

ical League, the meeting rose, as by simultaneous impulse, and with hands uplifted to heaven, pledged themselves to the adoption of the resolution, and thus, as it were, stamped the Home Mission with the seal of the Evangelical Church, which, by this fulfilment of this undertaking, will more and more not only deserve the name, but realize the character of a true National Church, that is, a church of the people.

This interesting decision took place on the 22nd of September, and on Saturday, the 23rd, the formation of a committee for the Home Mission took place. This committee can, of course, only act in the spirit of a free Christian association, whose chief aim will be the promoting a spirit of combination and mutual support (as far as such is compatible with un-uttered action in their respective spheres) among the hundred isolated, and, consequently, comparatively ineffective attempts at evangelizing different districts in Germany.

The connexion of the Home Mission department with the general Evangelical League has been temporarily secured by the enrollment of the presidents, and other members of the committee of the League, in the Home Mission committee.

Before the meeting separated, Professor Hengstenberg suggested the propriety of passing a resolution, "That the Sunday following the Reformation Anniversary (the 31st October), consequently the 5th of November, should be observed throughout the Evangelical Churches as a day of fasting and humiliation, on account of present gloomy events." All present agreed to the propriety of the suggestion, but decided to leave its adoption to the free unbiased decision of the different pastors and congregations.

In accordance with this resolve, however, "A Call to Repentance, addressed to the hearts of all German brethren of the Evangelical Communion, by the Wittenberg Conference," was published in several religious periodicals, and likewise circulated in a separate form. Its language is warmly affectionate, simply scriptural, and powerfully searching to the consciences of all classes of the community.

OPENING OF ENGLISH PRESBYTERIAN COLLEGE, AT LONDON.

The College of the English Presbyterian Church, opened at London, on the 3rd October last. The *English Presbyterian Messenger*, for November, contains the introductory lecture which was delivered on the occasion by the Rev. Professor Campbell.

The Rev. Professor runs over the different departments of theology taught in the College, as constituting so many distinct departments of theology. These, as he designates them, are the following:—I. APOLOGETICS, or the Evidences of Christianity. II. HERMENEUTICS and EXEGESIS, or the source of interpreting and expounding the Word of God. III. DOCTRINES, or Doctrines. IV. HOMILETICS and PASTORAL THEOLOGY, or the Composition of Discourses, and the Pastoral Care. V. ECCLESIASTICAL HISTORY.

The authors remarks, under the last head, will give a fair specimen of the style of the lecture.

"V. Department of study as conducted in our College, viz., that which is commonly designated ECCLESIASTICAL HISTORY. This subject, as now taught, concerns itself principally with what was of old termed the *internal history* of the Church; that is, the history of doctrines, of creeds, sacraments, and institutions.

Ideas have their history as well as facts. Ideas, indeed, are the only facts, and what are called facts are but the results of ideas. Foster has beautifully shown that a man's history is the history of his intellect and heart; that is, of his ideas

and affections. A nation's true history is the history of its domestic institutions, its social condition, its internal state. The Church's history will be found in that which pertains to her life, not her trappings. There is not a dogma we now profess but has its history; it has had its origin, its progress. It has been the subject of many a tough and a stalwart struggle. Our creeds, as now embodied in our standards, were not fashioned for us by apostles. Fathers did not frame our symbols, or if they did, we have not succeeded to the inheritance without a warfare. Nor are these traditional creeds, these hereditary possessions in extent and condition as they were when transmitted to us by our fathers. Our reformed confessions in their dialectics teach the trophied results of a thousand years' warfare, and in their polemics contend for the spoils of eighteen centuries' beligerency. We are not the first of our race, nor the founders of our institutions. We are not like Noah stepping out of the ark into a world that possessed not a trace of previous inhabitants. We are not like the first colonists of a newly-discovered continent, entering into a land that possesses no history, no connexion with the past, and are not therefore required to construct everything for ourselves. We enter a world full of the accumulated products of ages. Every institution that surrounds us, to an eye that can decipher the characters in which it is written, bears upon its outlines, its history, as legibly engraven as does a Roman pillar, or a Grecian arch, or an Egyptian obelisk. A Cornelian capital of Parian marble embedded in the mud walls of a Syrian's hotel does not more clearly remind us of the past, nor more strikingly evince the progress of degeneration, nor yet more ludicrously consort with its position, than do ancient heresies held by modern sectaries, who yet pretend to discern antiquity. But antiquity will not be so discarded by us, we are not *non-humines*, born to no inheritance, nor will we barbarize ourselves by destroying, like another Omar, the monuments of our father's fame, the trophies of their skill, and the products of their genius; and as little will we permit ourselves to be imposed upon by novelties, whether real or pretended. We belong not to any of the ephemeral sects of the day. Our history is that of our country. We would not say whatever is old is true, and whatever is new is false; but we do say, and advisedly too, whatever is new comes to us under a very questionable aspect. Whatever is new possesses no claim on my regards, possesses rather a character of suspiciousness, and must establish its pretensions, ere I admit it to my confidence. But whatever, on the other hand, is old and has been transmitted to me through a long line of time-honoured ancestry and thus stands enshrined in an historical formula, I would not disturb at the bidding, no, nor suspect by the allegations, of every ecclesiastical revolutionary novelist. Creeds were made for some other end than to be handed over to every dogmatic tinker or cobler, who will pretend to clout or mend them. Anarchy in Churches I as little admire as anarchy in kingdoms. Novelism in creeds as little captivates my regards as innovations in social economies. But why speak of novelties in religion? There is no such phenomenon. As God was before the devil, so truth was before error. Heresy is the devil's counterfeit and counterfeit of God's orthodoxy. Every error, says Bossuet, is a truth perverted. Wherever God a temple builds, says the German proverb, there rears the devil a chapel over against it; which just means, without a figure, that wherever God proclaims his truth the devil advances his antagonistic error. But the devil's invention appears now exhausted, and so he only rings the changes upon his old falsehoods. Were the history of doctrines better understood, fewer heresies would be received, and those that were brought back to us from the charnel-house, where for centuries they had lain dead, or at least dormant, would be the more easily again discomfited by the weapons that had before wrought their destruction."

ASSYRIAN ANTIQUITIES.

Amongst the many wonders of these times, the discovery of the remains of the palaces of ancient Nineveh is not the least. It was about six centuries before the birth of the Saviour, that Nineveh, according to the prediction of Nahum, had her "gates thrown open to her enemies, and their bars devoured by the fire." And so entire was her destruction, that doubt began to be entertained respecting her extent and splendour, as these are described by ancient writers. But the researches that are now in progress into the mounds which mark the sites of her walls and palaces, have dispelled those doubts. Abundant traces of the civilization and luxury of her inhabitants have been discovered. And we may hope, that when the inscriptions on her ruined buildings shall be deciphered, light may yet be thrown on some of the notices found in the Holy Scriptures, concerning this,—the ancientest of cities.

We are sorry to read in the following extract from the *Literary Gazette*, that many articles of antiquity, from the ruins of Nineveh, have been destroyed or lost on the way to London:—

"The cases of Assyrian sculpture, &c. which have reached the British Museum from Nimroud, via Bombay, have suffered so much in their transit as to have greatly impaired the value of some, and utterly destroyed the usefulness and interest of others. The whole are in bad or ruined condition, and obliged to be placed at once in skillful hands to amend and restore what is possible. The drawers, generally, had been so carelessly packed with stone and glass, or vitrified substances and alabaster, mixed together, that the latter two frailer materials have been, in many instances, broken to pieces, or ground into dust. The destruction in this respect is irreparable. The ivory subjects and carved stones and inscriptions, though mutilated, are not so fatally lost; and when they are cleared of the mud and dirt in which they were found by Mr. Ledyard, and forwarded to England, will, we trust, lead us to a more certain knowledge of this ancient world, people, and their arts and histories. We presume that several weeks must elapse before the antiquities can be in a fit state to be shown to the public. In addition to the misfortunes we have mentioned, we are sorry to say that some of the most precious of the relics which reached Bombay have not got from thence to London. By whom or how abstracted does not appear; but certain it is that they were seen in India, and are not among the packages forwarded to England. And it is lamentable to think that, after having been preserved by Mother Earth for three thousand years, they should have been brought to the light of day only to perish."

ARTIFICIAL MINERALS.—It is a beautiful illustration of the perfection to which chemical analysis has attained, that many solid mineral substances can be formed by combining the simple elements of which they are composed in their proper proportions.—We take an instance of this from Liebig's letters on chemistry, which are now appearing in the successive numbers of a Toronto newspaper:—

But of all the achievements of inorganic chemistry, the artificial formation of lapis lazuli was the most brilliant and the most conclusive. This mineral, as presented to us by nature, is calculated powerfully to arrest our attention by its beautiful azure-blue color, its remaining unchanged by exposure to air or to fire, and furnishing us with a