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John Mackenzie

The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 12, December, 1854.

VOLUME VII.

Price 2s. 6d. per annum.

The Presbyterian.

We are under the necessity of deferring for a month a few communications.

As this number closes the SEVENTH VOLUME of the *Presbyterian*, we embrace the opportunity of transmitting therewith to such Subscribers as are in arrears a statement of their dues. We hope that these parties will not fail to remit the amount without delay, as payment should have been made *in advance*.

THE CHURCH IN CANADA.

EDUCATION FUND.

Cornwall, per Rev. H. Urquhart, £7 10 0
HUGH ALLAN, Treasurer.

ARRIVAL OF A MISSIONARY.

We understand that the Rev. Mr. Paterson, appointed by the Colonial Committee, has recently arrived in the Province, and is at present employed in preaching at Point Levi, opposite the City of Quebec.

INDUCTION AT WOOLWICH.

The Presbytery of Hamilton met at Woolwich on the 17th of October for the purpose of inducting the Rev. James Thom, of Three Rivers, into the pastoral charge of the congregation in this place. The business of the day was opened by the Rev. H. Gibson, who, after preaching from 1 Cor. iii. 9, "Ye are Gods

husbandry," administered to Mr. Thom the usual vows. The Minister was then addressed by the Rev. Colin Gregor, and the people by the Rev. Kenneth MacLennan. There was a respectable and attentive audience, who gave a cordial welcome to their Minister. This settlement was the result of a cordial and unanimous call, and it may be confidently expected that Mr. Thom, who is a man of piety and of considerable experience in the ministerial work, will prove a blessing to that long destitute locality, in which Providence has cast his lot.

THE CHURCH OF SCOTLAND.

PRESBYTERY OF DORNOCHE—PARISH OF CREICH—The Presbytery of Dornoch has been for some months engaged in taking proof of objections brought forward by a majority of the congregation of Creich against the settlement of Mr James Gunn (now of Cross, Lewis) as minister of that parish. After examining witnesses for the objectors and presentee, the Presbytery with consent of parties declared the proof closed on Tuesday last. On Wednesday the Presbytery again met, and spent most of the day in deliberating on the merits of the proof on both sides. At the evening sederunt they intimated the decision at which they had arrived. Three of the objections brought forward on the 28th June were on that day found relevant by the Presbytery, and that finding was acquiesced in by both agents. The decision came to unanimously by the Presbytery on Wednesday evening last was, that these three objections are proved. The objections first found relevant and now found proved were to the effect:—

1. That Mr Gunn's ministerial gifts, talents, and manner in the pulpit are not such as to be inviting or edifying; that his manner is indicative of want of mind, as well as a deficiency of accuracy of thought; that there is a repulsiveness in his tone and pronunciation which proves

that he is not "apt to teach;" that his prayers are inappropriate and devoid of fervour and unction; and that his discourses (delivered with great embarrassment, in a dull monotonous manner) are dry and unedifying, as well as ill-deduced.

2. That Mr Gunn has not attended to the duties of his present charge, and has been for several months absent from his parish.

3. That the parish of Creich requires the ministrations of a clergyman particularly fitted to gather, instruct, and edify a congregation, while Mr Gunn's qualifications are the very reverse; that the majority of the congregation, including elders, communicants, and heads of families, as well as hearers, are decidedly hostile to his settlement—not because he is not the man of their choice, but because he is wholly unfitted for the parish and utterly unable to advance the spiritual welfare of the congregation; and that his settlement will put an extinguisher on the congregation now firmly attached to the Established Church in Creich.

The above objections having been proved, the Presbytery had no difficulty in coming unanimously to the following deliverance:—

The Presbytery did and hereby do find and declare that the said presentee is not fit and qualified (in respect of objections to his fitness made and satisfactorily substantiated) to take the pastoral charge of the parish of Creich; and the Presbytery did and hereby do refuse to proceed with his settlement as minister of that parish, and instruct the Clerk to transmit to the patrons an extract of their deliverance.

Against these findings Mr. Rule for the presentee protested and appealed to the next General Assembly.—*Inverness Courier*.

PRESBYTERY OF EDINBURGH. The monthly meeting of the Presbytery of Edinburgh took place on Wednesday, the Rev. Archibald Buchanan, Moderator.

THE PRESBYTERIAN CHURCH AT CHARLESTON, (U. S.),

The MODERATOR read a communication from the congregation worshipping in the Presbyterian Church, Charleston, with special reference to the

visit to this country of the Rev. Mr Forrest, their pastor.

Dr GRANT thought that Mr Forrest, who was present, should be allowed an opportunity of addressing the Presbytery.

Mr FORREST said that the church, over which he had the honour to preside at Charleston, was formed in 1729, and was among the oldest, if not the oldest Presbyterian Church in America. It held its charter from the State of South Carolina in virtue of its adherence to the doctrines and discipline of the Established Church of Scotland, from which it had received ministers since its formation. He himself had been ordained by the Presbytery of Edinburgh in 1832, since which time he had laboured there successfully. The congregation had considerably increased. The female part of his audience had contributed to the erection of a lecture-room, adjoining the church, in which he gave weekly lectures, and held Sabbath-school meetings; and generally the church was in a vigorous and healthy state.

Dr GRANT referred with great satisfaction to the fact that Mr Forrest should have been spared after 22 years' labour in a distant land to visit the Presbytery which had ordained him; and moved the appointment of a committee to draw-up a reply to the letter of the Charleston church.

Dr CLARK also expressed the pleasure he experienced, as having been connected so long with the Colonial Scheme, at meeting with Mr Forrest after such a protracted absence from his native land, seconded the motion, which was agreed to, the letter of the congregation at the suggestion of Dr Steven being recorded in the minutes of the Presbytery.

The trial discourses, prior to ordination, of the Rev. Hugh Drennan, appointed by the War Office as one of the chaplains to the army in the East, were then heard, and the rev. gentleman was duly ordained and designated by the Presbytery.

The meeting then separated.

COMMUNICATIONS.

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

CHRIST'S LOVE AND ITS GREATNESS.

(Concluded.)

Fourthly:—The Love of Christ passeth knowledge in respect of *its objects*.

Love in the heart of man is produced by the contemplation of excellence; and we must see in a person some real or apparent excellence of one kind or another before it be possible to love that person. This may be regarded as a universal principle, applicable to every instance of love that occurs among the children of men. Accordingly, if you ask an individual, who loves another whom he calls his friend, why it is that he does so, he will tell you promptly that it is because he has discovered in him a certain number of qualities which recommend him to his esteem and confidence. And, if you are able to convince him that this supposed friend actually possesses none of the properties he ascribed to him, he will love him no longer. He may feel some slight hankerings of mind after his company for a time, arising from a mere habit of having been on terms of intimacy with him; but, so soon as he is made to see that his friend possesses none of those excellencies which he supposed him to

have, every thing that can properly be called love to him is extinguished at once, and he probably begins to be ashamed that he was so unwise as to bestow his heart on so unworthy an object. Such is the law of love as it operates in the hearts of men; and it is always according to this law, that we are accustomed to judge of it. But, if we proceed in this way to estimate the love of Christ, we find ourselves again involved in a mystery that is as really inexplicable by us as any of the former. For who were the objects upon whom He bestowed His heart?—They were the children of the dust, it is true; and, had they been no more than this, we could have accounted for His love to them, for children of the dust are His creatures; and reason herself can inform us that it is dignified, that it is Godlike in the Great Creator to have respect to the works of His hands. But they were sinful dust and ashes, perishing under the curse of a righteous law. And what had they to recommend them to His love? They had nothing but hearts that were debased by every vile and loathsome affection: they were children of wrath even as others, and justly the objects of abhorrence to every virtuous and holy intelligence; creatures so insignificant in themselves, and so abominable in their sins, that, though by an act of omnipotence they had been annihilated in a moment, or shut up in the place of retribution—the dark and tremendous abode of hell—the prison of the universe—to an endless despair,—the happiness and joy of the Son of God would have suffered no abatement. Such were the objects upon whom He set His love. And that He could delight in such objects, after they were purified by His grace, is no mystery whatever; for then they were made comely by virtue of His comeliness being put upon them. And, if He is pleased with the works of His material world, much more may we expect Him to look with complacency on that which cost Him so much in the world of grace. But, that He should choose to love them when they had no comeliness, when their very hearts were unmingled enmity against Him, and when they were every day provoking His indignation by their unrighteous deeds,—is something passing all created knowledge. We may think of it—we may speak of it—we may wonder at it—we may adore it; and the excellent ones of the Earth have done so in all their generations. And what is adoration? Is it not that state of mind in which a man feels himself lost and overwhelmed in contemplating the incomprehensible magnitude of an object of religious worship? so that the very first truth in religion—the grand primary principle that there is a God—must necessarily be an incomprehensible principle. A man may admire a system of religious doctrines, which is level to his capacity; he may discover

in it much beauty and excellence;—but he must rise to an object which infinitely outmeasures his powers, and fills him with amazement, before he can begin to adore. He must see himself encompassed with truths which are to him impenetrably mysterious, and yet indisputably certain, before he can be sure that there is a supreme Spirit above (the only absolutely unmixt Spirit,) who has a claim upon the homage of his heart. And hence it comes out as a universal truth that, in a system of belief where there is no mystery, there can be no God, and, therefore, no real religion. Christianity, then, is a rational system; not as some, calling themselves Christians, would teach because all its doctrines are obvious to reason; but because many of them are mysterious and infinitely above reason. And, if this were not the case, it would be unreasonable—nay—it would be absurd to regard it as Divine. Accordingly the very Pagan, who cutteth down an ash-tree in the forest, burneth part thereof in the fire, and maketh the residue an abomination, cannot be prevailed with to bow the knee before it, till in the height of delusion he has in imagination invested it with all the mysterious attributes of a God. If, then, it be true that there must be in the religion of the Bible a certain portion of *mystery*, in order to convince us that it is really from Heaven, what right has a creature, who is but of yesterday and knows nothing, to say how much or how little, that exceeds our comprehension, such a religion ought to contain? It is God, all-wise and majestic, who is speaking; let us keep silence before Him, and listen with the profoundest humility and deference to the words of His mouth. But after all it still remains what it was from the beginning, one of the deep things of God, with which a sinful creature is not allowed to intermeddle. Let us be persuaded, then, to approach the awfully interesting and sublime mysteries of the Gospel, and especially the one now before us, with all that humility and prostration of soul, with which it becomes those who know so extremely little of the character, plans and government of the Great Eternal. God forbid that we should ever attempt (like proud German Neologists) to bring the Bible to the level of Reason, or to sist it at Reason's Tribunal, and to believe it no further than we can comprehend it. Rather let us come to the Bible with all the humility and docility of little children, and believe, admire and adore what we may and will in the lapse of ages more enlargedly see, but shall never be able fully to understand. Occupying this humble and suitable moral ground in relation to the lofty mysteries of the Gospel, we will bow to its dictates, believe in its doctrines, repose unlimited confidence in its promises, rejoice in the Saviour whom it propounds, and count all things but loss for the sublime and peerless excel-

lency of that love of Christ, which passeth knowledge, and which, though clearly seen in the light of the Gospel, will yet be seen more splendidly in Heaven, where the Lamb and His love will be its very light, and joy, and honour and glory. Oh! What views spread before the redeemed of God in the vast, the boundless, the immense field of Eternity! views of moral wonders that shall be ever unfolding, and ever brightening, and consequently ever exciting more interest, and inspiring more joy. How magnificent their hopes! How exalted, unfading and imperishable, their future and everlasting enjoyments—all flowing through Christ, and all conferred by Him. Does not the love of Christ, then, pass all knowledge in respect of its objects?

Finally.—It passeth knowledge in respect of *its results*.

Love is unquestionably the spring of happiness among all the intelligent and social beings that people the Universe. And, if we search into our own hearts, we will find that we are all happy or miserable just in proportion to the degree of pure and practical benevolence, or of selfishness and envy, which are operating within us. If we wish to become perfectly happy, we must just have our souls set on fire of love to our God and our fellow-men. And, if we wish to be the means of scattering the elements of a pure and lofty and lasting happiness around us, we must just make the tide of operative good-will to undulate freely and copiously in the circles where we move. We may have all the wealth of a world at our disposal; we may have all the authority and dominion which a crown and a sceptre can confer;—and have all the powers of intellect which ever distinguished a Shakespeare and a Scott in the world of romance and the philosophy of Human Nature,—a Milton and a Pollock in the regions of Poetry,—a Locke, a Stewart and a Brown in the Philosophy of Mind,—and an Edwards, a Dwight, and a Chalmers in the more elevated department of a sublime Theology: in short, we may have all the giant attainments of the greatest of men: but, if we have not within us a well-spring of kindly, generous, and lofty evangelical feeling, we must turn out a curse to ourselves and to all who are within the spheres of our withering—desolating—ruining—damning influence. And, cold, and narrow, and calculating and selfish as our fallen race undeniably are, hateful and hating though they confessedly be, it is delightful to reflect that there have been always a few distinguished, and noble, seraph-like, and heaven-born spirits among an apostate population, who have understood this heavenly principle, and acted upon it; and who of course have left with the world some splendid and beautiful pictures of its blessed effects, and some magnificent trophies of its mighty conquests.

Yes, verily, we have had philanthropists amongst us, and we shall have them again, whose souls have been absorbed in the work of benevolence; who have drawn around them the aged and the infirm, the widowed and the orphan: who have poured into the soul the oil of consolation, and almost made the very victims of calamity to sing for joy. Now all this may please us; it may surprise us because it is rare; and we may even wonder and be astonished at the pre-eminence of goodness of heart which it displays. The most celebrated achievements of this kind, however, are but deeds of human beneficence, and they are perfectly level to our capacities in their principle as well as in their operations and results. But, when we speak of the blessed results of the love of Christ, the very use of the expression opens-up to us a field of contemplation so vast and so varied, so sweeping and boundless that we find it difficult to know where to begin, when thinking of it, or how to feel, when speaking of it: for here the subject swells out upon our view with a magnitude, and a glory, and an expansive grandeur which are more than sufficient to overwhelm the strongest, loftiest, and most gigantic created intelligences. Jesus Christ is all goodness—all benevolence to the children of men: and, if we consider how He came to exist as the Christ, we will find that He is the very offspring of love. Let us only consider how much pure and tranquil delight has been infused into the hearts of saints from the beginning till now in their worshipping assemblies, in their domestic circles, and in their devout everyday communings with their God in secret. Let us consider how much pardon and peace and joy in the Holy Ghost have been imparted to the children of men since the Trumpet of the Gospel was first sounded in their ears; how many triumphs of faith and holy fervour have been exhibited to view amidst the decays of nature, the severities of disease, the temptations of Satan, the corruptions of the heart, and the struggles and the agonies of their dying moments. And let us consider again what a scene of unmingled felicity shall be realized by the Church, when mighty multitudes of every kindred, and clime and people, and tongue, shall become righteous, shall know the Lord from the least of them even to the greatest, acknowledge and feel the majesty of His character, submit to His authority, and be devoted to His cause,—a cause, the purest, the loftiest, the best,—whose progress is marked and striking and glorious, and whose triumphs will finally be at once unfading and immortal. And, when we have considered the whole, let us recollect that all this amount of past, present and future felicity springs directly from the love of Christ; for there is not a Christian that breathes, who ever enjoyed a solitary gleam of genuine consolation but from this source.

Like the sun in the heavens, the centre of the planetary system, which sheds warmth, light and cheerfulness over the face of the material world: the love of Christ, the great moral sun in the centre of the moral universe, is the great central source of the life and vigour and home-felt delight which dwell in the bosoms of the people of God. And, as this love is obviously the sort of *moral vinculum* that binds together an angelic and regenerated human population, and, for aught we know, will unite them not only to angels but finally to all the pure and virtuous populations that may occupy the vast moral territories of Jehovah: we may reasonably suppose that all these populations do, and will and must, perhaps from the very constitution of the moral universe, for ever feel the benign, cheering, gladdening and transporting influence of that love of Messiah which in our dark world shone forth with such unutterable lustre, and threw an unparalleled radiance over the whole character and empire of the Most High. And, could this great, miraculous luminary be shorn of his rays, or could they be turned away from their favoured objects, all that is loving and comely in the moral world would stiffen and expire. But, in describing the love of Christ in two points of view, we must not confine ourselves to the Church on Earth; for all that is known of it here, in comparison with the state of the blessed, is but as the twilight of the morning to the radiance of noon. For it is this same principle which pervades, animates and gladdens the mighty multitude of the faithful in the "Heaven of Heavens." So that, unless we have tasted the pleasures of the Paradise of God, unless we have listened to the melody and learned to count the notes of the lofty song of God's redeemed, unless we can tell what it is for countless myriads of human spirits to be sustained in one continued eternal transport of delight after years have ceased to be numbered, and ages forgotten to revolve, our eye cannot see, our ear cannot hear, nor can it enter into our hearts to conceive of the blessed effects which shall never cease to flow from this love to all who shall dwell eternally around the Throne of God and of the Lamb.

The hand of him who penned the above and the two previous papers on the same subject in the *Presbyterian*, and whose heart's desire and prayer was, that the "Love of Christ, which passeth knowledge," should more and more glow in the hearts of his fellow-creatures, has now "lost its cunning." The eye is now closed, that alternately beamed with affection when speaking of this love, or kindled with indignation when denouncing the ingratitude of rejecting it: and the tongue that, but as yesterday, spoke with eloquence of such high and holy themes, is now

mute for ever. "The Lord gave, and the Lord hath taken away."

The *Reverend Hugh Mair, D. D.*, Minister of Saint Andrew's Church, Fergus, to the unspeakable grief of an attached people and many other friends was, after a few weeks' illness, removed from this world on the 1st of November, aged 56 years. His death occurred at Johnstown in the State of New York, where the greater part of his ministerial life had been passed, and whither he had been accustomed to pay an annual visit. "Help, Lord; for the godly man ceaseth; for the faithful fail from among the children of men."

Some further particulars may be given in a subsequent number.

In addition to the foregoing reflections from the pen of an esteemed correspondent in the congregation of Fergus, we transfer to our columns the paragraphs underneath from the *New York Observer*, which a clerical brother in the Presbytery of Hamilton has with his wonted kind attention forwarded to us.

From the *New York Observer*, Nov. 9, 1854.

THE LATE REV. DR. MAIR.

Dr. Mair's death has already been announced in some of the papers as having occurred at Johnstown in this State on Wednesday evening of last week. He had left his home in Fergus, Canada West, a few weeks before to visit his friends in this State, and especially to pass a Sabbath with his former charge at Johnstown, and take part in the services of the communion. On his arrival there he found himself considerably indisposed, though for some days he had no idea of the dangerous nature of his malady. It soon became apparent, however, that his life was in great jeopardy; and the conviction was forced upon the minds of his friends that his disease would probably have a fatal issue. After suffering intensely about a fortnight, during which he was a model of submission to the Divine will, death came to his release; and the friends to whom he had ministered many years, and whose attachment to him, notwithstanding their recent separation, remained undiminished, bore him to his grave.

I knew Dr. Mair first shortly after his settlement in Johnstown, and when he had been in this country not more than two or three years. I first saw him in Presbytery, and was struck with his modest, quiet, grave, and eminently Scotch appearance. On being introduced to him, I found that the same qualities were still manifest, though other and more striking were soon developed. And, as he appeared to me then, so he appeared ever afterwards, except that his leading characteristics were always becoming more intense and impressive.

If I were to speak of the qualities of his heart, as they came out in my intercourse with him, I should perhaps notice, first, his great benevolence, taking on now the form of sympathy with human suffering, prompting to the most active efforts for its relief, and now the form of generosity and magnanimity, which makes one forgetful of injuries and disposed to visit evil with good. I have known more than one instance in which the case of some impoverished minister has come under his eye; and he has undertaken to meet it with a heroic firmness of purpose that refused to take a denial; and he has persevered in going around among the rich of his acquaintance, and asking aid of them, until he has had the pleasure of seeing that his object was accomplished. There have been some cases in which he

felt that the treatment which he received was neither just nor kind; but his manner was to let such things pass in silence; or, if he adverted to them at all, it was never in a tone of crimination. But, while he was so forward to labour for the benefit of others, he always appeared reluctant to accept favours himself, and, when he did accept them, his gratitude seemed always greatly to exceed their value.

I have never known a man of more genuine modesty than Dr. Mair. I have repeatedly seen him in a company of clergymen, where, in point of both intellect and acquirement, he was really the superior man; and yet, but for an occasional monosyllable, or very brief reply to some question that was put to him, you might have supposed him entirely dumb. In a very small circle, especially with two or three intimate friends, he would be sufficiently communicative, but I think his freedom of conversation usually diminished in proportion as the circle enlarged.

I have occasionally heard him preach, and always with high interest and edification. There was nothing in his personal appearance in the pulpit to awaken high expectations; but he never proceeded far in his service before his audience felt that they were listening to no ordinary man. He spoke with a degree of fervour and passion that was sometimes almost painful. He who was so silent and diffident out of the pulpit was a very lion in it—his theme was always in the highest degree scriptural and evangelical, and it rarely, if ever, failed to impart an exciting influence to all his faculties. You felt that every word came from his inmost soul, and was uttered under an awful sense of the powers of the world to come. As he was Scotch by birth and education, he was thoroughly so in his theology; and, though he was never intolerant towards slight differences of opinion, he attached vast importance to right views of Christian doctrine; and he rarely preached a sermon in which some great evangelical truth was not distinctly exhibited. His sermons were characterized by great fulness and splendour of diction, and it may be doubted whether this was not often carried so far as to take somewhat from the effect they would otherwise have produced. They were always logically constructed; and, though containing much striking and sometimes profound thought, I believe they always came within the range of ordinary intelligence, when joined to close attention. They were generally very long—too long, perhaps, to suit most American congregations. I remember once to have heard him preach more than an hour and a half before the Presbytery; but it was such a magnificent exhibition of the great truths of the Gospel, and the manner was characterized by so much fervour and power, that I think nobody felt that the sermon was too long. I have heard one of his stated hearers, than whom there could be no more competent judge of preaching, say that he never heard a sermon from him that did not contain something new and well worthy of being treasured up.

But there was no more striking feature of Dr. Mair's character than his piety. If I ever knew a man who seemed to me habitually to walk with God, it was he. Not only was he eminently conscientious in respect to every part of duty, and faithful to his convictions (no matter how great the cross to be taken up)—but he was distinguished for the spirit and habit of devotion; and he seemed to me never to lose the sense of the Divine presence. His prayers in the family were always most pertinent and tender, and evidently rose from a heart which was the constant habitation of the Holy Spirit.

Dr. Mair had a large store of knowledge, especially in connection with his own profession. I am acquainted with no clergyman in this country who reads the original languages of Scripture, especially the Hebrew, with greater ease. He was familiar with many of the old theological writers, whom he seemed to value not less for their unction than their orthodoxy.

It was my privilege to see this excellent man just before the hand of death was laid upon him. Being informed that he was dangerously ill, I

was unwilling that he should die without my seeing him once more, and I accordingly went to Johnstown for the purpose. I found him unable to lift himself from his bed, and evidently dying under the sharpest agony. But he was perfectly composed, patient, and willing to leave all with God. His heart was as full of kindness as ever, and his mind was wandering gloriously over that field of Christian triumph in the latter part of the viii. chapter of the Epistle to the Romans. There was apparently no rapture in his exercises, and yet there was a sublime confidence that cast out all fear, and showed that his spirit was ready for its final flight. I felt that it was a specimen of true Christian nobility that lay before me. I parted with him feeling confident that it was for the last time; and so it proved, for his funeral was one week from that very hour. I was present and witnessed the solemnity; and I felt myself to be in the midst of a mourning community. His remains lie amidst those of his former parishioners, and probably his grave could not have been made where it would have been more frequently, and reverently, and gratefully visited. He has left no family except a widow, whom many hearts have united in commending to the God of all comfort. L. E. M.

REVIEW OF THE LIFE OF ARCHIBALD ALEXANDER, D.D.,

FIRST PROFESSOR IN THE THEOLOGICAL SEMINARY AT PRINCETON, NEW JERSEY.

There are some men who seem to live as lights not only to their own generation but to many a future age,—men who have borne their part nobly in the "World's broad field of battle," and who, "departing, leave behind them footprints on the sands of time." Unlike the splendid wrecks of genius and learning, which serve, like the Pharos of old, to indicate with more fearful clearness the rocks on which they have split, they rather resemble the guiding star of Bethlehem, pointing out with their undimmed and steady radiance the way to their Master's House. The good done by such men is not to be limited to the compass of a single lifetime. They have sent forth an impetus which will undulate throughout the waves of time, and will not be lost in the Ocean of Eternity. They, "being dead, yet speak." The shining examples of Abel, Enoch, Abraham and Moses,—many centuries after their bodily presence had departed from the Earth,—served to quicken the drooping faith of the Hebrew Christians, and stir-up many of them to win the martyr's crown. And in more modern times the piety and ardour of a Brainerd, a Martyn, or a Swartz, have stimulated and incited many a feeble soldier of the Cross to press onward to the rank, and take his place in the hottest of the battle. To the long list of honourable names, included in this class of men, belongs that of the subject of the memoir which we have placed at the head of this article.

In opening this volume the reader finds himself transported into the midst of the secluded rocks and dells, mountain-streams and gorges of the Valley of Virginia, where in a log farm-house, on the 17th of April 1772, Dr. Alexander was born. Here

we find him, at eleven years of age, with his dangling queue and his hunting rifle searching for the lost cattle among the mountains, swimming in lake and creek, and fording on horseback rapid mountain-streams. Here too we find him at a still earlier period in the little log-hut that served as a school-house, vociferating his lessons under the rather doubtful tuition of an English convict! and watching "companies of backwoodsmen with their rifles, brown hunting-shirts, and deer's-tail cockades," going forth to battle with the dreaded "English" in North Carolina. Much has been said of the education of *circumstances*, and the peculiarity of Dr. Alexander's early education must have had its effect on his after-character. To it may probably be traced the simplicity of mind and habits, the keen relish for natural scenery, and avidity for geographical and local description, which remained with him through life.

Pleasant as it is to linger over this part of the young Virginian's life, we hasten onward. A year or two later we catch a glimpse of him forming part of a classical school, which was held in an upper room of the house of the Rev. William Graham, his ever honoured preceptor and friend, who is so often and so affectionately referred to throughout the memoir; and going forth with the talented usher, the future Dr. Priestly, to hear him declaim the orations of Demosthenes beside the roaring mountain-spring, and "with all the fire of the Grecian orator himself." Here, however, notwithstanding his advantages young Alexander's attainments seem to have been but superficial, and the future powers of his mind as yet undeveloped; for we find him, when suddenly called at seventeen to become a tutor, spending whole nights in the study of Cornelius Nepos, that he might be prepared for the next day's lessons of his pupils. To the severe study then forced upon him he afterwards ascribed his accurate knowledge of Latin, while at the same time he was adding largely to his stock of English reading by devouring the books contained in the library of his patron, General Poesy.

But this period of his life was not marked by literary progress alone. Until now, although carefully instructed and always retaining a deep respect for religion, he had never yet experienced the changes of heart described in the third chapter of St. John's Gospel. But here, in the remote seclusion where he now was, the friendly concern of an aged Christian lady, conjoined with other influences then brought to bear upon his mind, seemed to have been instrumental in producing his first impressions of spiritual religion. When awakened to enquiry on the subject, he seemed at first to have almost wavered on the edge of infidelity, but a powerful effect was produced on his mind by the perusal of a pamphlet entitled 'Internal Evidences of the Christian Religion

by Soame Jenyns, Esq.' We quote his own words:

"As all the family had gone to church, I sat down and began to read; at every step conviction flashed across my mind with such bright and overwhelming evidence that, when I ceased to read, the room had the appearance of being illuminated. I never had such a feeling from the simple discovery of Truth. And it is my opinion that no argument of the external or historical kind would have produced such a conviction."

At this time the young enquirer began to retire into a secluded part of the woods for devotional reading, meditation and prayer, and we are somewhat startled to find that until now he had never been in the practice of habitual private prayer. We again quote from the memoir: "But all this was without a radical reformation of character. My services as a reader (such is his own account) were frequently in requisition not only to save the eyes of old Mrs. Tyler but on Sundays for the benefit of the whole family. On one of these Sabbath evenings I was requested to read out Flavel. The part on which I had been regularly engaged was the "Method of Grace;" but now by some means I was led to select one of the sermons on Revelation iii. 20, "Behold I stand at the door and knock." The discourse was upon the patience, forbearance and kindness of the Lord Jesus Christ to impenitent and obstinate sinners. As I proceeded to read aloud, the truth took effect on my feelings, and every word I read seemed applicable to my own case. Before I finished the discourse, these emotions became too strong for restraint, and my voice began to falter; I laid down the book, rose hastily, and went out with a full heart, and hastened to my place of retirement. No sooner had I reached the spot than I dropped upon my knees, and attempted to pour out my feelings in prayer; but I had not continued many minutes in this exercise before I was overwhelmed with a flood of joy. It was transport such as I had never known before and seldom since. I have no recollection of any distinct views of Christ; but I was filled with a sense of the goodness and mercy of God; and this joy was accompanied with a full assurance that my state was happy, and that, if I was then to die, I should go to Heaven. This ecstasy was too high to be lasting, but, as it subsided, my feelings were calm and happy. It soon occurred to me that possibly I experienced the change called the new birth. But, as I was walking homeward, the thought presented itself that, if this were indeed conversion, the effect would be that I should leave off all my sins; and I was willing to make this the criterion of my state. For a few days I guarded against every thing which I knew to be wrong; but in a week my former feelings returned, and, when exposed to temptation, I transgressed as before. The next

day the recollection filled me with unutterable anguish; for, agreeably to my own judgement, my hopes of Heaven, which had been so strong, were all blasted. I make no remarks on this joyful frame. Such experiences are not uncommon, and are often taken for conversion." Pages 44-45.

The advice of his aged friend, his readings in Flavel, and above all the perusal of "Jenks on Justification by Faith" gradually infused new light into his mind. And, although he afterwards fell into states of darkness and despondency, his deliberate opinion at the age of seventy-seven was that his regeneration took place at this time. Good old Mrs Tyler, who was a Baptist, naturally wished to bring the young convert to her own denominational views, but the attempt ended by leaving him a staunch Presbyterian. It is interesting to note this incident, as at a later period of life he was again led attentively to examine the Scriptural Evidences for and against Infant Baptism.

In the year 1789 the youthful tutor returned to his home, where he applied himself for a time to vigorous study, spending days in the woods with Horace and Euclid as his companions. He still hesitated to come forward to the ordinance of the Lord's Supper, feeling a want of preparation for what he however felt to be a duty.

About this time rumours reached the remote settlement of the extensive religious awakening, known in the history of the Southern Churches as the Great Revival. Young Alexander in company with his revered preceptor, Mr. Graham, set out on a tour among the Churches awakened. Did our limits permit, it would be most interesting to dwell on the incidents of this tour, where we are introduced to such men as Dr. John B. Smith, Dr. Hill, and the good old Isaac Morris. But for all this we must refer our readers to the memoir. This journey was not without its effect on the young convert's own spirit. While at Liberty, he experienced a severe mental conflict terminating in much inward satisfaction; so great was this latter feeling that he complied with a request to lead in prayer at a religious meeting, "and, although unaccustomed to pray (he says) I was delivered from the fear of man, and got along without serious obstruction." He expresses, however, his disapproval of this manner of treating young converts.

He and his companions returned home animated by religious ardour, and determined to endeavour to produce a revival in their native place. In this, though much ridiculed, they partially succeeded, though, as is often the case, many of their most promising converts afterwards fell away; but the awakening was not without its beneficial results.

At this time he had some thoughts of enrolling himself as a student at Princeton

College, but the representations of Mr. Graham and a severe attack of illness prevented him from following-out his determination. The reduced state of body in which this illness left him induced a sojourn for some time at the Sweet Springs during the following summer; and, when he returned home much recruited in body, he began to turn his attention toward studying for the Ministry. Going to Mr. Graham for direction in his theological studies, he was met by the advice to learn to think for himself, and form his own opinions from the Bible. His observations with regard to this course are worthy of the attention of all theological students. He says:

"This conversation discouraged me more than if he had told me to read half a dozen folios. For, as to learning anything by my own thoughts, I had no idea of its practicability. But it did me more good than any directions or counsels I ever received. It threw me on my own resources, and led me to feel the necessity of disciplining my thoughts, and searching into the principles of things." Page 23.

In the autumn of this year, 1770, Mr. Alexander and a fellow-student presented themselves before the Presbytery for leave to enter upon trials for the Ministry. They received permission to commence the work of exhortation. His first attempt was made at a place called Kerr's Creek, whither he went much discouraged at the prospect of having to undertake a task to which he believed himself incompetent. He thus describes his success: "After another prayer and hymn I was called upon. Although I did not know a single word which I was to utter, I began with a rapidity and fluency equal to any I have enjoyed to this day. I was astonished at myself, and, as I was young and small, the old people were not less astonished. From this time I exhorted, in one place and another, several times every week. It was still a cross for me to hold forth at Lexington; and after efforts unsatisfactory to myself I often suffered keen anguish of spirit from various causes. At other times my heart was enlarged, my feelings were lively, so that I found delight in the utterance of Truth. At this time I seldom followed any premeditated train of thought, the words which I first spoke generally opened a track for me which I pursued." Page 86.

In the spring of 1771 the young preacher took a journey of no ordinary interest. In concurrence with the wish of Mr. Graham he accompanied him to the meeting of the General Assembly held at Philadelphia in the capacity of ruling elder;—a singular position for a youthful student who had numbered but nineteen summers. In after-life he often spoke with regret of the error of judgement which he conceived his esteemed friend had committed in advising him to go in this capacity. It is not our purpose to forestal the pleasure which the perusal of this part of the memoir will give the reader, and to it we must send

him for the fascinating account of the adventures by the way, for the description of the young traveller's first glimpse of the "great city," and for the vivid portraiture of many members of the court, among whom ranked the handsome and polished Dr. Samuel Stanhope Smith, the clear-headed Witherspoon, and the humorous Nisbet. To the memoir we must likewise refer him for the account of the licensure and the sermon before the Presbytery, as well as that delivered to the eager listeners of his native place; and also for the narration of the succeeding winter's missionary work among the "waste places of the earth," where his spirit was often cheered and gladdened by the refreshing intercourse and affectionate counsels of old Mr. Hogs, under whose hospitable roof he spent many happy days.

"In the month of March 1791" (we quote from the memoir) "he turned his face homewards, having preached all winter without stipend. 'Indeed,' says he, 'I never thought of compensation for what I did, not considering my labours as of any real value.'" Page 122.

Would that the spirit of devoted earnestness and unaffected humility, which animated the young mountain-student of Virginia, could be found in every one of our college-bred licentiates. Surely then might we expect for our Church in Canada the fulfilment of the prophecy—"The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

His missionary labours were, however, only begun. In company with another young preacher, who had been a friend of his from youth, he was sent forth on another tour which occupied him six months. The work was very laborious, but all hardships and privations were cheerfully suffered for the cause of Christ. On one occasion we have a record of his preaching at Tomahawk in Pennsylvania "while racked with toothache, and then riding seventeen miles in the rain without an umbrella." But, if there were privations, there were pleasures too, and many a delightful episode was found by his intercourse with such kindred spirits as Mr. Cowan, Mr. Patillo, Mrs. Jarratt, Mr. Hunt, and the old millwright and Baptist preacher, James Shelburne. Penetrating into many a secluded settlement, where but few travellers from the outer world ever wandered, he collected a stock of racy adventures and amusing incidents, which long afterwards were wont to enliven his family hearth. And in his devious wanderings amid forest and mountain and lonely glen he acquired a minuteness of topographical knowledge which frequently astonished those who conversed with him.

But it was not to be expected that Mr. Alexander should long continue an itinerant preacher, and accordingly he was ordained over the churches of Briary and Cub Creek on the 5th of May, 1795,

where the young pastor soon found that his work must still partake largely of the missionary character. We must, however, pass on rapidly to the time when he relinquished this charge, and connected himself with the College of Hampden-Sidney, which was founded by Samuel Stanhope Smith as early as 1773; but, at the time when Mr. Alexander became its president, its condition, he says, "was as low as it could be to have an existence." And here we become acquainted with his two colleagues, John H. Rice and Conrad Spence, names henceforth destined to appear frequently in the memoir. Nor can we refrain from glancing at the enviable position of the little college with three such men performing the duties of professors, albeit they lacked the titles. We think we can see the trio;—Alexander with his stock of profound knowledge, his clear understanding and powers of earnest application, his rich imagination, sparkling eye and copious diction; Spence with his gigantic vigour of mind, resembling in the words of one of his colleagues "one of the Ajaxes of Homer;" yet, withal possessing a refined taste and delicate fancy; and Rice with his habits of earnest study, his avidity for books, his comprehension, benevolence and ardent zeal. And, when we add to their other qualifications that of sincere and devoted piety, which, notwithstanding their laborious duties as professors, frequently called them aside to speak "a word in season" at a sacramental occasion or devotional meeting, and to preach the Gospel in the waste places around them, we cannot wonder that they were knit firmly together in the bonds of Christian love and esteem, or that the little college prospered under such auspices. It was about this time that the doubts respecting Infant Baptism, to which we formerly alluded, again recurred to the mind of Mr. Alexander. They were shared by his friends Mr. Lyle and Mr. Spence, the latter of whom went so far as to join for a time the Antipedobaptist Communion. Mr. Alexander attentively examined the evidence on the subject, and his calm and logical conclusion was in favour of the doctrine of infant baptism. His train of reasoning on the subject, which occupies some fifteen pages in the memoir, is well worthy of perusal.

In the spring of 1801 he resigned his charge of Hampden-Sidney for a year for the twofold purpose of recruiting his failing health and taking a long wished-for journey to New England. Of this tour, so pregnant of interest, we have time to note but two incidents. One of these is his first meeting with his future wife Miss Janetta Waddel,—a meeting which, like many important events in the life of man, appeared to be guided by the merest accident. The other, interesting because it gives us a glimpse of the early life of a great man, we give in his own words: "In passing from Massachusetts over the

mountains of New Hampshire I lodged within a few rods of the house of a farmer, the father of the Honorable Daniel Webster. The old gentleman came over to the tavern in the morning, and chatted for half an hour. Among other things he said that he had a son at Dartmouth, then about to take a bachelor's degree. The father was large in frame, high-breasted and broad-shouldered, and, like his son, had heavy eyebrows. He was an affable man, of sound sense and considerable information, and expressed a wish that I might be acquainted with his son, of whom it was easy to see that he was proud." Page 258.

Mr. Alexander soon afterwards had the pleasure of hearing the future great statesman of America pronounce his graduate's discourse at Dartmouth. On the 5th of April, 1802, the subject of our narrative was united in marriage to one who proved in every sense of the word a 'helpmate' for him. Soon afterwards he resumed his duties at Hampden Sidney, which four years later he finally resigned, and accepted a call to Philadelphia, leaving the scenes where, he afterwards believed, he had spent the happiest years of his life.

Here the earnest missionary and professor became the active town-minister, labouring with unwearied assiduity in the duties of his calling. He entered upon active measures for evangelizing the destitute parts of the city, and among other endeavours to this end he formed a society for "promoting religious knowledge among the poor." For the detailed plan of this society we refer the reader to the pages 302—305 of the memoir. Well would it be for our Church if every minister should endeavour to establish such a society in his congregation.

In 1810 Mr. Alexander received from the College of New Jersey the honorary degree of Doctor of Divinity, and we now draw near to his final removal to Princeton, where he spent the remainder of his life.

For some time the want of a Theological Seminary had been deeply felt in the Church. In 1810 an overture on the subject was laid before the General Assembly, and in 1811 it was decided that a Theological Institution should be opened at Princeton. It now devolved upon the court to elect a Professor, and Dr. Alexander was chosen by ballot. But the account of this transaction is too interesting to be passed over:

"Silently and prayerfully these guardians of the Church began to prepare their votes. They felt the solemnity of the occasion, the importance of their trust. Not a word was spoken, not a whisper heard, as the teller passed around to collect the result. The votes were counted, the result declared, and the Rev. Dr. Alexander was pronounced elected. A venerable elder of the church in Philadelphia,

of which Dr. Alexander was pastor, arose to speak; but his feelings choked utterance. How could he part with his beloved pastor! His tears flowed until he sat down in silence. The Rev. Dr. Miller arose and said that he hoped the brother elected would not decline, however reluctant he might feel to accept; that, if he had been selected by the voice of the Church, however great the sacrifice, he would not dare to refuse. Little did he dream that on the following year he should be called by the same voice to give up the attractions of the city, to devote his life to the labours of an instructor. The Rev. Mr. Flinn called on the Rev. Dr. Woodhull, of Monmouth, to follow in prayer. He declined. Two others were called on, and they declined, remarking that it was the moderator's duty. He then addressed the Throne of Grace in such a manner, with such a stream of elevated devotion that the members of the Assembly all remarked that he seemed almost inspired; weeping and sobbing were heard throughout the House.

Amid the tears and prayers of the Church Dr. Alexander was elected to the office. Amid the prayers and tears of the Church he was laid in the tomb. But three of the members of that Assembly, it is believed, are still living. *Instead of thy fathers shall be thy children.* Page 327—329.

The last forty years of Dr. Alexander's life were spent at Princeton. In marked contrast to the previous eventful years they flowed on in a placid current, disturbed by few incidents. We see that faithful professor surrounded by his students, and the affectionate father in the bosom of his family. We see him taking his daily walk from his study to the classroom, which he continued to do till a month before his death, and at an age when most men are in their second childhood. We see him in his study, in his class, in the University Chapel, at home and abroad, discharging conscientiously his duties, and aiming at the single object of doing all the good that lay in his power. We see him teaching his children, counselling his students, taking a kindly interest in them all, and corresponding with them when scattered in a thousand directions; and yet, with all these claims upon his time, exercising the office of a spiritual adviser, and, in the words of his biographer, "preaching as much as many pastors." A morning discourse to the students on every alternate Sabbath, a Sabbath afternoon "Conference," and for a time a partial supply of the village church were among his regular labours, nor did he ever hesitate, when called upon, to deliver a sermon wherever he thought he could do good. It was in this part of his life, too, that he commenced authorship, and wrote the voluminous series of works that bear his name. On the character of his writings or his plan as a professor it is

not our purpose here to comment. For that we must refer the reader to the memoir, when he may judge for himself. And finally we see him in his eightieth year, in a ripe and useful old age, "gathered-in as a shock of corn fully ripe," and "falling sweetly asleep in Jesus."

We might have lingered long on many a pleasing episode of these last forty years, had our limits allowed, but we cannot conclude without noticing the points of analogy which his character presents with that of our great Scottish divine, Dr. Chalmers. Both were early engaged in academical occupations, both were for a time settled in a peaceful country charge, both were removed to the laborious life of a city-pastor, both ended their days as theological professors, and the last years of both were marked by important schisms in the bodies to which they belonged, in which they both reluctantly took a part. Even in their personal appearance, judging from the portraits which adorn their respective memoirs, we cannot fail to notice a striking resemblance. We see in both the eye expressive of hearty and general sympathy, the mouth betraying both suavity and resolution, the same expansive brow shaded by the same locks of wavy hair; nor can we doubt that in many of the little traits which characterized their daily life there existed a corresponding degree of resemblance. The minds of both were characterized by the same logical clearness and acumen, they both wrote largely on kindred subjects, while in their schemes of benevolence, Church Extension and Evangelization, the observer cannot fail to be struck by the similarity; and, in drawing the interesting parallel between the Scottish and the American divine, fervently does the wish recur to our minds; "Would that every Canadian Minister were imbued and animated with the spirit of a Chalmers and an Alexander." Canada is eminently a missionary field,—deeply is it to be regretted that there is among us so little of the missionary spirit. Forty or fifty such men as we have been describing would soon convert the wilderness into a fruitful field.—And we want such men;—men who, inspired by the spirit which shone so brightly in the martyrs and missionaries of old, will go forth, mighty in their Master's love; who, scorning all considerations of personal ease or comfort, and braving toil, peril,—nay, even privation, will think themselves happy if by their utmost labours they may do something to bring about the blessed time when sin and sorrow shall not be, and "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." Should we not pray earnestly "the Lord of the Harvest" that He would pour forth abundantly such a spirit among His servants, and that He would fill His Vineyard with many such labourers. Then, and not till then, may we expect the Great

Head of the Church to "cause His face to shine upon us" and to "bless us". In concluding the task which we have but feebly and imperfectly executed, we would earnestly recommend the "Life of Dr. Alexander" for perusal and imitation. Every minister cannot possess the high intellectual talents and attainments which distinguished the subject of the memoir, but the spiritual piety, the ardent evangelical zeal *he may and ought* to possess. Happy he who shall rise up from the perusal of the narrative with an ardent desire and resolute purpose, looking for strength where it shall be found, "to go and do likewise."

EXTRACTS.

ASSYRIAN ANTIQUITIES—INTERESTING DISCOVERIES.

THE *Athenæum* publishes a communication from Colonel Rawlinson relative to a discovery made by him—in an inscription upon an Assyrian Bull—of an account of the campaign between Sennacherib and Hezekiah.

"I have succeeded," says Colonel Rawlinson. "in determinately identifying the Assyrian Kings of the Lower dynasty, whose palaces have been recently excavated in the vicinity of Mosul; and I have obtained from the annals of those Kings contemporary notices of events which agree in the most remarkable way with the statements preserved in sacred and profane history.

"The King who built the Palace of Khorsabad, excavated by the French, is named *Sargina*; but he also bears, in some of the inscriptions, the epithet of *Shalmaneser*, by which title he was better known to the Jews. In the first year of his reign he came up against the city of Samaria and the tribes of the country of *Beth Homri* (or *Omri*, being the name of the founder of Samaria, 1 Kings, xviii. 16. sq. &c.) He carried off into captivity in Assyria 27,280 families, and settled in their places colonists brought from Babylonia—appointing prefects to administer the country, and imposing the same tribute which had been paid to former Kings. The only tablet at Khorsabad which exhibits this conquest in any detail (plate 70) is unfortunately much mutilated.

"In the second year of Shalmaneser's reign he subjugated the Kings of *Libnah* (?) and *Khazita* (the *Cadytis* of Herodotus) who were dependent upon Egypt; and in the seventh year of his reign he received tribute direct from the King of that country, who is named *Pirhu*, probably for 'Pharaoh,' the title by which the Kings of Egypt were known to the Jews and other Semetic nations. This punishment of the Egyptians by Sargon or Shalmaneser is alluded to in the 20th chapter of Isaiah.

"Among the other exploits of Shalmaneser found in his annals are—the conquest of Ashdod, also alluded to in Isaiah, xx. 1, and his reduction of the neighbouring city of *Jamnai*, called *Jabneh* or *Jamneh* in the Bible, and *Jannaan* in Judith.

"In conformity with Menander's statement that Shalmaneser assisted the *Cittæans* against Sidon, we find a statue and inscription of this King, *Sargina*, in the island of Cyprus, recording the event; and, to complete the chain of evidence, the city, built by him and named after him, the ruins of which are now called Khorsabad, retained among the Syrians the title of *Sarghun* as late as the Arab conquest.

"I am not sure how long Shalmaneser reigned or whether he made a second expedition into Palestine. His annals at Khorsabad extend only to the 15th year; and, although the names are given of numerous cities which he captured in Cælo-Syria and on the Euphrates—such as Ha-

math, Beræ, Damascus, Bambyce, and Carchemish—I am unable to trace his steps into Judæa Proper. On a tablet, however, which he set up towards the close of his reign in the Palace of the first Sardanapalus at Nimrud, he styles himself 'conqueror of the remote Judæa'; and I rather think, therefore, that the expedition in which, after a three years' siege of Samaria, he carried off the great body of the tribes of Israel, and which is commemorated in the Bible as having been concluded in the sixth year of Hezekiah, must have taken place subsequently to the building of the Palace of Khorsabad.

"Without this explanation, indeed, we shall be embarrassed about dates—for I shall presently show that we have a distinct notice of Sennacherib's attack upon Jerusalem in the third year of that King's reign, and we are thus able to determine an interval of eighteen years at least to have elapsed between the last-named event and the Samaritan campaign; whereas in the Bible we find the great captivity to date from the sixth year of Hezekiah, and the invasion of Sennacherib from the fourteenth.

"I now go on to the annals of Sennacherib. This is the King who built the great Palace of Koyunjik, which Mr. Layard has been recently excavating. He was the son of *Sargina* or *Shalmaneser*; and his name, expressed entirely by monograms, may have been pronounced *Sennachiriba*. The events at any rate of his reign place beyond the reach of dispute his historic identity. He commenced his career by subjugating the Babylonians under their King, *Merodach-Baladan*, who had also been the antagonist of his father—two important points of agreement being thus obtained both with Scripture and with the account of Polyhistor. The annals of the third year, however, of the reign of Sennacherib, which I have just deciphered after the copy of an inscription taken by Mr. Layard from one of the bulls at the grand entrance of the Koyunjik Palace, contain those striking points of coincidence which first attracted my attention, and which, being once recognised, have naturally led to the complete unfolding of all this period of history. In his third year Sennacherib undertook, in the first instance, an expedition against *Lutya*, King of Sidon, in which he was completely successful. He was afterwards engaged in operations against some other cities of Syria, which I have not yet identified, and, whilst so employed, learned of an insurrection in Palestine. The inhabitants, indeed, of that country had risen against their King, *Padiya*, and the officers who had been placed in authority over them on the part of the Assyrian monarch, and had driven them out of the Province, obliging them to take refuge with Hezekiah, King of Jerusalem, the capital city of Judæa. The rebels then sent for assistance to the Kings of Egypt; and a large army of horse and foot marched to their assistance under the command of the King of Pelusium (?). Sennacherib at once proceeded to meet this army; and, fighting an action with them in the vicinity of the City of *Alluku* (?), completely defeated them. He made many prisoners also—whom he executed, or otherwise disposed of. *Padiya* then returned from Jerusalem, and was re-instated in his government. In the meantime, however, a quarrel arose between Sennacherib and Hezekiah on the subject of tribute. Sennacherib ravaged the open country, taking 'all the fenced cities of Judah,' and at last threatened Jerusalem. Hezekiah then made his submission, and tendered to the King of Assyria, as tribute, thirty talents of gold, 300 talents of silver, the ornaments of the Temple, slaves, boys and girls, and men-servants and maid-servants for the use of the Palace. All these things Sennacherib received; after which he detached a portion of Hezekiah's villages, and placed them in dependence on the cities which had been faithful to him—such as *Hebron*, *Ascalon*, and *Cadytis*. He then retired to Assyria.

"Now this is evidently the campaign which is alluded to in Scripture (2 Kings, xviii. vv. 13 to 17); and it is perhaps the same which is obscurely noticed by Herodotus, lib. ii. c. 141, and which

is further described by Josephus, *Ant. lib. x. c. l.* The agreement at any rate between the record of the Sacred Historian and the contemporary chronicle of Sennacherib which I have here copied extends even to the number of the talents of gold and silver which were given as tribute.

"I have not yet examined with the care which it requires the continuation of Sennacherib's chronicle; but I believe that most of the events attributed to that monarch by the historians, Polyhistor and Abydenus, will be found in the annals.

"The only copy which has been yet found of Sennacherib's annals at Koyunjik is very imperfect, and extends only to the seventh year. The relic, known as Col. Tayler's cylinder, dates from one year later; but I have never seen any account of the events of the latter portion of his reign. His reign, however, according to the Greeks extended to eighteen years, so that his second expedition to Palestine, and the marvellous destruction of his army, must have occurred fourteen or fifteen years later than the campaign above described. Pending the discovery of a complete set of annals, I would not of course set much store by the Greek dates; but it may be remarked that Hezekiah would have been still living at the period of the marvellous destruction of Sennacherib's army, even if, as I have thus conjectured, the second invasion of Judæa had occurred fourteen or fifteen years later than the first; for the earlier campaign is fixed to the fourteenth year of his reign, and his entire reign extended to twenty-nine years."

"I will only further mention that we have upon a cylinder in the British Museum a tolerably perfect copy of the annals of Esar-Haddon, the son of Sennacherib, in which we find a further settlement of Babylonian colonists in their place—an explanation being thus obtained of the passage of Ezra (c. iv. v. 2) in which the Samaritans speak of Esar-Haddon as the King by whom they had been transplanted.

"One of the most interesting matters connected with this discovery of the identity of the Assyrian Kings is the prospect, amounting almost to a certainty, that we must have in the bas-reliefs of Khorsabad and Koyunjik representations from the chisels of contemporary artists, not only of Samaria, but of that Jerusalem which contained the temple of Solomon. I have already identified the Samaritans among the groups of captives portrayed upon the marbles of Khorsabad; and, when I shall have accurately learned the locality of the different bas-reliefs that have been brought from Koyunjik, I do not doubt but that I shall be able to point out the bands of Jewish maidens who were delivered to Sennacherib, and perhaps to distinguish the portraiture of the humbled Hezekiah.

THE TEXTS OF THE OLD AND NEW TESTAMENTS.

From the North British Review.

"The common text of the Old Testament is based on that of Opitius, who spent no less than thirty years in its preparation. For their editions of the Hebrew Scriptures, Kennicott and de Rossi collated 1418 MSS. and 375 printed documents. And, since the publication of the first edition of the Greek Testament by Erasmus in 1516, what prodigious pains and research have been bestowed upon its text. Beza, Stephens, Usher and Fell led the way. Then followed the thirty years' toil of Mill—toil only concluded fourteen days before his death. The task of his life was done, and the servant was released. In Kuster's edition of Mill are supplied the readings of twelve additional MSS. The pious labours of Bengel preceded those of Wetstein, who collated upwards of sixty MSS., and has appended to his text more than a million of quoted authorities. The 30,000 various readings of Mill were in this way considerably augmented. Griesbach collated some hundreds of MSS., and he has been followed by Scholz, Lachmann, Tischendorf and Tregelles. The readings may now amount to at least a hundred

thousand. For not only have all the differences in all the MSS. been carefully compared and accurately jotted down but the old versions, such as the Syriac, Latin and Gothic, have been ransacked, and their supposed variations added to the lists. Nay, the quotations found in the fathers have been subjected to the same ordeal, and all their discrepancies and peculiarities seized on and subjoined to the formidable catalogue."

The labours of the Hebrew critics are then commented upon, and the writer proceeds to the New Testament:—

"The received text of the New Testament originated in the self-lauded speculation of a family of tradesmen. The first Elzevir edition appeared in 1624 at Leyden, and the second, which was published in 1633, has in the preface to the reader those words. *textum ergo habes nunc ab omnibus receptum*—you have here a text now received by all." This clause, at first only a printer's puff, has verified its own prophetic truth, for the Elzevirian text has become the *textus receptus* of Protestant Christendom. This text rested on Beza's edition, and Stephens' third, which itself was based on the fifth of Erasmus, and that scholar followed to a great extent in his fourth and fifth editions the text of the Complutensian Polyglott. Such is the accidental lineage of the common text of the New Testament. Was it not a kind and wise Providence which secured that the few MSS. used by these printers and editors should contain a text so good—so fair a copy of the gospels and epistles of the Apostolic ages? There was no systematic arrangement or learned consultation. The editors of the Complutensian Polyglott, under the patronage of Cardinal Ximenes, had but a few MSS. from Rome, and these apparently of modern date, for the copy which they printed in 1517, Erasmus had but five MSS. for his first edition of 1516, and actually himself translated into Greek the last six verses of the Apocalypse. Robert Stephens for his first edition had sixteen MSS., but he followed their authority only in thirty-seven instances, though he differed from the Complutensian in five hundred and eighty-one places. Beza had some new MSS. and other documentary assistance, though he did not use them with critical accuracy or completeness. Thus out of these careless and undesigned sources was the received text extracted by the hardihood and trick of the Elzevirs. To enumerate the various editions which have been printed would be of little interest. Suffice it to remark, that amidst all that has been done for the textual criticism of the New Testament—amidst this great accumulation of various readings, only a few important passages have either a doubt thrown over them, or are matter of debate, and the faith of the Church is uninjured by the result. Though the famous dispute about the passage in 1 John v. 7, 8, concerning the three heavenly witnesses, be now regarded as settled—the clauses being found in no ancient Greek MS. or version, not even in the Vulgate before the eighth century—no Greek or Latin father having quoted them even in their formal treatises in defence of the Trinity, and the words as they appear being apparently a slovenly translation from the Latin version—though such is the case, still the existence of the Trinity remains a distinctive and imperishable tenet of New Testament revelation. Though the doxology to the Lord's prayer, as found in Matthew vi. 13, may not have originally belonged to it, such sentiments of homage are in perfect harmony with Christian supplication. The doctrine of the atonement is not impugned, whether we read in Acts xx. 28, 'the Church of God,' or as we ought probably to read, 'the Church of the Lord' (Christ) 'which He has purchased with His own blood.' The Godhead of the Saviour remains paramount in 1 Tim. iii. 16, whether we read, 'God was manifest in the flesh,' or perhaps according to the weight of authority, 'who was manifest'—God being the nearest antecedent. Though the words in Acts viii. 37, containing the reply of Philip to the Eunuch when he asked to be baptised, 'if thou believest with all thine heart thou mayest,' are now allowed on all hands to be an interpolation, we should refuse nevertheless

to admit an adult to baptism, save on the personal profession of his faith. But yet, while such are the ultimate facts in regard to the criticism of the New Testament, we cannot but rejoice in every effort to give us the *ipsissima verba* of evangelists and apostles."

GENEVA.

From the Correspondence of the Edinburgh Northern Standard.

The city of Geneva is one which must ever be viewed with profound interest, as having been the scene of most important events connected with the progress of religious truth. Here Calvin rose to the supremacy, and Beza laboured, John Knox found refuge, and many others of the excellent of the earth have sojourned; while, as is also well known, a host of men of genius, too often, alas! misused, fixed their residence at a later period on the borders of the lake. Within about five miles' distance from the town is Ferney, the residence for many years of the arch-infidel Voltaire. Diodati, Byron's place of abode, also finely situated on the opposite side of the lake from Ferney, is still more accessible. Clarendon recalls the memory of the "Self-torturing sophist, wild Rousseau," and Lausanne, a town of some importance, was the place in which Gibbon completed his important work; while, as regards more pleasing associations, the mild and apostolic Malan still carries on his pastoral labours at an advanced period of life, and not far from his residence is the house of the well-known Merle D'Aubigné.

We had heard Geneva spoken of as a town of comparatively little interest and beauty. It certainly owes a good deal to its situation at the corner of the lower end of the lake, whose waters, of a deep-blue colour, wash the shore close by the window at which we write. The neighbourhood abounds in scenery of the softest beauty. The landscape is one of rich cultivation, and country-houses and villas are scattered at every point along the shores; while during the summer and autumn, as the starting-point for Chamounix, hosts of tourists pour into it, rendering it just now, for instance, though the hotels are numerous, a matter of some difficulty for a numerous party to find accommodation.

Geneva, like Edinburgh, has its old town and its new.—the former situated on the high ridge above the lake, the houses closely packed, and the streets often narrow, while the newer streets, to which large additions are being made at this moment, are built according to a uniform plan along the level ground by the shores,—solid and handsome edifices. In point of commercial prosperity Geneva bears every mark of being in a flourishing condition, to which the expenditure of British gold has largely contributed. Many English families, indeed, have a stated residence here; and last year a neat and commodious English place of worship was opened, which is at this time filled by a large and respectable congregation. A more delightful residence, indeed, can hardly be imagined. Wanting the bustle and external attractiveness of Paris, it is indeed much better suited to an English taste, while the air is pure and the climate salubrious. At this season, when cholera is rife in Paris and throughout France, as well as in Italy, not a single case has yet occurred at Geneva.

We were fortunate enough on a clear day of last week, to obtain what is somewhat of a rarity, as it only can be had on an average about sixty times a year, a clear view of the sharp spires and lofty summit of Mount Blanc, attired in his perpetual robe of dazzling whiteness, while a range of other mountains, also clad in snowy mantle, stood out in bold relief against the azure of the sky. Of course, to have an adequate idea of Alpine scenery, we must stand at the foot of the "monarch of mountains," and, in the solemn stillness that reigns around, and amidst the majestic masses, piled one above another, have impressed upon the mind the living thrilling sense of the

magnificence of creation and the littleness of man.

Geneva has still its Cathedral of St. Peter in fine preservation, spacious, massive, and a long time since cleansed from the abominations of idol-worship. Here are interred many of the Popish prelates of the See previous to the Reformation. and here, also, is the tomb of the Comte de Rohan, a leader of the French Protestants in the reign of Louis XIII. The pulpit, whence Calvin, Farel, Beza, and Knox lifted up their voices, no longer exists, but the present one is surmounted by the same canopy beneath which they stood. Independently of the interest attaching to the building itself as an early and pure specimen of the Gothic of the eleventh century, one cannot enter it without remembering that we are in one of the chief head-quarters of that movement by means of which the slumber of ages was broken, and the light of the Gospel was rekindled. We felt that our visit was well worth the franc which abundantly satisfied the *concierge*.

Next morning we had an opportunity of attending service in the chapel close to the Cathedral. The preacher was earnest and impressive, and the congregation devout. His discourse was adapted to the occasion, and we had afterwards an opportunity of seeing the dispensation of the ordinance of the Lord's Supper. Two communion tables, covered with a "fair linen cloth," were placed on each side of the pulpit, and, after appropriate prayers were read from the Liturgy of the Genevese Church, the presiding minister took his place at one of them, and two of his brethren, apparently (for they were also attired in gown and bands), stationed themselves at the other. The words of institution having been read, the communicants rose from their seats in a most orderly manner, approached singly the tables while a hymn was being sung, and, receiving the elements, retired by another passage, a goodly number returning to the seats which they had previously occupied. The whole service, which commenced at ten, was by no means protracted, having occupied about an hour and a-half. It was touching to find so near an approximation in many respects to our own simple, though rather naked, Presbyterian ritual. Yet some of our congregations at Home might follow with advantage the example of composure and attention set in this antique place of worship, which seems to be of nearly as ancient a date as the Cathedral which adjoins; and, when the congregation sung, standing, guided by a good preceptor, and accompanied by the soft strains of a sweet-toned organ, a parting hymn of praise, we could not but regret that at Home this part of the service is often conducted in a manner grating to the ear, and by no means calculated to foster a spirit of devotion. Is there to be no movement on the part of our more liberal clergy and reflecting laity for such an improvement in the service of the sanctuary as seems to many to be most desirable?

We were glad to learn from a daughter of M. Malan that the clergy of the National Church at Geneva are much improved, and that a spirit of revival has been awakened, shown in zeal for missions, in Bible distribution, and in preaching to the poor. For this there is ample need; since, while a Genevese Sabbath is very different as to external appearances from a Parisian, there is an ample field presented for home labourers; and Romanism is at work here as elsewhere.

THE TWO CATECHISMS.

The contrast is striking between our Shorter Catechism and the Catechism of the Episcopal Church.

The Shorter Catechism begins by asking, "What is the chief end of man?" The answer introduces a reality; in its nature religious, important, fundamental, reaching through the whole space of mortal life, and co-extensive with the future ages of eternity. "Man's chief end is to glorify God, and to enjoy Him for ever." The Episcopal Cate-

chism presents an idea trivial, not religious, and in itself utterly inconsequential—*What is your name?* And the answer is, in form, an alternative fiction—*M. or N.*

From the first question the Shorter Catechism proceeds with natural and solemn development to the fourth, which is the real opening of the Catechism, and to which the first three are intended to bring us with due reverence—"What is God?" Had this question been the first, it would have been abrupt to the verge of irreverence. In form it might have seemed a question of curiosity, or daring speculation, or even of doubt, as Pilate's interrogatory, *What is truth?* But the three preceding questions show man's interest in the inquiry, and his humble purpose in making it. These first three questions and answers are indeed analogous to the introduction, *Our Father in Heaven*, to the Lord's Prayer.

The Episcopal Catechism on the other hand advances from its trivial question to sponsorship in baptism, a rite, to speak of it in the mildest terms, unauthorized, and referred to in words which at least suggest the dangerous error of baptismal regeneration.

In our Catechism upon the basis of the answer to the question, *What is God?* is developed the scriptural and logical view of God's purposes, His works of creation and providence, the fall of man, the plan of redemption through Christ the Saviour, the work of the Spirit, God's law for man's obedience, and the means of grace in His ordinances, especially the Word, sacraments, and prayer. This is all that is necessary; and all this is necessary for man to know, that he may glorify God, and enjoy Him for ever; and thus our Catechism in a circle of perfection, as far as perfection can be predicated of a work not inspired, ends where it begins.

The Episcopal Catechism in striking contrast rears its system of instruction, and apparently of religious obligation, upon the narrow, uncertain, unsatisfying, unscriptural foundation of these two questions—1. *What did your sponsors then (i.e., in baptism) do for you?* 2. *Dost thou not think that thou art bound to believe and do as they have promised for thee?* By a side-wind is brought in, first, the Creed, then, by another side-wind, the Ten Commandments—by still another side-wind, the Lord's Prayer, and, by the head and shoulders, the two Sacraments, of which an ambiguous account is given, and the meagre Catechism closes; having by a weak concatenation connected the initials of the supposed name of the catechumen with a few of the more prominent points of Christian faith and practice. The caption of the Catechism in the Prayer-book styles it "An Instruction to be learned by every person before he be brought to be confirmed by the Bishop." If this is to be considered as the ultimate object of the Catechism, the means used are perhaps not out of keeping with the end proposed; but, taken as a standard exposition of doctrine, it is woefully deficient.

I will not from this single instance infer against the Episcopal Church an unenlightened appreciation of ceremonies, but I will present the Shorter Catechism as an exemplar of the Presbyterian Church, and affirm that it is worthy of a Church whose history is that she has always drawn her doctrine from the core of God's Word, and has ever

subordinated forms and ceremonies far below the realities of man's duty here, and his hope hereafter.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

SCOTLAND.

CENSUS RETURNS ON RELIGIOUS WORSHIP.

So far as can be ascertained, there are 3,395 places of worship, and 1,834,805 sittings, the proportion of sittings to the population being 63.5 per cent., while in England it is 67 per cent.

The following table gives an analysis of the whole returns:—

RELIGIOUS DENOMINATIONS.	Number of Places of Worship & Sittings.		Attendants at public Worship on Sabbath, March 30, 1851.		
	Places of Worship.	Sittings.	Morning.	Afternoon.	Evening.
Total.....	3395	1834805	943951	619008	188874
Established.....	1183	767088	351454	184199	30763
Free.....	889	495335	292308	198582	64811
United Presbyterian.....	465	288100	159191	146411	30810
Independents.....	192	76342	26392	24866	17278
Episcopal.....	134	40022	26966	11578	5360
Society of Friends.....	7	2152	196	142	.....
Baptists.....	119	26086	9208	7735	4015
Original Connexion.....	70	19951	8409	2469	8610
Reformed Presbyterian.....	39	16969	8739	7480	2180
Original Secession.....	35	16424	6562	5724	1629
Evangelical Union.....	28	10319	3895	4504	2171
L. D. Saints or Mormons.....	20	3182	1304	1225	878
Christian Disciples.....	15	2471	539	530	201
Primitive Methodists.....	10	1890	327	404	715
Unitarians.....	5	2437	863	139	855
Various.....	9	2175	919	99	522
City Mission.....	7	1365	70	40	6-6
Christians.....	7	1131	417	236	280
Glassites.....	6	1068	429	554	100
New Church.....	5	710	211	67	120
Relief.....	2	1020	220	250	27
Reformed Protestants.....	1	725	130	.....	105
Moravians.....	1	200	16	.....	55
Independent Methodists.....	1	600	190	150	185
Wesleyan Reformers.....	1	.....	11	.....	10
Campbellites.....	1	80	11	14	.....1
Common.....	2	360	.....	.....	.....
Unsectarian.....	1	320	200	220	.....
Christian Reformation.....	1	50	.....	11	.....
Reformed Christians.....	1	.....	8	.....	8
Free Christian Brethren.....	1	340	180	261	.....
Primitive Christians.....	2	210	57	74	.....
Protestants.....	4	1210	230	400	935
Reformation.....	1	250	10	18	.....
Separatists.....	1	.....	11	.....	.....
Christian Chartists.....	1	220	100	80	.....
Denomin. not stated.....	6	495	.....	70	316
Cath. & Apostolic Chris.....	3	675	272	126	190
Jews.....	1	67	28	.....	7
Roman Catholics.....	117	52766	43878	21032	14813

COLONIAL BISHOPS.

A Parliamentary paper has been printed of the number of Colonial Bishops, with the salaries and whence derived.—The Bishop of Quebec has £1,990, which includes the salary to the Bishop as the rector of the parish; the Bishop of Toronto, £1,250; the Bishop of Montreal, £800; the Bishop of Nova Scotia, £550; the Bishop of Fredericton, £1,090; the Bishop of Newfoundland, £1,200; the Bishop of Rupert's Land, £700; the Bishop of Jamaica, £3,000; the Bishop of Barbadoes, £2,500; the Bishop of Antigua, £2,000; the Bishop of Guiana, £2,000; the Bishop of Sydney, £1,500; the Bishop of Melbourne, £500, and £333 6s 8d; the Bishop of Newcastle, a similar amount; the Bishop of Tasmania, £800, and £200 for house allowance; the Bishop of New

Zealand, £1,200; the Bishop of Cape Town, £800; the Bishop of Colombo, £2,000; the Bishop of Victoria, £1,000; and the Bishop of Gibraltar, £1,200. Some of the salaries are paid by the Imperial Parliamentary vote, some out of the Colonial Funds and Colonial Bishops' Fund, the Consolidated Fund and in two instances partly by the Society for the Propagation of the Gospel. And the salary of the Bishop of New Zealand (£1,200 a-year) is made up by £600 voted by the Imperial Parliament, and £600 by the Church Missionary Society to the Colonial Bishops' Fund.

IRISH CHURCH MISSIONS.

(From Dublin Warder.)

Were the Irish Church Missions to measure their successes by the amount of actual conversions they have made, and merely to poll their proselytes in answer to the sceptical cavils of cold friends or sarcastic enemies, they would make a case more than strong enough to entitle them to the general and substantial support of the entire Protestant community.

But, although the numerical accessions to Protestantism, won by their judicious exertions in Connaught especially, and generally throughout all Ireland, have been so large and so striking as to exact from the Romanist priests and their organs bitter and irrepressible admissions of the formidable scale and the vast successes of the Society's operations, yet there are other evidences of their efficiency, less tangible, it is true, but in our mind still more satisfactory and pregnant with promise.

When we say that Ireland never before presented a field so inviting and so open, we do not speak from inference or conjecture but upon reliable and intelligent local evidence, carefully collected within the last three months from every part of Ireland. The moral phenomena, which are reported to us as peculiar to the present hour, we shall attempt very briefly to describe. In the Roman Catholic mind is observed a growing independence and reasonableness, which will neither submit blindly to the guidance and tyranny of the priest, nor reject unheard the reasoning of religious opponents. On the contrary, where the peasantry used sullenly to avoid or bitterly to resent every attempt to draw them into religious conversation, the rule is now reversed, and the same peasantry listen with interest to the missionaries, and even invite discussion. Those, whose business calls them constantly from place to place, declare that they now find controversy everywhere and more or less among all ranks. "The openness of the people's minds," writes an honoured correspondent, "to receive all that the missionaries have to say, is far greater than could be easily accounted for, as being caused by any of the missionary operations hitherto at work. The change must be from God." Whether it be the immediate work of Heaven, or brought about by that law of moral diffusion and reflection which propagates and multiplies, in a manner often apparently miraculous, the influence of Truth, whose principles have once been dropt into the social soil, the change itself is a great and indisputable fact. The people no longer shrink from controversial discussion; and it is impossible to maintain a close conversation for any length of time with a Roman Catholic, encountered casually in the streets or highways, without detecting the existence, more or less frankly disclosed, of deep-seated suspicions respecting the soundness alike of the doctrinal assumptions and the personal pretensions of the priests.

Such is the testimony of men as little likely as any to deceive themselves, and wholly incapable of consciously deceiving others.

SIERRA LEONE.

In considering the missionary work in Western Africa, the English settlement of Sierra Leone first commands our attention, as the most flourishing of all the stations upon the west coast.

It is about four hundred miles above the field of our Church at Cape Palmas, and is a point of great interest to the friends of missions here and everywhere. The following facts, epitomized from an authentic source, will serve to show the progress of that station, but, as they relate only to the operations of the 'Church of England Missionary Society,' they cannot be considered as giving a full account of the mission; as the 'Wesleyan Society,' also, shows results nearly, if not quite, equal to that of the Church.'

The colony of Sierra Leone was founded in 1787 by the 'African Company' for the purpose of forming a settlement for negroes, who during the American war had served in British ships; and who, after peace had been concluded, were found collected in London in a most miserable condition. In 1808 the settlement was consigned to the British crown, which declared it as an asylum for captured negroes, rescued from slave vessels by British cruisers; but, previous to this, in 1804 the 'Church Missionary Society' had commenced to occupy it, though with indifferent results; and up to 1833 had made but little progress; since that time, however, God has seen fit to bless the labours of the faithful missionaries, who, during so many years of patient waiting, did not weary in well-doing. In 1850 the colony contained over 40,000 inhabitants with a territory of 300 square miles; in which there were missionary stations 17, labourers 96, of whom 19 were Europeans. The average attendance at public worship was about 7000; communicants, 2183; Seminars, 2; Students, 66; Schools, 52; number of scholars, including boys, girls, youths and adults, 6536; we have no means at hand of ascertaining the whole number of Churches in the settlement, but there are in Freetown alone over 20 places where public worship is held, including a number of schoolhouses, besides 15 chapels of the Wesleyan Society. In addition to the two Seminaries named there are several high schools not enumerated in the above, and a *Native Training Institution*. The attendance upon Sunday School teaching is large, and in 1851; 2000 dollars were contributed by the natives toward the spread of the Gospel from the attendants upon the services, and in the schools under direction of the 'Church Missionary Society.'

The English language has been translated into many native tongues; and a knowledge of it conveyed to 50 different tribes in the interior through rescued captives returning to their people after having received the advantages of these schools. There is therefore radiating from this point upon the African coast an influence highly favourable to the evangelization of millions of heathen, and many nations have already received, in the manner related, some knowledge of the Bible, with the testimony of the returning converts to the wonderful results which flow from its teaching. At last accounts from Freetown, the principal station and metropolis of the west coast, eleven candidates were waiting the arrival of *Bishop Vidal* from England, to receive Episcopal ordination; while up to the same time, including a period of nearly 50 years, but three persons from the colony had been ordained to the ministry of the Church. These are brilliant results, and are owing (next to God's blessing,) in a great measure to the character of the *Church of England Missionary Organization*, which, unlike too many of her other institutions, is Evangelical in all its ramifications; and sends no missionary to any field without a thorough knowledge of his opinions and reliability, and always with reference to his fitness for the work.

May the present efforts of our own Church to establish missions at Monrovia and Basa-Cove in Liberia have God's blessing as signally upon them, and may they soon be found pouring forth the light of the everlasting Gospel into the dark places of interior Africa.

Yours, &c.,

L. M. B.

—*Episcopal Recorder.*

NOTICES OF BOOKS.

CHURCH OF SCOTLAND MAGAZINE.

We have not yet had an opportunity of reading any of the numbers of this publication; but, judging from its prospectus and the approbation of its course testified by so many Clergymen of the Church of Scotland, it must be well worthy of support; and we should be pleased if this notice should introduce any numbers of it to readers in Canada. We give the prospectus entire as we find it in an Edinburgh paper lately published.

CHURCH OF SCOTLAND MAGAZINE AND REVIEW,

Vol. 11., in handsome cloth, price 7s. Cases for binding the above, and also Vol. I., are now ready, price 8d.

A few copies of the back numbers still on hand.

The Publishers and Conductors of the "CHURCH OF SCOTLAND MAGAZINE AND REVIEW," now that upwards of a year has elapsed since their Periodical commenced, beg to express their grateful sense of the favour and approbation with which their labours have been welcomed, and to solicit the continued co-operation and increased aid of the Ministers, Elders, and Members of the Church of Scotland,

While devoted to the interests of the Established Church, and earnestly desirous to act in her defence, and to promote her efficiency, they would not overlook the efforts made by other branches of the Church of Christ in the great work of labouring to advance the spiritual and temporal good of mankind. In one sense their attitude may be spoken of as *denominational*; for, whenever the rights and privileges of the Church of Scotland are attacked, the Conductors of the Magazine will feel it to be a sacred duty to stand forth in defence of these rights; but they look also with a friendly eye upon all who love the Truth as it is in Jesus, and who are desiring the extension of the Saviour's kingdom.

In token of their interest and solicitude for the well-being and rights of our National Zion, they appeal to the articles that have appeared in the Magazine on the subjects of University Tests—of Education in Scotland—and of the peculiar position of the Established Church. They desire to observe the position of the Aggressions of Romanism in this country and upon the Continent, the Progress of Infidelity and Secularism, and the various Social Evils which demand the solicitude and call for the labours of Christians belonging to every denomination.

It has, moreover, been their aim, and will continue to be their endeavour, to consider all such questions in a fair and liberal spirit. The views of the Conductors are at once conservative and *progressive*; and they feel that at this juncture there is a call upon the Church to mark "the signs of the times," seeking to enlarge her boundaries, to rouse the affections and energies of her people, and to awaken them to a befitting sense of duty and responsibility.

The field of *Ecclesiastical and General Literature* is one which has already engaged much of their attention, and they have, in addition, given a careful summary of *Missionary* operations, as carried on not only by means of the agencies employed by the Church of Scotland but also of those put into operation by other Christian denominations; in the Sabbath Family Readings, they have had in view the promotion of personal and household piety; and in the Critical Notices of New Works, to which a considerable space has been devoted, they have been desirous of passing a fair and impartial verdict upon a variety of important works submitted for review.

It is their wish to maintain throughout the pages of the periodical a high literary and moral tone, and to make the "CHURCH OF SCOTLAND MAGAZINE AND REVIEW" a welcome visitor not only to the Manses of the Clergy, and to the abodes of the Eldership, but also to the homes of the members of the Church of Scotland belonging to every rank of society.

They have to thank a numerous body of Contributors for many valuable papers with which the Magazine has been furnished; their large and increasing number of Subscribers for the interest they have taken in the welfare of the Magazine; and the Public generally for the cordiality with which their efforts have been hailed. They have only, in conclusion, to solicit a continuance and extension of the countenance and support which they have already so largely experienced.

The co-operation of the Clergy and of the influential Lay-Members of the Church is respectfully requested with a view to the increased circulation of the Magazine throughout the various parishes with which they are connected—as a Periodical specially devoted to the defence of the privileges of the Church of Scotland, to the increase of her efficiency, and the general instruction and edification of her Members.

TESTIMONIALS.

From the Rev. Dr. CUMMING, of London.

"I have a very high opinion of the spirit and ability with which the Church of Scotland Magazine and Review is conducted, and earnestly commend it to my countrymen as a valuable and instructive Monthly Visitor.

"JOHN CUMMING, D. D."

"London, August, 1853."

"We, the undersigned, beg most cordially to express our approbation of the manner in which the Church of Scotland Magazine and Review has been conducted, and to recommend it as an able and efficient organ of the principles of the Church;—

DUNCAN MACFARLAN, D.D. Principal, Glasgow College.

DANIEL DEWAR, D.D., Principal of Marischal College and University, Aberdeen.

JOHN HUNTER, D.D., Tron Church, Edinburgh.

ROBERT NISBET, D.D., West St. Giles', Edinburgh.

ROBERT JAMIESON, D.D., Glasgow.

GRAHAM MITCHELL, LL.D., Whitburn.

ROBERT WALLACE, D.D., Dumfries.

JOHN ANDERSON, D.D., Newburgh.

CHARLES ADIE, D.D., Dundee.

D. M'TAGGART, D.D., Aberdeen.

ANDREW BELL, D.D., Linlithgow.

JOSEPH PATERSON, D.D., Montrose.

WILLIAM HENRY GRAY, M.A., Lady Yester's, Edinburgh.

WILLIAM ROBERTSON, New Greyfriars', Edinburgh.

ANDREW R. BONAR, Canongate.

DANIEL MACFIE, Canongate.

JAMES COCHRANE, M.A., Cupar.

THOMAS GORDON, Minister of Newbattle.

ALEXANDER RENNISON, St. George's, Paisley.

JAMES BELL, Haddington.

JOHN STUART, Stirling.

JOHN M'LAREN, Minister of Larbert and Dunipace.

FRANCIS WYLIE, Collegiate Minister of Elgin.

WILLIAM SHAW, M.A., Ayr.

ALEXANDER MACGREGOR, M.A., West Church, Inverness.

THOMAS BUCHANAN, Minister of Methven.

J. ELDER CUMMING, East Church, Perth.

JOHN CUNNINGHAM, Minister of Crieff.

WILLIAM BEGG, Minister of Falkirk.

HUGH BARCLAY, Sheriff-Substitute of Perthshire.

THE WORKS OF THE
REV. JOHN CUMMING, D. D.

The ensuing critique of two works from the prolific pen of this ornament of the Scottish Church, as well as eminent Protestant Divine, is extracted from the *Montreal Witness*. The companion volume to the two mentioned is styled "The Voice of the Dead." All Dr. Cumming's numerous works are pervaded by a deep tone of earnest piety. Written in graceful, flowing language, sparkling with brilliant imagery, evidencing much research, and displaying true Christian charity, and evincing a Christian interest in the wide brotherhood of the Christian Church, those volumes especially which treat of general subjects may be read with deep interest and much profit by all our readers. These are the "Lectures on the Miracles and on the Parables". "The Church and the Altar, or Sketches of Patriarchal Life and the Church before the Flood." The series of three on prophetic subjects, namely, "Lectures on the Apocalypse" 2 volumes, and "Lectures on the Seven Churches," may contain views not entertained by all, but yet are written in an earnest Christian spirit. The set of eleven volumes, handsomely bound in blue cloth, gilt, and the English Edition, may be had of Mr. John Armour, of this City, at the low price of 5s. 7d. per volume. They would form a valuable addition to the libraries of many of our readers.

VOICES OF THE NIGHT, by the Rev. John Cumming, D. D.
VOICES OF THE DAY, by the Rev. John Cumming, D. D.

The titles of these two volumes, as well as the thought which presided over their composition, are borrowed from the well known and beautiful text of Scripture.—"The night is far spent and the day is at hand." The "Voices of the Night" refer more immediately to the present condition of Christians, and their relation to God, which, compared to the glory to come, may fairly be called a night through which we are hurrying to the light of immortality. The "Voices of the Day" relate more directly to the future which awaits the faithful disciple, and the dazzling splendour of which we can only perceive now through the Scriptural promises of God. The Voices of the Day are all joy, brightness, consolation, exultation, unspeakable blessings, and everlasting glory; while in the Voices of the Night the Christian has not yet found his rest, but is fighting the good fight of faith; has lively hopes, but not unmingled with anguish; has before him a bright expectancy, but not without present travail and suffering.

The subject is beautiful in itself, and under such an eloquent pen as that of Dr. Cumming it has produced two gems of Christian literature. Several points, relating to the experience, the struggles, and the hopes of the followers of Christ, are treated in separate chapters. These are books of devotion, but not of the ordinary kind; there is a constant appeal through them to a better state of things than we are permitted to enjoy at present; heavenly expectations are raised in the breast of disciples, and sighs whispered that the promises of the Lord may soon be fulfilled. A deep feeling of devotional poetry, combined with earnestness and eloquence, pervades these volumes. This does not prevent, however, Dr. Cumming to express freely his views on questions of the times, and to enter into some speculations; but he does it always in a manner very interesting, and with such suavity

that one may differ in opinion with him, but can not feel wounded in his feelings. Such is the case, for instance, when he speaks of open communion, and administers a rebuke to those who "would try to appropriate the table of the Lord as the monopoly of a party, and not the common table of all Christians, because spread by their common Lord."

In the "Voices of the Day," which relate to the future, Dr. Cumming has given free scope to his Millenarian views, expecting a personal advent of the Lord on the earth before the Millennium, and then the cessation of celebrating the Lord's Supper, which is to be observed only "till He comes." But even those who will differ from the writer on that point will join him practically in a more earnest longing for the presence of their Redeemer in whatever shape His coming may take place.

THE CANADIAN INDEPENDENT,—London, C. W.—The *Canadian Independent* is a semi-monthly Religious Journal, under the sanction of the Congregational Union of Canada, and editorship of the Rev. W. F. Clarke. It is in the 4to form, in three columns.

THE GOSPEL TRIBUNE for Alliance and Intercommunion throughout Evangelical Christendom.—Toronto, Robert Dick; Buffalo, N. Y., Phinney & Co.—The *Gospel Tribune* is published monthly, in large 8vo., each number containing 28 pages, in double columns.

We have received the numbers of the above periodicals from the commencement, and wish success to these new collaborators in the wide Christian Vineyard. Both embrace a large amount of excellent matter, original and selected. Either periodical, when paid in advance, can be procured at the low price of One Dollar.

POETRY.

THE WONDERS OF REDEEMING LOVE.

How wondrous are the works of God
Displayed through all the world abroad!
Immensely great! immensely small!
Yet one strange work exceeds them all.

He formed the sun, fair fount of light;
The moon and stars, to rule the night;
But night, and stars, and moon, and sun,
Are little works compared with one.

He rolled the seas, and spread the skies,
Made valleys sink, and mountains rise,
The meadows clothed with native green,
And bade the rivers glide between.

But what are seas, or skies, or hills,
Or verdant vales, or gliding rills,
To wonders man was born to prove,—
The Wonders of Redeeming Love!

'Tis far beyond what words express,
What saints can feel, or angels guess,—
Angels, that hymn the great I A M,
Fall down, and veil before the Lamb.

The highest heavens are short of this;
'Tis deeper than the vast abyss;
'Tis more than thought can e'er conceive,
Or hope expect, or faith believe.

Almighty God sighed human breath!
The Lord of Life experienced death.
We know not how it could be thus;
But this we know, 'twas done for us!

Blest with this faith, then let us raise
Our hearts in love, our voice in praise,
All things to us must work for good,
For whom the Lord hath shed His blood.

Trials may press of every sort,
They may be sore, they shall be short;
We now believe, but soon shall view
The greatest glories God can shew.

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