed its corruptions fully

as much with the view of sharing its spoils, as of reforming its errors. In no country, however, was the aristocratic sentiment stronger than in Scotland, and leading men among the nobility gave, in many cases from the highest motives, a strong and continued support to the exertions of Knox. In former sketches we have alluded to the services to the Church which will endear to the Scottish people the name of the "Good Regent." Next, perhaps, to that ancient statesman the most earnest, consistent, and devoted layman of the Reformation period—for a layman he long continued—was John Erskine, Baron of Dun, of whom we shall now proceed to give some account.

John Erskine of Dun was born about the year 1508, at Dun, in the county of Forfar. He was descended from the Erskines of Marr, a family which has produced men of note in every age of Scottish history; and it is worthy of remark, although the contrary has often been asserted, that the leaders both of the Reformation and the Covenant were in many instances sprung from what may be called the "best blood" of their country. The mother of John Erskine was a daughter of William Lord Ruthven. Early in life he travelled on the continent, and he appears to have acquired in France, in addition to general scholarship, an acquaintance with the Greek tongue which was then very rare in Scotland. It is probable that he acquired also in France a leaning to the principles of the Reformation. Certain it is that in 1540, when Knox was still an orthodox Romish priest, he openly avowed himself a Protestant. And he deserves to be held in honourable remembrance as one of the first who had the courage to do so. It was no light thing for a man in Scotland, in the reign of James V, to declare himself a friend of the Reformation. We learn from various writers that nothing amused King James better than ridicule of the Romish Ecclesiastics. A poet himself, he sympathized heartily with the satirists of his time who made the rapacity, the coarseness, and the ignorance of the greater part of the priesthood, the subjects of violent attack. But he would go no further. Often urged by Henry VIII his uncle, to free his subjects from allegiance to the See of Rome, he resolutely refused to do so. That he was a firm believer in the church of Rome is more than doubtful; but he seems to have thought it to his interest, towards the latter part of his reign, to ally himself with the clergy, and to lean on

them for support in the hereditary struggle which he waged with his intractable nobles. James I was a man of taste, and scholarship, and fancy. He had also many kindly traits of character which tend somewhat to redeem his fame. But when Erskine of Dun avowed himself a Protestant, he sanctioned a cruel persecution of the friends of the Gospel. It was the deed of a hero to declare for the Gospel in its fulness, and to denounce anti-christian innovations, during the reign of a king who tolerated a persecution of the faithful, which must be accounted as only second to that of his perfidious and cruel descendants, Charles II and James VII.

But Erskine of Dun was a man fit for the times in which he lived. In the worst days of the first persecution of the church his house was always open to the reforming ministers; and whosoever he might be, who laid hands on these servants of the Lord, was made to feel that he had to deal with a baron of power, wealth, and courage. Nor did religious feelings weaken in him the instincts of a patriot. Although opposed to the war with England he fought sturdily in his country's cause; and his biographers tell us of various combats in which he gave token of military skill as well as of undaunted intrepidity.

In 1557, Erskine had the honour of being one of the few who signed the first Covenant, and established the Congregation. In the succeeding years he was one of the commissioners to France, to witness the marriage of Mary with the Dauphine. In his absence there occurred an event which did much to hasten, by its very enormity, the good work of Reformation. Walter Mill, an aged priest of holy life, and beloved by the people, had been dragged to the stake, and burnt to death under circumstances of special and revolting cruelty. But the Reformers had now got to the hearts of the people, and a burst of general indignation followed the atrocious act. The reforming clergy were threatened by the Queen Regent, Mary of Lorraine, and summoned to appear before her at Sterling. But the Reformed nobles resolved to protect them. In that resolute band of protectors of the faith there was none more resolute or courageous than Erskine of Dun.

Erskine was present at the first reformed General Assembly of the Church in 1560, as a ruling elder, but he soon after resolved to assume the functions of the higher or ministering Presbyterate, and he appears to have been ordained to the Episcopate,

using that word in its primitive sense, by Knox himself. A special and extraordinary function was also assigned to him. It was thought necessary, in the then state of the Church, to appoint certain well qualified persons superintendents or overseers of districts of country, whose duty it was to see to the life and conversation of the clergy, many of whom had been brought up and ordained in Scoto-Roman views. Foolish attempts have been made by prelatial writers to prove that these superintendents, thus for a special purpose wisely and judiciously appointed, were appointed in imitation of the bishops of prelacy. These attempts, it need hardly be said, are utterly futile. The superintendents were appointed at a critical period, and for a particular purpose. They were appointed to their office by Presbyters; they were subject to the Presbyters of the General Assembly; and as soon as the Reformed Church felt sure of its ministers and its position their office was done away with. It might in the same way be lawful for our Canadian Church to appoint, in times of difficulty, superintendents to carry out the decrees of the Synod. A wise expediency is no doubt open to the Church; and although St. Paul committed the government of the Church to Presbyters, as its highest officers, he entrusted Timothy with a special mission. It is not to a necessary and temporary departure from primitive purity that Presbyterians object. It is to the establishment in the Church of a permanent order of lords over God's heritage—an order for which no warrant can be found in God's Word, or in primitive Catholic practice.

No minister or superintendent appears to have more fully or judiciously fulfilled his duties than did Erskine. Angus and Mearns were the districts assigned to him, and in them he was known and beloved. Though strong and courageous in defence of what was right he was a man of a gentle and loving temperament. "I would gladly hear the superintendent of Angus," said the unfortunate Queen Mary, "for he is a mild and sweet natured man, with true honesty and uprightness." His character appears indeed to have united gentleness with firmness. Strong and resolute in his defence of truth, he was one of the most amiable of our Reformers. He is well described by Spottiswoode, who, though he was induced to approve the intrusion of prelacy on our Church, retained an ardent love for our Reformers. "He was," says that writer, "a man famous for the services

performed to his prince and country, and worthy to be remembered for his travails in the Church, which, out of the zeal he had for the truth, he undertook, preaching and advancing it by all means. A baron he was of good rank, wise, learned, liberal, of singular courage; who, for divers resemblances, may well be said to have been another Ambrose."

THE WORK OF THE HOLY SPIRIT IN REGENERATION.

We have just perused an article bearing upon the matter of which we write, in another *Monthly*. The writer of it finds great fault with a representation that had been made of a certain system of faith, that while it professed to make much of the work of the Holy Spirit *in words*, yet *in fact* it denied that work altogether. After the most careful perusal of all that the author has said both in the article to which we refer, as well as in another paper in the same number, we do feel disposed to believe that the representation found fault with *must be true*. In both articles there is evidently a great profession in the way of making much of the work of the Holy Spirit *in words*, but it is just as evident that the writer denies His work *in fact*. He says: We repudiate the "faith necessitating" influences of the Spirit, meaning thereby that the agency of the Holy Spirit is not necessary to the production of true, saving faith in the soul. Of course the faith necessitating influences of the Spirit being repudiated, the repentance necessitating influences must be repudiated also, notwithstanding all that the Scriptures say as to God giving repentance to the acknowledging of the truth, and as to Jesus having being exalted to bestow this grace. We have been forcibly reminded at we read these articles that the author's system of faith would be perfectly complete without any work or agency of the Spirit of God whatever—not a word occurring in them that would go to show that beyond the influence of Scripture, or the influence of Providences, the Holy Spirit had ought to do with the regeneration of the sinner.

Indeed we are not left to infer this. The grand lesson of the necessity of the Divine Spirit's agency upon the heart—of His direct and immediate operation thereupon—in order to regeneration, he distinctly renounces and denies. And, what with misquotations from the Westminster confession of Faith, and misrepresentations of the

opinions of those who hold the scheme of doctrine laid down in that valuable work, charging them, for instance, with believing that "God gives common grace to men to render them responsible," as well as in other places, we have one of the most special pieces of pleading with the view of getting rid of the doctrine of the Spirit as always held by the Church of God, and of establishing in its place the Pelagian error that man has free-will enough, and power enough to determine his own heart towards righteousness and towards the things of the Spirit, without any special help of the Spirit.

We have been somewhat amazed at the use which the writer of the articles referred to, (who, we have reason to believe is connected with the New View Churches of Scotland, or the E. U. Church, as they designate themselves,) makes of the name of Dr. Campbell of London. He would wish it to be inferred that that eminent man—one of the most eminent and influential men of the Congregational Churches of England, had leanings and sympathies towards this system of belief. We can assure him that this is a mistake. In the "*Christian Witness*" for August, 1847, Dr. Campbell speaks of an article formerly published by him, in which he says, he had occasion "to use some severity of tone towards those parties on account of what we then, and still deemed their errors." And in the same number he plainly avows, "We reject their principles." And another man no less eminent in Scotland, the late Dr. Wardlaw of Glasgow—is yet more explicit in his condemnation of their theology. In the published "*Correspondence of the Congregational Churches*"—a correspondence which he and other friends conducted with those who were ultimately cut off from the Churches on account of their unscriptural views, the Dr. says, "You deny all inward operation of the Spirit accompanying such means of information, impression, and conviction—furnished by the Holy Scriptures and Providential dispensations—in denying this you clearly ascribe the efficiency to the means themselves. And it is in this we are constrained to regard you as denying the reality of the Holy Spirit's agency altogether. If the influence of the Spirit is merely the influence of the Word, of evidence, and of circumstances, operating on the human mind, independently of the efficacious, inward, illuminating, spiritualizing energy, then there is nothing supernatural in the case,—nothing beyond, or dis-

ferent from, the ordinary phenomena of the mind, as affected by information with its attendant proofs, or whatever else may contribute to excite attention and command assent. When you speak of the Spirit as *bringing the means to bear upon the mind and working by them*, you do no more than put the Spirit in the place of Providence, or of the human agent through whose instrumentality Providence acts; the means are left to their own natural operation, there being no *other* influence accompanying or superadded." And on an earlier page Dr. Wardlaw and his friends, who held fast the faith that was once delivered to the saints, address those who were departing from it, thus, "Honesty requires us to say that you seem to us to admit *in words* what you deny *in fact*." And yet again, "It is the hackneyed subterfuge employed in all ages by those who have *held* the errors that we are opposing to say, that the influence of mere means is the influence of the Spirit, since the means have proceeded from, and express the mind of the Spirit; and thus they *have sought to cheat the un wary with words, spreading the belief that they have admitted the Spirit's influence, when in fact they have denied it.*"

PRESBYTERIAN ORDINATION.

There have appeared in *The Presbyterian* at various times, particularly in the *Sketches of the Leaders of the Scottish Reformation*, allusions to the validity and the succession of our Presbyterian ordinations. Many have seen these allusions with satisfaction; for although the Presbyterian Church has ever occupied itself chiefly with the teaching of truth, it is well to know, considering the taunts which are frequently thrown out against us, that our ministers have not only a right to teach the truth for the truth's own sake, but that they have also received that right in continued succession from those to whom it was originally accorded, the Presbyters of the Apostolic Church. Many Roman Catholic theologians have in all ages admitted the right of Presbyters to ordain. They have spoken of ordination as one of the innate and primitive functions of the Presbyter's office; and not a few Protestant Episcopalian writers of great eminence have admitted the justice of their conclusions, and the validity of our orders. But strange as it may appear, there is good reason to believe that we have a succession of ordinations not only

from Scoto-Roman and English Presbyters as pointed out in the *Sketches*, but also from Roman and perhaps even from Anglican Bishops, taking that term in its prelati-c sense. There were in Scotland at the period of the Reformation many persons invested with the prelati-c character besides the Bishops of the various Dioceses. The Abbots were Bishops as well as the Diocesan Bishops. Mr. Marshall, a Scotch Episcopal writer of the present day, informs us that fourteen episcopally ordained dignitaries of the Scoto-Roman Church took, more or less actively, part with Knox in the good work of Reform. Now, ultra-Episcopalian writers tell us that the power to ordain is the great distinguishing privilege of a Bishop. When those Bishops took part in the ordination of Presbyterian Ministers, as many of them must have done, and as we know some of them actually did, in giving them their character as Ministers of the Church of Scotland, and with that character, the right to ordain, did they not make them Bishops even in the prelati-c sense? Again, both in 1638 and in 1688 did prelati-c Bishops of the English succession conform to the Church of Scotland. According to all the canonists, one Bishop can make a Bishop, and can do so too, without first ordaining him, according to general custom, Deacon or Presbyter. When one thinks of the very large number of persons, through whom the orders of a Minister of the present day must have passed between the Reformation and the present time, it seems extremely probable that the orders of every one could be traced to one or more of these conforming prelates; in other words that every one of our Ministers is a Bishop, not only in the apostolic and primitive sense, but in the prelati-c sense too. Of course this argument is not given as one which can have the smallest weight with a Presbyterian. Content with the Bishops of St. Paul, he covets not in anything the Bishops of Prelacy. The succession of Presbyter Bishops connecting the Church of to-day with the infant Church of ancient times pleases his fancy, and strengthens his faith. He wants no more; he is satisfied that it is enough. But let the ultra-prelati-cs who, denying the validity of our orders, refuse to own our Ministers to be Ministers, beware. For although Presbyterian Bishops labour in dioceses of but primitive size and are neither peers nor prelates, they may yet be as much Bishops even in the prelati-c meaning of the term, as the Archbishop of Canterbury himself.

THE CONSTITUTION OF THE SUN AND STARS.

BY PRINCIPAL LEITCH.

Spectrum analysis is making steady progress, though much caution must be used to obtain reliable results. The soundness of the principle is now put beyond all doubt, viz., that the dark lines or stræ in the spectrum of the sun indicate the substances which exist in an incandescent state in the atmosphere of the sun. If the sun were a solid or molten mass, and if the light proceeded directly from this mass there would be no dark lines in the spectrum. But let us suppose that the light has to pass through an atmosphere of iron existing in a vaporous state, the spectrum is crossed by dark lines, and the position and number of these dark lines are peculiar to iron. No other substances can give the same set. Suppose it was an atmosphere of copper instead of iron, the set of lines would be totally different, and the one set could be at once distinguished from the other. But, lastly, let us suppose that the two atmospheres are mixed up together, what will the result be? We shall have the two sets overlapping or mixed up with one another, just as when you see one ship through the rigging of another. Let us suppose that there are a great many substances in the atmospheres: their characteristic lines will be all mixed up together, and there is a difficulty in disentangling the one set from the other; but the astronomer can do this just as well as the sailor can single out the rig of his own ship from the forest of masts in a harbour. The precious metals appear to be as scarce in the sun as on our earth—no traces of gold or silver. Iron appears to be there, as well as on our globe, the most abundant metal. But there is no reason why there should not be worlds in which gold is as abundant as iron is in ours. Possibly a golden star may soon be discovered. Astronomers are now applying themselves assiduously to the analysis of the fixed stars. And it is found that there is a great diversity in their constitution. Almost every star has its own distinctive lines. It appears that the most common ingredient in all stars is common salt, or at least its base, the metal sodium. This universal symbol of hospitality makes all worlds kin to our own. Stars when cursorily viewed appear all of the same colour, but, carefully examined they are found to be of all shades of red, blue and yellow; and these differences of colour indicate that they differ as to chemical compo-

sition. The spectrum analysis detects the bodies which produce these colours. The feeble light of the stars presents great difficulties in making these observations, but Donati has recently employed optical means which promise important results, and has already accumulated data which wait for interpretation.

The recent researches in spectrum analysis have led to new theories of the photosphere of the sun, and the spots frequently seen upon it. Is the bright disc we see solid, molten, or gaseous? The theory hitherto held almost universally, and supported by both Herschels, is that we do not see the body of the sun at all, and that the bright disc we see is an envelope of a light-and-heat-giving cloud-like substance in a vaporous or gaseous state, and that the spots are perforations in this photosphere through which we see the dark body of the sun, Leverrier and others have been led to the conclusion, that we must abandon this idea, and hold that the visible disc is the real body of the sun in a molten sun, and surrounded by an atmosphere or atmospheres which we do not see on account of the superior brightness of the body of the sun, except in total eclipses. On this theory the spots are opaque bodies floating in this atmosphere above the body of the sun. It is a matter of eager inquiry at present to settle this point by some crucial observation. The progress and appearance of spots near the edge are carefully watched, as it is most likely that here the crucial differences will be detected. At present the astronomical evidence is in favour of the cavity instead of the prominence theory, though chemical analysis points in a different direction. It is possible that the photosphere may be an envelope above the sun, and yet comport itself like a solid or fluid, as in the case of the rings of Saturn. This should reconcile the different theories, the spots being on this supposition cavities.

Mr. Nasmyth believes that he has discovered a new structure in the sun. The surface appeared to him composed of segments shaped like willow leaves, which were constantly in motion. Some suppose that this was a mere optical illusion; but Mr. Nasmyth is a practised observer, and possesses the finest instruments, so that his observations, if not conclusive, are at least sufficient to direct attention to this new feature.

The publication of Warren de La Rue's photographs of the last solar eclipse settles

the point as to whether the red prominences belong to the sun or moon. The comparison of two pictures taken at different phases of the eclipse demonstrates this. The one picture shows the prominences in a certain position; the next picture shows the prominences on the one hand had been partially covered, while those on the other had to the same degree been uncovered. These red prominences are still a mystery, though it is most probable that they are not only the most prominent parts of a new stratum enveloping the whole of the sun. The last speculation is that they are the auroras of the sun corresponding to the earth's aurora borealis, but they appear to be a permanent feature of the constitution of the sun. It is, however, asserted that the auroras of our earth are connected with the magnetic state of the sun. There is a magnetic sympathy between the sun and earth; that sympathy attains its maximum every ten years. When the spots become most numerous the earth responds to the magnetic addresses of the sun by unusually brilliant displays of aurora.

AUGUSTINE'S CONFESSIONS.*

Part I.

How far is it possible for a man so closely to follow the intricate play of his thoughts and motives as to be able to map them out, and trace the endless windings of the stream of his inner being as it flows through life? If for a reply we look to the charts, which the explorers of their own experience have laid down for us, we shall be inclined to answer that the attempt to seize and arrest the evanescent phases of human motives has generally failed. In autobiographies, which deal with anything more than the outer life, the self-depicted character is more like a clay-figure than a human being. There is seldom any freshness or vigour about it. All is stiff, rigid, formal. The thoughts run in a certain groove: they are what the writer supposes they ought to have been, rather than what they were. When he sets himself to recall them, there remains in the memory only the result, but the steps by which the result was attained are effaced and now in retracing them he takes the shortest path from the starting point which he thinks he knows, to the goal which he thinks he has attained; whereas the way by which he reached his present position was perhaps not a path at all. He may have taken no beaten road, but wan-

dered a thousand times off the straight line, and unconsciously revolved upon his own footsteps, like one who has lost his way in a large city, and in his bewilderment hurries on and on, while he is all the time describing only circles, and constantly returning to the point he has set off from. Now it is these endless eccentricities of thought, these vacillations of opinion, which we feel in ourselves while they are passing through the mind, but which have fled so quickly through its chambers that we cannot catch or record them, that it would be so interesting to have recorded by others. But what is not possible to us was not possible to them; and therefore every soul must, for the most part, wander through the wilderness of error without a guide, in search of truth. There truly have been here and there notable landmarks observed by others, and laid down for the direction of their fellow-wanderers; but the wilderness is so wide that we may never approach these, and therefore can profit little by their experience.

Such reflections were forced on our mind in perusing these "Confessions" of Augustine. He had passed through a wider range of inward experience than perhaps any man, and, when at last he reached a firm footing, he felt constrained in thankfulness to God, and out of love to man to recall not only his actions, but also the impulses and reasonings which gave rise to them, that by the recital he might give glory to God, who had led him so wondrously and graciously through so many false ways and false opinions to the truth, and that his experience might be of use to others. Anything more truthful never was written. He lays open his life as wide as it was possible to do, concealing no irregularity, glossing over no failing. His fault lies not here: it lies in the opposite direction; for in the intensity of his repentance he was inclined to exaggerate the sinfulness of his former life, and perceive monstrous sins where a calmer judgment would have seen, at worst, but venial ones. It was not in the nature of the ferid African to review calmly his former life, when it had given place to one so different, and actuated by such higher emotions. Such faults of exaggeration, however, if committed by the saint, are too easily corrected by the sinner, for the reader is likely to measure the act, not by the lofty standard of a Paul, an Augustine, or a Bunyan, but by his own low standard, which is sure to raise the act far above the place in the scale of morality to which God's law assigns it.

Accepting, therefore, the picture which the "Confessions" give us as being as correct a

* The Confessions of St. Augustine. Edited with an Introduction by Mr. G. T. Shedd. Andover, 1853.

reflection as possible of the public as well as of the private life of the great father of Latin Christianity, we find in them a noble and sincere character, full of tenderness and impulse, strong in its attachments, fervent and honest in its love of truth; and there is abundance in the book itself to witness to the intellect which has left its impress on all succeeding ages of the church, and which still sways our thoughts and opinions, though we know it not. For the book is far from a recital of events. Augustine was one of the greatest metaphysicians that has ever lived—Sir W. Hamilton pronounces him such, and borrows largely from him. He could not therefore rest satisfied with relating events; he must endeavour to reach the motive, and describe the cause. Hence the narrative occupies but a limited space in the "Confessions" compared with the dissertations to which every act, frequently the incidental mention of a word, gives rise. "When a lad of sixteen, he went with some lewd young fellows late one night to rob a pear tree." This leads to an analysis of the motives which impelled them. He became a lover of the theatre, and thereon he hangs an inquiry into the causes which excite the fictitious pleasures of the drama, and brings forward reasons, based upon the weakening effect which the constant excitement of our emotions without the desire or possibility of calling into play the active powers, has upon the moral nature. His conversion from Manichæism to Catholic Christianity gives rise to a profound inquiry into the character of God and our power of apprehending him. And so at every step of his narrative he runs off into some such philosophical disquisition.

These are relieved occasionally when he breaks into glowing exclamations of admiration and praise, such as to our colder natures appear like the ravings of a madman; but they were the natural expression of his fervid soul, for he was an African, and we are phlegmatic Teutons.

It is in some of these dissertations he would describe the process by which the great changes in his convictions came about. But however valuable they may be, it is difficult to accept them as correct exponents of the terrible struggle which must have been going on in his excited breast, till he reached that peace which passeth all understanding. The emotions had perhaps more to do in the development of his inner life, and the reasoning faculties less, than the "Confessions" would imply. What he said of our every day life may be justly said of the Christian life; "the life also whereby we live hath its own enchantments, through a certain perfection of its own, and a correspondence

with all things beautiful here below." The *feeling* of discord must have repelled him from every form of belief, till he rested in Christianity; and his heart was satisfied, for he had found that which united all harmony in itself,—Christianity, which embodies all the highest elements which make up the beautiful and the good. For these Augustine had always been in search, for he wrote in early life a book on the "Fit and the Fair;" and he pursued the search with alacrity till he discovered in simple Christianity that which suits and supplies man's greatest needs. And he continued the search with no less avidity till his life's end, endeavouring to extract from Christianity more and more of its applicability to man's wants, and to apply it. But in the search, the heart and mind went hand in hand. The emotions were as much needed to apprehend the moral adaptation of Christianity as the intellect to trace its consistency. The vehement outbursts of passion, therefore, which almost startle us, exhibit an essential element in his being, and, combined with the evidence which other parts of the "Confessions" yield to the character and working of his intellect, enable us to animate the outlines of the man, which these same "Confessions" draw for us with as real a life as we can ever expect to inspire into the shadowy forms of any of the departed.

Augustine was born at one of the critical periods of the church's history, when the old state of things was giving place to the new: when the outward condition, and consequently the inward character of the church, were undergoing a change. Christianity had been the religion of the state for only forty-two years. Previously to that it had been in a position of conflict with paganism, and all its energies had been devoted to defence. So soon however as the outward pressure was removed, Christian thought turned in upon itself, and it being no longer necessary for the church to define its position to the world, it commenced the attempt to define the relation of its doctrines toward each other, and the immutable principles of all truth. Apologetic theology gave place to dogmatic. The transition presents us with a painful contrast, springing however out of the very nature of things; for there was sure to be a wide difference between the calm self-possessed apologist, conscious of right, refuting the calumnies and falsehoods of his adversary, and the dogmatic controversialist, dealing often with questions beyond his reach, both in what he asserted and what he opposed. This was the intellectual position of the church in the days of Augustine; and its political

position was no less critical. The Eastern church was being gradually dis severed from the Western, not through express differences of opinion on any particular point, so much as through the growth of distinctive tendencies which were already impressing a distinctive character on each, and which, when more fully developed, were to end in arousing dire hostility. In proportion as the severance took place, Christian Rome rose in importance. So long as the East and West were united, there were centres of religious devotion in the East—the cradle of the Christian religion,—which attracted the gaze of the Christian world; but so soon as jealousy interrupted the community of Christian feeling, the West was compelled to choose a centre for itself, and where that centre was there could be no diversity of opinion. Imperial Rome, to every Western man the centre of civilization, of intelligence, of law, of power, must be the centre of Christendom, and the place sanctified the man who represented it. Thus the West transferred its allegiance from the East to Rome, and from Cæsar to the Pope.

Augustine appearing at the very time these internal and external changes were in progress, helped largely towards giving form to the intellectual tendency, and strength to the political. He was the first who systematized the doctrines of Christianity, and pointed out its intellectual relationships, and he did more than any man towards the consolidation of Western Christianity in opposition to Eastern, by the peculiarly Western character of his doctrinal system. It exactly suited the feelings and the natural bias of the Western mind, and the bishops seeing this, adopted it, and thereby bound more firmly to themselves the whole of Western Christendom.

HOME MISSIONS.

PEREGRINATIONS IN GLENGARY.

At the first mention of the name, "Home Missions," many will naturally think of the Synod's *Home Mission Scheme*—of that noble effort made by our church some two or three years ago, to add to our permanent endowment fund, and, by a very short process of thought, they may be led to exclaim, What a pity that a plan so auspiciously commenced should so soon be abandoned as a failure. The missions to which reference will here be had are of a distinctly different kind. The Synod's Scheme was designed to supplement the salaries of ministers settled over weak and struggling congregations. Presbyterian missions, on the other hand, aim at

sending missionaries into remote and sparsely peopled sections of the country, where, as yet, congregations do not exist.

To the Presbytery of Toronto belongs the credit of having first made a systematic effort to overtake the mission field within their own ample bounds. And, when the extent of territory embraced the difficulty of access to remote settlements, and the inadequate means at their disposal, are taken into account, one is at a loss whether most to admire the boldness that suggested the plan, the energy and perseverance displayed in carrying it out, or the substantial and satisfactory results that have crowned these efforts with a measure of success surpassing even their own sanguine expectations. "Being able to point to several flourishing congregations, now enjoying the services of a fixed pastor, which were begun and fostered through the agency of this mission, and to others already ripe for settlement, as the result of their labours for a few years, and looking also to the number of spiritually destitute, dispersed over a wide extent of country, unto whom the ministrations of the Gospel have occasionally been brought,"—Well may the Toronto Presbytery appeal with confidence to the friends of Zion to aid them. Their printed report for 1863 shows that thirty-one congregations have, within the year, contributed no less a sum than \$1401.57!—an average of \$45 to each. Several have given according to their abilities, e. g., Nottawasaga heads the list with \$190. Pickering and Scarboro follow with respectively \$117, and \$110. Other congregations will take note of these figures, and, when next asked to second the efforts of their Presbytery, will govern themselves accordingly.

Other Presbyteries, too, have, for some years past, been quietly and unostentatiously cultivating their Home Mission field, and perhaps it might have been deemed sufficient simply to have noted the fact that the Presbytery of Glengary, following these good exemplars, have this winter adopted the plan of holding missionary meetings in each congregation within their bounds. This, I have no doubt, the Presbytery will do in an official manner at the proper time. Meanwhile an "old stager," craves space for a few remarks upon the *modus operandi* in Glengary, and for some of the incidents of a right pleasant two weeks tour through a somewhat interesting portion of country, simply premising that the writer, not being a member of Presbytery, is alone responsible for what is advanced.

I presume nobody knows the geographical

bounds of the Presbytery of Glengary. Its eastern limit corresponds nearly with the boundary line between Canada East and Canada West. It stretches westward along the St. Lawrence for about 60 miles, embracing the counties of Glengary, Stormont, and Dundas; while northerly, it extends, like the late Mr. Mair of Chatham's parish, "as far back as the ministers can win." Occupying a central position on the Grand Trunk line of Railway, Cornwall, a town of some 2000 inhabitants, has become the seat of Presbytery. There, very properly, the meetings were inaugurated in St. John's Church on the evening of the 12th of January last. The proceedings, which were of a very interesting kind, were conducted in the most becoming and orderly manner. I am happy to add, that in every other place visited the same remark is equally applicable. The general arrangements were exceedingly creditable to the active and indefatigable Clerk of Presbytery, while the more particular details of heating and lighting the churches were very satisfactory. Each minister presided over his own meeting and was provided with a detailed programme of the proceedings, somewhat as follows:—

The meeting was opened with praise, reading of Scripture, and prayer, after which the speakers of the deputation, three in number, were severally introduced, each having a subject assigned, thus,—(1) The church essentially Missionary; (2) the relation of each member to the congregation, and of the congregation to the church, with the duties flowing therefrom, (3) the nature and object of the Presbytery's Home Mission. These were supposed to exhaust the subject, but, in case the patience of the audience were not also exhausted, a fourth subject, to wit, *Christian Liberality*, was added to which any party who might feel so inclined had an opportunity to speak. In no instance did a congregation escape the infliction of number 4; in some cases even No. 5 was brought into requisition, the inevitable result being of course a protracted meeting.

Most people, I think, like short sermons, and short speeches. There are few platform speakers who can "hold an audience by the ears" for more than twenty minutes at one time. It is a fact worth keeping in mind, that, no matter how praiseworthy the cause spoken about, good speaking is the only guarantee for good meetings, and without good meetings it is impossible to interest a congregation in such a work as this. While on this subject, let me express, though indeed I cannot find words fully to express, my surprise, on reading the other

day in *The Gazette*, under the caption of HOME MISSIONARY MEETING OF THE CHURCH OF SCOTLAND, "A meeting of the congregations of St. Andrew's and St. Paul's Churches, Montreal, was held in St. Paul's Church." I shall say nothing about small meetings in Glengary, since learning that in the great city of Montreal one small church is supposed to afford sufficient accommodation for the moiety of our 4575 adherents, having sufficient interest in the Church's welfare to attend a Home Missionary Meeting, and perhaps the church was not more than half full "at that."

The speeches ended, an opportunity follows for the congregation to say *how much* they sympathize with the subject "so eloquently" brought before them. A general fumbling of pockets ensues, the bag is handed round, and the congregation settles down into a serene calm, assuming an attitude of complacent satisfaction at the thought of having done their duty. It is a great mistake. The collection may have amounted to \$10 more or less. It is not enough. It must be trebled. Subscription lists are produced; the congregation is canvassed on the spot, and a supplementary contribution payable six months after date is asked from each one present. The novelty of the proposal surprises, yet, it is done in such an off-hand sort of way that no one resists; every one seems to think the idea a capital one. Instead of \$9.40, the congregation has given us \$33.50. The cash collections of the whole Presbytery are \$116.55, the subscriptions added alter the figures to the decent sum of \$250.70 from 12 congregations.

The drive from Cornwall to Martintown and thence to Williamstown and Lancaster carries you through the best settled and best farmed portion of Glengary. It is a beautiful, undulating country, and, as a field of our Church's operations, I know not of its equal. There may be instances of larger congregations, but there is no instance in Canada of four such congregations within the same number of square miles.

From Martintown to Dalhousie Mills, in a north-easterly direction, some twenty miles or more, the landscape has fewer features of attraction than any part of Canada I remember to have seen. Following Dundas street for 8 miles we reach the famed R. C. Church of St. Raphaels, a very large cruciform stone building, devoid of architectural taste and ornament, saving the tall tinned steeple, which has a very neat appearance, and, almost mid-way up, covers but does not conceal a beautiful chime of bells. Without uncharitably assert-

ing that the big church has anything to do with it, it must be said that the country for many miles around has any thing but a prepossessing appearance. The farm-houses are small, for the most part built of logs, and all painfully alike. No snug wood-sheds; no comfortable cattle-yards; only here and there the luxury of a well seemed to be understood, for, in many places I observed the track from the homestead in which ill-cared for cattle were daily driven to water at some distant spring or creek. Ploughs too were lying about the fields, left where last they had been used, and many other indications of slovenly farming too glaring to escape the eye of the passing traveller. Dalhousie Mills is rather prettily situated on the River de Lisle. I am told there are no mills here now, whether from want of water, wit, or capital, deponent sayeth not. What is worse, there is no minister. An excellent elder, though, is Mr. Cattenach, the Laird; and most grateful to the deputations, after a long drive on a stormy day, was the princely manifestation of his "Highland hospitality." Wind and weather not permitting, the missionary meeting was small in numbers, but those present seemed to be all good men and true, and intensely interested in the proceedings. Little was expected from *them* in the shape of money, yet they actually headed the list, giving more than any other congregation visited.

Cote St. George is but 4 or 5 miles down the river, and as the shades of evening began to close around us we left Mr. Cattenach's to hold a meeting there at seven o'clock. The wind had increased to a gale, and, instead of soft flakes of snow, a blinding storm of sleet met us right in the teeth. The roads were filled with snow to the level of the fences, and only here and there the vestige of a sleigh track was visible. Fortunately we had not far to go. At Milton, a village half way between Dalhousie and St. George, the minister of the "Cote" resides. There we gladly sought and found shelter from the storm. All hopes of holding a meeting, "on sic a nicht in winter," were for a time abandoned, and, but for a characteristic display of female heroism, meeting there would have been none. The emphatic exclamation of the minister's wife "Well, I'm going, stay here who will," settled the question; and to Cote St. George, in defiance of storm and drift, we went. Greatly to our surprise we found an excellent audience, patiently waiting our arrival, the church comfortably heated, and brilliantly illuminated for the occasion. This congregation and Dalhousie were at one time united in one charge; and their close proximity

clearly indicate that they should still be one. It is to be hoped that the visit of this deputation, affording as it did an opportunity for giving a word of friendly advice from disinterested parties, may not have been without its influence towards a reconciliation of the unfortunate local differences, which have so long existed in these two neighbouring congregations.

Lochiel, the next place visited, is 20 miles nearer the north pole than Dalhousie. The roads being very heavy, an early start became necessary. By eleven A. M. we were off, a merry cavalcade of two double and two single sleighs. I think it was shortly after leaving Milton that we drove under a triumphal arch of nature's own rearing, consisting of a single living tree which gracefully spanned the road, some 40 feet in width, the top resting upon the ground. The centre of the arch seemed to be about 16 feet from the road, and the thickness of the tree about 18 inches diameter. I had not time to notice of what kind it is, but think it must be an elm. It has no branches on the lower side, but on the upper they rise straight up like young trees, to a considerable height, some of them being 6 or 8 inches diameter. In summer it must have a very beautiful appearance. How long it has lived in that recumbent posture we could not learn. A member of Presbytery has since told me that 22 years ago it occupied the same position it does now.

The road by Alexandria, though 5 miles longer, was chosen as being most travelled. The village, boasting neither a Pompey's pillar nor a Cleopatra's needle, is nevertheless not without attraction of its own kind. Here Donald S. Sandfield, Esq., the deservedly popular, M.P.P. for the county, has his residence, with extensive steam flouring mills, and, close by, one of the most beautiful, neatly laid out, and, I have no doubt, highly cultivated farms, to be found in Canada. I am sure his example cannot but prove a great blessing to the whole region round about, where, above all places in Canada, it is the most needed.

Lochiel occupies an isolated position in respect of the rest of the Presbytery. It is nevertheless justly regarded as a point of peculiar interest. It is "classic ground." Here the battle of the Free Church was fought twenty years ago. Here McMillan, of Cardross notoriety, and other big guns first up-hoised the sluic-gate, whence issued "that torrent of eloquence" which swept away many a credulous, simple minded Presbyterian into the realms of shadow. A desperate effort was here made to extirpate the "residuary dregs of moderatism,"

to silence for ever the "dumb dogs," by proclaiming liberty to the captive; to induce the enslaved "to come out of her," and finally to secure for the *Free protesting Church of Scotland* a desirable vantage ground. Nor was the effort altogether unavailing, as the existence of a large stone church and brick manse in juxtaposition to the site of the auld kirk to this day attests. It is gratifying, however, to learn that the feelings then excited have calmed down, that ministers and people of both churches are oftentimes found in fellowship, and that alongside of the "liberty pole," the old standard, bearing its talismanic motto "*nec tamen consumebatur*" still floats proudly in the breeze.

Our adherents in Lochiel number about 1200 and of the Free Church there are almost as many. Together they embrace nearly one half the population of the township, the remaining half being chiefly Roman Catholic. We found our minister in possession of a neat and comfortable brick manse, immediately in rear of which, on a rising piece of ground, the unfinished walls of a handsome new stone church stand out in bold relief. A close inspection shewed that, while there was no attempt at ornament, nor aping of grandeur in the design, the materials and workmanship of the building, so far as it has progressed, are of the very best. Its dimensions are 75 x 52 feet, which, without side galleries, will afford ample room for 800 sittings. The contract price is said to be £1500. To me it seems scarcely possible that so large and handsome a structure can be built for so small a sum. It is to be hoped that the building committee will not be decoyed, as is too often the case, into a heavy bill for "extra work;" this is easily avoided by adhering strictly to the original plan and specifications. Mr. Darroch, the pastor of the congregation, has recently returned from a trip to Scotland. On one side of his note book I observed a goodly number of donations, some of them following names very familiar: on the other side, no doubt, the items for *shoe leather* and other incidental expenses will swell a considerable sum to be deducted from the aggregated contributions. Should this meet the eye of any who have kindly given or may yet be asked to give for the Lochiel church, it may be satisfactory to have the testimony of an eye witness that their money will be well bestowed and faithfully appropriated to the erection of an ecclesiastical edifice where one is greatly needed, and which will be a credit not only to Lochiel, but to the church at large.

The old church has been pulled down to make

way for the new, so that, with no stated place of worship, the congregation which is scattered over a wide district of country, is in that unhappy condition familiarly likened to "sixes and sevens." Our meeting was held in the Orange hall, a low-ceilinged upper room, said to contain 200 people. It was on this occasion well filled, and would have been comfortable but for a red hot stove, which, despite the efforts made to subdue its ardour, would not be quenched. The addresses being chiefly in Gaelic, were of course utterly unintelligible to *Sassenach* ears. It was evident, however, as the night wore on, that the "pathos" of some and the eloquence of others were not expended in vain. Previous to the meeting the deputation had been much gladdened by the opportune arrival of Dr. Mathieson of Montreal. Had he dropped down from the clouds his presence could not have been more unexpected or acceptable. He had heard of the meeting, and his admiration of the Highland character, added to some pleasing reminiscences of Lochiel in days long gone by, had induced him to come all the way from Lancaster, forty miles, through drift and snow, to be present on the occasion. His "bodily presence," which is by no means contemptible, was considered by us all as "a host in itself." He gave a short but admirable address, expressing in eloquent and touching terms his delight at being present, as well as his approval of the work in which the Presbytery was engaged, adding words of seasonable encouragement to the congregation such as will not soon be forgotten.

Noon following found us at the church of *Indian Lands*. The meeting had been announced for the evening, and the intervening time was agreeably spent under the humble but hospitable roof of Mr. Ferguson, our missionary temporarily stationed there. Amongst other "curiosities of literature" we were shown one of those beautiful French metrical psalters, containing the psalms of David, every line having the notes of music under it, as arranged by Calvin, and bearing date, if I remember aright, Strasburg, 1545; appended to this, also in French, the directory for public worship as used by the early reformers. This little gem, 300 years old, is beautifully printed and is in excellent preservation. By the way we passed a large and very pretty brick church, which, though belonging to the Free church, is unoccupied. At Alexandria is another new and handsome church edifice, also *Free*. At Martintown is a third vacant brick church. In argument one is sometimes said to prove *too much*. These unoccupied, monumental churches suggested to me

the thought, that, in their zeal to plant church opposite church, to settle minister for minister, wherever "moderation" obtained to provide the *antidote*, it is just possible that our emancipated brethren may have slightly overshot the mark.

And now though my story is not half told, my time is up. Let me just say that the meeting at Indian Lands was a very encouraging one, that it was eleven o'clock at night when we left the church, and that the drive to Martintown, (12 miles), was the most delightful imaginable. It was a "zero" night, calm and clear, the full moon illuminating with her silver rays the sparkling crystals which soon enshrouded man and horse, and we sped along through bush and clearance, over hill and dale, to the merry chime of the sleigh bells. I may not tarry to tell of the reception of Celtic deputies in the Saxon congregations of the western part of the Presbytery, nor of the kindness, greater far than could be named, I received at the hands of each member of Presbytery; let me acknowledge, however, my obligation to the Rev. James Mair, who drove me all the way, as it were "from Jerusalem and round about unto Illyricum."

Our church in Canada has been slow to learn the truth, that its prosperity, under Providence, depends in a great measure upon the hearty

co-operation of the laity. It is justly remarked in your last issue that "in Canada the Presbyterian minister occupies a very different position from that which he occupies in Scotland. So must it be with our church as a whole; but what of that? *Novus sæclorum, nascitur ordo.* Amid abounding wickedness there is yet in the world a vast amount of unobtrusive sterling worth. Amid much seeming apathy and indifference there runs through all our congregations an under current of strong attachment to the Church of Scotland. The great problem to be solved by our church is, how best to use the good for the reclamation of the bad, how best to develop the untold resources, and to utilize the latent power, that lie dormant in our congregations. It appears to me that the Presbytery of Toronto is not far from a satisfactory solution of this important question, and that will be a good day for our church, when every one of our Presbyteries shall have entered upon their work with a zeal like theirs. Then may we be able to appropriate the triumphant language of the Hebrew monarch, "Walk about Zion, and go round about her, tell the towers thereof—mark well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; he will be our guide even unto death."

Notices and Reviews.

A HISTORY OF CHRISTIAN DOCTRINE: By William G. T. Shedd, D.D. Two volumes. Dawson Brothers, Montreal.

These volumes, "the result of several years of investigation, while the author held the professorship of Ecclesiastical History in the Theological Seminary at Andover, Massachusetts," are a noble contribution to English Theological literature. They furnish excellent reading to any man of intelligence, but are of special interest and value to ministers of the Gospel. The attempt is a novel one at least in the English language, and in some respects is more satisfactory than similar attempts in another language, such as the manuals of Baumgarten, Crusius and Hagenbach. The field traversed by Dr. Shedd is a vast one, and the plan he follows is "to investigate each of the principal subjects by itself, starting from the first beginnings of scientific reflection upon it, and going down to the latest and most complete forms of state-

ment." Although one is disposed at times to hesitate at the author's mode of putting certain points, this is not more than might be expected in a work of the kind, while the evidences of mature reflection and ripe scholarship, which every page of it presents, command a deference to views which may not be at once or fully acceptable. The style is rich and vigorous, such as no reader at all familiar with theological literature will be readily tired of.

THE BIBLIOTHECA SACRA AND BIBLE REPOSITORY. Oct. 1863.

THE BIBLIOTHECA SACRA. Jan. 1864. Andover, U. S. Warren F. Draper.

These titles indicate a new stage in the history of this American Theological Review. The two periodicals named in the first of them were united in fact in 1851; they appear now under the single title, *The Bibliotheca Sacra*. We do not know to whose kindness we are indebted for these

numbers. We believe there is an agency at *The Witness* office, and the presumption is they came from that quarter. We are glad and thankful to receive them, for the papers they contain are, as usual, full of value and interest. It is the largest of all Theological Quarterlies on the continent, each number containing about 225 pages. The annual subscription is \$4 or \$3.50 when supplied by agents, *in advance*. In the matter there is much that is new; the reading is *always fresh*.

THE BRITISH NORTH AMERICAN ALMANAC AND ANNUAL RECORD for the year 1864. Vol. 1. John Lovell, Montreal.

This is the earnest of a new attempt on the part of our enterprising publisher to serve the public in this and the adjoining British Provinces. Its great characteristics are fulness and accuracy. The information most likely to be required for ordinary practical purposes respecting these colonies, is furnished in the pages of this volume; and

the sources from which it has been obtained, as well as the care obviously expended in procuring it, afford a degree of reliance which is highly satisfactory. The publisher means to continue the work from year to year, and, now that the obstacles incident to the preparation of a first volume have been overcome, hopes to be hereafter on time.

OLIVER & BOYD'S NEW EDINBURGH ALMANAC, AND NATIONAL REPOSITORY FOR 1863. Oliver & Boyd, Edinburgh, per Dawson Brothers, Montreal.

This useful annual sustains its long established reputation as a reliable repository of all kinds of national statistics and general information. The usual list of ministers of our church in Canada is given, but not in its customary place. Though forwarded to the publishers on receipt of last year's list for correction, it did not reach in time for insertion in the proper connection. It appears at page 847.

The Churches and their Missions.

The Annual Meeting of the National Bible Society of Scotland was held in the City Hall, Glasgow, on the 11th Jan. His Grace, the Duke of Argyll, President, in the chair. The directors rejoiced in continued and marked progress, the issue of entire copies of the Bible and Testament having been 126,000. The circulation during and subsequently to 1861, when Edinburgh and Glasgow united in the National Society, may be stated as follows:—

1861..	103,610	copies or parts of Scripture.
1862..	116,724	do. do.
1863..	143,000	(at least) do. do.

The following details show the proportions of the various items making up last year's issues.

Bibles and Testaments,.....	126,040
Parts of New Testament,....	11,062
Psalms,.....	6,139

It will be seen that the issue of entire copies of the Bible and Testament exceeds the whole circulation of 1862, which was the highest then attained in Scotland—while including the parts and Psalms, there is an increase of 26,276 copies.

The receipts for the year, from ordinary sources, have been £8500. To this amount must be added £595 17s 1d, transferred by the committee representing the Edinburgh Bible Society, making a total of £9095 17s 1d, an increase of £450 above the revenue of the previous year. Of this amount, £5196 has been received as returns for Scriptures, leaving the sum of, say £3900 8s available for the ordinary purposes of the society. It is chiefly through the National Society that the Bible wants of the

Gaelic-speaking population of Scotland are supplied. The society's special colportage was resumed in May, when Mr William Murray was sent to the district of country accessible from the Caledonian Canal. During the four months in which he traversed this thinly-peopled district, he sold 601 Bibles, 232 Testaments, and 149 parts and Psalms. In June a second colporteur, Mr John Macleod, was sent specially to labour amongst the Highlanders engaged in the herring fishing at Stornoway. Thence he proceeded to Wick, and at the close of the fishing, crossed Caithness, and is now traversing Sutherlandshire. During the six months ending 2d Dec., his sales were as follows:—Gaelic Testaments, 240; Gaelic Bibles, 708; English Testaments, 1030; English Bibles, 1565; Norwegian Testaments, 5, and Psalms, 98—in all, 3646. This is the largest sale yet accomplished by a Bible colporteur in Scotland. Including the colporteur's salary, and all other expenses, this issue has been less costly than if the same number of Bibles had been given at the ordinary grant prices for distribution.

The Rev. Andrew Lochhead, chaplain of Paisley prison, died on the 12th January last, of typhus fever caught in the performance of duty. Mr. Lochhead was a native of Paisley. Shortly after obtaining license, he was appointed by the Colonial Committee of the Church of Scotland to Prince Edward Island, where he remained for some years as minister of Georgetown. Returning to Paisley he became chaplain to the prison, and while discharging his duties in that position he engaged in the study of medicine. But a few months

before his death he received the degree of M.D. from the University of Glasgow. We believe it was his intention to have returned to Prince Edward Island. Dr. Lockhead was a man of very considerable ability and force of character. His earnestness especially was great. He was only 46 years of age. He leaves behind him, in Prince Edward Island, a widow and two children.

The Scottish correspondent of the Daily Telegraph writes:—If I had a mind—and were otherwise qualified—to enter the Church of Scotland, I should study at St. Andrews, for it has sent more eminent men into the Church than any of the other Universities. Not to mention Dr. Chalmers, and the Hills, and the Cooks of bygone years, it can now, amongst its alumni, point to Dr. Robertson, of Glasgow, by many competent judges reckoned the most “intellectual” preacher in Scotland; to Dr. Robert Lee, the most shrewd, the most liberal and one of the most witty; and, I think, to the majority of the ministers of Edinburgh; and, I am sure to Principal Tulloch, and Mr. Story of Roseneath—two of the few who are known in the republic of letters, also to all the four professors of biblical criticism in the Scottish Universities. The quiet, little, grey, old, Oxford looking place by the far-sounding sea is, I dare say, favourable to study. It does satisfy one’s ideal of a university town—if it were not so gay with golfers and bathers in summer—which the other three cities, from their overwhelming size, and noise, and bustle, do not.

The Welsh Calvinistic Church in England began in a weekly meeting of three or four pious Welshmen for prayer, in an old quarry, now St. James Cemetery, near Liverpool. It was started by an individual named William Llewyd, who left his home on account of persecution, and came to Liverpool in 1781. Persevering from this weak beginning, he was the humble means of commencing an enterprise which now embraces, according to the *Weekly Review*, some ten or eleven chapels in Liverpool, Birkenhead, and Seacombe; and although they are so many, yet it is considered that the wants of the Welsh people in these places are yet far from being adequately supplied. The ministers and elders of all these churches meet together every month as a Presbytery, and they all consider themselves as constituting but one Church. They have a heart to work most certainly, and it appears that they are blessed with a feeling of great brotherliness among themselves. They have thirty-seven elders, many of them prosperous and wealthy men; but their hearts are still faithful to the Church of their fathers. The membership only amounted to four or five when the Church was formed in the house of Llewyd, in 1782; by 1786 it amounted to fifty-two; now it is 3,180. In the year 1833–34, the sum of all the public collections was £457 3s. 11½d.; the church collections, £365 1s. 7½d. This year the sum of the public collections was £4,826 1s.; and the church collections, £929 15s. 8d.

The Protestant population of Great Britain, which amounts to about 23,000,000, gives annually more than double the amount for foreign missions contributed by the 182,000,000 of Ro-

man Catholics. In the United States, also, the appropriations of the various Evangelical Societies to Foreign Missions for this year, exceed those of the entire Papal world. France, which contributes over three million, out of four million seven hundred thousand francs, furnished but one-eleventh of a franc per member. The Protestants of that country contribute one-third or one-fourth of a franc each. In Germany the Protestants contribute more than twice the amount furnished by Romanists. Besides this, the Gustavus Adolphus Society, (Home Mission) raises 175,000 thalers against 40,000 raised for the same purposes by the Papists.

WALDENSIAN.—Very interesting reports reach us from the various Waldensian mission stations of the progress of evangelization. The case of a poor man in Brescia Hospital—who was badgered in his dying hours by the priests, but refused their services, and died rejoicing in an all-sufficient Saviour—has been noised abroad. Fifty young tradesmen of Como have established an Evangelical Church, as the result of an exposition at the interment of a Hungarian Protestant lady and the zeal of a colporteur in the district. The innkeeper at Lamma, on Lake Como, has large audiences collected to hear the Gospel from the lips of the evangelist, despite the excommunications of the priests, for whose good or bad word some sixty workmen and other inhabitants seem to care very little. At Chiavenna, the village inn is also the place of meeting for a number of people earnest about spiritual things, and who have experienced the kind protection of the delegate of police against priestly interference. In Pavia, a room, holding 150 persons, has, for some time back, been once a week filled with professors and students of the University, who listen to, and discuss with Signor Turin, the vital doctrines of the faith. This is one of the first instances in which serious heed has been given to the truth as it is in Jesus by the middle and educated classes, and God seems to be blessing the movement. In the island of Elba the good work progresses. Solemn testimony to Christian truth has been borne by a dying Evangelical, while the little chapel at Rio is about to be opened and free of debt. In Perugia, cardinals and priests have been fulminating against the so-called “Evangelical Academy.” The evangelist Combe has had a busy time of it this summer, publishing short and pithy replies to the attacks printed and circulated there and at Todi. One man, who has since become a colporteur, was saved from the error of his ways in a very singular manner. Some time ago he was most wretched. He did not believe in God. He tried to believe in the devil, and to love him. He cherished in his heart the infernal image, and read with avidity all that related to Satan or could recal his influence. He went the length of invoking him, asking the evil one to reveal himself to him. One day the *curé* from the pulpit announced that the town of Perugia was infested with Protestants. “And do you know, my dear brethren,” said he, “what Protestants are? They are monsters of iniquity, who have renounced Jesus Christ, and who worship the

devil." "Excellent news," said the man of whom we are speaking to himself; and that very day he ran to the meeting of those worshippers of the devil, and it was there that he learned to give himself to Jesus Christ, and to worship Him.

From Sienna we have a touching story of a little boy, who, during a long illness, had spoken occasionally to the Evangelist Kay of going to Jesus. Contemplating the possibility of departure from the world, he conceived the odd idea of disposing among his friends, by way of legacy, of the several parts of his body. All seemed to be bequeathed, when the mother remarked that he had omitted "the dear little heart." Already had her share been assigned, but she may have thought that to no one but herself could the heart be awarded. But no, the little patient felt that he could make no further bequest, and promptly answered that *the little heart must be kept for Jesus*—a surprising, beautiful, almost sublime turn in the strange colloquy.

CHINA.—The Chinese hospital at Amoy is now an institution well known, and cordially supported by the foreign residents and the native population of that island, which is in close contiguity to the mainland of Fuh-Keen. It is under the care of Dr. Carnegie, who is in connection with the English Presbyterian Church. The committee of the hospital are "very sensible of the value of Dr. Carnegie's services; and by means of his gratuitous efforts the hospital has been enabled to maintain its character, not merely and simply as a philanthropic, but as a Christian institution." The average attendance on dispensing days is not large, nor is the tabular list of diseases treated in the hospital large as compared with other places, which have a much greater population. But there have always been care and attention bestowed upon those who do apply for medical or surgical relief. It is also pleasing to find in the management of this small but excellent institution, the greatest harmony prevailing among the representatives of different societies both of England and America, who continue to keep up religious services in the hospital during the attendance of the patients on dispensing days. The work is so thoroughly well done, both in a medical and missionary point of view, that we naturally expect to see evident marks of the Divine blessing, and we are not disappointed. Patients have gone out from the Bethesda to tell their kindred and friends in their different hamlets and villages the good things the Lord has done for them, and have induced many to renounce idolatry, and serve the only living and true God. The missionaries themselves also meet with a hearty welcome in near and distant places from their known connexion with the hospital. This is just what it ought to be; and though it exists in the other ports where hospitals are established, it is more marked there from the demonstrative character of the people, and the unity of heart and action which distinguish the religious community of that place, whether they are foreigners or natives. The heathen doubtless are constrained to say, "See how these Christians love one another!" The Revs. J. Stronach, Wm. Burns, E. Doty, C. Douglas,

W. Lea, and others, have been blessed in doing a great work there.—*Christian Work.*

QUEENSLAND.—The Church of Rome is full of energy, and with great skill diverts the stream of immigration to its own ecclesiastical machinery. With a system and vigour worthy of some great mercantile firm, the Romish bishop has chartered ships, allured immigrants, and brought them out at a profit, by appropriating their land-orders to the so-called "Queensland Immigration Society." If the people brought out on these terms are satisfied, the scheme may yet run on indefinitely, being, so far as outsiders can judge, almost or quite self-supporting. The society is not nominally sectarian, and some Protestants have availed themselves of its assistance. Let us give it due credit as an able scheme, and well adapted to answer the end of introducing a large amount of Irish adherents of the Papacy among us; but Protestants coming out in ships, under its control, may expect to find on the ocean, for three or four months, a not very gracious associate. Some thousands must by this time have come hither under the guidance of this society, each draft being headed by its priest. Frames of sturdy Hibernian build, and countenances twinkling with the humour of the Emerald Isle, swarm in our streets. Nun-makings occur also, when the elite of Protestant churches gather to see the spectacle and share hospitality afterwards. Then the press circulates the news, in descriptions which betoken something more than secular editorship.

Old Calabar is a piece of country on the Guinea coast in 8° E. Long. and 5° 4' N. Lat., just west of the great angle in the west coast of Africa. Here the United Presbyterian Church of Scotland has a mission now 16 years old. The language has been reduced to writing and acquired by natives as well as by the missionaries, and the New Testament has been translated and distributed. Some have been converted, some of them have died in the faith, and a little Christian community has grown up. The seed is sown for the future harvest.

ANTIGUA.—Antigua is one of the oldest fields of missionary labour in the West Indies, and in few parts of the world have evangelistic efforts been more successful. So generally diffused was religious instruction, and so thoroughly had it influenced the population, that when the Emancipation Act was passed in 1834, it was decided by the colonial legislature that the slaves were prepared for their liberty, and might be intrusted with the boon without the preliminary apprenticeship which was thought necessary in other islands. This island has, however participated in the distressing reaction in religious matters which has been, of late years, but too characteristic of the West Indies generally. Not that the population generally has thrown off the outward decorum of religion; the observance of the Lord's Day and of the proprieties of public worship is still far in advance of many localities in Great Britain—but there is a deplorable want of earnestness in religious profession, while some forms of sin are producing results which attract the attention of the authorities at home on mere social grounds. Perhaps no spot of earth

is more abundantly supplied with the means of grace. Besides the Established Church, the United Brethren have nine churches and four school-chapels where the Gospel is preached every Lord's Day and on week evenings. There are nine missionaries and seven lay preachers of the Brethren's Church. The number of hearers is about 12,000, and of communicants 3497. The Wesleyans have ten chapels, and employ five missionaries and ten lay preachers. The congregations number about 6000, and the communicants 2122. The work of religious education is not neglected; but although there is a denominational school within easy distance of every dwelling in the island, the managers complain of the indifference of many of the people with regard to the great blessing of scriptural education.

The Sunday-school in the United States, (of America) is an almost *universal* institution. You will hardly find, in the well-settled portions of that country, a Church—*i. e.*, a congregation—which does not with greater or less energy prosecute this important Christian mission, Presbyterians, Methodists, Episcopalians, Baptists, and Congregationalists, alike recognize in the Sunday-school a vital element of ecclesiastical success. That congregation which should either neglect or overlook this class of work, would be regarded as lacking in true zeal for Christian truth, and as lagging behind the spirit of the age. Certainly the Americans make more of the Sunday-school, and use it more, than any other Christian people.

With them it is a *power* in the Church. From the Sunday-school, chiefly, the ranks of the Christian discipleship are filled and enlarged. It supplies, to a great extent, labourers for all the departments of Christian service; and, for the reason which will be shortly stated, there is scarcely a clergyman of any Church in the United States, or a foreign missionary of any of the American societies, or a lay-worker in any

of the numerous congregations which are scattered over the country, who was not in early youth connected with a Sunday-school. Yea, a very large proportion—say nine-tenths—of those who become communicants in the Churches save those of them who have migrated from the British Isles and from Germany, have passed a novitiate in this institution.

The *social* position which the American Sunday-school holds in Christian congregations, as well as in the community at large, is a marked feature in its history and progress. *As a rule*, all communicants, and even non-communing members of congregations, send their children to the Sunday-school. We have seen for example, the daughters of a supreme judge sitting in the same class with the children of small tradesmen and mechanics. Indeed, lawyers, physicians, clergymen, merchants, and manufacturers of the very first grade, regard it as their duty, and most of them as their privilege also, to place their children once a week under the instruction of a pious Sunday-school teacher. It is conceded that this practice has its drawbacks. The contact of the children of a well-ordered Christian family with those of low and neglected, and therefore ignorant, households in the neighbourhood, could scarcely fail to bring down the tone of the former class agreeably to the maxim, "Evil communications corrupt good manners." Besides, the practice presents a temptation to parents to transfer the responsibility of Sabbath family instruction from themselves to comparatively irresponsible parties. This latter drawback is, to our minds, the most serious. Indeed we have long regarded it as a fair subject for discussion whether the religious training of all *Christian* families ought not to be thrown exclusively upon the parents or other guardians of our youth; and the Sunday-school work of the Church, confined as of old, to the children of families religiously destitute and ignorant.—*Dr. Jenkins.*

Articles Selected.

LAY OF THE LOOM IN THE OLDEN TIME.

Merrily, merrily swung my lay,
In the golden days of yore;
For workmen glorious days were they,
Of plenty—and something more.
Well clothed and fed, we held up our head
At church, at market, or fair,
And looked around without shame or dread,
With an independent air.
Oh, merrily swung my lay.

Merrily, merrily swung my lay,
When work and money were rife,
And industry earned a noble pay
To lighten a toilsome life.
A house had I, and a garden too,
Wrought, paid for, and all my own;
My children there to manhood grew,
All strong in sinew and bone.

Oh, merrily swung my lay.

Merrily, merrily swung my lay,
And the world ran swiftly round
In circling pleasure, for every day
With unction from God was crown'd.
Kind hearts and enough to spare had we,
Warm-welcomes to honest friends,
And morsels to vagrant misery,
That lives on life's odds and ends.
Oh, merrily swung my lay.

Merrily, merrily swung my lay,
For grace was kindly given
To me and mine, to walk in the way—
The King's highway—to heaven.
And on we walked; in faith and love
Our family heart was one,
And set on the glorified one above,
Who—dying—the Kingdom won.
Oh, merrily swung my lay.

LAY OF THE LOOM AT THE PRESENT TIME.

Now crazily swings my creaking lay,
Most dismally hangs my head;
And, musing on days long passed away,
My heart grows heavy as lead.
Bare, and tatter'd, and torn I creep,
And shiver in winter weather,
And scarcely can earn enough to keep
This soul and body together.
Oh, dolefully swings my lay.

Now crazily swings my creaking lay,
And, grinded to skin and bones,
I tramp and shuttle the live-long day,
Weaving my sighs with my groans.
My house and my garden gone! All gone!
Now, under a stranger's roof,
I sit like a spectre all alone,
Cursing my warp and my woof.
Oh, dolefully swings my lay.

Now crazily swings my creaking lay;
It speaks of a world of wrong,
Wrought by some fingers of living clay,
Which death will crumble e'er long.
Ambition has broken many a heart,
And thousands to ruin driven;—
Tyrants, repent lest your souls depart,
And miss the road to heaven!
Oh, dolefully swings my lay.

Now crazily swings my creaking lay,
And shakes my ricketty loom;
An old dog now—I am growing grey—
And must suffer an old dog's doom.
Why stands in Fortune's temple up there
That man in his gilded niche,
Whilst I, a brother, lie cold and bare,
Shiv'ring in poverty's ditch?
Oh, dolefully swings my lay.

Now crazily swings my creaking lay,
But its creaking soon shall cease;
And, dying before my time, I pray
That my soul may rest in peace.
Sweet frugal friends, who a farthing grudge
To misery's starving soul,
Just bury the old, gray, cast-off drudge
In his own damp treddle-hole.
Then motionless hangs his lay.

—REV. CHARLES MARSHALL, *A Paisley poet.*

THE TRUE IDEA OF PROGRESS.

The spirit of true progress is an organizing, not a destroying spirit. It is a spirit of love, not of hatred. It is wise and reverent, not ignorant and arrogant. Only out of a profound knowledge of the past, and a deep sense of the wisdom of its lessons, can come the right guidance that shall safely conduct society onwards to a better future. Human history proceeds according to living, not mechanical laws. Political and social amelioration can never be accomplished by destroying, by pulling down the old, even in order to the reconstruction of something new and better. It is not an affair of destruction and reconstruction. It is a growth. It is mainly an affair of unfolding the result of the

mutual counterworking of forces which are vital, not dead. The old historical life of humanity must not be regarded as standing in no relations, much less in relations purely hostile to the life of the present. The life of the future must be the continuation of the life of the past—invigorated, purified, it is to be hoped, and unfolding itself in new and fresh forms. Young America, therefore, in a wise and right-hearted fealty to its mission, will not fall into the error of setting itself in hostility to the past, as if it were something to be hated, crushed, extinguished. It will not arrogantly claim, as its own exclusive creation, all the germs of true progress it discerns. * * * It must not imagine that there is no truth anywhere in the universe but in its own possession; that there is no possibility of its falling into one-sidedness, exaggeration, error—and that through the very intensity with which it finds itself possessed by the great idea of the age, and the very strength of the impulse which leads it to protest against all that seems to stand in opposition to it. — *Dr. Henry on Social Welfare and Human Progress.*

A GOOD MISTRESS.

“So you have lost Mrs——.” The remark made to us one Saturday morning, by a friend who had come to visit us by an early train, and who had learned of the sudden death thus referred to, was the first intimation we received that another member of our flock was in the eternal world; another blank made in our communion roll; another seat rendered vacant in our sanctuary. It had been a season of unusual mortality among those committed to our pastoral care. Our path for preceding months had lain very much amid deathbeds. Yet in most of the cases we had been called to visit, we were privileged to enjoy sweet evidences that the souls of the dying ones were looking to, and resting on, the Rock of Ages. What encouragement can be greater to the spiritual husbandman than this, whether he looks to the reassuring of his own faith in Christ, or the strengthening of his heart amid his labours for others?

The lady, of whose sudden removal during the preceding night we were thus apprized, had been associated with our congregation for nineteen years. During that long period, she was ever ready to give her counsel and lend her influence in seasons of difficulty. Doing what she could for the outward machinery of the church, she was still more deeply interested in Zion's spiritual well-being. Her path was like the shining light, which shone more and more as the eternal dawn approached. In her last years especially, her heart burned for the salvation of precious souls. Many a plan she took to do good to others. Singling out some whom she knew to be careless and living in neglect of ordinances, she gave them no rest till she saw them brought to the house of prayer, and seated under the sound of the Gospel; while she could hardly restrain her emotions of joy, when she had it in her power to tell of any being awakened to an interest in divine things. Of her practical efforts for the good of those who had once been sunk in the depths of drunkenness, but were giving fair promise of amendment, in a

season when the tide of revival was flowing through the land, let the following instance be mentioned. It was the time of our annual fair, when Satan's seat is established more prominently than ever, and temptations to iniquity literally abound. She invited some in whose case she was interested to her house, where in her hall, along with her servants, they had a comfortable repast. The evening was spent in bearing interesting expositions on a variety of topics, illustrated by diagrams and a magic lantern; sacred music enlivened the assemblage; and the whole entertainment was wound up by family worship in the drawing-room. The contrast between a night spent in such exercises, and one passed amid the miserable orgies of the public-house, with which in former days the present had been too familiar, was especially remarked by the men themselves on their way home, who mingled with their observations expressions of gratitude to her who was taking such an interest in them and their families.

The Lord's servants she loved and esteemed. Her house was ever open to them, and her hospitality abounded. Many a minister of Christ whom she met in other corners of the vineyard and whom she saw to be worn out with the toils of service, got from her the kindly welcome to visit her, and enjoy a season of repose under her roof.

In the spirit of her Lord and Master, she did not consider it beneath her to care for the bodies and temporal interests of those around her. Many were her gifts to the poor. From her own table she would often set aside little delicacies which she thought some poor lad dying of consumption, or some lone widow sinking under advancing years, would relish. On the very last day of her life, she gave orders for several articles of clothing to be made for some of the afflicted poor, who, to whatever outward denomination they belonged, shared her kindness. She made no distinction in this respect: that a party was in needy circumstances, was enough to elicit her sympathy. In making others the channels of conveying her liberality, if she thought the objects of her kindness were not fearing the Lord, she would charge her messengers to say a word on 'the one thing needful.'

The remark of an eminent divine when asked as to the character of some one, 'I never lived with him,' was but another form of expressing the trite but true observation, that we are *really* what we are *relatively*. Much stress is laid in the Bible on the domestic duties. To what people are within the quiet precincts of home much value may be attached, as an index to their general character. It was the quaint remark of a celebrated preacher, when speaking of the practical fruits of holiness as an index to true faith in Jesus, that he would like to go down into the kitchens of his flock, and see the daily conduct of mistresses in their intercourse with their servants, as well as that of servants in their discharge of appointed duty. This suggests a feature in the life of her of whom we now write, one or two illustrations of which we propose to present to our readers in the sequel of this notice. We have singled it out from many others which we might have taken, just because of the satisfactory proof which it affords of Christian cha-

acter, particularly in an age when we fear too little attention is paid to the quiet and unpretending walk of the believer amid the hallowed precincts of home. She was emphatically a GOOD MISTRESS. It was our lot to converse with not a few who knew her in this capacity, and their universal testimony was one of love and respect. In the tear we saw in the eye of one who had for many years been her gardener, and who though at the time of her death he had been long absent from her service, gladly attended her funeral, we read the same testimony. His emotion, as he stood by her grave, told of the grateful and kindly feeling still existing in his breast towards his old employer.

As a mistress, she 'looked well to the ways of her household.' She attended to the minutest details. Far from being on this account disliked by faithful servants, she was loved and appreciated all the more for it, just as Boaz of old, when he went out himself to see the reapers, met on their part with prayer for the blessing of God to come down upon him. Her careful superintendence of her domestics issued in the best results to them. Many of them were, by her instrumentality, trained to habits of cleanliness, neatness, punctuality, and order, for which they had to thank her all their days. She never hesitated to remonstrate with them when she saw them indulging in waste. The well-known proverb was often on her lips, 'Waste not, want not,' while from it she pointed out not only the sinfulness of such conduct in the eye of Him to whom they had to account for the right use of everything committed to them, but also dwell on the ruinous consequences to themselves from not cultivating habits of carefulness. In the event of their ever having homes of their own to manage on scanty incomes. In those *little things*, in which servants are apt to count dishonesty no sin, she inculcated scrupulous accuracy, reminding those under her care that he who is faithful in that which is least, is faithful also in much. Recalling her early days, when servants were much less given to show in dress than they are now, she used to remind her domestics that there was such a thing as dressing above the station in which God had placed them, and pointed out how much more becoming were plainness and modesty of attire, than the flaunting and gaudy garbs in which so many in these times array themselves. She failed not to impress on them, in connection with this subject the duty of laying up a portion of their wages in the *Savings Bank*, in the prospect of a season of sickness, and with a view to what might be their position in life at a later period in their history. Often have we heard her lament the fact, that servants now-a-days were so much given to change their situations,—a feature in itself not favourable to that steady accumulation of savings by which many in their position were long ago distinguished, and which proved so beneficial to themselves and all connected with them. Such a tendency, moreover, effectually prevents what marked the older times—the mutual attachment between master and servant which was fostered by the lengthened continuance of that relationship. Hence it is now comparatively rare to meet in families those old domestics whose well-known faces, seen for many a long year around the

same he 'b betokened them as 'family piece' establishments where they lived.

In the moral and spiritual interests of her servants she took the deepest and liveliest interest. She endeavoured to direct their eye in all things to God. She was wont to tell them that they should do their duty not as to her, but as to Him. She would often ask them at the close of a day, if they had done anything for the Lord during its hours. When detained from ordinances by bodily weakness, she was in the habit of reading the Bible and engaging in prayer with the servant who might be at home with her; while one of the last counsels which proceeded from her lips was to a domestic, whom she exhorted to see to it that she was on the right way, and to rest content with nothing short of an interest in the Lord Jesus Christ. She frequently expressed her desire that her dwelling might be a house of prayer upstairs and down. Speaking during her latter days, to one of her servants who had been for years in her family, in regard to an old woman who had been often helpful to them in household matters, but of whose spiritual state she stood in doubt, she urged the continuance of believing prayer and effort in her behalf, saying, 'Don't rest till — be brought into the kingdom. What a jewel in any one's crown, to be the means of getting her into the kingdom!'

Thus solicitous for the welfare of her servants' souls, it will not be matter of wonder that she saw to their regular attendance at God's house, provided them with good books and periodicals for their perusal at home, afforded every facility for their attendance at meetings where she thought good might be got; and stedfastly set her face against late hours, and all practices which might have been the letting in of the narrow wedge of sin. Against the snares laid in their way by evil companions she never ceased to lift up a warning voice. Never will we forget the decided negative which we heard her give to a request made by a party from a distance, that one of her domestics might go under his care to a marriage dancing hall which was to be held some miles off, enforcing her refusal by a statement that she looked on each of her servants as a member of her own family, and would not allow any of them to go to scenes where she would not expose her own children.

Of what were all the traits of a good mistress an index, but of her love to God, her faith in Christ, the hold which, through divine grace, eternal things had taken of her soul? 'Though Christ were coming to-night to take me away, I'm not afraid,' was her repeated testimony to those around her during her closing days—even though then it was not anticipated that death was near. To her, indeed, the Lord did come suddenly; and without experiencing the bitterness of death, she passed into the presence of Him whose gracious promise to the church of Philadelphia, is realized in the experience of all who fall asleep in Jesus: 'Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God; and I will write upon him my new name.'

Let all mistresses learn a lesson from the case we have now recorded; and especially let those who make a profession of love to Jesus, give practical proofs of its sincerity in their daily intercourse with those who are under them in the family circle. 'Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in Heaven' (Col. iv. 1). And let servants favoured by the Lord with situations under those who, by their careful superintendence of them in every respect, show that they have their welfare truly at heart, prize their privileges. Let them cheerfully fall in with all those household arrangements to which the fear of the Lord prompts. Let them remember their deep responsibility as those to whom God has given much, and of whom He will require at length in proportion to the talents entrusted. 'Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ: not with eye-service, as men-pleasers: but as the servants of Christ, doing the will of God from the heart; with good-will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall receive of the Lord whether he be bond or free'. (Eph. vi. 5-8).—*Christian Treasury*.

MORAL DISCIPLINE OF GIVING.

Giving is one of the means of grace; one of the best means of spiritual growth. If no good externally is done by the gifts, the charities, still a vital and immeasurable good is done to the giving soul; enough, and vastly more than enough, to justify the deed. The sordid taunt so often thrown, "Why this waste?" comes of sordidness that is equal to the sale of the Lord himself; the thirty pieces of the pocket better than he.

I repeat, if no good is done, there is no waste, no matter what the amount given, be it only enough; if done with the Christian motive, then the character is set forward, and the church is brought up higher and nearer to the millennial state. The church must pass through the work and the sacrifice of establishing the millennium abroad, in order to make one in her own pale. These final words of her Lord, then, which lay upon her this amazing responsibility, "Go preach the Gospel"—"evangelize all nations"—are to her an untold heritage of blessings and blessedness. They embody the corrective and expulsion of the deadliest foes: they are to her the necessary means of the victory, and the kingdom, and the crown: I mean on the ground of attainment: personal, separate fitness, reached by the culture and through the conduct of beneficent giving and doing. The question before us is, Will we meet these conditions, and have the millennium at home, the kingdom within us? not forgetting the one condition, our Lord so significantly marks, the giving alms of such things as we have.

To very many this—as a means of grace, of spiritual advance—stands in the first place, and is indispensable, stands in a sense even before prayer, they being ahead in prayer, behind in giving. To all those, then, who have given leanly and grudgingly, we say: Arise and give;

give bountifully ; give heartily ; give willingly ; just because something within resists and says, I won't. Give the more and still more, from the very teeth and grip of the old retaining passion. Give with measure and intent to crucify it; that hundred, the nail; that thousand the spike; that ten thousand, the spear; and so proceed and persist till the base and slimy thing is wholly dead.—*Dr. Geo. Sheppard.*

SCRIPTURAL ARGUMENT FOR PRESBYTERIANISM.

I. The first class of texts to which your attention is directed, is that which so emphatically discountenances all the unballoved budgings of ambition, all inequality of rank, and all domineering among the Christian clergy.

You will easily recollect the repeated cautions which our Lord gave his disciples on this point. Observe how very explicit his language is: "But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you let him be your minister, and whosoever will be chief among you, let him be your servant." Again, when they were disputing "who should be greatest" in the new administration, he rebuked them by pointing to the unambitious innocence of a little child. The apostle Peter thus writes: "The Elders which are among you I exhort, who am also an elder, feed the flock of God which is among you, taking the oversight thereof not by constraint, but willingly, not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock." The Romish version reads it, "domineering" over God's heritage.

Again, the apostle Paul thus writes: "If a man desire the office of a Bishop, he desireth a good work." The word literally expresses the eager desire of a famished person to obtain food. How inappropriate the apostle's language, unguarded by a single word of disapprobation, and how culpable the individual aspirant, if the eager longing to seize the reins of prelatical power were here intended! Every principle of piety and common sense revolts from such interpretations, and compels us to understand the restricted office of an evangelical pastor as meant.

II. We point you to that class of texts in which the apostles speak of themselves as equals among brethren.

Peter assumes no superior rank, when he says, "The elders which are among you I exhort, who am also an elder." Certainly so far from claiming the primacy, as the Papists insist, he does not even assert a standing higher than that of a presbyter or elder. "I who also am an elder, a presbyter." This savours strongly of Presbyterian parity. So the apostle John: "The elder, the presbyter, unto the elect lady." James arrogates nothing, but simply styles himself "a servant of God and of the Lord Jesus Christ," and advises, in case of sickness, to send for "the elders" or presbyters of the church, improperly translated by the Romish version, "the priests." Paul

speaks of Timothy's ordination "by the hands of the Presbytery," though he, an apostle, was one of the number. He ordained, then, not as an apostle, but as a presbyter, or elder. Have these statements more of a Presbyterian or Episcopal aspect?

Here, let it be observed once for all, that the words, *presbyter* and *elder*, in Scripture, are always convertible terms. So are the words *bishop* and *overseer*. Presbyter simply means an elder; bishop, nothing more than overseer or superintendent.

III. That class of texts deserves notice, which exhibit a plurality of bishops, or superintendents, in a single city or church.

We have several such instances. One is Philippi. The apostle writes, "To the saints which are at Philippi, with the bishops, (in the plural number,) and deacons." Here are three classes mentioned, the laity, the bishops, and the deacons. But it is obvious, that these were not Prelatical Bishops; for there would not be a plurality of them in a single city or diocese. In that case, too, the apostle would be guilty of incivility, to omit sending his greeting to the presbyters, while he passed by them to mention the deacons, and the laity. But if by bishops he meant the presbyters, then where was the Prelate? Paul would not be so uncivil as to omit all mention of him, had there been a prelate there. To say that Epaphroditus was that prelate, because he is styled in the epistle, "your apostle," is a violation of New Testament usage. "An apostle of Jesus Christ," is the usual formula, and is perfectly intelligible; whereas, we can in no way conceive of an apostle deriving his commission from a particular church, or appropriated by any particular church. In one sense, indeed, Epaphroditus was the apostle of the Philippian church, but that is a very humble sense. The word signifies a messenger, one sent, and the sacred writer leaves us in no doubt as to his mission. It was to convey to him, a prisoner at Rome, the alms and contributions of the generous Philippians, which Paul gratefully acknowledges. This was the errand of Epaphroditus, on which he was sent as their "messenger," as our translation correctly renders it.

Ephesus is another example. Paul convened the elders of the church of Ephesus by a special message, and thus addressed them: "Take heed unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers," i. e. "hath made you bishops." Here we find a plurality of presbyters or elders in a single church, and that they were designated by the appropriate title of bishops. They jointly exercised the episcopate, and it was necessarily a parochial episcopacy.

It has, indeed, been alleged, that Timothy was sole bishop of Ephesus. But there is no foundation for the opinion. The subscription at the end of the epistle which styles him so, is no part of Scripture. It is an interpolation by some unknown hand. The Scriptures nowhere make the declaration. Timothy was not residing in Ephesus at the date of Paul's charge to the elders. They had no prelate at all then, nor was any intimation dropped that they would ever have one; nor were they charged how to behave towards one, should he

come. The epistles to Timothy, like that to Titus, contain minute directions about pastors, and elders, and deacons, and their wives; about masters and servants: about the laity and the widows, nay even about a cloak and parchments forgotten at Troas: but not a syllable is there about the duties of a prelate, or the conduct of the people towards him. It is a fair inference, therefore, that there was no such office in Ephesus.

When Timothy was afterwards left at Ephesus, it was not as a permanent officer, but as a travelling evangelist or missionary, to regulate some temporary disorders. The same office we find him discharging at Corinth; with which place, however, no one mentions his name in connection. That Timothy could not have been a permanent resident in Ephesus, is plain from his being with Paul in Macedonia, and in Rome, besides his visiting Corinth.

Of Titus we may also say, that, instead of being a permanent resident or bishop in Crete, he appears to have been as great a traveller as his compeer; for we find him wandering at Nicopolis, Troas, Philippi, Corinth, and Dalmatia. His duty, too, was but temporary; it was "to set in order the things that were wanting."

That there was a plurality of elders or superintendents in other churches beside Philippi and Ephesus, we learn from the remainder of the text just cited, "and ordain elders in every city." And we learn that when "Paul and Barnabas had ordained them elders in every church, they commended them to the Lord." Here is a plurality of elders mentioned as set apart in each single church by solemn ordination. This harmonizes with the directions, "Obey them," in the plural number, "that have the rule over you." To appreciate the full force of this argument, remember that elder and bishop are identical, as we have seen; and this plurality of bishops or superintendents in each individual church, can be explained only on Presbyterian principles.—*Rev. Robert Davidson, D. D.*

THE SOUL SET FREE.

Happy is that soul which, freed from its earthly prison, at liberty, seeks the sky which sees Thee, its Lord, face to face; which is touched by no fear of death, but rejoices in the incorruption of eternal glory. At rest and secure, it no longer dreads death and the enemy. Now, O Lord, it possesses Thee, whom it has long sought and always loved. Now it is joined to the company of those who sing to Thy praise; and forever it sings to Thy glory the sweet sounds of never-ending blessedness. For of the fatness of Thy house and the rivers of Thy pleasure, Thou givest it to drink. Happy is the band of the heavenly citizens, and glorious the solemnity of all who are coming back to Thee, from the sad toil of this our pilgrimage to the joy of beauty, and the loveliness of universal splendour, and the majesty of all grace. There shall the eyes of thy people see Thee face to face, there nothing at all that can trouble the mind is permitted to the ears.

What songs of praise! What sounds of

harmonious instruments! What sweetly flowing choruses! What music arises there without end! There sounds continually the voice of hymns and pleasant chants, which are sung to thy glory by the heavenly inhabitants. Malignity and the gall of bitterness have no place in thy kingdom, for there is no wicked one, nor is wickedness found therein. There is no adversary nor any deceitfulness of sin. There is no want, no disgrace, no wrangling, no turmoil, no quarreling, no fear, no disquietude, no punishment, no doubting, no violence, no discord; but there is the excellency of peace, the fulness of love, praise eternal and glory to God, peaceful rest without end, and everlasting joy in the Holy Spirit.

O how blessed shall I be if ever I hear those most sweet choirs of thy citizens, those mellifluous songs ascribing the honour that is due to the Holy Trinity! But O, how exceedingly blessed shall I be if I shall be found among those who sing to our Lord Jesus Christ the sweet songs of Zion!—*St. Augustine's Manual of Devotion.*

DIVIDING WITH GOD.

A merchant, in answer to inquiries, refers back to a period, when, he says, "In consecrating my life anew to God, aware of the ensnaring influences of riches, and the necessity of deciding on a plan of charity before wealth should bias my judgment, I adopted the following system:

"I decided to balance my accounts, as nearly as I could every month: and reserving such a portion of profits as might appear adequate to cover probable losses, to lay aside, by entry on a benevolent account, *one-tenth* of the remaining profits, great or small, as a fund for benevolent expenditure, supporting myself and family on the remaining nine-tenths. I further determined, that at any time my net profits, that is, profits from which clerk-hire and store expenses had been deducted, should exceed \$500 in a month, I would give twelve and a half per cent.; if over \$700, fifteen per cent.; if over \$900, seventeen and a half per cent.; if over \$1100, twenty per cent.; if over \$1300, twenty-two and a half per cent.: thus increasing the proportion of the whole, as God should prosper me, until, at \$1500, I should give twenty-five per cent.; or \$375 a month. As capital was of the utmost importance to my success in business, I decided not to increase the foregoing scale, until I had acquired a certain capital, after which I would give one-quarter of all net-profits, great or small; and on the acquisition of another certain amount of capital, I decided to give *half*, and on acquiring what I determined would be a full sufficiency of capital, then to give the *whole* of my net profits.

"It is now several years since I adopted this plan, and under it I have acquired a handsome capital, and have been prospered beyond my most sanguine expectations. Although constantly giving I have never yet touched the bottom of my sand, and have repeatedly been astonished to find what large drafts it would bear. True, during some months I have encountered a salutary trial of faith, when this rule has led me to lay by the tenth, while the

remainder proved inadequate to my support; but the tide has soon turned, and with gratitude I have recognized a heavenly hand more than making good all past deficiencies.

"This system has been of great advantage to me, enabling me to feel that my life is directly employed for God. It has afforded me happiness, in enabling me to portion out the Lord's money, and has enlisted my mind more in the progress of Christ's cause. Happy privilege, which the humblest may enjoy, of thus associating the common labours of life with the grateful service of the Saviour, and of making that which naturally leads the heart from God, subserve the highest spiritual good!

"This system has saved me from commercial dangers, by leading me to simplify business, and avoid extensive credits. It has made me a better merchant; for the monthly pecuniary observations which I have been wont to take, though often quite laborious, have brought me to a better knowledge of the state of my affairs, and led me to be more cautious and prudent than I otherwise should have been. I believe this system tends to enlarge the Christian's views, increase his disinterestedness, and lead him to shun the tricks of trade. My own observation also confirms the belief, that even warm-hearted Christians must determine beforehand on the system they will adopt, if they would secure the benefits of the gospel plan to themselves, under the grace and providence of God, or its happy results to the cause of Christ."—*Exchange.*

GATH.

One object of my tour in Philistia was to discover, if possible, the long lost site of Gath. Since the days of Jerome it has been unknown; and even the wonderful geographical skill of Robinson was unable to trace it out. I need not here detail those incidental allusions and topographical notices of the sacred writers, and those accurate measurements and references of Eusebius and Jerome, which serve to indicate the district in which it must have stood. It is enough to say that I was satisfied they all pointed to some place on the route we were now pursuing. It was, therefore, with an interest approaching to excitement we surveyed the position and examined the remains of every village and ruin we passed. But from the moment we gained the crest of the first ridge north of Beith Jibri, there was one prominent object away before us which attracted our chief attention—a bare, white, conical hill, standing on the very edge of the great plain, and yet rising high enough to command all the rocky spurs up to the very base of the mountains. As valley after valley was passed, it was there becoming more and more conspicuous. At length we reached it, and rode over rubbish heaps and terraced vineyards to its summit. The hill rises about one hundred feet above the ridge that joins it on the east, and some two hundred over the level plain that sweeps its western base. It is crowned with the foundations of an old castle, and around its sides are numerous remains of ancient buildings. The view from it is most extensive. The whole plain of Philistia was spread out before us, variegated with fields of yellow corn, and red

fallow land, and long reaches of grey wastes. Away on the south-western horizon the white downs of Gaza and Ascalon mingle with the glittering waters of the Mediterranean. On the west we could see the little hill of Ashdod dark with olive groves; further to the right Ekron; and further still the white tower of Ramleh. The mountains of Judah rise up on the east in dark frowning masses! every peak crowned with village or ruin, whose name carries us away thousands of years back.

The modern name of this hill, *Tell-es-Safieh*, gives no clue to its ancient name. The Crusaders built a castle on it in the twelfth century and called it *Blanche-garde*; and the surrounding country became the scene of some of the daring adventures of Richard *Cœur-de-Lion*. This hill, if fortified—as it evidently was from the earliest ages—would be the key of the Philistine plain on the east. Watchmen from its summit could see every hostile band that would attempt to break forth from the mountain defiles. The warlike Philistines would never have overlooked a position so commanding, and naturally so strong; one so well fitted also for defending those vast corn-fields in which lay their wealth and their power. From the moment I set my foot upon *Tell-es-Safieh*, I felt convinced that it is the site of the royal city of Gath.

What a life-like vividness did this discovery throw on some of the most romantic incidents of early Jewish history! The gigantic Anakim were annihilated by Joshua throughout the whole land; "Only in Gaza, and Gath, and in Ashdod," those impregnable fortresses they remained (Josh. xi. 22). And from this place Goliath—one of the last of the giant race—marched out in his panoply of mail, the acknowledged champion of the Philistines, to threaten and defy the Israelites in the neighbouring "valley of Elah," which we shall visit anon (1 Sam. xvii.) And hither, a few years later, David came, a homeless refugee. When recognized, he feigned himself mad, and easily escaped into those thickets that cover the hills around. I had often wondered why David should have fled to Gath; and why, having at length propitiated the Philistine lords, he should have made it his home. Now, on the spot, I saw the reason. Here he was perfectly secure from Saul. He was on the very border of his kingdom, besides, within a few hours' march of his native Bethlehem; thus able to keep up an uninterrupted communication with his friends through those mountain passes, and ready at a moment's notice to take advantage of any turn of events that might seem to favour his ambitious designs.

Descending through the terraced vineyards that cover the whole slope of *Tell-es-Safieh*, we were struck with the appropriateness of the old name *Gath*, "wine-press," for such a site even yet. An hour's hard ride up a green vale fragrant with thyme, and spangled with wild flowers, brought us into the lower part of the "Valley of Elah." Before us, on the crest of a rocky ridge, was Jarmath. On our right rose the ruin-crowned tell of Zacharien, doubtless the site of the ancient Azekah. Here then we were close to the place where Joshua captured and hanged the five kings (Josh. x.). After

the defeat of Gibeon, and the route to Bethoron, the fugitives ran along the borders of the plain "to Azekah and Makkedah." Hotly pursued, they seem to have made for Jarmuth. They had got so far up the valley of Eilah; but now, wearied and way-worn, they were unable to attempt the steep ascent; and seeing the foe close behind they hid themselves "in a cave at Makkedah;" one of those caves with which the whole region abounds. Their fate is well known. About a mile above this spot, on the right side of the valley, is a ruin called El-Klêdiab, answering to the position and bearing some resemblance to the name of Makkedah.—*Rev. J. L. Porter.*

IMPORTANT HEBREW MANUSCRIPTS.

The Russian Government has just completed a remarkable collection of works written by the Caraites, a Jewish sect which rejects the Talmud and the Rabbinical traditions, and adheres strictly to the letter of the Holy Scriptures. Two Jewish brothers, of the name of Firkawick, have been the laborious and successful agents in forming this collection, in which they have been engaged for more than thirty years. Some of the MSS. collected are said to be of a date anterior to the birth of Christ. During his residence at Constantinople, in 1840, Abraham Firkawick had succeeded in procuring several Hebrew MSS., and was hence led to hope he

might possibly discover others still more ancient. In the course of his researches, which led him through the whole Crimea and Caucasus, he was exposed to all sorts of privations, and his life was often in danger. He lived whole months concealed in cemeteries, for the purpose of studying and transcribing, without interruption, the MSS. which had come into his hands. He had access to many synagogues, and often to the secret places in which the Jews hid their books in times of persecution. In this way he has brought together 124 different Hebrew MSS. of the Old Testament, all more ancient than any of those at present in the public libraries of Europe. Of these five-and-twenty were written before the ninth century, and twenty before the tenth. To sum up, this collection includes, in the form of rolls, 27 manuscripts of the Pentateuch, 77 different copies of the whole Old Testament, 23 translations of it into various Oriental languages, 272 Caraitic works. 523 Rabbinical works, 550 letters and historical documents, 722 sepulchral inscriptions, and 300 plans of ancient fortresses of New Russia. In the opinion of Tischendorf, Dorn, Becker, and others, no European library contains Hebrew manuscripts of a date so ancient as those of this remarkable collection. This will render its publication most valuable, both as an aid to the study of the Old Testament, and also as furnishing fresh materials for palæography and chronology.

Sabbath Readings.

There is many a sermon the career of which if known, would be both an instructive history and a powerful preaching. The manuscript from which the following extract is taken has run a singular course. Leaving its words to teach their own important lessons, the following particulars have an affecting interest. It is the production of one who a few years ago was a student of distinguished mark among his fellows in the University of Glasgow. With them he was also from his excellent character a great favourite. A pencil note, dimly legible, indicates that the sermon was read as a subject of examination before the Presbytery of Islay in 1859—the examination, as we know from other sources, being for license to preach the Gospel. The author—the Rev. James Stuart—having received an appointment from the Colonial Committee of the Church of Scotland to act as a missionary within the bounds of the Presbytery of Montreal, with a special recommendation to the district of Point St. Charles, embarked at Liverpool on the 8th of February 1860, in the ill-fated Hungarian which went to pieces off Sable Island on the 19th of that month. His writing-desk containing this and other manuscripts was found upon the shore, and came into the hands of the Rev. George M. Clark, Presbyterian minister at Shelburne, near the scene of the wreck. Mr Clark resolved to read the sermon to his people on the Sabbath following its recovery, and gave intima-

tion to that effect. To the writer of this note who happened to travel with him last summer, he said, while recounting the circumstances of the occasion, that he had that day the largest and most impressive meeting he ever had or ever expected to have in his church. The very psalms which Mr. Stuart had selected and noted in pencil upon the manuscript were used. The following lines from one of these (Ps. 32.) were sung with tremulous solemnity:

Surely when floods of waters great
Do swell up to the brim,
They shall not overwhelm his soul
Nor once come near to him.

The desk with its contents were sent to Glasgow, to the father of Mr. Stuart, commission merchant there. After the conversation with Mr. Clark, above referred to, the writer felt a strong desire to peruse the sermon, and made application for a copy. In the meantime it had been sent to Oxford to be perused by an intimate friend and frequent college competitor of the late Mr. Stuart. Now the original manuscript has re-crossed the Atlantic and a few extracts from it find a place in these pages. The earnest impassioned tones of the living voice are not heard; but, may it be, that these words, charged by the Spirit of God with living effect, shall prove that there are times when, and ways in which, the dead become our most convincing and effective preachers.

PAUL THE CHIEF OF SINNERS.

I Tim. i. 15.

The confession of Saint Paul—I am the chief of sinners—must seem at first sight to be a mere hypocritical depreciation of himself, inconsistent with other parts of his writings in which he boasts that he was not a whit behind the very chiefest Apostles. How, we ask, could Paul say that he was the chief of sinners?

He had indeed persecuted the saints and treated with great violence the church of God. He had been foremost of those who sought the destruction of Christ's cause. But this was in the days of ignorance. He knew no better. He had been guilty of grievous wrongs; but what he sought was not a selfish end, was not earthly applause. His zeal was for God.

But Paul must have seen among the heathen of his day, among the Jews, among the Christian converts, many who were guilty of gross sins for which no such excuse could be tendered—who gave themselves up to lie, to steal, to live sensual lives, to indulge in the most debasing sins, who loved sin and committed it contrary to the remonstrances of conscience—in extenuation of whose crimes neither ignorance nor a blind zeal for God could be alleged. How could Paul say, I am the chief of sinners?

And again, if Paul had grievously transgressed God's law and offended God's majesty by slaughtering his people, were there not many of the Jews as violent in their persecutions who had never repented? Were there not many of the heathen who scoffed more loudly than ever he did at the despised of Nazareth, who wrought more woe to the disciples of Christ, and had never repented of their sins? How could Paul say, I am the chief of sinners?

If Paul had been comparing himself with others he could easily have found multitudes of sinners with whom he would have shrunk from being named in the same sentence. Would he have allowed that he exceeded in sin the drunkard, the thief, the sensualist? Would he have allowed that his life, either before his conversion or, much more, after it, was no better than the life of such as Judas or Herod?

It is not in comparing himself with other men that Paul pronounced himself the chief of sinners. It is when he appears at the tribunal of the Most High God that he feels as though he stood in the ranks of the vilest of mankind. It is when he proclaims

Christ to be his Saviour that he owns himself as little deserving of salvation as the man whose life has been steeped in crime, as worthy of eternal punishment as the man who has openly violated all laws human and divine.

If we compare two men, actors in human society, as men, without reference to the holiness of God, we shall readily recognize a vast difference between them. We would scarcely place in the same category the patriot who has lost his whole worldly estate and not even counted his life dear for the sake of his country, and the man who is so eagerly intent on his own aggrandizement as to sell himself and his friends for some paltry honour. We would scarcely mention in the same breath the respectable member of society who attends church, and religiously observes all statutes and ordinances, and the ruffian whose talk is blasphemy, whose heart wells out a filthy stream of corruptions, who bids defiance to the laws of society and pours contempt on all the restraints which render society a blessing. To compare these would be as if we should set a rock of the sea in comparison with all Britain, or the water of an inland lake with the ocean that girds the world. Yet we know that to one who should take his station on the sun and fix his gaze on the earth, the little rock and the great island, the inland lake and the vast boundless ocean sink into equal insignificance. In like manner to one of spotless purity, the perfection of human virtue and the extreme of human vice seem to be separated by a very narrow strait. The holiness, the devotion, the piety of the saint appears extraordinary to us. He rises among men, towering high above his generation as the Alps overtop other mountains. But in His eye who sees the working of the inmost soul, from whom the naked heart can hide none of its secrets, who discerns the worldliness, impurity and duplicity of even the saintliest, the holiness of the most perfect among us is altogether mean and contemptible. Let a man bring his best offerings to God. Let him present himself in holiest mood, in his most spiritual frame. What are such offerings to Him who made the universes? What is the sum of all human holiness in His sight before whom angel and archangel bow, and the cherubim and seraphim veil their faces with their wings, *cy*, Holy, Holy, Holy is the Lord God of Sabaoth.

In this point of view we can readily un-

derstand the Apostle's confession, and sympathize with his feelings in uttering it. We see that it is not exaggerated or pretended humility, but a simple expression of a real feeling. When a man is summoned to appear at the dread throne of divine judgment, when his conscience cites him before the offended majesty of heaven, and he stands alone in the presence of the heart-searching God, with no crowd of sinners greater, more hardened, more vile than he, whose conduct he may allege as an excuse for his own—it is then that he truly feels the utter worthlessness of his own holy deeds. Then he sees that the garments which looked fair in the eyes of the world are filthy rags—that the actions which on earth among men won applause and earned for him the name of saint do not appear so bright in the light of heaven. Many a man may challenge the world to prove anything against his character, but there is no man can lay his hand on his breast and raise his eyes to heaven, and declare to God, the Righteous Judge, I never at any time transgressed thy commandments. The language of holy men in all ages has been, "Lord, if thou wert strict to mark iniquity and rigorous to punish, who could stand before Thee or answer Thee for one of a thousand of his transgressions?"

Yea, so deep is the conviction of this in all holy men, so sensitive are they to the purity of God and their own vileness, that no language can adequately express their humility; and the more saintly their lives, the purer and holier their actions, the nobler and loftier their religious aspirations—the more readily they take up the confession of the Apostle, and declare themselves to be the chief of sinners. They may thank their God that they have not been allowed to fall into gross and open sins, but they all find in their hearts so much wickedness continually abiding as to constrain them into the humble attitude and confession of the publican, "God be merciful to me a sinner."

But further, this conviction of sin is rendered more impressive as in every believer's mind it is connected with the ransom that has been paid for it. The perfect and awful holiness of God annihilates all human attempts to establish righteousness. Every man's conscience accuses him and condemns him. How much more the holy law of God! The awful punishments denounced against sin convince men of its hatefulness in the sight of God, and show them its exceeding sinfulness. But

the truth that sends home yet a deeper conviction of sin to the heart and awakens yet a stronger sense of its vileness, is the Gospel truth that Christ Jesus came into the world to save sinners. So dreadful was the guilt of the human race, so fearful the inevitable doom that awaited the helpless sinner, that heaven was excited to mercy and the Son of God came to save. And every sin committed is against that mercy. Every sin we commit is a sin in the sight of Him who created us, of Him who loads daily with his benefits; but, greatest aggravation of all, every sin we commit is a sin against Him who loves us with an everlasting love. We sin in the sight of high and holy Heaven, and draw on our heads the just vengeance of offended purity; but more, we sin against a true and loving friend, who, in his death for us, has given the most undoubted proof of his love. This is the deepest stain of our guilt, that we have not only sinned against holiness and justice, but with base ingratitude spurned away infinite mercy, and trampled on the offers of infinite love. Thus many things combine to make the Apostle utter from his inmost soul this confession, which seems so strange and uncalled for, and enable us to sympathize with him, and force from our lips the same acknowledgement, I am the chief of sinners.

We may argue, indeed, that if the Apostle, with his holy life and multitude of labours and sufferings for the sake of Christ, made such a confession, we may with small shame utter the same. But this is not enough. We must stand single and alone before the majesty of heaven: we must gather up our garments and stand in the light of Heaven's holiness and purity, till despair and confusion fill our souls, and to our own eyes the full shame of our nakedness appear; we must drag ourselves to Heaven's judgment-seat, and reckon up our deeds, and call before us our most secret thoughts, and words, and actions; we must weigh these in the balances of God's word, and try them with most searching tests that every sin may stand forth in its full enormity: the punishment must be seen impending and the ransom which was paid in the sufferings of our Lord and Saviour must be seen in the light of the love, the infinite love, which He bears to our souls. When thus our sin comes before us in its true nature, and with aggravation rising upon aggravation, so strong a conviction shall smite our souls, so deep a sense of our sinfulness, and so powerful an abhor-

rence of our iniquity, that we shall deem it impossible any sinner could have sinned so grievously. When the mother stands over the inanimate body of her firstborn, and the full anguish of her bitter bereavement shakes the foundation of the soul, does she not feel that the cup of wrath is full, and that there breathes not one who has been tried with such a trial? When the widow bends over the clay-cold form of her husband, and feels that the whole stay of bread and the whole staff of water has been taken from her, as the sense of desolation overwhelms her spirit with sorrow unutterable, does she not in her anguish and grief exclaim—Was ever such desolation as mine? When the prophet is weeping over a degenerate and fallen people, with the vision of their vices rising before him, does he not call out in vehement sorrow, “Draw near all ye that pass by, and see if ever there was sorrow like unto my sorrow wherewith I am afflicted.” And so the sinner, when his sin rises before him in all its enormity, as he beholds himself with all his impurities standing exposed to the full blaze of the perfect holiness of God; and he sees the judgment-seat set as the books opened, and the Judge, the all-discerning Judge, on the throne, and feels at once the fearfulness of the impending doom and the justice of the sentence; as he reflects on the manifold goodness of God, and there rises into his view some real conception of the height, and depth, and length, and breadth of that love of God in Christ Jesus against which he has sinned—it is then he finds all the pleas, whereupon he propped and stayed himself before, suddenly give way, and he sinks overwhelmed by the enormity of his guilt, feeling in his inmost heart that he is a sinner. It is when the Spirit of God has unveiled his spiritual vision and disclosed to his view his enmity towards God, the long array of sins against infinite love, the realities of his condition, that bitter sorrow and anguish for sin possess his soul. The pains of hell take hold on him. He mourns over Him whom his sins have pierced, as one mourneth over an only son and is in bitterness for him as one is in bitterness for his first-born. It is then that the conviction of sin truly pierces his heart. He feels so solitary in his sorrow, so desolate and deserted of God, so carried away with grief and hatred of his sin, that it is as if the eye of God were upon him alone and singled him out from all the multitude of sinners—as if he stood before God, the

head and chief of all that had ever offended against his law.

Thus every man, who is in any intense degree affected by his sins, who arrives at any spiritual understanding of what sin is, of God's purity, and of Christ's love, must share more or less in the feelings of the Apostle when he calls himself the chief of sinners. Whether among men he has spent a holy and saintly life, or whether all life long he has drunk iniquity with greediness, he must, if awakened to his real state and character, join in the Apostle's confession, and make it his own.

TO KNOW THE LOVE OF CHRIST.

EPHESIANS iii. 19.

While I pray and search to know,
HOLY SPIRIT! deign to shew
What the Ransomed Ones above,
See and taste of JESU'S Love.

See His Love, its generous rise
And its costly Sacrifice.
Taste His Love, its Blessings Three—
Pardon, Peace, and Purity.

Pardon, to remove all sin;
Peace, to quench each fear within;
Purity, to fit for heav'n;—
May these gifts to me be giv'n.

Giv'n, and raise from Guilt's despair;
Giv'n, and save of Hell an heir:
Lost, polluted though I be—
SAVIOUR! bring me back to Thee.

Back to Thee from Sin and Grief
Hastening, may I gain relief;
Grace to help me, I implore:
More than Grace! I beg for more.

More than Grace, Thou wilt supply;
Glory, Thou wilt not deny,
While, through Thine atoning Blood,
I seek the friendship my God.

Friendship of God! Joyful Light!
Gladd'ning e'en Earth's darkest night.
Friendship of God! Only this
Yields to Heaven the highest bliss.

JESU! Ope to me the door,
First to Grace, and then to more:
On me let Thy favour shine,
Be Thy Friendship ever mine

W. H.

EDINBURGH, 10th December, 1863.

Timeliness marks all the works and ways of God. Truth has its seasons, and the kingdom of God has its periods. The Christian life is indeed plant-like, a thing of gradual growth; but then it is also none the less plant-like as a thing of stages (Mark iv. 28).—Boardman.