

and that the fields are still so white unto it; and of grief, that the labourers are so few!

In the belief that the Lord, to whom the silver and the gold belong, and who, when He ascended upon High, gave gifts to men, of pastors and evangelists, and teachers, would supply them with all these blessings out of His glorious fulness, the Central Society lately intimated to the Committee, and through them to the Church at large, that, having found it indispensable that an institution for educating young men for the Ministry in their own principles, and under their own eye, should be founded, a suitable building for this purpose has been hired in Paris, the rent of which, with the salaries of the able professors they had engaged, and the partial maintenance of 18 out of the 40 students it was capable of accommodating, would involve an expense for the first year of not less than £650. Encouraged by the sympathy which the two last deputations received from the General Assembly, they fondly hoped that this sum would have been obtained from the collection which was ordered in their favour, and which they intended to devote exclusively to this purpose—that both they and we might enjoy the gratification of observing with what blessed results sympathy, when moulded into substantial gifts, is attended. The Committee are unable to report that this hope has been realized. The whole amount they have been enabled to transmit has been a sum of £430, including £10 from the funds of a previous collection, and £60 from the Ladies' Continental Association of St. George's, Edinburgh; and though this offering has been received with the deepest thankfulness, and given the Church of Scotland a place in their good opinion, their good wishes, and their prayers, which every Christian mind will appreciate, yet the fact that, in addition to the smallness of the amount, only 136 congregations have contributed, can scarcely be regarded either as a satisfactory implementing of the promises which were virtually made to the two last deputations, or a discharge of those duties of brotherly support and kindness of which the liberality of the New Testament Churches to their suffering brethren has set so noble and approved an example. The Committee would venture most respectfully to commend anew to the Church, and especially to those congregations who have not hitherto aided it, the claims of this admirable Society to their support. They are well aware that the demands for kindred objects, which the authority of the Church presents, are both numerous and urgent. But, in considering that in helping the Church of France we help a sister institution, that has not only to commend her a glorious memory of noble deeds and heroic sufferings in the past, but the power of leaving for the present with the pure, peaceful, and benevolent principles of Christianity a nation which for good or for evil has ever proved itself among the most influential upon earth, it seems as if few Christian minds could fail to take advantage of the opportunity of extending the boundaries of the Redeemer's kingdom, cementing the peace of nations, gratifying the feelings of benevolence, and engaging in holy works which will follow them, which the aiding of such an institution by sympathy, by prayers, and by alms, presents.

In the name and by appointment of the Committee,

ROBERT NISBET, *Convener, P. T.*

—H. & F. Miss. Record for September.

COMMUNICATIONS.

CHURCH YARD GLEANINGS, NO. 6.

"So teach us to number our days that we may apply our hearts unto wisdom," was the prayer of a good man of old, and may well be ours: nor may we, while engaged in the somewhat more abstruse science of Geometry, be without a memento of our frail estate, such as the inspired

arithmetician desires to have before himself. Let us listen to the lesson of instruction read in *Westminster Abbey* to those who look on the Tombstone of a former Prebendary, who died 28th Dec., 1621, at the early age of 29:—

With diligence and truth most exemplary
Did *William Lawrence* serve a Prebendary;
And, for his pains, now past, before not lost,
Gain'd this remembrance at his Master's cost.
Oh! read these lines again! you seldom find
A servant faithful and a master kind—
Short-hand he wrote, his flower in prime did
fade:

And hasty death *short-hand* of him hath made.
Well coult he numbers, and well measur'd land;
Thus doth he now that ground whereon you
stand,

Wherein he lies so geometrical:
Art maketh some, but this will nature all."

The same truth is taught by the ruder verses of the *Montrose Poet*, who in recording the death of *Alexander Duncan*, (who died in 1662,) and his family, tells us that—

"As ev'ry thing a center hath, to which it doth
incline,
So all men, being made of earth, to earth return
in time:
Those, who do here from labours rest, more lines
stretch from a center,
Some short, some long, as He thought best, who
is the Divine painter."

And then, fearful apparently of soaring too high, somewhat abruptly concludes:—

'To write eulogies of those dead, I find it's not
my strain,
If men be honest, and fear God, they're free
from future pain'—

thus summing up all as the wise man did by saying, 'Fear God and keep His commandments': for this is—*all in all*—not only saves from pain and sorrow, but secures happiness and Heaven.

In like manner the *craft* of the Architect, when his fame in that capacity is no longer of avail to his fellows, may lead them to seek

'The house eternal built by God to lodge the
holy mind,
When once the prison walls have fallen, by
which 'tis now confined'—

Such might be the tendency of the Epitaph at *Sarnsfield*, in Herefordshire, on *John Abel*, who died in 1694, aged 97:—

"This craggy stone a covering is for an Archi-
tector's bed,
That lofty buildings raised high; but now lyes
low his head:
His *line and rule*, so death concludes, are locked
up in stee;
Build they who list, or they who wist, for he
can build no more.
His house of clay could hold no longer,
May Heaven's joy build him a stronger:"

But why need we multiply instances? Which is there of the various occupations of mankind, that may not minister instruction to the mind disposed to receive it; and by the analogies to higher and holier pursuits raise the thoughts from earth to Heaven, and induce the seriously reflecting mortal to desire above all things that, when the King of Terrors does come with his individual summons, he may be able

to address him in the triumphant language, "O death, *where* is thy sting? O grave, *where* is thy victory?"

HOWARD, THE PHILANTHROPIST.

The man who won such an addition to his name, and made himself as widely and familiarly known by the title of *Howard, the Philanthropist*, as the Macedonian Conqueror by that of *Alexander, the Great*, has of course been heard of by most of our readers. Many, however, may not know, except in a very general way, by what means he earned this most honourable distinction, what were the labours of love in which he engaged, to what extent and with what perseverance and success he prosecuted them, or what were the animating principles which urged him on and sustained him in encountering the various obstacles against which he had to contend in carrying his purposes of benevolence into effect; or that in running his noble career, which drew after him the eyes of a wondering world, he was a humble disciple of Jesus, striving in singleness of heart to be found faithful to the Master whose name he bore; and that the mystery of his self-devoted labours, which astonished so many, is fully explained by saying that he exhibited the doctrines of the Gospel in their living power through faith working by love.

Poets and orators have united to sound the praises of the Christian philanthropist. They have rendered an honest tribute of admiration to his worth, but without any just or discriminating appreciation of the principles on which he acted, so that, while their eulogiums dazzle the imagination of the reader, they neither enlighten his understanding nor stimulate him to exertion by holding up before him an example of virtue he is expected to imitate. In the popular literature of most modern nations many a period is rounded off with the name of Howard; as doing honour to our common humanity. In most minds therefore the name has become associated with a vague, aimless admiration, producing no salutary or definite results. He is seldom thought of as one of those whose footsteps we ought to follow, and be followers of him as he was of Christ. It was not a specimen of our common humanity, but of what ought to be our common Christianity, which was exhibited in the life and labours of Howard. It was not by acting on the principles and motives of our common nature that he presented to the world such a remarkable manifestation of the spirit of benevolence. When regarded in this light, it is not surprising that he should be looked on as a splendid prodigy, sweeping across the moral horizon of our species in a track of his own, which none can follow, to be wondered at and praised and thought of no more. But he was no such prodigy, though an eminent example