

age has been lost; let us take the good of it then rather than have it devoured by careless or cunning knaves. Ah! little do men think how much the civilization and social well-being of a people depend in our times on the ability and stern integrity of a few of the financial chiefs of a country. If these men are not labouring in the front rank to produce civilization, they stand first in the second rank to conserve it. A small number of acute and unprincipled financiers, who can read the signs of the times, may make money on change; yet, were the breed of mere sharpers and speculators greatly to increase, then that confidence which is founded on simple truthfulness, and which keeps the whole apparatus of finance and trade steady and in motion, would utterly disappear. London Royal Exchange might then be turned into a bowling alley for amusement, but never could exist as a mere gambling saloon.

Then as to *refined manners* the lecturer assigns to these their proper place and bearing when he says that simple, natural, truthful good-breeding is a beautiful ornament of life and is to some extent the cause of advancing civilization, and affirms that the intelligent, high-minded, yet humble Christian, is not only the best man but the best bred gentleman.

In like manner *the influence of Literature*, as a civilizing agency, depends wholly on its moral tone; and *commerce* is a civilizing power only when based on sound morality and conducted on principles of stern equity, but, if conducted on immoral principles, there is nothing—if we except wars of aggression to which it often gives rise—that will sooner produce barbarism.

In reference to this last point we make one short but telling extract:—

It were, indeed, a glorious day for the world if all traders that went into barbarous climes were true civilizers. What harbingers would the traders from America and Britain be to the missionaries of the Cross did they, in all their dealings with barbarous and semi-barbarous nations, ever act on the principle "of doing to others as they would be done by." But, when traders, as has been too often the case, cheat the ignorant, plunder the weak, and in every way make their superior knowledge the instrument of injustice, are they, think you, likely to prove very efficient civilizers? It is a philosophy as short-sighted as it is selfish, that prates of mere commerce civilizing the world. Yes, the merchants of every modern Tyre will become mighty civilizers when they consecrate a portion of their gains to the Lord, after having first consecrated themselves to Him.

In perusing this lecture the reader does not get far into it until he discovers that the accomplished author is earnestly solicitous, first to speak truthfully on the important subject in hand, and then to speak seasonably. His address is for the times and for the country, although the lessons it conveys are of universal and enduring concern. We have the accuracy of a common sense philosopher combined with the moral earnestness of the Christian patriot. Hence towards the close of the lecture he notices some things which appear to him ominous, even for our modern civilization: 1, *the low state of subordination in many countries.* Whatever be the causes of the fact that respect for those in

authority is feeble, yet, wherever it exists, it augurs ill for the stability of civilization. "A building may have the finest cornices and other architectural ornaments, and its rooms may be elegantly painted and gilded, yet, if there be a *settlement* in the foundation, you do not feel much confidence in the building because of its upper ornaments." 2, *Dishonest dealing in the common transactions of life* is another ill symptom of the condition of our modern civilization. 3, *The growing practice—especially on this continent—of assassination.* And 4, *the infidelity of the times.*

The author then takes a glance at the bright side of the picture, where he discovers the following grounds of hope:—

1. *The triumphs of physical science*, which contribute not only to the material enjoyments of men but also to the enlargement of their thoughts and the refinement of their tastes. 2. *The new forms by which the communion of the mind of the world is kept up*, under which the power of the Press and the rapidity with which it communicates intelligence and thought are specially adduced. 3. *The breaking up of the isolation of different portions of the human family*, as proved particularly by recent events connected with China and Japan. And, lastly, *The modern efforts to extend Christianity*, of which the circulation of the Bible has the leading, which is its only due place. We quote the concluding paragraph of this subdivision, which is also the closing paragraph of the lecture:—

Philosophy may sit as a queen on her throne if she only teaches Science and Art, but, if she attempts to be an instructress in ethics and to lay down principles for social life and civil government, she will utter nothing better than pretty rhetoric or feeble logical theories, to which men may listen, or on which they may curiously speculate; but from which they never can draw principles that shall bind their conscience or regulate their moral conduct. "Philosophy has no Sinai," no Calvary, no Omnipotent Judge, and, alas! in no sense, any Saviour for men. If she works behind the Cross, and with her eye reverently fixed on the Bible, as well as on *nature*, she will do great things for the world. But, if she despises the Cross and casts away the Bible, she will only prate like a learned fool, or set the world on fire by her atheistical dogmas. "Oh! that men were wise and understood this," for, if they do not understand it, then is our civilization, with all its splendid achievements, a doomed thing. But no—God reigns, in this is our hope.

The lecture was delivered in aid of a Bursary Fund, and we suppose the publisher is prepared to send copies to those who order them.

#### MISCELLANEOUS.

(From the Times' Special Correspondent.)

January 30.

Lord Clyde attended the service of the Scotch Kirk, which is held in the Little Imaumbarrah—but a short ten months ago the scene of a fierce conflict between our soldiers and the garrison of Sepoys. I am not quite sure whether we are complying with the promises of the

Queen's proclamation in appropriating for Divine service a building of a religious character on which the Mussulmans of Lucknow look with reverence. It was not a mosque, but it was a sort of a sacred college, and there is a mosque inside its walls. However Lucknow was the rebel capital, it was taken by storm, and its buildings are not entitled to such nice consideration as would be due to them under different circumstances. In our reparations and constructions we have destroyed many mosques, and the most sacred building in Lucknow, the Great Imaumbarrah, being inside the lines of the new fort, is occupied by the garrison as a barrack.

NEW COLONIAL BISHOPRICS.—Three new colonial bishoprics are to be formed without delay, viz., Kingston, (Upper Canada), Brisbane (Moreton Bay), and Goulburn, (New South Wales). Towards each of these new sees the Society for the Propagation of the Gospel in Foreign Parts has contributed £1000. Arrangements are also in progress for the erection of a bishopric in the new colony of British Columbia. It is also intended to form 3 new bishoprics in India as soon as tranquillity is restored—one at Agra for the N. W. Provinces, one at Lahore for the Punjab, and one at Palmacotta for the missionary province of Tinnevely. A 6th bishopric for New Zealand has, so far as pecuniary endowments are concerned, been provided for, the sum of £12,000 having been placed in Bishop Selwyn's hands for that purpose. The Rev. John Coleridge Patteson, M.A. (eldest son of the Right Hon. Sir John Patteson), will be the first bishop. When these arrangements are completed there will be 44 or 45 colonial bishoprics in connection with the Church of England.

ALTERATION IN THE BOOK OF COMMON PRAYER.—Her Majesty's Government have at length resolved to comply with the prayer which both Houses of Parliament presented in their last session, and abolish all the Services for the State Holidays, with the exception of that appointed for the Anniversary of Her Majesty's Accession. A Royal Warrant under the Sign Manual revokes the authority under which the "Form of Prayer with Thanksgiving" for the deliverance of King James from the Gunpowder plot; the "Form of Prayer with fasting" in commemoration of the "Martyrdom" of Charles I.; and the "Form of Prayer with Thanksgiving" for the "unspeakable mercy wonderfully completed" in the restoration of King Charles II., have hitherto been used on the 5th of November, the 30th of January, and the 29th of May. The use of these services in the churches and chapels of the Establishment, whether parochial or collegiate, will henceforth be illegal, as violating the Act of Uniformity, and is moreover expressly forbidden by the new Warrant; and the prayers themselves are not henceforth to be printed and published with or annexed to the Prayer-book.

ALLEGED COPY OF THE SENTENCE PASSED ON THE SAVIOUR.—The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the World, namely, that of death against the Saviour, with the remarks which the Journal *Le Droit* has collected, and the knowledge of which must be interesting in the highest degree to every Christian. I am not aware that it has ever been made public in the German papers until now. The sentence is word for word as follows:—

"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross.

"In the seventeenth year of the reign of the Emperor Tiberius, on the 25th day of the month of March, in the most holy city of Jeru-