

Original Poetry.

AGUR'S PRAYER.

PROVERBS XXX. 7, 8, 9.

Two things, O God, have I required,
Deny them not to me—
Defend me, Lord, from lying lips,
As well as vanity.

Keep me from poverty, O Lord,
Lest I my hands could not refrain,
Or lest I in despair should take
Thy ever glorious name in vain.

Give me not riches, either, Lord,
For link'd with them is pride,
Lest I be full, and wish to be
Without thee for my guide.

But give me only what I need,
Food, and a conscience free;
Thus, with the blessing of thy grace,
I'll quite contented be.

R. H. P.

Review.

MY MOTHER'S JEWEL; OR HAPPY IN LIFE,
HAPPY IN DEATH; by JANE A. EAMES, New
York: General Protestant Episcopal School
Union, 1850.

Most cordially can we commend this beautiful little volume to the attention of our readers. A more appropriate gift for the approaching holiday season, could not be well conceived. In every sense of the word it is a sound "Church book" testifying equally against formality on the one hand, and spurious latitudinarianism on the other. The story is managed with the skill which bespeaks an experienced writer—and some tasteful designs by Purcell, neatly executed in wood by Jocelyn, render the volume peculiarly enticing to the young, for whose benefit it is more chiefly intended. Children however of "a larger growth," may derive both pleasure and profit from "My Mother's Jewel."

CANADA: PAST, PRESENT AND FUTURE; by W. H. SMITH, Toronto: Thomas Maclear, 1850.

The accuracy of the information contained in the *Canadian Gazetteer*, will have secured for Mr. Smith, that kind of confidence, which is the very best guarantee for the success of his new undertaking.

The present work is one of much greater pretensions than the *Gazetteer*, and from the part already published, we venture to hope that it will add to the author's reputation, as a very diligent, pains-taking collector of facts and statistics. In the typography of the work it would be an improvement, if there was a more sparing use of numerals written out at length, the eye is accustomed to figures and takes in a number more readily when they are used, than if printed at length in words.

We venture to say that if the following paragraph had been printed in the book as we suggest, that the reader would have a much better idea of its contents than as it now stands.

"The Western District contains one million six hundred and seventeen thousand five hundred acres of land; of which quantity have been granted or appropriated, one million three hundred and eighty-nine thousand five hundred and sixty acres. Of this eighty-seven thousand five hundred acres are Indian Lands; leaving, Clergy Reserves, two hundred and eleven thousand two hundred and ten acres, and vacant land, sixteen thousand seven hundred acres."

"The Western District contains 1,617,500 acres of land; of which quantity have been granted or appropriated, 1,389,560 acres. Of this 87,500 acres are Indian Lands; leaving, Clergy Reserves, 211,710; and vacant land, 16,700 acres."

TWO LECTURES ON AGRICULTURAL CHEMISTRY; by HENRY YOULE HIND, Toronto: Hugh Scobie, 1850.

Mr. Hind has treated in these lectures the much talked of and very little understood subject of Agricultural Chemistry, in a way which we hope will secure the attention of our farmers to the question. In his introduction he very justly observes, that:—

The science of chemistry has for ages been the hand-maid of the manufacturer in the preparation of raw materials for useful and refined purposes. It is only lately that her aid has been sought by the producer; and with such successful results, that the light which the application of chemistry to agriculture has thrown upon his operations, enables him to convert an experimental art into an intellectual and noble science.

The first Lecture concludes with some strong and forcible remarks, on the necessity of a rotation of crops. In order to have good and profitable farming, he says:—

No farm can continue to produce grain-growing crops on a greater surface than one-third of its cultivated extent, for many successive years, without diminishing scales of produce: that is to say, a farm of fifty acres in the clear, and under cultivation, cannot sustain a larger amount of grain-growing crops than seventeen acres; or a farm of one hundred acres in the clear, and under cultivation, not more than thirty-four acres, producing at the same time high averages, and preserving their fertility undiminished.

After giving some tables of the quantity of Wheat, Barley, Rye, Oats, Peas, Indian Corn, and Potatoes per acre, grown in the County of York, compared with the whole of Upper Canada, the Lecturer proceeds:—

Let us imagine two farms, of 100 acres each, to be divided in the same ratio with respect to crops, and we obtain the following results:

County of York, 1849.		Upper Canada, 1847.	
48 acres Flint Plants.....	47 acres Flint Plants.	22 do. Potash-Lime Plants.....	12½ do. Pot. lime do.
27 do. Pasture.....	36 do. Pasture.	3 do. Fallow.....	4½ do. Fallow.
100	100		

England, in 1835.	
21 acres Flint Plants.	
12 do. Potash-Lime Plants.	
58 do. Meadow and Pasture.	
9 do. Fallow.	
100	

The ratio which the grain-growing or flint crops bear to the whole hundred acres, are in,
County of York.....48 to 100 equal to one-half nearly.
Upper Canada.....47 to 100 equal to one-half nearly.
England.....21 to 100 equal to one-fifth nearly.

The high average of 19½ bushels of wheat to the acre, in the County of York, for the year 1849, affords proof of the existence of much good land, and some good farming: the ratio which the grain-growing crops bear to the soil under cultivation, is equally indicative of a very large extent of bad farming.

THE CHURCH IN SCOTLAND.

[From an appeal on behalf of the Scottish Episcopal Fund, by the Trustees of the Fund.]

Previous to the Revolution in 1688, the Established Church of Scotland was under Episcopal Government. The Church of Scotland then consisted of fourteen Bishops, including two Archbishops, and about nine hundred clergy. At that period the present Presbyterian Establishment was substituted in its place. All the Bishops, and by far the greatest number of the clergy declining, from conscientious motives, to conform to the new Establishment, were driven from their livings, in many instances with much violence, their stipends were transferred to their Presbyterian successors, and revenues of the Bishops confiscated to the State.

The Scottish Bishops and their clergy continued, however, to officiate to such congregations as adhered to their communion, and still preserved in their own body a due ordination of priesthood and a regular succession of Episcopal order by new consecrations.

In the middle of the last century various penal statutes were passed by the Legislature against the Scottish Episcopalians, suggested by their supposed attachment to the Stuart family, and with the obvious intention to extirpate Episcopacy in Scotland. These discouragements had such effect, that, when these harsh measures were repealed in 1792, there remained only six Bishops, all officiating as pastors to congregations, and about fifty clergymen, who were in meekness, and patience struggling with the pressure of poverty, having nothing to depend on but the precarious income derived from their respective congregations, in most instances scarcely exceeding the wages of a common operative.

It was a matter of deep concern to many of that communion to see their Bishops and pastors unable to support that decent rank in society to which they were entitled by their piety and learning, and which was so necessary to give weight to their ministrations. In order to remedy this great evil, a few zealous members of the Church, in 1806, exerted themselves to procure contributions in Scotland, as well as in England and Ireland, so as to form a fund, the interest of which, together with annual subscriptions, should be applied to make such additions to the income of the Bishops, and of the most necessitous of the clergy, as might in some degree relieve them from the pecuniary distress to which they had so long submitted without complaint. The exertions of those individuals were ably seconded by the zeal of a committee in London, and by the brotherly charity of many of the clergy and laity of the sister kingdoms a considerable sum was contributed to the fund, for the benefit of the pastors of a Church agreeing in doctrine and discipline with the United Church of England and Ireland, requiring from its candidates a subscription of the same Articles, and using the same Liturgy, with the exception of the Eucharistic Office, which is slightly varied in order and expression, but the same in doctrine as the English Office, which is allowed to any congregation desiring it.

In 1810 the management of this fund was vested, by a resolution of the contributors, at a general meeting held for the purpose, in a permanent committee of nine trustees, to whom we have succeeded.

Out of this fund, thus placed under our management, we have been able to make the following annual payments to the Bishops:—

To the Bishop of Edinburgh.....	£170 0 0
To the Bishop of Aberdeen, the Primus...	140 0 0
To the Bishop of St. Andrew's.....	110 0 0
To the Bishop of Moray.....	110 0 0
To the Bishop of Glasgow.....	110 0 0
To the Bishop of Brechin.....	110 0 0
	£750 0 0

And to thirty-eight of the most necessitous of the inferior clergy we have made payments to the amount, in all, of £470, being aided by an annual grant of £315 from the Scottish Episcopal Church Society, whose province it is to support the inferior clergy.

As the generation has passed away to which we

owe the small fund we administer, and a new generation has arisen, we feel it incumbent on us to bring the existence of this fund, and the necessity and duty of increasing it, under the notice of the members and friends of our Church in the hope that they may imitate the example of those who have gone before them, and forward the good work commenced by them, by adding to it.

We must remind our friends that the Scottish Episcopal Church has not been idle in these days of revival. Within the last twenty years many new congregations have been organised. The great increase of population since the beginning of the century, and the unusual influx of English and Irish among us, have greatly enhanced the necessity of church accommodation, and clerical and episcopal superintendence; for while very few conform to the Presbyterian form of worship, the great mass, unless they find an Episcopal Church where they have set themselves down, fall into socialism or absolute heathenism. In various parts of Scotland, many new chapels have been opened, and new congregations formed, chiefly for the operative classes. Such congregations cannot do much for themselves, and the defective means we have for providing clergymen to collect these outcasts, and to bring them into the fold of the Good Shepherd, is a great hindrance to the advance of religion among us. The churches among us have been more than doubled since the penal laws were repealed in 1792.

We think it not unsuitable to mention, as a proof that the laity of our Church have not of late years been unmindful of her wants, the institution of the Scottish Episcopal Church Society in the year 1838, among the objects of which is to provide additions to the incomes of the inferior clergy. The income of this society for the last year exceeded £2,500., including the interest of £12,000 which has already been funded. But the Bishops do not benefit by this society.

Nor are we neglecting the children of the poorer members of our Church, for a general scheme of education is now being organised, which is intended to comprehend all our congregations. This will require a large sum; of course diminishing our power to promote the more peculiar object of this address.

Another great effort has been recently made in the design of establishing a College for religious and secular education on Church principles in Scotland, the want of which was grievously felt. It was impossible to find a good clerical education for candidates for the ministry in this country. This difficulty has now been obviated. A sum of £40,000, has already been expended on Trinity College: and, although the whole plan has not been completed, the College has already been opened for the reception of pupils and students in theology, under the able superintendence of its experienced Warden, and is amply justifying the expectations of its promoters.

Thus, though something has been accomplished for the inferior clergy, nothing has been done to add to the incomes of the Bishops. They have been left to depend on the Episcopal Fund, and the very exertions which have been made to forward other schemes for improving the condition of the Church, have hitherto prevented us from making an appeal in order to increase this fund. It is now devoted mainly to increase the incomes of the Bishops; for, having it in our power, in terms of the Deed of Trust, to alter at any vicennial meeting of the contributors, the proportion of the sum to be paid to the Bishops and the other clergy as the Scottish Episcopal Church Society is instituted for the behoof of the inferior clergy, we have entered into an arrangement with the managers of that society, by which they are to discontinue the payment of £315 made to the Episcopal Fund, and to adopt a certain amount of the payments we made to these clergy, which enables us to increase the portion for the Bishops to about nine-tenths of the annual produce of our fund. The income of the Episcopal Fund is, including annual subscriptions about £850 per annum, and we can devote to the Bishops about 730. We may well say, then, that our fund is now devoted mainly to increase the income of our Bishops, as well its original amount, as the increase we hope to receive from the present appeal. What we have been hitherto enabled to do must be admitted to be miserably inadequate to the object in view, whether the Bishops be considered in regard to their ecclesiastical position, or the station they ought to be able to maintain in society. It is not seemly that members of our Episcopate should be exposed to the harassing cares of poverty; and it is quite clear that some suitable provision should be made for the Bishops beyond the mere incomes derived from their labours as ministers of a congregation. Two of our Bishops are now approaching their ninetyeth year, and have long ceased to serve any congregation.

The Bishopric of Argyle being endowed by a separate fund, we have to ask contributions for the six sees of St. Andrew's, Edinburgh, Glasgow, Aberdeen, Brechin and Moray. A sum of £8,000, for each See, in all £48,000 would enable us to pay each Bishop about £400 per annum, which is as moderate a provision as we think adequate to the due support of our Episcopate.

A MAN DEVoured BY A LION.

(From Five years of a Hunter's Life in the Far Interior of South Africa, by R. G. Cumming, Esq.)

On the 29th we arrived at a small village of Bakalahari. These natives told me that elephants were abundant on the opposite side of the river. I accordingly resolved to halt here and hunt, and drew my waggons up on the river's bank, within thirty yards of the water, and about one hundred yards from the native village. Having outspanned, we at once set about making for the cattle kraal of the worst description of thorn-trees. Of this I had now become very particular, since my severe loss by lions on the first of this month; and my cattle were, at night, secured by a strong kraal, which inclosed my two waggons, the horses being made fast to a trek-tow stretched between the hind wheels of the wagons. I had yet, however, a fearful lesson to learn as to the nature and character of the lion, of which I had at one time entertained so little fear; and on this night a horrible tragedy was to be acted in my little lonely camp of so very awful and appalling a nature as to make the blood curdle in our veins. I worked till near sundown at one side of the kraal with Hendric, my first wagon-driver—I cutting down the trees with my axe, and he dragging them to the kraal. When the kraal for the cattle was finished, I turned my attention to making a pot of barley-broth, and lighted a fire between the wagons and the water, close on the river's bank, under a dense grove of shady trees, making no sort of kraal around our sitting-place for the evening.

The Hottentots, without any reason, made their fire about fifty yards from mine; they, according to their usual custom, being satisfied with the shelter of a large dense bush. The evening passed away cheerfully. Soon after it was dark we heard elephants breaking the trees in the forest across the river, and once or twice I strode away into the darkness some distance from the fireside to stand and listen to them. I little, at that moment, deemed of the imminent peril to which I was exposing my life, nor thought that a bloodthirsty man-eater lion was crouching near, and only watching his opportunity to spring into the kraal, and consign one of us to a most horrible death. About three hours after the sun went down I called to my men to come and take their coffee and supper, which was ready for them at my fire; and after supper three of them returned before their comrades to their own fireside, and lay down; these were John Stofolus, Hendric, and Ruyter. In a few minutes an ox came out by the gate of the kraal and walked round the back of it. Hendric got up and drove him in again, and then went back to his fireside and lay down. Hendric and Ruyter lay on one side of the fire under one blanket, and John Stofolus lay on the other. At this moment I was sitting taking some barley-broth; our fire was very small and the night was pitch-dark and windy. Owing to our proximity to the native village the wood was very scarce, the Bakalahari having burned it all in their fires.

Suddenly the appalling and murderous voice of an angry, blood-thirsty lion burst upon my ear within a few yards of us, followed by the shrieking of the Hottentots. Again and again the murderous roar of attack was repeated. We heard John and Ruyter shriek "The lion! the lion!" still, for a few moments, we thought he was but chasing one of the dogs round the kraal; but, next instant, John Stofolus rushed into the midst of us almost speechless with fear and terror, his eyes bursting from their sockets, and shrieked out, "The lion! the lion! He has got Hendric; he dragged him away from the fire beside me. I struck him with the burning brands upon his head, but he would not let go his hold. Hendric is dead! Oh God! Hendric is dead! Let us take fire and seek him!" The rest of my people rushed about, shrieking and yelling as if they were mad. I was at once angry with them for their folly, and told them that if they did not stand still and keep quiet the lion would have another of us; and that very likely there was a troop of them. I ordered the dogs, which were nearly all fast, to be made loose, and the fire to be increased as far as could be. I then shouted Hendric's name, but all was still. I told my men that Hendric was dead, and that a regiment of soldiers could not now help him, and, hunting my dogs forward, I had every thing brought within the cattle-kraal, when we lighted our fire and closed the entrance as well as we could.

My terrified people sat round the fire with guns in their hands till the day broke, still fancying that every moment the lion would return and spring again into the midst of us. When the dogs were first let go, the stupid brutes, as dogs often prove when most required, instead of going at the lion, rushed fiercely on one another, and fought desperately for some minutes. After this they got his wind, and, going at him, disclosed to us his position: they kept up a continual barking until the day dawned, the lion occasionally springing after them and driving them in upon the kraal. The horrible monster lay all night within forty yards of us, consuming the wretched man whom he had chosen for his prey. He had dragged him into a little hollow at the back of the thick bush beside which the fire was kindled, and there he remained till the day dawned, careless of our proximity.