

devoted to him, who makes us all we are, and gives us all we have. So shall the benedictions of heaven descend upon all things around us, and upon ourselves in the use of them: while, by thus presenting our souls and bodies to God, we not only imitate Abel but become followers of Christ, who by the obedience of his life, and by the sacrifice of his death, offered up himself, the first-born of every creature, the perfection of beauty, and the excellency of power.

The offering of Abel was made in faith. 'By faith,' says the author of the Epistle to the Hebrews, 'Abel offered a more excellent sacrifice than Cain,' (Heb. xi. 4.) The just live by faith. (Heb. ii. 4.) They conduct their lives, and regulate their actions by the revealed principles of pardon, acceptance and glory, promised through the merits of a Redeemer. Upon the strength of these they live and act in opposition to the world, the flesh and the devil: looking not at the things which are seen by the bodily eye, but at the things that are not so seen: the existence of which their faith in the revelations of God thus realizes, producing in their minds a firm conviction of their reality. And thus it is that they, fighting the good fight of faith, and overcoming the world, 'believe to the saving of the soul.'

The origin of sacrifice is a point rather implied than explained in the Mosaic account of things. And though we are not expressly told so, yet there is scarcely room for us to doubt of the institution having originated in divine intimation, immediately after the fall. And offering his sacrifice by faith seems a proof of this: for he that cometh to God must believe that he is, and that he is the rewarder of all them that diligently seek him.—Abel must consequently have believed that God would accept him, in and through his offering: and that must have been founded on some testimony or promise. The sacrifice offered by Abel was an expression of his faith, shewing the latter to have been in the great sacrifice since offered up for the transgression of mankind. In the innocent victim, bleeding on the altar, he beheld with the eye of faith, what was afterwards exhibited to that of sense, 'the Lamb of God which taketh away the sins of the world.' (John i. 29.) And in this particular, the righteous Abel is a constant and useful monitor to every Christian, who comes into the presence of his heavenly Father, to come with the commemoration, as he did with the prefiguration, of the body and blood of Christ, his Saviour. And let the one stir up as lively a faith in those who live since the manifestation of the Messiah in the flesh, as the other did in those who lived before it.

By this sacrifice, thus offered in faith, 'Abel obtained witness that he was righteous, God testifying of his gifts.' (Heb. xi. 4.) As it is a rule in the divine law, that the blood of slain beasts cannot take away sin, and yet Abel obtained a testimony of his justification by shedding such blood, which was in him an act of faith, and therefore acceptable to God, we may confidently draw this conclusion, that 'being justified by faith, he had peace with God, through our Lord Jesus Christ.' (Rom. v. 1.) It is hardly to be doubted, that the sign or token of Abel's acceptance was the same vouchsafed on most occasions afterwards, viz., the consumption of the offering, by fire descending from heaven. Hereby it was declared that the innocent was taken for the guilty, and the sacrifice sustained the vengeance that must otherwise have been inflicted upon the sinner. And hence it is easy to account for the behaviour of the Israelites at the dedication of the temple, who, when they saw how the fire came down from heaven, and consumed the burnt-offering and sacrifices, praised the Lord, saying—'For he is good, for his mercy endureth for ever.' (2 Chron. vii. 1-3.) How there should be a display of eternal mercy in such a scene of 'blood, fire and vapour of smoke,' does not immediately appear, till we reflect, that by the offering being burnt, the offeror escaped: when the surety suffered, the prisoner went free. And with this view, Christ seems to have addressed himself, in favour of all his disciples, as well as those then present, to the band that came to apprehend him: 'If ye seek ME, let these go their way.'—(John xviii. 8.) He was to suffer, that he might not suffer: he was to die, that he might live for ever: he was to sustain the vengeance of heaven, that we might be partakers of its mercies: he was to become obnoxious to the curse, that we might inherit the blessing.—And therefore, the consumption of the sacrifice, which represented him, was a certain indication of the acceptance of the person who offered it, in the faith of him and his sufferings. This Abel did, and for that reason 'obtained witness that he was righteous, God thus testifying of his gifts.' Abel, then, as well as Abraham, believed God, and it was counted to him for righteous-

ness. He was justified by faith, and not by the deeds of the law. To these, as performed by the Jew, God has not respect, any more than he had to the offering of Cain; and for the same reason: 'By faith Abel offered a more acceptable sacrifice than Cain.' By faith the Christian offers a more acceptable sacrifice than the Jew. The same infidelity kept Cain and the unbelieving Jews out of the kingdom of heaven: the same faith admits Abel and the believing Gentiles into that kingdom. Thus, in the persons of these two brothers, whose history is recorded as 'an example for our admonition, are characterized the two opposite seeds that have ever since divided the world between them, and which will continue so to do, till the consummation of all things: that is to say, the humble obedient and suffering spirit of faith—and the haughty, rebellious and persecuting spirit of infidelity. He who would be numbered with the children of God, must copy the example of Abel: he who chooses to have his portion with the wicked, may go 'in the way of Cain.'

News Department.

From Papers by the R. M. S. Niagara, Nov. 28.

THE BISHOP OF NEW ZEALAND.

AFTER an absence of twelve years from England, the Bishop of New Zealand intends to visit his native country. It is well that the veneration and applause which Bishop Selwyn's name seldom fails to arouse should be founded on a sufficient knowledge both of his character and his deeds.

The prominent characteristic of the man is an untiring energy of body and mind. It is not a matter of indifference, therefore, that Bishop Selwyn should have the strength and endurance which enable him to surprise even the hardy children of the Maori race who accompany him, by his diversified labours—that he can swim the river which civilisation has not yet bridged for the traveller's convenience. Already the islands over which Bishop Selwyn bears spiritual rule have their institutions for education and worship, founded in the spirit of a far-reaching charity, not unlike that which, in old times, provided for the wants of his native land. A new St. John's recalls the memory of the Lady Margaret's princely foundation on the banks of the Cam.

From his New Zealand home the bishop has gone forth among the countless islands of the Pacific with all the alacrity of a young sailor on his first trip of discovery, and has returned to his college each year with a precious merchandise. Not satisfied to claim a nominal authority over these heathen tribes, or to admit them to the Church by a sacrament which implied a subsequent discipline of Christianity such as he could not ensure, he has carried the native youths to the shelter of his own roof, and returned them to their parents enriched by a course of instruction in the faith and training in ways of decency and usefulness. "Year by year (writes a recent observer),* since the bishop took back the first youths intrusted to his care, and with happy tact won the confidence of the parents, while yet unable freely to speak with them, by contrasting the condition of the then half starved islanders with that of the well-fed returned boys—putting his fist into the hollow cheek of the one and pinching out the plump round cheek of the other, on which the parents—at once catching the bishop's meaning—clapped their hands, and danced with delight, and readily put more boys into his hands—his lordship has been welcomed, and his influence felt, through a widened sphere."

Open a map, and note the situation of New Zealand in the remote south: then follow the track of the bishop's vessel to island after island, until her adventurous flag is seen within ten degrees of the line: see him gathering his living freight, carefully selected, with a view to futuro service for the Church; and then observe these children of nature—youths of various ages, and languages, and characters, gathered from the "isles of the sea,"—all working, and studying, and learning to lead Christian lives, in a college founded and ruled by a stranger from the farthest extremity of the globe. We can scarcely imagine a more beautiful type of that gathering of nations which the voice of prophecy bids us to expect in the last days.

Alas! that we must only call it a type. The bishop has not support enough for his work. Already, we are told, he has been obliged to sell his ship for lack of

* The Rev. L. M. Hegg, in a letter to the Duke of Newcastle, on behalf of the Melanesian Mission of the Bishop of New Zealand.

means, and to contract the sphere of his noble enterprise. Surely it will be a scandal to the Church if the bishop returns, after his intended visit to England, without an ample supply for all his wants, a hearty English support to all his Christian undertakings and his ventures of faith.—(Abridged from the *Guardian*.)

DENSE FOG.—During the whole of Tuesday and Wednesday the metropolis and suburbs were visited by a dense fog. From about five o'clock in the evening the streets presented a most singular appearance, torches and lanterns flashing about in all directions, completely bewildering the unfortunate pedestrians. The omnibuses, cabs, and other vehicles in the principal streets, generally formed themselves into a sort of procession, and travelled along at a slow pace headed by the conductors, with links, &c.

THE Rev. Dr. Colenso and the Rev. Dr. Armstrong will be consecrated to the sees of Natal and Graham's Town in the parish church, Lambeth, Surrey, on Wednesday, the 30th inst.

HAYTI.—By a recent decree, the black Emperor of Hayti admits Protestant Bibles, Testaments, and books, into his island, free of duty. Yet Hayti, which has shown a Protestant liberality in this respect, cannot get her sovereignty recognized in any manner by the United States.—*Chronicle*.

THE PRINCESS NICHOLAS ESTERHAZY.—We have to record the death of this distinguished youthful lady, wife of Prince N. Esterhazy. Her Highness died on Thursday week at Torquay. She was daughter of the Earl and Countess of Jersey.

ADVICE TO ENGLISH FARMERS.—There has been a large and sound crop of potatoes this year in Ireland. Follow the two simple rules by which this good crop has been obtained in Ireland, viz.—1. Plant the Potatoes in new ground, that has not been tilled for many years, and, if possible, in peat. To plant them in ground that has lately been cultivated every year, as for example in gardens, is a certain way to lose both labour and manure. Peat soil cannot be found in all places, but there is some new rough ground in every farm; and besides the sound crop of potatoes, the ground will be brought into good order. 3. Plant them early.

IRELAND RICH IN FOOD.—The last advices from the country markets show that the prices of grain, which had very recently nearly reached the war standard, are slowly but surely receding. The report from Limerick, dated Saturday evening, speaks of a complete glut of all kinds of provisions. The accounts from Cork and Waterford are pretty much the same as the foregoing.

"MAINE LAW" FOR ENGLAND.—The Earl of Harrington approves of a Maine Law for England. The following has been received in answer to a communication from the Secretaries of the United Kingdom Alliance for the Legislative Suppression of intoxicating Liquors as Beverages:—"Elveston Castle, Nov. 17, 1853.—Dear Sirs,—I thank you for your letter of the 6th inst., and its enclosures. I have read and approve of the masterly address of the 'United Kingdom Alliance,' and am willing to join it, provided there is no responsibility attached to the council.—I remain, most truly yours, HARRINGTON."

"JUSTICE TO SCOTLAND."—Thursday, the 15th of December, has been fixed for the proposed demonstration in Glasgow in favour of the National Association for the Vindication of Scottish Rights. The City Hall has been engaged for the occasion, and the Earl of Eglinton, the President of the Association, is expected to take the chair.

LORD DUNBY ON THE TURKISH QUESTION.—In a letter to the chairman of a meeting at Manchester, his Lordship says—"So far as I am informed as to the merits of the Eastern question, right appears to me to be altogether on the side of Turkey; and I believe that my opinions as to the utter futility of the pretexts put forward by Russia in justification of her acts of unprovoked aggression, are shared by the great mass of our countrymen."

THE TURKISH ARMY.—The total number of regiments comprised in the whole regular force, is seventy-four, of which thirty-six are Infantry and twenty-four cavalry. The gross strength of the effective force is 138,680 men, and that of the reserve 180,000; there are about 60,000 irregulars, and there is a nominal force of rather over 170,000, assigned as the contingencies of the tributary provinces: in all, half a million of men.—*Ottoman Empire and its Resources*.

Preparations have just been commenced at Pembroke Royal Dockyard for building a new steam yacht for the Queen.