

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Title on header taken from: /
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below /
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

CONTENTS.

PAGE	PAGE	PAGE
THE PRESBYTERIAN. 177	The Revolution in China. 179	RELIGIOUS INTELLIGENCE. 9
THE CHURCH IN CANADA.	Our New York Correspondent. 181	Evangelical Alliance. 190
Ministers' Widows' and Orphans' Fund. 177	Jubilee of the B. and For. Bible Society 182	POETRY.
Ordination at Osnabruck. 177	EXT ACTS	Angry Words. 191
Induction at Hamilton. 177	Family History. 186	Missionary Hymn. 191
Rev. Robt. McGill, Montreal. 178	Prayer, a Test of Faith. 186	Raising of the Widow's Son. 191
THE CHURCH IN THE LOWER PROVINCES.	The Word "Selah". 187	Liberality to the Church, &c. 192
Letter from Rev. A. McLean &c. 178	Week of the Crucifixion. 188	NOTICE OF BOOKS.
THE CHURCH OF SCOTLAND.	MISCELLANEOUS	Ramsay's Atlases. 192
Ordination at Cranlaws, &c., &c. 179	Court at Balmoral; The Late Dr. Gordon; &c., &c. 189	SUBSCRIPTIONS. 192
CORRESPONDENCE.		ADVERTISEMENTS. 192

No. 12, December, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

The Presbyterian.

The present number brings the *sixth* volume of the "PRESBYTERIAN" to a close. In the next issue we purpose to advert at some length to the circulation and prospects of our periodical. Meanwhile it affords its conductors much satisfaction to state that in no previous year of its existence have Subscribers so regularly transmitted the payment of their dues as during the year that is drawing to a close.

We embrace this opportunity of thanking several parties through whom our subscription-list, not only in Canada, but in the Lower Provinces, has been greatly increased. In making this general acknowledgement, however, we would consider ourselves blame-worthy, did we omit to particularize the friendly interest shown by the HALIFAX LAY ASSOCIATION, and especially by its active Secretary, Arch. Scott, Esq., through whose kind co-operation a large accession to our list in Nova Scotia has been recently made. We have much pleasure in announcing that this gentleman has kindly volunteered his valuable services as our Agent and Correspondent in that Province.

THE CHURCH IN CANADA.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.

[Omitted in "Presbyterian" for September,] Glengarry, per Rev. J. Mackenzie. £5
Nov. 2. Additional from
Eldon, per Rev. J. Mc Murtry, for 1853 15
A. SIMPSON, Treasurer.

ORDINATION AT OSNABRUCK.

The Presbytery of Glengary met at Osnabruck on the 7th of October for the ordination and induction of the Rev. Robert Dobie as pastor of the congregation of Osnabruck, in connection with the Church of Scotland. According to previous appointment the Rev. Andrew Bell presided on the occasion, and preached from Psalm LXXVIII, 5, 6, 7, "He established a testimony in Jacob, &c., &c." Mr. Dobie, having satisfactorily answered the questions appointed to be put to ministers at ordination, and given his assent to the Act anent the Spiritual Independence of the Synod, was then solemnly ordained to the office of the Holy Ministry by prayer and the laying-on of the hands of the Presbytery, and was afterwards inducted as Minister of Osnabruck. Suitable addresses to the newly ordained minister and to the congregation were given by the Rev. John McLaurin and the Rev. Thomas Scott. At the close of the services Mr. Dobie received a very hearty welcome from the members of his congregation. There was a pretty full attendance of the members of the Presbytery, and they were joined on the occasion by two brethren from other Presbyteries, viz., the Rev. Dr. Mathieson, of Montreal, and the Rev. John McKerras, of Darlington. The congregation was large and respectable; and there is every prospect of Mr. Dobie being both comfortable and useful among them.

INDUCTION AT HAMILTON.

On Wednesday, the 26th October, the Presbytery of Hamilton met according to appointment for the purpose of inducing the Rev. Robert Burnet into the pastoral charge of St. Andrew's Church, Hamilton.

Divine service was conducted and a suitable discourse preached by the Rev. Kenneth MacLennan, of Dundas and Ancaster, from Coloss. I. 28. "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus." The usual questions having been put by Mr. MacLennan, and proper replies returned by Mr. Burnet, he was duly admitted to all the rights and immunities of the office to which he had been elected, and received the right hand of fellowship from the brethren present, including the Rev. Mr. Barclay, of Toronto.

The Rev. Mr. Johnston, of Saltfleet, then addressed the new minister in a brief and pointed manner on the Divine Providence that had brought him to his present position, and the solemn obligation devolving upon him in the important sphere of labour upon which he was now entering. After which the congregation was addressed by the Rev. G. Macdonnell, of Nelson, on their respective duties in their several capacities as Elders, Sabbath-school Teachers, Parents, &c. All were exhorted to strive to attain the standard of the Apostolic Churches by being "saints and faithful in Christ Jesus."

After the Benediction was pronounced, Mr. Burnet was cordially welcomed by the congregation on their retiring.

In the *Glasgow Herald* of Friday, 11th instant, we observe with pleasure the announcement that the Senatus Academicus of the University of that city have conferred the degree of Doctor in Divinity on the Rev. Robert McGill, Minister of St. Paul's Church, Montreal. Dr. McGill received his Education in that University; and it must be highly gratifying both to himself and to his numerous friends here and in Western Canada, where he laboured so long and so zealously, to find that his merits are not forgotten by his Alma Mater, and are thus handsomely acknowledged.

THE CHURCH IN THE LOWER PROVINCES.

[From the *H. and F. Missionary Record* for November.]

Letter—Rev. A. McLean to the Secretary, dated 6th September, 1853.

From the accounts which reached us some time ago, we were led to hope that ere this we should have the pleasure of seeing one or two more Gaelic preachers among us, but we have been painfully disappointed, and now we begin to fear that this year at least will pass without any addition being made to our number. We cannot but feel surprised that the licentiates of our Church should find such a difficulty in the way of offering their services for the short term of three years. We do not ask nor can we expect those, who have the prospect of extensive usefulness at Home, to make up their minds at once to a permanent settlement at this distance from their country and friends, but, considering the destitution which prevails here, and has prevailed so long, and considering likewise that those who have been, and are so destitute, are among the Church of Scotland's most devoted children, it is indeed painful that, owing to the backwardness of licentiates to respond to the appeals of your Committee, the very people, who faithfully and firmly adhered to our Church during her trials, should now, when that Church is again in a flourishing condition, be in danger of being absolutely forced to make application to other Churches in order to have their spiritual wants supplied. While knowing that the Church had difficulties to contend with at Home, they were willing to wait, and they did so patiently; but now they hear that she is prosperous, that her halls are filled as in past times, and they therefore ask with surprise—and they have some reason to do so—Why is it that they are still to so great an extent unprovided with the means of grace? The number of ministers here was last year considerably increased, but that number is still altogether inadequate to the extent of the field. In many districts it is yet the case that our people are but seldom called together to worship in the sanctuary, and in spite of our utmost efforts, while so weak in numbers, it will and must continue so. For many a long tedious year had they to complain of this. Had it always been thus with them, they would not be so painfully sensible of the nature of their condition. Had they never had regular ordinances, a sermon now and then would render them to some degree satisfied. But many of them were arrived at manhood ere they left the land of their fathers, where on every returning Sabbath they heard the solemn toll coming from the holy place to invite them up to its courts; and for some years after settling in this country the same privileges were enjoyed. To men thus brought up—thus accustomed regularly to repair to the House of God—it is not difficult to conceive with what feelings they find themselves now for a great part of the year excluded from it, and compelled to spend Sabbath after Sabbath in their lonely dwellings. The privileges which they once enjoyed, and which some of them might perhaps have slighted then, are now vividly before them, and to the extent to which they understand their preciousness to

they feel the bitterness of the change. It is in one sense true that their condition is not so to be lamented as that of those who never so regularly enjoyed the same privileges; but it is equally true that that man cannot feel who is not painfully affected at the sight of them, who once were prosperous and in the enjoyment of every comfort, now reduced to want and lying prostrate under the weight of privation and suffering. What can possibly call up the feelings of Christian sympathy if it be not done by seeing men dragged against their will from the ordinances of the Gospel,—clinging to the privileges of God's House, but their privileges torn from them,—walking in solemn sadness around their beloved Zion, where once they joyously sung praises to God, but the gates of that Zion barred against them,—adhering to the Church of their fathers with all the strength of attachment which the affection of youth, growing and maturing with every passing year, has been able to establish, and receiving at best but a doubtful reply to their heart-fetched inquiries, "When is a minister to come from Scotland to us?" Who can but grieve at such a state of things! But such, alas! is the condition of large congregations in Nova Scotia and Prince Edward Island. Oh! that we were able to gain the attention of the licentiates, who are unemployed at Home, to the condition of those people. Could we succeed in bringing their minds to dwell for a little on the matter,—could we fix their thoughts on it for just the few moments necessary to enable them to realize to some extent its painful nature, and still more painful consequences, which are too certain to need conjecture,—could we do that, then am I confident we should soon have assistance. Nova Scotia looks but small when seen in its little corner of the map of North America, and the importance and urgency of its claims may perhaps on that account have failed to enlist to a greater degree the attention of probationers; but Scotchmen are not the men to consider any country of comparatively little importance because its miles in length and breadth would make it appear so. Once here, and that error would soon be rectified. The complaint would be, not of the smallness, but of the far too great extent of the field.

To give you a minute description of all our vacancies, were I able to do it, would far exceed the limits of an ordinary letter. I am not able to do it. I have not had yet an opportunity of visiting them all. There are two or three of these vacancies, however, which I would especially bring under your notice. The first is that called the congregation of the West Branch and East River. This congregation for 17 years enjoyed the faithful ministrations of the Rev. John Macrae, now of Stornoway. For the last 9 years they have been without a pastor. Long indeed, and most trying, has been their destitution, but their attachment to the Church has continued unbroken; and, strange as it may seem, notwithstanding that their pastor, to whom they were exceedingly attached, left them, and notwithstanding the efforts made by another denomination to gain them over, they are at this day, after their ninth year of destitution is nearly completed, stronger in numbers, and certainly stronger in ability and zeal to support a minister than they were 9 years ago. They are perfectly able to guarantee a good stipend; and I have the fullest confidence in asserting that whatever amount they promise shall be punctually paid. They are now beginning to feel discontented. They say, and we cannot blame them, "We have waited patiently for 9 years, and is there still no prospect? We fear we will not get a minister from our own Church." I hope their fears are groundless; but how can we remove them? We cannot give encouragement but as we have authority for doing so. I would urge, with all the earnestness of which I am capable, the claims of this congregation on the attention of your Committee. It is one of the best congregations in this colony. In every respect it is a most desirable field for a young man. If at all qualified to be useful, he

would have the certainty of every assistance and encouragement in his work, of being comfortably maintained, and neither in the Colonies nor elsewhere might he expect a larger amount of kindness. Such a character I am enabled to give this congregation. I am not doing so from what I have seen and known of them for the last few months; I know them well. I was brought up from my youth among them, and I am intimately acquainted with every circumstance connected with them from the day they were first formed into a separate congregation. To hear of such a congregation, so long destitute of the means of grace, so earnestly, so long, but so unsuccessfully beseeching the Church of Scotland for aid,—cannot but grieve any member of that Church, who is able from his own attachment to her to sympathize with others thus situated. But, were those who must thus feel, though at the distance of 3000 miles, to mingle with their people as we do, and to listen to their complaints, while in the bitterness of their hearts they mourn over their condition and prospects, quite sure I am that, strong as are the ties which bind young men to their country and their homes, there would be found among our licentiates, not one, but many who would willingly make the sacrifice, and, as sure I feel, that never would they have cause to regret it.

Another destitute locality, which I would wish to mention, is that of Barney's River and Lochaber. These two places are a few miles distant from one another. In each of them we had a flourishing congregation before the Secession of 1843. Our Free Church brethren were then followed by the greater part of the people; and in Lochaber especially it was supposed that almost the whole had left our Church. So much was this believed to be the case that none of the deputations from the Church visited that place. Some months ago at the request of a few families resident there the Presbytery of Pictou ordered me to visit Lochaber. I was agreeably disappointed on arriving there. I found, not a few families, but a crowded church on the Sabbath, and a respectable audience on the week-days I preached among them. The Free Church minister, who is resident there, was absent on that Sabbath, and therefore I could not judge to what extent the feelings of the people inclined to the Church. I supposed the greater part might have attended from the natural curiosity to hear a stranger. A short time ago I again visited that place, and it happened that Mr. Campbell of the Free Church was that day at home. The congregation was at least as large as on the former occasion. The church was again crowded, and I was told that some from want of room were obliged to remain outside. A few among them never flinched in their attachment to the Church of their fathers, and some who left are anxious to return. Together with Barney's River, they could with very little aid, and that aid for only a very short time, support a minister; and, were they to obtain the services of a good Gaelic preacher, in a very few years, I feel assured, they would be able to form themselves into two separate congregations, and thus enjoy, as in the happy years which preceded the unfortunate Secession, the ordinances of God's house on every returning Sabbath.

The only other congregation I shall now speak of, is that of Belfast, Prince Edward Island. I cannot present the claims of this very large congregation in stronger terms than have already been done by my excellent friend, the minister of Charlotte Town; but, if I can do nothing more, I may repeat these claims, and even that may not be wholly useless. About three months ago, at the earnest request of the Rev. Mr. Snodgrass, the Presbytery desired me to visit Belfast. On the first Sabbath after my returning to the island, I preached in Charlotte Town church; and I must here first say one word to express the pleasure I derived from observing the success which has already attended the labours of Mr. Snodgrass in that congregation. Under his zealous and judicious management it has become a

well self-supporting congregation, and I have no doubt it will soon be in a condition efficiently to aid the weaker, and, alas! yet vacant stations which are but too numerous around it. The congregation is large, respectable, and, better still, they appreciate the ordinances, and are liberal in supporting them. Mr. Snodgrass has been yet but a short time among them; but I have reason to believe he has cause to rejoice that already he has had tokens that his labours have been attended with the Divine blessing. On the following Sabbath I preached in Belfast. The house, in which I lodged on Saturday night, was some miles distant from the church; and, while on my way on the Sabbath morning, I felt not a little surprised, and not a little uneasy too, at not seeing but a solitary individual here and there on the road. I feared I was to have no congregation. On arriving near the church a scene met me which I shall never forget. The field around the church was covered with faces, the expression of which was a mingling of sadness and joy,—an immense multitude, and all standing outside to wait the arrival of the minister of the Church of Scotland, who, they were told, was to preach to them in their beloved Gaelic. Many of them, as I understood, were there nearly two hours before the time for service. Never, while I live, shall I forget the feeling with which I walked through that crowd to the place of worship. All winter their Sabbaths were spent in their solitary dwellings. The last Gaelic sermon they heard was from the Rev. Mr. Sutherland of the last deputation. Mr. Snodgrass arranged to have a congregational meeting on Monday. The meeting was very largely attended. Their eagerness to obtain the services of a pastor from the Church of their fathers, and their ability, as well as a willingness adequately to maintain him are sufficiently shown by their agreeing to guarantee him the yearly stipend of £223 currency. Most sincerely would I rejoice were the attention of some pious Gaelic probationer directed to this part of our vacant field. It is surrounded by a large Gaelic population. An active and zealous man would find there a most inviting field of usefulness. Much as I would wish to see every chapel and Government church in the Highlands efficiently occupied, I would with all my heart allure a minister even from one of them, had I the power to do so, in order to supply the wants of the simple-hearted and honest people who have been so long and so wholly destitute. May God incline the hearts of a few pious men to these waste fields.

THE CHURCH OF SCOTLAND.

ORDINATION AT CRANSHAW.

The ordination of the Rev. William Menzies Hutton to the pastoral charge of the parish of Cranshaws, vacant by the death of the late incumbent, the Rev. James Hope Sibbald, took place in the parish Church on Friday, the 23rd of September. The Rev. Mr. Proudfoot, of Fogo, who presided on the occasion, after preaching a most appropriate discourse, also delivered very powerful and impressive addresses to the young minister and his people. Notwithstanding it was the season of harvest, the church was completely filled. Besides the members from the Presbytery of Dunse, there were also present from the neighbouring Presbytery of Dunbar the Rev. James Smellie, of Innerwick, the Rev. Walter Scott, of Whittingham, the Rev. Thomas Marjoribanks, of Stenton, and the Rev. R. B. Thomson, of Spott, also the Rev. Mr. Irvine, minister of Blair Athole, to whom Mr. Hutton has lately been acting as missionary. After the interesting services of the day the brethren returned to the manse, where they were most hospitably entertained. All the appropriate toasts were given, and most cordially responded to, among which "The truly worthy widow of the late minister and her fatherless children," was not forgotten, but was feelingly given by

Mr. Marjoribanks, as also, "The health of Lord Aberdeen, the Patron of the parish," which was given in great and good taste by Mr. Scott. Mr. Thomson, in returning thanks for the Presbytery of Dunbar, said "That, since it had pleased the Great Head of the Church to remove him who so long ministered in this place—one who would ever be remembered by all who knew him for his dignified and manly bearing, for his gentlemanly manners and unostentations but most ardent hospitality; since our Blessed Lord had been pleased to release Mr. Sibbald from his long continued labours in the Vineyard, they rejoice to think that his place has been supplied by one, who from all accounts is likely to discharge ably and well the important trust which had this day been committed to him. Mr. Thomson also stated that he and the other members of the Presbytery of Dunbar, now present, took a special interest in Mr. Hutton's welfare and success, because there was a more than usual bond of brotherhood between them; for, owing to peculiar circumstances, owing to the peculiar locality of their parishes, stretching far into the Lammermoors, while they were the parish ministers of several of his people, it was he who from day to day must visit them from house to house, and Sabbath after Sabbath from the pulpit feed their souls with the Bread of Life. It may be mentioned in connection with this settlement, as forming rather a curious and interesting coincidence, that forty years ago, on the same day of the week, and on the same day of the month, Mr. Sibbald, the late incumbent, was also ordained minister of the parish. It will also be most gratifying to the friends of Mr. Sibbald, and above all to his truly excellent and afflicted widow, to learn that his attached people have contributed the sum requisite for erecting a marble slab to his memory. The appointment of Mr. Hutton, it may be further stated, also promises to be a very happy one, not only because he has been unanimously elected by the people to be their pastor, Lord Aberdeen, the patron, having generously given them their choice, but as, during the period in which he acted as missionary to Mr. Irvine, of Blair Athole, he proved himself an able and devoted servant of his Heavenly Father.—*The Edinburgh Evening Post.*

PARISH OF ANDERSIER.—The Presbytery of Nairn met for the purpose of moderating in a call in favour of the Rev. Evan Ross, presentee to that parish, and presently minister of the Gaelic Chapel, Paisley. After sermon by the Rev. Mr. Grant, of Nairn, the call was signed by all the congregation present. Among the first signatures on the roll were the names of parties who previously canvassed for the appointment of another clergyman. The call was ordered to lie for two days for further signatures with Mr. Campbell, postmaster, Andersier.—On the same day Mr. Nimmo, schoolmaster, Cawdor, who has been recently appointed by the Colonial Committee to the pastoral charge of the Scottish Church, Newcastle, New South Wales, was ordained to that office. The Rev. Mr. Macpherson, of Cawdor, addressed Mr. Nimmo on the responsible nature of the office to which he had been called.

ORDINATION FOR AUSTRALIA.—The Presbytery of Edinburgh met in St. Andrew's Church for the purpose of ordaining the Rev. John Dougall, lately licensed by the same Presbytery, who has been appointed by the Colonial Committee with the concurrence of the Rev. Mr. Purves, delegate from the Synod of Australia, to a ministerial charge in Sydney, New South Wales. The interesting services of the day were conducted by the Rev. W. H. Gray, of Lady Yester's, and the Rev. Dr. Grant, of St. Mary's.

The Queen has appointed the Rev. Walter Munro assistant and successor to the Rev. Murdo Cameron in the living of Crick; and the Rev. John Mackenzie to the living of Tomintoul.

MUNICIPALITY.—Mrs. Richards of Woodlands has given the sum of £550 to endow Inverbrothock Church. This is in addition to the sum of

£860 which Mrs. Richards gave to build and complete a manse, which has been erected at her sole expense.—*Monroze Review.*

THE ESTABLISHED CHURCH, ABERDEEN.—From a statement, laid before the Town Council of Aberdeen, it appears that the number of sittings let in the City churches for the present year is 3333, while in 1843 the number was 2280. The cash received in 1853 is £913, and in 1843 was £631.

COMMUNICATIONS.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

THE REVOLUTION IN CHINA.

All the accounts we receive of this great movement, now taking place in the East, are very obscure and confused. But all such communications are in themselves affairs of obscurity and confusion, and cannot be distinctly seen or accurately described by any observer. The actors in them are not fully aware of their own motives in commencing them, and have no clearly formed, definite intentions to carry out. They are decided by the events which take place, and the parties which arise amid the whirl of the great enterprise in which they are engaged.

The whole scene is continually changing its character and shifting its place, as new associates come in, bringing with them new views, partialities and interests. Obstacles unexpectedly arise in one quarter, and unexpectedly disappear in another to urge them forward in the path they are already pursuing with accumulated force and accelerated speed, or turn them aside into new tracks. When a whole people is stirred-up, little else is certain than that the surging tides of human passion, having burst their usual barriers, will, for a time at least, dash together in wild tumultuous confusion.

Amid the vague aspirations, unsettled principles, wandering desires, obscure views and unfixed intentions, of the excited multitude, there will be found little sober sense; and whatever is just and good in their motives and intentions will for long be made unavailing by that circumstance, so fatal to the beneficial action of popular revolutions, that all engaged in them are hoping for things which cannot be attained: and no one will be content with moderate reforms, or securing such an amount of general welfare as is compatible with our frail virtue in this imperfect estate. God cannot rule us as if we were all righteous persons; how foolish then to expect that men should do so! Yet some vain imagination of this kind seems to possess the minds of men in popular revolutions. Liberty, liberty for all, liberty in all things is the universal cry; and it is forgotten that sinners need restraint, and that all men are sinners. The notions in the East as to what is right and reasonable may differ greatly from those entertained in the West; but in this our Eastern brethren are not likely to differ from Europeans, that each will hold himself to be

both a righteous and reasonable man. But, where all are righteous and reasonable, and determined to stand by their own good cause, and enforce it to the utmost, and still are not all of one mind, it is easy to see what must happen. In this Chinese revolution, therefore, we may expect any thing rather than that it should proceed with well regulated steps toward a wise and equitable settlement of national affairs.

Before any such consummation can be approximated, the actors may have changed many times, and the objects aimed at undergone many modifications. That the accounts we have of its commencement are obscure and confused is, therefore, a presumption in favour of the correctness of the general outline which is thus presented. But in all great revolutions, and this in China is likely to prove such, there are some leading principles of action which from the first domincer over all inferior motives, and with more or less of influence continue to preside to the end. These give its peculiar character to the Revolution. We cannot from a knowledge of these predict either the cause or the termination of the movements to which they seem to give birth, because the unruly passions of men hurry them into devious tracks, and drive them far from the goal at which they are desirous to arrive. Still, though we may not be able to decide what course the Chinese people will eventually pursue, it is interesting to note what is the actual course on which they have entered, and what are their present views in entering upon it. The leading features of their Revolution we may presume to have been fairly seen and faithfully portrayed.

All accounts agree in giving to the movement the name of a Revolution, as the word which will best represent its general character to Western apprehensions. The insurrection therefore against the reigning dynasty is, in the minds of those who are looking-on, only the first wave of the mighty tide they perceive to be rising. This insurrection or rebellion against the reigning dynasty is a thing which has been frequently predicted as likely to happen some time. It is further generally predicted now that the rebellion will prove successful. This is also a thing probable in itself.

The reigning family is of Tartar origin, and was imposed upon China by force of arms. This the Chinese have never forgotten. Their princes are not enthroned in the loyalty of the nation. But, while their authority has not taken root in the hearts of the native Chinese, they have lived and reigned so long in China as to weaken, if not destroy, the remembrance of their personal identity with the Tartar stock in the minds of its numerous hordes.

The Chinese, therefore, are not likely to encounter any serious opposition from this quarter in their attempt to overturn the throne of their Tartar princes. But, if any descendants of the native royal race can be found, they will be much in the

same predicament as the family which is to be supplanted. Their claims have gone into oblivion, and their persons fallen out of popular reverence. The contest is not one between the partizans of rival families, which might admit of some definite decision. This is the point of peril in the movement which has commenced. There is a throne to be made vacant, and a government to be overturned; but there is no one ready to be put into the empty seat of authority; and it must needs be a very difficult matter for the Chinese to construct a government without an Emperor. In the times of the commonwealth it was found very difficult to make the Law run in England in any other than the king's name. A bloody and uncertain future, we fear, lies in the path of this Chinese revolution.

But, further, all reports agree that a certain religious character attaches to this revolution. This is likely to be the case, for such elements generally make their appearance in great popular commotions. But it is also said that this religious element is derived from Christianity, or, to speak more in accordance with the reports, and probably more in accordance with the truth, from the Scriptures in which the doctrines of Christianity are contained.

Some felt disposed to doubt of this at first, till it was confirmed as a fact in the mouth of many witnesses. Further enquiry and consideration pointed out that it was a thing not impossible in itself. The fact itself, however, is of a very vague description. There is no reason to think that the body of Chinese revolutionists, or any considerable number of them, either are or profess to be Christians. There is no ground for supposing that their insurrection against their government is influenced by hostility to the state religion. In truth there was little in China that could be called either a national religion or state church. At one time it is likely that their religious views were embodied in a mass of incongruous mythological fables, not greatly differing from those still in vogue among other Eastern nations. But for a long period they have had no national religion. A few state ceremonies, wearing a religious appearance, were practised on public occasions by their civil authorities, and certain modes of superstitious observance were so prevalent as to form the fashion of religion among the people. They were nominal heathens, neither adopting formally a new creed, nor denouncing the old, generally received one, but suffering it to die out of their own minds and the minds of their children, while they carelessly continued to practise the least burdensome of its rites, more to relieve *ennui* and make a holiday than discharge a serious religious duty. Buddhism and other forms of Eastern superstition were of course most prevalent, as most congenial to what had once been the popular creed. There were a considerable

number of Mahomedans to be found amongst them. The Jesuits had made converts, Protestant Missionaries had also gained a few. The Jesuits had drawn persecution upon themselves and their followers from the government through an apprehension that political objects were connected with their spiritual labours. Protestant Missionaries were jealously watched, because all intermeddling of foreigners in Chinese affairs was matter of alarm to the government. It does not appear, however, that there was any specific form of a dogmatic creed on religious subjects, or any particular god or gods, whose honour and worship either the people or the rulers felt bound to maintain. We do not hear of any religious riots being excited among them by preachers of new doctrines, like that which took place at Ephesus when the great goddess Diana was supposed to have been blasphemed by the first messengers of the Gospel. It may be doubted whether any Pagan creed, which in substance and form is the mere creature of traditional reverence, having once lost its hold on the public mind, can again by any teaching be restored to its lost power and place in the heart and imagination of man. If but one generation is fairly delivered from its influence, it is forever dead. Its youth cannot be renewed for a second and more vigorous life. There was little chance, therefore, of a religious revival in China on the principles of heathen superstition; and no general disposition towards Mahomedanism had manifested itself. As a thing, therefore, probable in itself, we may believe, on the present loose reports, that the religious watchwords of this Chinese revolution are borrowed from the Christian Scriptures. But, more than this, there is some ground at least for a hope that the national sentiment is taking a direction in favour of the Christian religion.

We do not suppose that a knowledge of even the general outlines of the Christian creed is very extensively diffused throughout China; but we have noticed in various accounts of their manner of life and way of thinking that one Christian truth has been making progress among them, and that they are disposed to acknowledge that there is one God, who hath made all nations of one blood, and that consequently all men are brethren, and have one Father in Heaven, who is God over all. Some may think this is not a truth peculiar to Christianity, but belongs to what is called philosophical religion.

Be this as it may, the whole spirit of Heathenism was opposed to this truth, for each people considered itself as the descendants of its own gods. It is equally certain that philosophers have never taught any people to receive this truth, and that Christianity alone distinctly, perseveringly and consistently holds it up to view, and has had and still has a host of opposing prejudices everywhere to contend against, in

inducing any portion of the human race to adopt it heartily and act upon it without any unbrotherly reservations towards any portion of their brethren upon earth, or the imputation of any unfatherly partialities, to the head of the family in Heaven. While the Jew holds the Gentile unclean, and the meanest Hindoo would count himself defiled by eating bread with the noblest of his European rulers, it is evident that there is much in this world, passing for religion, at utter variance with the sentiment, that there is One God, the Father of all, and that all men are brethren. The nations brought much of this spirit with them into the Church; and bitter have been and still are the fruits which it bears. But, contemptible as are our national self-gloryings, odious and detestable the setting at naught and despising each other, which we manifest in the spirit of our religious sectarianism, all this comes far short of that deep alienation of man from man that is implied in the one's hating or despising of the other's very flesh. The mere receiving by any people, into the mass of its public sentiment, as a truth which ought to be acted upon, that there is One God, the Father of all, and that all men are brethren, is to have made, not a step merely, but an immense stride in spiritual and social progress from Heathenism towards Christianity. This we feel by no means certain that the Chinese have yet done; but we rejoice that there is ground for hope that this is the direction in which their thoughts are turning.

But it is not only said of the movement in China, that it has a certain religious character, the elements of which seem derived from Christianity, but that it assumed the peculiar type of Protestantism. Now, as we are persuaded it was not accident, but the nature of the thing, that led reporters of this Chinese movement to call it a Revolution rather than an Insurrection or Rebellion, and to speak of its religious aspect as more Christian than Heathen, so we are persuaded they were guided by some distinct manifestations in calling it Protestant and not Popish. Probabilities also are on the side of this. No party is prone to acknowledge a defeat. The Jesuits cannot boast of success in China. They admit their defeat so far as it can be set down to opposition by the strong hand of power on the part of the government, but they do not proclaim, what, nevertheless, their own reports reveal, that they have been rejected by the people. The Protestants cannot and do not boast of having made any great progress in gaining disciples. Still there is reason to believe that, in so far as the religious character of the Chinese Revolution is Christian, it is Protestant. The Chinese are a reading people, and are not a superstitious people; but such a people were more likely to receive a religion of The Book than a religion of The Priest; and this is the most striking distinction between Christianity as pre-

sented by Protestants and the Church of Rome. We do not note this as what might be called a triumph of Protestant principles, (for it is hard to say what will triumph in China) but as a general characteristic of a great movement which is likely to produce important changes among all the nations of the East. Every ascertained principle in it is full of unknown perils, and pregnant with elements likely to stir even the Asiatic mind to its very lowest depths, and change the whole face of affairs in the East, if its effects do not extend to every quarter of the Globe. A political revolution is in progress, which, seeking to overthrow a foreign dynasty, from the circumstances under which the attempt is made, is likely to shake to their foundations the oldest civil institutions in the World, and bring the whole question of Government into debate among nations where such questions have never before been discussed. This contest will be carried on in the presence of the nations of Christendom. Their principles will find their way into this new arena of conflict. But from their own differing views of policy and religion no one will be permitted to settle the dispute with the strong hand of foreign force.

Again, there is the question of a new religion, which, if it be not dropped at once, which is not likely, must, we know, revolutionize, even if it do not regenerate, the whole spiritual condition of the people who entertain it. This question, too, is taken up, not as the question about receiving the ready-prepared dogmas and forms, ecclesiastical arrangements, and hierarchical establishment of a Church, but as a question of religious principles. The Protestant principle is still among ourselves called a principle of enquiry, and the whole world seems at present in an enquiring mood. We may count, therefore, on troublous times.

New York, *Novembér*, 1853.

The young men of large cities, such as London and New York, form an important class in the community; and every means for promoting their happiness, as well as spiritual welfare, must be viewed with interest. Most of them educated or brought up in distant and less exciting scenes, they find that the dangers of a large city beset them on every hand. Corrupt companions, temptations to every species of dissipation, abominable trash in the shape of novels or light reading, and a hundred other snares, are too well calculated to draw them from paths of innocence and godliness.

With how many is the parent's advice disregarded, the sister's entreaty forgotten, and how often is the young man of much promise and many prayers fast treading that downward road which it is but too easy to follow! As a humble effort to draw a few

from the quicksands of a city life, and to combine for purposes of spiritual improvement, the *Young Men's Christian Associations* of the present day are worthy of every encouragement. 'Tis but a few years since a band of young men met for prayer and religious conference in a small garret, not far from St. Paul's Church Yard, in London. Their numbers were few, their means scanty, and for a while but little progress was made in carrying out the great ends they had in view. But well has it been said that "man's extremity is God's opportunity." One powerful friend after another was added to their list of supporters, the city Clergy of all denominations lent willing aid; and out of that small beginning has grown an association, which now embraces in its ranks a greater number of young men than are found united for any purpose whatever. Members of every Evangelical denomination, they are united in the great cause, common to all. No allegiance from the various Churches is withdrawn, no distinctive preference given up; but the aim is to strengthen every religious institution and to stimulate all that is good in their midst. The Association soon found that a chord had been touched which would vibrate throughout the Christian world. In every city in the British Empire are now found flourishing branches; and from afar, in the distant golden lands of Australia, come warm greetings of infant associations. Upon the Continent of Europe even, and notwithstanding the jealousy with which all despotic Governments must view such organizations, there are numerous corresponding Societies, some of which, as for instance in Prussia, had for years existed without any plan of union. All these are now entering into relations at once friendly and profitable with each other, and with the great London Parent Society presenting an argument, at once practical and conclusive, in refutation of the Romish charge, that Protestants are without unity.

The London Association is so well known as to render its operations familiar to many readers. Their rooms in Gresham Street, near the Bank of England, are spacious and fitted up with every necessary for promoting the comfort of members. A large and well selected library is open, a lecture-room, a room for social intercourse, furnished with papers and magazines, and where refreshments can be had at moderate charges, as well as smaller apartments for classes, &c., are all found within the building. Each winter a course of lectures has been given in Exeter Hall, which during their delivery is weekly crowded to its utmost extent. For these, the services of the most eminent clergymen in Britain are secured without respect to denomination. Hugh McNeill, Montague Villiers, Edward Bickersteth, of the Church of England; John Cumming, of our own Church; Robert S. Candlish and James Hamilton, of the Free Church; Angel,

James and Thomas Binney, of the Independents; and many others have all lent willing aid in advancing the Association.

While young men in the Old World have thus been banding together, those in the New have not been behind. About eighteen months ago some 300 young men assembled in the Lecture-room of one of the Presbyterian churches of New York, to take measures for establishing a Christian Association in that city. Dr. Bedell, an eminent and evangelical clergyman of the Episcopal Church, occupied the Chair, and expressed the deepest interest in the cause. Dr. Ferrés, of the Dutch Reformed Church, and Chancellor of the University, then delivered an admirable address upon the nature and probable benefits of such an organization, after which nearly 200 members enrolled their names. Such was the commencement of the Young Men's Christian Association of New York; and since then great progress has been made. There are now upwards of 1600 members enrolled, and at each monthly meeting large accessions are received. The Rooms of the Association are in the Stuyvesant Institute, 659 Broadway. Most interesting meetings are held in these on the third Monday of each month, while two well conducted Bible classes are numerous attended twice a week. The Rooms, well furnished with newspapers, both secular and religious, are freely opened to young men, while strangers in the city are also cordially invited to make use of them. That this should be generally known is desirable, and I the more willingly avail myself of the columns of the "Presbyterian" for that purpose. The attention of Clergymen especially is respectfully called to the advantages offered by an Association like this. It takes the young stranger by the hand, and strives to guide him through the troubled waters of a large city. Is he in search of a residence? A committee have in charge the recommendation of suitable boarding, where religious influences are preserved. Does the stranger look for employment? Here again he is met by another committee, who have the matter in special charge. The selection of a place of worship is also specially attended to; and, as every Church in the city is represented in the Association, the stranger is taken by the hand, wherever he may wish to attend. Such are but a few of the means employed. Hitherto they have proved eminently useful; and not a few have found cause for gratitude in the benefits derived. Young men from the country especially cannot be too strongly urged to avail themselves of the advantages thus held out. An introduction from their Pastor will ensure them a hearty welcome; or, if that cannot be had, let them come and introduce themselves. To all young men their brethren in New York say, "Come, and welcome."

Presbyterianism in the U. S. has lately received an able supporter in the Rev. John

Jenkins, of Montreal, whose loss to that city will long be felt. The large and influential church in Philadelphia, of which the well known commentator, Albert Barnes, is pastor, have been engaged in extending their borders by the erection of another church edifice in a different part of the city, which, strangely enough, has been called "Calvary Church." Of the congregation, assembled in this (as Scottish Presbyterians would call it) "Chapel of Ease," Mr. Jenkins was installed pastor on 6th November, and commenced his labours by preaching at the dedication service of the new edifice to an overflowing audience. The text was taken from Gen. xxviii, 16 and 17; and the able discourse must have produced a favourable impression on the part of the flock towards their new minister. Though regretting that Montreal has lost in the Rev. John Jenkins, a pious and talented clergyman, yet we cannot but feel that he is called to a larger field of usefulness, and trust that his labours will be greatly blessed in the advancement of true religion.

The "New School" Presbyterians, amongst whom the Rev. Albert Barnes is a leading minister, compose a large section of the Presbyterian Church of the U. S. They separated in 1837 from the Old School, or Scotch Party, in consequence of some not very essential variant views of doctrine and discipline, now almost lost sight of, and which had much better have been left unquestioned. A more serious difference, however, existed in the expediency of admitting to the pulpit what are called *Revival Preachers*, or men whose aim it is so to work upon the feelings as to produce seasons of excitement in the congregations, termed, often without reason, *Revivals*. This practice is not favoured by the Old School Presbyterians, who bear willing testimony to the blessed effects of Revivals properly so called, while they deprecate the unnatural excitement and consequent reaction of such as result from misguided exertions. Both of these bodies hold the same standard as our own Church, and are eminently active in their spirit.

Thanksgiving Day in the U. S. is an annual season of much interest. A national acknowledgement of God's favour as the Giver of every good and perfect gift, it is observed by all Churches; and the occasion cannot be too highly valued. Upon this day the minister brings forth his best sermon, often, it must be owned, a little too eulogistic or patriotic, for delivery from the pulpit, after which the great commonwealth, and especially the more northern states, is one scene of family reunion. It is a time when parents and children, brothers and sisters, meet once more round the family table, where old scenes are revived, and many a heart is made glad. Christmas day in England, or New Year's in Scotland, can hardly be said to furnish such a universal scene of delightful social intercourse.

The Presbytery of Edinburgh not long since addressed the Government upon the subject of a National day of humiliation and prayer on account of that dreadful pestilence, the cholera. Lord Palmerston's reply has just been received, and has excited the utmost astonishment, not only in the Church to which it was addressed, but also in the community at large. It enters at some length upon the laws of nature affecting health, upon the duty of man to attend to these laws, "which, if not attended to, will infallibly breed pestilence in spite of all the prayers of a united but inactive nation. When man has done his utmost for his own safety, then is the time to invoke the blessing of Heaven to give effect to his exertions." The theology of the Home Secretary is materialist, and his Scripture readings shallow, when he thus places more emphasis upon the exertions of men than upon the dispensations of an over-ruling Providence. Upon a similar occasion, 20 years ago, Joseph Hume gave vent to the grossest atheistic sneers at the idea of Divine Providence in human affairs. Scarcely less reprehensible is the reply of Lord Palmerston, and well called for was the unanimously expressed opinion of the Presbytery, that such a document was unworthy of having emanated from a professing Christian Government.

"ANCURUM."

Mr. Editor,

The paper transmitted may be viewed simply as preparatory notes of an address to a public meeting for celebrating the first Jubilee of the British and Foreign Bible Society, and not as an address actually delivered. A prepared speech may be judged unsuitable by a speaker at the very time he is called upon to address an assembly, and the greater portion of what he had proposed to say may be rejected. When half-a-dozen of speakers, or more, have each a part prescribed to them, not very well defined, it will occasionally happen that the course of illustration, which one intended to follow, has been taken up substantially and better by another, and that it is necessary to some extent to change his ground. His own frame and feelings, moreover, may be so affected by the spirit and remarks of previous advocates, and the manifest tone of the meeting, as to lead him into a train of thought very dissimilar to that which in private had been premeditated. The reader of the following address, therefore, may, if he pleases, consider it only as spoken to himself, and designed to awaken in his own bosom, gratitude to the Father of Lights for the good which the British and Foreign Bible Society has been the means of accomplishing during the first fifty years of its existence. The topics, hastily grouped and slightly touched, may by his own fuller reflections do something to enlarge his zeal and liberality in behalf of that noble Institution.

Montreal, 12th October, 1853.

THE JUBILEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

"An occasion for celebrating the tokens of the Divine favour which have blessed the Society in its origin and progress."

The sentiment, which on the present occasion we are assembled to express, is that of deep unfeigned gratitude to the Father of Mercies, the God of the Bible. Whenever this sentiment has a real existence in the soul, it will prompt the expression of it in all the forms that nature and piety dictate, and more especially it will delight in making its acknowledgement to that Infinite, All-gracious Being, the Father of Lights, from whom cometh down every good and perfect gift. Thus we have already humbly attempted in the thanksgiving to which we gave utterance in our prayer, and in the song of adoring gratitude with which the exercises of this evening commenced. While thus impelled by a grateful sense of our obligation to our Heavenly Father, we gave vent to the feelings with which we are actuated, we obeyed a divine command thus expressed in one of the inspired songs of the Church. "Praise ye the Lord. Praise God in His sanctuary; praise Him in the firmament of His power. Praise Him for His mighty acts; praise Him according to His excellent greatness."

But, when the soul of the true Christian is warmed with gratitude, he delights to unite with others in whose bosoms the same sentiment exists; and, when we discover its existence in the beaming countenance, in the clear demonstrations of harmonious sympathy, in all the signs that are expressive of a devout and thankful spirit—then, as iron sharpeneth iron, so does the face of a man his friend—then our feelings of gratitude towards our Heavenly Father become more intense in such a fellowship, and we are ready to say with the earnestness of God's people, "O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms." The soul is filled with jubilant emotions; and it exults as if the year of jubilee, the year of the redemption, were come. In uniting with a vast multitude of our fellow-Christians throughout the British Empire in the celebration of the fiftieth anniversary of the B. & F. B. S., we do well to bring up to our remembrance those passages in the history of that noble Institution, which may confirm us in our belief that it originated under the direction of Divine counsel and that in its course hitherto it has been signally crowned with the Divine favour. "It appears to me, (said an eminent man,* speaking of this Institution 36 years ago,) it would be impious not to acknowledge the agency of the Spirit in its first conception, as much as the superintendence of Providence in its support. To fix upon a course of action which gives scope to every virtuous energy, while it stands perfectly aloof from the spirit of party, which draws towards itself the best propensities of our common nature, and unites the pious of every nation and profession, in one harmonious family, is not the work of a mortal, it bespeaks the finger of God." And surely, in an assembly like this, it will not be deemed as savouring of enthusiasm if we declare our hearty concurrence in such a sentiment, and our humble and firm belief that the God of Nature, who sustains and directs every movement of the material universe in a system wisely contrived, doth, as the God of grace, sustain and direct every movement in the kingdom of grace, so that all which He has purposed and promised shall certainly come to pass. And, since He has predicted that the MESSIAS shall be a light to enlighten the Gentiles and the glory of His people Israel, the Gospel, which reveals the light, has been from the beginning preserved and circulated under His superintendence, and will be until the Sun of Righteousness shall have arisen on every land. This hope springs up joyously in connection with our jubilant gratitude.

*Robert Hall.

These sentiments have already been frequently expressed by the numerous friends of this Institution, as the successive stages of its history were brought into review. But we now stand in a position in which we can take a larger retrospect—a retrospect of 50 years,—a period that carries with it many sanctified associations. It greatly facilitates our review of the character and success of an Institution of this kind, when we can cast our eye back over so extended a period—a period, we may add, in a very high degree eventful, both in as respects the history of our country, and of that Church which God hath planted within it. All the instruments employed in the accomplishment of the Divine purposes are in themselves feeble. God hath been pleased to choose the weak things of this world to confound the mighty; and, when reviewing the work of such instruments, a somewhat extended space must lie before us, in order to our fairly estimating the extent of labour in which they have been combined, and the amount of its success. Within a single year, or even a decade of years, little progress may be observable; but, when a period of 50 years is submitted to our review, we have a larger effect, a result of more measurable magnitude; and, though we may still have the same view of the feebleness of the instruments, we may discover, nevertheless, a mighty result, and exclaim with the profoundest gratitude, "Behold what God hath wrought." The Lord hath done great things for us, whereof we are glad. "Ho that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The seed, which this Society has scattered abroad upon the World, has been precious, "the incorruptible seed, which is the Word of God;" and the sheaves—God alone can tell their number—have been brought with rejoicing into the garner of immortality, "for there is joy among the angels of God over one sinner that repenteth;" and He, who gave His life a ransom for the World, is satisfied when He sees of the travail of His soul.

I. To strengthen that gratitude which on this season of Jubilee we ought to feel, let us look for a moment at some of the collective results of the operations of the B. & F. B. S., as we now estimate them at the close of the 50th year of its existence.

It appears that, since its commencement in 1804, 43 millions of copies of the Holy Scriptures, in whole or in part, have been put in circulation in Britain and other lands. There are 177 versions, of which 123 are translations never before printed.

This sounds well: it is a mighty result: yet both the labour and the expenditure are of easy calculation and no one could, with any chance of success, depreciate the result except by comparing it with the wants of the World. But, taking the population of the World at 800 millions, and supposing that all these copies of the Sacred Scriptures were still in being, scarce one human being in 20 would be in possession of that Sacred Book—of such momentous value to every fallen, miserable child of Adam!—and, should we hazard the conjecture, that not more than one fourth of these issues are now in being;—that some have been consigned to the flames, some lost in the deep, some worn to tatters by careless and some by diligent hands;—we might not be able to discover more than 10 millions of copies in good preservation, that is, only one copy to about 80 of our fellow-creatures,* exposed to the penalty of sin, and hastening to the tribunal of Him who will by no means spare the guilty!—How far are we yet from that point in which every subject of the kingdom of God shall have the law of God in his own hands to read, to delight in, and obey.—Yet, with all this vast extent of moral darkness

*NOTE.—It has been said, I know not on what grounds, that, previous to the formation of the Society in 1804, four millions of copies of the Holy Scriptures were estimated to be in exist-

around us, to stimulate to continued and more extended efforts, there is valid ground for a jubilant gratitude in the review of what has been done by the grace and help of God. Editions of this Sacred Volume to which we are so largely indebted, have been published in all the polished languages of Christendom. In whole or in part, it has been published in languages that till lately had never been the vehicles for conveying to them who use them, the Inspired Oracles. In Persia, in Northern and Central India, in Southern India, in Ceylon, in the Chinese Empire, in the Polynesian Islands, among the degraded tribes of Africa this blessed Book is now known—now partially circulated. "Its line hath gone out throughout all the Earth, and its words unto the World's end." It carries with it, moreover, a seed which propagates itself over the regions where it has been deposited. As the cocoa-nut, drifted by the current on the shores of a barren island, soon clothes it with trees to sustain and comfort the life of man, so this incorruptible seed, which is the Word of God, when it has found a fitting place in the hearts of a people, incites them to perpetuate and to diffuse it until it covers their land with truth and righteousness. Churches are formed; zeal for the evangelization of the World is awakened; the printing-press is set to work in the vicinity of the mission-house; and new streams of benevolence are opened in the region where sin and selfishness had closed and sealed the only fountains of love. The palpable results of these operations are spread out before the World: the true, permanent result is to be sought, where the Searcher of hearts will assuredly find it, on the Immortal Tablet of the Soul. "Not in dead characters as on the inanimate leaves; but in living letters on the hearts of men, on whom the gift of everlasting life has been bestowed."

II. While, in this celebration of the year of Jubilee, we are fervently grateful to God for that success with which His labours have been crowned, this may be deemed a suitable season to crave your attention for a moment to one or two of the indirect and incidental benefits of the free circulation of Sacred Scripture in connection with the present world.

The direct use, the grand design of Sacred Scripture is the conversion of the soul to God—the evangelization of the World.—In the fulfilment of its spiritual design it connects the believer with Immortality, and prepares him for it.

But, while the main design of the Revelation, which makes known the way of salvation, is to persuade men to walk in it, and to prepare them by sanctification of the spirit and belief of the Truth for the everlasting kingdom of our Lord and Saviour Jesus Christ, the World at large, the Christian portion of the World especially, is indebted to it for some incidental advantages of unspeakable value, which have an intimate connection with our well-being in time as well as our preparation for eternity.

Can we shut our eyes upon the fact that civilization and social improvement have had their surest origin, their strongest impetus from Scriptural knowledge? Is it not undeniable that the nations, which at this moment stand highest in the scale of civilization, are the nations of Christian Europe? And, were we to make any selection, among these, of the kingdoms which occupy the highest place in the scale of intelligence and material well-being, of social order and political freedom, would not our finger at once point to the kingdoms where the Bible has the freest circulation equally among the rich and the poor,—the best known, and the best loved of books. And the reason is obvious. The Bible reveals to man his proper destiny. It inspires him with a conscientious sense of his dignity as a rational and accountable being. It arouses into healthful exercise the noblest faculties of his nature. It nurtures, it exalts, it purifies his best affections. Beyond all question the immediate effect of such an influence will be highly beneficial. It will sustain the industry of the farmer; it will quick-

en the ingenuity of the artisan; it will bring the controlling power of conscience into the management of domestic affairs; by directing the mind continually to the highest excellence, it will carry it forward to its attainment. If the Christian be the highest style of man, the Christian commonwealth will present the highest style of civilization and social well-being; and, though not perfect in its present stage—for where shall we find perfection in a world like ours?—it will be advancing towards it by that attraction which draws such natures onward in the pursuit of perfection. If there be much still defective—many things still to be deplored in these Bible-reading countries, they are, nevertheless, far in advance of those countries where the Bible is an unknown or a proscribed book. Ere the time of another Jubilee has arrived in the history of this Institution, this fact will be more fully demonstrated.

We may enter a similar claim on behalf of the free circulation of Sacred Scripture on the ground of that impulse which it has given to general education, especially since the beginning of the present century and the origin of the *B. & F. B. S.*

This impetus to general education arises necessarily from that high place and design which Protestants ascribe to the Bible. It is a communication from the Father of Mercies to man—not to any particular class of men, but to every man. Every individual, personally responsible to God, and standing in need of the salvation which it reveals, has a personal interest in the Heavenly communication,—an interest so momentous that it ought not, it cannot, be bequeathed to a deputy. The declaration, which Paul made to the inhabitants of Antioch, is universal; “Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.”—the word written as well as the word spoken. If, then, the Bible be a message from God to every man, it is every man's right and duty to know what it contains. To attain ability to read becomes a duty of paramount obligation on every man for this express object (not to mention others), that he may know what God has written to him concerning the things which belong to his peace. One of the most sacred of the parental duties is to train children from childhood in the knowledge of the Holy Scriptures by qualifying them to read them for themselves. In Protestant countries this blessing the humblest peasant seeks, often by many sacrifices, to procure for his child, as an inheritance that may cheer toil and alleviate poverty. Now we easily connect with this sentiment and custom, prevalent in lands where the pure evangelical faith subsists, that impetus which is given to education in general. The people, prompted by the fear of God to read the Bible, will soon become a reading people. The contents of this Blessed Volume cannot fail to stimulate the thirst for knowledge; to inspire men with, what might seem incompatible sentiments, a profound personal humility combined with a conscious sense of the high dignity of our nature; with independence of thought and earnestness of conviction, and energy of character. These qualities are frequently found among sincere Christians in the humble and common walks of life; and among the more favoured classes of society they give rise to that tone and temper of mind which qualifies particular individuals to excel in the higher departments of human knowledge, and to become the guiding spirits of their own community and age. In numerous instances such persons may not, strictly speaking, be religious; they may not practically submit themselves to Divine teaching; nay, some may be found among them very much inclined to doubt its authority; and yet, nevertheless, they may be indebted to early Bible reading, and the pervading influence of a pure evangelism over the circle in which they were brought up, for that intellectual freedom and energy which have conducted them to distinction. Wherever the Bible sheds in some good measure its hallowed influence, there education prevails among the humbler classes, and there

by the selecter few the paths of more recondite science are traversed. Wherever, on the other hand, the Bible is unknown or neglected, human nature presents a picture entirely the reverse of this. The masses are left to grovel in their ignorance; and no star appears to break through the gloom that encircles them. We do well to review these very marked and opposite conditions in this year of Jubilee of the *B. & F. B. S.* Our gratitude to the Father of Lights will be augmented by the contrast.

Let us turn to another result of Bible instruction which may add strength to this sentiment—its influence on civil freedom and political well-being.

I know of no land, where these are found, beyond the limits of Christendom. To what spot on the map of the World can you point, where superstition has its throne, in which any thing, deserving the name of civil freedom and political well-being, has any existence at all? Is it China,—with its full third of the population of our globe? Not moral debasement, revolution, anarchy, raa riot in that vast empire. Is it in India?—No, not there. Its kings are tributary for the most part, and, if the people have security from misrule and oppression, they owe it to the generosity of a foreign potentate; they know not what freedom means, they are incapable of the boon. Held in chains by their superstitions, no revolt on, no change of master can break the chain. Freedom can never come to them until the Truth makes them free. Do we turn to the countries owning the authority of the Crescent? Not there shall we find civil freedom and political well-being. Despotism reigns uncontrolled, or controlled only by fear, lest the natural resentment of the enslaved should be aroused to hurl down the oppressor; and what then would happen? Another despot would rise up to tyrannize over subjects who neither know what the rights of a freeman are, nor are capable of asserting them. The Mussulman has always been the slave of his master, and will be, until the false prophet is dethroned, as the master of both. It is vain to seek such a thing as liberty in Heathen lands. In Christendom alone it is to be found, where there is neither Greek nor Jew, barbarian, Scythian, bond, nor free; but all are one in Christ Jesus—children of the same Father, heirs of the same immortality. But even in Christendom we discover a vast difference among nations, as it respects civil freedom and material well-being. The measure of both of these blessings has some correspondence with the measure in which the truths of the Bible are let in upon them. In Christian States, where the free use of the Bible is prohibited, no shadow of liberty, either civil or religious, is discernible. Witness the Roman States, Tuscany, Spain, Portugal, Austria, and in general all kingdoms where Popery reigns without control. I must not omit semi-infidel, semi-popish, revolutionary France from the category. There popular education is at the lowest ebb. Independence of thought, and the free expression of it, is a nonentity, and the fraction of popular influence in the administration of public affairs is too small to be computed. The Bible prohibited can bring no amelioration to their condition. Compare with these the countries in which there is no let or hindrance to the circulation of the Holy Scriptures; in which the Church has been restored in some good degree to the purity of its primitive model; where the effect of popular education, sanctified by a religious influence, has been in some good degree experienced;—there, the people are prepared for freedom, and it comes to them; there by intelligence, industry and prudence their material well-being is brought into a favourable condition; there what is defective is gradually perfected, and the fabric of constitutional liberty rises up silently like the great processes of nature—peacefully like the temple of Jehovah, on which

No workman's steel, no ponderous axes rung,
Like some tall palm, the noiseless fabric sprung.

So it has been in Britain through that blessed influence which the free circulation of the Bible has shed over it. Within the last half of the last half century, how many ameliorations have been made in its political administration! How largely have electoral rights been conceded to the people, well prepared to use them for the public advantage! How secure is the fabric of constitutional order from revolutionary hands in that glorious island of the sea! The political sage predicts not only her stability, but her aura and rapid pre-eminence, already, as we deem, attained among the kingdoms of the World. On this continent, and from the operations of the same causes, we anticipate a similar career for the Saxonized population. The truth will prevail—so we pray in hope—and the truth, that truth which through the Sacred Volume we promulgate, will make them free.

And, resulting surely from the progress of this higher, this Christianized civilization, we might advert to its influence on the regulation, I might almost say the sanctification of human labour.

God's doom, pronounced on the transgressor, is, “by the sweat of thy brow shalt thou eat bread, until thou return unto the dust.” This awful world is, by the decree of Heaven, a toiling world. But the declared design of the mediation of our Blessed Redeemer is to mitigate the curse by the counteraction of that sin in which it originated. In proportion as the human family becomes more enlightened and virtuous the heavy pressure of the original malediction will be mitigated, and a brighter sunshine will rest on the far extended field of human toil. Divine Providence is carrying forward this amelioration manifestly before our eyes in “our own, our native land.” What a large measure of kindness and gratitude has grown up, of late years, in the relation between master and servant! Manufacturing capitalists have displayed a more benevolent consideration for the comfort of the persons in their employment, not so much perhaps in the matter of higher wages, (for this is regulated by a power which the employer cannot control, the ebb and flow of the market) but in the erection of suitable buildings for their people, in the establishment of schools for their children, in the special countenance given to the virtuous and well deserving. Travellers report these favourable signs of improvement in our manufacturing districts everywhere. The legislature has of late been largely infused with the same spirit. It has attempted to abridge the hours of labour, so that cupidity shall not have the power to exhaust or oppress the operative, whether young or old; something has been attempted to secure the entire rest of the Sabbath for all classes up to the line of practicability; and the feelings of benevolence in this direction are gathering strength. From what cause?—Why so conspicuous in Protestant Britain? From this cause assuredly that Divine Truth is more widely diffused there; the dignity of our nature is more fully appreciated there; man is viewed there, not only in relation to time as a toiler, but in relation to eternity as a fellow-citizen with the saints, and of the household of God. The Institution, whose Jubilee we commemorate, has done its part in this blessed work; and we are heartily disposed, therefore, to acknowledge with gratitude “the tokens of the Divine favour which have blessed this Society in its origin and progress.”

III. But, ascending to a higher elevation, we may take a wider survey. Let us contemplate the influence of a wider circulation of the Bible, in its more directly spiritual aspects, upon the Church itself, I mean the Universal Church.

All Christians agree in this, that the Bible is a Divine, inspired, authoritative guide in matters of religious belief and practice. In this both Protestant and Romanist are at one in their profession. It is not necessary now to advert to the point at which they diverge; up to this point they are agreed, that “All Scripture is given by inspiration of God.” Some time or

other, as we would fondly cherish the hope, they will agree in their practice also, enjoining upon their people to "Search the Scriptures"—*diligently*—that they may know "what the Spirit hath spoken unto the Churches." When this time shall come, we may anticipate the speedy achievement of three grand results: *A more complete Reformation in the Church in all its branches; The Restoration of a truly Catholic unity; The Propagation of the Gospel throughout the whole World.*

We speak often of the *Reformed Churches, and of the glorious Reformation.* The epithets are not unapplicable: the Protestant Churches are reformed from many Popish corruptions; and no event since the revival of literature in Europe is more entitled to be called glorious than the return of millions to the pure faith of the Gospel, and to the Bible as the only rule of that faith. But, were we to imagine or affirm that Protestants and their Churches need no further reformation, we should be chargeable with indulging a very vain imagination, and of affirming a proposition, in which no two individuals—at least no two Protestant sects would be found heartily to concur. A very general concurrence in the fundamental doctrines of piety might be demonstrated from the *creeds and rubrics* of the great Evangelical family. Notwithstanding all the discrepancies that are alleged to exist, I do think, that "we Protestants abide, in the unity of the faith and of the knowledge of the Son of God." It was very pleasing to discover the evidence of this fact some years ago in the formation of the Evangelical Alliance. The principles which constituted the basis of that alliance (an alliance that embraced, I believe, representatives from all the Evangelical Churches,) contain the sum and substance of the Christian faith. To this unity in the faith the Bible alone had conducted them. Into that freedom of inquiry, out of which it resulted, the Reformation had brought us. But still we come far short of the perfect man—the measure of the stature of the fulness of Christ. Every Christian for himself, every Church for itself, will make this confession. And, when one Church sits in judgement upon another, as Churches will sometimes do, how prompt is the judge to exclaim, Ah! how much that Church needs a more thorough reformation! The English Episcopalian, looking northward of the Tweed to the Presbyterian Church established there, and all the shoots that have sprung up around her, exclaims, Ah! she is very imperfectly constituted; she wants the regular succession, and the three orders, and the blessings of "our most excellent liturgy"; and, if a Purseyite high-flier, he will not scruple, perhaps, to affirm that the Presbyterian is no Church at all—a thing left to "the un-covenanted mercies of God." She needs to be built up anew on the Ante-Nicene model. The staunch Presbyterian on his part, looking to the more genial south, and the larger and wealthier Church established there, discovers many things, in his judgement, to be deplored and condemned;—a hierarchy in bondage to the state; enormous revenues unequally and wastefully expended; the want of discipline and government; a wide-spread tendency to lapse into the bosom of that apostacy, which the national creed has denounced; and, gazing on these evils until he has a clear apprehension of their enormity, he may exclaim, Ah! how greatly the Church of England needs a more thorough reformation—reformation in the spirit of our national covenant! Other Churches will indulge, each according to their views, in the same spirit of condemnation. Without affirming that they themselves are perfect, they see clearly the mote, sometimes magnified into a beam, that is in their brother's eye, and exclaim, Oh! how greatly these Churches, the Methodist, the Congregationalist, the Baptist, require in certain points a more thorough reformation. Now one and all of these Churches, without vouching for the correctness of the particular judgement of what they deem necessary to be reformed, may be correct in the judgement that farther reformation is needed, and sincere in the prayer that refor-

mation may be matured. Who, with the Bible in his hand, can fail to perceive that we all come short of the pattern shewed upon the holy mount—We have not fully imbibed the purity and grandeur of our creed. Our faith has not been distinctly manifested in newness of life. Indifference and cold formality are painfully apparent in our religious observances. The connection of multitudes with the Church springs more from hereditary adherence than from the bond of enlightened conviction and heartfelt belief. The pure light of the Bible discloses all these defects. But, thanks be to God, the same light, which discloses, can also, by the assistance of Divine grace, be made to rectify. By walking within this light the Protestant reformation will be carried forward to a full Christian reformation. Whether we look at what is defective in the order of our Churches, or in the religious attainments of their members, the rule for the rectification is to be found in the Oracles of God. In the free, the wider circulation of the Scriptures, in the faithful exposition of their pure and heavenly doctrine, in the pervading, sanctifying influence of that doctrine upon those who are called by the name of Christ—we look for that better era of the Church when all shall know Him from the least unto the greatest—shall be enlightened with the heavenly gift, and brought into the liberty of the children of God. No reformation, short of this, will be deemed of any value in the sight of God. In circulating the Bible we employ one of the means by which it is to be accomplished. We rally round the standard of the B. & F. B. S., because it has afforded very great facilities for increasing this means. And, reviewing from this year of Jubilee what has been accomplished by its instrumentality, our hearts are filled with a jubilant gratitude: "we thank God and take courage."

Another advantage will accrue to the *Universal Church* when all the *sections* of which it is composed will truly build upon the foundation of the apostles and the prophets, Jesus Christ Himself being the chief corner-stone: *there will then be a restoration of Catholic unity.*

It is quite evident that correct interpretations of a Divine standard will annihilate all such divisions as arise from erroneous and conflicting interpretations. It is equally evident that, the more entirely the true spirit of the Bible pervades the Church, the larger will be the mutual forbearance and charity of its members, and the more clearly will they see eye to eye. Then will be realized "unity in fundamentals, forbearance in matters doubtful, and charity in all things." What a blessed contrast to that state of strife and division and sectarian rivalry, which now so unhappily prevails! This fair spectacle of concord and charity would silence the Romanistic adversaries of the Evangelical faith, who make a handle of our divisions, and boast of a unity among themselves, which has no real existence, except in the unreasoning submission of silent and slavish adherents. A united Church, demonstrating the unity of our common faith, would exert a more combined and powerful influence over the World in the propagation of that faith of which the Church is the living depository—"the pillar and ground of the Truth." The Bible is the divine centre and foundation of this unity.

The grand achievement of a united, holy, zealous Church will be to make itself a *universal church*, embracing the whole world in "a capacious, soul-loving bosom. Inspired prophecy assures us that all nations will be blessed in the Messiah, and that all nations shall call Him blessed. The agency by which the evangelization of the World is to be accomplished, has also been ordained; the Gospel is to be preached to every nation under heaven, and the circulation of the Holy Scriptures will prepare the way for the preaching of the living, commissioned herald. It cannot supersede his work, since his is the divinely ordained agency for evangelizing mankind; but it will prepare the way before the herald of mercy, and contribute to his success. The Bible is the record of the ambassador's commission. It contains the code of his instructions from his Lord

and King, by which he is to be guided. To this he makes appeal when he commends himself to every man's conscience in the sight of God. His soundest, his most cogent argument is, "Thus hath the Lord spoken to you in His Word, and all the words of this life I declare unto you."

Come then, ye friends of the Bible, let us unite in thanksgiving unto God for the rich favours with which He has crowned this Society in the first half-century of its existence, the mere instance, may it prove, to the manhood it shall attain! Having learned to estimate the priceless value of those leaves which are for the healing of the nations, let us labour with all our might to scatter them with a more liberal, yet with a wisely discriminating hand. These seasons of jubilant review are intended more for the future than for the past. We look beyond on the way, through which the Lord our God hath brought us, in order that, leaving the things that are behind, we may advance in the career of duty with a firmer step, with a bolder arm, with a diviner charity. Christians, even the most fervent of them, need to sustain and animate their zeal by those stimulants—the best drawn from the water of life,—which the providence of God causes to well-up in our way. May our anniversary meetings have this effect more abundantly. A Jubilee commemoration of this Society cannot occur again in the life of most of us. Oh, that this protracted trumpet-note of gratitude for the Lord's gracious dealing with us may remain to the last hour of life upon our ear to persuade us until our last hour to abound in the work of the Lord, assured that our labour in the Lord shall not be in vain.

Few in this assembly, I have said, perhaps not one, will be inhabitants of this world on the next year of Jubilee. Half a century is a large space in the life of man, though very small in the plans and purposes of Heaven. Our life on earth, be it short or long, is the space allotted us for co-operating with the Father of Mercies as humble instruments in making His way known upon earth, His saving health among all nations. Let us consecrate it by our prayers and our liberality, with greater earnestness and energy to this work of benevolence. The night is coming-on in which no man can work. How many friends and supporters of this auxiliary Society have passed away within a few years,—now nearly forgotten by the generation which has entered into their labours. Were they permitted to address us from their high places of recompense and felicity, would it not be to commend with the tongue of angels the work in which we are engaged; to kindle the zeal, which in its most fervent state is too cold for such an enterprise. Would they not rehearse the promise of Him who is the Faithful and True Witness, all the more impressively from their own blessed experience; "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

THE BIBLE.

Most wondrous Book, bright candle of the Lord!
Star of eternity—the only star
By which the bark of man could navigate
The sea of life, and gain the coast of bliss,
Securely;—only star which rose on time,
And on its dark and troubled billows, still,
As generation, drifting swiftly by,
Succeeded generation, threw a ray
Of Heaven's own light, and to the hills of God,
The eternal hills, pointed the sinner's eye.

This Book, this Holy Book, on every line
Marked with the seal of High Divinity,
On every leaf bedewed with drops of love
Divine, and with the eternal heraldry
And signature of God Almighty stamped
From first to last, this ray of sacred light,
This lamp from off the eternal throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe and live.

COURSE OF TIME.

EXTRACTS.

THE FAMILY HISTORY.

[From a delightful little work, which we cannot recommend too strongly to the perusal of our readers, and especially of parents—"The Sanctity of Home." By the Rev. Islay Burns, Dundee. Edinburgh: W. P. Kennedy.]

EVERY history has its *historic events*, its *historic days*, its *historic scenes and localities*; it is so also in the simple annals of each domestic group.

There are *historic events*, of what kind the memory of every one will tell. They form the most interesting and tender remembrances of early days, to which the heart ever anew recurs with a fresh and pensive pleasure. They lie far back amid the scenes of childish and boyish days, and yet they stand out bright and vivid as ever, for the light of the morning sun is on them. The time when your little brother was born, and you were all taken to church to see him given to God; or the time—how well you remember it—when your little sister, your companion and playmate, was taken away, and you walked beside the tiny coffin in your father's hand to the fresh-opened grave; or the time when your elder sister lay pale and weak on her dying bed, and she gathered you all about her, and told you she was not afraid to die, for that Jesus was with her, and besought you all, one by one, to flee to Him and be saved; or the time when your eldest brother started, amid the admiration and wonder of all the household, with his great coat, and his hat, and his trunk, for the college, or a mercantile house in the distant city; or the time when the first domestic marriage turned the whole of the little world upside down; or the time—was there ever such a time?—when first you felt yourself a lost sinner, and you gave yourself to Christ, and with beating heart you for the first time took your place beside grey-haired Christians at the communion table; or when your father or your mother died, and at a stroke the vision of life vanished, and the world stretched out as a naked, desolate, wilderness before you: such are the events which, endlessly varied, make up the simple but touching memorabilia of each domestic history, and leave their deep and lasting traces on the hearts of the children. It is these things which, of all natural influences, contribute most powerfully to make us what we are, to soften or harden our hearts, to fill them with vanity, or lead them to God. See, then, that such events be improved. Seek to have them sanctified and blessed of God. While the feeling they excite is fresh, strive to turn the stream into a holy channel, to redeem the passing emotion as an instrument of lasting good. Let the spirit of love and prayer brighten and hallow all. Then shall each transient incident yield, ere it pass, its meed of blessing; and, when in after years the scenes of the past recur to mind, they shall come not alone, but fraught with all the fragrant memory of sacred lessons learned, and precious impressions received, in early and happy days. Thus the buried scenes of the past shall live again, and, "though dead, yet speak" in melting power to the heart.

Then there are *historic days*, grand domestic commemorations, which within that little world are as important as the most stirring national anniversaries in the great world without. Such are new-year's-days, and birth-days of father, or mother, or children. Each has its place of honour in the domestic calendar, and renews at each annual return its feast of joy. And surely it is right that it should be so. It is meet that on such occasions they should "make merry and be glad." The peaceful close of another year, or the arrival of parent or child in health and safety at another stage in life's chequered course, is an event not to be thoughtlessly passed over, but signalled by a glad and thankful Ebenezer. Such celebrations, too, are in their influence most salutary. They break the dull monotony of life, form happy eras in the memory, and awaken and cherish the best affection. Who is there that does not delight to recal from the long past

some happy Christmas tide, when all the scattered members of the fast dissolving group were gathered once again around the paternal hearth, and when the biting blast and driving storm heard without only rendered the more blessed the glow of heart within; when the "big ha' Bible" was brought out once more, and all knelt together as of old at the common Throne of Grace? Who is there that can forget such a day? or who that remembers it would relinquish the memory for all the joys the wide world can give? Let such days, then, be duly kept, honoured, signalised; but, most of all, one other more sacred and precious still, the holy Sabbath of God. Let it, too, be a great festal day in your family life. Strive to make it a happy day to your children, a day "most calm, most bright," in their feelings and their memories. Be full of holy expedients to endear it to their hearts, reserve for it your calmest smile and gentlest words, and distinguish it by some special enjoyment, to which they may look forward through the week, and learn to associate with the "day which the Lord hath made." Let them feel that on this day the Sun of Righteousness has indeed arisen, and by His healing beams chaseth the dark shadows of earth away. Thus in after years they may still continue to love it and hold it sacred as their mother's grave; and it may be that in a day of grace the love of "the Lord's Day" may be made the instrument in God's hand in leading them to the saving knowledge and love of the Lord Himself.

Of *historic scenes and places* we might have much to say. Every family has its own spots, it may be bare and uninteresting in a stranger's eye, but dear and sacred to them. They are charmed spots, over which the spirit of the past seems ever to linger and to whisper solemn things of the days gone-by. They live within the heart; they shine in vivid freshness before the mind's eye as the scene of all that was most precious and blessed in early years. The house in which we were born, the school to which we ran in the glad days of boyhood, the green path to the House of God, the family pew, the mossy gravestones, the field, the bridge, the stream, the smiling hedgerow, each single bush and tree in the family garden, the very shadows on the green lawn, all imprint themselves like a sun-picture within the breast of every child that issues from that little homestead, and are carried with him wherever in the wide world he bends his course. And among these are some spots peculiarly sacred: the room where your mother prayed, the shady walk where you overheard your father's voice in ejaculatory supplication, a favourite sister's grave, the spot where you got the parting blessing and bid farewell to all you loved at your first outset into the world, the place, if there be such a place, where you first felt the blessedness of communion with God; these are the very Bethels and Ebenezers of your soul, around which memory loves to linger, and of which you could almost say, "If I forget thee, O Jerusalem, let my right hand forget her cunning." And surely the influence of such well-remembered scenes cannot but be great. Such spots are haunted ground, and ever, as you tread them anew, the buried memories of the past start up around your footsteps, and speak in words of power to your heart. Surely it is of a vast importance what kind of memories these shall be—what those thoughts, feelings, affections, remembrances are, that are to be for ever linked in the minds of your children with those scenes which they shall always remember—which they shall never be able to forget. O see that yours be such a home that, the more it is remembered, the better shall it be for those that remember it; that never in after days any of its inmates may, in body or in spirit, revisit it, without feeling that he is on holy ground, that it is to him as the house of God and the gate of Heaven.

And now our brief domestic history is done. After all these are but natural influences. As such they are most precious and powerful, but they are nothing more. They cannot change the heart, they cannot convert the soul. Not all the memories of the holiest home on earth

can of themselves win the heart for God. Even this best of all charmers will not charm the evil spirit away, let it charm ever so wisely. A mightier agent must interpose—a mightier voice must speak. Honour means then, and improve them to the utmost; wield with all your might the sacred influences committed to your hands; but ever look above them and beyond them to a sovereign God of grace. Join prayer and pains unremittingly together. Make your children happy; make them busy, active, useful; seek by precept and example to make them holy; let yours be in every sense, so far as you can make it, a blessed home to them, a home which they may never afterwards remember without having their best affections quickened, their holiest resolutions confirmed. Yet still, when you have done all, feel that you can do nothing, and plead in unceasing prayer for that saving grace whereby alone "all old things shall pass away, and all things shall be made new."

PRAYER, A TEST OF FAITH.

BY AN OLD AUTHOR.

As the creature cannot pray (I mean acceptably) without faith, so with faith he cannot but pray. The new creature, like our infants in their natural birth, comes crying into the world; and, therefore, Christ tells it for great news to Ananias of Saul, a new-born believer, "Behold, he prays!" But is that so strange that one, brought up at the foot of Gamaliel, and so precise a Pharisee as he was, should be found upon his knees at prayer! Truly no, it was that his sect gloried in, their fasting and praying; and, therefore, he, being strict in this way, was no doubt acquainted with this work as to the exterior part of it; but he never had the spirit of prayer till he now had the spirit of grace, whereby he believed on Jesus Christ. And, therefore, if you will try your faith, it must not be by bare praying but by some peculiar characters which faith imprints prayer withal.

There are three ways, which faith discovers itself in reference to this duty of prayer. *First*, It puts forth such an exciting act, whereby it stirs up the Christian to pray. *Secondly*, An assisting act in prayer. *Thirdly*, A supporting act after prayer.

First, Faith puts forth an *exciting* act, whereby it provokes the Christian, and *strongly presseth him to pray*. And this it doth: (1.) By discovering to the creature its own beggary and want, as also the fulness that is to be had from God in Christ for his supply; both which faith useth as powerful motives to quicken the soul to pray. As the lepers said to one another, "Why sit we here until we die? if we say we will enter into the city, there is famine to slay us: come, let us fall into the host of the Syrians" (2 Kings vii. 3, 4)—thus faith rouseth the soul up to prayer. If thou stayest at thy own door, oh, my soul! thou art sure to starve and die. What seest thou in thyself but hunger and famine? no bread there, no money to buy any in thy own purse; up, therefore, haste thee to thy God, and thy soul shall live. Oh, are you pressed with this inward feeling of your own wants?—press to the Throne of Grace as the only way left for your supply; you may hope, it is faith that sends you: faith is the principle of our new life. "I live," saith Paul, "by the faith of the Son of God."—(Gal. ii. 20.) This life, being weak, is craving and crying for nourishment and that as naturally as the new-born babe doth for the milk; if, therefore, you find this inward sense prompting and provoking of you to cry to God, it shows this principle of life—faith I mean—is in thee. *Object*. But may not an unbeliever pray in the sense of his wants, and be inwardly pinched with them, which may make him pray very feelingly? *Ans*. We must distinguish of wants: they are either spiritual or carnal. It cannot be denied but an unbeliever may be very sensible of outward carnal wants, and knock loud at Heaven's gate for a supply. We find them "howling on their beds, and assembling themselves for

corn and wine."—(Hosea vii. 14.) There is the cry of the creature, and the cry of the new creature. Every creature hath a natural cry for that which suits their nature. Hence, Ps. cxiv. 7, "The young lions roar after their prey, and seek their meat of God."

But give the lion flesh, and he will not roar for want of grass; give the ox grass, and you shall not hear him lowing for flesh; so give the faithless, graceless person his fill of his carnal food,—sensual enjoyments,—and you shall have little complaints of spiritual wants from him. They are therefore spiritual wants you must try your faith by: if thou canst heartily pray for love to Christ, faith on Him, or any other grace, feeling the want of them as a hungry man doth of his food, thou mayest conclude safely there is this principle of new life, which puts thee to pain till it be heard and satisfied; for these graces, being proper to the new creation, can be truly desired of none but one that is a new creature. (2.) Faith excites to prayer from an inward delight it hath in communion with God. "It is good for me," saith the Psalmist, "to draw near to God." Now mark the next words: "I have put my trust in the Lord."—(Ps. lxxiii. 28.) We take delight to be often looking where we have laid up our treasure. This holy man had laid up his soul and all he had in God by faith to be kept safely for Him; and now he delights oft to be with God: he hath that which invites him into His presence with sweet content. By faith the soul is contracted to Christ. Now, being espoused to Christ, there is no wonder that it should desire communion with Him; and, prayer being the place of meeting where Christ and the soul can come the nearest on this side Heaven, therefore the believer is seen so often walking that way. Canst thou say, poor soul, that this is thy errand when praying to see the face of God? Can nothing less, and needest thou nothing more, to satisfy and recreate thy soul in prayer, than communion with God? Certainly God hath thy faith, or else thou couldst not freely bestow thy love on Him, and take delight in Him.

Secondly, Faith puts forth an assisting act of prayer. To instance only in two particulars. (1) *It assists the soul with importunity.* Faith is the wrestling grace; it comes up close to God, takes hold of God, and will not easily take a denial. It enters all the affections, and sets them on work: this is the soul's eye, by which it sees the filth, the hell that is in every sin; and seeing affects the heart, and puts it into a passion of sorrow, when the soul spreads its abominations before the Lord. The creature now needs no onion to make it weep; tears come freely, as water from a flowing spring. It makes a discovery of Christ to the soul in the excellencies of His person, love, and graces, from the glass of the promise, at the sight of which it is even sick with longing after them, and such pangs of love come upon it as to make it send forth strong cries and supplications for that it so impatiently desires; yea, further, faith does not barely set the creature's teeth on edge by displaying the excellencies of Christ and His grace, but it supplies him with arguments, and helps the soul to wield and use them both valiantly and victoriously upon the Almighty. Never could he tell what to do with a promise in prayer till now that faith teacheth him to press God with it humbly, yet boldly. "What wilt Thou do unto Thy great name?" saith believing Joshua (chap. vii. 9); as if he had said, Thou art so fast bound to Thy people by promise and oath that Thou canst not leave them to perish but Thy name will suffer with them. Faith melts promises into arguments, as the soldier doth lead into bullets, and then helps the Christian to send them with force to Heaven in fervent prayer; whereas a promise in an unbeliever's mouth is like a shot in a gun's mouth without any fire to put to it. O how cold and dead doth a promise drop from him in prayer! He speaks promises, but cannot pray promises, or press promises. And therefore try thyself, not by naked praying, but by importunity in prayer; and that not by the agitation of thy bodily spirits, but the inward working of thy

soul and spirit, whether carried out to plead the promise and urge it upon God with an humble importunity or not. (2.) *Faith enables the soul to persevere in the work.* False faith may show some mettle at hand, but it will fade at length. "Will the hypocrite pray always?"—(Job xxvii. 10.) No; as the wheel wears with turning till it breaks at last, so doth the hypocrite; he prays himself weary of praying; something or other will in time make him quarrel with that duty, which he never inwardly liked; whereas the sincere believer hath that in him which makes it impossible he should quite give over praying, except he should also cease believing; prayer is the very breath of faith; stop a man's breath and where is he then? It is true the believer, through his own negligence, may find more difficulty of fetching his praying breath at one time than at another (as a man in a cold doth for his natural breath); alas! who is so careful of his soul's health that needs not bewail this? But for faith to live, and this breath of prayer to be quite cut off, is impossible. We see David did but hold his breath a little longer than ordinary, and what a distemper it put him into, till he gave himself ease again by venting his soul in prayer, "I held my peace, and my sorrow stirred, my heart was hot within me; while I was musing, the fire burned; then spake I with my tongue, Lord, make me to know my end."—(Ps. xxxix.) Dost thou, O man, find thyself under a necessity of praying, as the little babe who cannot choose but cry when it ails or wants anything, because it hath no other way to help itself than by crying to hasten its mother or nurse to its help? The Christian's wants, sins, and temptations, continuing to retu n upon him, he cannot but continue also to pray against them. "From the ends of the earth will I cry unto Thee," saith David (Ps. lxi. 2); wherever I am, I will find Thee out; imprison me, banish me, or do with me what Thou wilt, Thou shalt never be rid of me; "I will abide in Thy tabernacle for ever."—(ver. 4.) But how could David do that when banished from it? Surely he means by prayer; the praying Christian carries a tabernacle with him. As long as David can come at the tabernacle, he will not neglect it; and, when he cannot through sickness, banishment, &c., then he will look towards it, and as devoutly worship God in the open fields as if he were in it. "Let my prayer be set before thee as incense, and the lifting up of my hands as the evening sacrifice" (Ps. cxli. 2); he speaks of such a time when he could not come to offer sacrifice at the tabernacle.

Thirdly, Faith hath a supporting act after prayer. It supports the soul to expect a gracious answer: "I will direct my prayer unto thee, and will look up" (Ps. v. 3); or, I will look; for what, but for a return? An unbelieving heart shoots at random, and never minds where his arrow lights, or what comes of his praying; but faith fills the soul with expectation. As a merchant, when he casts up his estate, he counts what he hath sent beyond sea as well as what he hath in hand; so doth faith reckon upon what he hath sent to Heaven in prayer and not received, as well as those mercies which he hath received, and are in hand at present. Now this expectation, which faith raiseth in the soul after prayer, appears in the power that it hath to quiet and compose the soul in the interim between the sending forth, as I may say, the ship of prayer, and its return home with its rich lading it goes for; and it is more or less according as faith's strength is. Sometimes faith comes from prayer in triumph, and cries, "Victory." It gives such a being and existence to the mercy prayed for in the Christian's soul, before any likelihood of it appears to sense and reason, that the Christian can silence all his troubled thoughts with the expectation of its coming. So Hannah prayed, "and was no more sad."—(1 Sam. i. 18.) Yea, it will make the Christian disburse his praises for the mercy long before it is received. Thus high faith wrought in David, "At what time I am afraid, I will trust in thee" (Ps. lvi. 3); and in the next words, "In God will I praise his word" (ver. 4); that is, he would praise God for His

promise before there were any performance of it to him, when it had no existence but in God's faithfulness and David's faith. This holy man had such a piercing eye of faith as he could see the promise when he was at the lowest ebb of misery, so certain and unquestionable in the power and truth of God that he could then praise God as if the promised mercy had been actually fulfilled to him. But I would not have thee, Christian, try the truth of thy faith by this heroic high strain it mounts to in some eminent believers. Thou mayest be a faithful soldier to Christ, though thou attainest not to the degree of a few worthies in his army, more honourable in this respect than the rest of their brethren. There is a lower act of faith, which, if thou canst find, may certify thee of its truth; that, I mean, which, though it doth not presently disburthen the soul (upon praying) of all its anxious, disquieting thoughts, yet keeps the soul's head above the waves, and gives a check to them, that they abate, though by little and little, as the stream in a channel doth at a falling tide. When God took the deluge from the earth, he did not do it in a moment; it is said, "the waters returned from off the earth continually" (Gen. viii. 3); that is, it was falling water from day to day till all was gone. Canst thou not find, Christian, that some of thy tumultuous disquieting thoughts are let out at the sluice of prayer, and that it is some ease to thy encumbered spirit that thou hast the bosom of a gracious God to empty thy sorrowful heart into? And, though pitying doth not drain away all thy fears, yet it keeps thee, doth it not, from being overflown with them, which thou couldst not avoid without faith? A soul, wholly void of faith, prays, and leaves none of its burthen with God, but carries all back with it: that it brought, and more too; calling on God gives no more relief to him than throwing out an anchor that hath no hooks to take hold on the firm earth doth the sinking ship. If, therefore, poor soul, thou findest, upon throwing out thy anchor of faith in prayer, that it takes such a hold on Christ in the promise as to stay thee from being driven by the fury of Satan's affrighting temptations, or thy own despairing thoughts, bless God for it. The ship that rides at anchor is safe (though it may be a little tossed to and fro) so long as the anchor keeps its hold. And so art thou, poor soul; that faith will save from hell, that will not wholly free the soul here from fears.—*E. C. Magazine.*

THE WORD "SELAH."

The translators of the Bible have left the Hebrew word *Selah*, which occurs so often in the Psalms, as they found it; and of course the English reader often asks his minister or some learned friend what it means. And the minister or friend has most often been obliged to confess ignorance, because it is a matter in regard to which the most learned have by no means been of one mind. The Targums and most of the Jewish commentators give the word meaning *eternally, for ever*. Rabbi Kinchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical sign, equivalent, perhaps, to the word *repeat*. According to Luther and others it means *silence*. Genius explains it to mean, *Let the instruments play, and the singers stop*. Wochem regards it as equivalent to *sursum corda*—up my soul! Summer, after examining all the seventy-four passages in which the word occurs, recognises in every case "an actual appeal or summons to Jehovah." They are calls and prayers to be heard, expressed either with entire directness, or if not, the imperative, "Hear, Jehovah!" or "Awake, Jehovah!" and the like still earnest addresses to God that He would remember and hear, &c. The word itself he regarded as indicating a blast of trumpets by the priests. *Selah* itself he thinks an abridged expression, used for *Higgaion*; *Selah*; *Higgaion* indicating the sound of the stringed instruments, and *Selah* a vigorous blast of trumpets.—*Bibliotheca Sacra.*

We have copied the above (in which *Genius* is absurdly put for *Gesenius*) for the purpose of adding a far more satisfactory account of the matter from the scholarly pen of Dr. Addison Alexander. In his work on the *Psalms* (vol. 1. p. 22) he says, "This term occurs seventy-three times in the *Psalms*, and three times in *Habakkuk*. It corresponds to *rest*, either as a noun or a verb, and, like it, is properly a musical term, but generally indicates a pause in the sense as well as the performance. Like the titles, it invariably forms part of the text, and its omission by some editors and translators is a mutilation of the Word of God. In the case before us, (*Psalm* iii. 2.) it serves as a kind of pious ejaculation to express the writer's feelings, and at the same time warns the reader to reflect on what he reads, just as our Saviour was accustomed to say, 'He that hath ears to hear let him hear.'" Again on *Psalm* iv. 4, "The effect of this exhortation to be still is beautifully strengthened by a pause in the performance. *Selah*." The reader of Dr. Alexander's exposition of the *Psalms* will find this meaning very often strikingly brought out and justified. And, although it may not preclude all doubt, it meets the exigencies of the various cases in which the word occurs in a much greater degree than any other of the various explanations given by Jews and Christians.

THE WEEK OF THE CRUCIFIXION.

We have often found by attending to the chronology of events in Scripture, or their relation to each other in time, that the events themselves not unfrequently became much more full of interest and meaning. Let any one, for instance, read the transactions recorded in the end of the 1st and beginning of the 3rd chapters of John's Gospel, and notice the succession of the days in which they occurred; or connect in the same way the events narrated in the 4th and 5th chapters of Mark; or read in connexion the end of the 7th chapter of John with the beginning of the 8th, and it will be at once perceived how the order of events adds to their interest.

This, we think, is peculiarly true with reference to the history of the last week of our Lord's life on earth. In comparing and arranging the different Gospel narratives of this time, as has been done by various "harmonists," we are able to trace with great exactness the transactions of each day during that short but awfully momentous period. It is remarkable that the history of those few days occupies nearly the one-half of the Gospel of St. John, while that of the *sixteen centuries* before the deluge is narrated in less than fifty verses!

In arranging the events of the last week of our Saviour's life, we shall adopt the modern names for the days of the week, reminding our readers that the Jewish day was reckoned from sunset to sunset; so that Saturday, for instance, began after sunset on Friday evening.

SATURDAY, (9th of the month Nisan—April.)—Upon this day, the Jewish Sabbath, Jesus arrived at Bethany, and took up His abode probably with the family of Lazarus, whom He loved.

SUNDAY.—On the day which is now the Christian Sabbath, Jesus made His public entry as King into Jerusalem. A great multitude of people met Him on the way, and spread palm-branches before Him as He rode in triumph; and they rejoiced, praising God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of the Lord; peace in Heaven and glory in the Highest!" But "The Pharisees said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after Him!" And some of them asked Him to rebuke His disciples; but He said, "I tell you that, if these should hold their peace, the stones would immediately cry out!" When He came to the brow of Mount Olivet, which overlooked Jerusalem, and beheld the city, He wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine

eyes!" As He entered Jerusalem, "the whole city was moved, saying who is this?" He went to the temple, and was immediately surrounded by the blind and the lame; "and He healed them." The very children, too, gathered round Him, crying, "Hosannah to the Son of David!" But, when the scribes and priests saw all these wonderful things, they were sore displeased, and said, "Hearkest Thou what these say?" But Jesus said that God had foretold how babes and sucklings would praise the Messias. In the evening, having "looked round about upon all things," He left the temple, and returned to Bethany with His disciples.

MONDAY.—As He went in the morning again to the city, He cursed the barren fig-tree. Once more He entered the temple, and began to cleanse it and to cast out all them that sold therein, and them that bought, saying, "It is written, 'My house is a house of prayer; but ye have made it a den of thieves.'" The scribes and the chief priests sought to destroy Him; but they feared the people, who were "astonished at His doctrine," and were "very attentive to hear Him." He taught all that day in the temple, and at night "He abode in the Mount of Olives."

TUESDAY.—In the morning Jesus and the disciples on their way to the city pass the fig-tree (the picture of the Jewish nation), which He had cursed on the previous day.

"All the people came early in the morning to Him in the temple to hear Him." While He was teaching them, the chief priests and scribes came to Him and questioned Him by what authority He did those things?—alluding, no doubt, to the doings of the two previous days. Having replied in the manner narrated in *Matth.* xxi. 27, He immediately addressed to them the parables of the two sons, the wicked husbandmen, and the marriage of the king's son, all picturing their own sinfulness in rejecting Himself, the Messias. The Pharisees took counsel how they might entangle Him; and asked Him, therefore, the question as to paying tribute to Cæsar. The Sadducees also tried to put Him to confusion by the insidious question regarding the resurrection. The Pharisees and Sadducees having both been silenced by His answers, a lawyer "asked Him a question, saying, Master, which is the great commandment?" But, after the reply of Jesus to Him, "no man durst ask Him any question." Jesus asks in turn that question regarding the Messias, "Whose son is He?" which they could not answer, because they neither understood nor believed. He then warns the people against the evil example of the Scribes and Pharisees; pronounces awful woes against those hypocrites, and ends by breaking forth into lamentation over lost Jerusalem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" While sitting opposite the treasury, He saw the poor widow putting her mite into the treasury, and praised her charity. It was on this day also that some Gentile proselytes, who had come up to the feast, expressed a wish to see Him; and He, recognizing in them the first-fruits of the great Gospel harvest which would be the result of His death and burial, now so near, rejoiced in spirit, and cried: "Father, glorify Thy name!", when a voice from Heaven declared, "I have glorified it and will glorify it again!" He then rebuked the Jews for their unbelief; and again announced that He "was come as a light to the world, that whosoever believed on Him should not walk in darkness;" and once more invited them to walk in this light. And now He leaves the temple for ever! As He was departing, one of His disciples pointed out to Him the great stones of which it was built. But, while walking to Bethany, or more probably when seated, on His way thither, upon the Mount of Olives, and having all the city mapped out before Him, He there uttered those prophecies regarding the awful calamities which should befall the city and nation; with the passing away of the Jewish dis-

persation, and the persecutions which His disciples would endure. He foretold also His own second coming to judgement at the end of the world; and, finally, exhorted His disciples to watchfulness and diligence by the parables of the ten virgins and five talents. And so ended this day, so full of solemn warning and teaching!

WEDNESDAY was spent in peace and quiet with the family in Bethany, while the chief priests and scribes, and elders of the people, assembled in the palace of Caiaphas, and consulted how they might take Him by subtilty and kill Him. A supper was made for Him in the house of Simon at Bethany. Lazarus was present, and Martha served, but Mary anointed the feet of Jesus with costly spikenard, and wiped them with her hair. Some of the company, but especially Judas Iscariot, murmured against her, saying, "Why this waste?" But Jesus said, "She hath done what she could. She is come aforehand to anoint My body to the burying." Judas went to the chief priests, and offered to betray Christ for thirty pieces of silver.

THURSDAY.—This was the first day of unleavened bread. Jesus sent Peter and John early to Jerusalem to prepare a guest-chamber in which they should eat the passover. Towards evening He followed with His other disciples. They took their place round the table. A contention ensued as to which of them should be greatest; and they were rebuked and taught humility. The first cup of wine having been handed round, Jesus rose and washed the disciples' feet. He then sat down and pointed out the traitor; and Judas withdrew. Jesus, having foretold the denial of Peter, and instituted the Lord's Supper, addressed to His disciples those Divine discourses recorded in the 14th, 15th, and 16th chapters of John, ending with His memorable prayer in the 17th chapter. They sang a hymn before parting, and then went out to the Mount of Olives, and came to Gethsemane, where, "being in agony, He prayed the more earnestly; and His sweat was, as it were, great drops of blood falling to the ground;" "and there appeared an angel unto Him from Heaven, strengthening Him." The disciples were overcome by sleep. Three times Jesus came to them, saying, "Could ye not watch with Me one hour? Watch and pray, lest ye enter into temptation." After a while He said, "Sleep on now, and take your rest. It is enough. The hour is come. Behold, the Son of Man is betrayed into the hand of sinners. Lo! he that betrayeth Me is at hand." It was now late at night, and Judas came with "a band of men and officers from the chief priests and Pharisees, having lanterns, torches, and weapons." When Jesus spoke, they all fell to the ground. But Judas having kissed his Master, and thus pointed Him out in the uncertain light to His enemies, He was seized. Peter cut off the ear of Malchus, which Jesus healed. All His disciples then forsook Him and fled. He was then brought before Caiaphas. Peter followed at a distance, but was admitted to the hall or open court within, and stood warming himself at the fire. Jesus was examined a long time by the high priest until the early dawn of day on Friday morning, when Peter for the third time denied Him. Caiaphas then sent Him to Annas; and the Sanhedrim having been summoned "as soon it was day," He was interrogated by them.

FRIDAY.—Jesus had no rest during the whole of Thursday night. Early upon Friday He was sent back bound from Annas to Caiaphas, and brought again before him, while now presiding over the council. Having been adjured by the high priest to say whether He was indeed the Son of God, He at once claimed this dignity; on which the high priest rent his clothes, and condemned Him as a blasphemer worthy of death. "Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands;" and "they blindfolded Him, and struck Him on the face, saying, Prophecy who is it that smote Thee?" Then the whole council brought Jesus to Pilate. Pilate came out to them, and they accused Jesus before him. He then went back to the judgement-hall; and, having questioned Jesus about His kingdom, returned to

the Jews, declaring that he found no fault in Him. The chief priests and elders accused Him; but He answered them nothing. So Pilate marvelled greatly, and again declared that he found no fault in Him. They were the more fierce and said that He stirred up the people from Galilee to Jerusalem. Pilate, hearing that He was a Galilean, sent Him to be tried by Herod, who had long wished to meet Him, hoping to have seen Him work some miracle. The chief priest and the scribes again vehemently accused Him. Jesus made no reply to Herod's questions. Herod, enraged by His silence, permitted his soldiers to array Him in a gorgeous robe. After setting Him at nought, and mocking Him, they sent Him back to Pilate. Pilate called the chief priests and the scribes together, reiterated his conviction of the innocence of Jesus, but offered to chastise Him and let Him go. The people however vehemently demanded Barabbas, the robber, in His stead, and cried out with loud voices that Jesus should be crucified. Pilate, seeing that he could prevail nothing, and having been warned by his wife to "have nothing to do with that just man," took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person." So he released Barabbas, and scourged Jesus, and delivered Him to be crucified. Then the soldiers brought Him into the hall; and, having called together the whole band, they put on Him a purple robe, and plaited a crown of thorns, and put it on His head, and a reed in His right hand; and they bowed the knee before Him, and mocked Him, saying, "Hail! King of the Jews!" and they spat on Him, and smote Him on the head with the reed and with their hands. Pilate then went out to the crowd, and told them he would bring Jesus forth, that they might know he found no fault with Him. "Then came Jesus forth, wearing the crown of thorns and the purple robe, and Pilate said, Behold the man!" But, when they saw Him, they cried, "Crucify Him!" Pilate again declared before them that he found no fault with Him. But they answered, that He made Himself the Son of God. This saying alarmed Pilate, and he went back with Jesus to the judgement-hall, and questioned Him; and, having returned to the people once more, sought to release Him, when the Jews cried out, that, if he did so, he would not be Cæsar's friend. Hearing this, he went forth with Jesus to an elevated place in sight of the temple, called the Pavement, and in presence of the multitude took his place on the judgement-seat, and said to them, "Behold your King!" when they all cried, "Away with Him! we have no king but Cæsar!" Then Pilate finally delivered Him to be crucified.

When Judas saw that He was condemned, he went to the high priests and returned the money he had received, confessing that he had betrayed innocent blood. They answered him, "What is that to us? see thou to that." And he went and hanged himself.

It was now between eight and nine in the morning. Since the previous night what "contradiction of sinners against Himself" had He endured! After again mocking Him, they now took off the purple robe, and put on His own garments, and led Him away to be crucified. He carried His cross until unable to do so from fatigue; but they met Simon the Cyrenian, on whom they laid it. A great crowd of men and women bewailed and lamented Him; and He said, "Women of Jerusalem, weep not for Me, but weep for yourselves and for your children;" and foretold the destruction of the city. They came to Calvary, where they crucified Him along with two thieves, one on His right hand, and the other on His left hand; and Jesus said, "Father, forgive them, they know not what they do!" The soldiers parted His garments, and cast lots for His vestment; and, having put an inscription over His head, "THE KING OF THE JEWS," they sat down and watched Him there. The chief priests wished Pilate to alter this inscription; but he would not.

The people stood beholding. They that passed by railed on Him, saying, "Thou, that de-

stroyest the temple and buildest it in three days, save Thyself?" The chief priests mocked Him, with the scribes and elders, and said, "He saved others, Himself He cannot save. Let Christ, the king of the Jews, descend from the Cross, that we may see and believe." The soldiers mocked Him, coming to Him and offering Him vinegar, and saying, "If Thou be the king of the Jews, save Thyself?" One of the thieves also railed upon Him; but the other prayed to be remembered when He came to His kingdom; and Jesus said, "This day thou shalt be with Me in paradise."

Mary, the mother of Jesus, her sister Mary, wife of Cleophas, and Mary Magdalene, with the apostle John, stood near the cross. "When He saw His mother and the disciple standing by whom He loved, He said, Woman, behold thy son! Son, behold thy mother! And from that hour that disciple took her unto his own home."

He had now hung on the cross from nine in the morning till twelve noon, when darkness suddenly covered the land for three hours. About the ninth hour, (three o'clock.) Jesus cried with a loud voice, "My God, my God, why hast Thou forsaken Me?" All things being accomplished, He said, I thirst. And one ran and filled a sponge with vinegar, and put it to His mouth. When Jesus therefore had received the vinegar, He said, It is finished! And He cried with a loud voice, "Father, into Thy hands I commend My spirit!" and, having said this, He gave up the ghost.

The veil of the temple was rent in twain; and the earth did quake, and the rocks rent, and the graves were opened; and many bodies of the saints arose and came out of the graves after His resurrection, and went into the holy city, and appeared unto many. Now, when the centurion, and they that were with him watching Jesus, saw the earthquake, and these things that were done, they feared greatly, saying, "Truly, this was the Son of God!"

And all the people that came together to that sight, beholding the things that were done, smote their breasts and returned; and all his acquaintance, and the women that followed Him from Galilee, stood afar off beholding these things!

The Jews, desirous that the bodies might be removed before sunset, besought Pilate that their legs might be broken. The soldiers broke the legs of the two thieves; but, finding that Jesus was dead, they did not break His; but one of them pierced His side with his spear. When the evening was come, Joseph of Arimathea, who had been a disciple of Jesus in secret, went boldly to Pilate and demanded His body. Pilate marvelled if he were already dead; but, ascertaining from the centurion that it was so, he gave Joseph the body. Nicodemus, who had come to Jesus by night, brought spices, and went along with Joseph; and they both took down the body, and wrapped it in a clean linen cloth, and before sunset laid it in a new sepulchre which belonged to Joseph, and was hewn out of a rock in a garden close at hand; and they rolled a great stone to the door of the sepulchre, and departed. Mary Magdalene, Mary the mother of Jesus, and the women that came with Him from Galilee, were at His burial, and beheld the sepulchre, and how the body was laid. They then prepared spices and ointments, and rested the Sabbath-day according to the commandment.—*The Edinburgh Christian Magazine for April.*

MISCELLANEOUS GLEANINGS.

THE COURT AT BALMORAL.—Sunday proved a dismal day of rain, and snow was lying on all the hills within sight of the Castle. Notwithstanding, her Majesty and Prince Albert, attended by the Hon. Miss Bulteel, the Hon. Colonel Gordon, and Sir James Clark, drove to Crathie Church in the forenoon, where the services of the day were performed by the Rev. Dr. Rbt. Lee, of Edinburgh, one of the Deans of the Chapel-Royal. Dr. Lee preached an able discourse from Rom. VIII., 21. The Church was well filled, and there was a considerable number of strangers.

ROYAL DONATION.—We understand that her Majesty has been graciously pleased (in a letter written by her command to one of the ladies of the Committee) to express her approbation of the object and views of the 'Scottish Ladies' Association for Promoting Female Industrial Education in Scotland, especially in the Highlands and Islands', and to accompany the letter by the most gracious donation of £50. The object of this Association, which has so commended itself to her Majesty's approbation, is to add other branches of industry besides needlework to schools for females in the labouring, manufacturing, and mining districts, with the view of raising the tone of the moral and social position of the females, and making them more useful in their own cottages, in service, or as emigrants. All the efforts of the Association towards that end are based upon a sound religious and intellectual education. The Association intend to open their first schools (in Crieff and in Rothesay) next month.

ROYALTY AND THE SABBATH.—On her way to the Highlands the Duchess of Kent spent a Sabbath in Barry's Hotel, Edinburgh. The hotel-keeper had no biscuit of a particular kind, called 'Albert biscuits,' to present to her Royal Highness, and on Sabbath afternoon sent to Mr. Calderwood's, the baker, to buy some. The honest tradesman refused to sell biscuits on a Sabbath, even to royalty. On hearing this, the Duchess of Kent was so pleased that she ordered Mr. Calderwood to supply her household with biscuits during her stay in the Highlands; and the Queen likewise directed him to send 40 dozen of said biscuits weekly to Balmoral.—*Edinburgh Advertiser.*

DEATH OF THE REV. DR. GORDON.—It is with much regret that we announce the death of this highly respected clergyman. The Rev. Doctor had an alarming stroke of paralysis on Saturday last, which at once excited fears of a fatal termination. His demise took place on Friday afternoon at half-past 2 o'clock. The deceased gentleman, who was in his 68th year, was a native of Dumfries. He was called to the pastoral office in 1816, being then presented to the church and parish of Kinfauns by Lord Grey, having previously been an assistant teacher in the Perth Academy, in which capacity his abilities first attracted the notice of his patron. In 1820 the reverend gentleman was translated to the Old Chapel of Ease in Edinburgh; subsequently he was transferred to Newington *quoad sacra* church; in 1825 he was called to the New North Church; and in 1830 he was appointed one of the ministers of the High Church, where with Principal Baird, and subsequently the Rev. James Buchanan, as his colleague, he remained till the Secession of 1843, when he became minister of the congregation of the Free High Church. Dr. Gordon's character and standing in the Church of Scotland had secured his unanimous election as moderator of the General Assembly of 1841. Dr. Gordon took comparatively little part in the ecclesiastical controversies of his day. His character was one of calm, quiet, and unobtrusive piety; he laboured in his vocation with constancy and devotion, and never failed to gather around him a numerous and attached flock.—*Courant.*

TURKS AND HEATHENS.—We learn from the *Baptist Register* that there are 14 schools, and that 26 Protestant Sermons are preached every Sabbath-day in Constantinople. Here is religious liberty among Turks, who make no secret of their enmity to everything Christian. Such conduct on the part of the Turks bears a striking contrast to the intolerant spirit of the Papacy, which acts so exclusively towards everything Protestant. Notwithstanding all this enmity to Truth, and wicked dread that Christianity will spread if the Scriptures are allowed to be read, the Pope professes to be the head of a Christian Church. The Sultan's views of liberty (heathen as he is) are far more in accordance with the spirit of Christian charity than are the views of the Pope of Rome, notwithstanding his arrogant title of "Vicar of Christ," which honour to

Christianity is something like the "crown of thorns" forced upon the head of our Saviour by those who mocked Him prior to His crucifixion.

THE POPE AND THE CHAIR.—The Russian Ambassador has left Rome. The Pope sent to some Polish monks for information about the Polish martyr just canonized. The monks communicated the particulars directly instead of through the Emperor, and have been sent in consequence to Siberia. To this severity the Pope alluded in his harangue, and he wept as he deplored that Catholics in Russia had no other course left but to suffer and die.

A church is about to be built in Liverpool on a somewhat novel plan—novel, that is to say, to Protestants. The accommodation will be, not for sitting, but for kneeling. There will be no galleries, no pews. "The poor are to have equal rights with the rich. The requisite expenses are to be defrayed by the weekly offertory."

THE ENTIRE BIBLE IN CHINESE.—The Rev. Dr. Medhurst, the veteran missionary of the London Society in China, who has been engaged in company with Dr. Bridgman and others many years in translating the Scriptures into the Chinese language, has announced the final accomplishment of the great task.

There are 21 Catholic churches in the city of New York and its vicinity, and 9 convents. At 13 of these churches the English language is preached, at 5 the German, and at one the French.

A society for exploring the ruins of Assyria and Babylon with especial reference to Biblical illustration has been some time organized in the metropolis, and it now makes an appeal for support to the public. Mr. J. Murray, of 50 Albemarle street, is the treasurer. The subscriptions already exceed £1000.

The London City Mission is the largest Society of the kind in the World. Last year it employed no less than 297 Missionaries, who were constantly employed in domiciliary visitation. The total number of visits they made was 1,240,318, and they distributed 1,768, 131 Religious Tracts.

Sabbath desecration is painfully prevalent in California, and no better evidence of this fact can be had than the constant practice of profaning the Day by political meetings. At these assemblages the names of Senators, Judges, Congressmen and others high in station, are reported by the papers as having spoken.

I have been comparing notes between the condition of the heathen of London and the heathen of India, and I am compelled to say that, contrasted with the outrages and orgies of Indian heathenism, there are lamentable proofs that that heathenism is actually surpassed in wickedness by the metropolis of England.—*Rev. Dr. Duff.*

The cedars of Lebanon have diminished from a forest to a sacred grove, guarded by a priest and protected by a superstition. The prophecy of Isaiah has long since been fulfilled, and "Lebanon is turned into a fruitful field," the rest of the trees of his forest are few, that a child may write them. The cedars of Lebanon scarcely occupy a space equal to two acres of ground; but Lebanon is a fruitful field; the mulberry-tree yields its luscious fruit and its more useful leaves with graceful luxuriance; and in its valleys the harvest waves spontaneously in autumn.—*New Quarterly Review.*

The annual collection in aid of the Missionary Bible Society, taken up in Dr. Alexander's Church in Fifth Avenue (Old School Presbyterian) on the first sabbath of November, was over \$3000. This sum has been even exceeded in other collections by the same Church, which is one of the most liberal in New York.

An effort is now being made to furnish all missionaries in Ireland with an abundant supply of suitable tracts. More than 500,000 have been distributed and are doing their share in the work of evangelization. An appeal, made for and to furnish these humble messengers, is well worthy of Christian liberality. George H. Stuart, Esq., of Philadelphia, will gladly forward contributions.

It has been shown from authentic documents that in the Southern States there are 150,000

Coloured Members of the Methodist Episcopal Church South; over 100,000 in the Baptist Church, 10,000 in the Presbyterian Church, and of other denominations 30,000, making a grand total of 290,000 Slaves who are Church Members in full communion.

While Jesuits and other Romish Priests are actively at work in the Indian settlements of Canada and the Western States, there is not one to be found in those peopled by negroes.

An aged Friend of the American Tract Society offers a premium of \$500 to the author of the best treatise on the "Right Way, or the Gospel applied to the intercourse of Individuals and Nations". The size to be not less than 300, and not more than 400 pages. Manuscripts to be lodged before 1st Jan., 1855, with Wm. A. Hallack, 150 Nassau Street, N. Y.

The Episcopalians at their late convention in N. Y. discussed the subject of an amended edition of the Bible, but which met with little favour. The names of the translators employed by a portion of the Baptist Church are kept secret; but it is known that Professor Bush, the famous Swedenborgian, is one of the translators under pay.

A Society has been established in N. Y., called the "Southern Aid Society," which has for its object the diffusion of Gospel truth in the Southern and South-western States. It is upon the same plan as the Home Missionary Society, but which from strong anti-slavery views confines its operations to Free States.

The Roman Catholic organ in the West, "The Shepherd of the Valley," comes out strongly against popular education in general. A perfect broadside is opened with these words—

"The idea that teaching people to read furnishes them with innocent amusement is entirely false. It furnishes rather the most dangerous recreation in which they can indulge."

The Methodists of the U. S. are distinguishing themselves by their efforts to provide for the education of their Ministry. Eight first class Colleges are open, with property amounting to nearly half a million of Dollars. They have also 46 Theological Seminaries. This is a great change for the better within the last few years.

RELIGIOUS INTELLIGENCE.

EVANGELICAL ALLIANCE.

Abridged from the Morning Chronicle.

The preliminary missionary conference, called by the Alliance, preparatory to the formation of an ecumenical missionary conference, embracing all existing Evangelical Missionary Societies, was held yesterday morning at 11 o'clock. After the conclusion of devotional exercises,

The Rev. Dr. DUFF addressed the meeting on the importance of maintaining the missionary spirit in energetic activity and the necessity of meeting the urgent demands of the cause by a spirit of self-denial and self-sacrifice. The object of the conference about to be held was to lay the foundation of some plan of operations in which Christians of all denominations might join, and by which the dominions of Heathen ignorance and barbarism might be successfully invaded. There were many points from the discussion of which in the conference he anticipated the greatest good. First, as to union of effort, he unhesitatingly declared that he looked upon it as the greatest misfortune when any particular place was entered by missionaries of two different denominations, and was prepared under all circumstances to recommend that pre-occupancy should be respected.

Then there were differences of judgement with respect to practical modes of operation in the field of their labours, whether by education, the preaching of the Gospel, stated labours within a particular sphere, or itinerating visits to different districts. There were also questions with respect to the training of converts, the rearing-up of an indigenous priesthood, and the obstacles which presented themselves at Home to

Missionary enterprise. He trusted to see a committee constituted of members of the Alliance, connected with the various denominations, which might be able to attend to all the details of business, and a deputation of which might sit permanently in London.

Sir C. Eardley was then called to the Chair.

The Rev. T. R. BUCKLE, rector of Avering, proceeded to read a paper, presenting a condensed view of the missionary efforts made by British Christians. He sketched the overtures made on various occasions for the establishment of an ecumenical missionary conference, and indicated some of the principal objects which should be aimed at, such as the formation of a general missionary museum, the free interchange of opinion and sentiment, and the establishment of some periodical for the concentration and diffusion of missionary intelligence throughout the World. In America there already existed a journal of foreign missions, published under the superintendence of the Board of Foreign Missions, which embraced all Evangelical denominations. The statistics of the subject, from the difficulty of obtaining accurate information, could only be presented in an imperfect form. He had endeavoured to ascertain the number of missionaries actually employed in the work of evangelizing the Heathen, whether European, or native, the number of catechists, scholars, communicants, and attendants on public worship. Seven societies only responded to the queries addressed to them on the first head, who stated that they had 1,772 missionaries in their employ, but the proportion of Europeans and natives was not ascertained. Six societies had a total of 1,281 catechists, besides the ordained missionaries; 3 had 1,430 schools; 4 had 150,063 scholars; 5 had 146,194 communicants. Only 2 stated the numbers attending public worship under their missionaries, amounting to 107,664. A precedent for the proposed ecumenical conference was afforded by the quarterly meetings of missionaries labouring in British India. From a pamphlet lately published he found that in that country there were 22 distinct societies, expending about £200,000 a year. The three great points to be looked to in constituting such a body were, first, the time and place of holding the conference; second, the adoption of some plan for its proceedings with a view to obtaining valuable practical results; and third, the composition of the assembly.

The Rev. Mr. BENKS proposed the following resolution:—"That this meeting, convened by the Evangelical Alliance, but not consisting exclusively of its members, expresses a general concurrence in the spirit and objects of the resolutions adopted by the Dublin Conference of the Alliance, and appoints a committee to consider in what manner the conference contemplated in them may be carried into effect."

The Rev. Dr. BUSTING seconded the resolution.

Mr. W. B. GREENY, Mr. HAYDON, and others supported the resolution, which was carried unanimously.

A committee was then accordingly appointed, the Rev. Mr. BROOKE to be convener, after which the Chairman vacated the Chair.

EVENING SESSION.—A public meeting of the Society was held last night in the Freemasons' Tavern. Shortly after 6 o'clock the Chair was taken by the Hon. Arthur Kinnaird, M. P. Between 100 and 200 ladies and gentlemen were present.

After the devotional exercises,

The CHAIRMAN begged to express his thankfulness that in a time of "war and rumours of war" they had been permitted to attend in peace and kindness to promote the cause of peace and union. It was a cause of thankfulness that they had established the Society, and he conceived that in making a call for union they were fulfilling the Lord's commandment. When they saw how the enemies of Truth could combine, it would be a reproach to them if they found any difficulty in meeting together to promote the cause of Truth [hear, hear]. They had great reason to be thankful for the fruits they had produced. In

the last few years they had seen a disposition to persecute for the Gospel, and it was a reason for congratulation that they should have been able to extend the arm of protection to their persecuted brethren. They should rejoice at the opportunity offered to them by the Society for brotherly intercourse with each other, and he could speak as to the benefit arising from such intercourse. They all had their prejudices; but it was impossible for Christian men to meet together without a softening of their prejudices resulting finally in mutual feelings of kindness. It was a great privilege to entertain their foreign brethren, and in some measure to return to them the warm hospitality and Christian love which they testified to their countrymen abroad. In France, and elsewhere abroad, they were received with a cordiality by the foreign brethren that almost shamed their English coldness at Home. Firmly trusting that similar results would proceed from their meeting this year, he called upon the Rev. Mr. Berks to address them.

The Rev. Mr. Berks accordingly addressed the assembly. He took a retrospective view of the labours of the Society since its formation, and submitted that its principles had not been falsified, and that they had reason to believe that the blessing of God rested upon it. It was feared there would be such a flooding of Christians of various denominations into the Society as would create confusion amongst them; but the apprehension of discord had not been realized, and they might say they were Christians who had learned to overcome their own jealousies and suspicions towards others, though they might not altogether agree with them. It was also said that, when they came together, they would find that it was impossible to work together, and would be reduced to a kind of practical inaction; but it was not according to the spirit of the Gospel to look for immediate and visible results. It was important that there should be one institution that would call their minds to the fountain-head; and one of the distinctive excellences of their Alliance was urged as a defect, and that was, that they should not be required to parade on every occasion visible results. They might rely upon it that the principle would work-out its natural result, and that, where there was the living fountain, there would be in time the living streams. Complaint was made of the want of a practical object on the part of the Society. There was a partial truth in that, but only a partial truth, for the Church was formed for communion as well as action, and one great means of increasing mutual love was by converse with each other. He believed that by the events of the last year they were called on to proceed in their course, and to believe that this grain of mustard-seed would become as a spreading-tree, so that the birds of the air might lodge therein [applause].

The Rev. Mr. Noel next addressed the assembly. He regretted to say that a great deal of disunion existed, which he could not hesitate to pronounce scandalous. There was a scandalous disunion amongst Christians, which was in violation of the plain and palpable command of their Divine Lord. If any person said that a union of heart was sufficient, he would remind him that their blessed Master had demanded a union that should be proved, for how could people know that there was a union if it was confined to their private feelings? How could that be a union of heart which was compatible with every external manifestation of disunion? Could they really love a person, or regard his feeling, when all their external conduct was calculated to wound him and express alienation from him? One of the objects of the Alliance was to attempt to fulfil the Lord's command; and, when it was said that could be done without such a Society by the Bible Society, he would ask, Were all those who said so members of the Bible Society? The qualification in the Bible Society was money and not character. The Lord's command was to recognise each other as brethren, and in the Bible Society that was not done. Therefore they did not fulfil the command of the Lord. It was most desirable that there should be a cordial union

amongst Christians; and, as a proof of the utility of such union, he would refer to the labours of that Society, and the consequences resulting from their proceedings in Sweden and other Continental nations, where their Christian brethren had been exposed to persecution [hear, hear]. One party said they should resist the establishment, and another party said they should maintain it; but the warfare between those parties should be waged according to Christian principles. Let it be a warfare of distinctive argument, and let them at the same time establish an Alliance by which all that was degrading in their conflict would be removed. Let them act together as a united army, to carry on Christ's cause against Romanism and every other evil amongst them [applause]. * * * * *

The Rev. Dr. Duff next addressed the assembly. He advocated the utility of missionary labours, conceiving that the work of raising-up 8 or 9 millions of immortal souls, that were drowned beneath Satan's feet, was the greatest of enterprises, and would one day mould together all their hearts in an intensity they never yet had felt.

The Rev. Mr. Alexander, of Londonderry, having addressed the meeting, the doxology was sung, and after a prayer from the Rev. Mr. Birn the assembly separated with a parting benediction from Dr. Bunting.

POETRY.

ANGRY WORDS.

Angry words are lightly spoken
In a rash and thoughtless hour.
Brightest links of life are broken
By a single angry word.
Hearts inspired by warmest feeling,
Ne'er by anger stirred before,
Oft are rent past human healing
By a single angry word.

Poison drops of care and sorrow,
Bitter poison drops are they,
Weaving for the coming morrow
Saddest memories of to-day.
Angry words! oh! let them never
From the tongue unbridled slip:
Let the heart's best impulse ever
Check them e'er they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.
Angry words are lightly spoken,
Bitterest thoughts are rashly stirred;
Brightest links of life are broken
By a single angry word.

MISSIONARY HYMN.

The following beautiful poem was written by a female writer for the Anniversary of the American Home Missionary Society, and we take pleasure in transplanting it into our columns.

Go where the hunter roveeth
Beneath the northern pines—
Go where the summer loveth
Todwell 'mid summer vines—
Far o'er the western prairie,
To hill, and vale, and plain,
The glorious Gospel carry,
Redeeming love proclaim.

Go o'er the Rocky Mountains,
Where parting day-light shines,
Where California's fountains
Sparkle o'er golden mines,
Or seek the lovely dwelling
In forest dark and lone,
Redemption's story telling
In wilds of Oregon.

From ocean unto ocean
The Saviour's Cross display,
And bow with new devotion
Before His Throne to pray.
Upon his Holy altar
Thine earth-born hopes lay down,
With feet that never falter
Press onward to thy crown,

Till Jesus' conquering banner
Shall wave o'er sea and shore.
And earth with glad hosanna
Shall praise Him ever more,
Till every tribe and nation
Before His feet shall fall,
In joyful adoration
To crown Him LORD OF ALL.

THE RAISING OF THE WIDOW'S SON.

BY DR. HAMILTON.

"Stark, stark! that arm which steered the skiff
Through Galilee's white surf;
Lead, lead! that foot which chased the deer
O'er Labor's bounding turf.

"Beneath the rock the shepherd sings,
The turtle's in the tree;
But neither song nor summer greets
The silent land and thee.

"March, march! the pale procession swings.
With measured tramp and tread;
Wo, wo! yon gaping sepulchre
Is calling for the dead!

"And bitter is the wail that weeps
The widow's only joy,
And vows to leave her broken heart
Beside her gallant boy.

"Halt, halt! a hand is on the bier,
And life stirs in the shroud;
Rise, rise! and view the Man Divine,
Who wakes thee 'midst the crowd.

"And, as the mother clasps her son,
In awe-struck ecstasy
Turn thou to Him thine eyes new oped
By Heaven's own euphasy.

"Home, home! to make that mother glad,
And recompense her tears;
Home, home! to give that Saviour-God
This second lease of years.

"And, when amidst a greater crowd
Thou hearest that voice again,
May rising saints see Jesus in
The widow's son of Nain.

SELECTION.

THE HEBREW GENEALOGIES IN THE BIBLE. GENESIS. CHAP. V.—The Rev. Dr. Cumming says "that it is a remarkable fact that the names, which are given in this chapter of memoirs and epitaphs, when literally translated from the Hebrew, contain a prophecy of the Gospel of Christ, each one containing a great and blessed truth. Adam is the first name, which means "man in the image of God;" Seth, "substituted by;" Enos, "frail man," Caiman, "lamenting;" Mahalaleel, "the blessed God," Jared, "shall come down;" Enoch, "teaching;" Methuselah, "his death shall send;" Lamech, "to the humble;" Noah, "rest," or "consolation." It is thus that, if you take the whole of the names, and simply in the order in which they are recorded, you have this truth stated by them;—"To man, once made in the image of God, now substituted by man frail and full of sorrow, the blessed God Himself shall come down to the earth, teaching, and His death shall send to the humble consolation." This is just an epitome of Christianity."—*American paper.*

LIBERALITY TO THE CHURCH—TO THE
BIBLE CAUSE—TO THE MINISTER.

In one of the New York papers it is stated that a collection was taken up for the Bible-cause, (which means, we presume, the circulation of the Holy Scriptures through the agency of the United States Bible Society,) amounting to *three thousand and eighty-three dollars*, on the first Sabbath in November, in the Presbyterian Church, on the Fifth Avenue, after a discourse by the Rev. Dr. Alexander, the pastor. The congregation, we believe, is not a very large one. A year has scarcely elapsed since the building in which they now worship was finished and dedicated to the worship of God. Its cost exceeded \$100,000, and the sale of pews realized nearly the entire sum. Such an expenditure for the erection of a sacred edifice is evidence of the wealth and liberality of those who propose to assemble in it that they may seek after "the true riches." This magnificent collection for the circulation of the Holy Scriptures is in good keeping with the munificent expenditure for the erection of a temple, where the divine lesson is taught: "*Look not every man on his own things, but every man also on the things of others.*" This liberal people not long ago sent their pastor, at their expense, to Europe to recruit his health, where he remained about a year; and besides the affection which they bear to him, manifested by tokens not to be estimated at a money value, they pay him a stipend of \$4000 per annum. This sum, it is understood, is no more than sufficient to support a minister in his right position in a city like New York.

Our churches in Canada, both in the cities and larger towns, might do well to consider whether such an example be not worthy of imitation, not that we, in our poorer condition, can come up to this style of munificence, but, as an apostle speaks in an analogous instance, it may be imitated by an (*proportionate*) EQUALITY. Unhappily the idea seems to prevail among us that a minister has no claims whatever, or at least that all his claims are fully discharged when his stipulated salary is paid, no matter how inadequate it be to meet his reasonable and necessary expenditure. The Editor invites a calm, faithful, judicious, discussion of the principles that should guide a Christian people in the remuneration they give to ministers, and the results that must follow the practical neglect or observance of these principles. Those principles have already been discussed in the Presbyterian by one of our esteemed correspondents; but varied illustrations and repeated enforcement are required and may be attended with advantage. We respectfully invite the correspondent in Canada West, whose note has drawn our attention to this subject, to favour the readers of the Presbyterian with his own views.

NOTICE OF NEW BOOKS,

RAMSAY'S QUARTER DOLLAR ATLAS AND SCRIPTURE ATLAS FOR SCHOOLS, PRICE 4d.

We have received from the enterprising publisher the above Atlases. The former contains 12 separate Maps of the 2 Hemispheres, 4 Continents, Palestine, Canada, England, Scotland and Ireland; whilst the latter contains 6 illustrative of Sacred Geography, comprising Countries of the East, Journeys of the Israelites, Ancient Jerusalem, Jewish and Roman Palestine, and Travels of St. Paul. We have examined the Maps separately, and find them very correct in the letter-press, position of localities, and delineation of boundaries. The youthful reader will refer to them with more satisfaction as they are all coloured. We consider the *Scripture Atlas* as supplying what we have long regarded as a desideratum in copies of the Bible for the use of Schools; and we are pleased to find in the other a separate map of Canada, as we hold that teachers in Canada should pursue the rational course of familiarizing their young pupils with the peculiarities of the country in which they reside, before proceeding to other portions of the World. We warmly recommend these Atlases for domestic and scholastic use; and we augur a very wide circulation for them, as each map little exceeds the unprecedentedly low price of one penny.

SUBSCRIPTIONS RECEIVED SINCE LAST PUBLICATION.

Rev. Alex. McLean, Lairg, West River, Pictou, 1851, 10s.; Hector McKenzie, Teacher, Albion Mines, do., 1851, 2s. 6d.; Basil Bell, Esq., New Glasgow, N. S., 1851, 2s. 6d.; James Grant, Middle River, Pictou, N. S., 1854, 2s. 6d.; Peter Campbell, New Glasgow, N. S., 1854, 2s. 6d.; John Burton, Halifax, N. S., 1854, 2s. 6d.; Samuel Weir, do., 1854, 2s. 6d.; Finlay McFee, London, C. W., 1851, 2s. 6d.; W. Chalmers, do., 1854, 2s. 6d.; John McKenzie, do., 1854, 2s. 6d.; Eneas Smith, do., 1854, 2s. 6d.; James Dunbar, do., 1853, 2s. 6d.; Duncan McKenzie, do., 1854, 2s. 6d.; John Fraser, Cross Point, Gaspé, 1851, 2s. 6d.; Mungo Ramsay, Montreal, 1853-54, 5s.; William Watson, do., 1853, 2s. 6d.; Walter Benny, do., 1853, 2s. 6d.; Kingan & Kinloch, do., 2 copies, 1853, 5s.; Charles Alexander, do., 1853, 2s. 6d.; Jos. M. Ross, do., 1853, 2s. 6d.; John Jack, Chateaugay, 1851-52-53, 7s. 6d.; Rev. Robert Dobie, Osnabrook, 2 copies, 1851, 5s.; John McKerras, Brookville, 1851, 2s. 6d.; Do., 6 copies sold, 2s. 6d.; J. D. Borthwick, Brantford, 1853-54, 5s.; Wm. Loreks, Charlottetown, 1853-54, 5s.; John Leishman, Richibucto, Nova Scotia, 1854, 2s. 6d.; A. W. Jeffrey, do., 1854, 2s. 6d.; James Girvan, do., 1854, 2s. 6d.; Alex. Girvan, do., 1851, 2s. 6d.; Thos. Girvan, do., 1854, 2s. 6d.; Dr. McLaren, do., 1851, 2s. 6d.; Miss Howden, Haldington, Scotland, 1854, 2s. 6d.; James Muirhead, Traveller's Rest, Prince Edward Island, 1851-53, 5s.; John McKenzie, Elder, 8 Mile Brook, Pictou, Nova Scotia, 1854, 2s. 6d.; John Sinclair, Mount Tom, do., 1854, 2s. 6d.; Donald Macintosh, carpenter, 8 Mile Brook, do., 1854, 2s. 6d.; Wm. McKenzie, Salt Springs, West River, do., 1854, 2s. 6d.; Duncan Campbell, blacksmith, Salt Springs, do., 1854, 2s. 6d.; Wm. Fraser, Big, Salt Springs, West River, do., 1854, 2s. 6d.; Donald Gray, Deacon's Son, North Mount Tom, do., 1854, 2s. 6d.; Donald Fraser, Elder, Upper Settlement, West River, do., 1854, 2s. 6d.; Alex. Graham, 8 Mile Brook, do., 1851, 2s. 6d.; Wm. Bailey, Salt Spring, West River, do., 1854, 2s. 6d.; James Robertson, 8 Mile Brook, do., 1851, 2s. 6d.; John Davies, blacksmith, Salt Springs, West River, do., 1854, 2s. 6d.; Duncan Chisholm, Upper Settlement, West River, do., 1854, 2s. 6d.; Roderick McKenzie, Red, Upper Settlement, West River, do., 1854, 2s. 6d.; Roderick McKenzie, Bain, Mount Pleasant, West River, do., 1854, 2s. 6d.; Alex. McKenzie, Salt Springs, West River, do., 1854, 2s. 6d.; Roderick

McKenzie, Down, Salt Springs, West River, do., 1851, 2s. 6d.; Donald Campbell, Senior, Upper Settlement, West River, do., 1851, 2s. 6d.; Geo. McLeod, Esq., Middle River, do., 1854, 2s. 6d.; Wm. McVicar, Pakenham, 1852-53, 5s.; John Wylee, Matilda, 1851, 2s. 6d.; Asst. Com. Gen., John McFarlane, Kingston, 2s. 5d.

ADVERTISEMENTS.

JUST PUBLISHED,

RAMSAY'S QUARTER DOLLAR ATLAS, Quarto size, containing 12 Outlined Maps of 1 Eastern Hemisphere, 2 Western Hemisphere, 3 Europe, 4 Asia, 5 Africa, 6 North America, 7 South America, 8 Canada, 9 England, 10 Scotland, 11 Ireland, 12 Palestine.

RAMSAY'S SCRIPTURE ATLAS for Schools, containing 6 Colored Maps, illustrative of the Geography of Sacred History, containing, 1 Countries of the East, 2 Journeys of the Israelites, 3 Jewish Palestine, 4 Ancient Jerusalem, 5 Roman Palestine, 6 Travels of St. Paul—in handsome cover. Price FOURPENCE.

THE EDINBURGH SCHOOL ATLAS, Quarto, cloth. Price 5s., containing 35 Maps, Colored.

THE IMPERIAL ATLAS, Ancient and Modern, 47 Maps. Price 32s. 6d.

THE NATIONAL ATLAS, with Copious Index. £3 15s.

REWARD BOOKS, 50 Gross—various prices.

DRAWING BOOKS, 10 Gross, 1s. to 6s. per dozen.

HEW RAMSAY, Montreal.

F. SINCLAIR, Quebec.

A. H. ARMOUR & Co., Toronto.

J. DUFF, Kingston.

A. BRYSON, Bytown.

J. M. GRAHAM, London.

R. R. SMILEY, Toronto.

IN A FEW DAYS,

A HISTORY OF ROME, for the Use of Schools. Price 2s.

HEW RAMSAY.

CATECHISMS, &c.

The Shorter Catechism.

The same, with Proofs.

The Mother's Catechism, containing common things necessary to be known at an early age.

The Second Catechism, being a Sequel to the First. The Child's Own Prayer Book.

Catechism for the Instruction of Communicants of the Lord's Supper, by the late Dr. Andrew Thomson.

Lessons on the Truth of Christianity.

Catechism of Universal History.

Catechism of the History of England.

ENGLISH SCHOOL BOOKS.

In very great variety, such as are used in the principal Colleges and Schools throughout the Province.

H. RAMSAY.

THIS DAY IS PUBLISHED.

THE HISTORY OF ROME,

FOR the Use of Schools, with Questions at the end of each Chapter. Price 2s.

HEW RAMSAY, MONTREAL.

P. Sinclair, Quebec; G. Stobbs, Three Rivers; A. Bryson, Bytown; John Duff, Kingston; W. Allan, Perth; A. H. Armour & Co., Toronto; R. R. Smiley, Hamilton; and J. M. Graham, London, C. W.

The Presbyterian

Is published for the Lay Association by John Lovell, at his office, St. Nicholas Street, Montreal.

All communications, and letters enclosing remittances to the Presbyterian, to be addressed (*Post-paid*) to "The Editor of the Presbyterian, Montreal."

Printed by JOHN LOVELL, at his Steam Printing Establishment, St. Nicholas Street.