

was introduced into Switzerland," and that the doctrine of Ministerial parity had been uniformly taught by Zuingle before the time of Calvin. In Geneva, likewise, before Calvin ever saw that city, his countrymen, Farel and Viret; had gone thither and commenced the Reformation upon Presbyterian principles. There, when he consented to cast in his lot with them, he found a "Presbytery" established; and all that he had to do was to complete the system by adding the Bench of Elders for conducting the discipline of the Church; and even this he did not invent, but confessedly borrowed it from that branch of the Waldenses called the Bohemian Brethren; although he evidently considered, and represented it as distinctly warranted by Scripture.\*

It would be doing gross injustice to Presbyterianism not to state in this historical sketch, that it has been found in all ages friendly to "the rights of man," conducive to the advancement rather than the destruction of civil and religious liberty. In making this statement, it is not meant to be maintained that no Presbyterian has even been chargeable with the spirit or practice of persecution; but simply to say, that the general characteristic of the Presbyterian Church, as a denomination, is, that it has ever shown itself friendly to the diffusion of knowledge, to the rights of conscience, and to the enjoyments of rational liberty. It has often, very often been a persecuted, but never a persecuting Church. The few examples of a contrary aspect which have appeared were, in almost all cases, traceable either to individual mistake and infirmity, or to a momentary impulse of retaliation on bloody persecutors, when unexpectedly placed in the power of those who had been recently the victims of the most cruel oppression.—The cases of undue severity exercised towards others by Presbyterians in Great Britain in the course of the 17th Century were almost all referable to the maxim, "that oppression makes even wise men mad," and seldom rose much above the point of self-defence. And, as to the fierce unrelenting oppression recently experienced by Evangelical men in Geneva, it was notoriously the spirit and the work of Unitarianism,—the same spirit which in the 16th Century prompted the leading Socinians, when Francis David, one of their own number, who believed with them the mere humanity of Christ, and therefore thought that Divine worship ought not to be paid Him—to throw Him into prison, where he died.

\* There is about as much truth in the assertion,—that Presbyterianism was the creation of Calvin, as there is in the Popish allegation,—that the doctrine of the Reformation originated with Luther. The answer is the same.

#### THE LITTLE BLIND GIRL.

Let me tell you who was the happiest child I ever saw.

She was a little girl whom I once met travelling in a coach. We were both going on a journey to London, and we travelled a great many miles together. She was only eight years old, and was quite blind. She had never been able to see at all. She had never seen the sun, and the stars, and the sky, and the grass, and the flowers, and the trees, and the birds, and all those pleasant things which you see every day of your lives; but still she was quite happy.

She was by herself, poor little thing. She had no friends or relations to take care of her on her journey, and be kind to her; but she was quite happy and content. She said, when she got into the coach, "Tell me how many people there are in the coach: I am quite blind and can see nothing." A gentleman asked her, "If she was afraid." "No," she said, "I am not frightened. I have travelled before, and I trust in God, and people are always very kind to me."

But I soon found out the reason why she was so happy; and what do you think it was? She loved Jesus Christ, and Jesus Christ loved her; she had sought Jesus Christ and she had found Him.

I began to talk to her about the Bible, and I soon found that she knew a great deal about it. She went to a school where the mistress used to read the Bible to her; and she was attentive and had remembered what her mistress had read.

You cannot think how many things in the Bible this poor little blind girl knew. I only wished that every grown-up person in England knew as much as she did. But I must try and tell you some of them.

She talked to me about sin, how it first came into the world when Adam and Eve ate the forbidden fruit, and how it was to be seen everywhere now. "Oh!" she said "there are no really good people. The very best people in the world have many sins every day, and I am sure we all of us waste a great deal of time, if we do nothing else wrong. Oh! we are all such sinners! there is nobody who has not sinned a great many sins."

And then she talked about Jesus Christ; she told me about His agony in the Garden of Gethsemane—about His sweating drops of blood—about the soldiers nailing Him upon the Cross—about the spear piercing His side, and blood and water coming out. "Oh," she said, "how very good for Him to die for us! and such a cruel death! How good He was, to suffer so for our sins."

And then she talked about wicked people. She told me she was afraid there were a great many in the world, and it made her very unhappy to hear how many of her schoolfellows and acquaintances went on. "But," she said, "I know the reason why they are so wicked; it is because they do not try to be good—they do not wish to be good—they do not ask Jesus to make them good."

I asked her what part of the Bible she liked best. She told me she liked all the history of Jesus Christ, but the chapters of which she was most fond were the last three of the book of Revelation. I had a Bible with me, and I took it out and read those chapters to her as we went along.

When I had done, she began to talk about Heaven.—"Think," she said, "how nice it will be to be there! There will be no more sorrow, nor crying, nor tears. And then Jesus Christ will be there, for it says, 'the Lamb is the Light thereof,' and we shall always be with Him; and besides this, 'there shall be no night there.' they need no candle, neither light of the sun."

Just think of this poor little blind girl. Think of her taking pleasure in talking of Jesus Christ. Think of her rejoicing in the hope of Heaven, where there shall be no sorrow, nor night.

Dear children, are you as happy and as cheerful as she was? You are not blind, you have eyes, and can run about and see everything, and go where you like, and read as much as you please to yourselves. But are you as happy as this poor little blind girl? Oh, if you wish to be happy in this world, remember my advice to—

day—do as the little blind girl did—"Love Jesus Christ, and He will love you; seek Him early, and He will love you; seek Him early, and you shall find Him."—Rev. J. C. Ryle.

#### MISCELLANEOUS.

**EARLY PIETY.**—Early piety, if persisted in, prepares for a comfortable old age. The condition of an old man without piety is wretched indeed. He presents to the eye of Christian contemplation a melancholy spectacle. As to all the grand purposes of existence, he has passed through the world in vain. Life to him has been a lost adventure. Seventy years has he sojourned in the region of mercy, and is going out of it without Salvation. Seventy years he has dwelt within reach of Redemption, and yet is going to the lost souls in prison. If he is insensible to his case, he is going to ruin asleep; but, if a little awakened, how bitter are his reflections! If he looks back upon the past, he sees nothing but a wide and dreary waste where the eye is relieved by no monuments of piety, but scared by memorials of a life of sin. If he looks at his present circumstances, he sees nothing but a mere wreck of himself, driving upon the rocks of his destiny and destruction; but the future, oh! how can he look on that which presents to him death for which he is not prepared judgment from which he can expect nothing but condemnation. Heaven, which he has bartered for pleasures, the remembrance of which is now painful or insipid, hell, which he has merited with its eternity of torments by his iniquities. The ghosts of spent years and departed joys flit before him, and point to these regions of woe, whither sinful delights conduct the sensualist and voluptuary. Miserable old man! the winter of life is upon him, and he has nothing to cheer his cold and dreary spirit, nor any spring to look forward to—the night of existence has come on—not a star twinkles from heaven upon his path—nor will any morning dawn upon the gloom which enwraps him. Such is the old age of those who remember not God in their youth, and carry on their oblivion of religion, as such persons generally do, to the end of life.—Rev. J. A. James.

**SECESSION FROM THE CHURCH.**—The Rev. Dr. Ferrier, and nearly all the members of the Free Church at Caledonia, have left that Church and gone over to the United Presbyterian, in consequence of the Rev. Doctor being expelled from the body of the Free Church Clergy for holding Voluntary principles. They have been cordially received into the United Presbyterian body.—[Branford Herald.]

"NOT MY WILL BUT THINE BE DONE."—In the cares, and troubles, and disappointments of life? let this prayer be ours. Have we been rich and now are poor? Are we so bowed down that our life is a burden to us? Have our dearest friends been taken from us? Have we daily petty trials that provoke us; and are we fretting and murmuring at our lot in life? Let us then think of the prayer of our Saviour, and against whom we are complaining; and the petition, "Not my will but Thine be done," will comfort us. And, as we pray, so must we act with a spirit of faith fully in our hearts; with a perfect trust in God that His will is ever best; and the more we make His will ours, the better shall we see that all things are ordered right.

**WORKING CHRISTIANS.**—Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." It is very striking to see the uselessness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves, Are