

is very much connected with this. It is especially so in woman's life; which is made up of a constant succession of little things, liable to countless annoyances and interruptions. Nevertheless, seek to acquire the habit of concentrated thought and mental self-control, so that when engaged in any duty of importance, you may keep to the point in question. From the want of this power, much time is often lost. If the mind be allowed to fly off into other channels, you will too frequently find yourself left where you were at the commencement."

THE BETTER LAND: A Book for the Aged. By Rev. James Smith, Cheltenham, author of "Welcome to Jesus," &c. T. Nelson & Sons: Edinburgh, London, New York, and Toronto.

We lately noticed, with approbation, Mr. Smith's excellent tract, "Welcome to Jesus." "The Better Land" is on a similar plan,—consisting of concise, practical, and earnest remarks on selected portions of Scripture, specially adapted to the aged. We give, as a specimen, the concluding chapter. "The harvest is past, the summer is ended, and we are not saved."—Jeremiah viii. 20.

"Hitherto we have had the aged Christian for our companion; but this book may be read by an aged sinner, an old unbeliever. Oh! there are many such! some of whom are uttering these words—'The harvest is past.' What, did you sleep in harvest? 'Summer ended.' What, have you squandered life away? 'We are not saved.' What, have you neglected the one thing needful? Poor old man! Poor old woman! What folly you have been guilty of.—What a sin you have perpetrated. You have lived only to insult God. You have lived only to deserve a place in hell. You have lived so as to regret the course you have pursued to all eternity.

"But yet there is hope. If harvest is past—if summer is ended, life is not extinct, and while there is life, there is hope. You may yet be saved. But there is not a moment to be lost. The blood of Jesus will wash out the stains of three-score years and ten. The righteousness of Jesus will justify a sinner trembling on the borders of the grave. The Spirit of God can take away the stony heart, and give the heart of flesh, even at the eleventh hour.

"But immediate application is necessary. Cry mightily to God, that he would give His Holy Spirit. Receive into thy heart God's message of mercy. Withdraw thy dependence from all and every thing within thee and without thee, and depend on Christ alone.

"Jesus still invites thee to come to him. O linger not! Jesus is yet willing to receive you. O delay not one moment. Yield not to discouragement. Say not, 'there is no hope.' There is: there is. There is hope—there is mercy for thee if thou seekest it. Seek it at once. Seek and thou shalt find. Flee, flee, flee to Jesus! This moment flee! For Heaven's sake, and for thy soul's sake, flee!

"Ask, and it shall be given you; seek, and you shall find; knock, and it shall be opened

unto you. For every one that asketh, receiveth, and he that seeketh, findeth, and to him that knocketh, it shall be opened."—Luke xi. 9, 10.

THE CHRISTIAN LIFE, SOCIAL AND INDIVIDUAL. By Peter Bayne, M. A. Boston. Gould & Lincoln. 1855.

This is a work of no ordinary merit. It abounds in profound thoughts, always expressed vigorously and correctly, and often with great beauty and power. The author's object is to give a statement of the Christian view of the individual character, together with a representation of the practical embodiment and working of that character in our age, with the view of exhibiting the worth of Christianity, and the influence on minds of the very highest intellectual order, as well as on those in no degree remarkable in an intellectual point of view. A large portion of the work is biographical; the biographies introduced being intended as illustrations of the Christian life and Christian influence. The biographies are those of Howard, Wetherforce, Samuel Budgett, Foster, Arnold, and Chalmers. These are truly admirable, presenting in a concise chapter a really excellent biography, and a correct delineation of the individual men. The writer does not conceal his admiration of Carlyle, while, at the same time, his dissent from Carlyle's opinions is thorough and total. In the concluding chapters, the author discusses the subjects of Comte's Positive Philosophy, and of Pantheism, and sums up the whole with a strong argument in favour of the religion of the Bible. From one of these chapters, we give an extract as a specimen of the work:—

If the ultimate success of the Positive Philosophy, we have no fear. Instinct is stronger than argument. It is not natural for a man to find his all in this world. The gravitation of reasoning beings, towards the moral sun of the universe, is too strong to be permanently, or altogether broken. Where untutored man acts in the mere strength of nature, we are met by spectacles which, however sad, have one element of sublimity, in that they bear witness to man's belief in his spiritual nature; at the other end of the scale, where the loftiest intellects of the human race rest in the solitude of greatness, we receive the same assurance. If I visit the banks of some lone Indian river, where the Hindoo superstition still reigns supreme, I find I have not yet descended to a rank of humanity in which an invisible world is denied or forgotten, and man can name no motive strong enough to silence the remonstrances, or to defeat the offers of sense. The widow is brought out to die on the funeral pile of her husband. We may weep over that fair form, in its simple beauty, where the blush and the dimple of girlish hope are just yielding to the matron smile of perfect womanhood, and deem it all too lovely for the embrace of fire. But even here I will have within me a haughty consolation, and I will gaze with pride in my melancholy, because that here also the human spirit asserts its supremacy over pain and death; even here, for duty and devotion, a weak woman can die. And if the disciples of M. Comte tell us that this is just one of those spectacles, which it is their boast to do away with for ever, we point then, as we said, to those minds which the acclamations of the race pronounce the greatest and best. While men gaze in revering pride toward Plato, and honour the lofty contempt with which Fichte looked down on the joys of sense, while there is rapture in the eye of Poetry, and majesty on the brow of Phil-

osophy, sight will not altogether prevail against faith, the sense will not, with its soul exhalations, wholly choke the spirit. Your light Anacreons, and careless Horaces, and frivolous Moores, may continue to sing. Even your Gibbons and Humes may still work, your system-builders, with ears deafened by their own hammering, and backs bent with stooping to their own toil, will not cease to build; but no Homer or Dante, no Shakespeare or Milton, no Coleridge, and no May even add, no Shelley, will sing under the auspices of the Positive Philosophy, your Fichtes, your DeQuinceys, your Tennysons, your Ruskins, will refuse to serve nature on such conditions; they will throw up their commissions at once. What men have thought most deserving of the name of thought, would expire.

"Why thought? To toil, and eat, Then make our beds in darkness, needs no thought.

"Shelley, with all his profession of Atheism, shrinks startled from the brink of annihilation—

"Shall that alone which knows, Be as a sword burnt up before the sheath, By sightless lightnings?"

"Tennyson expressly alleges he would not stay in a world where the demonstration of the Positive Philosophy was complete. He would not confess himself and his fellows to be 'cunning casts in clay.'—

"Let science prove we are, and then What matters science unto man, At least to me? I would not stay."

We suppose the following stanza, in which he again defines man on the hypothesis that he is no more than an animal, and has no more to enjoy or look to than the pleasures of sense, is one of the finest in poetry:—

"No, more! a monster, then a dream— A discord. Dragons of the prime That tear each other in their slime, Were mellow music match'd with him."

MISSIONARY INTELLIGENCE—CALCUTTA.

ORDINATION AND BAPTISM.

The Rev. D. Ewart writes from Calcutta, October 8:—

After passing through the regular trials appointed by the Church, and giving much satisfaction to the presbytery, Jagdishwar Bhattacharya, Prysanna, Kumar Chaturya, and Lal Bibari De, have been ordained to the sacred office of the ministry. The preliminaries being all properly settled, the ordination took place in the Free Church on Sabbath the 9th September. Mr. Smith preached the ordination sermon, and I presided at the ordination, and gave the charge.

We have been privileged to admit into the Church, by baptism, another Hindu. He is a man of middle age, entirely ignorant of the English language. But he is well versed in the Scriptures, having studied carefully the Bengali translation.

This man, whose name is Rám Shankar Ráyá, received his first impressions in favour of Christianity at Dacca, from hearing the preaching of the missionaries there, and from reading the Scriptures and other books in the native tongue. He seems very earnest, and is earning a small salary by doing work in connexion with one of the government salt stations here. I hope he will stand firm, and adorn the doctrine of God our Saviour among the heathen.

THE TUTELS IN THE INSTITUTION—INTERESTING SCENE.

Our Institution in Calcutta, which has a daily attendance of from 1000 to 1200, is divided into two departments—the *school* department, consisting of twenty-six classes, and the *college* department, consisting of five and sometimes six classes.