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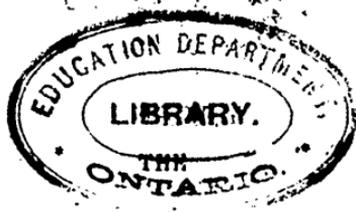
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CANADIAN

UNITED PRESBYTERIAN

MAGAZINE,

Pray for the peace of Jerusalem ; They shall prosper that love thee.—Psalm, cxxii,—3
Do good in thy good pleasures unto Zion ; build thou the walls of Jerusalem.—
Psalm, li.—12.

TORONTO ;
CHARLES FLETCHER, 54 YONGE STREET.
1854.

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UNITED PRESBYTERIAN MAGAZINE.

No. II.

TORONTO, FEBRUARY, 1854.

VOL. 1.

Miscellaneous Articles.

CHARGE TO A CONGREGATION.*

CHRISTIAN FRIENDS,—Permit me to congratulate you on this interesting occasion. Christ, the Great King and Head of the Church, has heard your prayers, and has fulfilled to you this day that gracious promise, “Thine eyes shall see thy teacher.” He has given you one of His ministers to be your minister, to break among you the bread of life, to go out and in before you, and in the language of your own Call, to take charge of your souls. You and your Pastor now sustain a relation to each other, which had no previous existence. A relation of a most solemn and interesting character, has now been formed; and as every relationship formed among men, whether natural, civil, or religious, has its appropriate duties, so this is one from which duties arise which are incumbent on both. He who has been set over you, as a watchman, has just been addressed in relation to the duties which he owes to you, as his flock; and it now devolves on me to address and charge you, the office-bearers and members of this congregation, to exhibit and enforce on your minds the duties which you owe to your Pastor, and by the faithful discharge of which you will not only strengthen his hands and encourage his heart in the work of the Lord, but also promote your own spiritual interests and furnish occasion for both you and your minister to rejoice together. Bear with me then, while I attempt briefly to point

* Delivered by the Rev. Thomas Dickson, Caledon, to the Second United Presbyterian Congregation in Toronto, at the Induction of the Rev. John Taylor, M.D., 23rd November, 1853.

out some of the duties which you owe to your Pastor:—

I. Then, love that watchman who has this day been set over you. All faithful ministers of the Gospel are entitled to your respect, but this man has a special claim on your esteem and affection. You have asked him to break among you the bread of life, and to take charge of your souls, and it is your duty to receive him with love on account of the glad tidings which he brings. Is it not our duty to love those who are instrumental in doing us good? Is not this the dictate, even of nature? Is it not the duty of the naked to love those who clothe them? Is it not the duty of the hungry to love those who feed them? Is it not the duty of a prisoner condemned to die, to love the man who hurries to his gloomy cell and announces to him the welcome news of pardon? And is it not much more the duty of a Christian people to love the man who comes to them with the glad tidings of pardon and peace,—to tell them of hell, and to warn them against it,—to tell them of heaven, and to guide them on the way?

I take it for granted that your Pastor loves you, and that he is cordially attached to your interests. He brings you good news, and he wishes to be the friendly instrument of bestowing upon you important benefits. It is his duty, as a spiritual instructor, to lead the contrite in heart to the Saviour; to point his faith to the Lamb of God who taketh away the sin of the world; to encourage his hope of mercy, from the exhaustless fountain of infinite love; and to teach him to confide implicitly in divine faithfulness, and the exceeding great, the precious promises which are made to them that believe. Such being the case, he is jealous over his people with a godly jealousy.—He is afraid, lest by any means their minds should be corrupted from the simplicity that is in Christ. In the bonds of Christ Jesus, he longs after them. He travails in painful birth, until Christ be formed in them. As a father exhorts, comforts, and cherishes his children, so does he his people. He lives only that they may stand fast in the Lord. And, brethren, if he feels such holy, fatherly carefulness, and anxiety for you, surely you ought to esteem him very highly in love, for his work's sake. Your Pastor comes to you as a messenger of the Lord of Hosts. He bears a message from the King Eternal, and ministers among you in His great and venerable name. Receive him as an ambassador for Christ, and love him for the sake of Him by whom he has been sent. Said our Lord to the seventy, and through them to every faithful Gospel minister whom he sends out into the world, "He that heareth you heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me." If good, therefore, results from the relation now constituted between you and your Pastor, you will often, from the heart, utter the language of the Prophet, "How beautiful

upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth."

II. Provide for the temporal support of your minister. Your Call implies that you intend to support the Gospel. You promise all due support, and one of the many ways in which you are to render this support is by giving of your pecuniary substance. It is just, as well as generous, that you should come under these obligations; but it is only your duty. The Head of the Church has enjoined you to give of your worldly substance, as the Lord may prosper you. If your interests require that he should give himself wholly to the ministry, it is your duty to give him a liberal support, and to pay it punctually and faithfully. "Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man, or saith not the law the same also? For it is written in the law of Moses, (and it were well for Christians generally if they kept this in mind) Thou shalt not muzzle the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

That your Pastor has other resources, as Professor of Theology, does not at all interfere with his right, or your duty. Pay your minister then, because it is the ordination of God that you should do so. Pay your minister, because you owe him; and the precept is, "Owe no man any thing, but to love one another." Pay your minister, because he has spent some of the best years of his life, and a large sum of money in gaining an education to serve you. Pay your minister, if you would keep him, or ever get another as good. Pay your minister, because you have promised, and are able to do so. Pay your minister, that he may be able to provide comfortably for his own, and specially for them that are of his own household; that he may be able to pay his debts punctually; that he may be enabled to exercise that ministerial hospitality, which is required of a bishop of Christ, and that he

may set an example of liberality to others. In short, pay your minister, that he may be worth paying; that he may have wherewith to buy books and periodicals, and be left to give himself to prayer and the preaching of the word, to reading, to exhortation, and to doctrine, and so to *study*, that he may show himself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.

III. Be tender of your Pastor's reputation. We believe that he whom God has sent among you, as an ambassador to proclaim the counsels of His will, is qualified for the arduous service he has undertaken. His talents, both natural and acquired, merit your regard and confidence. So far as we can judge, God has given him grace, and we trust that he has been chosen by Him and called to preach the gospel. But still, your Pastor is but a man, and a man of like passions with yourselves. The treasure which he has from the Lord, is in an earthen vessel, and you must not expect him to be perfect. The most eminent of God's servants, in every age of the Church, have had their imperfections—and your Pastor has his. It would be unwise in you to expect any thing else; and were you to do so, assuredly, you would be disappointed. He would be more than human were there no defects in his deportment; in his preaching; in his praying; and more or less in every duty in which he engages.

Bear in mind, then, that your Pastor is but a man, consequently imperfect. Beware of injuring his usefulness by the indulgence of a captious and censorious spirit. The Lord is angry with all such, and says, "Touch not mine anointed, and do my prophets no harm." We do not ask you to countenance what is wrong in him, because he is a minister of the gospel; or to overlook want of piety, want of soundness in the faith, or wilful neglect of the duties of his office. We ask not, we desire not anything of this kind. But we do ask you to keep in mind that your minister is a man of like frailties, and like passions with yourselves. We do ask, and we do demand for him, some of that charity which you exercise towards other members of the family of Christ. We do ask, we demand in the name of God, that his frailties be not searched out and exhibited to others. We do ask that you do not misconstrue his conduct, or suspect his motives. We do ask you not to whisper against him by the wall, or to blow the shrill note of scandal's clarion against him in the doors of your houses. Every minister of Christ expects to be assailed by the fiery darts of the devil, and of ungodly men, and for this he should always be prepared. This is the world's testimony to his faithfulness, and the blow does not prostrate or stagger him. But, ah! it is a sore trial, when the breast of a faithful minister is struck with a poisoned shaft coming from his own ranks, and when his heart bleeds with

wounds which he has received in the house of his friends. Brethren, guard against this sin; avoid even the appearance of this evil, if you would enjoy the favor and presence of the great Master of assemblies. Thus you will promote the comfort and happiness of your Pastor, and his respectability and usefulness in the heritage of God.

IV. Attend regularly on your Pastor's public ministrations. It would be easy to prove from the word of God and the standards of the church to which you belong, and of which you have declared your approbation, that it is your duty to be punctual in your attendance on the public exercises of religion; but we prefer to regard it as your privilege. Your minister is warranted in expecting this from you. You have engaged to give him all encouragement in his labors for your edification; and when he repairs to the sanctuary you ought not to be absent unnecessarily. When the Apostle Peter came to Joppa, the devout Cornelius, who had sent for him, was not only ready to receive him, with all respect, but with his friends was anxiously waiting to receive the expected message. "Now, therefore," says he, "we are all here present before God," Mark well what he said,—*We are all here.* There was not one absentee. There was no apology to offer for those who were not there. They were all waiting for the preacher. Every heart was filled with expectation. And their meeting was crowned with God's blessing. "While Peter yet spake these words, the Holy Ghost fell on them which heard the word." It is true the circumstances of that interview were extraordinary; but it is also true that the publication of the same truths are as necessary and important to you as to them, and that no good christian will thoughtlessly absent himself from the house of God. When your minister preaches, you ought to be present to hear. By absenting yourselves from the house of God, you may miss that very sermon which would have solved your doubts, confirmed your faith, encouraged your hopes, and filled your soul with a foretaste of heaven. By absenting yourself thoughtlessly from the house of God, you slight that Saviour who says by his inspired Apostle, "Not forsaking the assembling of yourselves together, as the manner of some is." We put in a claim, therefore, for your minister at the outset of his pastoral labors among you, that you attend regularly and punctually on the public services of religion. This is for your own decided advantage, as well as for your minister's comfort. If he is bound to preach the gospel of the grace of God, from Sabbath to Sabbath, you are not less bound to enter his gates with thanksgiving, and his courts with praise. If you are Christians indeed, you will not be found during the hours of public worship resting listlessly in your dwellings, or away on some pleasure excursion, or posting up the accounts of the past week, writing to, or

receiving visits from your friends, or reading newspapers. On the contrary, you will eagerly embrace every opportunity of meeting with God in that house which he has established on earth, and yours will be the language of the Psalmist, "I was glad when they said unto me, Let us go into the house of the Lord." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God. For a day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth."

V. Remember your Pastor in your prayers, at a Throne of Grace. Even the Apostle Paul, with all his powers and endowments, felt his need of the prayers of those among whom he labored. Your Pastor has no miraculous gifts; he is encompassed with many infirmities; he is engaged in a work which is unspeakably arduous; the office to which you have called him involves a heavy responsibility, and he is entirely dependent on divine aid, that he may be enabled to discharge with success his various and important duties. Let these considerations excite you to pray daily for his personal welfare and his public usefulness. Sustain him by your continual importunity at a throne of grace, that he may come to you in the fulness of the blessing of the gospel of peace. This exercise will also prepare you for waiting on his ministry with pleasure and with profit. Your kindly feelings towards his person, his character, and station, will then be fostered; and also those religious sentiments, under the influence of which his instructions, his exhortations, and warnings should be received. This exercise will increase your love to his public ministrations, his official and friendly visits, his expressions of joy on your progress in the divine life, and even the reproofs which he administers when you are surprised into sin, or overtaken in a fault. To know that he labors among a praying people, is also a great encouragement and consolation to a minister of the gospel. This will spur him on to diligence in his private studies, and in his public labors. It will refresh his spirit amid his difficulties and under his sorrows. And should he at any time meet with ingratitude or unkindness elsewhere, the supplications of his own attached flock, to God, in his behalf, will support and soothe him. You may, then, suppose him at this moment addressing to you, through me, the request, "Now, I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that I may be delivered from them that do not believe; and that my service may be accepted of the saints; that I may come unto you with joy by the will of God, and may with you be refreshed." "And for

me, that utterance may be given unto me that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."

VI. Improve all your privileges; this will encourage your Pastor more than any thing else. You may treat him with kindness; you may invite him to your tables; you may lavish on him your praises; you may applaud his excellent discourses; and you may in every respect, give him that honor of which he who labors in word and doctrine is worthy; but, if you do not receive the message which he brings, and live under its influence, all your hospitality and kindness will afford him no true satisfaction. The best reception you can give to him, is to receive Christ, and they who do not receive Christ, his Master, receive not him. If you do not make spiritual progress under his ministry, he will have cause to mourn over his want of success, to deplore the loss of precious souls, and to utter the lamentation of the Prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed." But if, on the other hand, he see some evidence that you are advancing in true religion, it will give him a satisfaction not to be expressed. If you "grow in grace," through his instrumentality, this will cheer his heart, and strengthen his hands. Then he will rejoice in spirit, and be able to adopt the words of John, "I have no greater joy than to hear that my children walk in truth," or those of Paul, "For now I live, if ye stand fast in the Lord." Let this be the privilege of your minister. Be regular and punctual in your attendance on his ministry; attend to the word preached; be conscientious in your observance of the private as well as the public exercises of religion; seek to advance, day by day, in all those good qualities by which the true people of God are distinguished; and, above all, do not forget to pray for the promised influence of the Spirit, on all the means of grace. We have already spoken of the obligations resting upon you, to remember your Pastor at a throne of grace, by prayer and supplication. Pray that the word of the Lord may have free course, and be glorified. God grants no success to Zion in general, or to any Church in particular, without prayer; not that he needs information respecting the wants of his Church, or that he is regardless of what affects his own glory; but it is His pleasure that we should ask Him to do these things for us. "Thus saith the Lord, the Holy One of Israel, his maker, Ask me of things to come concerning my sons, and concerning the work of my hands, command ye me." "Pray for the peace of Jerusalem, they shall prosper that love thee." Where no vision is the people perish; but where the ordinances of religion are duly administered, they are subservient to growth in grace. It must be borne in mind, however, that their success depends entirely

upon the blessing of God. Paul may plant and Apollos water, God must give the increase. Go, then, to the throne of grace, and offer up the holy, fervent, believing prayer, "Lord, let thy kingdom come," and the windows of heaven will be opened, and a blessing descend, till there shall not be room enough to receive it.

And now, in closing, I would say to all of you, God has established among you another market of His grace. He has opened for your souls a fountain of living water. He has prepared a feast of fat things full of marrow, and of wine upon the lees well refined. You are not expected to give anything in return. All is offered you without money and without price. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness." In a short time, we must all stand before the judgment seat of Christ. There we shall be called to give an account of how we have heard, received, and acted. O, then, see to it that you hear, receive, and live, as you would wish you had done when you come to die, and when you come to stand before yonder Great White Throne of Judgment and Justice. May God enable your Pastor so to preach, and you so to hear, that both of you may give in your account with joy, and not with grief.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

CLERGY RESERVES—DUTY OF CHRISTIANS THEREANENT.

It were a waste of time and an insult to the enlightened christian men of Canada at this late day, to adduce formal and lengthened proof of the impolicy, and constructive impiety of setting apart for the support of religious sectarianism a seventh portion of the soil of the province. That such was done by a late, and somewhat illustrious, British monarch, is notorious—is a disgraceful and disastrous fact. Who, except those battenning on the appropriation, need be told that the act was illegal,—was unconstitutional,—a wanton infringement of the rights and liberties of British subjects? But a tree may be judged of by its fruits. Tried by this test, the Clergy Reserves stand condemned by a wronged and indignant people;—they have yielded fruit so notoriously bitter, and so singularly sour, that it is no wonder that disgust is general and strong, and that the teeth of the

community have been set keenly on edge. These Reserves may be designated the Upas tree of Canada, under whose blighting shade social peace and vital piety have sadly suffered. It cannot be denied that politically and religiously they have been a heavy curse. And no man, in these parts, of ordinary enlightenment, and who has really at heart the glory of God and the good of his fellow men, but cherishes the wish, and ardently too, that they were wholly and immediately appropriated to secular purposes, so that peace may abound, gospel truth be untrammelled and left to the free exercise of its heavenly power, and that error may no longer be abetted by a bribe.

The time is not distant when the government must take action on the Reserves and dispose of them in one way or another. The result is looked forward to with deep and tremulous solicitude by multitudes. Some of the wisest are exercised by painful forebodings. And it must be confessed there are not wanting indications calculated to alarm, facts which are of evil augury. There has been and there still is, on the part of the powers that be, a culpable trimming to, and tampering with, certain unscrupulous hierarchs and hierarchies. There is too much reason to fear that there will be an attempt to re-distribute the Reserves among the various religious sects according to their numerical strength, either unconditionally, or for the avowed and ostensible purpose of education. Such a measure cannot be too earnestly and strongly deprecated. It would only aggravate the existing evil, deepen and render more desperate the general discontent, and involve the whole matter in a mesh of legal bonds, which would doubtless, at some future day, require and tempt violence to tear asunder. What follower of Christ—what lover of man, would not ungrudgingly and gladly tax his energies and put forth his utmost efforts to prevent the possibility of such a dread, and ruinous result? Entire and instant secularization is the only righteous and safe policy. To judge and act otherwise would be to trample on principle, to despise public sentiment and to betray a lamentable ignorance of the spirit of the age. It may be safely asserted, without laying claim to seership, that the Clergy Reserves must be peacefully flung back, or sooner or later they will be ruthlessly dragged back, into the secular enclosure. Their removal thence was a fatal mistake on the part of the King, a grievous wrong inflicted on his subjects and an incalculable injury to the cause of Christ.

If it be proposed by the Government, as it probably will, to apportion the Reserves to the several Protestant sects in the province, with the strict injunction to expend the proceeds in promoting education in connexion with their respective organizations, we do trust that real Christians will not thereby be entrapped—will not be caught by such guile—will not be deceived into consent or even silence by the semi-pious character of the appropriation. Land or money granted by government for sectarian education is hardly less unjust or injurious, than such grants for purely religious purposes. The religious teacher has only, at certain times, to leave the pulpit for the desk, and to transform the Church into a school-room to comply with the law and secure a portion of the Reserves. Such a scheme ought to be firmly opposed—nay indignantly reprobated. Were it adopted,

religious strife, already so painfully and hurtfully prevalent, would be greatly embittered and if possible more widely extended.

It is of the greatest importance that the unbought Christians of Canada piously resolve neither to be bought, nor in any way bribed by a portion of the Clergy Reserves. We almost tremble for some, whose hands have hitherto been kept clean, or comparatively clean, of the accursed thing, but who still, reserve a corner of their creed for stowing away a Babylonish garment, or a wedge of State Gold. This is said in no upbraiding or unkindly spirit, but in that of warm, brotherly affection, and holy jealousy of those we love, and zeal for the honor of Christ, and the prosperity of his kingdom, which are mutually dear to us. It is essential to success in the coming struggle, that all, or nearly all, the unendowed Christian denominations in the Province, be united and resolute, not merely in their abnegation of all part or portion in the Reserves, should such be proffered them, but in protesting against their present appropriation, or any other sectarian distribution of them, and in demanding their full, unconditional, and immediate secularization. Division, in this matter, among the sincere lovers of Gospel truth, and the friends of a scripturally-supported church, would be disastrous, and hesitancy or indifference on the part of any, would be disgraceful, and dangerous as well as disgraceful. A great and noble work at present, devolves on the Christian citizens of Canada. Let us hope that they will quit themselves like men that have truth and justice on their side—like men who are striving for the freedom of the Church and the weal of their country. Let them fearlessly avail themselves of, and faithfully wield, their political powers or privileges, in fighting this battle of the Lord. The franchise is an important trust, and powerful for good, when wisely exercised. And the right of petition is a valuable privilege. Let it be exercised respectfully but firmly, and if need be, perseveringly; and with believing and oft presented prayer to God, success may be confidently expected, at no remote period.

There are many who, on principle, strongly disapprove of petitioning the Legislature in an ecclesiastical capacity; as such act on the part of Churches, recognizes the right of control, or implies that the civil government has authority over them. There is much truth as well as force in this. Viewed in this aspect, church-petitioning is exceedingly undesirable and objectionable. We repudiate the very idea of the civil government having any right to dictate to, or exercise control over, ecclesiastical bodies as such. The church knows no authority but that of her Divine Head, and acknowledges no laws but such as emanate from Him, so that when Christians approach the Legislature, it should be in the capacity of subjects only. This should be distinctly understood, and if circumstances require it, should be fearlessly avowed. But Christians, without conceding their religious liberty, without lessening their allegiance to Jesus,—without admitting the right of the government to trench one single hair's-breadth on the sacred domain of conscience, may, in their associated capacity, approach the Legislature and protest, on the ground of their citizenship, against wrongs done them, or privileges withheld from them in consequence of, or in connection with,

their religious creed or worship. The matter of the Reserves is just a case in point, and fully warrants and urgently demands, the open and earnest action of ecclesiastical bodies, as well as that of the community at large. The churches ought to speak out, and must speak out distinctly and sternly, and say to the government "thy gifts be to thyself, and thy rewards to another." It is alarmingly probable that those churches which have as yet retained their liberty—which have never been brought into bondage, or secular vassalage by State-gifts, will be tempted by a proffered slice of the Reserves. Their noon-day duty, the honor of their Lord, and their own safety, demand that they firmly refuse to touch the unhallowed thing.—nay, it behoves them to spurn with holy indignation, the gift, however goodly, as a libel on their principles, and an attempted invasion of the liberty "wherewith Christ has made them free." "*Awake, awake, put on thy strength, O Zion : put on thy beautiful garments, O Jerusalem, the holy city : for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion.*"

WINZIG.

[Most cordially do we sympathize with our valued Contributor in his zeal for the Secularization of the Reserves. The political bearings of the subject, we entirely eschew; but it has a most important and obvious reference to religion and in that respect we hold it as fairly within our sphere. We beg our readers earnestly to attend to it, and vigorously to adopt, such constitutional procedure, respecting it, as their judgment and conscience recommend. It seems also to us greatly to be preferred that the members of our Church should act in their civil rather than in their ecclesiastical capacity, carrying along with them as many of their fellow citizens belonging to other denominations as they honestly can. The chief thing to be struggled for, is the complete and absolute secularization of this portion of the public property; and if that cannot be achieved, the next object to be aimed at is, that matters be left precisely as they are. The measure to be most strenuously resisted, that which we greatly fear may be proposed and carried, is the division of the Reserves among all the Sects that will accept of a share. For whenever that takes place the property becomes private, is beyond the legitimate control of the Legislature, and cannot afterwards be wrested from the receivers save by that "violence" to which our friend refers, which all good subjects dread and abhor, and for which no wise Government will offer temptation. Let no one be lulled into inaction at present by the reflection that even in the case of a division, our own Church would keep itself pure, and that any which might do otherwise would certainly be injured thereby. For though we do not doubt that our Church has principle enough to repudiate—though we grant that we, and some other denominations, could only incur loss and probably ruin by accepting—and supposing moreover, we could allow it to be justifiable to acquiesce in a bad measure because we consider it calculated to weaken and damage parties that may be regarded as rivals or antagonists to ourselves, there still remains an argument not yet brought into view.

for prompt and energetic resistance. It is not true that a share of the Reserves would injure *every* Sect that might accept. On the contrary, it would mightily advance the interests of Popery. It is in fact the very thing the Church of Rome wants to give her strength, stability, and permanence in the country. One chief argument of a religious kind against the Reserves, as they at present exist, is that they countenance and support, or at least aim at supporting, truth and error alike. Let it be remembered then that were a distribution taking place, one principal share would be irrevocably applied to the permanent endowment, and the real and effectual support of what we believe to be a most dangerous and deadly delusion; one, too, which is most pernicious even to the civil well-being of the community at large. Let every one who claims to be actuated either by piety, or patriotism, and most of all, those who, as all good Christians do, yield themselves up to the combined and mutually augmented force of both, determine to show himself earnest, resolute, energetic, and persevering, in a crisis of such vast, solemn, and paramount importance.]

A PARABLE TOUCHING THE RESURRECTION OF THE DEAD.

A gentleman of the country, upon the occasion of some signal service his man had done him, gave him a curious silver cup. David (for that was the man's name) was exceedingly fond of the present, and preserved it with the greatest care. But one day, by accident, his cup fell into a vessel of aqua fortis: he, taking it to be no other than common water, thought his cup safe enough; and therefore neglected it till he had dispatched an affair of importance, about which his master had employed him, imagining it would be then time enough to take out his cup. At length a fellow-servant came into the same room, when the cup was nearly dissolved; and, looking into the aqua fortis, asked David, Who had thrown anything into that vessel? David said that his cup accidentally fell into that water. Upon this, his fellow-servant informed him that it was not common water, but aqua fortis, and that his cup was almost dissolved in it. When David heard this, and was satisfied of the truth of it with his own eyes, he heartily grieved for the loss of his cup; and, at the same time, he was astonished to see the liquor as clear as if nothing at all had been dissolved in it, or mixed with it. As, after a little while, he saw the small remains of it vanish, and could not now perceive the least particle of the silver, he utterly despaired of ever seeing his cup more. Upon this, he bitterly bewailed his loss with many tears, and refused to be comforted. His fellow-servant, pitying him in this condition of sorrow, told him that their master could restore him the very same cup again. David disregarded this as utterly impossible. "What do you talk of?" says he to his fellow-servant. "Do you not know that the cup is entirely dissolved, and that not the least bit of silver is to be seen? Are not all the little invisible parts of the cup mingled with the aqua fortis, and become parts of the same mass? How, then, can my master, or any man alive, produce the silver anew, and restore my cup? It can never be; I give it over for lost: I am sure I shall never see it again." His fellow-servant still insisted that their master could restore the same cup; and David as earnestly insisted that it was absolutely impossible. While they were debating this point, their master came in, and asked them

what they were disputing about? When they had informed him, he said to David, "What you so positively pronounced to be impossible, you shall see me do with very little trouble. Fetch me," said he to the other servant, "some salt water, and pour it into the vessel of aqua fortis." "Now look," says he, "the silver will presently fall to the bottom of the vessel in a white powder." When David saw this, he began to have good hopes of seeing his cup restored. Next his master ordered a servant to drain off the liquor, and to take up the powdered silver and melt it. Thus it was reduced into one solid piece; and then, by the silversmith's hammer, formed into a cup of the same shape as before. Thus David's cup was restored with a very small loss of its weight and value.

It is no uncommon thing for men, like David in this parable, to imagine that to be impossible, which yet persons of greater skill and wisdom than themselves can easily perform. David was as positive that his master could not restore his cup, as unbelievers are, that it is incredible God should raise the dead; and he had as much appearance of reason on his side as they. If a human body, dead, crumbles into dust, and mingles with the earth, or with the water of the sea, so as to be discernible no more, as the silver cup was dissolved into parts invisible, and mingled with the mass of aqua fortis. Is it not then easy to be conceived, that as man has wisdom and power enough to bring these parts of the silver to be visible again, and to reduce them to a cup as before,—so God, the maker of heaven and earth, must have wisdom and power enough to bring the parts of a dissolved human body together, and to form them into a human body again? What though David could not restore his own cup? Was that a reason that no man could do it? And when his master had promised to restore it, what though David could not possibly conjecture by what method his master would do it? This was no proof that his master was at a loss for a method. So, though *man* cannot raise the dead, yet *God*, who is infinitely wiser and stronger, can. And though we cannot find out the method by which He will do this, yet we are sure that He who at first took the dust of the ground, and formed it into the body of man, can, with the same ease, take the dust into which my body shall be resolved, and form it into a human body again. Nay, even if a body be burnt, and consumed by fire, the parts of that body are no more really lost than the invisible particles of the dissolved cup. As David, then, was wrong in thinking that it was impossible for his master to restore his cup, it must be at least equally wrong for us to think it impossible that God should raise the dead.—*Hallett*

[This Parable is, so far, an excellent illustration of the Resurrection. In these days, wherein the physical sciences have been so much cultivated, men, availing themselves of what are called the laws of nature, many of which they have successfully investigated and ascertained, can do marvellous things in the way of causing matter which has passed from one form into another, to resume the form it previously possessed. So that, were there nothing more in the case than this, surely almost no one would now reckon it a thing incredible that God should raise the dead. But there is another, and to many a more formidable difficulty. Men of science assure us, that besides the bodies of the dead undergoing decomposition, the particles of which they consisted, pass, in a variety of ways, into the substance of vegetables—that these being eaten by animals, such as oxen and sheep, become part of their bodies; and that, by a similar process, these same particles go to the formation of the bodies of men again; nay, that this cycle may be endlessly repeated, so that what has been part of the body of one man at his death, may, in course of time, be part of the bodies of a hundred men at the times of their

death. For the solution of the difficulty which this consideration presents, it is necessary to form an intelligible and satisfactory idea of what corporeal identity really consists in, especially the identity of a body which, like our own and all other animal bodies, is through the whole of life in a state of continual flux, always incorporating new matter by the assimilation of food, and always, by an opposite process, throwing off, in divers forms, part of what it previously contained. No theory of the Resurrection can be tenable which is inconsistent with ascertained facts. Of course the Scriptures, fairly interpreted, give no countenance to any such theory.]

Reviews of Books.

SERMON ON OCCASION OF THE DEATH OF WILLIAM M. GUNN, LL D.

Preached in Free St. John's Church, Edinburgh, on Sabbath, 19th October, 1853.

By the Rev. THOMAS GUTHRIE, D.D. Edinburgh: A. & C. BLACK.

This discourse resembles more an *alogue* or *oraison funebre* than a regular Scotch Presbyterian sermon. The author, indeed, informs us that it is by no means his wont to deliver from the pulpit, addresses after such a fashion. Having made at the outset a few striking remarks on his text, 1st Cor. ii, 2—“For I determined not to know anything among you save Jesus Christ, and him crucified,” he says:—

“There are various ways of preaching this truth; one of these lies in illustrative examples, the exhibition of what the Apostle calls “living epistles of Jesus Christ—to be seen and read of all men.” This method has the sanction of high authority: “Be ye followers of them,” says the Apostle, “who through faith and patience now inherit the promises.” Nay, with all his modesty—a modesty which made him shrink like a sensitive plant, from the touch of praise, and write himself down the chief of sinners—Paul also says “Be ye followers of me, even as I am of Christ.” Now, this method, backed by such high authority, and boasting some great advantages, has been followed out in biographies of departed saints which have issued from the press, and in funeral sermons which have been preached from the pulpit.

“The latter of these plans is liable to great abuse. It lies open to very grave objections. It has been often turned into an occasion of ministering flattery to the living, and incense to the dead. We sympathize with the feeling which leads us to bury men's faults in the grave—“ashes to ashes, and dust to dust”—and preserve nothing but the memory of their virtues. We would have often liked to tell what God had done for the souls of some, and raise the curtain from that stage where faith grappled with death, conquered the last enemy, and trod him under his foot; yet, afraid of abusing what has been so much abused, we have never, during the one and twenty years of our public ministry,] come to the pulpit with a funeral sermon—spoken good or evil, praise or censure, of the dead. But a few days ago we saw, in the hope of a glorious resurrection, the grave close over all that was mortal of a beloved friend and valuable office-bearer of our Church; and, in regard to him, as to others, whose death was a loss to earth but a gain to heaven,

we had resolved to maintain the same prudent silence. We have, however, changed our mind—not for the purpose of indulging a sorrow which dwells upon his memory, of crowning his tomb with a withering wreath, far less of setting up him or any man else where Christ alone should be; but because we saw so much in his case glorifying to God—so much in his case eminently calculated to illustrate, to recommend, and to enforce the gospel, that, as we recalled it to memory, and listened, and lingered on its details, our resolution melted away like snow. When Christ's cause might be served, we felt that it would be treason; when souls might be saved, we felt that it would be sin, to be dumb. For once, then, in our life we have resolved to break the seal, to lay this Bible on his coffin, and to find a pulpit upon his grave; not that we may exalt him, but Christ in him; and, raised up on that solemn elevation, we may, with a prayer for the Divine blessing, better show to the multitude around us, the gracious, glorious, saving object of my text—"Jesus Christ, and Him crucified."

The Sermon, at the time of its publication, was pronounced by the most competent judges at home to be a production of a very high order of merit. We notice it, however, not for the purpose of criticism, but to present to our readers the treat of a few thrilling extracts, and to offer our humble tribute of admiration, both for the character of the author—one of the noblest of the living—and for the memory of the person whose death gave occasion to the discourse—one who, if there be degrees of glory among the blessed, has doubtless had an exalted station assigned him, through grace, among the spirits of the just made perfect. It may be proper to mention for the information of readers on this side of the Atlantic, that Dr. Gunn was one of the Masters in the High School of Edinburgh—a most accomplished scholar and an admirable teacher, as hundreds of his pupils, distinguished for their classical attainments, are eager to testify. Now for the extracts, which are as valuable and seasonable still as when they were first delivered:—

"Cherishing, as our friend did, entire trust in Jesus, I can never forget the peace which it shed on his departing spirit, in our last sweet but solemn interview. Justified by faith, he had peace with God, through our Lord Jesus Christ. He was aware—perfectly alive to the fact—that he was very near eternity; and his mind was as clear and far more calm than ours at this moment. The pleasant smile had passed away, and given place to an expression and an air of such unutterable elevation, that he looked to me less like a man about to enter eternity, than one who had already seen his Maker, and come fresh from His holy presence. Already raised above all earthly things, he had a sort of celestial aspect; his bearing, if not awful, was sublime. Taking mine in his own cold, clay-cold hand, and pressing it with all his former kindness, and ever pausing to gather a little breath, he broke out into the most affecting and affectionate expressions to myself; then he charged me to bear his undying love to all his associates in the Session. "O, beseech them," he said, "beseech them to pray, to labour, to watch for souls, and prepare the people for such a time as this." Then he raised his eyes to heaven, and exclaimed, "I thank God that I am in full possession of my reason—I rest on Jesus—the sky is cloudless, serene. I cannot say that I have triumph, but I have peace, perfect peace."

"While he rested entirely on the finished work of Christ, he set no light value on the means of grace, and of this let me mention a noble illustration connected with the holy keeping of the Sabbath. When struggling long ago into name and notice, his talents attracted the attention of those who had an honorable and lucrative appointment of a literary kind to bestow. He was offered it, and, eager to rise, accepted it. Letters from men of no mean eminence poured in on the youthful aspirant, congratulating him on his early honors, and that now he was to be one of them. "Are you aware," said a friend, "that this place may involve more

or less of secular work on the Sabbath-day?" His resolution was at once taken; and, casting distinction and emolument to the ground, he preferred hardship and obscurity to the fortune that was only to be bought at the price of the Sabbath, and only to be held at the peril of his soul. The Sabbath continued dear—grew dearer to him; and there was something very sublime in the way he brought in those hallowed days some good while before he died. Every Lord's-day morning that he woke from his opiate sleep on his bed of pain, as if he saw the angel sentinel and the empty tomb, his first words were, "Christ has risen—Christ has risen."

"The longer he lived, he loved his Bible better. Are there men of literature and science now within these walls? Let me warn them to seek something better than these. On his bed of death he lost all relish for such food; the manna, the heaven-dropped manna, was his food; he turned from Castalian springs, and thirsted for the water of the well of Bethlehem. One offered to read him something of earthly and ephemeral interest, "No, no!" he said, putting the world aside with his hand, "take it away; I have done with these things." Ministers he valued and welcomed as servants of Christ. With all the severity of which his gentle nature was capable, he rebuked one who spoke harshly of a minister, saying, "Speak not so: he may have his faults; but he is one of Jesus' servants, and as such is to be honored!" Yet whatever value he attached to these, these were not the hills to which he looked for aid. Told that I was to be some days away, and asked whether he would not like to see some other minister, he returned a reply—to our eyes a gem radiant with the purest faith—"I will be happy to see them," he said, "but I have Jesus with me; oh! He is the great High Priest!" Jesus was all in all to him; and it was beautiful to see—for the work was progressive—how this saintly character opened and expanded into the full-blown flower. The fruit became softer, sweeter, more fragrant and mellow. the longer it hung upon the tree; the gold grew visibly brighter as the fire burned on, and, as in these autumnal woodlands, the leaf assumed its most brilliant tints, and was at the loveliest just before it fell.

"Gone to the call, "Come ye up hither," he has left an empty place in this Church, an empty place in the ranks of its officers, of its praying and faithful members. Oh! that God would persuade you to lift up the banner which he has dropped, and step into the place which his death has left empty. "Another man to take the colours!" was the cry in one of our regiments on the battle-field; they lay on the ground, and the gallant young ensign bleeding beside them—it was answered, bravely answered. Through the smoke of battle the sun glanced again on the levelled line of muskets, and another volley rang. Again that cry, "Another man to take the colours!" Stepping forth, one bent him over the dead, loosed the staff from the dead man's fingers, and flung the flag on high in the face of the foe; yet another volley rang—he too, goes down; and a third time the cry rose, terrible above the roar of battle, "Another man to take the colors!" The Thousand Years are not begun, nor, as those who have entered on Millennial times, do we see Christ's banner floating this day from peaceful towers; it is to be borne up by the arms of faith, and on through the very fire of battle. Over all the field Christ's cause stands in need of men of might—men of prayer—men that can wield the sword of the Spirit among us, this sad day, more than ever. I did not come here to pronounce an oration over the dead; but the memory of the saints is blessed; the righteous shall be held in everlasting remembrance; I need not tell you how he laboured in our Sabbath classes—how he instituted our library; and, among other good works in which he has set us an example that we should follow his steps, how he nursed, and cherished, and maintained meetings for prayer in his district. How often have I read from this pulpit, what it is sad to think, I shall read no more, in connection with his name, that, on such and such a day, "Dr. Gunn's district will meet for prayer." Yes, I may stand by his body, and raise the old battle-cry, "Another man to take the colours." And you may all join me in the prayer I now send up

to heaven, "Help, Lord, for the godly man ceaseth, and the faithful fail from among the children of men."

In how many regiments is there need for a similar but a shorter cry—simply "A man to take the colours." We fear there are regiments, if "regiments" they may be called, in which neither the one cry nor the other would be very intelligible.

"This mark of Christ, a lively anxiety to bring souls to him, was visible, very visible, in our departed friend—as visible as the broad, black seal that death had stamped upon his brow. Let me illustrate this, and shew you a pattern, which I pray you to copy: He is above our flattering, but not beyond our following.—How finely was his care for souls brought out in the sentence he raised himself up on his death-bed, to pass on the infidelity of Voltaire! The poison was in his house; he was not content in large letters to write "Poison" on the volumes.—How they got into his library I do not know—they are in ashes now. His library may have gotten them before his own soul got grace—or he may have gotten them, that, like a wary general, he might see into the enemy's camp; but for whatever purpose he got them, he trembled lest these volumes should fall into hands not gauntleted and glaived like his own to handle such poisoned weapons; he condemned Voltaire to the flames; and when it was said, "No one will read them," "Ah!" was his reply, "that was the salvo I once laid to my conscience; it won't do here."

"A young man stood by his bed to whom he had been a father, and a friend—he looked on him with undying affection. "I shall soon be dead," he said, as he addressed him with melting affection; "by and bye I shall be forgotten (never by some of us;) it is proper," he continued, "and it is best that it should be so; but when time has healed this wound, and dried these tears, and you have forgotten me amid the business and bustle of the world, remember, Oh! I beseech you, remember, never to forget your God."

"Visited within a day or two of the closing scene by an elder of our Church, and one of his colleagues in the High School, he collected his strength to deliver a solemn charge to the masters with whom he had been associated. Like all else, it was full of the love that many waters could not quench; to me it is inexpressibly precious, of the highest value, as the clear utterance on his death-bed, of his views on the great subject of Education. Amid circumstances of awful solemnity, standing on the verge of another world, where your praise or censure was nothing, as utter nothingness to him, he has left in this death-bed charge the noblest vindication of his character, and an exposition of his sentiments, which must place them now beyond the possibility of mistake. Raising his emaciated hand, and panting for breath, he said—"Oh! charge my dear associates never to forget that human learning and accomplishments are but means to an end—that end is to train up the young into Christian men—that end only can be reached by bringing them to Jesus Christ; to do that, let the teachers be men of prayer."—Dear as his memory is, and ever shall be to me, that he left behind him this solemn and sublime expression of views, not taken up under the pressure, and in the presence of Death, but all along held, meekly, but firmly held, I give God praise and thanks this day.

"The earthly provision of his family he rolled upon God. Strong in faith—a firm believer in Providence—he left his little ones in their nest to the care of Him, who hears the young ravens cry, and in whom the fatherless findeth mercy.—When, all unconscious of their approaching loss, he heard the young ones singing by the door—the infants singing, and the father dying—he listened and said "they are sweet children—poor things—my God will bless them." Yet often did he entreat those to whose love they were committed, with dying breath, and dying earnestness he charged and entreated them to bring up his orphans in the fear of the Lord. That sad hour when we say farewell, at length arrived—and

when his motherless children were gathered around him, he told the elder ones that he was going to heaven to meet Jesus and their mother, and that they might all meet at length, he prayed and pleaded with them to come to the feet of Jesus; then remarking, as he clasped the poor babes in his arms—"they cannot remember much"—"I will leave them," he said, "but one short word"—it was a short, but a very sweet one,—"Seek Jesus, remember to seek Jesus." And now the Benoni of his house, having caught the saying, may be heard, as he roams through his orphan home, rhyming the words,—*"Seek Jesus, seek Jesus."*

"From the lips of that lisping boy—from the lips of a dying father—I catch the precious words, and, speaking for him who can speak no more, and whose face we shall see no more, I turn to this great assembly and say—*Seek Jesus—Seek Jesus.* Oh! *"Seek the Lord while he is to be found; call ye upon Him while He is near."*—Do it now. Have you sought Him—waited for Him—prayed for Him—found Him? Happy are ye. Abide in Christ. Be holy. "Mark the perfect man, and behold the upright; the latter end of that man is peace."

The last and long-looked for hour is now arrived—how solemn and glorious the closing scene! He returned thanks—then he prayed that without a wrench or struggle he might slide from this world's stage into the arms of Jesus, and thus change not his condition but his position. He paused—and for a while there was nothing to break the deep and solemn silence but the heavy breathings of expiring nature. Then all of a sudden he raised his voice in a sublime doxology, and looking up, and sweetly smiling, soared away to Heaven—the last words he ever uttered—*"Glory, glory, glory—Oh! to be steeped in glory."*

We often hear reference made to a union between the Free Church and our own; and very decidedly do we hold that, if it could be satisfactorily brought about, it is a consummation most devoutly to be wished. The subject is never mentioned to us, but Dr. Guthrie's tall form, instantly starts up to our view, and to no other man can we look so hopefully, as the instrument in the hand of God, for effecting it. Sprung from an excellent family, the female head of which was a worthy member of the Secession he is thoroughly acquainted with our Church; and we are persuaded, has tender and sacred associations in reference to it, from which we will not believe that he would, but from which, we are sure, that he could not, if he would, disenthral himself. Were there only Thomas Guthries, on the one side, and only some like-minded men we could name, on the other, a union might be both promptly and cordially accomplished.

THE CATECHUMEN.

A Manual for the Examination and Self-Examination of Candidates for Church Membership, with an Introductory Address to a Candidate, by the REV. PETER DAVIDSON, Minister of the United Presbyterian Church, Edinburgh, 18mo. pp. 36. Edinburgh: W. Oliphant & Sons.

This neat little *brochure* relates to a subject which all serious people will admit to be in a very high degree, interesting and important. There is a great number of persons bearing a certain relation to the Church, and objects of the deepest solicitude to the Ministers and Members of the Church,—persons whose own spiritual well-being, and the well-being of the Church itself, require that they should determine and determine aright, the question whether they ought to apply for admission to Christian communion. And surely both their own well-being and that of the Church require no less, than, on their determining to make such

application, they should be wisely and faithfully dealt with both by themselves and by the Church they are desirous of joining. The object of this tract is just to offer advice and assistance in these matters so solemn and momentous. It consists, as will be seen from the title, of two parts, First, An Address to a candidate, which is judicious, affectionate, and earnest; and secondly the Manual, which is in fact a short and simple compend of doctrinal and practical divinity, embracing the four following sections:—1st, of the Divine Inspiration and Authority of the Scriptures; 2nd, of the Knowledge and Belief of the Doctrines of Divine Revelation; 3rd, of the Affections of the Renewed Heart, and 4th, of the Duties of the Christian Life. Copious references to well selected portions of Scripture are made throughout; and to the whole there is added a "Formula of Questions to be put to Candidates at their admission to the Membership of the Church." The following recommendation speaks for it much more forcibly than any words of ours can do:—

"The commencement of a public profession of christianity is an event, the importance of which to the individual, and the cause of Christ, can scarcely be overrated. It must be something either very good or very bad for both, and which of these it shall be, depends on the fitness of the individual for the profession he is to make. It is very desirable that this should be matter of very serious enquiry both by him, and by those by whom the question of his admission is to be determined. In both cases, it is to be feared, too much is generally taken for granted. Even where there is a wish to do what is right in such matters, there has some times been felt a difficulty as to the most effectual means of doing so. A clear, concise statement of the various points on which, equally, the individual should satisfy himself, before applying for church fellowship, and they to whom is intrusted the power of admission, should satisfy themselves before complying with his request; and of the grounds on which in both cases the determination should proceed, has been thought by many a desideratum, the supply of which might do much good and prevent much evil. This little book is intended to serve this purpose. We have perused it carefully, and are persuaded that the principles on which it proceeds are sound, and that the application of them is judicious; and that if applicants for church-fellowship, and those who are to judge of their application, were to use it as a manual, for seeing that their examinations respectively, shall embrace every point of essential importance to a right determination of the very serious questions which respectively come before them, the result would soon tell very decidedly on personal improvement, and purity of christian communion. In our apprehension, it is a great recommendation to this tract, that it is equally fitted for all bodies deserving the name of christian churches, whatever may be their form of ecclesiastical order."

JOHN BROWN, D.D., *Edinburgh.*

JAMES HARPER, D.D., *Leith.*

J. A. JAMES, *Birmingham.*

WILLIAM LINDSAY, D.D., *Glasgow.*

DAVID RUSSELL, D.D., *Dundee.*

GAVIN STRUTHERS, D.D., *Glasgow.*

RALPH WARDLAW, D.D., *Glasgow.*

DAVID YOUNG, D.D., *Perth.*

We may add, that the work which was published a few years ago, has had an extensive circulation at home, and has been deemed worthy, as we know, of the perusal, and indeed the study, of many who have long been in membership with the Church. We consider ourselves to be rendering a real service to the Church in Canada by thus bringing the *Catechumen* into notice.

SCRIPTURE LANDS:

Described in a series of Historical, Geographical, and Topographical Sketches, by JOHN KITTO, D.D.; and illustrated by a complete Biblical Atlas comprising twenty-four Maps, with an Index of Reference; 12mo., p. 571: London, HENRY G. BORN, 1850.

The volume before us is one of Bohn's Illustrated Library and a tolerable idea of its contents may be gathered from the title. The following list of subjects, however, will render that still more distinct and full:—Site of Paradise; Mount Ararat; Settlement of Noah's Descendants; Mesopotamia, Babylon, Assyria; Egypt—the Exodus; Mount Sinai; the Wandering; Canaan—Names—Situation—Extent—Boundaries—Face of the Country—Waters—Climate and Seasons; Natural History; The tribes and their Towns; Palestine in the time of Christ; Cities of the Coast; Jerusalem. Then follows the Atlas, to which is subjoined the Index, occupying 95 pages, and “exhibiting both the ancient and Modern names of Scriptural Places, with their latitudes and longitudes, and presenting at one view all that is Geographically and Historically interesting in the Holy Scriptures.” Like all similar works it is, of course, a compilation; but it has two advantages over a multitude of books of that class; first and chiefly it has a competent and reliable editor, so that one may repose considerable confidence in the statements it contains, and venture to refer to them without the risk of being exposed to ridicule; and secondly it has the benefit of a respectable publisher who sees to the correctness of the typography, and to the satisfactoriness of the externals generally of the books which he issues. That Dr. Kitto has bestowed commendable pains on the work as he does on everything that passes through his hands is sufficiently evident. Indeed, he gives us a long list of eminent authors, German, French, English and American, from whom he has drawn his materials, and we have no doubt he has displayed his usual judiciousness in making his selections. The maps are small but pretty distinct. The Index, which is eminently calculated to economise time and labour, we have tested in a few instances and found it correct. That it should be quite full cannot be reasonably expected; but generally it will be found to answer all ordinary purposes. We recommend the book as fitted to be useful to the Students of Scripture both professional and general. We may add that it contains a number of wood cuts; and sells for 5s. sterling, or with coloured maps for 7s. 6d.

THE PATRONAGE OF THE CHURCH OF ENGLAND.—It is stated, in the Parliamentary volume on Religious Worship, that of the 11,728 benefices in England and Wales, 1,141 are in the gift of the Crown, 1853 in that of the bishops, 938 in that of cathedral chapters and other dignitaries, 770 in that of the Universities of Oxford and Cambridge and the Colleges of Eton, Winchester, &c., 931 in that of the ministers of the mother churches, and the residue, in number 6092, in that of private persons.

Missionary Intelligence.

MISSION FUND OF THE UNITED PRESBYTERIAN CHURCH.

The accounts of the Synod treasurer for the year 1853 have just been made up, and it is gratifying to state that the large sum of £20,000 has this year been contributed by the various congregations of the body, in support of the home and foreign operations of the Synod. This sum is larger by £3,000 or £4,000 than any former year.—*Scottish Press.*

[The above increase is, to us, in the highest degree satisfactory; not only for the sake of the few additional thousands which have reached the treasury but rather when viewed with reference to the contributors, and regarded—which Scripture warrants us to do—as fruit that may abound to their account. We know well that no small portion of the Mission Fund of the United Presbyterian Church has, in times past, come forth, in mites, from the depths of poverty. Trade, and business generally, has during the last year been prosperous in Britain, and it is delightful to see the return a grateful and pious people are making to the Giver of all good,—conscientiously augmenting their contributions as he hath prospered them. The present is a time of great prosperity for Canada. May Christians here also have grace to honour the Lord with their substance and with the first fruits of all their increase.]

REPORT OF THE MISSIONARY SOCIETY IN CONNEXION WITH THE U. P. CHURCH, HAMILTON, C. W.

HAMILTON, 17th Jany., 1854.

Agreeably to intimation the Annual Meeting of the Missionary Society was held this evening. Mr. Thomas Fotheringham was called upon to act as Secretary.

The Committee's Secretary, Mr. John Y. Reid, read the following report:—

In presenting the Fourth Annual Report, your Committee would desire to express their gratitude to the great Head of the Church for the measure of success with which he has hitherto blessed their labours. But while grateful to God for the past, they are yet sensible that the Missionary zeal of the Congregation has not been sufficiently called forth, since nearly as much money as at present was collected for Missions when the Church was not one half its present size, and they therefore hope that their successors in office will be stimulated to still greater efforts in the cause of their common Master. Your Committee are thoroughly

persuaded that the spiritual prosperity of a Church is intimately connected with its Missionary operations, that Churches in a higher sense than individual Christians are the salt of the earth and the light of the world, and that the command is just as obligatory as at its first announcement, "Go ye into all the world, and preach the gospel to every creature." They would, therefore, call upon the members of the Church to increased liberality in the work of Missions, and they would express an ardent hope that the next year may be characterized by a greater and much more sustained effort than the past.

The Congregation has been divided into 5 districts, and Collectors have been appointed for each; they have laboured with diligence and fidelity in the good cause, and it is chiefly to them that your Society is indebted under God for its success.

Your Committee have to report that there has been collected during the past year the sum of £25 7s.

Your Committee would recommend that the Missionary Collections should be applied to ameliorate the spiritual condition of the Province and that the amount be appropriated to the following objects :

Theological Library in connexion with the U. P. Church, Canada,	£10	0	0
Institute,	5	0	0
French Canadian Mission,	5	0	0
Synod Missions,	5	7	0
	<hr/>		
	£25	7	0

In conclusion, your Committee would recommend the cause of Missions to the sympathies and prayers of the Congregation and they would remind them of the honor and rich spiritual blessings which result from being workers together with God. May the kingdoms of the earth soon become the kingdoms of our Lord and his Christ, and may the predicted period soon arrive when the days of heaven shall be on earth and when all flesh together shall behold the salvation of our God.

The Report was adopted; and it was agreed that the moneys collected during the year be allotted as recommended in the Committee's report.

[We have great pleasure in recording the above, and hope so excellent an example will provoke very many. We should have given it a place among the *Ecclesiastical Notices* had it reached us sooner.]

CAFFRARIA.

Our readers are aware that the U. P. Mission to Caffraria, was suspended on account of the war. It has now been resumed. The following letter from the Rev. R. Niven, dated Port Elizabeth, Algoa Bay, 14th October, received by the Secretary of the Mission Board, Edinburgh, on the 14th December, announces the safe arrival of the Rev. Messrs. Niven and Cumming, and gives a few notices of the state of matters in the colony :—

"On the 10th instant, brother Cumming, and your correspondent, were favored to land at this port, after a passage of eighty days,—our health was uninterrupted, ship accommodation comfortable, and the opportunities for good to ourselves and the crew, equal to any I have enjoyed. Off the Cape, we experienced a gale of several days' continuance, which at one time justly alarmed the captain, who is a veteran sailor. Happily, the God of armies sent forth his word, and 'compassed us about with songs of deliverance.'—"

We had scarcely landed, however, when the sudden death of the mate, from an affection of the heart, made us feel more sensibly our dependence, and the wisdom of being 'instant in season and out of season.' The deceased was a moral man, docile, and somewhat improved during the voyage; but he left to survivors more to cultivate charity than Christian hope, when reflecting on the unexpected change he was called to make. Mr. Cumming, when on board the day after to fetch out our luggage, conversed with the hands on the appalling event; and if the weather permit, I am engaged for Sabbath, to improve the dispensation to the ship's company, and to the seamen who may join us from the little merchant fleet at the anchorage.

"My companion left this morning to join his family at Glenthorn. He had letters communicating a report of the welfare of his household, and the entire connection; and I was equally favored up to the last date from home, the 11th August. These are stimulating behests, which animate us to thank God and take courage. The countenance afforded us by the numerous friends here is another source of encouragement. The whole is like cords wherewith to bind on the altar of duty the sacrifice of grateful service, in whatever form sovereign wisdom may seem meet to prescribe.

"From the present point of observation, and in so short a time after landing, it is impossible to speak definitely, and with precision, of the state and prospects of the heathen field. The desire for prolonged peace is cordially expressed, and depredations on live stock are rare and trivial, compared with what was feared by many. The Governor held a meeting with the Gaika chiefs near to King William's Town, on the 31st of August, to communicate, it appears, her Majesty's refusal of their prayer, transmitted to the Crown through his Excellency, for granting them permission to return to the country which they have lost by the war. The disappointment manifested at the issue of their appeal was marked, and excites considerable uneasiness at this present juncture. Macomo, for the others, complained that they had been given a land of stones, deficient in grass, in firewood, and arable ground.—The fraternizing of the Fingoes with the Kaffirs adds a little to the complexity of the case. The seven thousand souls of a Fingoe population, brought out of Kreilli's country when Sir Harry Smith sent an expedition into it, have again returned, it seems, and marriages are being contracted by the Kaffirs with the Fingoe families, a coalition quite unexpected, owing to the hatred of Jew and Samaritan intensity which the two populations have evinced since the war of 1834-5. Besides these elements of excitement, the whole colony appears to feel the intimation of government withdrawal from the Orange River Sovereignty. If this measure be carried out another war of races is apprehended, originating with the Dutch Trans Vaal Republic, which it is then expected will make a conquest from the native tribes' chiefs of the 50,000 square miles of territory, when evacuated by the British. The friends of missions, and missionaries themselves, see in the sequel nothing but the destruction of the numerous Christian settlements, so lately thriving in that extensive region, and the expulsion of the messengers of mercy to the aborigines, as was done in the case of Messrs. Edwards and Inglis.

"At the threshold merely, I will not be expected to venture beyond these sentiments. On them the public mind does not appear to be divided in any perceptible degree. In a few days I hope to be at King William's Town, which is likely to be head-quarters for some time. It gratified me to learn that the Executive permits Kaffirs, who had been engaged in the war, to locate upon the ground assigned to mission stations, provided the missionary is satisfied of their probable good behaviour. In that case the chief commissioner gives them a written authority to reside in British Caffraria. Not a few, it is said, have availed themselves of this relaxation on the letter of expulsion from their country. Were it extensively used by the followers of the chiefs, one can easily perceive how soon it would weaken feudal ties,

and diminish the fear of any hopeless attempt to wrest from the British their dearly purchased supremacy. The lovers of peace cannot contemplate any social depression so disastrous as a chronic warlike distemper, which must end in the annihilation of the weaker retaliating force.

How consoling the reflection that "the Governor among the nations" is cognizant of the evils and defects of society, and will not suffer them ultimately to counteract his purposes of mercy toward the human race.

CHINA.

A meeting was held in the U. P. Church, Broughton Place, Edinburgh, on the 17th January, for receiving a Deputation from the London Missionary Society. Addresses were delivered by the Rev. Mr. Redpath, of the U. P. Church, London, and the Rev. Mr. Tidman, Secretary of the Society, after which, the meeting, on the motion of the Rev. Dr. Henry Grey, of the Free Church, pledged itself to endeavor to send out ten Missionaries to China. The so-called Celestial Empire seems at present to be a most inviting field for Missionary enterprise. If our Canadian friends cannot otherwise lend their aid, we trust they will not withhold the benefit of their prayers for the conversion of what many suppose to be the land of Sinim, Isaiah, xlix, 12.

Ecclesiastical Notices.

MORE PREACHERS FROM SCOTLAND.

We understand that three additional Preachers of the United Presbyterian Church may be expected ere long in the Province, viz.: the Rev. Mr. Monteath, late of Greenlaw, Berwickshire, and Messrs. Dewar and Young, Provoationsers. All these, we believe, have obtained the sanction of the Board of Missions. If the U. P. Church in Canada do not flourish, it is not for want of kindness and generosity on the part of the Church at home.

PRESBYTERY OF TORONTO.

This Presbytery of the U. P. Church, met on the 7th inst., and resumed consideration of the Rev. William Dickson's resignation of the Pastoral charge of the Congregations of Albion and Vaughan. The Presbytery deemed it prudent to con-

duct the business in private; but it is well known that the resignation was accepted. It is also known, out of doors, that the Albion Congregation sent commissioners to oppose the acceptance in so far as they were concerned. We believe we may add without any dishonorable violation of confidence that the disagreement between Mr. Dickson and a part of the Vaughan Congregation was to a very great extent made up. In fact, as the case actually turned out, the whole proceedings were such that, in our humble judgment, it was to be regretted that strangers were not allowed to be present. The other business was not of public interest.

BRAMPTON—PRESENTATION.

We understand that on the 6th inst., the ladies connected with the Brampton

Station of the United Presbyterian Church, presented to their Pastor, the Rev. James Pringle, a purse containing £24, accompanied by a polite note subscribed by three of their number, intimating that the gift was to be regarded as a token of esteem and approbation of the givers. This well merited testimonial affords a very gratifying illustration of the working of the voluntary principle, and we believe it is not the only one which has lately been exhibited in that district.

DEERY-WEST—TOWNSHIP OF TORONTO.

A Soiree was held at this Station of the U. P. Church on the evening of Wednesday the 8th inst., the Rev. J. Pringle, Pastor, in the chair. The meeting was opened with prayer by the Rev. D. Coutts; addresses on subjects in practical religion were delivered by the Rev. T. Dickson of Caledon, and by the Rev. Dr. Taylor and the Rev. William Ormiston, of Toronto; and some pieces of sacred music were sung by a choir. The church, though a temporary gallery capable of containing 50 or 60 persons had been erected, was crowded in every part. The company broke up, apparently highly gratified, a little after 9 o'clock. It is intended we understand, that the profits, which will be considerable, shall be applied to the laudable purpose of forming the commencement of a Congregational Library.

REFORMED PRESBYTERIAN CHURCH—
SCOTLAND.

The Synod of this church, at a *pro rata* meeting held in consequence of the death of Professor Symington of Paisley, unanimously appointed the Rev. Dr. Wm. Symington, of Glasgow, Professor of Systematic Theology, and the Rev. Dr. Goold of Edinburgh, Professor of Biblical Literature and Church History.

DEATH OF THE REV. W. B. COLLYER, D.D.

We are again called upon to record the decease of an aged, eminent, and learned minister of the Congregational body. Dr. Collyer departed this life on Monday morning, 9th January, at seven o'clock. He was the oldest member of the London Board of Congregational Ministers, to which he was admitted at the beginning of the century. To Metropolitan hearers in general he became popularly known, by several series of winter lectures, delivered at various chapels in the city of London. Towards the close of the year 1808, the University of Edinburgh, in token of their approbation of his "Lectures on Scripture Facts," conferred upon him the degree of Doctor in Divinity. He was subsequently honored with the degree of I.L.D., and was elected a Fellow of the Society of Antiquaries. He was, in fact, the fashionable preacher of the day; the Duke of Kent and many of the nobility being among his frequent hearers. For this Dissenting minister, indeed, the father of Queen Victoria, conceived so strong an attachment that, had he been disposed to relinquish Nonconformity, he might probably have aspired to the highest honors in the Church. With all his mildness, however, Dr. Collyer held to his principles by a tenacious grasp; and the result of his intimate communings with royalty, was, we believe, that he imparted benefits without accepting favors.—*London Patriot.*

IRVINGITE CHURCH IN LONDON.

A Gothic church, situated in Gordon Square, was solemnly opened on Sunday, 8th January, and intended to be the Cathedral of the body of religionists founded by the late Rev. Edward Irving. The service commenced with the entry of the chief officer—"the Angel"—wearing a purple cape, denoting authority, and

otherwise magnificently clad. Then followed "the Prophets" in blue stoles, the Evangelists in red, the Pastors, Elders, and others. The service is said to deviate little from that of the Church of England. Among the office-bearers of "the Holy Catholic Apostolic Church," are Admiral Gambier, Mr. Henry Drummond, M. P., the Honorable Henry Parnell, Mr. J. P. Knight, R.A.; and among the members of the church are Lady Bateman, Lady Dawson, and Lady Anderson. All who

join the church offer a tenth of their income towards its support and extension. —*London Paper.*

THE BISHOP OF LONDON ON TABLE-TURNING.

We understand that the Bishop of London has intimated to all reverend believers in the mystery and attributes of table-turning, that he cannot allow them to discharge their ministerial functions in any part of his diocese.—*Literary Gazette.*

SACRED POETRY.

BLESSED BE THY NAME FOREVER.

Blessed be thy name for ever,
Thou of life the guard and giver;
Thou canst guard thy creatures sleeping;
Heal the heart long broke with weeping.
God of stillness and of motion,
Of the desert and the ocean,
Of the mountain, rock, and river,
Blessed be thy name for ever.

Thou who slumberest not nor sleepest,
Blest are they thou kindly keepest;
God of evening's parting ray,
Of midnight's gloom, and dawning day,
That rises from the azure sea,
Like breathings of eternity;
God of life! that fade shall never,
Blessed be thy name for ever!

—ETTERICK SHEPHERD.

Gleanings.

ENGLISH ECCLESIASTICAL STATISTICS.—The Census Report on Religious Worship in England and Wales brings out some interesting facts respecting the relative numbers of Episcopalians and Protestant Dissenters in the kingdom. It appears that the gross number of available sittings furnished by the Establishment is 5,296,242, or 29.6 per cent. on the whole population; while the Dissenters furnish 4,657,422, or 26 per cent. On the census Sunday there were in attendance in the morning—Churchmen 2,371,742, Dissenters 1,785,349; afternoon—Churchmen 1,764,641, Dissenters 1,180,306; evening—Churchmen 803,141, Dissenters 2,057,790. Total attendance of Churchmen 4,939,514; of Dissenters 5,023,445. The number of churches in England is 14,077, of which 223 are "not separate buildings;" the Dissenting chapels are 19,497, of which 3,013 are only "preaching rooms," leaving 16,484 distinct edifices. In the year 1801 the establishment had 9,667 churches, the Dissenters, 3,116 chapels. From 1801 to 1811 the Establishment added 55, the Dissenters 1,131; from 1811 to 1821 the Establishment 97, Dissenters 1,871; from 1821 to 1831, Establishment 276, Dissenters 2,794; from 1831 to 1841, Establishment 667, Dissenters 3,980; from 1841 to 1851, Establishment 1,197, Dissenters 4,188. We have no space for comment, and it is superfluous. The facts speak for themselves. We may add that it is well known that in Scotland the Dissenters, including the Free Church, greatly out-number the Establishment.

THE TWO GIVERS.—A collection for foreign missions was being made at a church door. Up walked the richest man in the congregation, and laid a five-pound note on the plate. The people admired the gift, and praised the giver, but it gave no thrill of joy in heaven. Directly after him there came a little, pale, poor girl, meanly clad, and poverty written out in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But Jesus who was looking on, accepted it, as far more precious than the rich man's note, and made a record of it to her honor.

You will ask, How came this difference?

That same morning the rich man had said within himself, "What shall I give to the collection to-day, for foreign missions? I must give a five-pound note, for this is what will be expected of me; and I wish my donation to be above all the others."

The same morning the little girl had been reading her Bible, and had seen the story of the love of Jesus, and loved him in return. She thought within herself, "If Jesus did so much for me, oh! what can I do to show my love to him? There is to be a collection for foreign missions this day, and I have only a penny; but I will give my penny for Jesus sake, and it may be he will accept it from me, for I love him very much."

The little girl took her penny and laid it on the chair before which she was kneeling, and prayed for a blessing.—Read and ponder, Mark xii. 41—44.—*American Paper.*

PARENTAL EXAMPLE.—The development of the moral sentiments in the human heart, in early life—and every thing in fact which relates to the formation of character—is determined in a far greater degree by sympathy, and by the influence of example, than by formal precepts and didactic instructions. If a boy hears his father speaking kindly to a robin in the spring—welcoming its coming and offering it food—there arises at once in his own mind, a feeling of kindness toward the bird, and toward all the animal creation, which is produced by a sort of sympathetic action, a power somewhat similar to what in physical philosophy is called *induction*. On the other hand, if the father, instead of feeding the bird, goes eagerly for a gun, in order that he may shoot it, the boy will sympathize in that desire, and growing up under such an influence, there will be gradually formed within him, through the mysterious tendency of the youthful heart to vibrate in unison with hearts that are near, a disposition to kill and destroy all helpless beings that come within his power. There is no need of any formal instruction in either case. Of a thousand children brought up under the former of the above described influences, nearly every one, when he sees a bird, will wish to go and get crumbs to feed it, while in the latter case, nearly every one will just as certainly look for a stone. Thus the growing up in the right atmosphere, rather than the receiving of the right instruction, is the condition which it is most important to secure, in plans for forming the characters of children.—*Abbott's Franconia.*

[The power of example, especially parental, can scarcely be exaggerated: and we are apt not sufficiently to consider that not the least effective parts of it consist in matters still more minute and apparently insignificant than those mentioned by Abbott. At the same time let instruction and example be regarded as two things which God hath joined together, and let not man put them asunder. The power of each is doubled by their union. Let us neither contrast nor compare, but combine them. Only let the instruction, both doctrinal and preceptive, particularly as addressed to those of tender

years, drop as the rain and distil as the dew,—as the small rain upon the tender herb, and as the showers upon the grass. And let not prayer, secret and social, be withheld. For neither is he that teacheth nor he that exemplifieth anything, but God, that giveth the success. Surely unless we mistrust Him, we must find ample encouragement in the promises,—“If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?” “For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses.”]

A GENTLE BOY.—“Be very gentle with her, my son,” said Mrs. Butler, as she tied on her little girl’s bonnet, and sent her out to play with her elder brother. They had not been out very long before a cry was heard, and presently Julius came in and threw down his hat, saying, “I hate playing with girls! There’s no fun with them; they cry in a minute.” “What have you been doing to your sister? I see her lying there on the gravel walk; you have torn her frock and pushed her down. I am afraid you forgot my caution to be gentle.” “Gentle! boys can’t be gentle, mother; it’s their nature to be rough, and hardy, and boisterous. They are the stuff soldiers and sailors are made of. It’s very well to talk of a gentle girl; but a gentle boy—it sounds ridiculous! I should be ready to knock a fellow down for calling me so!” “And yet, Julius, a few years hence, you would be very angry if any one were to say you were not a gentle man.” “A gentle man. I had never thought of dividing the word that way before. Being gentle always seems to me like being weak and womanish.” “This is so far from being the case, my son, that you will always find the bravest men are the most gentle. The spirit of chivalry that you so much admire, was a spirit of the noblest courage and the utmost gentleness combined. Still, I dare say you would rather be called a manly than a gentle boy?” “Yes, indeed, mother.” “Well, then, my son, it is my great wish that you should endeavor to *unite* the two. Show yourself manly when you are exposed to danger or see others in peril; be manly when called on to speak the truth, though the speaking of it may bring reproach upon you; be manly when you are in sickness and pain.—At the same time be gentle, whether you be with females or with men; be gentle towards all men. By putting the two spirits together, you will deserve a name, which, perhaps, you will not so greatly object to.” “I see what you mean, dear mother, and I will endeavor to be what you wish—a gentlemanly boy.”—*New York Evangelist.*

A REMARKABLE ADMISSION.—The *Freeman’s Journal*, in an editorial on “Chaplains in Public Institutions,” finds much fault with the appointment of Protestants to such posts, and contends for the appointment of Romish priests, assigning a very extraordinary and significant reason.

“The rule is exceedingly plain,” says the *Journal*, “in reference to prisons, poor-houses, and all institutions supported by public money. Under our Government we do not see what business such institutions have with salaried chaplains; but if such are to be, it is evident that they should be chosen of the religion most generally professed by the inmates of such institutions.”

What sort of a religion must that be which furnishes most of the inmates of poor-houses and prisons? Popery, its own chosen advocate being witness, sends to the poor-houses and prisons most of those who go there.—*Presbyterian.*