

to them that believe, the wisdom of God, and the power of God—I determined not to know anything among you, save Jesus Christ, and him crucified.—Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye hold fast what I preached to you, unless ye have believed in vain; for I delivered unto you first of all that which I also received, how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures—This is a faithful saying, and worthy of all acceptance, that Christ came into the world to save sinners, of whom I am chief.—This is the record, that God hath given to us eternal life, and this life is in his Son.—Neither is there salvation in any other; for there is none other name under heaven, given among men, whereby we must be saved.”

If language have any determinate meaning, it is here plainly taught that mankind are not only sinners, but in a lost and perishing condition, without help or hope, but what arises from the free grace of God through the atonement of his Son: that he died as our substitute: that we are forgiven and accepted only for the sake of what he hath done and suffered: that his person and work all evangelical truth concentrates: that the doctrine of salvation for the chief of sinners through his death, was so familiar in the primitive times, as to become a kind of Christian proverb, or ‘saying:’ and that on our receiving and retaining this depends our present ‘standing,’ and final ‘salvation.’ If this doctrine be received, christianity is received: if not, the record which God hath given of his Son is rejected, and he himself treated as a liar.

When this doctrine was received in the true spirit of it, (which it never is but by a sinner ready to lay aside all those fruitless speculations which tend only to bewilder the mind, will be laid aside: just as malice, and guile, and envy, and evil-speakings, are laid aside by him who is born of God.—They will fall off from the mind, like the cast of chrysalis, of their own accord. Persons who, after having read and studied controversies, and leaned first to one opinion and then to another, till their minds have been lost in uncertainty, have at length been brought to think of the gospel, not as a matter of speculation, but as that which seriously and immediately concerned them; and embracing it as good news to them who are ready to perish, have not only found rest to their souls, but all their former notions have departed from them as a dream when one awaketh.

Corresponding with the brief summaries of the gospel are the concise accounts given of the faith of the primitive Christians. ‘Whosoever believeth that Jesus is the Christ, is born of God—Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?—If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.’ The sacred writers did not mean by this language to magnify the belief of one or two divine truths at the expense of others: but to exhibit them as bearing an inseparable connection: so that if these were truly embraced, the other would be certain to accompany them. They considered the doctrine of the person and work of Christ as a golden link, that would draw along with it the whole chain of evangelical truth.—Hence we perceive the propriety of such language as the following:—“He that hath the Son hath life: and he that hath not the Son, hath not life—whosoever denieth the Son, the same hath not the Father.”

The doctrine and the faith of the primitive Christians were summarily avowed every time they celebrated the Lord’s Supper. The leading truth exhibited by that ordinance is the same which John calls ‘the record’—namely, that ‘God hath given unto us eternal life, and this life is in his Son.’ Under the form of a feast, of which we are invited to ‘take, to eat, and to drink,’ are set forth the blessings of the New Testament, or covenant, and the medium through which they were obtained—namely, ‘the blood of Jesus, shed for many for the remission of sins,’ and the way in which they must be received, that is to say, as a free gift, bestowed on the unworthy for his sake. If this simple doctrine were believed with the spirit of a little child, and lived upon as meat and drink, we might take an everlasting leave of speculations on things beyond our reach; and that without sustaining the loss of anything but what were better lost than retained.

If the above remarks may be thought sufficient to ascertain what is the truth, its importance follows as a necessary consequence. If, as transgressors, we be ex-

posed to the eternal displeasure of our Maker—if a door of hope be opened to us—if it be at no less an expense than the death of God’s only-begotten Son—if through this great propitiation God can be just, and the justifier of believers—finally, if this be the only way of escape, and the present the only state in which it is possible to flee to it for refuge, who, that is not infatuated by the delusions of this world; can make light of it? There is an importance in truth as it relates to philosophy, history, politics, or any other branch of science, inasmuch as it affects the present happiness of mankind: but what is this when compared with that which involves their everlasting salvation?—To be furnished with an answer to the question—‘What shall I do to be saved?’ is of infinitely greater account than to be able to decide whether the Ptolemaic or Copernican system be that of nature. The temporal salvation of a nation, great as it is, and greatly as it interests the mind of man, is nothing when compared with the eternal salvation of a single individual.

### News Department.

#### ENGLAND.

**THE CHOLERA.**—The deaths from cholera in the metropolis during the past week show a slight fall—from one hundred and two, the number registered last week, to ninety-eight. The number of Asiatic cholera cases out of these is very considerably lower—twenty-seven only are distinctly specified as such. The ninety-eight cases were thus distributed:—In the west districts, sixteen; in the north, fifteen; in the east, twenty-two; and in the south, forty-five. There were no cases in the central districts. The mortality from all causes in London last week was 1,192, which is eighty in excess of the last return, and sixty-one beyond the corrected average for the week. Bronchitis is growing prevalent. The births last week were 1,614. The mean temperature of the week was 45.7 deg., or 1.2 deg. above the average of thirty-eight years. It was considerably above the average on the first three, and below it on the last four days. The temperature of the Thames has been considerably above the dew-point, and the vapour has fallen in mists and fogs over London.

**OUR NEIGHBOURHOOD.**—South-east and south-west of the metropolis lies a vast expanse of low lands reeking with stagnant water—like the fens of Cambridgeshire and Lincolnshire in the 17th century, or the banks of the Lower Danube at the present hour. Its fetid mists rise up under the nostrils of nearly 3,000,000 of persons not generally supposed to be careless of their personal comforts, and help to poison the atmosphere breathed by the rulers of the world. 3,000,000 of men with boundless wealth, and a marvellous scientific apparatus at hand, rise up in the morning to breathe the miasma, imbale it all day long, and lie down with it in their bedrooms at night, content and helpless. Truly, we are a strange people as regards our social logic! Men who would avoid a Venetian lagoon in August, and would hurry from Rome at the fall, lest some lurking poison in the Italian air should creep into their lungs, will sit down easily on the banks of the Thames, and smile approvingly at the Isle of Dogs.—*Athenæum.*

**FORTITUDE UNDER AFFLICTION.**—It is stated that recently the curate of St. Margaret’s, Westminster, officiated in the morning, it being the festival of St. Luke: and whilst engaged in the service his wife was seized with cholera, and died in the space of thirty hours. On the following Sunday, the same gentleman preached a funeral sermon over the remains of his wife, and took for his text the following remarkable portion of Scripture—Ezekiel chap. xxiv., 15th to 19th verses:—Also the word of the Lord came upon me, saying, Son of man, behold I take away from thee the desire of thine eyes with a stroke: yet neither shalt thou mourn nor weep, neither shall thy tears run. Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men. So I spake unto the people in the morning, and in the evening my wife died, and I did in the morning as I was commanded, and the people said unto me, Wilt thou not tell us what the things are to us, that thou doest so? From this text he preached a most impressive sermon; there was scarcely a dry eye in the church, and the only one who seemed perfectly unmoved was the preacher himself, such was the complete command which he possessed over the expression of his own feelings, necessarily acute.

**SOCIETY FOR IRISH CHURCH MISSIONS TO THE ROMAN CATHOLICS.**—This Society was instituted in

1849. Its object is to promote the glory of God, in the salvation of the souls of our Roman Catholic fellow subjects in Ireland. Its operations are carried forward in parishes where the incumbent sanctions, and the bishop of the diocese permits. The instrumentality employed is that of ordained missionaries, lay agents, Scripture-readers, schoolmasters, and schoolmistresses. The whole Society supports at the present time sixty-two ordained missionaries, twenty-three lay agents, three hundred and forty-four Scripture-readers, eighty-one schoolmasters, and sixty-four schoolmistresses—in all, five hundred and forty-four agents. It has thirty-six missions, and one hundred and twenty-five missionary stations, extending over more or less of twenty-four counties. The Society eminently deserves the support of the religious public.

**PROFESSOR MAURICE AND HIS HETERODOXY.**—The *Record* of Nov. 10, has the following remarks on this subject:—

Perhaps the only thing to be lamented is, that the Principal and Council of King’s College should have rested their case for the dismissal of Mr. Maurice on the single ground of Mr. M.’s statements relative to the doctrine of future punishments; instead of taking the larger view that the ‘Theological Essays’ call in question several of the Articles in the Creed, and, in fact, impugn the foundations of the Gospel. We perceive that Mr. M. and his friends are endeavouring to take advantage of this circumstance, and to assume and reason upon the Professor’s acquittal of all the other charges. This, however, is merely one of those “ingenious devices” which have ever characterized the introduction of heresies from the age of the Apostles to the times of Arius, and from the times of Arius down to the present day. We have not the least doubt that, if every word relating to future punishments were expunged from the volume, Dr. Jelf would still be of opinion that it was an unsound and dangerous treatise on theology.

An “Infant Nursery” was opened on Thursday in Green-street, Leicester square. It is intended for the care of children whose parents have not had time to attend to them during the day. Mrs. Gladstone, Lady Golerich, Mrs. Stuart Wortley, and other ladies, will superintend it. The Rev. Mr. Mackenzie is the president.

Thirteen hundred physicians and surgeons have signed a memorial to Government urging the necessity of forming the proposed Albert park, Islington.

The post of Governor of Victoria has been accepted by Sir Charles Hotham, a distinguished naval officer, who showed great capacity as a negotiator in the affairs of La Plata and Paraguay.

An American journal complains that women and girls are among the things that were; but ‘ladies’ are found everywhere. Miss Martineau, wishing to see the women wards in a prison in Tennessee, was answered by the warden. “Who were the last to the cross?—Ladies. Who were the first at the sepulchre?—Ladies.” On this modern improvement we have heard of but one thing that beats the foregoing. It was the finishing touch of a marriage ceremony performed by an exquisite divine, up to all modern refinements. When he had thrown the chain of matrimony around the happy couple, he concluded by saying, ‘I now pronounce you husband and lady.’

Lord John Russell, during his recent retirement to the Duke of Argyll’s seat at Rosneath, is understood to have been preparing his new Reform Bill, which Ministers intend to introduce to parliament soon at the commencement of the session.

Captain Inglesfield, R. N., has had the honour of having an audience of her Majesty, and submitted the inspection of the Queen and Prince his daughter connected with the Arctic Expedition.

AN ENERGETIC PRIEST, of much experience runs an advertisement of the 22nd ult., is desirous of joining in a chapel, or of assisting to plant most roughly devout Anglicanism, where Romanism or vengism, or any other ‘schism’ may be troubling a don parish.

THE UNIVERSITY SERMON at St. Mary’s Church on Sunday morning, was preached by the Rev. Pusey, Regius Professor of Hebrew, and Canon of Christ Church. The subject was ‘Justification by Faith,’ and the text was selected from the twelfth verse of the second chapter of the general epistle of St. James.—‘Seest thou how faith wrought with works, and by works was faith made perfect?’ The sermon occupied about an hour and a quarter in delivery, and the church was crowded to excess.

AMERICAN PROTESTANT CHAPLAIN AT ROME. Rev. Charles Baird, son of the Rev. Dr. Baird of