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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.

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No. 11, November, 1850.

VOLUME III.

Price 2s. 6d. per annum.

CHURCH IN CANADA.

APPOINTMENT OF A MISSIONARY BY THE COLONIAL COMMITTEE.

In a recent number, we had the pleasure of announcing the appointment to Hamilton of the Revd. D. McKee, who has since arrived and entered upon his labours in that city; and we have now the further gratification of chronicling another instance of the deep and increasing interest, which the Church of Scotland feels in the spiritual welfare of her adherents in this Colony. From the October number of the *Home and Foreign Missionary Record*, we are gratified to learn, that the Colonial Committee had just appointed the Revd. John White, Assistant at Maybole, to proceed as a Missionary to this country under the superintendence of our Synod. Mr. White was to proceed to his destination without delay. These recent manifestations of kindly interest will, we doubt not, cheer the hearts of many, who are strongly and from sincere conviction attached to the Church of their Fathers. The Colonial Committee appear to feel deeply the importance of receiving additional labourers; but their anxiety to send us help should stimulate us to do what we can to train up amongst ourselves those who may enter the Ministry and break the bread of life to some of our many vacant congregations.

CHURCH IN THE COLONIES.

LAY ASSOCIATION OF JAMAICA.

We have been much interested by the perusal of the proceedings at a meeting held in Jamaica for the purpose of or-

ganizing a Lay Association in support of the Church of Scotland. Our views as to the usefulness of, and the imperative necessity which exists for, the establishment of such Associations, have been frequently laid before our readers; but they will find the whole subject ably handled by several of the speakers at the meeting, of the proceedings of which a report will be found beneath. We were much struck with one feature in the account, as it exemplifies most strikingly the reflex influence of such Associations. When our own humble Association was formed, the utmost that was hoped for was the accomplishment of some small measure of good in our own land; but, small as that good may have been, and contracted as our efforts may have been, it is gratifying to perceive that our proceedings have been viewed with friendly eyes by others, and that the measure of success which has attended our efforts has encouraged our fellow colonists in Jamaica to attempt to enlist the Laity in endeavouring to advance the extension of the blessings of the Gospel in that Island. We cordially concur in the hope they express, that their Association may under the blessing of God be privileged to be instrumental in effecting much good.

It afforded to the Colonial Committee much satisfaction to be enabled, not long since, to send a minister to the important station of Kingston, Jamaica, where the Rev. Mr. Radcliffe is now ministering with much acceptance and success, gathering an attached congregation, and labouring diligently and ably in the vineyard of the Lord. We are glad to find that his congregation are doing what lies in their power to strengthen his hands; and, as our readers will perceive from the subjoined Report, have cordially adopted the advice of the Session with reference to the formation of a Lay Association, having directly in

view the extension of Gospel ordinances in connexion with our Church, in a locality where these are greatly required. The energy and spirit displayed in this matter lead us to cherish the best auguries of future comfort and success, both for their pastor and themselves; and we trust that they may experience in increased measure the blessing of Him who looks with a favourable and approving eye on all efforts that are dictated by a sense of Religious duty, carried on in faith, and animated by a love to that Redeemer who has said to each of His followers, "Occupy till I come."

MEETING OF THE FRIENDS OF THE ESTABLISHED CHURCH OF SCOTLAND IN KINGSTON.

On Friday, the 7th instant, immediately after the services of the day appointed as a Fast day, previous to the dispensing of the Sacrament of the Lord's Supper in the Scotch Church, a meeting of the friends of the Established Church of Scotland was held at Kingston for the purpose of forming a Lay Association;—the tokens for admission to the Sacrament being distributed in the usual manner, and a considerable accession of new members being at the same time announced and introduced to the congregation. On the motion of Wm. Douglas, Esq.,—

The Rev. Mr. RADCLIFFE was called to the Chair. On taking the Chair the Rev. Gentleman briefly addressed the meeting as follows:

My Friends,—It is with no small pleasure I consent to take the chair; on any occasion I should be most happy to do so, but on the present occasion I feel truly glad. We are now met in a capacity somewhat different from what we were a short time ago. And yet it can scarcely be said to be different. As citizens, we have met to-day to keep up the memory of the terrible event which, in 1692, took place in this island; and also as Christians, to humble ourselves as a congregation in presence of Almighty God in prospect of an approaching communion. In this humiliation we have acknowledged our sins and deficiencies; and have also, I trust, very sincerely resolved, by God's grace, that in the time to come we would do more for the cause of God and Truth than we did before. Such a resolve is in fact only the natural feeling of the converted soul; for, just as soon as a man becomes a Christian, he is anxious that others should be so; or, in other words, when a man becomes Evangelical, he is and must

be Evangelistic. What is true of the individual, is true of a collection of individuals. Therefore, when we meet to-day to form this Lay Association in connection with the Church of Scotland, and whose objects are to spread the Gospel of Truth to others in this island, we are only carrying out the views which, as individuals, we profess to entertain; and therefore it can scarcely be said that we are now met in any other way than preparing to take action according to these views. I need not say what singular satisfaction I entertained when I heard announced for the first time the plan of this Lay Association. My heart was gladdened, and my spirits relieved, when I felt that in answer, I trust, to the united prayers of the faithful, God put it into the hearts of some influential individuals of this congregation to devise this plan. Above all others there is one, who is a member of the eldership, to whom is indisputably due the honour of originating this idea. I have no hesitation as to our success. We contemplate no more sectarianism. Of course, we believe the principles of the Church of Scotland are the soundest and the best, and it is those principles we wish to spread. As I say, I have no dread, as to our success; in the first place, because of the cordiality of our intention; in the next place, because of the intellectual, and, I trust, sanctified energy of the active men I see around; and because, above all, I believe there are several godly people in this congregation, whose prayers are ascending to the throne of grace, to supplicate the power of the Spirit to descend and hallow our exertions. Such is our general object and design. There are some gentlemen to whom are entrusted certain Resolutions and who will inform you of the special channel in which your exertions are designed to run. Without, therefore, dwelling longer on the matter, allow me to call our friend the Hon. Alexander Barclay, Receiver-General, to propose the Resolution which, I see, is entrusted to his care.

The Hon. ALEXANDER BARCLAY.—After the observations of the Chairman, little more remains for me to do than propose the Resolution entrusted to my care. In doing so, however, you will permit me to observe that I feel no ordinary satisfaction in witnessing and taking part in the proceedings of this day. We propose to use our best exertions for the establishment of churches and schools through this land; and, from our position, we feel we can do much good. We look to the Church at Home to assist us; and, if this be entered on, as I hope it will be, with a spirit of dependence on God's blessing, I have no doubt it will succeed. We would therefore call on all in this congregation and town, and also on the different influential individuals scattered through the island, to unite with us in our endeavour, and thus to establish and spread the Church of our fathers. I move, therefore, Sir, the following Resolution:—

"That an Association be now formed for the purpose of promoting the interests of Religion in this island in connexion with the Established Church of Scotland; and to carry out, as far as possible, the objects contemplated in the Address lately issued by order of Session."

Mr. FINOZIES then addressed the meeting.—Mr. President and Christian friends, I have much pleasure in seconding the Resolution just read.—From the lucid manner in which our Reverend President introduced the subject of the present meeting, and the clear and comprehensive manner that our worthy brother of the Church proposed this Resolution, I have but little to add. However, in looking at the prospectus which has been printed and circulated amongst the members, I find it stated that the object is twofold;—*first*, the establishing of a correspondence with certain localities as to the possibility of extending the benefits of our Church; *secondly*, the representing to the Parent Church the claims of each locality. Now, consider that our objects are threefold; inasmuch as we ought to strengthen our position in Kingston, which ought to be the first consideration; for, if the root is firmly placed, the branches naturally will spread to the different

localities referred to. Individual energy will avail little by itself. Our worthy pastor is zealous and energetic in his duties, and very anxious to extend the cause of Christ's Kingdom under Presbyterianism, of which he is a worthy steward; and I consider it to be our duty to unite with him in carrying out so praiseworthy and important an object. We are all aware of the difficulties experienced by this Church, for some years past, from the sickness and removal by death of our ministers, and our present worthy incumbent may not be exempted from either; therefore I consider it to be an important object to strengthen our position here by getting another ordained minister as an assistant, and then the object in view may more readily be carried out. With these few remarks, I beg leave to second this Resolution; and my earnest wish and prayer is, that the beautiful passage read in this morning's lesson may be applicable to this Association:—

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in."—Isaiah lviii. 12.

The Rev. JOHN MURRAY AULD then addressed the meeting to the following effect:—Mr. Chairman and Christian friends,—In being called to address you on the present important occasion. I trust, by the blessing of God, of importance to the best interests of the Church of Scotland in this island, it is fortunate for me that there are some subjects which require not the foreign aid of ornament, but are, when unadorned, adorned the most. As the Church of our fathers, the purest though the poorest establishment of the United Kingdom, from the soundness of her doctrines, the strictness of her discipline, must be classed among the category I have just now mentioned, as she speaks for herself, in her native purity, and by the blessing of God has made Scotland what she is,—Queen of Nations; therefore, as far as she is concerned, my task is easy, because her praise is in all the Churches—she commends herself by every good word and work.

The Resolution with which I have been honoured is in the following words:—

"That this Association be called the 'Jamaica Lay Association of the Church of Scotland.'"

What a beautiful text to every right-hearted Scotchman who has been reared in the bosom of the Mother Church at Home! The Resolution which I hold in my hand, and which I am honoured to press upon your attention, is most concise, yet most expressive; it is short indeed, but most comprehensive. None but a real and true-hearted son of Scotia, whose greatest blessing was to be born within the bosom of the Church, could have penned it; and, unworthy as I am to hold prominently the Resolution before you, I nevertheless will yield to none in the warmth of my love and in my devoted zeal to the Church, in whose excellent parochial schools I was early taught a sound education, and at whose Universities I received that knowledge which is above

"[All Greek, all Roman fame.]"

And now in those days of degeneracy, when those who are not of us would decry the Established Church of Scotland as a thing of naught, it is not only with pleasure, but also with becoming pride, I am permitted to speak of our Church at Home, *Nec tamen consumebarur*. Notwithstanding the late Secession, our Church is progressive and highly prosperous. I refer especially to the city of Glasgow, where, upon the authority of papers received by last packet, the Churches were never better let; that is, they were never better attended; the Sabbath schools are numerous attended, and efficiently conducted by a noble array of young Christian patriots; Lay Association after Lay Association is being formed; and having such a bright example, and success placed before us, I, gladly, notwithstanding the darkness which hangs over us, and the difficulties which surround us, turn to Jamaica and her Lay Association of the

Church of Scotland in Jamaica, the Isle of Springs, from which at present there appears to spring almost nothing physically, morally, or intellectually; yet still we must not despair. Let us begin, as I trust we are doing this day, at the beginning, and upon the strength of God form our Lay Association. Feeling that for the first time the Greek word *laos*, or its English representative, *laity*, has found a place legitimately in the records of our Church here, I am delighted above measure; and, as the word *laity* includes my Christian sisters, so goodly an array of whom, with smiling countenances, I now see before me, may I trust that, as so many young men have enlisted themselves in the cause of pure undefiled Religion this day, our fair friends, who are acting when the nobler sex are thinking, will provoke to love and to good works? There is something delightful in repeating the word Association, as it stands in the Resolution which I hold in my hands. A host of pleasing associations arise in the mind, when an Association connected with the Church of Scotland is about to be formed by young and ardent minds in this city. I am delighted beyond measure to behold so many young men taking an active part in the business of the day; and, whilst they shall have the benefit of the more experienced to guide them, they, and they principally,—I mean the young gentlemen of this congregation, may infuse a new spirit into our Church here; and, while some of their sires may think we are too late in the field, the young men will show it is never too late to do good. There is still ample space in our island for doing good; and I am sure that, as our young men's hearts are in the right place, they will show, by the interest they take in this Society, that, where there is a will, there is a way; and that, having their minds deeply imbued with that charity which first begins at home, but does not end there, they will endeavour to do good to all men, that others, seeing their good works, may glorify God. With these hurried remarks, I with much pleasure move the Resolution.

The President and other officers of the Association having been appointed, on the motion of Andrew Scott, Esq., the Rev. Mr. Radcliffe was requested to leave the chair and the Hon. A. Barclay, Receiver-General, requested to take the same, when, upon the motion of Mr. Scott, a vote of thanks was unanimously given to the Rev. Mr. Radcliffe for his conduct in the chair.

After prayer the meeting was dismissed with the benediction.

This was a most harmonious and agreeable meeting; it was numerous and most respectably attended by the adherents to the Church in Kingston.

The following is the circular referred to in the speeches in the foregoing Report of the proceedings of the Established Church of Scotland, and which is worthy of notice:—

Kingston, April, 1850.

"TO THE MEMBERS AND FRIENDS OF THE ESTABLISHED CHURCH OF SCOTLAND IN JAMAICA.

"At a Special Meeting of the Session of the Scotch Church, Kingston, held on the 6th day of February last, the following Resolutions were adopted:—

"1. That the Session recommends an Association to be formed in connection with the congregation, having for its object the extension and promotion of the usefulness of the Church of Scotland in this island.

"2. That the general object of this Association be the establishment of churches and schools, and that a statement of the contemplated plan be drawn up, printed, and circulated.

"In addressing you, in accordance with the spirit of the above Resolutions, suffer us, at the very outset, to remind you, that, as members of the Church General, we are bound to adorn the doctrines of God our Saviour, and by our influence say to others, 'Come with us, and we will do you good.'

"This general duty, however, assumes a special form, when we regard ourselves as connected with the Church of Scotland. In addition to its being the 'fairest daughter of the Reformation,' we look to it as the Church of our education, our convictions, and our affections. The soundness of her doctrines, her efforts in promoting Secular and Religious education, together with her heroic contendings for the cause of conscience and of Christ, are known over the world. We feel, therefore, that for the extension of her blessings, she has strong claims on those who have been benefited by her instrumentality.

"The Church in Kingston is the only one she has in possession at present in this island. Considering, therefore, our position and responsibility, we are anxious that an effort, hearty and energetic, should be made for the extension of the interests of the Church of Scotland. This we desire to carry out, by attempting the establishment of churches and schools in different localities through this island.

"In order that this object may be effected, we have taken upon us to recommend the formation of a Lay Association, to be composed of individuals belonging to our Church, and others favourable to our cause. The operation of this Association would be twofold,—first, initiating a correspondence with certain localities as to the expediency or possibility of erecting churches therein,—second, representing to the Parent Church the claims and capacities of each locality. The business of the Association, we would suggest, should be managed by a President, a Secretary, a Treasurer, and a Committee; while the expenses, incidental to its operation, would be defrayed by each member subscribing four shillings per annum as a term of admission.

"Such, then, is the plan we venture to recommend. We urge it on all, particularly the young as a great, and, we believe, a delightful duty. *From a knowledge of the result of a similar Association in Canada, we have great hopes that, under the blessing of God, this movement will be instrumental in effecting much good.* It would enlist individual energy, and would stir up even greater interest for our Church, sanctified, as it is to us all, as the monument of our Father's spiritual contendings, and the scene of our own baptismal dedication.

"Independent of the general good which would be thus effected, a particular and palpable one may be expected to arise. This would be the establishment of a Presbytery. Until more congregations exist, and ministers be appointed, this great feature of Presbyterianism cannot be displayed.

"In connexion with that happy event, moreover, many advantages would arise. Ecclesiastical matters could then be conducted according to Presbyterian order. Vacancies produced by sickness would be supplied, and there could be shown to others what are the principles and procedure characteristic of Presbyterianism. Above all we connect with the establishment of a Presbytery the training of a native ministry,—an agency which, considering the probable destiny of this island, would, we are persuaded, be absolutely necessary for perpetuating the interests and religion of the Church of Scotland in this Colony.

"By order of Session,

"J. RADCLIFFE, Moderator."
Home and Foreign Record.

FORMATION OF LAY ASSOCIATIONS.

If the vacant Presbyterian congregations throughout this Province expect and desire to be supplied with the ordinances of Religion and the services of fixed pastors, it is very evident that they must exert themselves, and not only make their necessities known in the proper quarter, but also make arrangements for raising funds for the support of the ministry. We know how difficult, we might almost say impossible, it is to keep alive anything like an active and vigorous ecclesiastical organization in scattered congregations in a new country, without the presence and assistance of the ministers of the Gospel. Still we think that intelligent and pious laymen might do something, and ought to do something to carry on this good work. We hope that our friends in Canada are not giving us credit for greater good than has actually been accomplished. In publishing the proceedings of the meeting of the friends of the Church of Scotland at Pictou in June last, the *Montreal Presbyterian* mentions it as a gratifying fact that the Lay Association of Halifax is exerting itself strenuously for the moral welfare of the adherents of our Church in Nova-Scotia.—*Halifax Guardian.*

THEOLOGICAL EDUCATION.—In the present enfeebled state of the Church, with so many vacant congregations soliciting assistance, and several young men offering themselves as candidates for the Sacred Ministry, it is very evident that some means must soon be devised for superintending and directing their education and Theological studies. There may be, and there certainly are, many difficulties in the way in attempting to found a Theological Seminary with limited resources in a new country. Other denominations have felt those difficulties as well as ourselves. But they have grappled with them, and to a certain extent have surmounted them. And with combined energy, liberality, and perseverance, it is impossible to foresee what may be accomplished. Friends will spring up, perhaps, where they were least expected. Assistance will be obtained from the parent Church as well as in the provinces. Every student educated in the seminary will in course of time become a zealous advocate for the Institution, and coming generations will reap the blessed fruits of our humble and self-denying labours. This is pre-eminently a work of faith and labour of love, and, if we engage in it in humble reliance upon the Divine assistance and blessing, the Lord our God will assuredly prosper our zealous endeavours in carrying on such an important and useful undertaking.—*Halifax Guardian.*

CHURCH IN SCOTLAND.

HOME MISSION.

We find in the *Home and Foreign Record of the Church of Scotland* for September an account of the Home Mission Scheme, which is very satisfactory and indicates the existence of a healthy state of matters in the Church. The object of the Scheme is to afford the ministrations of the Gospel to the inhabitants of destitute localities, who may be unable themselves to support a minister. The Committee state that 124 places of worship had been supported chiefly from their friends. They give a most encouraging account of the progress of the Glasgow Building Society Churches (of all the steps relative to which we have endeavoured to present a sketch). We extract the following from the Report of the Committee.

As is well known, the main object to which the funds of the Home Mission are directed is the support of a Christian ministry in localities of our land which would otherwise remain comparatively destitute of so unspeakable a blessing. Both in town and country there are many such localities lying quite beyond the reach of the ordinary parochial machinery of the Church, and solely, or, at least, chiefly indebted to the exertions of the Committee for the ordinances of Religion which the people now so thankfully enjoy. And the extent to which the labours of our National Church in this direction have

already been blessed, cannot fail to be peculiarly gratifying to all interested in the advancement of the Truth, and in the welfare of their country. As will be found more fully detailed in the Report submitted by the Committee to last Assembly, pecuniary grants were voted, and in course of payment, during the past year, in aid of no fewer than 57 unendowed churches, and 56 missionary stations, besides the allowances voted towards the supply of ordinances in nine of the recently recovered chapels in Glasgow, and towards the support of the missionaries at two preaching stations in Caithness; so that there were in all 124 places of worship supported chiefly out of the funds of the Scheme, and whose very existence depends upon its efficient maintenance. The actual success which has resulted from the bestowal of these grants in the gradual and steady increase in the numbers of the congregations, and of the communicants attending such places of worship, may be judged of from the instances cited in the same Report, to which reference is made. The Committee would further refer to the cases of which short reports are given in the present number of the *Missionary Record*, as evidencing the growing prosperity of the congregations assisted by the Committee.

But, besides the more general facts now adverted to, a peculiar measure of success may be said to have attended the labours of the Committee during the past year in reference to the chapels recently recovered to the Church in Glasgow and other localities. Of the former, 15 in number, no fewer than 9 were opened in the course of last autumn,—the Committee having voted towards the support of each of the ministers or missionaries, who might be appointed to such chapels, the sum of L.50 for the first year. The results of this arrangement have exceeded the most sanguine expectations. As is well known, the congregations formerly worshipping in these chapels were alienated, divided, and, in some instances, entirely dispersed; but within little more than twelve months large congregations have been gathered together and formed anew; and in three of them, the numbers were so considerable, and the circumstances otherwise so favourable, that the Presbytery, on the earnest call of the people, felt themselves fully warranted in ordaining and inducting ministers to these charges. Other congregations are steadily advancing to a similar position.

The Committee think it due to the cause entrusted to their care, to enter somewhat into detail in reference to the past and present position of two of these lately recovered chapels,—the one in the southern part of St. George's parish, Glasgow, and the other at Newhaven in the parish of North Leith,—as showing more prominently the working of the Scheme—the signal success by which it has been attended—and the great benefits which it has thereby conferred, mainly upon those classes whose best interests it was originated to advance and secure. In the former case, St. Peter's Church, Glasgow, possession of the chapel was retained by the parties who seceded from the Church till the beginning of last year, when the minister, along with his congregation, retired to another place of worship. After having been closed for several months the chapel was re-opened by the Presbytery under the auspices of the Committee, on 24th June, 1849, when a zealous and talented probationer of the Church was appointed to labour in the district, with a view to form the nucleus of a congregation; and such, under the Divine blessing, was the success attending his labours, that in six months a congregation of about 300 assembled regularly for worship in the chapel. On their unanimous call the probationer, Mr. Cochrane, was ordained and inducted as minister of the chapel on 26th December last; and since then the congregation has been steadily and rapidly increasing. The number of sittings let for the current half-year is 660, and the average attendance in the afternoon is about 800. The number of communicants at the last dispensation of the Sacrament was nearly 400,

of whom 50 were admitted for the first time. Sabbath schools in connexion with the chapel, are attended by 140 children, taught by ten efficient teachers, male and female, who regularly visit the children at their own houses. The minister's class contains 30 young persons, varying from 14 to 20 years of age, from amongst whom will be supplied a most useful and efficient staff of Sabbath school teachers. Considering the multitudes of the outcast and regardless in such a town as Glasgow, it is impossible to over-estimate the importance of these chapels in connexion with the Church of Scotland; and it must have been particularly gratifying to the members of the Church to have observed in the Committee's Report to last Assembly, that, with the view of turning the possession of those chapels to the utmost possible account in behalf of such classes, a large staff of highly educated and pious young men, in communion with the Church, has been formed for the purpose of visiting the obscure and more degraded portions of the city, and of endeavouring, by exhortation and entreaty, and all the appliances of the Gospel, to draw their inhabitants forth to the sanctuary, and to the enjoyment of the ordinances of Religion. Such an agency, heartily furnished and vigorously worked, cannot fail, under the Divine blessing, to issue in widely spread and lasting benefits. The other case to which special allusion has been made, that of Newhaven, has been attended with nearly the same measure of success as the one above described. Here, too, possession of the chapel was retained by the parties who seceded, and was not restored till the autumn of last year. The congregation then left with their minister; and, on the chapel being re-opened by the Presbytery, it was attended by a mere handful of worshippers. In a short time the numbers were so considerably increased that, on the call of the congregation, the Rev. Mr. Graham, an ordained minister, was inducted to the charge; and the appointment has turned out a most satisfactory and happy one. Although the minister has only officiated for a very few months, the congregation has increased to betwixt 400 and 500; the chapel, which is seated for 666, being now more than two-thirds full. The district includes the rapidly increasing villages of Granton and Trinity, and a large proportion of the inhabitants attend the chapel. Of the fishing population of Newhaven considerable numbers also worship in the chapel. In connexion with it a Sabbath school has been established, and is attended by about 120 children, who are instructed by earnest and efficient male and female teachers.

The position and prospects of the other chapels on the Committee's list may be said, in a great measure, to resemble the two cases as to which the foregoing details have been given, than which nothing can prove more conclusively their general prosperity, and their answering and realizing the great ends and purposes for which they were erected. It is necessary, however, to keep prominently in view, that, while the congregations are thus largely increasing in numbers, their claims for assistance from without are not thereby correspondingly diminished. The great object sought to be gained in the erection of these places of worship, was to secure to the poor the blessings of a preached Gospel; and accordingly, in the constitutions which were granted by the General Assembly to such chapels, the rents of by far the larger portion of the sittings are limited to rates all but nominal. The sittings of which the rents are thus restricted are naturally enough first sought after and taken, and therefore this source of revenue, and it is in many instances the only one, amounts, in the aggregate, to a very small sum. It was never contemplated that, except in a very few places in peculiarly favourable situations, the congregations occupying these chapels could maintain the ordinances of Religion from their own resources, and they must therefore continue, as they have been, dependent on aid from the Church at large, until an endowment or some permanent provision shall have been made for them.

In further illustration of the practical results of this great agency, it is proper to state, that two chapels, Calton and Maryhill, in the Barony parish of Glasgow, the congregations of which were in a great measure supported by, and owe their very existence to, the Scheme, have been provided with permanent endowments from the vacant teinds, and have already been erected into separate parishes *quoad omnia*. Other four chapels, the congregations of which in like manner were succoured and kept together by the Committee, have also under the happy auspices of a kindred undertaking by the Church, the Endowment Scheme, been secured in the annual stipend to the amount required by the recent statute, and are now in the course of erection by the Court of Teinds into parishes *quoad sacra*. To the agency of the Home Mission may be traced the erection of five separate and additional parishes; for there can be no doubt that these great and important objects never could be gained, had the Committee not stepped forward in the hour of need to the aid of these congregations, each of which is, or will shortly be, invested with the whole parochial machinery of the National Church. Moreover, within little more than twelve months, three congregations, which, when admitted on the Committee's list, were in a state of great weakness and prostration, have now acquired such numerical strength, and have otherwise so much improved in respect of pecuniary resources as not only to dispense with farther assistance, but to contribute heartily to that fund, to which they gratefully ascribe their present state of prosperity.

While so much, however, has already been accomplished by this truly Christian enterprise, much more still remains to be done. It cannot be denied, that the field of Missionary labour at Home, and under our daily observation, is still very inadequately provided for. What masses of practical heathenism are still to be found in our large towns! How prevailing and appalling is the ignorance among thousands yet living in the midst of Christian light and knowledge! What vast numbers are there, whose feet never cross the threshold of the Sanctuary, but who systematically devote the Sabbath to the indulgence of the most demoralizing vices!

One most sad and pregnant fact needs only be mentioned, to prove in a manner not to be resisted the truly urgent, we may well say *awful*, necessity which exists for more thorough and extended Missionary exertion at home,—a fact which has lately been clearly established,—namely, that the annual issue of immoral and infidel publications circulating, especially among the inhabitants of our large towns, immeasurably exceeds the issue of all regular Religious publications whatever, the former reaching the appalling number of twenty-nine millions!

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We have to acknowledge the receipt of a copy of the 46th Annual Report of the British and Foreign Bible Society. This Society presents a gratifying instance of the successful operation of a true Evangelical alliance, and presents a platform on which Protestants of every denomination can meet. We learn that during the year the issues have amounted to one million, one hundred and thirty six thousand, six hundred and ninety five copies, being 29,177 more than in the preceding year. The total issues since the commencement of the Society have been twenty three millions, one hundred and ten thousand and fifty copies. May this Great Society proceed in its work of illum-

inating the dark places of the earth with the presence of the Book of Life, and may it be made the instrument of turning many souls from darkness to light. Our space will only admit of our extracting the statement of the Committee regarding their operations in Italy and the conclusion of this interesting Report, both which are well worthy of perusal.

ITALY.—To Italy your Committee turn with feelings deep and sad, but not desponding. A cloud rests at present on their hopes and labours in that country; but your Committee and their valued agents, too, knowing how soon the breath of the Almighty can scatter that cloud, are content to wait His will, and, in the meantime, to continue their work so far as they are able.

Some of the most stirring scenes that enlivened the pages of the last year's Report were, it will be recollected, taken from Italy, but other scenes have now to be presented: may we, in contemplating them, hear the authoritative voice which says, "Have faith in God!"

Your Committee will begin by a reference to that part of Italy to which the efforts of Lieutenant GRAYDON have been directed. The Report of last year left their zealous friend, and your Committee, exulting in the unexpected openings which he had found for the introduction of the Scriptures into Lombardy and Piedmont. He was then just returning from a visit to Turin, and Genoa, and Nice, whence he had been driven by the approach of contending armies; but in each of which places he had succeeded in effecting a considerable sale, and in establishing dépôts from which books might be issued after he had left, and from which very considerable numbers were sent forth, until the authorities interposed, and either wholly or in part stopped the work.

At TURIN the demand for the Scriptures was singularly encouraging, and a colporteur employed in the neighbourhood sold in about two months nearly 500 copies, the people manifesting great eagerness to possess themselves of the Sacred Volume; when the bishop of the diocese interfered, the colporteur was arrested, his copies taken from him, and, after some judicial routine, he was ordered to return to his place of residence until the Minister of the Interior at Turin should pronounce a judgment concerning what he had been doing.

An extract from a circular of the Archbishop of Saluzzo, addressed about this time to the clergy of his diocese, will show the light in which the simple object of your Society continues to be viewed by the Roman Catholic hierarchy; the concession, towards its close, in favour of reading the Scriptures under certain conditions will not mislead those who know that, whatever may be the profession of the Romish church, its practice tends to keep the people lamentably ignorant of the Sacred Volume as well as destitute of it.

CIRCULAR.

"Saluzzo, July 13, 1849.

"Having learned with extreme grief of spirit that also in this diocese Bibles in Italian, and even in the dialect of Piedmont, and more especially New Testaments, have been circulated by certain Bible Societies, who are under the ban of the Church, at low prices and in elegant bindings, I hold it to be my serious duty to appeal to the zeal of my reverend brethren on a subject which so nearly concerns the Catholic faith which we profess.

"Accordingly, I recommend above all things that you should, as much as lies in you, remind the faithful committed to your pastoral care, to guard against being deceived by the emissaries of the enemy, and neither to purchase, nor even to accept as a gift, copies of the Sacred Scriptures in the above-mentioned versions, inasmuch as they are prohibited by the Holy Council of Trent (see Rule IV. of the 'Index Librorum

Prohibitorum') and by different Popes, under pain of the heaviest ecclesiastical punishment.

"As a law is here concerned, the violation of which would tend gradually to introduce private opinions into the interpretation of the Sacred Scriptures, and might lead to Protestantism, and perhaps even to irreligion, you will not be remiss in warning your parishioners against purchasing Bibles and Testaments of the above description, both in private and in your public addresses from the pulpit, directing their attention to the menaces of the Church against all who shall retain and read them. And, should it occur that any one, being led astray, should actually purchase copies of the said books, you will take the necessary steps to obtain speedy possession of them, for the purpose of their being forwarded to us, according to the tenor of the before recited Rule IV. of the Index.

"Lastly, let it be well understood by your parishioners, that the Church, in prohibiting translations of the Holy Scriptures in the vulgar tongue, has never intended, nor does it intend, to forbid the faithful from reading the Sacred Volume; on the contrary, she earnestly desires that it should constitute the most delicious food for promoting their piety; and for this end she has given her approbation to versions of the Holy Scriptures in every language, they being duly furnished with comments by Catholic writers: but, at the same time, she jealously watches over the Word of Revelation committed to her, and, in accordance with the charge of her Divine Founder, Christ Jesus, to transmit pure and intact to her children, throughout all generations, the only interpretation acknowledged by her as fixing the true sense of the Divine Book, she cannot suffer her beloved children to obtain unfaithful translations which, in opposition to the Catholic view, depart from the Scriptural text, or such as being destitute of the Church's annotations lead them to hazard the danger of trusting to their own interpretation."

The Government at Turin have since taken measures to prevent the public sale of the Holy Scriptures throughout the kingdom.

In the autumn of last year Lieutenant Graydon paid another visit to LOMBARDY. He was granted six months' leave to reside in Milan (the city being still in a state of siege), and several cases of books were allowed to pass the Custom House; but his petition for a bookseller's licence was refused, nor was he permitted in any way to advertise a sale. His personal efforts to circulate the Scriptures being thus prevented, he was happy to avail himself of the services of a number of persons, who quickly found a sale for his books at a considerable profit to themselves; and thus, before Mr. Graydon left the city, a large part of his stock had been disposed of; nor does it appear, that up to a recent period the tolerance and sanction of this proceeding had been withdrawn.

On the whole, have not your Committee great reason to rejoice in the fact that Mr. Graydon's two visits to Italy have resulted in the pretty wide circulation, principally by sale, of at least 12,000 volumes of the Sacred Scriptures?

The following is a table of his issues and receipts in Italy during the current year:—

	No. of Copies.	Receipts.
In Chambery	45...fr.	44.50
" Nice	449...	469
" Genoa	985...	1,217
" Turin	2,619...	3,975
" Milan (some in 1848) 3,035...		4,015.79
	7,126	fr. 9,751.29
Deduct Sales in Milan in 1848	672	863.24
	6,653	fr. 8,888.05
Given or taken away in 1849	67	
	6,720	

Your Committee will now draw your attention to TUSCANY and to the PAPAL STATES. Here, too, through the mysterious dispensations of Divine Providence, the spectacle is presented of blighted prospects and suspended hope. The political revulsions which have taken place in those

countries have given ascendancy again to a Church, that has ever shown itself averse to the free circulation of the scriptures. The last Report alluded to the fact of 4,000 copies of the Italian Testament, printed and in the course of binding, at Rome. When the city became invested by the French forces, these books were placed in the custody of the American Consul, who very kindly undertook the charge of them; and under the seal of the Consulate they yet remain.

In the month of December last Pope Pius IX., from his temporary retreat in the Neapolitan dominions, addressed an encyclical letter to the archbishops and bishops of Italy, in which, confirming his predecessors, he reiterates his condemnations of Bible Societies, and goes far to represent the Bible itself, translated into the vulgar tongue and without comments, as almost as much to be dreaded as profane works and lying journals.

The following is an extract from their document.

"Naples. Faubourg Portici, December 8, 1849.

"Among the various insidious measures of which the malicious enemies of the Church and of society endeavour to avail themselves for seducing the people, one may be specified as more especially prominent, which they find eminently adapted to their wicked designs, namely, the recent improvements in the art of printing. Accordingly they busy themselves in publishing profane works, lying journals, and pamphlets teeming with calumnies and falsehoods, which they assiduously circulate in multiplied editions. Hence, too, at the instigation and with the aid of Bible Societies, which have been denounced again and again by the Holy See, they have the hardihood to carry on the distribution of the Sacred Scriptures, translated, contrary to the rules of the Church, in the vulgar tongue, † and most wretchedly perverted: and with a wicked and almost incredible effrontery they scruple not, under the cloak of Religion, to recommend them to the careful perusal of the faithful. From all this you will understand, most venerable brethren, with what vigilance and solicitude it behoves you to act, so that the faithful under your charge may be put upon their guard against the poison which cannot fail to be imbibed by the reading of such works; and may be earnestly reminded, with especial reference to the Holy Scriptures, that no person whatever is warranted to confide in his own judgment as to their true meaning, if opposed to the holy mother Church, who alone and no other, has received the commission from Christ to watch over the faith committed to her trust, and to decide upon the true sense and interpretation of the Sacred Writings."

After such fulminations from the highest quarter in the Romish Church, you will not be surprised to hear that the authorities of the restored Tuscan Government were instigated to adopt prompt measures to stay the work that was commencing with so much promise in that territory. 3,000 copies of Martini's New Testament, just printed at Florence, though the translation of one of their own Archbishops, were quickly seized and locked up; the presses were forcibly stopped in which other editions were in progress, the paper and even the type carried off, the printers subjected to a civil process, and a British Officer, who had distinguished himself by his zeal in promoting this and similar objects of benevolence, was, with his family, banished the country at a few days' notice. Measures have been taken to obtain redress, but the final result of these proceedings is not yet ascertained.

Do your Committee regret that steps were taken to improve the openings while they existed in the Italian dominions, and to provide for future supplies? Not in the least; for though considerable expense has been incurred, and copies of the Scriptures have been printed more than are at present available, yet a goodly number have found their way into the hands of the people; and the avidity with which they were received

and bought by all classes leaves your Committee full of confidence, that the present obstruction is but temporary, and that the wave of biblical truth shall yet ere long, by God's favour, spread over and fertilize the plains of Italy. Arise, O Lord, plead Thine own cause!

There are other parts of Italy which remain to be noticed, when your Committee come to speak of their operations in the Mediterranean.

Besides the 10,000 Bibles and 10,000 Testaments of Diodati, alluded to in the last Report, there have been printed in this country for Italy—

10,000 Italian Bibles, Diodati, 24mo.
3,000 " " " 8vo.

The following supplies have been sent out in the course of the year: 7,421 Bibles and 6,822 Testaments, in all 14,243 copies.

In bringing to a close this review of the history of the past year, your Committee will revert, for a few moments, to some of its more prominent features.—

The check which has been given to the Society's work in some parts of the Continent of Europe has been repeatedly alluded to. But your Committee would not that this circumstance should have more weight attached to it than is due.

Disappointment, indeed, has been permitted to cross our path in some directions—it may be, to humble us—to prove us, to make us more sensible of our dependence, at every step, on the good pleasure of "Him, who openeth and no man shutteth, and shutteth and no man openeth;" but these passing shadows must not be allowed to conceal from us the tokens of encouragement which lie beneath: among which may be particularly noticed the extraordinary desire which manifested itself among the people, while the opportunity offered, to obtain possession of the Scriptures, and which the rigorous measures employed by the restored authorities have not been able in all instances to repress. Strange, that a desire like this should have been met by prohibitions, restrictions, and anathemas! strange, that it should not be seen, that, apart from its benignant influence on individual character and hope, the Bible is the safeguard of nations, the best upholder of Government, as well as the only sure guide of the Church.

But let us turn to brighter scenes.—See the system of Colportage stretching out over Prussia and Germany, as well as keeping its ground, though amidst some difficulties, in France and Belgium and Holland: see 76,000 copies issuing from the Dépôts at Brussels, Amsterdam, and Cologne; 99,000 copies from the Dépôt at Frankfurt; 108,000 copies from the Dépôt at Paris through the hands of our Colporteurs. See the system transplanted into the New World, already adopted in several of the British Colonies of North America, extending its benefits to the settler in the far-off wilderness, as well as pervading the masses in densely populated towns. Think of the numberless families in which the Bible has thus for the first time found a place, and of the many, many solitary hearts that have thus gained access to the fountain of consolation and joy.

Next follow across the Pacific the 15,000 copies of the Samoan New Testament, which have been sent to a people prepared of the Lord to welcome them; and forget not the noble return we have received for the Bibles sent to Tahiti; see symptoms of awakened activity in the presses at Madras and Calcutta, to meet which your Committee are pledged to the extent of some thousands of pounds; pass over to the Port of Odessa, where 20,000 copies of the Scriptures are allowed to enter, free of duty—a similar mark of Imperial favour being granted to our friends at St. Petersburg; pause for a moment at Stockholm, the centre of an active distribution conducted by your agency there; glance, as you return, at the schools and the Scripture Readers in Ireland, and at the 3,000 affiliated Societies at Home, steadily plying their self-imposed task: do we not see, in all this, much to encourage us?

But, above all, your Committee would dwell with feelings of mingled gratitude and delight on the fresh proofs, which the year has supplied, of the preciousness and power of the Bible—its living—its life-giving power, when accompanied with the blessing of God the Holy Spirit. These proofs have not been connected with any particular translation,—versions in every tongue, the barbarous as well as the polite,—versions of recent date, as well as those venerable for age,—versions with many imperfections upon them, as well as those more exact,—fragments of versions in some cases, where the Truth has been but honestly conveyed, have not been disclaimed by the Holy Spirit of God, as the channels and instruments of His mighty working. We have seen the Tartar and the Hottentot; the Esquimaux and the South Sea Islander; the Hindoo, the Mussulman, and the Greek, doing homage at the shrine of Inspired Truth, having heard, each in his own tongue, the wonderful works of God.

We may also point to the sturdy beggar, the fierce Communist, and the ruthless Ribbonman, and others of desperate character, who, arrested by the power of the Word of Truth, have been brought to the feet of the Saviour of sinners: they have been touched—they have been healed—and they have returned to give glory to God.

Is it not refreshing, in an age like the present, when the Bible is assaulted and maligned, when its authority is impugned, and its inspiration denied,—is it not refreshing, at such a time, to behold this despised Book, going forth into every land, “with signs and wonders following?” May we not reverently say, it is God Himself testifying to the Word of His Grace—testifying to it as the strength of His rod no less than the faithful witness of His love? We bow to the overwhelming conviction,—“The Mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going-down thereof.”

Friends of the Bible Society!—The course which lies before us is one and simple,—our duty is imperious and distinct; onwards, onwards,—patiently, diligently, resolutely onwards. The judgment of sense may be against us, but Faith, leaning on the arm of Omnipotence—Hope, cheered by the promises of “Him who cannot lie”—and the Charity that never fails, kindling and prompting our zeal—this abiding with us, (and that they may thus abide with us let it be our daily, earnest, present prayer),—we “shall not faint nor grow weary,” but shall “be steadfast, immovable, always abounding in the work of the Lord.”

“Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen.”

JEWISH MISSION.

KARLSRUHE.

The details contained in the subjoined extract will be read with much interest. They afford a most encouraging view of the field of usefulness opened to our excellent Missionary in labouring for the good of Israel. And they forcibly remind us of the time when the early propagators of our faith were accustomed to go into the synagogues, and to reason mightily out of the Scriptures, opening and alleging that Jesus is the Christ. In the present instance, Mr. Sutter tells us, that, after the close of the synagogue service, held on a recent occasion at a village in the neighbourhood of Karlsruhe, a peculiarly favourable opportunity was afforded to him for communicating instruction to many of the Jews who were present, and that they not only heard patiently his arguments from Scripture, but seemed to be deeply impressed by a sense of the importance and truth of what was delivered. In the providence of God similar opportunities may not unfrequently arise. Mr. Sutter has, besides, large facilities in other respects, and in the course of his usual operations

for preaching the Gospel. Jews not unfrequently form a considerable part of his audience; and the Committee have much reason to be thankful for the success that has in time past been granted to their missionary while labouring in this portion of the vineyard:—

Extract of a Letter from the Rev. G. F. Sutter to the Conventer; dated Karlsruhe, 2d August, 1850.

“So is the kingdom of God as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself: first the blade, then the ear, after that the full ear.” (Mark iv. 26, 28.) Behold the best description I can give of my work! Being unable to make either “the blade, or the ear, or the full corn in the ear,” I always love to consider myself as a sower. I have been casting many precious seeds into the ground of Jewish hearts. Sometimes my vision has been dim, so that I have not observed the growth, and I have occasionally been ready to complain, “I have laboured in vain, and I have spent my strength for naught;” but still I ever recollected, that “the husbandman must wait with patience for the precious fruit of the earth,” (James v. 7); and I believe, with full assurance of faith, that “patience shall have her perfect work,” knowing, at the same time, “that a man can take nothing of himself, but it must be given him from above.” The seed which is cast out, and the field which is sown, are both the Lord’s; and the patience which waits for the harvest is a virtue, not of our own, but a plant of Divine growth. Seeing that it wants nourishment, the Lord in His kindness, from time to time, allows me to see that the seed is growing, thus invigorating my energy, and disposing me to wait for the day of the sickle and the harvest. To exemplify this gradual growth of the seed, let me give you some instances of my latest experience. On former occasions I have several times reported of one of the most interesting Jews with whom I ever became acquainted. The last account which I gave of him has been printed in the *Record* for November, 1849, No. 14 vol. 5. The hopes which I entertained from the beginning concerning this individual have only been strengthened since. I had, a short time ago, a long and searching conversation with him. He opened his mind fully and unreservedly to me, and received, with the docility of a child, all I told him. I believe I can truly say there is a work of Divine grace going on in him, and his former doubts are more and more vanishing before the rays of the Sun of Righteousness. Long ago he confessed to me that he was fully conscious that his own righteousness (though I have met no Jew who so ardently was striving to walk in the ways of God according to the light of the Old Testament) was worth nothing, and that he could be saved only by the free mercy of God through the promised Redeemer, whom sometimes he was nearly ready to admit as having come in the person of Christ, and to whom, at other times, he looked forward as yet future. I found him, when I last spoke to him, in a very humble frame of mind. He said, with deep emotion, that he felt himself as if the most miserable man upon earth, on account of his own weakness, and because, though he did not know that he had offended any, yet the Jews hated him bitterly; his own wife, with whom he formerly lived on good terms, was now clamorous against him, and reproached him as unfit to care for herself and the family,—misfortunes having occurred to them lately. He added, “Under the weight of adversities from without, and under the burden of my own sinfulness within, I feel so completely overwhelmed, that I find it hard to bear up against my trials.” I told him that I was rather glad, and that I took it for a good sign, that God had now put him into the furnace of affliction, for I had expected that he must pass through such straits before he could fully enter into the liberty of the kingdom of God, and that perhaps the fire of affliction in which he now was, would be made to burn more severely still. I encouraged him to break through all difficulties

in order that his sins might be washed away in the blood of Christ, and to be baptized into His blessed name. He himself expressed the hope, that God would show grace unto him, that he might pass from darkness into the full light; and he listened most meekly to the glad tidings of Christ and Him crucified. In the course of our conversation, I happened to make the remark, “There is certainly a work of God in you; but you are yet like an embryo in its mother’s womb. It is a living being, but the birth has not yet taken place. No birth can take place without travail.” He said, “This is exactly my state; I feel it.” I recommend this very interesting individual to your earnest prayers. God is leading him in a peculiar way, but I feel assured that he will find the full salvation of God and openly declare for Christ. A friend of Israel at Basle and a reader of the *Record of the Church of Scotland*, from some accounts which I formerly gave of him, and which he read in the *Record* used to call this Jew, “Simeon.” I indeed hope that he shall not see death before he has seen the Lord’s Christ. Yea, I believe that he will one day become a blessing to some of his brethren according to the flesh.

MR. LAYARD’S LATEST DISCOVERIES.—A few weeks ago we announced (says the *Literary Gazette*) Mr. Layard’s return from his expedition into the desert, and the rescue of some of his larger antiquities from the mud of the river, and their embarkation for England. We have since, however, received further particulars of his most recent discoveries at Kouyunjik, which are extremely interesting. He found, as has been stated, a chamber which is completely filled with terra cotta tablets, the inscriptions on which, we now learn, are stamped in, so that, though Major Rawlinson thinks it very probable these tablets may be records of the empire, it is still not unlikely that many of them may, in fact, be duplicates, or a collection of manifestoes for issuing to the people or their immediate rulers; in short, a sort of Assyrian official printing-office. We believe that no fewer than twenty-five cases are on their way to England. In the pyramid at Nimroud, also, a unique statute has been discovered. It is from four to five feet in height, in gypsum, elaborately carved, and very perfect. There is also a high relief of the king, very beautifully executed, standing in an arch eight feet high, and covered with minute inscriptions. Mr. Layard’s last communication is dated Akra, July 17th, where, we are sorry to say, he had been confined by a severe attack of fever. The inefficient assistance he has received has caused him to over-exert himself, and thus he has been stopped for a while on his way to Van to secure inscriptions. He hopes to pass a great part of the winter in Babylonia, and to return home in the Spring. The very important discoveries he is now making render it imperatively necessary that his exertions should not be stayed for want of funds.

ABOLITION OF HUMAN SACRIFICES AT OLD CALABAR.—The mission ship connected with the United Presbyterian Church Missions to Old Calabar, Western Africa, which has recently arrived at this port, brings the interesting and important intelligence, that by the most stringent Egbo law, which it was possible to enact, human sacrifices have been for ever abolished in Old Calabar. This gratifying result has been accomplished by the strenuous and united efforts of the missionaries on that station, and the captains of the various merchant vessels lying in Calabar river. The circumstances are briefly these:—Two chiefs, named Effiong Bassey and Erem Cuffey, died, and seventeen of their wives and slaves were put to death and buried with them, while a considerable number more were held in chains for the same purpose. One of them having escaped fled to the missionaries, who instantly made known the appalling facts to the captains of the vessels in the rivers, and unanimously resolved to try to stop

the inhuman practice. A meeting, consisting of two missionaries, three surgeons, and ten captains, accordingly took place at the Mission House, Duke Town, and after a number of conferences with, and stirring appeals to, the authorities of Old Calabar, King Eyo and King Archibong with twenty-six of the principal gentlemen connected with Creek Town and Duke town, all met on board the *Celma* and signed a document in which they promised to allow no human being to be killed among their families or dependents except for crime; and on the 15th February last proclamation to that effect was made at the Market-place with all the customary formalities of Egbo law; and so strong is this law among the natives of Calabar that, on King Archibong being asked what would be done to any gentleman who might violate it, he replied, "He would chop him down to nothing" that is, he would forfeit all he possessed.—*Wilmer & Smith.*

CORRESPONDENCE.

[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 CHURCH AND EDUCATION.

The distinction established between the Clergy and the Laity in the Church of Rome has often been pointed out, as the source of great and innumerable evils in their system of ecclesiastical polity. The pernicious influence of that arrangement, by which the entire management of Church affairs is thrown into the hands of the Clergy, has not been overrated. But the acquisition of this control has been assigned too exclusively to the disposition on the part of the Clergy to usurp the sole power; and too little notice has been taken of the *vis inertiae* of the Laity, who are not willing to devote that time and attention to the general interests of Religion which they ought. Now the evils, which have arisen through the neglect of the Laity, can never be remedied by taking power from the clergy or thwarting their activity, nor in any other way than by the Laity stirring up themselves to a more devoted, faithful and conscientious discharge of their own peculiar duties. If they have suffered powers to pass out of their hands, which they ought to have retained and used, no doubt there must be a struggle in order to regain them. Too often, however, the Laity aim at nothing more than wresting power from the Clergy, acquired through their own neglect, without the slightest intention of taking upon themselves the burden and the responsibility of doing the work, which along with the power should come into their hands. The evils complained of, it is true, may flow directly from the abuse of usurped power by the Clergy, and it may be very natural to attempt a cure by stopping-up the source, and withdrawing the power which has been abused. But this is like taking out your horses at the top of a steep descent for fear of an overturn. The overturn may in this way be avoided, but the means of further progress is also cut off, and the journey brought to a sudden close. The proper

way is to put a drag on the wagon wheels, grasp a tight hold of the reins, and steady yourself in your seat so as neither to pull on the one side, nor interrupt the motion by any sudden shock, that thus, through caution and good heed on every part, all may get safe to the bottom, and be ready for a fair start, and a stout pull up the opposite ascent. However little power may be left in the hands of the Clergy, like all power in the hands of fallible men, it will infallibly be abused. If the power be little, the evil effected will be the less; but so also will the good, and surely much evil is done where good is left undone or prevented. This is no world to stand still in. It ought to be the busiest spot in creation. Here things of eternity are decided in hours; and hours of idleness are no less decisive with regard to them than hours of busiest enterprise. The Laity must not suppose that they do no evil, because they do nothing, and that while the Clergy will be condemned for conducting the Church badly, they will escape by taking no thought for the matter at all. "To him that knoweth to do good and doeth it not, to him it is sin." Give the Clergy ever so little power, and unheeded, it will be abused; give them ever so much, and let the Laity make full proof of what must still remain in their hands, and their true interests can suffer no serious harm. The power of the Clergy is but privilege, and may effect much good if zealously seconded by the enlightened and well directed support of the Laity, and, generally speaking, can do little mischief, unless abandoned to itself, through the indolence and indifference of the Laity in things spiritual. It has passed into a maxim that no body of Clergy can be looked to for its own reformation. But has the reason of this been duly considered? The means of their reformation cannot be found within their body, for the causes of their corruption are also beyond their body, and seated in the principles of the general society, from which the Clergy are derived. All power was taken from the Clergy in France. The priesthood became almost a proscribed class. But the nation adopted no more salutary principles of Religion. The banishing of the Clergy did not banish superstition, and the people have again elected to themselves such religious guides as they desire to have. Would the Catholic Church accept of a sincere Protestant for their Pope? Would not such a one be dethroned, and another sought out to fill his place, who would profess that the coat of infallibility was his exact fit, and that he would put it on and wear it for the honour and glory and good of his children. Would a Catholic congregation accept of a Protestant minister to teach them from the Bible what to believe and what to do, instead of a priest to listen to their confessions and absolve their sins? Nor is a spirit of rebellion against their priests

any great sign for good, a lively sense of personal responsibility to God would be a much more hopeful one. Many of the best men in their communion are on the side of their priests. The greater part of those who oppose them seem neither to seek nor desire a reform in the Church or an increase of Religion among the people. They wish to take education from the hands of the Clergy, but profess no intention of themselves taking care that the young shall be instructed in the true principles of the Christian Religion.

Among Protestants the distinction between Clergy and Laity is kept up, as before, though not in so marked and peculiar a manner. In Protestant bodies the Laity have entrusted very little power to the Clergy, and at the same time lay upon them a great deal of responsibility.

To come to the question of education. It seems of the nature of a first principle that in every Christian community the influence of the Church in schools and colleges should not only be of a very decided character, but that the manner of interference should be official and direct. In no other way can a character of responsibility be attached to the interference. But how the Church can interfere while she dare not or will not clothe her ministers with any right to do so, it is not easy to discover. The power to decide upon the nature of this interference, and to regulate the whole manner of it, is, both in Catholic and Protestant communities, especially in the hands of the Laity, if they choose to exert it. The way in which the religious Laity in Catholic communities indulge their indolence and indifference is to leave the matter wholly to the Clergy; for those, who among them oppose the Clergy on this point, profess no intention of seeing to the Religious education of youth themselves. In Protestant communities it is much the same. Among them the power is already in the hands of the Laity, and they indulge their indolence and indifference in Religion by laying an embargo upon clerical interference with education, and discharging themselves from all concern in seeing that schools and colleges are seminaries of Christianity. Religion, they say, is the affair of parents and the Clergy. But, if the Clergy are forbidden to enquire into the religious character of teachers, or to prescribe anything with regard to the Religious instruction in schools, what can they do in the matter? They may by their instructions endeavour to supply what is lacking, or correct what is wrong, but is this the way in which the Church by its ministers ought to superintend the Religious instruction of the children born and brought up under its auspices? Ought the ministers of Religion to have fellow-labourers or jealous opponents in the teachers of youth? Who also are the parents, who are to see to the Religious education of their children?

Too often the very parties, who forbid the interference of the Clergy, take no care about the matter themselves. But have we any right to expect that Religion will be cared for in schools under such a system of management as this? The readiness with which the eager zeal of some to exclude the Church from all effective control over the education of youth is seconded by the general indifference of the rest, proves either that there is very little confidence in their Churches, or very little concern for their religion in Protestant communities. No wonder that to pious Catholics it should appear doubtful whether we have any faith in Christianity at all. To them it must appear clear as day, that the men, whom the fathers take as guides in Religion, must be the proper parties to whom to entrust the superintendence of that of their children.

Among the Protestant Laity there are in every denomination some who feel that the general interests of the Church, that is, of Christianity, have as strong a claim upon their care and attention, according to their place, as upon those of their Clergy. But very generally the Laity of Protestant communities think that the care of the Churches belongs exclusively to the Clergy, and that their chief business ought to be to see that they do not care for them at their expense. They cherish that very notion which has been attended with so many evils in the Catholic Church, that Religion belongs peculiarly to a class, and insist on the distinction between Clergy and Laity, merely to get quit of their own responsibility, without giving those to whom they affect to delegate their power to discharge their duties.

But we would ask the Laity of both communions, Catholic and Protestant, whether there be not so much truth in what follows as to require their serious consideration. Is it not true that indolence and indifference in Religion, lead the Catholic Laity to leave the whole matter to the Clergy as being no concern of their own? Is it not also true that indolence and indifference in Religion lead the Protestant Laity to tie up the hands of their Clergy, as much as possible, simply that they may be saved all trouble in watching what use they make of them? Further is it not true, that a general indifference among the Laity of both communions, and an unwillingness to take charge of those things in the Church which really belong to their care, are as fertile a source of evil in the Church as any that can be named?

Mutual recriminations between the Clergy and Laity are neither seemly nor profitable, but on whichever side the fault lies; it is very certain, that in no Protestant community is there so much confidence reposed in the Clergy as a body as to enable them to make full proof of their ministry, either in devising or car-

rying into effect extensive schemes of good. Protestant Churches are sufficiently powerful, when they throw themselves into the arena of political agitation; but, notwithstanding all that is done or attempted to be done by them for the extension of Religion, it must be confessed that, as compared with their apparent means, their efforts, whether in maintaining and extending Religion among themselves, or planting it among the heathen, are weak, desultory, and intermitting. In contemplating the appearance of Protestant Churches, in the field of Christian enterprise, we are presented with anything rather than the general spectacle of men forgetting the things which are behind and reaching forth unto those that are before, and pressing toward the mark for the prize of their high calling of God. But view Protestants in any other field of enterprise, and you are presented with the very spectacle of men forgetting every thing but the means of going forward, which ought to, but does not meet the eye, when you look upon their work as Christians.

It is far more easy for a Protestant minister to advance his own personal honour and private interest, by consulting the tastes and complying with the wishes of a particular congregation, than to effect any thing for the benefit of the Church at large.

Is it wonderful that most of them should accommodate themselves to this state of things, and take that path of duty which is also the path of personal interest, and give only a cold and occasional glance towards the wider field beyond.

It may well be doubted whether congregations are any better served on this account, and it seems certain that the Church at large must suffer from it. It is very difficult to get many of our congregations to feel that it is either their interest or their duty to provide and support institutions for the training up of a Christian Ministry. To pay for schools and colleges in which this might be done seems to them to be paying out money not for their own and their children's benefit, who are to profit by the instructions of the Ministry, thus prepared for their use, or for the benefit of the Church at large, but as defraying out of their own pockets the charge for educating the children of others, who wish to see their sons Clergymen. But, if the burden of supporting schools and colleges in which Christian ministers are to be educated is thrown upon those parents who wish to give their sons to the Ministry, let it be considered whether they are likely to be able to bear it or whether God will bless those who seek to lay it upon them.

Through this indifference and narrow-mindedness of the people in general we are well nigh driven to despair, of seeing any suitable provision made for the edu-

cation of the Ministry. There is also a vile jealousy of helping to raise any class above themselves even in education, though for their own benefit, which is as base a feeling as sin engenders in the human heart, and tends to drag down society to the lowest depths of debasement.

Protestants seem to be haunted by a strange dread of Clerical domination, and, as the object of their alarm is not a reality but an imagination, something which does not subsist in the present, but may spring up in the future, they can give it any shape, and any size they please.

If it be their object to keep down the Protestant Ministry, they are taking very effectual measures to secure the end. They lay upon it the weightiest responsibilities, make upon it the highest demands, but confine its action within the narrowest possible limits. They require from it piety, intense eloquence, and general learning, equal at least to that of any other profession usually called learned. Yet the means of acquiring this education they are by no means willing to provide. All public funds set apart for education too, it would seem, are to be employed in providing an education as little as possible Christian in its character. To speak of providing for the education of the Clergy from such funds seems to many a monstrous abuse. Who the parties are, which form the public opinion opposed to public schools of Religion, and public colleges for the education of a Christian Ministry, no one attempts very clearly to define; but it does appear inconsistent that in the midst of professedly Christian communities there should exist a large proportion of public opinion to which any definite teaching of Christianity in schools should seem an offence.

OUR DUTY WITH REGARD TO MIS- SIONS.

On review of the events of the past eighteen months, there is to be found abundant cause for rejoicing; but, when we reflect on the temporal blessings we have enjoyed and are enjoying, should not our thoughts be carried upward to the Source of them all, and should we not scrutinize our conduct to see, whether our deeds evince thankfulness for the mercies vouchsafed to us? Are we as individuals—are we as a Church, doing all that we might do for the advancement of the Saviour's Kingdom?

We fear, that of none can it be said we have done all that we might have done. How many opportunities of doing good have been neglected! How little many of us have contributed towards the spread of the Gospel! We are too apt to relapse into a cold and formal state, and we are too apt to undervalue and misimprove the means of usefulness within our reach. We fear, that we of the Laity are too apt to think that, if we give towards the support of the Ministry, and that, it may

be, scantily, we have done all that is required of us, but such scanty giving is not enough. We, who enjoy the Ministry of the Gospel, are bound by every consideration of duty to do somewhat towards supplying those who in our own land are not privileged to hear the sound of the Sabbath bell summoning them to the "assembling of themselves together." We, who hear the lessons of the Gospel, are called upon to do somewhat towards extending the knowledge of the rich blessings of that Gospel to those who in heathen lands are without God in the world, and immersed in the deepest depths of ignorance and superstition. Are we doing this or are we turning a deaf ear to the entreaties of the Missionaries in India, who are calling for assistance to enable them to go in and occupy the land? Are we contributing to the support of Missionaries to those places in our land which are not supplied with the ministrations of Pastors? Are we contributing of our substance to the support of the Missions for the enlightenment of the Jews? Whatever the response to these questions may be, we fear that there is far too little of a Missionary spirit in many of our congregations, and that there is far too little anxiety to enable others to come in and share with us the Bread of Life. We would suggest, that much profit would be derived from the holding of monthly Missionary Prayer Meetings in every congregation, when interesting information should be communicated regarding the operations in the Missionary field of the various sections of the Christian family. In some of our congregations we are aware this is already done; but why should it not be done in all? If we do not take an interest in the work of Evangelization, if we do not strive to advance the progress of the Gospel, if we withhold of our abundance that support necessary to the sustentation and success of Missionary enterprises, a weighty responsibility will rest upon us. The earthly blessings which surround us, are but lent us, and we should therefore reflect as to what account we shall give of our stewardship. We are anxious to see exhibited more abundant evidence of the existence of Missionary spirit amongst us; for we believe that such labours, proceeding from zeal for the services of the Lord and compassion for the heathen or the careless, are but a duty incumbent upon us and bring with them a rich reward. Will not our readers make some larger sacrifices than they have hitherto made? How many of us have vowed or will vow Jacob's vow?—"and Jacob vowed a vow, saying, if God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God; and this stone, which I have set for a pillar, shall be God's house;

and of all, that Thou shalt give me, I will surely give the tenth unto Thee?" Well would it be for us, as a Church, did all our members breathe the spirit of this vow, and consecrate, in recognition of the overruling mercy of Jehovah, a portion of their substance to the spreading throughout the world of the glad tidings of the Gospel. Were a Missionary spirit more largely cultivated amongst us, we cannot doubt but that, as a stream flowing through dry places, Missionary fervour and zeal, which are but one manifestation of our willingness to render obedience to that second great commandment "Love thy neighbour as thyself," would pass through our land, irrigating and fertilizing it and stirring us up to increased exertions and elevating us to higher and more spiritualized feelings.

EXTRACTS.

FOOTPRINTS OF THE CREATOR.

We extract from the *Edinburgh Christian Magazine* the following instructive review of a very valuable work, recently published by Hugh Miller of Edinburgh. The object of Mr. Miller was to refute the view held with regard to the creation of the World by the author of the "Vestiges of Creation"—a superficial, but plausible, geological work, which laboured to establish the atheistical theory, that the course of Nature is an unbroken chain of gradual progression and endless sensation. Mr. Miller triumphantly demolishes and exposes this theory; and bringing to bear upon his work extensive geological information combined with, and elevated, and refined by, sincere reverence for the teaching of Holy Writ, shows that the account of Creation given in the Bible harmonized in the minutest particulars with the discoveries of science, and that, written on the various formations of the earth, there stands in unmistakable characters convincing evidence of the truth of the earth's history, as told in the Bible. Other systems fall and pall before the advancing light of Science; but Science proves but the humble hand-maiden of the Gospel.

When the Apostles were summoned before the Sanhedrim to answer to the charge of teaching in the name of Jesus, the prudent advice of Gamaliel to the Council was, "Refrain from these men, and let them alone." And the argument with which he enforced his advice was, "If this council or this work be of men, it will come to naught; but, if it be of God, ye cannot overthrow it." The history of the Christian Church abundantly witnesses to the soundness of Gamaliel's test. No system, unless it possessed a Divine element of vitality, could have passed triumphantly through such a fiery ordeal. Gamaliel was sagacious enough to perceive that the cause of Christ was so destitute of the worldly elements of success, that its ultimate triumph would be nothing less than miraculous. The miracle was soon achieved; for the cause of Christ triumphed over all its early difficulties. But Christianity has in recent times been put to a test, which has equally demonstrated its Divine character. We

allude to the test of Science. Every candid mind must admit, that evidence, approaching the miraculous, is furnished by the fact, that the historical documents of the Word of God, written at great intervals of time, and stretching back to the infancy of the human race, completely harmonize in every point with the revelations of modern science. Though there are innumerable points of contact, there is no clashing. To appreciate the force of the evidence thus afforded, we have only to mark how the advance of science tells upon false systems of religion. Do we not find, that every successive advance acts as a lever in wrenching out another stone from the foundation? Look, for example, to Hinduism; the whole religious system is inextricably mixed up with false science; so that our missionaries have only to let in the light of modern discovery to dispel the darkness of this monstrous system of delusion. Hence the importance attached to a scientific education in our missionary institutions in India. The whole system is being gradually undermined by the application of scientific truth. It is now tottering, and by the blessing of God must ultimately be utterly prostrated; so that the Divine fabric of the Christian faith may be reared upon its ruins. We see, then, that a false religion cannot stand before the advance of science. Have we not, therefore, the most conclusive evidence in favour of Christianity, when every new step in science adds another buttress to its bulwarks, instead of undermining its foundations?

It has, however, frequently happened, that, on some new revelation of science being proclaimed, the infidel has contended with the defenders of our faith for its appropriation; and from the tone of confidence and triumph displayed, the friends of Religion have been led to look for a time with suspicion on the cultivation of certain departments of natural science; but the contest has invariably resulted in the strengthening of the defences of Christianity. One prominent field of inquiry, long associated with infidel speculation, is presented in the case of geology; it is now, however, completely rescued from all suspicion and has at last assigned to the a conspicuous niche in the temple of Christian literature.

The Christian at the present day is called upon to contend not merely for the faith once delivered to the saints but for the being of a God. Atheism, in many forms, but particularly in that of Materialism, has been lifting its head boldly among us. Its great aim is to account for everything by natural laws; holding that the idea of a God is superfluous. The apostle Peter foretold the use of this Atheistical argument in the last days, "Scoffers walking after their own lusts, and saying, Where is the promise of His coming? for, since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the Word of God the heavens were of old, and the earth standing out of the water, and in the water whereby the world that then was, being overflowed with water, perished." Here the argument of Nature's uniformity or unbroken course is ascribed to the scoffer in the last days, who should deride the idea of Christ's coming. And this is the very argument employed by the Atheist at the present day, to expel God from His works. The Atheist argues thus:—May not the present order of things have continued during all past time? Why seek for a Divine origin, when we can find natural causes for any event? The course of Nature is an unbroken chain of causation; and there is no room for a cause external to Nature. But show me any trace of a beginning, point out to me one miracle of creation, and I shall at once admit a Creator. This is the challenge of the Atheist; the geologist has taken it up, and has undertaken to meet his precise demand, Strange that a science, looked upon at one time with such suspicion, should above all others, furnish the most tangible and unanswerable proofs of a Creator. All God's works indeed proclaim a Creator and Designer to human reason; but geology meets even the unreasonable demands of

the Atheist. It unfolds to him its wondrous records, and there presents the finger of God writing the miracle of creation on the rock in a manner as clever and direct as when He traced the ten commandments on the two tables on the mount.

Geology incontestably shows, that, during that vast pre-Adamite period, indicated in the beginning of the first chapter of Genesis, the earth was repeatedly stocked with living creatures. It can point out in the records, which the strata of the earth furnish, the precise epoch when each new dynasty was ushered in. For example, during many thousand years fishes reigned supreme. No trace of any higher animals can be found in the strata representing this period. In the next period, we find the world teeming with reptiles of gigantic size,—lizards as large as a whale, and frogs as large as an ox. Another change comes over the scene, and we find beings formed after a different pattern altogether,—viz, huge mammalia (suckling animals) that reigned in the period preceding the present. Now it is important to observe, that the materialist does not call these facts in question. He admits that there is abundant evidence to prove, that distinct successive orders of living creatures have at long intervals been introduced upon the stage of existence. The Christian geologist now says to the Materialist, Here is the very proof that you want. Here you have a distinct break in the chain of causation. Here you have the fact of a beginning presented in the most tangible form; you have entirely new organisms, summoned into being without any natural progenitors. Are you not forced, then, to acknowledge, that the arm of God is revealed in the act of Creation?

Now, it is to get rid of the miracle of Creation, brought to light by the discoveries of geology, that the Atheist resorts to the development hypothesis. This hypothesis is just an old heathen dream adapted to the exigencies of modern infidelity. The opponent of Christianity rejects the miracles of the Bible, because he will not confide in human testimony. He will believe a miracle only when his own senses testify to its truth. But here geology presents a miracle appealing to his senses. Here is a creative act stereotyped on the earth's strata. It is in the development hypothesis he takes refuge from the overwhelming weight of this evidence. He cannot but admit the fact of distinct types introduced at wide intervals. But he argues, that by some mysterious process the old inhabitants were transformed into the new,—that mammalia are only elevated reptiles,—that reptiles are only elevated fishes,—and that fishes are only elevated zoophytes, such as sponges and corals. We have in this a striking illustration of the inconsistencies of infidelity; we see how it can strain at a gnat and swallow a camel. The infidel rejects the miracles of the Bible, though supported by the strongest human testimony, because they are contrary to experience; but he willingly accords his beliefs to the doctrine of transmutation, although it is not only contrary to experience, but altogether unsupported by human testimony. On any sound principle of evidence transmutation must be far harder of belief than a miracle.

The aim of Mr. Miller's work is to show, that the facts of geology are utterly opposed to the development hypothesis. It is indeed admitted by all parties, that geology affords evidence of a progressive elevation. The three great dynasties of the fish, the reptile, and the mammal, prove conclusively an ascending scale. Development in the sense of mere progressive elevation, in the order of time, no one disputes. But the question is, How were the successive dynasties ushered into being? Was it by successive acts of creation, or by the transmutation of the lower into the higher? Now, this question is one purely historical, and must be decided by the fact supplied by the geologist. Does the history of our globe, then, as written on its fossiliferous strata, show that the one class shaded off into the other by almost imperceptible gradations? Do we find, for example, that the most imperfect

species of fish appeared first; and that by a gradual progression the higher were evolved, till at last the fish merged insensibly into the reptile? The development hypothesis demands this supposition; but the facts of geology cannot be bent by the utmost ingenuity to support it.

The strata, or layers of the crust of the earth, may be compared to the leaves of a book in three volumes. The first volume, distinguished chiefly by impressions of fishes, represents the Palæozoic series, or that in which the oldest forms of life are found. The second volume, distinguished chiefly by impressions of reptiles, represents the secondary series of strata; and the third volume, having its pages emblazoned with the giant forms of mammals, represents the tertiary strata. Now, in discussing the development hypothesis, special interest attaches to the first volume, and the first pages of it, representing the dawn of animated being on the surface of our globe. The author of the *Vestiges* threw down the following bold challenge:—"It is still customary to speak of the earliest fauna (animals) as one of an elevated kind. When rigidly examined, it is not found to be so. In the first place, it contains no fish. There were seas supporting crustacean and molluscan life, but utterly devoid of a class of tenants who seem able in every example of that element which supports meaner creatures. This single fact, that only invertebrated animals now lived, is surely, in itself, a strong proof, that in the course of nature time was necessary for the creation of the superior creatures. And, if so, it undoubtedly is a powerful evidence of such a theory development as that which I have presented; if not, let me hear an equally plausible reason for the great and amazing fact, that seas were for numberless ages destitute of fish. I fix my opponents down to the consideration of this fact, so that no division respecting high molluscs shall avail them." The great fact on which he stands, and on the strength of which he assumes such an air of defiance, is that only the lowest forms of life, such as shell-fish, existed for thousands of years before the higher order of fish appear. Though the fact were admitted, still it might readily be shown, that his conclusion was not warranted. But the challenge has been met in a far more unexpected way; the assumed fact has been entirely overturned by recent discoveries. When the *Vestiges* was written, the author could point in triumph to many of the first pages of the Palæozoic volume, where not a single impression of a fish could be found. All the figures were those of inferior organisms, most suitable for the development hypothesis. His ground of boasting was, however, short-lived. In the course of recent investigations one leaf after another has been turned over, and each has pronounced its testimony against the hypothesis; for in each traces of fish have been found. Yea, the very first leaf, though it be only by the single spine of a fish, proclaims that the hypothesis is as presumptuous as it is Godless.

Again the hypothesis requires that the fish of the early seas should stand low both in size and organization. But what is the fact? Why, that they were of the largest size, and the highest organization. Mr. Miller devotes his attention chiefly to the *Asterolepis* of the old red sandstone, and shows that it must have been a giant instead of a dwarf. He mentions one specimen which must have been twenty-three feet in length. In reference to organization, the documents in evidence are equally decisive. In the very second leaf of the Palæozoic volume, representing the Silurian system, we have the figure of a fish which, instead of presenting, as the hypothesis requires, the very lowest organization, presents the very highest. "This fish," says Professor Sedgwick, "undoubtedly belongs to the cestracont family of the placoid order, proving to demonstration that the oldest known fossil fish belongs to the highest type of that division of the vertebrata." The Port-Jackson shark, occupying the highest rank among fishes, represents the sole surviving species of the oldest vertebrate family of creation. It appears, then, in direct op-

position to the requirements of the development hypothesis, that the roll of the world's history opened with the very highest patterns of organization.

Mr. Miller is not satisfied with merely disproving the theory of a development from lower to higher forms. He proceeds to prove the very reverse,—viz, a degradation instead of an elevation of species under the same type. He shows that the incline slopes the wrong way altogether for the hypothesis. As if to reveal the arm of God more clearly in revelation, the fish becomes degraded before it meets the reptile. There is thus a wide gap left between the two, altogether forbidding the supposition that the one melted into the other. All this clearly shows, that the direct fiat of the Almighty was necessary to enthrone the new dynasty upon the earth. A similar degradation took place in the reptile when approaching the period of the mammiferous quadruped.

We have said, that every person must admit a progressive elevation in the new types that, at successive periods, stocked the earth; but in this we have only an illustration of the wise adaptation observed in all God's works. In the course of ages the physical condition of the globe underwent a change. The land, and sea, and atmosphere, were so altered as to afford capabilities for higher forms of life; and we find accordingly that such forms appeared. But it would be most unphilosophical to conclude that the one was the cause of the other; and the physical produced the organic elevation. We have seen that the whole record of the Divine mode of government in the former period of the world's history clearly shows that these organic elevations required the intervention of creative power. We have appealed only to the animal forms; but the vegetable kingdom, in precisely the same manner, contradicts the hypothesis.

Did our space permit, we would gladly give the expressed opinions of the highest authorities in science, in direct opposition to the speculation in question. This, however, is the less necessary, as the author of the *Vestiges* has the candour to acknowledge, that all the most distinguished names are against him. In a question purely of evidence, such an admission is fatal. No one can doubt whom he should trust in such a case—the superficial speculator, or the man of science, who has spent a long life in gathering the facts. We take leave of the subject by giving the following extract, which exhibits a comprehensive view of the history of creation; and also the author's ingenuity in linking the terminal with former dynasties into one chain of continuity:—

"With the introduction of man into the scene of existence, creation, I repeat, seems to have ceased. What is it that now takes its place, and performs its work? During the previous dynasties all elevation in the scale was an effect simply of creation. Nature lay dead in a waste theatre of rock, vapour, and sea, in which the insensate laws, mechanical, chemical, and electric, carried on their blind unintelligent processes; the creative fiat went forth; and amid waters that straightway teemed with life in its lower forms, vegetable and animal, the dynasty of the fish was introduced. Many ages passed, during which there took place no farther elevation; on the contrary, in not a few of the newly introduced species of the reigning class, there occurred for the first time examples of an asymmetrical misplacement of parts, and in at least one family of fishes instances of defect of part; there was the manifestation of a downward tendency, the degradation of monstrosity, when the elevatory fiat again went forth, and through an act of creation the dynasty of the reptile began. Again, many ages passed by, marked apparently by the introduction of a warm-blooded, oviparous animal, the bird, and of a few marsupial quadrupeds, but in which the prevailing class reigned undeposed, though at least unelevated. Yet, again, however, the elevatory fiat went forth, and through an act of creation the dynasty of the mammiferous quadruped began. And, after the further lapse

of ages, the elevatory fiat went forth yet once more in an act of creation; and with the human heaven-aspiring dynasty, the moral government of God in its connexion with at least the world which we inhabit 'took beginning.' And then creation ceased. Why? Simply because God's moral government had begun—because, in necessary conformity with the institution of that government there was to be a thorough identity maintained between the glorified and immortal beings of the terminal dynasty; and the dying magnates of the dynasty which now is; and because, in consequence of the maintenance of this identity as an essential condition of this moral government, mere acts of creation could no longer carry on the elevatory process. The work analogous in its end and object to those acts of creation which gave to our planet its successive dynasties of higher and yet higher existences, is the work of Redemption. It is the elevatory process of the present time—the only possible provision for that final act of creation, to 'everlasting life,' which shall usher into the terminal dynasty."

BIOGRAPHICAL NOTICE OF THE LATE MRS. SUSAN HOLMES WILKES.

(Being Extracts from Funeral Sermon, Preached by the Rev. Dr. Wilkes, in Zion Church, 13th ult.)

The late Mrs. Wilkes was born in the immediate neighbourhood of this city, but on the southern bank of the River, 25th September, 1802. Her parents were British. The first years of her infancy and childhood were spent there and at Quebec, but in her sixth year she was brought to this city, of which she has been ever since a resident. Accordingly, as brought up here, she is well known to a wide circle of acquaintance and friends.—She enjoyed the advantage of the best education the city at that time could afford, and, having a large measure of intellectual capability, associated with much industry, she made the most of her opportunities. She was early taught in the school of adversity. And in the buoyancy of youth she was called to watch by the sick and dying bed of a loved mother, who after a lingering illness passed away at the age of 48, leaving her a motherless and only daughter of 16. Less than three years afterwards did God take away her father, thus completing her orphanage in early life. No sooner had she arrived at woman's estate than her natural benevolence of character led her to take practical interest in the charities of the day. She became the friend of the poor and the orphan, and, as whatever she undertook was prosecuted with energy and perseverance, her co-operation was of value.

At this period of her life, and for several years after her marriage, she was without those broad views of evangelical doctrine, and that experience of the renovating power of the Spiritual Religion by which she was afterwards characterised. And, possessing numerous attractions of manner and character, cheerful, intellectual, and gay, uniting great practical sense with delicacy and refinement, her society was much sought, and she was often found amid the blandishments of a gay social circle. At length, however, the cares of maternity to the heart of an anxious mother, and the severe and protracted sufferings of a husband—scenes of watching, of trial, of sorrow, awakened her soul to the consideration of its eternal interests. Learning the lesson which Solomon so emphatically pronounces, "Vanity of vanities, all is vanity," her heart panted for a higher and better portion than this world could bestow. She was favoured at this time with the enlightened evangelical ministry of the Rev. Mr. Atkinson, now Rector of St. Catherine's, then Assistant Minister of Christ Church. Greatly was she indebted to the faithful instructions of this her spiritual guide; indeed, she may be regarded as under God one of those spiritual children who were given to him during his labours in this city. Her afflictions were the means of her awakening, and her teacher was the instrument in leading her as

a lost sinner to Christ as a Saviour. The work in her soul was gradual; there was no suddenness of conversion; but it was no less real on this account. The work of the Holy Spirit is in sovereignty; He chooses His own time and His own method. The result was in her case a sweet measure of comfort in her afflictions, a deep sense of personal guilt and unworthiness—a prayerful reliance on the grace of the Redeemer, and an earnest practical desire to glorify Him in all things. Her charities were now elevated in motive; her unwearied and laborious kindness to the distressed and sorrowful was exercised for Christ's sake. The same acts were performed, but their ideas and their purpose were immeasurably raised. It is of great moment to us all to enquire how far our works of benevolence are those of faith also; whether we are doing that which we do, "in the name of the Lord Jesus, giving thanks to God the Father by Him." To the admiration of her immediate relatives, and of all who knew the facts of the case, did she expend her strength in watching and nursing her partner in life through the days and nights, the months and years of his protracted suffering, until early in the year 1836 he was removed by death. Her subsequent widowhood of between three and four years was devoted to the culture of her children, and consecrated to the various toils of an active, unwearied benevolence. The associations in her church, as the Temporal and Pastoral Aid Society, and the schools; the Catholic Associations of our city, as the Ladies' Bible Society, the Ladies' Benevolent Society, and the Protestant Orphan Asylum, called forth her active practical interest. She was emphatically a worker. Far from being robust in health, she yet shrank from no toil in those walks of usefulness. At this period she accepted the office of the first Directress of the Protestant Orphan Asylum, which she held until her death. To this valued Institution she devoted a large share of attention, and on its behalf continually put forth no small measure of skill and energy. She watched the course of its youthful charge after they quitted its immediate shelter in order to enter into the busy world, and with unabated interest sought their highest welfare. The Ladies of the Corporation have forwarded to me a Resolution, passed at their first meeting after her death, expressive of their high sense of the services she for so many years rendered to the Charity.

In the autumn of 1839 she again entered into the marriage relation. To her it was a matter of deep and prayerful solicitude, that she might do right in this step. She trembled to take on herself the supposed peculiar responsibilities of the wife of a Christian minister and pastor, dreading that she was not qualified, and shrinking from the thought of proving a drag on the usefulness of another, or in any way injuring the cause of the Redeemer. Since her decease I have refreshed my memory and soothed my spirit by looking over some written expressions of this intense and prayerful anxiety. I need not tell you, the members of my flock, how uncalled-for were these fears, and how defective was the estimate she formed of her own qualifications for this post. The estimate, however, remained. Among the messages and remarks uttered on her dying-bed was this:—"Tell the church to beware of conformity to the world. Let them seek spirituality of mind. We all need a second conversion. Tell them to judge charitably of my course with them. I have tried to fulfil my duty, but O! I have come far short. They will judge charitably." I frankly say that I look back upon it as a noble spectacle in its own sphere, which is of course limited, when this now sainted one, at what she deemed the call of duty, left the church of her fathers and of her own youth and love, some of the services of which she greatly admired, and, identifying herself with another communion, so kindly, so skillfully, so energetically devoted herself to its interests in the various efforts appropriate to her sex. Unless I greatly misapprehend the matter, the sisterhood of this church itself, have suffered

in her removal no common loss. She certainly lived among us eleven years to some good purpose. Will the younger portion of that sisterhood remember the injunction, "Whose faith follow, considering the end of her conversation, Jesus Christ, the same yesterday, to-day, and forever?" Among the associations in which we as a church, in conjunction with churches of other denominations, take an active interest, is the French Canadian Missionary Society. To the Ladies' Branch of this important Society the deceased gave much attention, ever fostering its interests and that of the Mission with hearty goodwill. The Ladies of that Society have done me the favour to transmit a Resolution which they have passed, expressive of their deep sense of the loss they have sustained; and of their affectionate remembrance of her unwearied co-operation.

But I must hasten on. It was God's good pleasure often to try her in the furnace of affliction. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." A devotedly fond mother, domestic bereavements lacerated her heart. Two of our three babes were removed by death; their mortal remains lie with hers in the same grave, waiting together the morning of the resurrection. Once and again also was she laid low by protracted physical suffering, and even, when not laid aside, and when with habitual cheerfulness meeting the various claims on her attention, she was often, nevertheless, a physical sufferer. And then her spirit was sensitive; it was cast in one of nature's first moulds; its pulse beat quickly; its chords vibrated to the slightest touch; its heart beat in a transparent anatomy. Such a one feels unkindness and ingratitude, suspicion and slander, far more than does a harder and colder nature. Therefore possessing intense affections, and exposed by her circumstances to such trials, she knew well what is meant by a wounded spirit. Yet was her heart gradually chastened and purified, and drawn nearer to her Father in Heaven, by all these afflictions. Nor did they prevent her enjoyment of life. On the whole, she was a happy Christian, often expressing her conviction that the mercies and blessings she enjoyed were innumerable.

I believe that our covenant God and Saviour, who determines the bounds of our habitation, usually prepares His own people by the gentle quickenings of His grace for that hour of death, which, though unknown to them, is present to His glance. Thus have I noticed during the last two or three years a calmness of faith, an unmurmuring resignation to the Divine will, a delight in the study of the Scriptures and in Scriptural exercises, in short, a spirituality of mind greatly in advance of previous days. Withal there were simpler, clearer views of Christ's work. She realized that it removed the guilt of sin.

In former years her sense of unworthiness was associated with doubts of her acceptance with God. She has oft written hard things against herself; but latterly, that equally deep, if not deeper, conviction of personal unworthiness was associated with a realizing perception that the blood of Jesus Christ cleanseth from all sin. She could glory in the Cross of Christ. She saw that the forgiveness and salvation of the greatest sinner did honour to infinite grace, displaying to men, to angels, and to devils, its unsearchable riches. Hence her doubts gave place to the calmness of an unwavering faith. She trusted, she adored, she loved her Lord; and believed that all His dealings with her were in loving-kindness and faithfulness and truth.

And now the period drew near at which God had appointed the close of her earthly pilgrimage. On my return home, 29th August, after an absence of 15 days, I found she had been ill for a week, and, though apparently somewhat better, yet by no means in health. Two days afterwards she was thrown into great physical agony, which laid her upon what proved her death-bed. As her case now assumed a serious aspect, though at the time far from hopeless, it was natural that self-examination should have place, and the question of

preparedness for death should be considered. Opportunity was afforded for hallowed communings with her on these matters of infinite moment, to which I now look back with unutterable comfort. I draw not aside the veil further than to say that she had perfect peace in Christ Jesus. It was very sweet to read to her at her request a number of hymns in which the grace of God is praised, and penitence, believing love to Christ is expressed. It was sweet to hear her whisper portions of Scripture expressive of her own hallowed emotions. It was sweet to begin the recitation of such portions of the Word and hear her take them up and finish them. It was sweet to hear her respond to the ascriptions of praise to "the Lamb slain," and to listen to her whisper, "To depart and to be with Christ is far better." Cheering was it to listen to her earnest, even impassioned, tones of praise to God for His sovereign grace, repeating again and again the lines of the unhappy Robinson:—

"O to grace how great a debtor
Daily I'm constrained to be."

But it is sweeter still to look back upon those scenes of triumphant grace, and to recognise in them the closing evidence of her own faith and hope, and the gracious presence of her God and Saviour. It is sweeter still to look back upon them as the prelude and foretaste of the songs, and worship, and service of Our Father's house in Heaven. And, if here the hymns of Watts and Wesley, of Doddridge and Cowper, of Newton and Montgomery, awakened such sacred emotions in the soul of the dying saint, if these strains gave to her such precious comfort amid the conflicts and sorrows of those weeks of sickness, what must it be to join with all the redeemed in singing the *New Song*, the "Song of Moses and the Lamb." I was throughout greatly impressed with the blessing conferred by a gracious God upon His church in raising up such poets, whose immortal works have soothed the dying hours of so many of His saints. What a glorious reward is theirs!

As she became weaker, she calmly set in order the little matters relating to the present life and to her family, and then called them all around her. There was moral sublimity in the scene, but I may not venture to sketch it. How that loving heart poured itself out in expressions of affection, in judicious counsels, in appropriate consolations, in earnest prayers! Her husband cannot forget that sacred hour, nor can her brothers forget it. There were the fervour of affection, and the calmness of faith. She stood on the confines of eternal glory, and, as it were, beckoned us with her hand to follow. Having done this, she seemed to dismiss exterior things, and to commune alone with her Saviour. When at length the mind, unbinged, began to wander, it meddled with no hurtful or painful thought; was now amid the orphans in the Asylum; now in the meetings of the French Mission; now in the house of God, and now at the throne of grace. Her last utterances, broken, indistinct, failing, were prayer; it was heard and answered—"Come, Lord Jesus, come quickly," or words to that effect. She slept in Jesus!

Without pretending to sketch an accurate estimate of the deceased, it seems meet that a few remarks should find place respecting her character as a woman and a Christian.

God gave her a vigorous, well-balanced, fertile mind. She was a woman of talent. Her countenance was indicative of this, and her fondness for large and comprehensive views, her admirable judgment, her skill in management, her practical wisdom, her quickness and clearness of perception, confirmed the report of her countenance. She made no pretension to literary attainments; her powers were exercised less in speculation than in practical action. Her natural temper was quick, and perhaps irascible, as is often the case where there is great force of character, but it

was controlled and subdued by that very force to bear in this direction, and it was humbled and chastened by the progress of Religion in her soul. Her cheerful liveliness and urbanity were obvious to all; they made her home a truly pleasant abode. She was naturally generous and unselfish, having no sympathy with pretenders to benevolence, and working hard and heartily for the comfort and good of others. The time she spent in planning and acting in cases where any return was out of the question, was incalculable. She often met with ingratitude; but, though it wounded her, it did not deter her from pursuing the same course. The very soul of integrity, and uprightness herself, she abhorred the little, the mean, the tricky, and she was intolerant of its manifestation. Perhaps it was one of her faults to be too intolerant of it in others. But one cannot help admiring the love of integrity. Amid the variety of her external cares and toils, the well-being of her household was not neglected. It has been said that, if woman steps out into walks of external usefulness in the Church and in society, she cannot be faithful to the interior claims of her family. Without meddling with the general question, I can unhesitatingly say, that, regarding the deceased, *this witness is not true*. "She looked well to the ways of her household, and ate not the bread of idleness. Her children arise up and call her blessed; her husband also, and he praiseth her." I have already intimated, that, although womanly, and of delicate refinement of tastes and feelings, she was distinguished by great force of character. As a consequence, she was influential. I would fain speak of the happy nature of that influence *at home*; but it were inappropriate now, and withal too hard for the speaker. In her several walks of usefulness, it was felt and honoured. I gratefully acknowledge at this present the numerous proofs I had from parties, too manifold to enumerate, during her sickness and since her death, of the esteem in which they held her.

I do not further enlarge on her character as a Christian. My estimate of that has appeared in my narrative. Her conversation was lively and intelligent. On strictly doctrinal subjects, and on Religious questions in general, I have known Christian women who could converse more accurately and readily than she could do. They had enjoyed a different early training, and advantages to which she was a stranger; but I never knew a woman who had a higher estimation of the truly Christian character, or a more profound veneration for it. I never knew one who had a higher sense of the responsibility involved in the Christian profession, or who grieved more at practical inconsistencies therewith. Perhaps few things more painfully affected her in regard to professors of Religion of her own sex, than to see them frivolous or conformed to the world, or spending that money in gay attire which ought to be spent in the service of God. She was no ascetic, far from it, but she did think that Christian women should do something more with their money than to spend it in the adornment of their persons.—*Montreal Witness*.

We are indebted to the *English Presbyterian Messenger* for the following extract.

MEMOIRS OF DR. CHALMERS.

VOLUME SECOND.

Of Jackson, Clark, Butler, and many of our greatest theologians, there are no memoirs which deserve the name; and, although to Chatham, Burke, Pitt, and others of our great orators, elaborate biographies have been dedicated, so trashy are the contents, or so unskilful is the compilation, that it would have been well for their posthumous immortality had no one "attempted their lives." But Dr. Chalmers was many things besides a great theologian and a great orator. He was a MAN on a magnificent

scale, and a CHRISTIAN of greater catholicity of taste and larger diversity of benevolent effort than it is often vouchsafed to the Church to produce. To perpetuate the whole of his eventful career, and all the features of his comprehensive character, was an enterprise of unusual difficulty. When we heard that Dr. Hanna had undertaken it, we were secure of the result. But even those, who possessed the most intimate knowledge of the biographer's rare ability, could scarcely have promised themselves a work of such rich and varied interest as that which is now advancing towards prosperous completion. Most readers will be so entranced with the narration as to forget the narrator; but those, whose colder temperament or critical function permits them to advert to the execution of the work, will find it hard to say which is most admirable—the mastery over his vast materials, which has enabled the editor to condense into space so small information so multifarious, or the sound judgment which has withheld no details capable of illustrating a history destined to be a world's heritage, or the exquisite taste which, without rhetorical effort or artificial embellishment, has grouped the several incidents so gracefully together. The volume now published is the story of the Glasgow campaign—those nine years into which was condensed more of heroic labour and splendid achievement than has ever signalized a modern ministry. Unable to present a specimen of this wonderful man in every aspect, we shall first give Mr. Fraser's account of some of his Tron Church sermons; and then, from one of his delightful journals, Letters addressed to Mrs. Chalmers during her absence, we shall give a glimpse of the life he led when out of the pulpit.

"On Sabbath evening, in the Tron Church Dr. Chalmers preached from Proverbs i. 29. The power of the oratory and the force of the delivery were at times extraordinary. At length, when near the close of the sermon, all on a sudden, his eloquence gathered triple force, and came down in one mighty whirlwind, sweeping all before it. Never can I forget my feelings at the time, neither can I describe them. 'And what,' he said, warning us against all hope in a death-bed repentance; 'what, we would ask, is the scene in which you are now purposing to contest it with all this mighty force of opposition you are now so busy in raising up against you?—what is the field of combat to which you are now looking forward as the place where you are to accomplish a victory over all those formidable enemies, whom you are at present arming with such a weight of hostility as, we say, within a single hair-breadth of certainty, you will find to be irresistible? Oh, the folly of such a misleading infatuation! The proposed scene in which this battle for eternity is to be fought, and this victory for the crown of glory is to be won, is a death-bed. It is when the last messenger stands by the couch of the dying man, and shakes at him the terrors of his grisly countenance, that the poor child of infatuation thinks he is to struggle and prevail against all his enemies—against the unrelenting tyranny of habit—against the obstinacy of his own heart, which he is now doing so much to harden—against the Spirit of God, who, perhaps, long ere now has pronounced the doom upon him. 'He will take his own way, and walk in his own counsel; I shall cease from striving, and let him alone,'—against Satan, to whom every day of his life he has given some fresh advantage over him, and who will not be willing to lose the victim on whom he has practised so many wiles, and plied with success so many delusions. And such are the enemies whom you, who wretchedly calculate on the repentance of the eleventh hour, are every day mustering up in greater force and formidableness against you; and how can we think of letting you go with any other repentance than the repentance of the precious moment that is now passing over you, when we look forward to the horrors of that impressive scene on which you propose to win the prize of immortality

and to contest it single-handed and alone, with all the weight of opposition which you have accumulated against yourselves—a death-bed—a languid, breathless, tossing, and agitated death-bed; that scene of feebleness, when the poor man cannot help himself to a single mouthful, when he must have attendants to sit around him, and watch his every wish, and interpret his every signal, and turn him to every posture where he may find a moment's ease, and wipe away the cold sweat that is running over him, and ply him with cordials for thirst and sickness and unsufferable languor. And this is the time, when, occupied with such feelings and beset with such agonies as these, you propose to crowd within the compass of a few wretched days the work of winding up the concerns of a neglected eternity!"

"It was a transcendently grand—a glorious burst. The energy of the doctor's action corresponded. Intense emotion beamed from his countenance. I cannot describe the appearance of his face better than by saying, as Foster said of Hall's, it was 'lighted up almost into a glare.' The congregation, in so far as the spell, under which I was, allowed me to observe them, were intensely excited, leaning forward in the pews like a forest bending under the power of the hurricane, looking stedfastly at the preacher, and listening in breathless wonderment. One young man, apparently, by his dress, a sailor, who sat in a pew before me, started to his feet, and stood till it was over. So soon as it was concluded, there was (as invariably was the case at the close of the doctor's bursts) a deep sigh, or rather gasp for breath, accompanied by a movement through the whole audience.

"I AM NEVER ALONE."

An old man sat in his easy chair. He was alone. His eyes were so dim that he could not read the printed page; he had long ceased to hear any common sound, and it was only in broken whispers that he could hold communion with those around; and often hours passed by in which the silence of his thoughts was not broken by an outward voice. He had outlived his generation; one by one the companions of his boyhood and youth had been laid in the grave, until none remained of all those he had once known and loved. To those to whom the future is one bright path of hope, and happiness, and social love, how unenviable seemed his condition! how cheerless his days!

I have said he was alone. A gentle and thoughtful child stole into his silent room, and twined her arm around his neck. "I feared you would be lonely, dear grandfather," said she, "and so I came to sit awhile with you. Are you not very lonely here, with no one to speak to, or to love?" The old man paused for a moment, and laid his hand upon the head of the gentle child. "I am never alone, my child," he said. "How can I be lonely? for God is with me; the Comforter comes from the father to dwell in my soul, and my Saviour is ever near to cheer and instruct me. I sit at His feet, and learn of Him; and, though pain and sickness often come to warn me that this earthly house of my tabernacle is soon to be dissolved, I know that there is prepared for me a mansion, the glories of which no tongue can tell, no heart conceive. The love of God is like living water to my soul. Seek in your youth this fountain, my child. Drink deep of its waters; and then, when your hair shall be whitened for the grave, when all sources of earthly enjoyment are taken away, you too can say, 'I am never alone.'"

Let this testimony of an aged devoted servant of Christ sink deep into the heart of every child who reads these lines. Seek, while in youth, the source of that consolation which can be your joy in sickness, in solitude your stay when all earthly helps have failed. Then will it be your blessed privilege to say, "I, too, am never alone."
—*Christian Citizen.*

THE SPARROW.

It was in the depth of winter at the time when the want and distress among the poor were very great in all parts. Near a certain forest in Germany there stood a little cottage, where Joseph and Anna and their eight children lived; and love and industry, and gentle pious minds were to be found there also. The children, however, did not now look merry and happy as formerly, but sorrowful and pale. Their parents had been many days without work or wages, and all their industry could not procure food for their children.

One Sunday morning Anna called her little ones together and said, "Come, and divide the last morsel of bread we have left. I know not where we shall find any more, or how we can obtain any help." The children eagerly took the bread and divided it, but begged that their father and mother would each take a share. "We shall feel less hungry," they said, "if you will eat some too."

Many tears were shed while the last morsels of bread were eaten. Only one little boy still smiled, and was too young to know anything of their distress or to fear for the future. But should we not all strive to trust the future, like children, to our Father's care?

The morning was bright and clear, and the little Elizabeth, as she ate her portion, opened the door and went out. It was bitterly cold, but she thought it pleasant as she looked at the pure blue sky, and the trees in the forest all white and glittering in their dress of snow. As she stood, she heard a faint chirping sound, and looking about, she saw a little bird upon the ground. It seemed almost dead, as if with hunger, and could not move its wearied wings. It was trying in vain to free itself from the cold deep snow. "Poor little bird," said the little girl, "are you cold and hungry too?" She took it up, and pressed it to her face tenderly, trying to warm it. She fed it with her last crumbs of bread, and then carefully carried it into the house. "See, mother," she said, "this poor little bird must not die of hunger and cold. I found it shivering in the snow."

Then a bright thought of hope, like a gleam of light, came into the mother's heart, and with a glad and trusting look she said, "Not a sparrow falls to the ground without our Father. I believe the words of our Saviour. All the hairs of our head are numbered. Shall I be so sad and anxious since He cares for the birds? Children, let us pray to Him."

She knelt down with her children, who all repeated her words, as she prayed that their Heavenly Father would give them day by day their daily bread.

Then she rose up and said, "Let us take comfort and wait for help. Our Father knoweth the things we need before we ask Him."

She had scarcely said these words when her husband came in, and, directly following him, came a rich gentleman, who lived not far distant. He was rich in lands and possessions, and rich too in charity.

"God comfort you!" he said as he came in, "the help of man is not sufficient. Why, Joseph, did you not tell me of such need as I see among you? I am alone, and have abundance, which God has entrusted to me. I was coming from church, and still thinking of words I had heard there—how we ought to love and help each other—and, as I was passing near this cottage, I saw your little child, half-clothed, and pale with hunger, how she cared for a little bird, and gave it her last crumb of bread; and I took it as a sign to myself what I ought to do. I hastened home, and made still greater haste to return, and overtook her father at the door, and I could see how heavy his heart was with care. And now, little one, come here!—come, and I will repay you for what you did for the bird." And he took from the folds of his cloak a basket filled with bread, cheese, and food of different kinds; and, giving it to Elizabeth, he said, "Now divide these."

How her eyes sparkled with delight! How the children rejoiced, and all began to partake of the food which the little girl rejoiced in having to give! "Ah, see!" said Anna, "how God has indeed heard our prayers!" Tears filled the eyes of the good man. "Listen," said he to Joseph; "I will give you work from this time on my lands; and remember, when you are in any need, I have enough for you." And then he hastened from the door, leaving behind him the sound of thanks and of joyful weeping. From that time the cottage beside the forest was never empty of food, though want still lay heavily on the country around. The gentle little Elizabeth nursed her bird till Spring returned, and then set free the little messenger, which had seemed to bring them tidings that their help was at hand from God in their greatest need. "Fly away, now," said Anna, "you brought us a happy promise, and well it was fulfilled."

O, my children, forget it not! Every word of our Saviour is truth indeed.—*From the German.*

THE CHURCH IN THE CATACOMBS.

Most of our readers may be aware that in the early ages of the Church the excavations, whence sand and stones had been dug for the building of Rome, formed a refuge for the persecuted followers of Christ, and that during three centuries it frequently happened that a Christian head was safe under no roof but the low vault of the Catacombs. These excavations extended over an area of about fifteen miles, and offered almost endless facilities for concealment. In the year 314 a Christian emperor gave to the Church, as her right, those caverns which had so long been her refuge, and where the Christians had laid the remains of their kindred, where their honoured martyrs lay, awaiting the coming of their Lord, and where all the traditions of their past history had their most hallowed associations. They remained open up to the middle of the fifth century, and, having been then closed, they were not re-opened until 1590; under Pope Sixtus V. Many of the monuments then discovered in these recesses were borne away to the various museums of Europe; but those drawn from the remoter parts of the Catacombs, which formed the refuge of the most ancient disciples, have been chiefly preserved at Rome, and are especially to be found in the museum of the Vatican.

These have lately engaged the attention of a countryman of our own, Dr. Maitland, who has done much by them in his excellent book, lately published, to elucidate the character of the early Church; and their bearing upon the spirit, doctrines, ministry, and rites of that Church, has been well brought out in an admirable lecture delivered by the Rev. William Arthur, at the close of last year, before the Young Men's Christian Association, in Exeter Hall, and from which we now borrow.

In regard to the *spirit* which animated the Church, after quoting numerous inscriptions upon the tombstones, Mr. Arthur remarks that "These tell you, in silent eloquence, of a community who, dwelling amidst the darkness and the licentiousness of Pagan Rome, amid fiery persecution and continual danger, had somehow been brought under the influence of a spirit that shed on their homes a strange and mellow tenderness—shed on their sufferings a sense of triumph—shed on their death a glow of immortality, and diffused through their relations with mankind a friendliness and a forgiveness that were not familiar to Roman breasts. Then above all, you hear them tell you of a wondrous nearness they sweetly feel to the benign regards of an invisible but Almighty God—of a new, undoubting confidence, that gives them as a reality of life fellowship with the Infinite, and peace in the Eternal; and with this is coupled a firm hold on happiness immortal, to which they will be triumphantly introduced by death."

But what do these stones tell us of the *doctrines* of the early Church? Do we find anything indicating that of purgatory? Did the disciples of the Catacombs write on the tombs, "Pray for the

soul of so-and-so?" Look all over those stones, and *not one* will you find with such a request; but you read everywhere the proof that the body was laid down with a firm belief in the peace of the soul. Anobius sets up a rude memento of his fourth daughter, Golla, and says—

"She rests in peace."

Another says—

"Pompianus... He sleeps in peace."

Again—

"Domitianus, a simple soul, sleeps in peace."

And, once more, the following, showing at once the affection of an ancient Christian home, and the consolation of that home in bereavement, the workings of the heart of an individual believer, and the faith of the early Church:—

"This grief will always weigh upon me: may it be granted me to behold in sleep your revered countenance. My wife Albana, always chaste and modest, I grieve over the loss of your support, for our Divine Author gave you to me as a sacred boon. You, well-deserving one, having left your relations, lie in peace—in sleep; you will arise; a temporary rest is granted you. She lived forty-five years, five months, and thirteen days: buried in peace. Placus, her husband, set up this."

Thus they laid down their dead, knowing that the soul was living in peace, and the body reposing till the day of the resurrection. They did not first bury their dead, and then go to pray for their peace; but the Church of the Catacombs buried her dead in sure and certain hope that, for soul and for body, peace was eternally secured.

But do the epitaphs show that, if the dead were happy in the Lord, it was expected that those happy dead would be intercessors for others in the presence of God? Now, there is but one stone bearing a prayer to the dead; and, according to Dr. Maitland, it probably belongs to the middle of the fifth century, before which period the worship of saints had been introduced; but appeal to all the others of an earlier date, and not on a single one of them is the slightest allusion to be found to benefits derivable from the prayers of the dead. Five tombs are found, bearing plainly the inscription of martyrs, who, above all others, might be supposed to have power to aid by their intercessions. We give the oldest:—

"In the time of the Emperor Adrian, Marius, a young military officer, who had lived long enough, when with blood he gave up his life to Christ. At length he rested in peace. The well-deserving set up this in tears and with fear. On the 6th before the Ides of—"

This martyrdom occurred about the year 130, so that we have here the voice of the early Church; but we do not find it uttering, "Holy Marius, pray for us!"

Take one who suffered in 160, and you read—

"Alexander dead is not, but lives above the stars, and his body rests in this tomb. He ended his life under the Emperor Antonine, who, foreseeing that great benefit would result from his services, returned evil for good: for while on his knees, and about to sacrifice to the True God, he was led away to execution. O sad times! in which among sacred rites and prayers, even in caverns, we are not safe. What can be more wretched than such a life? and what than such a death? When they cannot be buried by their friends and relations—at length they sparkle in heaven. He has scarcely lived who has lived in Christian times."

Such is the epitaph of Alexander, written by those who saw him glorious above the stars, waving his victor palm and wearing his martyr crown; but did they say, "Holy Alexander, pray for us?" No, nothing of the kind.

Another martyr's tomb bears no date, but it is probably about the close of the third century:—

"Primitius in peace, after many years a most valiant martyr. He lived thirty-eight years more or less. His wife raised this to her dearest husband, the well-deserving."

Here is an inscription dictated by one who claimed the honours of a martyr's widow, but with all her veneration for him to whom she had been united, and who had become a triumphant victor at Christ's right hand, we do not find her writing, "Holy Primitius, pray for us!"

We take, lastly, an epitaph in the time of the latest persecution, that which took place under Julian:—

"Here lies Gordianus, deputy of Gaul, who was executed for the faith. With all his family: they rest in peace. Theophila, a handmaid, set up this."

Now, here is a man with the rank of deputy, and his epitaph is written by a servant-maid, sensible, doubtless, of the honour of being connected with such a master, and with a martyr. But does Theophila write, "Holy Gordianus, pray for us?" No, not so.

It is very plain from some of the epitaphs that the clergy were not then "forbidden to marry." There is that of a Bishop Leo, beginning,—

"My wife Laurentia made me this tomb." Then—

"The place of Basil the presbyter, and his Felicitas." Again,—

"The once happy daughter of the presbyter Gabinus, here lies Susanna, joined with her father in peace."

From which it is plain that the presbyter Basil had a wife, and that the presbyter Gabinus had a daughter.

But do those remains illustrate the *rites* of the Church? Do they disclose anything as to primitive doctrine respecting Baptism and the Lord's Supper?

With regard to the former we find this epitaph:—

"The neophyte Romanus, the well-deserving, who lived eight years and fifteen days. He rests in peace."

This tomb bears the names of consuls, which fix its date as 371. As a neophyte means a baptized person, it is plain that the sacrament was then administered to children of tender years. Another tomb reads:—

"The tile of Candidus the neophyte, who lived twenty-one months. Buried on the Nones of September."

On this point, therefore, the evidence is express.

The epitaph of a catechumen is also discovered:—

"Ucilianus, to Bacius Valerius, a catechumen, who lived nine years, eight months, and twenty-two days."

There is in this something that suggests the idea that Ucilianus did not belong to a Church in which baptism was held to be regeneration. A catechumen was a person not baptized. Had Ucilianus belonged to a community holding the sentiments of the modern Church of Rome, and of many in a Church nearer home, he would have foreseen that every person who read the epitaph would ask, but why was the child allowed to die without the benefit of baptism? This fact, therefore, does raise a strong probability that the Church of the Catacombs, while duly administering baptism as the ordinance of the Lord, did not believe salvation to lie in the *opus operatum*.

In regard to the Lord's Supper, slabs of marble just squared are to be found; but so little do they express the character of the full-formed altar, that it has not been thought worth while to bring them above ground. What, may we ask, were those slabs used for?—to celebrate an elaborate sacrifice, or to take from them, with simple forms, the bread and wine?

"We then," says Mr. Arthur, "search throughout remains of the Catacombs, asking, But are there no crucifixes? Not one. Are there no paintings of Christ on the cross? Not one. None of Christ in his sweat of blood? Not one. None of Christ bearing the cross? No, not one. Well then, surely we shall find images of the Virgin and Child? Through the whole of the Lapidarian Gallery you cannot even find the

name of the Virgin Mary. What then is the voice of the Catacombs as respects worship? Does it not tell us that the early Church was not a Church that deemed an array of rites and images helpful to devotion? Does it not tell us that the early Church believed that Christianity takes for her system two foundation stones,—'God is a Spirit,' and 'God is Love;—that on this stone, 'God is love,' she builds all her institutes of morality; and on this, 'God is a Spirit,' she builds all her institutes of worship, and that these two rising converge, till they clasp as their keystone, 'God is Light.'" * * *

"Looking at the spirit, the doctrine, the ministry, and the rites of Primitive and of the Protestant Churches, a glow of fellowship with the first believers lights up our very soul. Antiquity is on our side. Church of the Catacombs! thou art our Church. Martyrs of the Catacombs! we are partakers with you of like precious faith; your Lord is our Lord, your faith our faith, your baptism our baptism, your God our God, your Father our Father, who is above all, and through all, and in us all. We exult in the sense of our oneness with Christ's earliest followers. And, while so exulting, we adore that wise and silent Providence which has so ordered it, that the stones of Rome should preserve, the priests of Rome should collect, and the roof of the Vatican cover a standing protest and testimony from the Martyr Church of the first ages, against the corruption and idolatry that now, alas! reign all around."

MISCELLANEOUS.

EDUCATIONAL STATISTICS OF THE UNITED STATES.

THERE are in the United States, in 1850, 120 colleges, 42 theological seminaries, 12 law schools, and 35 medical schools, containing 1,288 teachers and 16,965 students; which, estimating the population at 24,000,000, is one to every 1,413. In New England States there are 32 of these institutions, with 221 teachers, and 3,296 students, or one to every 791 of the population. In the States of New Hampshire, Vermont, Massachusetts, Connecticut, New York, Pennsylvania, from which there is full and accessible information, there are 31,222 common-schools, with 1,652,347 scholars; which are supported at an annual expense of 2,257,448,097 dollars. In the whole United States, it is computed that there are 50,000 common-schools, with 3,000,000 scholars, the annual expense of which is 4,000,000 dollars. There are 30,004 churches, 26,416 ministers, and 4,480,425 communicants, in the United States in 1850.

FEMALE EDUCATION.—Female education is highly important as connected with domestic life. It is at home where man passes the largest portion of his time—where he seeks his refuge from the vexations and embarrassments of business, and relaxation from care by the interchange of affections; where some of the finest sympathies, taste, moral and disinterested love—such as is seldom found in the walks of a selfish and calculating world. Nothing can be more desirable than to make the domestic abode the highest object and satisfaction.

"Well ordered home, man's best delight to make,
And by submissive wisdom, modest skill,
With every gentle care eluding art—
To raise her virtues, animate her bliss,
And sweeten all the toils of human life—
This is the female dignity and praise."

Neither rank nor splendid mansions, nor expensively furnished apartments nor luxurious repasts, can accomplish these objects. They are to be obtained from the riches of elevated principles, from the nobility of virtue, from the splendour of a religious beauty, from the banquet of refined taste, affectionate deportment and intellectual pleasures. Intelligence and piety throw the brightest sunshine over pri-

vate life, and these are the results of female education.

THE SISTER'S OFFICE.—The sister's is one of the beautiful offices which it is given to woman to fill. She is the guardian spirit of her brothers, the teacher and friend of her sisters, second in both these relations to the mother alone. She must be affectionate, obliging, persuasive. She must acquire knowledge, accomplish herself, refine her sentiments, discipline her feelings, and enrich the material home with every charm that may bind the wavering brother there before his character is ripened and his principles fixed so as to resist temptation. She is the companion of the brother abroad. Her youth enables her to sympathise with him, while her strong affection and purity should in the absence of her mother make her daughter the representative to strengthen his integrity, to exalt his sense of truth and honor, and by a lively but unostentatious care preserve him from temptation. She may aid the mother likewise in cultivating a love of knowledge. By means of her own intelligence she may do much during the early years of a boy to prepare him for intercourse with the world. She may enrich her mind by her industry, and at the same time preserve him in his weakest hours from the evil to which the world invites him. What a noble being is a pure-minded, high-souled and affectionate sister! Whose heart does not warm under her influence! What a beautiful opportunity does her station present to plant with her own hand flowers that shall bud and blossom on her tomb!

As the daughter, woman's duty is unflinching kindness and reverence. It is not by great deeds of sacrifice and heroism that she will best prove her filial love and fidelity, but by the thousand little attentions which in a daughter so much minister to the sober happiness of the meridian and evening of life. No voice so gentle as hers, in the sick chamber of her mother. No ear so keenly open to the wants of the aged father, no step so light in his service. She is the link between his bright morning and his fading twilight.

It affords us much pleasure to hear of the effort made by our countrymen abroad in aid of the efficiency of a Gospel ministry. We extract notices of the completion and opening of two newly built places of worship in connection with the Church in Canada.* The liberality and zeal of the two congregations, so honourably mentioned in the subjoined accounts, reflects the highest credit upon their pastors and themselves, testifying that they have learned to devise "liberal things," and that they set a due and becoming regard upon the ordinances of grace. We trust that the Divine blessing may richly accompany these and similar efforts; and that, in the experience of the worshippers, the houses of prayer, reared with difficulty and through much self-denial in a distant land, may indeed prove to those who assemble in them, to be as "the gate of heaven."—*Home and Foreign Record.*

THE MOTHER'S FATAL MISTAKE.—Who among the children of men requires so much wisdom as the mother of a family? The statesman requires wisdom that he may so advise or direct as to secure the happiness or prosperity of the nation; but should one statesman act unwisely, another may step in to repair the evil, and so his country may be saved from impending ruin. The merchant needs wisdom and skill, foresight and tact, that he may guide his affairs with discretion; but, should his plans be all frustrated, and riches make themselves wings and fly away at one period of his life, he may have them restored at another, so that at the close of his life he may leave his family in ease and comfort. The farmer needs wisdom in cultivating his land and arranging his stock so as to bring him the best return for his labour and toil; but, should he fail one year to realize his hopes, the next may make up the deficiency. The navigator needs wisdom

to guide his frail bark over the trackless deep, so that he may escape the rocks and whirlpools which may lie in his way; but, should he be unfortunate, and become a wreck, he has a chance of being saved by holding on by the rigging or in his boat, and in this painful situation he may find timely help from another voyager. But the Mother!—if she makes a mistake in her mighty work, the probability is that it will be fatal. Her little bark, which has just been launched in the ocean of life, will find many roads and quicksands and whirlpools in its way; she, the mother, is to be pilot for the most important part of the voyage, and, if she fails to guide it aright, dreadful will be the wreck, when it dashes over the precipice of time into eternity! There will be no kind hand to help, no returning seasons to repair the injury: the work is done, and done badly; and eternity will echo and re-echo the dreadful tale of a child lost through a mother's neglect.

EVERY fresh communication received from the Colonies by the Committee may be said to disclose the same melancholy particulars regarding congregations whose members are ardently attached to the Church of Scotland, but who are feeling the deprivation of any regular administration of Religious Ordinances. The more closely the field is observed, the more strongly apparent is the need of laborers; and the more forcible is the appeal made for the sympathies, prayers, and personal efforts of all who have it in their power thus to contribute to the advancement of the Redeemer's Kingdom, and to the Spiritual prosperity of their brethren resident in distant parts of our Colonial territories.—*Home and Foreign Record.*

PROGRESS OF THE KINGDOM SILENT.—The Spiritual kingdom of God, like His kingdom of Nature, is advanced by influences which are as still and as secret as they are great. What can be more soft and still than the influence of light on the material world? Millions of rays falling on the infant in his cradle do not awake it from sleep; yet those rays convey fertility and beauty to every tree and shrub, and flower and blade of grass; nay, they unbind the frosts of winter, they unlock our rivers in the Spring, they cause a general resurrection of the vegetable kingdom, and, by the abundant harvest they procure, fill the hearts of countless millions with food and gladness. Without light the earth would become unfit for the habitation of man, the entire race would soon perish. But light makes no noise, no tumult, no parade of power. The earthquake, the volcano, the hurricane, with thousand-fold more noise, exert not a thousandth part of its influence on the condition of the world. Just like light, was designed to be the influence of the Gospel; silent, soft, gentle, unobtrusive, yet penetrating, far-reaching, powerful, saving. We, my Christian friends, are called the light of the world; let us be such in the place where we reside. The perfection of machinery is evinced by its noiseless movement. Ordinarily, the more noise there is in Religion, the less truth.

THE JEWS.

THE existence of the Jews, as a people, living in the heart of all the great nations of the world, yet entirely distinct and separate from the indigenous occupants of the same territories, is a moral phenomenon, not to be accounted for by any of the principles that regulate the course of human affairs. They have not only their name perpetuated in a living people, but their lineage transmitted pure and uncorrupted, and their very features unmistakably marked; nay, although they have no longer a temple and a capitol, whither the tribes can go up, yet they continue to be governed by the same laws, to observe the same customs, and to perform the same rites as their ancestors did eighteen centuries ago. They are, in fact, the only living people who form a link between the present and the past; who carry us through their own line of descent back to the earliest ages of the world; and surely no reflecting mind can witness such a spectacle in coun-

tries where the manners of our forefathers are as unknown, and would appear as strange to us, as if they had lived in another hemisphere;—countries, moreover, where different forms of religion have successively prevailed amongst the inhabitants, where Idolatry and Druidism have been succeeded by Popery, and that again supplanted by all the various sects of Protestantism;—we say, no reflecting mind can witness the spectacle of the long-continued preservation of the Jews, and their unchanging adherence to all the peculiarities of their social manners and religious observances, but must pronounce it a perpetual miracle, which can be ascribed to nothing short of the Power and special providence of God.—*Edinburgh Christian Magazine.*

POETRY.

There is a great deal of truth embodied in the following lines. How many have made shipwreck of their hopes and sunk into a dishonoured grave, because, when solicited to participate in guilty pleasures, they lacked courage to give utterance to the negative, which at the bidding of conscience hung trembling on their lips.

"No."

BY ELIZA COOK.

Would ye learn the bravest thing
That man can ever do;
Would ye be an uncrowned king,
Absolute and true?
Would ye seek to emulate
All we learn in story
Of the moral, just and great?
Rich in real glory
Would ye lose much bitter care
In your lot below?
Bravely speak out when and where,
Tis right to utter "No."

Men with goodly spirits blest,
Willing to do right,
Ye who stand with wavering breast
Beneath Persuasion's might,
When companions seek to taunt
Judgment into sin:
When the loud laugh fain would daunt
Your better voice within,
Oh! be sure ye'll never meet
More insidious foe;
But strike the coward to your feet
By Reason's watchword "No."

Ah, how many thorns we wreath
To twine our brows around,
By not knowing when to breathe
This important sound!
Many a breast has ruled the day
When it reckoned less
Of fruits upon the moral "Nay,"
Than flowers upon the "Yes."
Many a sad repentant thought
Turns to "long ago,"
When a luckless fate was wrought
By want of saying "No."

Few have learn'd to speak this word
When it *should* be spoken;
Resolution is deferred,
Vows to virtue broken.
More of courage is required
This one word to say,
Than to stand where shots are fired
In the battle fray.
Use it fitly, and ye'll see
Many a lot below
May be schooled and nobly ruled
By power to utter "No."

*Simcoe and Scarborough Churches.

THE NEW BIRTH.

Born unto God in Christ, in Christ my all!
What that earth boasts were not lost cheaply,
Than forfeit that blessed name by which we call
rather

The Holy One, the Almighty God, our Father!
Father! in Christ we live, and Christ in Thee,
Eternal Thou, and everlasting we!
The heir of Heaven, henceforth I dread not death;
In Christ I live; in Christ I draw the breath
Of the true life. Let sea, and earth, and sky,
Wage war against me, on my front I show
Their mighty Master's seal! in vain they try
To end my life, who can but end its woe.
Is that a *death-bed* where the Christian lies?
Yes; but not *his*, 'tis death itself there dies;
COLERIDGE.

Our readers will, we trust, bear with us if we remind them, that a little exertion on the part of our friends would greatly increase our circulation. We believe, that it is important that a paper, containing correct information relative to the progress of our Church, should circulate freely among the adherents to our communion; and we feel assured that those of our friends, who agree with us on this point, will cheerfully exert themselves to second our efforts. We are led to mention, that personal appeals are generally the most successful, owing to the remark of a clerical friend on requesting to see the list of our subscribers in his vicinity. On being shown it, he expressed his confident belief, that it could be easily by his exertions doubled. In Kingston by the exertions of an esteemed friend of the publication the circulation of our Journal in that city was, last year, doubled. So, we are confident, it would be elsewhere, if our friends could devote a little time to representing our claims upon the members of our Church. We may here state that we have it in contemplation, if a sufficient number of new subscribers are obtained to justify the additional expense, to issue a Monthly Supplement containing a sermon. We observe that the English periodicals now generally contain a sermon in each number, and we are of opinion a brief sermon would be acceptable to our readers for Sabbath Evening reading.

On looking over our Subscription List, we find a few places which are still in arrears for this year. We intend next month addressing the packets of our paper *with red ink* to such parties as have not yet remitted their subscription. Should they after that intimation still neglect to remit within a reasonable time, we will be reluctantly compelled to discontinue sending them our periodical. We wish the ministers of our Church would kindly give this matter their attention.

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By order of the Board of Trustees,
WM. IRELAND,
Secretary.

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