

Another example was that of a gentleman residing on the Continent, whose contributions commenced about five years ago with a simple donation of £.20. In 1851, his year's gift had risen to over £.2700, in 1855, to £.5665; and, last January, he intimated his readiness to make his donations for 1856 either £.13,000 or £.16,000—adding, that, when they were gone, more would be forthcoming. This gentleman's answer to some inquiries was, that the more he gave, the more he got. He was a richer man now than when he first began to give.

#### RELIGION OF THE CAUCASUS.

It would be very difficult to point out precisely what are the religious doctrines entertained by the mountaineers, as they are extremely vague and indefinite. The ruined churches—the decayed and mouldering wooden crosses, found in many places in groves and forests—the frequent occurrence of some Christian rite being found still in use among the tribes of the Western Caucasus, lead inevitably to the conclusion that at some period the Christian religion must have been prevalent here; but, if so, the spirit of Christianity has long since entirely disappeared and been superseded by that of Islamism, introduced in days of yore, it is said, by a certain princess and her nobles. The majority of the people have but a confused conception of a deity, whom they worship in ceremonies compounded of the usages of Christianity, Mahomedanism, and Paganism. Some of the tribes still pay homage to a God of Thunder and a God of Lightning, as well as the Gods of Winds, Waters and Forests; but, as they have no priests except the Mohammedan Mollahs, the office of consecrating the oven and sheep, brought as sacrifices to these deities, and offered in traditionally sacred groves and forests, is usually performed by aged men of unimpeached character. The feast of Easter is still kept nevertheless with something like Christian ceremonies; and in the beginning of Spring the people observe a long fast, after which they have a festival, at which they present colored eggs to one another, a custom prevalent in Russia and many parts of Germany at the same season. In a few scattered mountain caves a kind of worship is paid to the prophet Elias, but without any reference to a Christian tradition; and the people in general are greatly under the influence of childish superstitions and fears of witchcraft and of ghosts.—The Caucasus. By L. Moser.

THE LITTLE GIRL THAT EVERYBODY LOVED.—Dr. Doddridge one day asked his little girl why it was that everybody loved her. "I know not, she replied, "except that I love everybody." This is the true secret of being loved. "He that hath or would have, friends," saith Solomon, "must show himself friendly." Love begets love. If nobody loves you, it is your own fault."

#### NOTICE OF BOOKS.

THE EXTENT OF THE ATONEMENT; a Sermon delivered by the Rev. Robert Dinnell in St. Andrew's Church, Hamilton, October 26, 1856.—This reasonable discourse contains a concise series of sound and forcible remarks in defence of a fundamental truth of the Gospel.—It appears at a time when the pulpit is, to a wide extent, the vehicle of a kind of negative theology, and liable to censure more for its silence than for its direct unsoundness; more for what it does not say than for what it does say. The doctrine of an atonement of sovereign and determinate extent, securing the eternal salvation of all whom its design embraces and whose sins it covers, sounds harsh in the ear of that secular and selfish time, so widely

current for Christianity, but the author has successfully shown it to be the very truth of inspired Scripture. It is worthy of special notice, too, that it has been held sacredly by the holiest men of every age, many of whom have laid down their lives in its defence. Accordingly it has a prominence worthy of its importance in the articles of the famous Westminster Confession. It is greatly to be desired that the sermon of our estimable author may be very generally perused; and, should it have no happier result, it will serve the purpose of a testimony which has always been held fast by the faithful witnesses of Christ.—*Hamilton Spectator.*

*Nebuchadnezzar.* By the Rev. John Colvin, Glasgow: Robert Anderson.

THIS is an eloquent and instructive exposition, analysis and application of the character and history of one of the most striking persons and extraordinary series of impressive events recorded in the Sacred Volume. In the graphic language of Mr Colvin, "in the group of character depicted by Daniel, Nebuchadnezzar stands conspicuous. Like another admonitor pillar, but in the realm of thought, he rises at one time boldly from a basis of terrestrial splendour rarely equalled. Around that basis he profusely scattered the elements of wealth, luxury and sensual enjoyment. At another, the basis is de-olation. Those elements of magnificence and ruin concentrate their import in the deeply-graven inscriptions which mark the pillar. Let us try to decipher them by the light of Nebuchadnezzar's life." In this elevated strain the author proceeds to illustrate the entire story, as recorded in the sublime pages of the prophet, keeping in view throughout the profound lessons which it is so well calculated to bring home to every Christian heart. All the lights, derived alike from ancient history and modern research, are reflected in the discourse most effectively, yet unpretendingly. We wish the work success for another reason—its circulation will aid a charitable object in the reverend author's parish—an object which is the immediate cause of its being committed to the press.

*A Treatise on Justification by Faith.* By Paton J. Gloag, Assistant Minister of Dunning. Edinburgh: Paton & Ritchie.

WE regard this treatise as of very considerable value; it appears to us to supply a desideratum in theological literature, and to belong to a class of works of which there are, we believe, by far too few. Every one must have felt the need there is of logical and readable statements of the great theological truths, as they are held by the Protestant Churches. We do not mean works of popular devotion; such works have their value, but there is no want of them. Neither do we refer to complete and scholastic expositions of theology. There is, indeed, great necessity for the labour of the clergy in this department; and much requires to be done before our theological literature can be regarded as in a condition so advanced and matured as almost any other branch of study. But there is a class of books, different from both of these, for which there is a necessity still more immediate—books appealing to the general reason of men, rather than to devotional feeling or scholarly erudition. Such works appeal to the great majority of readers and of thinkers; and there is no reason why they should not be at once clear, readable and theologically sound. We do not believe that religious truth can be sufficiently apprehended without considerable exercise of thought and inquiry; but, on the other hand, still less can we believe that a satisfactory and rational religious belief can be acquired only by the scholar, or is out of the reach of any man whatever who will sufficiently and earnestly give his mind to the subject. Yet, of works of this kind, the more popular and the greater number are not, to say the least of it, on the side of orthodoxy. A man's old religious belief, which he has gathered from the teaching of the clergy, must be razed from the very founda-

tion before he can accept the theological system of Maurice. There is great need, therefore, for such works unassuming plainly, and with logical force, the old orthodox doctrines of our Church. It is not right that there should be so vast a discrepancy between the doctrines delivered from the pulpits of our Established Churches and the able and more rational theological literature.

The treatise before us is an able work of the kind of which we have spoken. It contains a statement and argument, clear, comprehensive and logically consistent of the doctrine of Justification by Faith; undoubtedly the most important of all those religious doctrines which may be styled peculiarly Protestant. There is, besides, no doctrine of our Church with has of late been more formally or powerfully assailed; and we confess ourselves glad to meet which a statement of orthodox truth on the subject so well reasoned, without so reasonable and so free from bigotry and prejudice, as the work before us. It is a short work, indeed, considering the scope of the subject; there are other books which discuss the topic more fully, but these are not for the general reader, and are full of old and worn-out discussions, and we know of no work on the subject which is, on the whole, nearly so satisfactory as the treatise of Mr Gloag. The work is extremely condensed, there are practical appeals indeed, and we do not understand how a theological work could be without them; but not aimless or meaningless rhetoric; and in some portions the author has given us the result of his studies, rather than the fully developed process of reasoning. We think, indeed, that too great brevity is the main fault of the book; but a learned and valuable appendix ably discusses those points which appeared to the author to require fuller exposition than they could fitly receive in the text.

We regret we cannot afford space for quotations or for examination of Mr Gloag's arguments; but our readers will find that, both in style and matter, Mr Gloag's work will amply repay the most attentive perusal.—*Scottish Literary Gazette.*

WE commence in this issue the publication of the Annual Address to the Students of Queen's College at its opening. As is usual with the emanations from Dr. George's pen, it is powerful, vigorous and instructive, and will well repay perusal.

#### MORAL COURAGE.

THE heroic virtues, as they are called, have been greatly celebrated in all ages of the world. I need scarcely do more than remind you that a large portion of that ancient literature, with which you are made familiar in this place, is employed to unfold the courage and triumphs of the warrior, and, were it my aim specially to commend and illustrate this kind of heroism, I could do nothing better than direct your attention to the Epic productions of Greece and Rome. It is well known to every scholar that the wonderful genius of Homer, as well as that of some other poets, has thrown around military adventure a peculiar glory; nor can it be denied that some of these writers have set off the powers of the warrior with such fascinating charms as may be not a little dangerous to young and ardent minds. But the evil of this fascination is not, that it teaches men to be brave, but that it is apt to cherish a reckless ambition, which seeks its ends by bad means. I will not deny that the poetry to which I have referred may have been made subservient to this. The labours of genius have not always been consecrated to holy purposes; nor can it be doubted that the worst passions have sometimes drawn nourishment from the loftiest productions, as well as endeavoured to find in them apologies for the darkest crimes. Yet the well-informed do not need to be told that the martial poets of antiquity did not so much awaken and direct the warlike spirit of their age as celebrate the heroic deeds of the people among whom they lived.