

## THE IMMORTALITY OF MAN.

Behold! we stand alone in creation; earth, sea, and sky, can shew nothing so awful as we are. The rooted hills shall flee before the fiery glance of the Almighty judge; the mountains shall become dust, the ocean a vapour; the very stars of heaven shall fade and fall as the fig-tree casts her untimely fruit; yea, "heaven and earth shall pass away;" but the humblest, poorest, lowliest, among us is bound for undying life. Amid all the terrors of dissolving nature, the band of immortals shall stand before their judge. He has made you to be sharers of His own eternity; the most incomprehensible of His attributes is permitted, in its measure, to be yours. Alone in a world of weak and fading forms,—with all perishable, even to the inmost folds of the fleshly garment that invests you,—with the very beauty of nature dependent on its revolutions, its order, the order of successive evanescence, its constancy, the constancy of change,—amid all this mournful scenery of death, you alone are deathless. In the lapse of millions of ages hence, for aught we can tell, it may be the purpose of God that all this outward visible universe shall gradually give place to some new creation; that other planets shall circle other suns; that unheard-of forms of animated existence shall crowd all the chambers of the sensitive universe with forms of life unlike all that we can dream; that in slow progression the immense cycle of our present system of nature shall at length expire:—but even then no decay shall dare to touch the universe of souls. Even then there shall be memories in Heaven that shall speak of their little speck of earthly existence as a well remembered history; yea, that shall anticipate millions of such cycles as this, as not consuming even the first glorious minute of the everlasting day! For these things ye are born; unto this heritage are ye redeemed. Live, then, as citizens of the immortal empire. Let the impress of the eternal country be on your foreheads. Let the angels see that you know yourselves their fellows. Speak, think, and act, as beseems your high ancestry; for your Father is in Heaven, and the first-born of your brethren is on the Throne of God. Oh! as you read and hear of these things, strain your eyes beyond the walls of this dim prison, and catch the unearthly light of that spiritual world where the perfected just are already awaiting your arrival.—*Professor W. A. Butler.*

**MACPHER'S MAGAZINE.**—In the last number for November, the last article is a memoir of George Wishart of Pitarrow, who suffered for conscience sake in the year 1546, from which we entreat the following:—

"The monuments of a country," says the writer, "are its history. A nation without monuments, is a nation without a history. The temples of Egypt, and the statues of Greece, are at this day the historians of the past—proclaiming in their awful grandeur the existence of men, the occurrence of events, and the success of enterprises, which, but for them, would have no terrestrial record—or which serve to give life and confirmation to that which we find written. Of all countries, our own is, in this respect, the most deficient. Although highest in the scale of civilization—the professed patron of literature and the arts—we cannot equal even the meanest Continental nation in the number or the splendour of its monuments. The pettiest State in Europe may boldly rival us. The progress of letters did not bring with it in Britain the advancement of the arts. Our monumental existence is little more than a century old. It will scarcely reach back to the Revolution. But better late than never. Among all its other characteristics, it is the desire of the age to do justice to the departed dead—to those illustrious men, who, by their genius, have added to the stores of science and literature—by their valour have secured the liberties of their country, or by their piety have

advanced the interests of religion. We have monuments to Watt and Scott, to Marlborough and Knox; and as if determined to compensate for the past, we have erected not one, but many, to commemorate the achievements of the Duke of Wellington, although still living. One there is, among the many deserving to be had by a nation 'in everlasting remembrance'—who has been sadly, we would say culpably forgotten; a name which thrills through the bosom of every Scotchman who loves his country, and the glorious Reformation which alone has made Scotland what she is, a queen among the nations—need we mention the name of George Wishart, the martyr."

**THE SABBATH QUESTION.**—We know not if Mr. Locke and his friends contemplate another tilt with the Sabbatharians, during next session of Parliament. If he does, he might do worse than take a leaf out of the Glasgow Working Men's Sabbath Protection Society's Book. The activity of the committee in their arrangements for suburban meetings, city sermons, &c., affords indubitable evidence, that they are fully alive to the importance of influencing public opinion, which will ultimately, and as soon as it is ripened, be the arbiter on this as well as on other questions of national importance. Pursuant to public notice, the second of a series of discourses, by ministers of various denominations, was delivered by the Rev. Robert Gillan, of St. John's, on the evening of Sabbath last, in the Rev. Dr. King's Church, which, notwithstanding its commodiousness, was densely filled, nearly half-an-hour before the time announced for the opening of the service. The subject chosen by the Rev. gentleman, was the personal Sanctification of the Sabbath, deduced from the text "Remember the Sabbath-day to keep it holy," which he enforced with earnestness and effect. The peculiar animation which characterises Mr. Gillan's elocution, with the frequently poetical and apposite phraseology he employed, secured the continuous attention of his audience throughout the entire delivery of a very lengthened discourse. The Rev. Jonathan Anderson, who is to preach for the Society on Sabbath the 23d instant, will, we have no doubt, sustain the interest which these sermons are exciting.—*Glasgow Chronicle.*

**SABBATH OBSERVANCE.**—On Tuesday night the Sabbath Prize Essay Competitors, and other friends of the Sabbath in Glasgow, held a soiree in honour of John Henderson, Esq., of Park, in the Merchants' Hall, Hutcheson street Glasgow. Wm. Campbell, Esq., of Tillichewan, occupied the chair. There was a large and respectable attendance of ladies and gentlemen present, the hall being filled to the door. On the platform we observed, among other clergymen and laymen, Professor Hill, Professor Eadie, Rev. D. King, Rev. Dr. Robson, Rev. Dr. Smith, Rev. D. Nymington, Rev. Mr. McGill, Sir James Anderson, Bailie Macdowall, Henry Dunlop, Esq., of Craigton, John Brain, Esq., of Morriston, Hugh Tennant, Esq., of Wellpark, Wm. Brodie, Esq. &c. After tea, able and stirring addresses upon the sanctity, value, and obligations of the Sabbath were delivered by Rev. Dr. King, Rev. Dr. Smythe, and others: a beautiful address, elegantly written and richly framed, was then presented to Mr. Henderson, in the name of the prize essay competitors, by Mr. George Smith, expressive of their gratitude for his services in connection with the preservation of the Sabbath institution. Mr. Henderson returned thanks in neat and appropriate terms, after which the meeting broke up.

**THE REV. DR. FLETCHER.**—This eminent divine preached on Tuesday evening in the City Hall, Glasgow, to the children connected with the Sabbath schools of that city. His subject was "the Names of Christ," and the discourse was characterised by all the power, eloquence, and simplicity, for which the reverend doctor is so much admired when addressing a congregation of the young. The Hall was crowded in every part by a most attentive congregation.

**FREE CHURCH SUSTENTATION FUND.**—In regard to the difficulties which the Free Church has experienced in raising money for the support of the ministry, a correspondent in the *Witness* of Saturday propounds the following scheme of relief. He says—"Let it be carefully pondered. 1. There are only 163 self-sustaining charges, yielding a surplus of £26,866 1s. 8d. a year. 2. There are 381 congregations at or above £50, and under £124, the average being £79 7s 6d. 3. There are 191, or nearly thirty more than the first class, under £50 a year, and whose average is only £31 5s. 6d. It is plainly this latter class that keep down the whole Church, by acting as a heavy drag on the Sustentation Fund; and a strong case would require to be made out for the continuance of each, since it would take about £120 to raise every stipend to £150. Excluding this class, the Sustentation Fund at present would produce very nearly £150 to each minister; and it is a serious question whether, as a general rule, any charge should be admitted or allowed to continue, except as a preaching station, that does not produce £50 a year, and whether any should get more than £50 a year over and above what it produces. A great error of the Free Church has been the too rapid multiplication of weak charges; and another great error at present is the extraordinary multiplicity of extra collections and demands upon the people."

**NEW COLONIAL BISHOPRICS.**—The treasurer of the Colonial Bishops' Fund, have submitted a statement in which they state that the sum contributed for the purposes of the fund was £133,600 which has been employed in the endowment of nine new episcopal sees; and that, notwithstanding the exercise of severe economy in fixing the revenues of the new sees, the fund may now be considered as exhausted, while at the same time the rapid increase of emigration demands not only the formation of new dioceses, but the subdivision of those already formed, without the possibility of dividing the endowment at the same time. A statement, signed by the Archbishops of Canterbury, York, Armagh, and Dublin, and by the Bishops generally, has been drawn up, directing the attention of members of the Church of England to the foregoing announcement, with the view of eliciting a further manifestation of the liberality which has been so largely shown already in the same cause. They relate what has been done hitherto by means of the fund, and advert to the urgent necessity existing for resident bishops in the Sierra Leone, Western Australia, and the Mauritius. They also remind the public that no provision is yet made for the sees of Nova Scotia and Montreal, after the incumbency of the present bishops.

**REV. EDWARD BICKERSTETH.**—This eminent divine preached an eloquent sermon on behalf of the Church Missionary Society, in St. Jude's English Episcopal Church, Glasgow. The evening service was, conducted by the respected clergyman of the chapel, Rev. Mr. Miles. Thereafter, Mr. Bickersteth ascended the pulpit, and gave out as his text Galatians vi. 9. The sermon was characteristic of the divine—scriptural, plain, and thoroughly practical, and was listened to with marked attention. The appearance of the gentleman indicates what he is known to be—a studious and laborious minister of the Gospel. We understand that there are at present upwards of 13,000 persons members of the churches in the heathen lands, in which there are stations of the Church Missionary Society.

**JEWISH REPRESENTATIVES.**—We perceive, by the letters and papers received from Jamaica of the 17th ult., that eight Jews were elected representatives in the House of Assembly, which contains altogether but forty-seven members. Whilst at home the Lords dread the unchristianising of a Parliament by having 650 odd members to one Jew, a Parliament in the English colonies admits eight Jewish members in a house of forty-seven members, and does not fear being Judaised by them. What an anomaly.—*Jewish Chronicle.*