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Vol. XVII.

No. 6.

THE
PRESBYTERIAN

A MONTHLY RECORD

OF

The Presbyterian Church of Canada

IN CONNECTION WITH THE CHURCH OF SCOTLAND,

AND

Journal of Missionary Intelligence and Useful Information,

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.



JUNE, 1864.

Everything intended for insertion must be sent in before the 15th of each month. Communications to be addressed to the *Editor*, and Remittances to the *Publisher*.

MONTREAL:

PRINTED FOR THE PROPRIETORS BY JOHN LOVELL, ST. NICHOLAS STREET.

Price One Dollar per annum in advance.

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SUBSCRIPTIONS RECEIVED SINCE LAST ACKNOWLEDGMENT.

Mrs. Wilson, Montreal, \$1.00; John Miller, L'Original, \$1.00; John Lawrie, Beam River, \$1.00; Thos. Allan, Lachine, \$1.00; Mrs. Young, Araprior, \$1.00; A. Morrison, Chatham, \$1.00; John Douglas, Lancaster, \$1.00; Thomas Bowes, Pakenham, \$1.00; James Bowes, do., \$1.00; James Paisley, Buckingham, \$1.00; J. Murphy, South Georgetown, \$1.00; J. Grant, Montreal, \$1.00; David Forest, Invermay, \$1.00; Andrew Mathewson, Chatham, C.W., \$2.00; John McArthur, Beckwith, \$1.00; David Forbes, Dalhousie, \$1.00; John Gordon, Kingston, \$1.00; Andrew Duncan, Belleville, \$1.00; Alex. Conkey, Galt, \$1.00; Robert Cranston, do., \$1.00; Robert Malcolm, do., \$1.00; Thomas Hart, Perth, \$1.00; James Colville, Clarke, \$1.00; James Reid, Huntingdon, \$2.00; R. Jellyman, Montreal, \$1.00; W. Wilson, Cumberland, \$1.00; Jas. J. Burnham, Halifax, \$1.00.

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THE PRESBYTERIAN.

JUNE, 1864.

WITH a feeling of inexpressible sadness we chronicle in this number the death of the Very Reverend Principal Leitch. We only reiterate an observation which has frequently been made in our hearing, when we say that his departure from amongst us is a heavy blow to the Church and a serious loss to the country. When, a few years ago, he came amongst us, the highest expectations were entertained of the services likely to be rendered by a man of his many and great attainments, broad views, and large experience, in the important position he was called to fill. With characteristic earnestness he threw himself into the work which, he conceived, was appointed him to do. His labours and anxieties were sufficient to have borne down a more robust frame and a stronger mind. Short as his career has been, it may fairly be questioned whether or not, but for his extraordinary equanimity, it might not have been even shorter in the peculiar circumstances in which he was placed. A difference of opinion no doubt exists as to the wisdom of his plans and the probable success of his efforts. The post he occupied, at least the manner in which, with his best endeavours, he tried to fill the office assigned to him, necessarily brought him into contact with conflicting interests, and almost unavoidably exposed his conduct to a diversity of judgments. Coming as he did with ideas fully formed amid the stable institutions of the old world into a country where such ideas have but little to centre upon, it would have been strange indeed if results altogether different from those which are apparent had followed his connection with Canada. And then, it must be remembered, such views as he propounded on the general question of education, and such improvements as he attempted to make in the particular seat of learning of which he was the head, take time to bring forth all their fruits. The full value of his exertions in behalf of

higher education we therefore do not, especially with these considerations before us, pretend to estimate. That he has done much to quicken and stimulate an interest in this important question, and a great deal which is calculated to affect favourably the character and usefulness of our University at Kingston, is the opinion of many who may be deemed competent to judge. Time will show how far this opinion is correct. The wish is often expressed that he had lived some years more so that his policy might, in his presence with us, have been fairly tested. But He who "moves in a mysterious way" has ordained otherwise, and with an earnest desire to profit by the solemn and affecting dispensation, we must say, *Thy will be done.*

IN view of the approaching meeting of Synod, the friends of the Church in Kingston have, with their wonted attention, been making arrangements for the accommodation of members. An active Committee, of which John Paton, Esq., is secretary, was appointed some time ago to take the matter in charge. Circulars were issued to ministers who were requested to reply for themselves and their Representative Elders as to their intention about attending, and their willingness to accept hospitality. A notice was also sent for insertion in *The Presbyterian*, but, we regret, it came too late for last month's issue. In case of circulars miscarrying, which frequently happens, there should be no hesitation on the part of members, whose purpose is to be present, in communicating with Mr. Paton. We learn that an unusually large number, even for a Kingston meeting, have signified their intention to come forward.

As formerly announced, the Committee on Business, which consists of the Moderator, the Clerk, Prebtery Clerks, Dr. Matheson, Dr. Cook, Revs. D. Morrison, K. McLaughan, W. M. Inglis, and the Representative Elders from Kingston,

Brookville, and St. Andrew's and St. Paul's Churches, Montreal, will meet in St. Andrew's Church, Kingston, on the evening before the first day of the session, at seven o'clock. All documents, other than annual reports, intended to be submitted to the Synod are required to be laid on the table of this Committee, and intimations of their nature should be in the Clerk's hands four days before the meeting. It is important that no Presbytery Clerk overlook the duty of forwarding his Presbytery Roll in good time to the Synod Clerk, at least not later than four days before the meeting. Unless this is done it is impossible to have the Synod Roll conveniently printed for the use of members.

Facilities for travelling are offered by the Grand Trunk and Great Western Railway, and the Inland Steam Navigation Companies. The former will carry members at half-fare; the latter we understand are very liberal in their deductions from usual charges, and with their splendid line of steamers and the pleasure of a summer sail on lake or river will no doubt command their full share of patronage.

We again express the hope that the meeting of the Supreme Court of our Church this year will excel all former ones, by the agreeable and profitable intercourse of its members, and by the wisdom and efficiency of its procedure in respect of the various matters which may be submitted to it. We trust the ordinance of prayer will be largely and fervently employed in its behalf by the members of the Church, throughout the country, so that, convening "in the fear of God and in the comfort of the Holy Ghost," our usefulness as a dependency of Christ's Kingdom may be greatly increased.

MEMBERS of Synod will give particular attention to the letter which appears in this number from a member of the Executive Committee of the Synod's Foreign Mission Scheme. His statements and suggestions are entitled to careful consideration, and we trust will have the weight they deserve in any decision that may be arrived at. In the great mission field which presents itself to the Church there is ample room for choosing a sphere of labour. It would be a pity to abandon entirely the Beyrout Scheme, seeing it is not exclusively Jewish, and we have considerable funds to spend in its behalf, besides the encouraging inducements offered by the Parent Church. The maintaining

of a missionary in British Columbia appears to be quite an expensive undertaking. Our people have undoubtedly the means, if they have the will, but we confess that our faith in the forthcoming of a sufficiency does not keep us from counting the cost and deeming it of rather a formidable amount. However, if we choose to adopt this field we will not be without the sympathy and assistance of the Parent Church.

We can see no good reason for keeping shy of the co-operation of the Church of Scotland. The fact that we have all along been enjoying, and are still enjoying, a considerable dependence upon her seems to indicate as highly proper the grateful return which such co-operation would imply. It would indeed be more satisfactory if, without any extraneous assistance, we could support a mission of our own, and if the Synod has enough of "the evidence of things not seen" to justify an enterprise of that sort, we pledge our utmost efforts to implement the decision. But if this cannot be done, let us do our best to call forth the liberality of our people in aid of some existing scheme. The mission field in Ceylon is also a very attractive one for us. The door is widely opened. Marked progress has been made within a few years. We could materially assist the good work begun there with scarcely the possibility of failure. As, however, this mission may be said to be in a fair working condition with a good prospect of labourers from home, and we are committed to a mission to British Columbia, the question for the Synod to decide pertains less to the choice of a field than to the manner in which we shall occupy the field already agreed upon. The question resolves itself into this form. Shall we at once proceed to the institution of an independent self-sustaining mission to British Columbia?, or, profiting by the experience of the Parent Church and the inquiries of our own Committee, Shall we offer our assistance for the maintenance and, if possible, the extension of the operations already begun by the Church of Scotland in that field?

In view of the importance of coming to a wise practical conclusion, we suggest that the report of the Committee be brought up at an early diet of the Synod, and that a select Committee, consisting partly of members of that Committee and of others not connected with it, be appointed to sit upon the question in such form as it may be presented in to them by the Synod on the hearing of the report.

IN our April number appeared an editorial on the position of our Foreign Mission, in which we endeavoured to point out the necessity of unanimity in the adoption of any plan that might be agreed upon. Our watchful *confrère*, *The Daily Witness*, took us up rather shortly and to a disadvantage in the following notice, to which our attention has been called:—

"The April number of *The Presbyterian* opens with an article on the interest felt by the Church in missionary operations. It is stated that a few congregations manifest a praiseworthy liberality, while the majority do nothing. Strange, that professing Christians should forget the injunction. 'Freely ye have received, freely give.'"

We were not conscious of writing anything to warrant the above observation, and upon reading our article again we find the following to be the nearest we can discover to the statement we are said to have made:—(1), Speaking *generally* of our mission schemes, "though a number of our congregations display a most praiseworthy liberality, the majority come short of the necessities of the case;" (2), Speaking *particularly* of the French Mission Scheme, "more than a half of the congregations give nothing." It is scarcely necessary to point out the misrepresentation made by *The Witness*. Most readers will understand by "missionary operations" both Home and Foreign Schemes, for the latter of which we do not know that much is done by any church in the Province. The impression produced by the remark of our contemporary is that the majority of our congregations do nothing for either of these two kinds of missions. And this impression is conveyed with all the force which a statement made by us may be supposed to have. Now, though our Church does not come up to what we think is its proper mark in missionary contributions, it is unpleasant to be told that we are worse than we really are, and that on the alleged authority of our own statements. However, there is a luxury in self-castigation which does not belong to the flagellation which is inflicted by the hand of another. We are indebted to *The Witness* for many kindly notices of our labours, but a single bite is apt to be felt when many bland looks are forgotten.

The notice of our cotemporary has excited our curiosity to know, if it be possible, how the case stands in regard to our Schemes, and, for the special information and consideration of our congregations, we

submit the result of our inquiries, based upon the annual reports which were submitted to the last meeting of Synod, premising that there are Presbyterian as well as Synodical Schemes to which we believe most congregations contribute something, but it is only to the latter we now refer. The first column of figures contains the total collected for each Scheme named, the second the number of contributing congregations, and the third the average amount raised by each of these:—

Synod Fund.....	\$410,00	71	\$5,64
Widows' & Orphans' Fund, 1343,31	77	17,44	
French Mission.....	1399,13	63	22,05
Foreign Mission.....	408,57	31	13,18
Bursary Scheme.....	355,95	14	25,42
Juvenile Mission.....	485,32	24	20,22
Home Mission.....	5869,47	104	56,43

The total amount collected in one year is \$10,262.75. The whole number of congregations having ministers is placed against the Home Mission Scheme which, in the absence of definite information, we presume is not far wrong. In reference to four of the Schemes, a majority of the congregations appear as contributors, but we must remark of the French Mission that the number is larger than it should be, from the circumstance that several congregations included contributed twice. Looking at the average collection for each Scheme from the contributing congregations, it is very obvious that did even three-fourths of the Charges on the Roll give in like proportion, all our Schemes would soon be in a most efficient condition. Let us hope that this happy state of things will yet come to prevail with us from year to year.

WE have received the April number of *The Bibliotheca Sacra*, which, among other articles, contains the following of great merit:—The Genuineness of the Fourth Gospel, Charles Wesley and Methodist Hymns, The Author of the Apocalypse, Final Cause of Varieties, Rise and Progress of Monasticism, Egyptology Oriental Travel and Discovery. We are indebted for our copy to Mr. F. E. Grafton of the Witness Book Store, 247 Notre Dame Street. Mr. Grafton acts as agent for the periodical, and owing to the present discount on American currency is prepared to give it for two dollars per annum, which is a reduction of \$1.50 on the published rate. The postage is four cents per number. This affords a favourable opportunity of subscribing to a most valuable Theological Review.

News of our Church.

THE LATE PRINCIPAL LEITCH.

Dr. Leitch was born in the year 1814, in the town of Rothesay, a famous watering place on the Island of Bute, Scotland. Like most Scottish lads who have risen to distinction, the elements of his education were received in the Parish School. In early boyhood he was of robust health, but at the age of fourteen he was hurt by an accident of so serious a nature that it threatened his life. By a fall from the mast of a yacht lying in Rothesay bay, a comminuted fracture of the hip joint was produced. Among the results of this occurrence were a painful confinement for eighteen months and lameness for life. Another important effect of it was the determination it gave to his whole subsequent career. His life, as a close and diligent student, began amidst the sufferings of his dreary imprisonment, the long hours of which he sought to beguile by the study of mathematics. For this subject he contracted a special fondness, and was naturally led to follow out his tastes by application to the sciences which are based on mathematical truth. In these he kept up an interest during the whole of his life, and in several departments he was both an exact scholar and a successful experimentalist.

His preparatory studies were completed in the Grammar School of Greenock, which, from the superintendence of the distinguished scholar, Dr. Brown, enjoyed then, and for many years after, a high reputation. In 1832, at the age of eighteen, he entered the University of Glasgow, where he graduated as a Master of Arts in 1836. During his Arts course, mathematics and physical science received his special attention, and in these departments he obtained the highest honours conferred by the University. While a student he also lectured in the University on Astronomy, and for several years acted in the Observatory connected with the College, as assistant to the eminent astronomer, the late Professor Nichol. Ever afterwards he entertained an ardent love for astronomical pursuits. In proof of this may be mentioned the exceeding delight he took in advancing the character and usefulness of the Kingston Observatory, which, from being founded by private subscription, was, chiefly through his influence, transferred in 1861 to Queen's University by a deed of the City Corporation, and which, should the equipment of it projected by him ever be completed, will assume a national importance. An

illustration to the same purpose is found in the publication last year, of his latest and most carefully prepared work, "God's glory in the Heavens; or, contributions to Astrotheology"—a work which contains the most recent astronomical discoveries stated with special reference to theological questions, and which at the time of its appearance was most favourably noticed by the ablest reviewers. While a student in the University of Glasgow, William Leitch was also a lecturer on mathematics in the Andersonian Institution in the same city.

In 1838, after the usual curriculum of four years in the Divinity Hall of Glasgow, he was licensed as a preacher of the Gospel in the Church of Scotland by the Presbytery of Dunoon. In the following year he was appointed assistant to the minister of the parish of Arbroath, and, in 1841, he received a similar appointment to the parish of Kirkden, Presbytery of Forfar. In the memorable year of 1843, he received a presentation to the parish of Monimail from the Earl of Leven and Melville, and after the usual trials was ordained by the Presbytery of the bounds Cupar in Fife. Of this parish he continued minister until 1859, in which year, Dr. Barclay and Alex. Morris, Esq., a deputation of the Trustees of Queen's University, sent to Scotland to obtain a Principal for the institution, selected and nominated him for that high office. The nomination was made from a list of many names; and when the result became known, some of the leading ministers of the Church of Scotland, such as Dr. Norman McLeod, the distinguished editor of *Good Words*, and Dr. Stevenson, Professor of Divinity and Church History in the University of Edinburgh and Convener of the General Assembly's Colonial Committee, congratulated the deputation upon their success in the most unqualified terms. The late Principal was well known throughout Scotland on account of his reputation as a man of science, the enlightened and active part he took in the educational controversy which has long agitated that country, and the position of influence to which he was steadily rising in the councils of the General Assembly. For several years he acted as Convener of the Assembly's Committee on Sabbath Schools, an office in the duties of which he took great delight. This useful and honourable position brought him into annual correspondence with all the ministers of th

Church, and from his methodical and zealous management of the Assembly's Scheme, the blessed work of Sabbath School instruction received an impetus, the effect of which continues to be felt in the growing vitality of the National Church. To his more intimate friends and admirers in the old country, many of whom are left to mourn the premature termination of his career, his genial disposition and engaging manners rendered him a special favourite. It is, therefore, not to be wondered at, that when his nomination to the Principalship of Queen's University and its acceptance, on the appointment of the governing Board, became known, there were many who deeply regretted his departure from Scotland. Some even went the length of soliciting a reconsideration of the step he resolved to take, urging as a principal reason, that a position as high and influential as that to which he was called in this country was certainly expected for him at home. To others warmly interested in the educational prosperity of Canada, and the progress of our branch of the Church, it was obviously a struggle to sacrifice their personal feelings to the higher motives which led them to encourage him to accede to the invitation of our University Trustees.

During his ministry in the parish of Monimail he devoted much attention to the connection of science and religion, and contributed largely to various periodical works, in particular to *Kitto's Journal of Sacred Literature*, *McPhail's Magazine*, *The Edinburgh Christian Magazine*, *The Scottish Quarterly Review*, and *Good Words*. In these standard periodicals he discussed with great lucidness and vigour the most important theological questions of the day. He is well known to have been the author of certain articles, in which, in a masterly manner, the views of the late accomplished divine, Dr. Wardlaw of Glasgow, on the subject of miracles, are controverted. These articles created great interest at the time of their appearance, and the subject came in consequence to have special attractions for their author. In one of the latest conversations which the writer had with him, he was led to understand that the Principal had a work all but ready for the press, on the leading questions pertaining to miracles as raised and discussed in modern times. For several years he conducted a series of investigations on the subject of parthenogenesis and alternate generations, as illustrated by the phenomena of sexual development in Hymenoptera. The result of these researches, which conflicts with that of the German physiologist, Siebald, in

the same field, is given in the transactions of the "British Association for the Advancement of Science," and in the "Annals of the Botanical Society of Canada." Several separate publications also appeared from his pen on the subject of National Education in Scotland and India.

On leaving Scotland for Canada, his Alma Mater, the University of Glasgow conferred on him the degree of Doctor in Divinity. On the 8th of November, 1860, he was formally installed to the Principalship of Queen's University, in the Convocation Hall, the Hon. John Hamilton, Chairman of the Trustees, presiding, and a large and respectable assemblage of the citizens of Kingston being present. A feeling of melancholy interest fills the heart as one refers to the glowing accounts, given by contemporaries and transferred in part to our own pages, of the proceedings of that day. The welcome extended by Trustees, Professors, and Students was of the most cordial kind. The staff of eminent Professors was declared to be complete by the installation of the Principal. Dr. Leitch's address was described as "most able, eloquent, and interesting;" it was reported to have been "listened to with the most earnest attention, the applause which followed many of the beautiful passages and eloquent perorations being irrepressible." The utmost enthusiasm prevailed.

According to an ecclesiastical law, Principal Leitch's connection with the University gave him a seat in the Presbytery of Kingston, and by consequence in the Synod. Having visited Scotland in the summer of 1861, his first appearance in Synod was in the Session of 1862, which year it met at Toronto, and then he was cordially and unanimously elected Moderator. His position also gave him a seat in the Senatus of the University of Toronto, and of that University he was appointed an Examiner. Shortly after, or about the time of, his installation the country witnessed one of those fits of agitation on the subject of University Education which take hold of the public mind from time to time. It had special reference to what is considered an unjust monopoly of privileges by the University of Toronto, and there followed a season of keen and bitter controversy. In the enunciation of his views Dr. Leitch showed himself to be a man far removed above the envious assailant and unprincipled leveller. His plan was the broad and enlightened one of maintaining with the utmost efficiency a great Canadian University, with all properly organized and thoroughly equipped Colleges in the country rallying

around it, on such terms and according to such principles as would secure a collegiate education for the various sections of the country, and promote among the several sectional institutions complying with the conditions of affiliation a wholesome and generous rivalry. We are much mistaken if, when people come to look beyond the sphere of local jealousies, and consider the question from a truly national standpoint, this be not the view that will yet prevail.

It was, however, with the educational standing and character of Queen's University that the late Principal was particularly concerned; and to the advancement of that Institution in a career of usefulness he desired to apply himself. Unfortunately for the attainment of the objects of his solicitude, and for his own comfort, the position was beset with peculiar obstacles from the very first. Strong personal animosities are not easily subdued; personal interests are the most difficult to adjust. The former already existed and the latter subsequently arose. Both led to unexpected issues of a most troublesome character, and conspired to render the task of an honourable settlement arduous in the highest degree. The memory of the deceased is not to be offended by claiming for him either an immaculate conduct or an unerring judgment, while some allowance must be made for circumstances which, viewed even at a distance from the scene of action, seem to have been of a kind to baffle the most judicious attempts at arrangement. That one, towards whom but a few years ago a most friendly disposition was universally entertained, has not finished his course without suffering "persecution and abuse," is the hard fact, more bitter to be thought of than even the death, which, according to medical testimony, it hastened. That he should have been misunderstood and misrepresented is not much to be wondered at; but that he should have become an object of unrelenting hostility to any individual must seem incredible to his friends. That the best-intended measures sometimes miscarry and entail upon their advocates unmerited obloquy, and that the late Principal had only one vote in a governing body consisting of twenty-seven members representing the intelligence of the Church both lay and clerical, may afford some mitigation of feeling; but the chief alleviation will be found in the words of forgiveness and charity towards men and of faith and hope towards God, which, we are assured, he frequently expressed before the dark protracted season of unconscious utterance came upon him. For the rest, we dare indulge the hope that a career waning so mysteriously, so sadly,

into the night of death, has not closed without leaving behind it some impress of good, ineffaceable by time's worst changes.

At the close of the University Session of 1863 it was apparent to the Principal's friends that his health had become impaired. By authority of the Synod of that year he received a Commission to attend the Synods of Nova Scotia and New Brunswick, in the character of a Representative member. He fulfilled this appointment greatly to the satisfaction and benefit of these Courts. He was wont to describe his intercourse with the brethren, and his visitation of the congregations in the Lower Provinces, as one of the most interesting and refreshing seasons he had ever spent. He was greatly strengthened by the change, and on his return about the commencement of last College Session he seemed much the better of his travels. He had not long, however, resumed his duties when sickness overtook him, and laid him aside. The Christmas holidays came, and he resolved to spend them among his many friends in Montreal. Recruited by this sojourn in the commercial capital of Canada, he returned to Kingston by way of Ottawa, whither he had gone by special invitation of the Bible Auxiliary there, and where he addressed the Anniversary meeting of that Society, with great animation. Again in Kingston, he attended to his Professorial duties, but this resumption of labour continued only for a few weeks. He was seized with a serious attack of the disease which carried him off. Partial recovery having ensued, he hoped that the dispensation which had brought him to the gates of death was past. His health, however, was never wholly restored. Again he declined, and it was soon evident that his illness had assumed a fatal character. After some months of dreadful suffering he expired on the morning of the 9th ult., in the forty-ninth year of his age. The result of a *post mortem* examination is reported as follows:—"disease of the heart was the cause of his illness and death. The heart was found to be double the natural size. The mitral orifice was ossified—a piece of solid bone was taken out of it, and there was extensive fatty degeneration of the right side of the heart. There was also fatty degeneration of the liver. All other organs were healthy, except that there was some congestion of the lungs and of the kidneys. This disease of the heart, the physicians say, must have existed, though latent, for a considerable length of time, and was probably developed by the annoyances and attacks to which he had been subjected as Principal of Queen's University."

The funeral took place from the Convocation Hall on Thursday the 12th ult. The services of the occasion were conducted by the Revs. Dr. Urquhart, Dr. Spence, Mr. Inglis, and Mr. Snodgrass. The mournful procession formed in front of the Convocation Hall. Two of the officiating clergymen proceeded and two followed the hearse, which was attended by the Mayor and other prominent citizens of Kingston acting as Pall-bearers: then came in order, Trustees, Professors, Graduates, Undergraduates, Clergymen, and the general public. The procession, which was long, followed the remains to the cemetery, where they were deposited in a vault, until the wishes of relatives in Scotland as to their ultimate disposal are ascertained.

Dr. Leitch was for many years a widower. He had no relatives in this country but leaves behind him in Scotland, two children, a son and a daughter, besides other near relatives and a very wide circle of friends, who will keenly feel and lament his death.

QUEEN'S UNIVERSITY.

A meeting of Convocation was held in the Convocation Hall on 29th April, for the purpose of conferring degrees in Arts and Theology. There was a very full attendance of spectators in the body of the Hall, and upon the platform were Professors Mowat, Murray, Bell, Ross, H. Yates, Litchfield, Lavell, Kennedy, and Sullivan, also a number of city clergymen and resident Trustees. The Rev. Dr. Williamson, Professor of Mathematics, presided.

The minutes of the Senatus Academicus having been read by Professor Murray, Secretary, the ceremony of laureation was performed by the chairman upon those gentlemen who had gained the degree of Bachelor of Arts.

Rev. Professor Mowat intimated that the degree of Bachelor of Divinity had not been conferred on any of the class in Theology, none of the students having in their examinations come up to the standard which entitles to this degree. Had the standard been lower, or like that required for the Bachelorship in Arts, he thought all the competitors would have entitled themselves to degrees. He paid a compliment to this year's theological class, on the score of general proficiency.

Prizes to meritorious students in the Faculties of Arts and Theology were next presented by the Professors.

The following students passed the University examinations:—Chrysler, Peter Campbell McGregor, with honours, Dupuis, McIntyre, Niven, Eaken, Cattenach, Chambers, McLaren, Morgan Lane, Caldwell, of the first year; and Samuel McMorine, John Dickson, Donald McKay, George Malloch, Alexander G. McBean, James M. Gray, James Fraser, John R. Thompson, Robert O'Loughlin, John McAlister, John S. Muckleston, of the second year.

Degrees were conferred as follows:—

BACHELORS OF ARTS.

Donald Fraser with honours in all the branches, William McLennan ditto, William Bethune with honours in Classics and Extras, Andrew Agnew, Josiah J. Bell with honours in Philosophy, Physics, and Natural History, James Simpson, Daniel McGillivray, James Wylie with honours in Philosophy, Allen C. Renaud, John Cameron, and Evan McAulay.

MASTER OF ARTS.

William Wood Squire, B.A.

It was announced that Wm. B. Thibodo, B.A., and James A. Hope, B.A., had been recommended to the degree of M.A., but as the recommendation was not made at a Statutory meeting, the conferment of the degree was deferred until the meeting of Convocation for that purpose next year.

DOCTORS OF DIVINITY.

Rev. Principal Ross, of Dalhousie College, Halifax, N.S., Rev. Alexander Spence, Ottawa.

Dr. Williamson then delivered an address to the students, on the best methods of study to be followed during the College Session and Summer vacation respectively. The address of the learned Professor was full of practical wisdom and excellent counsel.

At the close of the address, many passages of which were received with much applause, the spectators were requested to retire, and the election of Fellows from the several Faculties was proceeded with, in accordance with the Statutes of the University.

Professor Murray made some observations relative to the decision arrived at last year by the Faculty of Medicine, to the effect that no Fellow be appointed in the Medical Faculty, and urged the Faculty to reconsider their view before the next meeting for the election of Fellows.

Thomas Hart, B.A., was elected by a majority of votes for the Fellowship in the Faculty of Arts.

Donald Ross, M.A., B.D., interim Lecturer on Classical Literature, was unanimously re-elected to the Fellowship in the Faculty of Theology.

To represent the Faculty of Law, Andrew T. Drummond, B.A., LL.B., the Fellow of last year, was re-elected by a larger majority than previously.

During a great part of the late Principal's illness Professor Mowat conducted the studies of the theological class. This with his other onerous duties entailed upon him no less than seven hours' teaching a day. Such devotion to the interests of the students, whose course would otherwise have been incomplete, led them to present to him at the close of the Session an address expressive of their admiration and gratitude. The address and the Professor's reply to it have been forwarded for publication, but it is impossible for us to find room for them. In both documents we notice touching avowals of respect and love for him whose place, at the head of the teaching staff of the University, is now vacant.

The interchange of formal complimentary addresses between Students and Professors is a practice which may be carried too far,

but considering the unexpected circumstances in which Mr. Ross was called to perform for a time the duties of Professor of Classics, and the willingness with which he complied with the request of the Trustees, it is gratifying to learn from an address unanimously given him by the Students in Arts that he has placed them under obligations of which they are deeply sensible.

PRESBYTERIES.

MONTREAL.—The usual quarterly meeting was held on 4th May; present, the Rev. John Cameron, M. A., Moderator, Revs. Dr. Mathieson, Dr. Muir, Wm. Simpson, James T. Paul, John McDonald, Wm. Snodgrass, J. Patterson, Jas. Black, M. A., Wm. Darrach, Ministers; and Messrs. A. Morris, D. C. L., Archd. Ferguson, and Daniel McNaughton, Elders. Several commissions of Representative Elders were read and sustained. The Rev. W. Cochrane and the Rev. J. Fraser read full and interesting accounts of their labours at Elgin, and Griffintown, Montreal, respectively. Rev. Mr. Darrach read a report on behalf of the Committee on the state and prospects of the latter station, showing the very great desirableness of a church being built there. The committee was continued. Mr. Snodgrass read an interesting report of the operations of the Presbytery's Home Mission. A petition from Elgin for a continuance of the Rev. Mr. Cochrane's services and aid to build their Manse, was read. It was unanimously resolved to reappoint Mr. Cochrane till next meeting of Presbytery; and a committee, consisting of the Moderator and A. Morris, Esq., was appointed to communicate with the Colonial Committee for a grant in aid of the Elgin Manse Building fund. Collections on behalf of the Synod's Bursary Fund were reported from several congregations. Circular letters were read in favour of the following students in Divinity, candidates for License, James McCaul, James C. Smith, William Hamilton, John Gordon, Alexander Hunter, Thomas Hart, and Hugh Lamont. Certain documents from Lachine were read, and remitted to the Kirk session of Lachine to be by them considered and disposed of in such a form as that the Session will be able to give extracts of their procedure. The form of process for the calling and settling of Ministers, at present an Interim Act, having been read, it was unanimously agreed to recommend the Synod to pass the same into a permanent law of the church. The Rev. Messrs. Simpson and Snodgrass requested leave of absence, the former for six and the latter for four months. The Presbytery granted both applications, being satisfied with the provision made for supplying the vacant pulpits. The weekly contributions from Elgin for Missionary labour were reported fully paid, and ordered to be transmitted to the Colonial Committee. Session Records were called for and examined. A report from the Rev. Mr. Haig was read by the Clerk. Mr. Snodgrass intimated, that as executor of the late George Anderson of Montreal, he had been empowered by his brother, Mr. James Anderson, Grandfatherly, Scotland, to make a donation of \$25 to the Presbytery's Home Mission Fund, and that the same had been

placed to the credit of the legacy account in the Saving's Bank. The Presbytery agreed to record their gratitude for this donation, and instruct the Clerk to give Mr. Snodgrass an extract of this minute. Mr. Darrach reported that in terms of the instructions given to him at last meeting he had been enabled to secure the service of Mr. Robert Jardine to act as missionary at Laprairie for the summer. The Presbytery Roll was revised and ordered to be attested by the Clerk and transmitted to the Synod.

GLENGARY.—A meeting was held in St John's church, Cornwall, on 4th May. The Clerk read the report of the Committee on the Missionary Meetings recently held under the auspices of the Presbytery, which was approved of, and the Committee were thanked for their labours. There was also read and sustained a report of a deputation appointed to visit Roxboro and Plantagenet. The report intimated the ordination of Elders and the dispensation of the communion at the latter place. An application was received from the Rev. Donald Munro, minister of Finch, for leave to retire, on his commutation allowance, from the active duties of the Ministry; the Presbytery unanimously agreed to recommend to the Synod Mr. Munro's application. A letter from the Secretary of the Missionary Association of Queen's University was read, assigning to the Presbytery Messrs. Alexander MacDonald and Reid Ross, students of Divinity, as catechists for the summer months. A commission from the Colonial Committee of the Church of Scotland was presented by the Rev. Niel MacDougall (late of Ardrishuig) appointing him to act as one of their missionaries within the bounds of the Presbytery. Mr. MacDougall also presented a Presbyterial extract of ordination, certified by the Clerk of the Presbytery of Inverary. The Presbytery cordially welcomed the Missionary amongst them, and instructed the Clerk to intimate to the Committee his arrival, and also to thank them for having made the appointment. Mr. MacDougall was appointed to labour in the meantime in Indian Lands and Roxboro. To Mr. McDonald, catechist, were assigned Dalhousie Mills, Alexandria and East Hawkesbury; to Mr. Ross, Plantagenet and Vankleek hill; and to Mr. Ferguson, Winchester.

MISCELLANEOUS.

CONGREGATION OF BEAUFORT—The printed reports of the officebearers of this Congregation for the year ending 14th March, 1864, appear with their usual fullness of detail and neatness of form. They consist of statements from the Session, Trustees, Temporal Committee, and Superintendent and Treasurer of the Sabbath School. The revenue stands as follows:—

Session acc. including Sabbath collections (\$164.)	\$240 25
Pew rents and subscriptions for support of minister	441 75
Fund for building of New Manse	1706 46
Receipts in Sabbath School	39 07
Total	\$2427 53

This amount represents a very creditable degree of effort by a small congregation. The Session's expenditure includes \$105.46 for Missionary purposes. One of the items of income is \$558.28 realized at a soiree and bazaar. The new Manse is completed, and the minister and his family have taken possession. It is built on a lot of land, granted by the Seigneur, on the bank of the St. Lawrence, and adjoining the village. We are glad to notice that something like proper attention is paid to the graveyard, the ladies having placed in the hands of the Trustees a sufficient sum for new fencing and other improvements. The number of members, sitters, and children at Sabbath School has slightly diminished in consequence of the removal of families from the village. The arrears stand the same as last year, namely at zero.

SOUTHWOLD—MISSION STATION.—Mr. Hugh Lamont, missionary from the Students' Association of Queen's College, laboured in this township during the last summer, under engagement with the Presbytery of London. He reports having held services at two points, seven miles distant, one at the village of Fingal, and the other on the Oneida Road. Though discouraged at first, matters speedily assumed a hopeful aspect. When visiting from house to house he was invariably received in a kind and hospitable manner. A Bible class at Fingal was attended by a number of young men and women and by some aged persons of both sexes, who came early on Sabbath morning, thirsting for instruction from the word of life. At first the average number present was between 60 and 70, but through the summer months from 150 to 200. At the earnest request of the people the Lord's Supper was administered by the Rev. J. McEwen of Westminster, and the Rev. D. Ross of Vaughan. They are erecting a church, and will be ready to call a minister whenever a suitable one may come within their knowledge. Gaelic is indispensable. All the people, with one exception, had been adherents and members of the Free Church, and the effect of the union of that body with the United Presbyterians was to keep them aloof from any Church. The missionary in his report makes an earnest appeal to the Church for missionaries to be sent to many settlements in the West, where there are numerous bodies of Presbyterians, who would gladly accept of the ordinances of the Gospel from the Church of their fathers,—a Church which, he says, there are not a few who seem to think it their duty to misrepresent and vilify to the utmost of their power.

HONORARY DEGREES.—Our readers will notice in the report of the proceedings of the recent University Convocation, that the honorary degree of Doctor in Divinity has been conferred on two clergymen. The one is the Rev. Alexander Spence, of Ottawa, Metropolitan, whom we heartily congratulate on the occasion. The other is the Rev. Professor Ross, Principal of Dalhousie College, Halifax, a gentleman of most extensive and varied accomplishments who has long been closely identified with educational interests in Nova Scotia. He is a prominent minister of the Presbyterian Church of the

Lower Provinces. The conferment of the distinction he has received is a graceful acknowledgment of the principle, "honour to whom honour is due."

FRENCH MISSION.—At a recent meeting of the Executive Committee a letter was read from the Secretary of the Montreal Ladies Auxiliary, intimating their resolution to support a Missionary to assist the Rev. J. E. Tanner in his work. The Committee minuted an expression of their gratitude to the ladies for this generous offer of important help, and in the exercise of the choice deputed to them appointed M. Antoine Geoffroy. Mr. Geoffroy was for eight years a pupil at Pointe aux Trembles Institute, and for ten years a teacher and missionary in connection with the French Canadian Missionary Society. Satisfactory evidence was produced of his piety, prudence, zeal, and other qualities, and the Committee were particularly encouraged to make the engagement by the testimony submitted to them respecting his success in the French Canadian Mission field. This action is a most important step in advance, and every friend of the Mission will surely wish and pray that a rich blessing may accompany it.

THE LATE WM. BARR, ESQ.—In a discourse on Psalm xvii. 17—on Sabbath, the 1st ult., the Rev. R. F. Burns of the Canada Presbyterian Church, St. Catherines, C. W., gave the following particulars:—

Our aged friend was born in Port Glasgow on the 16th February, 1791, so that at the period of his decease, he had reached over three years beyond the "threescore and ten." In 1821 he removed to Glasgow. At an early period of life he made a profession of religion. He was subsequently elected an Elder in the Church of Scotland, of which to the last he remained a fast friend and consistent adherent.

Over thirty years ago, (in 1834,) he emigrated to Canada. He took up his residence in Niagara, where for many years ministered his brother-in-law, the late lamented Rev. Dr. McGill, one of the Fathers and Founders of Presbyterianism in this Province. In November, 1860, he came to St. Catherines, where we have "known his manner of life," up to the day when his Master's summons came to him, to remove to that better country—that is, the heavenly.

Mr. Barr was probably the most regular attendant on the ordinances we had. When was he absent from church or late of coming? Whatever the weather, he at all events, was sure to be there—and never behind time. Our friend was equally regular in his attendance at our weekly meetings. It would be hard to recall the night, however unfavourable, when he was away from our Wednesday lecture and Friday prayer meeting. At those blessed times when we have been wont to take sweet counsel, and have a drawing together of the live coals on our hearth, such as stated Sabbath exercises cannot secure, we shall miss much his familiar form, and hearty greeting, and joyous leading in our service of song.

Mr. Barr was a man of very liberal spirit. Though devoutly attached to one branch of the Church, and glorying in the signature

which in some subscriptions he sometimes substituted for his name, "A member of the auld Kirk," his soul swelled beyond the limits of any mere sectarian boundary lines. He "loved the brotherhood." There is not a branch of

the brotherhood with which we are accustomed to co-operate here, to whose devotional meetings his kindly presence was not almost as familiar as that of their own members.

Correspondence.

To the Editor.

A GENERAL ASSEMBLY.

SIR:—Some years ago I saw an article in your paper strongly recommending the formation of a General Assembly in connection with our Church in Canada. The forcible and pointed way in which said article treated the matter impressed me with the idea that a great stimulus would be given to the Church by such a Court. The Synods of 1858 and 1859 were unanimously in favour of the movement—see the able reports of the committee and deliverances of Synod thereon. Knowing that to advocate a cause weakly borders on destroying that cause, I have long refrained, in the hope that an abler pen than mine might be found doing justice to the subject. I begin now to fear that the matter has well nigh been forgotten, and shall, therefore, if you will allow me space in your paper, revive it, believing the existence of a General Assembly to be of the greatest importance to the consolidating of our Church at the present time. For it is impossible to deny but that throughout the Protestant bodies generally in Canada there is a want of confidence in the ruling powers, a tendency to insubordination, and a strong current setting in towards Congregationalism; all which, I believe, would be materially checked by the institution of a General Assembly with local Synods, while at the same time Church extension could be overtaken far more systematically and successfully. My reasons for this opinion I shall now state as briefly as possible. To some extent unfortunately the proverb, "familiarity breeds contempt," is applicable to ministers and Church Courts, as well as to matters more secular, and the proximity of the Court of Presbytery to the people with its distance from its support—the Synod—renders it weaker to enforce its behests than could be wished; while too many Presbyteries have so little idea of law or regularity, that it would puzzle a Philadelphia lawyer to say on what principle their business is conducted. Add to this that, as there is but one Court higher than the Presbytery in our Church, it is taken up with so many and such various matters that it is impossible for it to inquire

into and rectify all the blunders of these junior Courts. Further, the above mentioned feeling as to Presbyteries, and the intimate terms on which many are with all the members of a Presbytery, inspire obstreperous people with courage to appeal: and the tables of our Synod are year by year loaded with appeals and complaints that are scarce worth listening to besides being brought up in every irregularity of manner, and in every crudity of unpreparedness. What a nausea seems to pervade the Court when year after year are seen on the business docket the names of the same appellants and defendants. If we had a Walter Scott amongst us we might expect to see an ecclesiastical edition of "poor Peter Peebles vs. Plainstones." Had we a General Assembly with local Synods, such cases, if they came before the Assembly at all, would come prepared by Synods, and in such a form as that it would be possible to give a final deliverance. As it is, no wonder that members at meetings of Synod are often seen, like schoolboys, anxiously counting the minutes until the time of adjournment, then trotting off neglectful of committee meetings, as if the duties of the Church were a burden laid by some superior power on their unwilling shoulders, only to be borne for as short a time as possible, and as if punctuality at the dinner table were more important than the business of a Court of Christ's Church. The consequence is that Presbyteries sympathizing with this feeling, refrain from referring to the Superior Court many matters about which they would otherwise ask advice, and be the better of getting it.

Hence the business both in Presbyteries and in our Synod is often but imperfectly attended to, and too often bunglingly managed. In the instrumental music question, for example, the deliverances of the Synod are rather amusing. The Synod at its meeting in 1860 distinctly ordered the Session of Toronto to remove from its church the obnoxious musical instrument. In 1861, finding its order had not been obeyed, it confessed the Presbytery had done right in disobeying orders, and virtually left it to them to do as they liked in the matter. In 1862, the Synod gave forth a deliverance im-

plying that where it did not distract the harmony of the congregation, musical instruments might be introduced into any church, yet worded so as that many doubted its import. In 1863 it was asked of the Synod to declare plainly what was meant by the deliverance of the previous year. This it refused to do, again implying a negative in the use of instrumental music, and that, too, on the motion of him who had seconded the deliverance of 1862. Such strange inconsistencies can only be accounted for by the fact, apparent to all, that so much business, and much of it of such a trivial kind, is brought before the Synod, that the patience of members becomes exhausted, and without looking at the merits of special cases, they give deliverances apparently just to get rid of the business. What but contempt for the deliverances of our Church Courts, founded, no doubt on such grounds, could have prompted the publication and circulation of the evidence given before one of our Presbyteries in a late libel case, and that too in a garbled and partial form, in defiance of a distinct order of the Synod that it be destroyed! Surely this outrage on all proceedings in cases of libel in our Church ought to be examined into. I fear to take up too much of your space else I might adduce many more instances pointing to a weakness in our organization, besides neglects in church extension, in collections for Schemes, etc., etc.

This apparent, and I believe real, weakness can, without doubt, be traced to the mixing up of the administrative and legislative functions in one Court. The business of the Synod ought to be, and is in all churches possessing a higher court, properly administrative. A General Assembly ought to exist, and be properly the legislative Court. Taken up chiefly with legislation, and composed of fewer and therefore more responsible parties, the laws enacted by a General Assembly must of necessity receive more mature consideration, while in the administering of those laws, the Synod would feel themselves more strengthened in enforcing them on Presbyteries.

The argument that our church is comparatively so small, and our congregations so few in number has been advanced against the formation of a General Assembly. But the weakness of this argument is surely abundantly proved by the fact, that the wisest of British statesmen have concluded that the smallest colony requires, in order to its good government the same staff of officers and the same number of courts as the mother country. The population of Prince Edward Island, for example, bears a far less proportion to the population of

the British Isles than our Church does to the Church of Scotland. Yet for the government of P. E. I. it was considered essential to have the three interests represented as in Britain, "King, Lords, and Commons." If the Church of our fathers saw it to be wise for its government, and for the advancement of religion to have a General Assembly, and if it has proved to be so, as who can deny, depend upon it we will find it to our advantage to possess a similar Court.

At the time the subject of a General Assembly was last mooted among us, one difficulty that presented itself was the backwardness of the Church in the Lower Provinces to join us. But this can present no obstacle now. We have in Canada 12 Presbyteries, giving enough for 4 Synods of 3 Presbyteries each, or 3 Synods, of 4 Presbyteries each. Besides had we once a General Assembly the Church in the Lower Provinces would more readily be attracted to us, while a union would be rendered more easy, they just forming two Synods in connection with the Church of Scotland in the British American Provinces.

The expense of so many Courts, our Church being poor, is pleaded against the proposition. But the truth is, this would be greatly diminished. The great burden in connection with our Courts is found to be the travelling expenses of members. Now if every member attended our present meetings of Synod, as every member ought, the expense would be fifty per cent greater than if members had only to attend their local Synods. To attend a General Assembly, as not likely one-half of the ministers and elders would be appointed representatives, the cost would be more than 50 per cent. less than it is at present, so that in point of fact congregations would be greatly eased in the payment of their minister's expenses in attending Church Courts.

Further it has been argued that the democratic feeling in our Church could not endure more centralization of power. Yielding much to democratic feeling has always proved a curse to governments. It is just because of the harm threatening the church from the prevalence of this feeling that we propose an Assembly as a counteractive.

But I must have done. I have merely hinted at the general advantages of a General Assembly, and leave particulars for the time, which I trust will soon arrive, when the subject shall again be taken up by our Synod. PERGE.

OUR JEWISH AND FOREIGN MISSION SCHEME.

Sir,—Observing that you have very properly directed the attention of the Church to the

position of the Jewish and Foreign Mission Scheme, and that a correspondent has also submitted his views, I desire, with your permission, to offer a few remarks, for the consideration of members of the approaching Synod. I have been, and am, an advocate of Foreign Missionary operations, believing that such enterprises react upon home efforts, and that Home and Foreign Missions are mutually helpful. I concur with you in thinking, too, that it is not good "policy to change a course because a little adversity has been encountered at the outset." The establishment of the Mission to Monastir, did not prove a success as a Mission, but it demonstrated the existence of a healthy missionary spirit in the Church, and the ability of our Church to support a Mission. This surely was a result of no little value, and an encouragement to renewed efforts.

The steps to be taken for the prosecution of a Mission and the field to be occupied are deserving of the best attention of the Church, and ought to be approached in a spirit of earnestness and with a sense of responsibility. I may therefore be excused if I remark that the tone of portions of "A Western Man's" communication is not such as he ought to have indulged in. The Committee acted on their best judgment; and yet A Western Man states, that the omission in last year's report of any reference to Vancouver's Island and British Columbia was a fact, which "alone was fitted to raise the suspicion of the friends of Missions in the Synod, that all was not right." Why this "suspicion," and what grievous wrong doing is here insinuated, as underlying the "omission?" What possible motive the Committee could have to guide their action other than a sense of duty, it will be for A Western Man to shew if he can. The facts, when explained, will fully satisfy every impartial reader, that the action of the Committee was neither "unhappy," "unjustifiable," nor "blameworthy," but was wise, sound, and judicious, although "the omission" was an accident that was, I admit, unfortunate. Before explaining the steps taken, I would only further observe, that though your correspondent is right in saying that there was no meeting of the General Committee, which is very large, scattered through the Province, and therefore difficult to be got together, yet there were several meetings of the Executive Committee, and all the steps taken were with and by their sanction and direction. But what are the facts? Simply these:—The Committee, after the meeting of Synod in 1862, found themselves in possession of certain funds, available only for a Jewish Mission. They

were aware, that a strong desire existed in the Synod, as expressed by its resolution, for a Mission to the Pacific Territories. They communicated with a returned Canadian Missionary, and learned that it would cost £400 cy per annum to support a missionary there. They also addressed the Colonial Committee in obedience to the direction of the Synod, and learned that that Committee were themselves desirous of occupying British Columbia, as being in truth not a Foreign, but a Colonial field; that the Colonial Committee were very desirous of cooperation with us, in some field, and were of opinion that a very favourable opening was to be found in the institution by us of a Tamil Mission in Ceylon; that the Committee further suggested, that if the Canadian Church were determined to go to the Pacific, we should delay till the result of their effort was known. The Committee also communicated with the Jewish Committee of the Church of Scotland, with a view to utilize the Jewish funds in their hands, and learned that that Committee would grant £100 sterling per annum in aid, provided we occupied Beyrout, that Dr. Aiton's money could be applied to the Scheme, and that the Synod of New Brunswick would unite in its support. The Executive Committee resolved to suggest the sending of a missionary to Beyrout at a cost of £200 sterling per annum or thereabouts, and also of one to Ceylon, and to ask Nova Scotia to unite in the last enterprise, leaving the mother church to deal with the purely Colonial Scheme of the Pacific, in the meantime. Was there anything wrong in this, Mr. Editor, or anything calculated to excite unworthy "suspicion?" Surely not. The Committee had reason to believe, that a missionary for Beyrout could be obtained, and I believe that that field would now have been occupied, but for the conviction on the part of the intended missionary and of the active members of the Committee, that without the cordial support of the Synod, the Committee ought not to undertake such an enterprise as one of a permanent character, and this the more as their authority to do this was in effect limited to the mere use of the funds in hand. Under these circumstances, it will be well to leave to the Synod itself the responsibility of deciding as to the future operations of the Scheme. Renewed communications, I may state, have during the year been had with the Colonial Committee on the subject. The result will be best learned from the following extract of a letter recently received from the Convener by the writer, which states that if we are "still looking to British Columbia" our "assistance

will be very welcome" to that Committee. And further, speaking of the operations of the Committee in British Columbia, he observes:—"The salary of £300 a year which we granted proves utterly inadequate, at least for the earlier period of action, and we had to promise temporarily £150 a year more. This is a very heavy burden for our limited resources, pressed on by unlimited demands. The nucleus of a congregation already formed is prepared to pay £500 for a site, but meanwhile can contribute nothing for building purposes. So there is a good cause for you, and then Ceylon is open. We have been and are partially aiding a Tamil School there." Your correspondent suggests a deputation to the Pacific coast—a costly and needless expenditure, one that the Synod surely will not entertain. What then is to be done? One thing, I think, is evident. The Beyrout Scheme is practicable at once, and is within our means, upwards of \$2400 being immediately available to that object, and it is hoped that the Jewish Committee of the Parent Church, will still, notwithstanding our delay, make their promised liberal grant. Next, as to other operations, we have the choice of opening a mission in Ceylon, in a wide and

promising field, as Mr. Sprott has clearly shown and that with the co-operation and countenance of the Parent Church; or we have the option of aiding that Church in British Columbia to support her Mission there, or of ourselves assuming the responsibility of providing for the support of a mission of our own there. If the Synod is prepared to assume the pecuniary responsibility of this last step, so be it; but if not, and if the aid of the Nova Scotia Synod can be secured, as I believe it might, I see no reason why our British North American Church should not, ere the year passes, found hopeful missions under her auspices in Beyrout and in Ceylon—efforts too, which we might "cherish with our prayers, our contributions, and our best efforts," and which, if instituted, I doubt not, "A Western Man," who I feel convinced seeks the good of the Church, will yet most cordially cherish.

Trusting that this grave matter will receive calm, earnest, and dispassionate consideration, and that the issue will be overruled for good,

I am, yours truly,

A MEMBER OF THE EXECUTIVE COMMITTEE
May 13th, 1864.

Articles Communicated.

THE RISE AND PROGRESS OF UNIVERSITIES—THE PRINCIPLES OF THEIR GOVERNMENT.

BY PROFESSOR MURRAY.
(Concluded from page 141.)

Having seen out of what Professors have arisen, we are prepared still further to understand how the patronage and government of Universities should have come to be invested in them. In the Universities of Italy, indeed, at first and for a long time, the professors were elected by the students, who were originally at liberty, as we have seen, to agree with any master whom they preferred to guide them through a course of study. The appointment to all professorships was annual or biennial, and frequently a professor was not re-elected, that is, was dismissed, when the term of his appointment was closed. In the Uni-

versities of Paris and England, as well as in the older Universities of Scotland, the patronage and government were confined to the graduates; but as the vast majority of these, owing to the appointment of salaried regents, ceased to have any practical connection with their University after the date of graduation, the whole management of the Universities virtually fell into the hands of those graduates who continued to be connected with them as Professors, or Tutors, or Fellows, or in any other capacity.

The consequences of such a Constitution I do not think it would have been difficult to foretell, if the early founders of Universities had ever anticipated that these would grow into the institutions which they have since become. Any Constitution, indeed, may be wrought tolerably if you have men who will take the best possible advantage of any circumstances in which they may be placed; but what is, in ordinary circumstances, to be expected from the members of a corporation who hoard their own colleagues, and manage their own property,

* This article, with the part of it which appeared in last number, consists of extracts from Professor Murray's concluding lecture to his students at the close of last Session of Queen's College.—Ed.

and regulate all their affairs, without responsibility to any higher authority? Accordingly Dr. Reid, in his "Account of the University of Glasgow," (Works, p. 727 a.) mentions as one of the defects in its ancient Constitution, "that there was not sufficient power over the University to remedy disorders, when these became general and infected the whole body." This defect, which in the Scottish Universities was attempted to be remedied afterwards by frequent royal and parliamentary visitations, was first efficiently and permanently removed in the Universities of Italy; and to the new system there introduced is undoubtedly to be ascribed the lofty pre-eminence into which these rose above the other Universities of Europe. In Padua, for example, the Venetian Fathers, after enacting several fruitless restrictions, at length in 1560 entirely abolished the right of the students to elect the professors, and invested the patronage and superintendence of the University in a triumvirate of *Moderatores* appointed by the six Senators of the College of Seniors, to whom the most important affairs of the Republic itself were entrusted. During the brilliant period of the Medici, and under the influence specially of Lorenzo the Magnificent, similar reforms, with subordinate modifications, were introduced into the Universities of Florence and Pisa, which afterwards became one. The history of the great Universities of Germany and Holland proves the necessity and advantage of such a Constitution as was thus given to those of Italy. The Dutch Universities were at their very establishment placed under the patronage and direction of Boards of Curators, varying in number from two to six; and the great celebrity of Leyden, Utrecht, Francker, and Groningen, during their earlier history in the sixteenth and seventeenth centuries, is to be attributed to the exertions of the Curators, as their subsequent eclipse by other Universities may be explained from the fact of these having adopted the same road to eminence. In the ancient Universities of Germany, founded as they were on the model of the Parisian, the election of professors as well as the general management of business was left to the Senate or the Faculties, either in whole or in part. Latterly this right, as far as patronage was concerned, became restricted to the mere nomination or presentation of the proper person to fill each vacant chair. Now, the same of the German Universities extends very little beyond

a century; in fact it may be said to have commenced with the foundation in 1734 of the University of Gottingen, around which many of the pleasantest reminiscences of my own life are gathered. No sooner had this University, which was governed by a Curatorial Board, risen to the superiority which it speedily reached, than it was taken as a model for the reconstruction of the older Universities of the Empire.

These facts help to throw light on the theories of academical constitution and government prevailing in Britain, and especially in Scotland, when our University was founded. Perhaps nowhere have the evils of self patronage and self-government become so glaring as in the Universities of England and Scotland. In the two great English Universities, for example, for the benefit of the tutors the national University has been altogether sunk in the private Colleges; and consequently, although they are endowed with more magnificent revenues than any corporation in the world, the man who is not absolutely wealthy is unable to find an education there, and the dissenter is not allowed to proceed to a degree. In Scotland, on the other hand, the corruption had run in the opposite direction. The University with its public lectures, while it has brought such education as it can give within the reach of the poorest, has totally excluded the more private instruction of tutors, which had formed the surer way to a thorough scholarship; and accordingly there is not a Scotchman distinguished for his erudition who has not been obliged to seek it in other Universities than those of his own country. For many years before our University was established, the advocates of University Reform in Scotland had been demanding such a change in the Constitution of the Universities as would transfer their elective and superintending rights to a Board of Trustees. The celebrated educational articles of Sir W. Hamilton in *The Edinburgh Review* appeared between 1831 and 1836. In these circumstances, when you consider the constitution given to our University by the Royal Charter of 1641, can you doubt that it was the intention of that Charter to avoid the evils of leaving the patronage and government to the professorial body?

It is certainly a point not to be left out of consideration in the appointment of a professor whether the main body of his colleagues be opposed to him or not; but it would be at once a violation of the very

Constitution of our University, and a rejection of all the experience sent over to us from the Old World, if the practice were to any extent introduced of allowing the Faculties or the Senate to nominate even, not to speak of electing, to vacant chairs. If professors were always guided by the loftiest motives, they might be as well qualified as any to fill up vacant professorships with the ablest men. But a slight acquaintance with the history of Universities, and of the controversies about University patronage, would convince you that their strongest tendency is unhappily not always to appoint the most efficient man, even when they know who he is; and it would therefore be most disastrous, while it is unnecessary, to introduce among us a system of patronage which would expose us to temptations that might bring ourselves and the University into disgrace. "The great Munchhausen," (originator of the University of Gottingen), says one of the Gottingen professors, "allowed our University the right of presentation, designation, or recommendation, as little as the right of free election; for he was taught by experience that, although the Faculties of Universities may know the individuals best qualified to supply their vacant chairs, they are seldom or never disposed to propose for appointment the worthiest within their knowledge."

While few, however, may claim self-patronage for any of the professorial boards in our University, many still hold that a considerable share of the academical government is reserved to them; but such an opinion, on considering the Charter from the point of view which I have indicated, will at once be found to be equally opposed to our constitution. The Charter is most explicit on this point, for the powers which it grants to the professors in any capacity are in no sense legislative, but merely executive of the legislation issued in the "Statutes, Rules and Ordinances" to be enacted by the Board of Trustees. On the Faculties indeed it confers no rights whatever, and therefore their legal influence is limited to the mere suggestion which any individual or society without special privileges may exercise. The College Senate is the only professorial body to whom it grants any powers, and these are expressly defined to be the conferring of Degrees, and the exercise of academical superintendence and discipline over the students and other persons resident within the College. But these powers are not themselves un-

limited, nor am I able to see how any one who carefully considers the constitution implied in a Board of Trustees or Governors can deem them to be so. In fact the experience of European Universities has shown that an irresponsible government exercised by Professorial Boards, does not tend, any more than their elective power, to elevate the moral tone of the students, the standard of education, or the value of degrees. "With honourable exceptions of individual members," says Sir W. Hamilton with regard to Edinburgh, "the Senatus Academicus, as a body, is too numerous and too ill chosen, too destitute of liberal erudition or of lofty views, and where not indifferent or hopeless, too generally beset with private interests counter to the scientific interests of the school and the public, to be able either rightly to legislate for the University or (without intelligent control) even rightly to administer its laws." (*Discussions*, p. 709). If this could be written of Edinburgh, I should like to know what professorial body in Canada could be entrusted with the uncontrolled government of their University.

There are many other points which I should have touched, if time had permitted. It was not my expectation that I should be able in a brief lecture to treat any of the questions before us so thoroughly as to bring you to a definite conviction. I shall be satisfied if I have succeeded in making known to you the extent of the studies which you must undertake before you can arrive at an intelligent conclusion on these questions. My purpose has been to show the manner in which I have endeavoured to teach you the love of wisdom by my conduct in reference to our academical difficulties; and I leave you to consider how far such a purpose has been accomplished. I did not think that I could make you love wisdom more by busying myself to convince you that you were such good men compared with the Principal, and he so great a sinner above us all, that it was necessary to hold public meetings for the purpose of condemning him. I should like to have gone at greater length into his schemes for academical reform in our University, and throughout the Province; but perhaps the few remarks I have made may enable you to see that his measures require a little more study of educational science than most of the students or graduates have devoted to them, before one can be justified in condemning them so unsparringly as has been done. I shall

be extremely gratified if these schemes, on the development of which the Principal has, I fear, wasted his life, attract in after years the study of your maturer thoughts; and I shall deem myself specially happy if the friendship which I have formed with you as your philosophical teacher may enable us to unite in the future for the advancement of higher education throughout Canaan, and above all for the purposes of making our own University worthy to be the academical representative of Scotland in the New World.

GALILEE.

AS THE HOME OF CHRIST AND HIS APOSTLES, AND THE SCENE OF HIS MINISTRY.

Under the Roman dominion, Palestine was divided into the three provinces of Judea, Samaria, and Galilee. This last, the most northerly province, comprised the country of the four tribes of Zebulon, Issachar, Asher, and Naphtali.

Though occupying a beautiful and fertile tract, and distinguished by bravery and energy, these tribes appear to have had but little share in the general movement of Jewish history. We can only recall two occasions, when they rose to repel the common enemy; once, under Barak, when the Canaanites were routed, and a great multitude perished in the swollen waters of Kishon, and again under Gideon, when they wreaked a terrible vengeance on the host of the Midianites, Amalekites, and other nomadic tribes. They stood in a measure isolated in their northern mountains, separated from the eastern tribes by the Jordan, and from the south by the comparatively broad plain of Esdraelon, the battle field of Palestine, and seemed by nature more closely linked with Lebanon and Phœnicia. Gradually the tie which bound them to the other tribes would appear to have loosened, and they formed close relations with their commercial and enterprising neighbours. Their valleys and small picturesque plains were the most fertile in Palestine, the olive and vine flourished well on the mountain slopes, and their corn, oil, and wine were well known in the markets of Phœnicia. Brought thus more closely than the other tribes into foreign relations they earlier lost the peculiar feeling of national exclusiveness, and mixed freely with all the nations with whom they were brought into contact. Some considerable time before the captivity, their character as Israelites appears to have passed from them, and the district is spoken of in a passage of Isaiah, [ix, i.] written about 715 before Christ, as "Galilee of

the Gentiles," and no doubt at a still earlier period the change was but little felt when Solomon transferred the twenty towns to Hiram, King of Tyre, in return for the aid received in the building of the temple; and probably the distinctive name of Galilee has reference to this isolation, as it was essentially "the region" lying apart from the other organized tribes. These northern tribes lay on the direct route of Syrian and eastern invasion, so that they very frequently suffered from devastating wars: and together with the trans-Jordanic tribes were the first to yield to the Assyrian King, and to be transported to the farther east. We have no clue as to what became of them, as we have none as to what became of the other portions of the ten tribes! We have no means of ascertaining whether on the captivity of Judea any of the Jews sought Galilee as the land of their exile, but it is more probable that a few on the restoration may have chosen their home in this northern district with its more fertile soil. In the shortly subsequent period, when Judea was the battle field for the contending armies of the Ptolemies and Seleucidæ, many of the Jews escaped from the devastation of war to Galilee, where, though within the government of Antiochus Ephiphanes, they apparently escaped the persecution with which he visited their brethren in Judea and Egypt. They were not so fortunate, however, in the wars which broke out between the Syrians and Asmonæans, when the latter acquired the Jewish throne; but when this dynasty was broken up by domestic dissensions and wars, and Judea was again laid waste by these internecine struggles, many refugees joined the nucleus of their brethren in Galilee, and swelled it to the importance of a considerable colony, and it is with the descendants of these Jews that we become familiar in the New Testament.

But though many Jews may have chosen Galilee as their home, yet St. Matthew (iv. 15,) will not permit us to forget that it is still Galilee of the Gentiles, and we learn from two nearly contemporary writers, Strabo and Josephus, that Greeks, Syrians, Phœnicians, and Arabs constituted the far larger part of its mixed population. This population, both Jews and Gentiles, though composed of elements essentially different from the previous inhabitants of the country, seem to have been distinguished by the same general features of character, by a like nobleness, bravery, and largeness of sympathy; and as before, the northern tribes had risen under Barak and Gideon, and bravely defeated their enemies, so their successors on the soil offered an obstinate resistance to the

Roman invasion. The connection between history and geography has not received the attention that it deserves, but no one doubts that the mind of a nation is very materially influenced by the general features of the country it inhabits. The happy union of mountain and lake does certainly affect the mind, at once elevating and softening it; and the Galilean who, dwelling on the outskirts of Lebanon, gazed out upon the broad expanse of the Mediterranean, or who from the slopes of lofty Hermon overlooked the generally placid waters of his own inland sea, must have felt this influence. But whatever effect we may accord to these natural features of the country, the very mixed population of this district did certainly enjoy the reputation of bravery and nobleness of character. But apart from such ennobling influence, the Jews of Galilee separated as they were from the traditional learning, from the pride, the bigotry, and the dissensions of their fellow countrymen in Judea, or from the evil effects of the philosophico-religious schools of Alexandria, which perverted their brethren in Egypt, retained a purer faith and holier living. If we had wished to see Judaism in its better features we must have looked not to Jerusalem or Alexandria, but to the province of Galilee, and in its unostentatious synagogues we should have found a simpler and truer devotion than in the temple at Jerusalem or that other at Heliopolis.

Nearly all the towns and villages of Galilee had at least one synagogue, the centre not merely of devotional feeling but also of education; for a school was most frequently associated with each, and the same room, in many instances, served a double purpose; and education, in many cases no doubt very limited, was generally diffused among the Galilean Jews.

The language of Galilee was a very impure and harsh *patois* of the west Aramaic, or Syriac dialect, which at once distinguished the speaker, as it detected Peter in the judgment-hall when one accused him saying, "surely thou also art one of them; for thy speech bewrayeth thee." Doubtless all the Jews were more or less acquainted with the pure Hebrew of the Scriptures, while Greek was in some circles a spoken language, though we may suppose that the Jews generally were very imperfectly acquainted with it, as Josephus admits in his own case.

While Galilee has an interest for the student of general history as the narrative of its fortunes is closely interwoven with the many changes among the nations of the ancient

world, or as it was the seat of the Rabbinical schools, which after the fall of Jerusalem established themselves there, or the scene at a still later date of struggles between Christians and Moslems, it has an interest far deeper for us, as it was the home of our Lord and his Apostles and the scene of the greater part of his ministry.

With the exceptions of the beginning and close of our Lord's life our associations more closely connect him with Galilee than Judea. Bethlehem, and Calvary, an Olivet must ever retain the most sacred places in our memory, but it was at Nazareth that his early years were spent; it was those Galilean hills and valleys which were the scenes of his youth, and he must have been more familiar with Tabor and Hermon than with Zion or Moriah; and when he entered upon his public life, however the scenes of his baptism and temptation are placed near Jericho, yet nearly all his active ministry was spent on the shores of the Galilean lake or in the country around. One of the Horns of Hattin, immediately behind Tiberias, is generally received as the Mount of Beatitudes; Tabor and Hermon, Galilean mountains, contend for the glory of the Transfiguration; and if Nazareth was his earlier home, Capernaum claimed a like distinction at a later period of his life. Cana of Galilee witnessed his first miracle and it would appear that most of his others were wrought on the lake shore, or in the vicinity; and very many of his parables were suggested by the peculiar features and products of Galilee. The first three gospels are almost wholly occupied with the narrative of his Galilean ministry; and it is only St. John that supplies the deficiency and gives us the very sacred association which connects our Saviour with Jerusalem and Bethany.

But if Galilee was the home of our Lord and the scene of his active labours, it was also the home of all the Apostles, who were chosen not from any of the sects that divided Jerusalem, but from the more simple and devout Jews of Galilee. They were all either natives or residents in this northern district, so that they all alike shared the contumely which the proud Jew of the Judean capital affected towards the provincials; as they may all have been included in the address of the angel on the day of the ascension "Ye men of Galilee."

Considering the character of these northern Jews, their pure faith, and truer devotion, we may understand how, in the direction of Providence, Galilee was chosen as the home of our Saviour, and where he earnestly laboured, or that he should have selected his Apostles from

the inhabitants of this district. After our Lord's departure, however, the Apostles continued at Jerusalem, which became the centre of the Church's operations, and Galilee lost its distinctive interest and importance. But like Judæa, Galilee, notwithstanding the favour shown her, had rejected Christ. The Nazarenes, who must have known him well, and some of whom may have been the companions of his early years, cast him out of their city; Capernaum, Bethsaida, and Chorazin, though he had done many mighty works in them, did not receive him, and in the dealings of God suffered a destruction even more complete than overtook Jerusalem. In the fate of these towns of Galilee we read the sad consequences of neglecting to employ the privileges and advantages which are permitted us, in the degradation and darkness which fell upon the land, and still continues to cover it, and the light diffused over the western world; we see how God in judgment removes the candlestick from those, and sets it up among these.

SECTARIANISM.

Hugh Miller somewhere says—I quote from memory—"Nothing is more likely to be wide of the truth than facts and figures." If we accept the definition of the word *fact* to be "that which is, or which exists, a reality, a thing done," the sentence of course involves a contradiction. It may be understood, however, to mean, that statements unsupported by evidence are liable to be called in question. With respect to figures, it is most literally true that they are often incorrect. There is a difference, however, in the kind of error engendered by false statements and false figures. Verbal arguments often fail to convince because of the tendency of the mind to view the subject in a variety of aspects at one and the same time, in doing which the particular point to be solved is not unfrequently altogether lost sight of: and again, words written or spoken are often wilfully wrong, expressed hastily or under the influence of improper motives, with a mind biassed or prejudiced in favour of the thing alleged, and may be so disposed as unduly to colour or intensify the sentiment conveyed. Figures are less open to these objections. They are definite in their nature, and can only apply to one particular aspect of the subject to which they refer at one time. Few people wilfully and knowingly pervert figures. They are generally the result of careful study, and used to corroborate the truth of verbal statement. The kind of errors to which they are more parti-

cularly liable, is what is termed "clerical errors" These, in most cases becoming more apparent the further they depart from truth, are less dangerous than false words. Thus, in the census of 1851, the Cities of Montreal, Hamilton and London are returned as not containing a single adherent of the Church of Scotland, while the Free Church is credited with the ridiculously inaccurate number of but 267 adherents in all Lower Canada. In such cases the errors are too palpable to mislead, and the effect of them is, only to induce greater care and correctness in the future on the part of all concerned.

Taking for granted that the figures enumerated in the census of Canada for 1861 approximate, as near as can be done in any other way, the relative numbers of the different Christian denominations existing among us, it is proposed to use some of them as the groundwork of a few remarks on the subject placed at the head of this article.

The whole population of Canada is 2,507,657. Of this number 1,201,394 are Roman Catholics; the remainder, in common parlance, are called "Protestants." But, as the subtle analyst by chemical process reduces the contents of his crucible to their constituent parts, so the census disintegrates this multipartite, distinctive class, and reveals the hidden things of Protestantism in a light surprising even to ourselves. Twenty-seven columns are employed in giving the personal census of Canada, "by Religion." Catholics may be known amongst each other as Jesuits, Franciscans, Dominicans, or otherwise, but, in so far as the census knows them, they are one: they occupy but one column. Twenty-two columns are occupied by other Churches, sects, and creeds. One column is devoted for those who profess "no religion," one for those who acknowledge "no creed," and, lastly, one for creeds not classified. Of these last it may be thought that there cannot be many; how many there actually are it is not, perhaps, easy to ascertain, but in the Secretary's report accompanying the census of 1851, no less than 85 distinct creeds are named, over and above the 23 in the census columns. There is no reason to suppose that they are fewer now. Deducting, then, Jews and Universalists, those who profess no creed and no religion, there remain about 100 different sects of so-called Protestants.

The number, too, of those who profess "no religion" is greatly more than one might have expected. It is no less than 18,854! Of this number 17,373 are given to "Protestant" Upper Canada, and 1,471 to Roman Catholic

Lower Canada. Believing the figures to be the result of deliberate and voluntary answers to questions fairly put, they represent a state of matters humiliating to us as Protestants, unless we accept the alternative, which it is hoped few will do, that practical heathenism is preferable to Roman Catholicism. In Upper Canada 8121 profess "no creed"—14,284 belong to "creeds not specified."—in Lower Canada of "no creed" 5,728; unclassified, only 678. Of Jews there is about an equal number in each Province, in all 4523. Of Mennonists and Tunkers Lower Canada has none, but Upper Canada has 8,965. Mennonists are followers of one Menno, a contemporary of Luther, who held opinions somewhat similar to the Anabaptists, namely, that those who have been baptised in infancy should be re-baptised. Tunkers, according to Brande, are a sub-branch of the same sect, founded in 1720, now chiefly found in Pennsylvania. The name is said to be derived from "tunken"—German, to dip, because in baptism they plunge the person head-foremost into the water. The distinguishing tenets and doctrines of many of the sects named in the census are known to few but themselves, and though doubtless they might yield to inquiry, the subject would be rather curious than profitable; so, leaving the *Christians*, the *Bible Christians*, the *Brethren*, the *Christian Brethren*, the *Plymouth Brethren*, the *Bereans*, the *Cosmopolites*, the *Davidists*, the *Panthonites*, the *Superalites*, and all the other *ites* and *isms* in undisputed possession of their several creeds, turn we for a little while to the six branches of the Protestant Church, with which we are more familiar, and which, notwithstanding differences in respect of Church Government and other non-essentials, may, to some extent at least, be regarded as co-labourers in the great work of evangelizing the world. It may be proper to state that in the annexed table, the number of ministers is taken from the "Canadian Almanac" for 1864, and that it is not intended to include ministers without charges, missionaries, catechists, students and others more or less engaged in ministerial work. The other figures are from the census of 1861.

CHURCHES.	ADHERENTS.	MINISTERS.
Episcopalians.....	375,052	381
Methodists.....	372,232	639
Presbyterians.....	347,119	363
Baptists.....	69,310	212
Lutherans.....	25,136	18
Congregationalists.	14,284	61
Total.....	1,203,133	1,574

These six branches of the Christian Church thus embrace within a fraction of one half of the population of Canada: they have one minister for 718 adherents, or 143 families, counting five members to each. In the City of London it is estimated that there is of all religious denominations but one minister to ten thousand inhabitants, and extraordinary instances might be quoted in which a single incumbent has the spiritual oversight of double or treble that number. Numerically, then, Canada would seem to be fairly supplied with religious teachers, and it may be worthy of consideration, especially among those denominations that have the largest staff of them, whether the interests of Christianity might not be better served by the direction of effort rather to the support and efficiency of those already in the ministerial office than for greatly adding to their number.

By the sceptic and the infidel, and, if there be room for the distinction, by the man of "no religion," the divisions and strifes, the jars and jealousies too often observable amongst those who nominally acknowledge "one Lord, one faith, one baptism, one God and Father of all," and who profess one hope of endless felicity hereafter, have always been pointed to as contradictions inconsistent with the claims of Christianity. The seeming anomaly admits of satisfactory explanation. It is but the natural result of that freedom of thought and speech, and liberty of conscience, and of an open Bible with right of private interpretation, accorded to all its subjects by every Protestant country. We claim that a substantial basis of union underlies all our differences, and that external forms of Church Government are but means to an end—that end being the salvation of immortal souls. In a certain city of the west thirty different lines of Railway find their common termini. Some are more frequented, others are better equipped, each is independent of the others and is governed by its own code of laws and system of management, each holds out certain inducements to travellers, but none lay claim to an exclusive right of way—all by different routes converge at one point. Moreover, the public interests are better served by these thirty branch lines, rival lines though they be to some extent, than if the system of traffic were monopolized by one central trunk line. So with religious organizations; none may claim that theirs is the only road to heaven, nor will the efficiency and prosperity of any be likely to be greatly advanced by showing contempt for all others who do not belong to them.

Between latitudinarianism on the one hand,

and bigotry on the other, there is an ample field for the exercise of the excellent gift of "charity." We may rest very well assured that there may be outward unity in a church, such as there was in the worst days of the inquisition, when Papal authority and domination were at their height, and yet vital Christianity may be at a low ebb. And again Scripture proof may be adduced that divisions in the early Christian Church not only existed, but were considered necessary. "that they which are approved may be made manifest." Nor can it be denied that Protestant sectarianism has, in our day, been overruled by Providence for the spread of true religion. In vain do we look in the silent columns of the census for proof, or even for data on which to found argument, that any one sect or denomination is more successfully prosecuting this grand design than another. No combination of figures at the hands of man can reveal this. The world's population is estimated to number 1283 millions of souls: of this vast multitude it is computed that there are 8 millions of Jews; 120 millions Mahomedans; 880 millions of Pagans; and of nominal Christians, 275 millions; of these last there are 135,000,000 Roman Catholics, and of Protestants only 85,000,000. Surely a glance at these figures should serve to dispel the delusion that mere numbers are to be regarded as the standard of efficiency, and yet, we are all too apt to point to numbers as the measure of our prosperity.

Before me is a copy of Dr. Strachan's celebrated Ecclesiastical Chart of Upper Canada, published in the year 1827. It matters not that at the time it was alleged by many to be a statement somewhat strained in favour of a particular church,—it will answer our present purpose to assume that *the figures* which we quote from it were correct. At that time there were 30 Clergymen of the Church of England in Upper Canada; of Presbyterian ministers, *not* in connection with the Church of Scotland, there were 6, and, in connection with that Church, only 2, (Mr. McKenzie, Williamstown, and Mr. McLaurin, Lochiel,); of the Methodists it is said "as they have no settled clergymen it has been found difficult to ascertain the number of itinerants employed, but it is presumed to be considerable, perhaps from 20 to 30 in the whole Province. The other denominations have very few teachers, and those seemingly very ignorant; one of the two remaining clergymen in communion with the Church of Scotland has applied to be admitted into the Established Church."

These statements, taken in connexion with

the census returns of 1861, go to show that, if at any time in the history of Canada, any particular branch of the Protestant Church had entertained the idea of monopolizing the religious sentiment of the country, such a hope cannot reasonably be entertained now. Although the Methodists had no settled ministers in 1827, they are now more numerous in Upper Canada than Episcopalians by 30,000. If the Church of Scotland in U. C. had only 2 ministers and 4 congregations then, it has 108,963 adherents and 85 ministers now; and so with other denominations. The legitimate conclusion to be drawn from all this surely is, that the time has come when unseemly strife of sect against sect should cease, each, the rather, pursuing the even tenor of its own way, not only in charity with others, but, in so far as they consistently can, by recognizing their evangelistic labours, and co-operating with them in efforts for the spread of our common Christianity. Few will object to this theory; how it is manifested in every day life, let the following anecdotes illustrate.

In one of our backwood settlements there lived two brothers—Presbyterian both, the one a Free-Church-man, the other a staunch adherent of "the auld kirk." Each claimed a thoroughly sincere and consistent preference for his own Church—each was equally stern and uncompromising in temperament, equally uncharitable and unreasonable in debate. In other matters they agreed very well—moreover they were good members of society, but of religious toleration they were both devoid. Frequently they met at each other's houses and frequent were the discussions held on the vexed question of "patronage" and the "civil magistrate." High words followed as a matter of course, and from words, at times, they almost came to blows; but argument and anger were soon exhausted and there, with them, the quarrel ended. Sons and daughters, however, were too often witnesses of these unholy feuds, and soon *they* began to argue, with at least as much reason as their fathers, "if this be religion we shall have nothing to do with it." It is given to the reader as a fact within the knowledge of the writer, that more than one of them are at this day avowed *infidels*—a fact that needs no comment. Again, the scene is in the backwoods; two travellers in company, and *not* Presbyterians, are journeying by the way. The one is a layman, the other a clergyman; they are opposite a neat new church erected by the Baptists,—“Is'n't that a very pretty church,” said the layman to his clerical friend. “A church said you?” quoth the other, “that is what I call a *schism-shop*.”

Had the unoffending bricks and mortar been like Balaam's ass, for the occasion, miraculously endowed with speech, it is conceivable that they might have told the story of the Roman Catholic boy and the Anglican Bishop, leaving the contemptuous passer by to make the practical application. "You believe, then, that I will be lost?" said the bishop. "No, sir," said the boy. "You believe that those who die out of your church are lost, do you not?" "Yes sir." "Well, if I were to die now, I should die out of your Church." "Yes," said the boy, "but you might be saved because of your *inconsuevable* ignorance."

One more illustration will suffice. This may serve to typify "sectarianism refined," as it may be met with any day in any of our populous cities and towns, where "unmeasured contempt" finds expression in loftier language than the rude conventionalities of country conversation. Of another Christian minister it is told, that a complimentary allusion having been made to a certain worthy and venerable minister of a different Protestant Church, he remarked—drawing himself up to his fullest height—"as a man and a scholar, I respect him, *but*, as a minister, *I cannot recognize him.*"

Such is not an overdrawn picture of the manner in which Protestant Christian sects sometimes proclaim to the scoffer of religion *how* "they love one another." Is it not time for us all to call to mind the Saviour's words, "He that is least among you all shall be great?" In the census book of Canada there are, indeed, twenty-seven columns for professors of religion, but in the last great census book of the world, in which the religion of all who have ever lived on earth will be enrolled, there will be but two. "He shall set the sheep on his right hand, but the goats on the left." "These shall go away into everlasting punishment, but the righteous into life eternal." Episcopalian!—Methodist!—Presbyterian!—Baptist!—Lutheran!—Congregationalist!—Sectarian!!—Bigot!!—*Beilevest thou this?*

JACOB.

QUEEN'S UNIVERSITY MISSIONARY ASSOCIATION,

CONSIDERED AS AN AUXILIARY OF THE CHURCH,
AND A HELP TO THE THEOLOGICAL STUDENT.

The only way by which legitimate expectations of the coming greatness of our country can possibly be realized is by the dissemination around us of Bible truth. The merely intellectual qualifications requisite, we may safely leave to the operation of the secular

agencies already at work. But that knowledge that enlightens the conscience and purifies the heart, that furnishes the only safe and trustworthy guide amid all the variety of antagonistic forces continually acting upon us, that *influence under which alone a high and salutary civilization is possible*, can be imparted by no other agency than the word of God. Plainly then, though actuated by no higher a motive than that which patriots feel, it is a duty which we owe to our country to do all in our power to promote the interests of our church, to enlarge her means of acting directly upon the great masses of our people, to engage with earnestness in the work of her Home Mission scheme. But the necessity for engaging with earnestness in this good work will appear in a clearer light when we consider the religious condition of our people. To the east of us over large sections hangs the black pall of Popery. That cunning and pernicious combination of truth and falsehood wields an immense power everywhere around us. Instead of supplying its deluded victims with wholesome spiritual nourishment, it provides them with nothing but the dry husks of a lifeless ritualism of man's devising. Wherever the Romish hierarchy extends its influence, wherever its power is felt and acknowledged, a withering, blighting, spiritual destitution prevails. Amongst other portions of our population errors of almost every name are rife, from gross, unquestioning superstition to the latest phase of modern rationalism and infidelity; and apathy to true spiritual religion prevails on every hand. This no doubt is a gloomy picture to draw of the religious condition of our people; nevertheless it is one, that notwithstanding the light we enjoy can be substantiated by an appeal to facts that are only too apparent. But while such considerations as these should awaken our deepest sympathies, while the moral and spiritual condition of these portions of our population call loudly upon us to do something for their amelioration, the principal object of our efforts must always be to supply those who are already our co-religionists with the ordinances of the Gospel. In many parts of the country that have been long settled there are places where a little effort on our part would soon collect the long-neglected and scattered adherents of our church, and form them into respectable congregations. It is, however, the more lately settled parts that present the widest and most promising field for missionary efforts. Large sections of the western parts of this province have been but lately rescued from the solitude of their primeval forests. These are fields that

we ought, at once; to occupy, we should be able to tread closely on the heels of the ever onward march of civilization. In these new settlements many of the adherents of our church, both from Britain and the older parts of Canada, have taken up their abode. Our first and most imperative duty is to attend to their spiritual wants. They have claims upon us that can be urged in favour of no other section of our population. They love the church they have left behind them. With it all their *most hallowed associations in life are connected*. Many have waited for years in the hope that the time would come when they would again be able to worship God in the church of their fathers. And it is only when they see that they must either let their children grow up without the advantages of a preached Gospel, or connect themselves with some other denomination, that sick at heart from long disappointment, they cast in their lot with some other branch of the church of Christ. In this way we have lost many who would have been our most energetic and warm-hearted supporters. In other cases it not unfrequently happens that from long deprivation of the means of grace, these people sink into a state of callous indifference to their eternal interests altogether, Through the innate antagonism of the human heart to what is good, our appreciation of the value of religious privileges diminishes when the lamp of spiritual life is not supplied with the oil of divine grace, flowing to us through the regular administration of the ordinances of the Gospel. But while there are too many instances where those once the adherents of our church have been absorbed by other religious bodies; or have become so careless and indifferent about the concerns of their immortal souls, as to be unwilling to incur any of the responsibility of providing themselves with *religious instruction, it is encouraging to know* that in many places nothing more is required to prepare charges for the reception of settled ministers than a few months' instruction and guidance from a missionary. In other places more thinly settled it requires more prolonged and patient efforts to bring about the same gratifying result. And in almost all much good may be done and the cause of our church advanced. But, if through our delay in taking possession of the field, other denominations step in before us and do our work; if from conscious weakness or sinful indifference we do not overtake the ground ourselves, they should have our best wishes for their success. But if we believe it is *our duty to do the work,* and that none can do it as *well* as we, then we

are under solemn obligations to engage with intense earnestness in some effort to place the privileges of the gospel within the reach of them all. It is only by acting in this way that we can build up our church amid the forests of Canada, and bring the ignorant and erring into the fold of the good Shepherd.

I have referred to the fact that the prosecution of this great work should hold a prominent place in the formation of our future plans. We ought *all* to feel that it is a work in which we are *personally concerned*. It should excite the earnest attention and prayerful efforts of every one who loves our church. But as it is a work beset with difficulties, requiring to be carried on with energy and enthusiasm in order to secure success, it is peculiarly the work of the young. To those now in her schools of learning, to her educated youth who have been baptized by the Holy Ghost, must the Church look for her soldiers to carry her conquests, and extend her outposts to the remotest corners of the land. To serve as a humble instrument in carrying out this great object our Missionary Association was formed. And well so far has it played its part in its allotted sphere. We can point to not a few flourishing charges that have been built up by its members. At first in its feeble infancy, scarcely recognized by the church, its agents everywhere regarded with suspicion, it has at length worked its way up to a position somewhat corresponding to the important work it is intended to accomplish. Wherever our ministers are alive to their duty, and active in its performance, our society is hailed as their indispensable auxiliary in ministering to the wants of the spiritually destitute. Our missionaries, wherever they go now receive a hearty welcome, have the right hand of fellowship extended to them, and are bid God speed in their good work. Our society acts as a link connecting the church with the pioneer in his forest home. It performs a work that no other agency we possess can undertake. It fosters and nourishes these outward stations, and thus keeps alive and deepens attachment to our church, and inculcates the truths of duty upon the people, until at last they, in turn, aid in the work of proclaiming the Gospel to outposts beyond them. Before a church is able to enter upon any organized scheme for the acquisition of new territory, it must have a staff of labourers for the furtherance of that special object, in addition to its regular staff of settled ministers, for *their* attention, in our church at least, *must always* be fully occupied in the discharge of the onerous duties of their office-

In an ecclesiastical organization occupying the aggressive, and progressive position of our church, with the demand for ministerial labour in advance of the supply, it cannot be expected that there should be any considerable number of licentiates or ordained ministers ready to engage exclusively in missionary work. But even if such a supply could be procured, whence are the funds necessary for their support to be derived? Our congregations, with but few exceptions, are able to contribute but little beyond meeting their own current expenses. It is therefore necessary that there should be some such organization as our society to come between the wants of the church and the spiritual necessities of her scattered and destitute children.

But, in addition to the aid which this Association furnishes to one of the great schemes of the church, it is also of great service to the students who go out under its auspices. It makes them acquainted with the ministers, the position, and the wants of the church. It cultivates in them a feeling of personal interest in her works; and gives them training and experience which they will find invaluable when they come to play their part in the performance of the solemn duties of the sacred office to which they look forward. In former times, in the early stages of the history of this Society, when it exclusively supported the missionaries it sent out to the field, the support of three or four was a great drain upon its resources. It could not, then, however willing it might be, undertake the payment of all who were willing to engage in its peculiar work. This evil, however, was obviated by the fact that then schools were much more easily obtained, during the summer vacation, than they are now. And many spent the months between the sessions discharging the duties of the "delightful task" in the instruction of the youth of the country. But owing to the multiplication of teachers during the last few years such situations cannot be so easily obtained now as formerly, and when they can be procured they are generally of an inferior grade. Now this is a state of things that we are far from regarding in the light of a misfortune to the theological student. Instead of the schools of former days we have the mission stations of the present. And though much can be said in favour of the beneficial effects upon both teacher and taught resulting from engaging in forming the youthful mind, yet they can bear no comparison with the benefits both subjective and objective which result from spending a session in the mission field. This is a work which none who

engage in it under a sense of their own deficiencies, and of their need of more than mortal aid, have ever had any reason to regret undertaking. Well may we feel appalled when we consider its magnitude, and the apparent inadequacy of the means to accomplish the desired end. But the cause is the cause of God, and He will bring about His own designs in His own time and way. We are a small band for so great a task; but let us do with our might what our hands find to do, and leave the results with God. Let us obey the command which, in view of the extent of the work to be done, and the scarcity of labourers to engage therein, our Lord gave to His disciples. "Pray ye, therefore, the Lord of the harvest that He will send forth labourers into His harvest"—
From an address by the President, Mr. T. Hart.

OUT OF THE DEPTHS.

Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple.—
Jonah.

O God! in mercy deign a pitying glance
Unto a wretched creature bowing down
Low at thy feet, in bitterness of soul,
And heart with sorrow brimful. Hear, O God,
And save me in thy love from going down
Quick into hopeless ruin. Thou hast found
A ransom for me. Stay not; haste! O haste!
My soul is trembling on the brink of hell;
The enemy triumphs with malicious joy
Above the prey, as if it were his own,
Already clouds and thickest darkness veil
That gracious countenance, whence used to
flow
The beams of light and love, which made my
life
A foretaste of the life above, and gave
A blessedness the world can never give,
Nor take away. And now in misery,
And utter wretchedness I lie before thee,
Burdened with the consciousness of thy dis-
pleasure,
Which I a thousand fold have merited
For my unfaithfulness to thee, my King.
'Tis darkness all within, and darkness round
On every side; my eyes, with looking up,
And waiting for the expected dayspring, fail.
It never comes. How long? O Lord, how long?
I've wandered far from thee like a lost sheep,
Deceived by pleasant fields before me seen
And ever seeming fairer to my sight;
But as I reached them, one by one, I found
Them gall and wormwood to my taste. But I
The shadow followed still, though at each trip,
The briars tore my feet, and o'er my head

The thunder rolled, and forked lightnings
flashed.

And now I cannot go; for on my path
The darkness from eternal hills has fallen,
Enfolding me as in a living tomb,
And mocking voices through the gloom cry,
lost!

Lost! lost!—Lost! Am I, O my God?
Shall darkness ever more thy face conceal,
And dread despair shut up my death chilled
soul?

No! No! It cannot be! Can darkness hide
From Thee the suppliant? Can thick clouds
shut out

His prayer from Thy mercy seat? Art thou
Not stronger than the grave, and death, and
hell?

Is not thine arm omnipotent to snatch
From deepest depths of ruin? Is not thy love
From all eternity?—is it not
To endless ages changeless? Hear me then,
O gracious Shepherd; in thy mighty arms
The guilty wandering sheep bear to the fold,
That 'mong the hosts of heaven there may be
joy;

That I redeemed thy mercy may proclaim
In earth to men, and evermore in heaven
Sing Hallelujahs to thy holy name. C. I. C.

The Churches and their Missions.

CANADA.—A circular has been addressed to Presbyteries by Dr. Mair, Secretary of the Kingston Sabbath Reformation Society soliciting their zealous co-operation for the closing of the canals on the Lord's Day, and representing that the Committee have determined to concentrate their efforts this year on the accomplishment of this object. The circular contains the following reasons for this movement:—(1) The right of all men to one day of rest out of seven. (2) The necessity of a Sabbath to human well-being. (3) The unsatisfactory nature of Sabbath toil. (4) The injustice of keeping men at work on the St. Lawrence and Ottawa Canals whilst there is an exemption from labour on the Welland and Lachine Canals. (5) Labour on the canals on the Lord's Day outrages the pious sentiments of Christians, debases the standard of morals, impairs the material prosperity of the country, and above all must prove highly displeasing to God. (6) A select Committee of the Legislative Assembly reported in 1853 in favour of the prohibition of Sabbath labour on the canals. (7) There is no canal traffic upon Sabbath in Scotland. (8) And a movement in the same direction has been inaugurated in England. The object of the issuing of this circular to Presbyteries is that the matter may be brought prominently before the Synod, and that petitions from all Presbyteries and congregations may be duly prepared for the Parliament of 1865.

BRITISH COLUMBIA.—Various communications of considerable interest have of late been received by the authorities of the Canada Presbyterian Church from their Missionaries in British Columbia—the Rev. Messrs. Hall and Jamieson. The former is settled in Victoria, the latter in New Westminster. Mr. Hall reports the completion of a Church in Victoria at a cost of \$10,000, but there is a debt of some \$3000 upon it. The past has been a year of progress. In New Westminster, Mr. Jamieson has succeeded in getting a Church erected at a total expenditure of \$3800, including \$500 borrowed at the lowest rate of interest—18 per cent. Mr. Jamieson describes it as a land of

ceaseless change—one year a minister may have a congregation, the next he may be left with an almost empty church. His own last winter's congregation is scattered far apart, some in Cariboo, some in Vancouver Island, California, New Zealand, New Brunswick, Canada, and England. Fifty seats in his Church are empty. Intemperance keeps away many professed adherents. The people have resolved to endeavour to raise during the year at least one quarter of the missionary's salary—\$400.

The Rev. D. Duff, another missionary from the Canada Presbyterian Church, ordained recently in London, C.W., is expected out shortly.

SCOTLAND.—The Rev. Gilbert Johnston of the Free Church, Govan, an ordained minister of 20 years' standing, has resigned his charge, with the view of joining the Church of Scotland, being quite satisfied that in taking this step he is not abandoning his principles, for these principles, he considers, are in full force in the church with which he means to connect himself. Regret was expressed for Mr. Johnstone's sake, but it was warmly contended that his course "could not possibly be of the least consequence to the Free Church of Scotland!" Long speeches, eminently characteristic, were made on the subject in the Free Presbytery of Glasgow. Dr. Buchanan argued that Mr. Johnston in his own way must have satisfactorily answered the famous protest of the Free Church: but yet, all that had happened just amounted to this,—the Presbytery had lost a member with whom they had had pleasant intercourse, and an important charge was now vacant! They could not accept Mr. Johnston's resignation lest it might seem to imply that he had done something justifiable, but they could and did declare him no longer a minister or member of the Free Church of Scotland.

A movement is on foot for establishing a chair of Celtic language and literature in the University of Edinburgh.

At a recent meeting of the Free Church Presbytery of Edinburgh, Dr. Hanna made an

extraordinary confession regarding the opinions of Dr. Chalmers on church government. He said that in his notes on Hill's Divinity, Dr. Chalmers expressed very strongly his conviction that no form of Church government and no method of Christian worship is definitely prescribed in the New Testament, and that he (Dr. Hanna) when editing these notes yielded to the demand of Dr. Cunningham that such opinions should not be made public. Dr. Hanna, who, it appears, shares these opinions, expressed his regret at having concealed the views of Dr. Chalmers. This matter presents a most disagreeable aspect. Presbyterianism is none the less scriptural because Dr. Chalmers did not believe it to be so, but why should the editor of his works tamper with his opinions, and take so long a time to tell the public he is sorry for it?

The Synod of Glasgow and Ayr has agreed, five members dissenting, to the transmission of an overture to the General Assembly praying for the abrogation of that part of the Act of 1799, which prohibits all manner of ministerial communion with other religious bodies. Two of the speakers held that constitutionally the Act was not binding, as it was not passed in terms of the Barrier Act.

During the past four years the Synod of Fife has out of its abundance of talented ministers supplied as many professors to Chairs of Divinity, viz.:—To St. Andrew's, Dr. Cook; to Queen's College, Kingston, Canada, Principal Leitch; to Aberdeen, Dr. Milligan; and to Glasgow, Dr. Dickson. The University of St. Andrews, within its bounds, had not only filled its own theological chairs, and that in a manner perhaps second to those of none of the colleges, but had further, besides supplying other professorships, sent of her alumni to occupy, as at this moment, the Chair of Biblical Criticism in Edinburgh, Glasgow, and Aberdeen.

The Rev. Andrew Begg, a licentiate of the Free Church of Scotland and an ordained minister of the Presbyterian Church of Victoria, Australia, is applying through the Presbytery of Edinburgh for admission to the Church of Scotland on the following grounds: (1) "I object to the bond of the Free Church, which the ministers of that Church at their ordination must sign; which bond forbids, upon pain of deposition from the office of the ministry, application to the Civil Courts in every case which her Assemblies have finally decided." (2) "I have come to the conclusion after having been led to examine the question for myself, that the claims of the Free Church are, historically considered, unfounded." (3) "I consider the effects produced by the advocacy and practice of the 'distinctive principles' of the Free Church to be injurious rather than beneficial." (4) "I have come to prefer, after three years of Colonial experience, connection with a Church which does not occupy a 'dissenting' or 'protesting' position on secondary grounds. Dissent and protest on other than vital and fundamental grounds, must, from the very nature of the case, be injurious." (5) "I consider that the advantages of a National Establishment are so many and so important that nothing can justify giving them up, but the impos-

sibility of holding them without committing, sin; and as such a condition is not required in this country, I feel it to be my duty to seek admission into the Established Church of Scotland."

CEYLON.—When I came to the island, over six years ago, I was the only clergyman of the Church of Scotland in it. There were, however, the Rev. J. K. Clarke, of the Irish Presbyterian Church, ministering to a Dutch Reformed congregation at Galle, and the Rev. J. D. Palm, who had been ordained in Holland—the chaplain of the Dutch Church in Colombo. Mr. Palm also did duty for the chaplain of the Scots Church in Colombo, who had gone home in ill health. After a few days in Galle and Colombo, I came to Kandy. The church here had been closed for six months. My predecessor, the Rev. R. Smith, had only occupied it for a few months, and between him and his predecessor, the first chaplain, there had been an interval of several years. I found that one of my duties was to visit once a-month one of the coffee districts around Kandy,—many of the planters being Scotsmen, and the field being very partially occupied, and that by Episcopalian ministers, who, as elsewhere, had called churches after the name of St. Andrew, by way of compliment to the country of many of their hearers—very generous, no doubt, but not very palatable to Scotsmen, who have strong religious convictions in favour of the faith of their own country. As it appeared to me most desirable, on all grounds, that a Scottish clergyman should be secured for the coffee districts, I took with me, on my first visit, a subscription paper. With little difficulty an annual sum of £250 was promised; a Church Extension Society was organised, with Kandy for its centre; Government was applied to for a grant in aid of £150, which was allowed, and before many months Mr. Young was in the field, visiting an extensive district of country, and holding divine service in seven or eight widely scattered coffee-stores and court-houses. Our society was for "Promoting Church Extension, and procuring additional Scottish Clergymen" and as soon we had one we felt the great need of another, got up a sufficient subscription, and sent an application home. There was considerable delay in his appointment, and by the time he was about to leave for Ceylon, the Rev. Mr. Young was appointed Chaplain of the Colombo Dutch Church, Mr. Palm having retired. The Rev. Mr. Watt, who had been designed as the second clergyman for the jungle, came there to be appointed Mr. Young's successor, and our clerical staff was not increased. Renewed applications were made to the Colonial Committee, and, in the end of 1862, the Rev. Mr. Mitchell arrived to take up the second set of jungle districts on the same terms as Mr. Watt, £250 being paid by the Church Extension Society and £150 by Government. The Colonial Committee, at this time, sent out also, of their own accord, the Rev. Mr. Hogg, who was at once taken up by the Church Extension Society, for the occupation of new and more remote coffee districts, which had been occasionally visited by me, and had expressed a wish for a clergyman. Our numbers being

thus increased, we formed ourselves into a Presbytery, in April of last year, in accordance with instructions from home. Our Church Extension Society was also enlarged, so as to embrace in its organization the Church in all parts of the island. We have now also the immediate prospect of a clergyman from home for Jaffna, in the maritime provinces, where there is an old Dutch Church, and of a supernumerary to act under instructions from the Presbytery, and to supply vacancies when ministers are absent on leave. His services I am anxious to avail myself of as soon as he arrives.

Of our enlarged operations we have now had more than a year's experience, and in all respects the results have been gratifying. As regards finances, we had to raise from £250 from voluntary subscription to nearly £800, being £250 for each of their clergymen, with other incidental expenses. We have accomplished it with ease, and have something over.

1. *Galle*.—The church there was built by the Dutch, and the congregation is chiefly of Dutch descent. The chaplain, Mr. Clarke, is of the Irish Presbyterian Church, and though perfectly friendly with us, and a contributor with his congregation to the Church Extension Society, does not feel at liberty to become a member of our Presbytery. He also officiates at Matura, another old Dutch station on the coast. As he is about 150 miles from Kandy, I am not able to give particulars as to his congregations.

2. *Wolfendahl, Colombo*.—This is a fine old Dutch church, adorned with the hatchments and coats of arms of the leading Hollanders who died in the colony. The furniture and arrangements are also all as in the churches of Holland. The congregation is by much the largest in the island, has extensive schools and charities, and employs several catechists. The Rev. A. Young, the chaplain, has a seat in our Church Courts, but the congregation is not incorporated with the Church of Scotland, though to all intents and purposes we are one.

3. *St. Andrew's Colombo*.—This is a Scots church, designed for the Scottish civil, military, and mercantile residents. The Rev. Mr. Mason is the chaplain, and there are connected with the congregation some native schools and an orphanage, partly supported in the island and partly from home.

4. *The Scot's Church, Kandy*.—The congregation is partly Scottish and partly Dutch Presbyterians. We support a Tamil catechist, who has a considerable native congregation, many of them converts of the American Mission in Jaffnapatam. The congregation has also liberally supported, from its commencement, the Church Extension Society.

5. *Matilli*.—This is the headquarters of the Rev. Mr. Watt, who holds service in six or seven districts on one side of Kandy, preaching generally in two districts every Lord's day. Preparations are being made for churches in several of the districts. Mr. Watt has also a Tamil catechist, who labours among the Malabar coolies on the coffee estates.

6. *Gampolla*.—The headquarters of the Rev. Mr. Mitchell, on the other side of Kandy, his

sphere of labours being quite similar to Mr. Watt's and the same remarks being applicable. Besides a catechist, Mr. Mitchell has a Tamil schoolmaster, and a flourishing native school.

7. *Badulla and Hoppotell*.—These are the most recently opened coffee districts, and are now occupied by the Rev. Mr. Hogg. They are from 80 to 100 miles from Kandy, and new districts still more remote are being opened up beyond them.

8. *Jaffna*.—This was one of the three principal Dutch towns on the coast, and is, as I have said, soon to be occupied by a clergyman from home. It has a fine old Dutch church, for which Government has for many years provided an Episcopal clergyman. The Rev. Mr. Young paid a visit to it last year—the first Presbyterian clergyman who had done so for thirty years. He found the remnants of a consistory, which he enlarged, dispensed the Lord's Supper to the survivors of a generation who had been forced to have their children baptised and confirmed in another communion, and obtained the signatures of above 100 adults (the number required by Government) to a declaration that it was their wish to obtain a Presbyterian clergyman. Besides ministering to them, the minister who is appointed will visit occasionally the Scottish cocoa-nut planters in that part of the Island.

Presbyterianism in Ceylon is, on the whole, Reformed rather than Puritan in its type. The old churches are stately, the three orders of the ministry are kept up, the old Calvinistic forms for the sacraments, much what those of the Church of Scotland were for the first century after the Reformation, are still in use, and there is instrumental music in all the churches. The liberality of the people in money matters is great. Our congregation here, which is never large, without any pressure, and excepting all special collections, puts about £60 in the year into the plates at the church-door; while a special collection for the Lancashire operatives, in the early part of the year, amounted nearly to £80; and just lately we raised above £120, excepting estate subscriptions, for the Church Extension Society. The difficulty here, as in all the East, is rather the want of agency, and hence the importance of clergymen who are able and willing to do all sorts of Church work. A native ministry will be greatly wanted by our Church here in the future. There is one young man in Edinburgh, and another, whom I have been teaching for a length of time, is now taken up by the Presbytery; but something more is necessary. It would be possible, also, if we had more funds at our disposal, greatly to increase the staff of catechists. It would be very advantageous to have at least a Tamil and Singhalese catechist connected with every congregation; and I know no way in which the University Missionary Association could dispose of their funds better than by supporting catechists under the clergymen out here. From £36 to £40 would be the sum required for one, and I hereby appeal to the Missionary Association of the University of Glasgow, my *alma mater*, for this amount for an additional catechist in this quarter. *Rev. G. W. Sprott in H. & F. Missionary Record.*

The Rev. Joseph Burnet, of Dumfries, has received and accepted an appointment from the Colonial Committee of the Church of Scot-

land to labour as a missionary in Ceylon, and has been ordained to the ministry by the Presbytery of Dumfries.

Articles Selected.

SHAKSPEARE IN HIS WORKS.

Among the many authors who have written lives of Shakspeare, it has been a common topic of regret and surprise that the ascertainable facts respecting so famous a man should be so few; so that they are compelled (in order to make a biography of the length befitting the dignity of the subject) to eke out the scanty record of what he did by telling us what he might have done, describing the places he might have seen, and the people he might have known. With the exception, indeed, of the dates derived from the parish register, almost all our authentic information comes from the records of the borough of Stratford, and the facts there recorded are, of course, of the most prosaic and common-place kind. The traditions gathered by the gossiping and uncritical Aubrey, or mentioned by Rowe, cannot be depended upon as containing even a germ of fact, being, moreover for the most part exceedingly unimportant; and it is impossible to derive from his own works any certain inferences as to the circumstances and events of his life.

He was, in truth, of all poets the least autobiographical. His very greatness prevented him being so. He threw himself so completely into the dramatic situations which he was imagining and embodying for the time being, that he ceased to be William Shakspeare, and became Hamlet, or Coriolanus, or Prospero. Only in a few passages does there seem to be a faint trace of personal feeling or a faint record of personal experience; such, for instance, is that passage in *Twelfth Night* (ii 4):

Let still the woman take
An elder than herself; so wears she to him,
So sways she level in her husband's heart:

where we cannot be wrong in supposing that he must have bethought him how he at eighteen had taken to wife Anne Hathaway, aged twenty-six. But such a case is rare, if not unique. While he was creating, he ceased to be man, and was poet all over. Such a power of perfect self-abandonment and self-forgetfulness seems to be essential to, and characteristic of, the highest genius.

Shakspeare's Sonnets stand by themselves apart. They are professedly autobiographical, and ostensibly a revelation of his own personal feelings. But, strange to say, these give us less insight into the real man than do the plays. There is, with all their beauty and tenderness, an air of unreality about them. They are written, we feel, to suit a fantastic ideal, which, culminating in Italy under the lead of Petrarch, had for two centuries been the fashion in civilised Europe. It is impossible to believe that Shakspeare, who in all his other works appears before us as an eminently healthy-minded man, should have been really racked and tormented

by the morbid jealousies and fancies which disturbed the course of his passionate friendship for 'Mr. W. H.' The whole thing must be a mere effort of invention. According to the model of Petrarch, he was the best of sonnet-eers who could turn and twist the same theme through the greatest number of ingenious transformations. The poet is shewing here his dexterity, and skill, and wit, but not his heart. The heart, we may be sure, was with his children at Stratford, and probably with his elderly wife too. The fact that so little has been recorded of Shakspeare, tends to show that in his life scandal found nothing to lay hold of. The story of his poaching in Charlecote Park is probably untrue; but even if true, all that would be proved is this, that his after-life must have been blameless indeed, since it afforded, to the ill-natured gossip of a country town, nothing worse to dwell upon than a youthful frolic. As far as we can judge, he had not the tastes of a sportsman. With this marvellous facility of his, which we have already mentioned as the chief quality of a poet, especially a dramatic poet, he could sympathise with persons of tastes, tempers, and pursuits, utterly differing from his own. His rapid apprehension and excellent memory enabled him to use with precision the slang of the idle soldier or dissolute man of pleasure, as well as the technical terms of every profession. Lord Campbell wrote a pamphlet to prove, from the accuracy with which he uses legal phraseology, that he must have been at one time a lawyer's clerk. By parity of reasoning, it might be shewn that he must have been a surgeon's apprentice, or a schoolmaster, or a farmer, or a merchant.

But it would be ungracious to find fault either with those who amuse themselves with ingenious defences of hypotheses incapable of proof, or with those who seriously endeavour by bold conjecture to fill out the few bare facts, and to fill up the great gaps which lie between them. All this apparently resultless labour springs at least from a love of the man, and from an earnest longing to get closer to him and know him *intus et in cute*. One can easily forgive, and even sympathise with men who stretch their arms out towards the irrecoverable past over that dark deep silent gulf which is widening year by year. The stretched-out hands clutch only the air, and come back empty, and in the heart there grows up a divine despair, which seems to be a loss, but is a gain, inasmuch as it is one of the poet's gifts, and if it does not of itself make a man a poet, at least tends to bring him nearer in spirit to the greatest minds among the great dead, of whom beyond all question the greatest is Shakspeare.

If his contemporaries could have foreseen to what a height his fame was destined to grow, how every scrap of his writing would have been cherished, how his lightest words would have

been remembered and recorded! As it is, we have (except the bare signature) not one word of authentic manuscript, nor one authentic saying (unless it be the humble joke about Ben Jonson's 'translation of the latten spoons'). Not, however, that Shakspeare was depreciated in his own day, as most people believe, on the authority of Wordsworth. The latter poet, feeling that his own merits were not duly recognised in his lifetime, consoled himself with the thought that such was the lot of all great poets, Shakspeare among the rest. But the facts do not bear out this view. Shakspeare, long before his death, was, without doubt, the most popular man of letters that England had ever seen. People were never weary of going to see his plays, some of which went through four or even five quarto editions during his lifetime alone—an immense success, when the reading public was comparatively so limited a body. No poet before him, or since, down to the days of Scott and Byron, ever realized so large a fortune. No doubt his relative fame is much higher now than it was then. Time has dwarfed the minor reputations which then surrounded his, and left Shakspeare alone untouched. In the valley of le Puy-de-Dôme, close to the town, there is an isolated column of basalt. Once on a time, as the geologists tell us, the whole valley was filled with earth to the height of the top of this column; but the slow action of rain and stream, during many ages, has swept away the softer material, and left the basalt still in its place. Shakspeare seems to me like that column. He is the basalt, his rivals are the common earth, and the stream is Time.

What his reputation was a few years after his death, the noble and generous lines by Ben Jonson, prefixed to the folio edition, abundantly testify—lines in which only unreasoning idolatry of Shakspeare could find a trace of jealousy or envy. Both Jonson and Milton have admirably described the excellencies of Shakspeare, with a frank large-minded appreciation, such as became men, themselves great poets, and with a fulness of praise such as became the greater poet whom they took for their theme.

It always seems to me that Shakspeare was more truly appreciated in former days, when his defects were acknowledged, than he has been since Schlegel and Coleridge taught that he had none. I believe that Pope and Theobald, Dr. Johnson and Capell, with all their defects as editors, took a truer measure of their author, and understood him better than the modern Germans, who never mention any of them without expressions of contempt and scorn. Successive critics in that Paradise of critics take Shakspeare for their subject: each has his own theory as to the 'ground-idea' of this play and that trilogy (save the mark!): each new theory is incompatible with its predecessor, and its propounder equally dogmatic. If Shakspeare could read Urici's criticisms, how astonished he would be to find what philosophical subtleties he had been unconsciously expounding and developing! The truth is, that in working for the stage, Shakspeare's first object was to make a living, not to make a name, and still less expound philo-

sophical truths. He bids his friend, in the *Sonnets*, chide with Fortune,

That did not better for my life provide,
Than public means, which public manners
breeds:

Thence comes it that my name receives a
brand,
And almost thence my nature is subdued
To what it works in, like the dyer's hand.

Several of the plays, we know, and probably more than we know of, which now go under his name, were old plays touched up by him. Over these he scattered, with a lavish and careless hand, the graces of his unflagging variety and abounding fancy; but he did not dream (at least in the earlier part of his career) that these plays would survive him and be linked with his fame. He took, so far as we know, no care about their publication, and let any publisher who pleased print them from any uncorrected manuscript he could lay hold of. In many cases, he evidently worked in hot haste, to be ready against a certain time. Incongruities and errors of all sorts (many due clearly to the writer, not to the printer) abound in his plays, especially the earlier ones. As he went on, he came gradually to see that the theatre was to be his life-calling, and that on his dramas, not on *Venus and Adonis*, or *Lucrece*, or any other poem which he might have planned his fame would rest. When he had time to take pains, how exquisite is the workmanship! What delicacy of touch, marvellous in union with such gigantic strength! The secret of his power over us in these, his greater and later works, seems to be the combination of this perfect style—perfect in its blending of grandeur and 'finish'—with entire forgetfulness of self, inexhaustible variety of thought, richness of illustration, and a tact which scarcely ever fails. Above all, he believed in his own creations with all his heart, threw all his power into their development, and throughout makes us feel that though he loves his art much, and makes sacrifices to what he conceives it to require of him, he yet loves truth and honour above all, and that the great dramatist is also a great and good man.—*Chambers's Journal*.

PRESENTIMENTS OF DEATH.

I am struck by what you say of your presentiment of death. In itself it is nothing, for I have known it fail signally in many cases. It may be, however, that God has put into your heart a warning that you may make ready, and though I discourage in myself, and would in others, the habit of watching emotions, which often leads to our transmuting fears into predictions, yet we are all so certainly doomed to die, and every illness is so unquestionably an additional warning that we must soon put off the body, that we can never do amiss in keeping death before us. The poet has said that, "what we fondly wish, we fain believe," and it is as true that what we greatly dread we fain believe. Perhaps your presentiment partakes both of hope and fear; wish to be in the unchanging sinless world; dread of the awful gate through which alone it can be reached, and of the judgment that is to follow death;

mingled with sorrow at the thought that you must part from those you most dearly love on this earth.

Abstaining from all analysis of the exact nature of the anticipation of death at no very distant period which you entertain, we may, at least, most truly accept it as a message from God. It was remarked to me once by my mother, that the valley of the shadow of death, spoken of in the twenty-third psalm, does not refer, as is generally supposed, *merely* to the closing days of our life, but to our entire mortal existence, and I believe it is the true version. We are born into the valley which, like some long, narrow gorge between two hills, is widest at the entrance, and narrows to the gate which opens into the world of spirits. The only difference between the passage of one as compared with another through that valley, is in regard to the swiftness with which it is traversed. An irresistible all-compelling force is for ever carrying us onwards into the increasing darkness of the narrowing path, and the utter darkness of the terminating doorway. We need, indeed, no presentiment to assure us that we must soon die; only, if we are haunted with the conviction that we shall soon depart, we ought to give the more heed to preparation for the great change. I remember that, before I could find any personal interest in the promises of the Bible, and especially in early life, I used to indulge my fancy in bright visions of the glories of heaven, and there were few parts of the New Testament I read with so much delight as those in the Book of Revelation describing the happy land. But when I came to lie very near the gates of death, I found that the engrossing concern was not what are the glories of heaven, but shall I ever reach it? I believe that few Christians with death at hand, think much of the glorious pictures of heaven, which, when death was far off, occupied their minds; not that they doubt the truth of these, for if "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God has prepared for them that love him," we may be certain that we cannot over-picture the delights of heaven. Dying Christians fix their thoughts upon Christ, and you and I, my dear friend, if we think ourselves warned to die, more than others, will condemn ourselves if we do not make him the more the object of our thoughts that death occupies them. It is an awful reality, which will, I am sure, from the half glimpses I have had of it, exceed all conceptions of its true nature. Even the holiest Christians, when suddenly summoned to die, have shrunk with terror from the last enemy, and we should guard against those poetical pictures of death as a sleep, which writers of fiction love to draw. I have myself at an earlier period longed for death, but now I more frequently lay to heart our Saviour's prayer for his disciples, which was, not that his Father should take them out of the world, but that he should keep them from the evil that is in it. This is now my prayer—Grace to live from day to day an increasingly Christian life, without being inordinately anxious about the morrow—Faith in Christ, as the only and all-sufficient Saviour for us.—*Counsels of an Invalid*, by Dr. George Wilson.

THE IMPORTANCE OF A LIVING MINISTRY.

How much more would a few good and fervent men effect in the ministry than a multitude of lukewarm ones? Such was the remark of one who had been taught by experience, and who has recorded that experience for the benefit of other churches and other days.* It is a remark, however, the truth of which has been but little acknowledged and acted on; nay, whose importance is to this day unappreciated even where its truth is not denied.

The mere multiplying of men calling themselves ministers of Christ, will avail little. They may be but "cumberers of the ground." They may be like *Achans* troubling the camp; or perhaps *Jonahs*, raising the tempest. Even when sound in the faith, yet through unbelief, lukewarmness, and slothful formality, they may do irreparable injury to the cause of Christ, freezing and withering up all spiritual life around them. The lukewarm ministry of one who is theoretically orthodox, is often more extensively and fatally ruinous to souls than that of one grossly inconsistent or flagrantly heretical. "What man on earth is so pernicious a drone as an idle minister?" said Cecil. And Fletcher remarked well that "lukewarm pastors make careless Christians." Can the multiplication of such ministers, to whatever amount, be counted a blessing to a people? The fathers of the Scottish Church, acting upon this principle, preferred keeping a parish vacant, to appointing over it an unsuitable pastor. And when the Church of Christ, in all her denominations, returns to primitive example, and, walking in apostolic footsteps, seeks to be conformed more closely to inspired models, allowing nothing to come between her and her living Head: then will she give more careful heed to see that the men to whom she intrusts the care of souls, however learned and able, should be yet more distinguished by their spirituality, and zeal, and faith, and love.—

LOVE INDESTRUCTIBLE.

God created family ties, which man could never have invented; which, in his savage state, he often does away with altogether; which, in the excesses of a corrupt civilization, he too much ignores; which the greater part of our false philosophers tend to dissolve. God has strongly bound us together, the man to his wife, the father to his child: and when Paul seeks to depict, in one word, the moral degradation of the Romans in his day, he says "without natural affections."

What does that ark, that floats over a submerged world, contain? A family; father, mother, sons and daughters.

Why that scarlet thread on the walls of Jericho? It is there to save a family.

What said the avenging angel to Lot: Hast thou here any beside—sons, or sons-in-law, or daughters? Bring them out of this place, for we will destroy this place.

To whom did the Lord send his apostle Peter? to the Cæsarean centurion alone? No, to his family, his household: the whole household believes, the whole family is baptized.

* *Æcolampadius*, the Swiss Reformer.

Nothing is done by constraint. God forces no one; yet it is the will of God that man should not land alone on the eternal shores. What appeals He addresses, what secret attrac-

tions He exercises, what prayers he puts into the heart of mothers, of wives; these we shall never know till the day of the revelation of all things.—*Madame de Gasparin.*

Sabbath Readings.

NOTHING WITHOUT CHRIST.*

JOHN xiv. 4.

It must be evident at once, that, since without Christ we can do *nothing*, it would be an endless task were I to set myself to pointing out to you the various things which without Christ you cannot do. A list of such things would be a list of all things which are worth reckoning as the doings of a rational and immortal being. Still it has seemed that the most profitable way in which we can direct our thoughts in dwelling on this subject, will be to look at one or two selected things, in the case of which we more especially feel that we cannot do them without Christ.

And it is hardly needful to remind you, as the first and most important of these, of the working out of our salvation, the first and greatest work which every human being has to do. I need not tell you that without Christ we can do nothing as regards *that*. You know that St. Paul indeed tells us to "work out our own salvation with fear and trembling"; and if you stopped reading the verse at that point, you might think that this was something which we could do for ourselves, in our own strength and wisdom; but as if to prevent our fancying anything so far wrong, the apostle goes on to add, "For it is God that worketh in you both to will and to do of His good pleasure." To obtain the forgiveness of our sins,—to obtain the purification of our heart, the sanctification of our nature,—is a thing towards which we can do nothing without Christ. It is the work of God's grace if we are even brought so far as to feel that something must be done to make our peace with Him,—that we must see to it in earnest how we are to escape from woe, and rise to heaven when we come to die. But when once the soul is brought to this state of anxious inquiry,—when it comes to put the momentous question, "What must I do to be saved,"—it must feel indeed that without Christ it can do nothing. There is no pardon, no peace, no hope, away from Him. Oh, brethren, just for a moment think of it: what could we do, if we were convinced of sin by God's Spirit,—if we were made to feel that we had sinned against God times without number,—if we read in our Bibles the fearful denunciations of God's wrath against sinners,—and if we knew nothing of Christ or of salvation through Him! What could we do without Him? Where *could* we turn? The first thing that perhaps we should think of would be an external reformation,—would be to set ourselves to avoid sin for the future; but even if a week's or day's trial did not suffice to convince us that we *cannot* avoid

sin,—even if we did not read in our Bibles that "whatsoever is not of faith, is sin," and so that every action is sinful which is done without Christ,—even if we could begin in our own strength to-day, and never sin more till we die,—how are we to blot out our *past* sins? What can we do by ourselves towards having *them* forgiven? It is trite and commonplace at this time of day to repeat, that you do not pardon the criminal his past offences, merely because he promises to offend no more. And it is sad indeed, to think what shifts men have had recourse to when they tried to get pardon for past sin without Christ. It is sad to think of the punishment they have heaped upon themselves on earth, to anticipate and escape God's wrath in another world; of the penances, the scourgings, the fastings, the cold and nakedness; of the bed of thorns, of the weary pilgrimages, which even men calling themselves Christians have resorted to, when they sought "without Christ to do" something towards their soul's salvation. Oh brethren, there never were people more in earnest to get the pardon of their sins, and to get a title to happiness when they died, than the poor benighted Hindoos who have climbed over the sharp thorns on their bare knees,—who have severed themselves from all human nature loves, and heaped upon themselves all it loathes and shrinks from, that thus they might get mercy from God. But oh! without Christ what is all this worth? Unless that Bleeding Lamb of God takes away our sins, they never can be taken away,—they must cling to us forever. Unless Christ "tastes death" for us, we must drink the bitter cup ourselves: unless he bears the penalty of the broken law, we ourselves must bear it in woe forever! Without Him,—without His atonement, His grace, His Spirit, we can do nothing towards our own salvation: and when our eyes are opened to our sinfulness, we must just sit down in despair! Only His blood can wash away our sins: only His righteousness can justify us: only His Spirit can sanctify us: and the further the believer has travelled on his heavenward path, the more deeply he feels how truly the Redeemer spake the words: "Without Me ye can do nothing!"

I desire to appeal to the experience of Christ's own people when I mention a thing in which we learn day by day that without Him we can do nothing. This is joining in His worship, and partaking of His ordinances. I would more especially allude to the Sacrament of the Lord's Supper. You all know that without any help from Christ beyond the common aids of His providence, a man may come to church on a Sunday, and sit down there, and join in the psalm, and look devout at the prayer, and listen to the sermon. And you know, too, that in like manner we may by ourselves come to the communion-table and partake of the ele-

*From Sermon VI. of "Counsel and Comfort," by the Country Parson.

ments which represent the body and blood of the crucified Redeemer. But I am quite sure, my Christian friends, that you have learned by experience that, in such things as these, without Christ you can do nothing. Mere understanding without feeling,—mere head without heart,—will not do in the worship and in the ordinances of God. And it is no skill of ours that can waken in our bosoms that unearthly fire, that glow of heartfelt devotion, which we have sometimes felt as we sang God's praises or poured out our hearts in prayer, and which made us know what it is that is meant by "worshipping God in spirit and in truth." I am quite certain that the experience of every true Christian must have taught him to feel when he begins to offer prayer, "Now here is something which by myself I cannot do. Here I am endeavouring to do something in which without Christ I can do nothing. It depends entirely on whether He is with me or not, whether I am to feel my heart warmed and my soul lifted up to God in confiding happiness; or whether I am to feel depressed and gloomy, even as the sunshiny landscape grows chill and dark when the sun is hidden by a cloud." How cold and dreary and heartless the worship of God's house would be without Christ! What a lifeless form is the Holy Sacrament, unless Christ meet with us at His Table! I doubt not, my Christian friends, that sometimes when you have been holding communion with Christ in prayer, even on the bed of pain, or through the long watches of the sleepless night, you have felt a peace and a happiness which you would not give away for all the wealth of the world. And sometimes—would to God it were always—you have felt the Blessed Spirit breathing on your soul as you bent the knee and as you poured out all your heart with a child-like confidence in your heavenly Father's ear, you have felt that Christ in very deed was with you. Or in the house of prayer, under the simple preaching of the unsearchable riches of Christ, you have felt your soul drawn out towards Him in a way which is to be felt but not described. Or at the Redeemer's table you have held holy communion with Him,—you have been able to cast all your cares upon Him, to leave yourself unreservedly in His hands,—to realize the meaning and to take the peace of the blessed promise so often forgot, that "all things shall work together for good to those who love Him;" and then upon the mount of ordinances you have felt so peaceful and so happy, that you almost wished, like the apostles on the hill of the Transfiguration, that here you might build your tabernacle, and go down no more from that pleasant elevation above your every-day temptations, and sins, and sorrows. And I doubt not, too, my believing friends, that in your experience there have been seasons of desertion, when the Saviour's felt presence was withdrawn; when your prayers were offered with little heart or comfort; when you no longer felt the house of God like the gate of heaven; when in the world within the breast it was all dreary and desolate. And yet, sad as these seasons are, let us thank God for them. If it were not that they sometimes come, we should forget how simply dependent we are upon Christ for all the comfort and benefit of

His ordinances and His service; and thus we would welcome the dreariest night so only it made us feel, more deeply than ever we had felt before, that "without Christ we can do nothing." Oh, surely in a higher sense than even that of the sublimest of poets, the believer may take up his words:

"I feel the stirrings of a gift divine;
Within my bosom glows unearthly fire,
Lit by no skill of mine!"

Let us, before we conclude, lead your thoughts to one point in the history of all of us, in which, above all others, we cannot do without Christ.

It is when we come to die. And very awful, my friends, it is to me, when thus on a quiet day of ordinary life I remember that even now the hour is on the wing that shall bid this heart cease from its long beating—when I remember that somewhere—but where I cannot tell—there is a little corner of the world that is "appointed" to be my grave. The tree is grown that shall yield to each of these warm living forms its last "narrow house and dark." I know well, indeed, how on the page of inspiration, and in the writings of fallible men, alike we find much mention of the peace in which the Christian dies. By a peculiar emphasis, "the end of that man is peace;" and many besides Balaam, who cared little for living the life of the righteous, have joined in his wish that like the righteous they might die. Every instance in nature that seems to betoken gentle decay, and pensive rather than painful parting, has been taken as the type of the Christian's waning life, and dawning immortality. The fading light of a summer evening, that with all of stillness, and sweetness, and repose, melts away in the western horizon, so that we scarce can see it going, till we look and it is gone; the weary, worn-out winds that expire so softly, scarcely stirring the lightest leaf as they sink away; the bright stars, that looked down all night long upon the sleeping world, till in the rosy dawn their beams grew pale, and they died in daylight;—all these have typed the gentle going of the parting breath, the tranquil ebbing of the tide of life, the peaceful severance from this troublesome world. And yet, with all this, it remains a very solemn and awful thing to die. Do you not know this, even you who have seen death come in his least repulsive form,—mothers, who have seen the little eyes close upon this world, and the busy hands folded over the pulseless heart! It is not merely the pain, the weariness, the terrible sinking of heart and strength, that each of us will most probably feel then;—though no one who knows anything about death as it is, will ever speak lightly of even these things about it; it is rather the solemn feeling that we have fairly done with the world we have known so long, that "this is the least of earth,"—that we are to part forever from everything we knew and valued here, and to enter "that undiscovered country from whose bourne no traveller returns," to launch away into an untried, unknown state of being.—a naked, solitary, shrinking soul! Kind friends may bear us company to eternity's threshold, but *there* they must leave us, and we must go on alone.

The little child, that when the dark shadow fell upon it thought it was the night that had so often composed it to gentle slumber with a mother bending over it, and whose last little words were Good-night, good-night, mother, would waken up on that distant shore alone for the first time in its short life, with no kind mother near. I have often thought, as I have stood by the bed of the dying, how different all earthly things must look to *them*, from what they appear to us in our days of health and strength; how perfectly insignificant many a thing must seem, to which *now* we are ready to attach great importance,—all such things as worldly wealth, and position, and reputation; and I have thought *then* that if it were not for Christ, and for the consolations and hopes of His gospel, it would indeed be a tremendously awful thing to die! Men may fancy that they can do without Christ, perhaps, while they are in the bustle of their life—when they can be interested in life's business, and enjoy life's comforts and pleasures; but oh! what is business, what is pleasure, to a poor human being that has only an hour to live; how intensely such a one must feel that if he has not religion to support him, he has nothing to support him at all! I cannot, by any words I can think of, express to you what I have sometimes felt, of the utter destitution of the soul that is dying without Christ. It has got absolutely *nothing* to rest upon; it can do absolutely *nothing*! If it be not too much stupefied and overwhelmed to feel anything distinctly, its feeling must be one of sheer blank unrelieved despair! Oh! I can imagine the monarch, dying without Christ, feeling that he would too thankfully give his empire for another week of bare life. I can imagine the man of vast wealth, dying without Christ, feeling that gladly, gladly would he purchase a month or a week of time to make his peace with God, though he should leave himself a beggar! The hour of death is the time, of all our time on earth, in which we feel it most deeply, that "without Christ we can do nothing." Without Him "we dare not die!" I do not think it right to appall you by even recalling to your minds the fearful mental agonies in which men have died without Christ; and I would be far from saying that even the best and most devoted believer is sure to find the last parting painless,—sure to go over the dark Jordan dryshod. I know that many things, spiritual and physical, may tend to throw deep gloom over the Christian's dying hour; but then this gloom, if it be at all, comes just because the trembling soul fears it is "without Christ," or because Christ's presence is temporarily withdrawn; and we all know in what peace and humble hope—yes, in what assurance of salvation and what triumph—those have passed away from this world who felt that their Saviour was near them in their dying hour. It would be easy and pleasant to multiply the histories of those who have testified that "the sting of death" was gone, that "the bitterness of death was past," that their Saviour "had abolished death!" I might remind you of one who, when asked, even in the act of death, how the dark valley seemed to her as she was passing through it, answered,

"Christ is here, and it is *not* dark." God grant, my friends, that, when we shall come to that most solemn hour of all our life, our Redeemer's gracious presence may be with us then! We can have no one else for a companion through that solemn way. Oh, may we have him! Only the Saviour's presence, that "Sun of the soul," can make sure that "at the evening time there shall be light." And so, like one long ago, "though we walk through the valley of the shadow of death, we shall fear no evil; if Thou art with us, if Thy rod and staff shall comfort us!"

THE BEGGAR.

Encouraged by thy word
Of promise to the poor,
Behold a beggar, Lord,
Waits at thy mercy's door!
No hand, no heart, O Lord, but Thine,
Can help or pity wants like mine.

The beggar's usual plea,
Relief from men to gain,
If offered unto Thee,
I know thou wouldst disdain;
And pleas which move Thy gracious ear
Are such as men would scorn to hear.

I have no right to say,
That though I now am poor,
Yet once there was a day
When I possessed more;
Thou know'st that from my very birth
I've been the poorest wretch on earth.

Nor can I dare profess,
As beggars often do,
Though great is my distress,
My faults have been but few:
If thou shouldst leave my soul to starve,
It would be well what I deserve.

'Twere folly to pretend
I never begged before,
Or if thou now befriend
I'll trouble Thee no more;
Thou often has relieved my pain,
And often I must come again.

Though crumbs are much too good
For such a wretch as I,
No less than children's food
My soul can satisfy,
Oh, do not frown and bid me go;
I must have all Thou canst bestow.

Nor can I willing be
Thy bounty to conceal
From others, who, like me,
Their wants and hunger feel:
I'll tell them of Thy mercy's store,
And try to send a thousand more.

Thy thoughts, Thou only Wise!
Our thoughts and ways transcend,
Far as the arched skies
Above the earth extend:
Such pleas as mine men would not hear,
But God receives a beggar's "prayer."

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30	2 1 6	2 15 4	3 11 2	6 0 1	36 4 0	30
35	2 6 10	3 0 2	3 16 11	6 10 0	39 2 9	35
40	2 14 9	3 7 5	4 5 2	7 3 7	43 2 10	40
45	3 5 9	3 17 6	4 16 4	8 0 7	48 0 8	45
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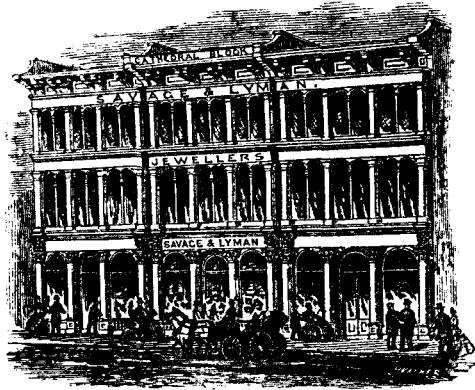
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