

on the other. Books were here much cheaper than at Home, while the wages were higher. In short, in every respect they were highly favoured by Providence for the work of self-improvement.

The lecturer then pointed out a few of the leading principles of moral, religious and intellectual progress; and concluded by encouraging the young men to a course of diligent attention to their respective callings, with due submission to their superiors in years and understanding, and the discharge of the various duties of life, which was "man's prime wisdom," accompanied by a suitable appropriation of their leisure hours to the steady cultivation of their minds and the acquisition of sound and useful knowledge.—thus preparing, themselves, as beings destined for a glorious immortality, to enter that world of happiness, where every faculty of the soul will go on expanding for ever.

### Christianity and Woman.

INNUMERABLE are the blessings which Christianity has conferred upon mankind. Not the least of these is the influence which the pure morality of the Gospel has exerted upon the social position and character of Woman. Before this benign influence began to be felt in society, woman was the bondslave of man, who had the power of life and death over her. She could be bought and sold just as slaves are at the present day; and being subject to all the arbitrary whims of her capricious lord and master, her life must indeed, in many instances, have been one of misery and wretchedness. The light of the Gospel shone upon society, and darkness was dispelled. Woman's rights were acknowledged; and from being the mere creature of his pleasures, she came to be regarded as the companion and helper of man. Much therefore—very much—does the female sex owe to christianity. They owe their freedom from bondage and all their rights and privileges as members of the community. They owe every cherished blessing to the influence which the maxims of the gospel have exerted upon human society. Is it not, therefore, the interest as well as the duty of woman to labour to support, by every means in her power, the cause of Christ which has thus evidently done so much to elevate her to that position and rank in society which by nature she is so well fitted to adorn? The more that true religion prevails in any country—the more its principles are understood and its precepts obeyed—the more respect is paid to the female character. In countries which are yet without the gospel, or where a base and counterfeit christianity prevails, woman is still, to all intents and purposes, the bondslave of man. An example of this may readily be found in the present state of the Utah territory. In the Great Salt Lake City, as our readers are aware, they are going on from bad to worse. From the report of a sermon preached by Brigham Young, of September 21st, in which he threatens to dismiss all his wives unless they agree to embrace the gospel—the whole of it—we gather the following extracts:—"Now recollect that two weeks from to-morrow I am going to set you at liberty. But the first wife will say, 'It is hard, for I have lived with my husband twenty years, or thirty, and I have raised a family of children for him, and it is a great trial to me for him to have more women;'

then I say it is time that you give him up to other women who will bear children. If my wife had borne me all the children that she ever could bear, the celestial law would teach me to take young women that would have children. Do you understand this? I have told you many times that there are multitudes of pure and holy spirits waiting to take tabernacles. Now what is our duty? To prepare tabernacles for them, to take a course that will not tend to drive these spirits into the families of the wicked, where they will be trained in wickedness, debauchery and every species of crime. It is the duty of every righteous man and every woman to prepare tabernacles for all the spirits they can. Hence, if my woman leave, I will go and search up others, who will abide the celestial law, and let all I now have go where they please; though I will send the gospel to them, knowing, with their views, how much they need it. This is the reason why the doctrine of plurality of wives was revealed, that the noble spirits which are waiting for tabernacles might be brought forth. If the men of the world were right, or if they were anywhere near right, there might not be the necessity there now is. But they are wholly given up to idolatry and to a manner of wickedness. Do I think that my children will be damned? No, I do not, for I am going to fight the devil until I save them all; I have got my sword ready, and it is a two-edged one. I have not a fear about that, for I would almost be ashamed of my body if it would heget a child that would not abide the law of God, though I may have some unruly children. Prepare yourselves for two weeks from to-morrow; and I will tell you now that if you tarry with your husbands after I have set you free, you must bow down to it and submit yourselves to the celestial law. You may go where you please, after two weeks from to-morrow; but remember that I will not hear any more of this whining." Such is the doctrine of Mormonism on the marriage relation, not from the avowed language of its leading representative in its chosen and secluded region of licentiousness and debauchery. Surely that man, and more especially that woman, must be blinded and infatuated indeed who would approve and embrace such a system of imposition and iniquity as this, and leave the peace and happiness of civilized society to spend a life of degradation and infamy among the most crafty impostors and abandoned profligates of modern times.

### THE CHURCH AT HOME.

#### Endowment Scheme of the Church of Scotland.

PUBLIC MEETING IN DUMFRIES.

We recorded lately three or four public meetings in the Stewartry of Kirkcubright and in Wigtownshire, at which that able and indefatigable champion of the Church of Scotland, the Rev. Dr. Robertson, urged the claims of the Endowment Scheme. And we intimated that he was to address a public meeting on the subject in Dumfries on Wednesday, the 10th September. The meeting took place accordingly. It was held in the New Church. It was presided over by his Grace the Duke of Buccleuch, one of the earliest, most munificent, and steadfast friends of the Scheme. His grace took the chair a few minutes after one o'clock P.M. The church was filled with a large and highly respectable audience, consisting of

noblemen, country gentlemen, clergy, farmers, citizens of Dumfries and Maxwelltown, &c. and many Ladies were also present. Among others we noticed Rector Maxwell of Dumfries, the Rev. Drs. Hunter of the Tron Church Edinburgh, Menzies of Keir, MacVicar of Moffat, Bennet of Closeburn, Wallace of St. Michael's, Dumfries, Duncan of the New Church, Dumfries, the Rev. Messrs. Austin of St. Mary's—Dumfries, McFarlane of Troqueer, Hamilton of New Abbey, Cochrane of Cupar, Mr. Spritt, Mr. Wallace, Mr. Gordon, Mr. Hemphurn, Mr. Hall, Mr. Scott, Mr. Irvine, and other young preachers. We dare say there were various other clergymen present, but we did not know them personally, or did not notice them in remoter parts of the church. There was also a large muster of elders present.

After an impressive prayer by the Rev. James Hamilton, of Newabbey—

The noble Chairman rose and said, the honour had been done him of inviting him to preside over that meeting, and he had found it his duty to respond to the invitation. If he were asked how he, who was not a member of the Church of Scotland, came to preside at such a meeting, he had no hesitation in replying, that it was a satisfaction to him, on all occasions, occupying the position which he did, to do every thing in his power for the advancement of the religious welfare and general good of his countrymen. So much for himself. He begged now to remind the meeting of the great merit of Dr. Robertson as completely organising and carrying out into practical effect this Scheme for the better endowment of churches. From the rapid increase of population in places formerly inhabited but thinly, and especially in localities of great mineral wealth, whereby the people had increased not by tens but by hundreds of thousands, additional churches had become necessary. In their labour for the meat that perisheth, those vast multitudes had too few opportunities of securing the blessings of the Gospel of Divine Truth. The main object of the Scheme, however, as now more immediately brought before them, was not the building of new churches but the suitable endowment of those already built—the subdivision of large parishes—and the erection of new parishes. Much had already been done, but much still remained to do. And now it was to be done by every man in his respective sphere, and according to his respective ability, adding to the contributions that had already been made, it was less to be done by large subscriptions than by many small ones, and these extended over a convenient period of time. This wider basis of contribution, and periodical division of it, allowed a far greater number of individuals to enjoy the moral satisfaction of having a share in providing for that spiritual destitution which, although at his own door, every Christian felt in his heart that it was his duty to help in so providing for. He himself could give the meeting not a few details of the spiritual wants of many localities; but Dr. Robertson would do it much better, and the meeting would not be wearied with repetition. Most gladly, therefore, would he now give place to Dr. Robertson, of whom he would only add, that his name would be handed down to the latest posterity as one of the greatest benefactors of his country.

Professor Robertson rose to make his statement. He need hardly say how much satisfaction it gave him to advocate such a cause as such a meeting as the present under the auspices of one who had done so much for this and every scheme for his country's good.