

their heart is strong in a great degree. But I am with hope, that because God is with power, he is with it to turn the hearts of sinners. For the Word of God is preached, and although it is still lying as seed in the earth which is hard, there is One who can water it and make it soft, and cause the seed to spring up. Pray ye that the power of God may be with us. I know that we are called to look to Jesus. This I did not know in my youth. But now I know that there is a Saviour who is Jesus the Messiah. And I am with the desire that my friends may know him even as I know him."

"Public worship is conducted at Lovedale in Kafir and Dutch, and occasionally in English. The natives are also visited at their kraals, and there are schools at the station besides the seminary. The number of native converts is probably fourteen or fifteen, but altogether thirty-four sat down at the Lord's table on a recent occasion.

"The seminary which is at the station was opened on the 21st of July 1810, and is designed for the special education of the sons of the missionaries, and such natives as have given promise of being afterwards useful as schoolmasters, catechists, and preachers. They are, accordingly required to undergo a preparatory examination of their attainments in Kafir reading, and in writing and arithmetic, all which may be attained at the station schools. The main features of the education pursued in the seminary are as follows:— 1. Seeing the natives are wholly unaccustomed to sedentary habits, it has been thought best to mix up bodily exercise with mental study. The pupils are employed on the seminary grounds in simple processes of agriculture. In this way they have, with certain assistance, done a good deal to raise the necessities of life for their own support, and are, at the same time, becoming qualified for instructing their countrymen in this as well as in other branches of knowledge. 2. They are not at once educated for the higher offices, but after being allowed to practice as schoolmasters, an opinion is formed as to the propriety of educating them for higher branches. Then they have also several vacations in the course of the year, and these they employ teaching or itinerating with some of the brethren. 3. The language of study is the English,—of communicating with their countrymen, the Kafir; through the medium of the one they obtain access to our English stores of knowledge, and by the other they make it available to their brethren. 4. Arithmetic, mathematics, geography, and natural philosophy, are, as regards their simpler branches, opened up to them, and the English Bible, and the Shorter Catechism with proofs, are their text-books in theology. The last of these is committed to memory as well as studied.

When the seminary was opened, eleven natives were admitted, and nine of European extraction. Since then several of both classes have died, some have been removed, at least two of the natives have been fixed as schoolmasters, and a few remain with others added. According to the latest accounts, the numbers are about the same."

Selections.

BURNS' FESTIVAL.

(From the Edinburgh "Witness.")

Our readers will find in another part of this day's Witness, some remarks taken from the Watchman on the fete of yesterday, in honor of Burns the poet.

There have not been wanting many of the admirers of Burns who have been disposed to ask, for what end is all this useless display? But we feel disposed to question the propriety of this meeting on higher grounds. If it were possible to sever a homage to genius from the condemnation of genius misapplied, then every man might with perfect safety have joined in the fete in honor of the memory of Robert Burns, whatever

might be his estimate of the wisdom or good taste of those who planned it. But it is impossible to contemplate genius, without considering the end to which it is devoted, and every man who took part in the transactions of yesterday in the neighborhood of Ayr, if he engaged in them with spirit, must have been conscious of an effort, more or less great, to forget the way in which Burns too often prostituted his talents to serve the cause of irreligion and immorality. Of Robert Burns we do not and cannot speak otherwise than with feelings of tender and bitter regret. There is so much in his early history that is already well known, and probably much that may never be known till the great reckoning day. We fear that there is too much ground for the allegation that his early religious convictions were stifled by those who were bound by every thing sacred in professional character to have cherished them, and that it was they who encouraged him to lampoon the men whose only fault was that they preached conscientiously, faithfully, and earnestly, the truths which they professed to believe. This is a charge that ought not to be lightly brought; but if true to the extent that has been too broadly hinted, then it makes Burns worthy of more compassion than men of high morals are wont to cherish towards him.— But be this as it may, there is a spirit of incongruity in his poetical writings, indicating some malignant influence, which even the fullness of genius cannot account for. Who could have expected such a sequel to the "Cottar's Saturday Night" as the "Holy Fair"? No man, we are sure, will, as a living poet, lament more deeply than the learned Professor who held so prominent a place in the transactions of yesterday, that Robert Burns should have expended his genius in a way so unworthy on a theme so noble. But all men are not poets; and we can have no doubt, that among the congregated groups at the fete, there were many to admire, many to justify, and many to apologize, in a case where every religious man ought to be ready to condemn. But the "Holy Fair" is not the worst of the writings of Burns. If such has been the fruit of the recent meeting, then the projectors of it have little reason to congratulate themselves. The writings of Burns have undeniably done much mischief to the morals of Ayrshire, as well as throughout Scotland; and if their evil influence is to be extended, instead of being arrested, by what took place yesterday, then every man who countenanced these proceedings by his presence, ought to look back with shame and sorrow on what he has done.

DISCIPLINE IN THE ENGLISH CHURCH.

Christians of other denominations might be led to conclude that discipline in the English Establishment Church was at a low ebb, from the fact that the Popish errors which are now stalking through it, are dealt with in the spirit of remarkable forbearance. Puseyism not only exists, but is rapidly on the increase, and yet the Lords Bishops have taken no decisive steps to arrest its progress. To prove, however, that there is still discipline in the Church, the two following cases, extracted from recent English papers, may be sufficient. One of them is as follows. The Lord Bishop of Exeter has issued a commission for the trial of the Rev. James Shore, a regularly ordained clergyman, in which he sets forth "that there had been and still was a scandal and evil report" concerning the said James Shore—about what, does our reader think? Had he been guilty of drunkenness, theft, or uncleanness? No, but "for offending against the laws ecclesiastical, by publicly reading prayers, preaching, administering the Holy Sacrament of the Lord's Supper, and performing ecclesiastical duties and Divine offices according to the rites and ceremonies of the United Church of England and Ireland, in a certain un consecrated chapel or building, situate in the parish of Berry Pomeroy, in the county of Devon, and within the diocese of Exeter." A huge offence, truly, in comparison with apostasy to Popery!

The same Lord Bishop arraigned and censured one of his clergy, the Rev. James Frederick Todd, for an equally grievous offence, because, in burying a man who he had reason to believe had died drunk, he felt his conscience twinge him when he came to take part in the burial service where he was required to express the hope that the deceased brother had gone to heaven, and therefore omitted it. The Bishop, in condemning the erring clergyman who could not manage to say that he had hope that the deceased man had awaked in heaven from a drunken debauch, treats the matter theologically, and on the principle of difference between mortal and venial sins, concluded that the man's salvation was a very probable. The following is his language:

"God, when he vouchsafes to regenerate by baptism, vouchsafes also to give forgiveness of all sins to those who continue in the state in which they have been placed by baptism. Presumptuous and unrepented sin does, indeed, forfeit that state; but thanks be to God, not sins of infirmity—and whether in the case of death under intoxication, the sin was presumptuous and unrepented, or a sin of infirmity, consistent with a lively, though it may be a languid faith, it is not for man to pronounce."

Such are the discipline and theology of the English Episcopal Church! !

TRACTARIANISM.

(From the Morning Herald.)

A great change has recently taken place in the practice of the Tractarian party, and a new line of tactics has been resolved upon. No more direct attacks on the Church of England are to be made; no more controversies are to be provoked or entered upon. One great business and purpose is to be steadily kept in view,—and that is, to write upon the middle ages. In this one object, it is clearly seen, every other is included.

As a principal means of effecting this object, an attractive and seductive series of romances has been commenced under the editorship of Mr. Newman himself. In a number of pretty little volumes, appearing at short intervals, we are to be favored with what appear and pretend to be authentic histories; genuine lives of persons who actually lived some eight or ten centuries ago; and who wrought and endured marvels and sufferings wholly different from anything we have been used to hear or read of.

In these romances, however, the two principal devices of the unprincipled controversialist—the *suppression veri* and the *suggestio falsi*—are unobtrusively employed. All that is attractive in the monkish legends of the dark ages is carefully selected, and decked out with the flowers of poesy and imagination; while all that is repulsive or self-contradictory is carefully pruned away. And under the whole, we have the entire body of Romanism,—its monstrous pretensions, its lying wonders, its assumed power over heaven and earth,—all instilled into the youthful mind as undoubted verities; and this by vowed and professed clergyman of the Church of England, who have not the common honesty to declare before God and man, that they have left off believing at least one-half of the Articles of the Church to which they profess to belong.

LENGTH OF SERMONS.

A writer over the signature of "Elliot," in the New York Evangelist, who says that he is a "hearer, the head of a family," proposes, that instead of sermons of forty, or forty-five minutes, or an hour long, "short, condensed, and sensible addresses of from twenty to twenty-five minutes should be substituted, as more effective for the purpose intended."

A suggestion like this comes with better grace from a "hearer" than a preacher perhaps, but with a bad grace from either. Those who cannot