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*John McKenzie*

# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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VOLUME VII.

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## THE CHURCH IN CANADA.

### ST. ANDREW'S CHURCH, PERTH.

We are pleased to learn that the worthy minister of the above church, the Rev. Wm. Bain, was recently waited upon by a number of the ladies of his congregation, who presented him with a silk pulpit-gown and cassock, and also with a fur overcoat, as a slight mark of their esteem and regard.

TESTIMONIAL TO REV. DR. COOK, QUEBEC. On Friday morning a deputation from the non-commissioned officers and soldiers of the Reserve Battalion 71st Highland Regiment, attending the Established Church of Scotland in Quebec, waited upon their Clergyman, the Rev. J. Cook, D. D., and presented him with a handsome Family Bible, bearing the following inscription:—

Presented

TO

THE REV. DR. COOK

By the Non-Commissioned Officers and men of the 71st Highland Light Infantry attending the Established Church of Scotland at Quebec, as a token of their esteem and regard for him as a Minister and servant of Christ Jesus, also for the uniform kindness they have experienced from him during their short stay in Quebec.

Quebec Chronicle.

### INDUCTION AT UXBRIDGE.

A pro-re-nata meeting of the Presbytery of Toronto was held in the Township of Uxbridge on Wednesday, the 2nd August, for the purpose of inducting the Rev. William Cleland into the pastoral charge of the congregation of the united Townships of Scott and Uxbridge. The Rev. Peter Macnaughton, of Pickering, presided on the

occasion. On the conclusion of the Induction sermon, which was preached by the Rev. J. H. Mackerras from Acts xi, 26: "And the disciples were called Christians first in Antioch," the questions, usual on such an occasion, were put to Mr. Cleland by the Moderator, and, satisfactory answers having been received thereto, the right hand of fellowship was cordially extended to Mr. C. by the members of Presbytery there present. Suitable addresses were then delivered to the Minister and people by the Rev. Messrs Macnaughton and Macmurchy respectively, after which the services were concluded, and the newly inducted Minister received a hearty welcome from the various members of the congregation in which he was called to labour.

The weather was very favourable, and, though the people had been busily engaged in the midst of harvest operations, the numerous attendance at the church on this occasion showed how deep was the interest felt by them in its solemn services, and how highly they prized the re-establishment among them of the ordinances of a stated ministry of the Word.

This congregation deserve great credit for the steady adherence to the Church of their Fathers, which they have maintained under great difficulties and in despite of many efforts made to allure them to other denominations, as well as for the marked unanimity which has prevailed among them in their public and private intercourse with each other. Mr. Cleland has been labouring among them for the past nine months in the capacity of an Ordained Missionary, and the harmonious nature of

the call to be their settled Pastor, which was presented to him, fully testifies their appreciation of the piety, ability and diligence which characterize his ministrations. An extensive field of labour is here opened up before him, which is marked by the pleasing feature that there is no Minister of any other Presbyterian denomination settled in either of these Townships. Thus no unhallowed rivalry or unchristian opposition will impede his usefulness, and thus will all ground for suspicion be wanting, that Christ crucified is there preached of 'envy and strife.'

### PRESBYTERY OF HAMILTON.

This Presbytery met in Hamilton on the 13th of Sept., Mr. Robb, of Chatham, was chosen Moderator for the next twelve months.

The Deputation from Queen's College, consisting of Professors George and Weir, having been introduced to the Presbytery, were heartily welcomed, and the following resolutions were unanimously adopted. 1. The Presbytery cordially concurs in the views adopted by the Synod at its late meeting and recorded in its minutes in reference to the scheme proposed for enlarging the endowments of the College. 2. It commends the members of the Deputation to the kind regards of all the congregations within its jurisdiction, and records its earnest desire that to the utmost of their ability they would patronize the scheme by the liberality of their individual and combined contributions. 3. It regrets that from the limited time which the Deputation have it in their power

to devote to the visitation of the Churches they may not be able to overtake the entire circuit, and in these circumstances recommends that they apportion their labours and visits according to the following arrangement:

Professor Weir to visit Goderich, Sept. 17	
Stafford, ————	19
Williams, ————	21
Dorchester, ————	23
and London, ————	24
Professor George to visit	
Simcoe, ————	16&17
Fergus, ————	20
and Niagara, ————	23&24

The Rev. Mr. Herdman, of Nova Scotia, being present, was invited to sit with the Presbytery, and at the request of the Presbytery made a statement, which was listened to with much interest, regarding the state of our Church in that Province.

An application was read from the congregation at Westminster, requesting the Presbytery to moderate in a call from them to the Rev. James McEwen, Preacher of the Gospel. Mr. Burnet was accordingly appointed to visit Westminster for that purpose on the first Wednesday of October.

The Rev. G. D. Ferguson, an alumnus of Queen's College, recently licensed by the Presbytery of Montreal, was received as a Probationer within the bounds, and was instructed to preach in Beamsville, Grimsby, and other places.

A Report was read from the Rev. James Gordon of his missionary labours since he was engaged by this Presbytery, and at his own request he was permitted to transfer his services to the Presbytery of Toronto, within whose bounds he has the prospect of a speedy settlement.

The Committee on Church Property gave in their Report; the Presbytery approved of their great diligence, and requested them to take such further action as they might deem expedient.

A Committee was appointed to prepare a Circular Letter to be read to each congregation in reference to the duty of increasing the stipend of ministers in consequence of the increased expense of living.

The Ministers were successively interrogated whether they had adopted the suggestions made to them by the visitors and sanctioned by the Presbytery.

A Memorial was read from the Rev. Kenneth MacLennan anent the separation of Ancaster from Dundas, now united under one charge. There being no representatives present from Dundas, the Presbytery deferred the further consideration of the matter till next meeting, and ordered the Kirk-session and both congregations to be cited to appear by their representatives at next meeting.

After some routine business the Presbytery adjourned to meet in Hamilton on the second Wednesday of October.

## THE CHURCH OF SCOTLAND.

### FEMALE EDUCATION IN INDIA.

[Concluded from page 141.]

The Rev. W. SHAW, of Ayr, moved the first resolution:—

"That the Report be adopted as the 16th Annual Report of the Association: that it be printed with an abstract of the accounts and a list of contributors: that the office-bearers per list now submitted be approved of as office-bearers for the ensuing year: and that thanks are due to the various auxiliary associations; to the clergy of the Church; and to the ladies' committees, corresponding boards, and others, of Calcutta, Madras, Bombay and Ceylon, for the support which has been extended to the Association during the past year."

He said—My Lord, to say nothing of the success of the Society's operations, a subject which will no doubt be brought forward in a subsequent motion, it is a gratifying thing in itself that we have such a numerous and, for all good purposes, powerful staff of office-bearers and supporters as that indicated in the motion which I have now had the honour to submit. In the field of labour we have our teachers, few in number, alas! but imbued with the right spirit and labouring unweariedly. There, also, we have ministers and private Christians taking an active interest in the schools and orphan refuges of the Society, encouraging and aiding the missionaries in their work, and conducting correspondence not only with your Metropolitan Board but, as I and others in the provinces can gratefully testify, with the auxiliary associations throughout the country, so as to refresh our hearts and to strengthen our hands in the good work. And at Home we have the express sanction of the Church and the support of the people. We have all ranks and classes and professions co-operating heartily. We have a network of auxiliary associations throughout the length and breadth of the land, in which the ladies of the Church of Scotland are gracefully leagued together for the truly feminine, the truly Christian purpose of elevating the most debased and down-trodden of their human sisters to the same level with themselves in physical and intellectual, and moral and religious life. I have moved that the Report be adopted, and that thanks be given to these various agencies for the support which they have extended to the Association during the past year. I have no doubt this motion will be carried unanimously. It has been so, I suppose, at each of the 15 previous meetings, and the Report which has been read shows good cause for its being carried unanimously now. My Lord, I trust the large and intelligent meeting over which you preside will not think me guilty of presumption—will not charge me with an attempt to lecture them—when I ask them to reflect to what it is that they commit themselves by this vote. You adopt the Report as the Report of your Association; you elect these office-bearers as your representatives; you give thanks to all the benefactors of the Association for their work of faith and labour of love; you set the seal of your approbation to that work and labour; you adopt it as your work; you undertake, according as you have opportunity and ability given you, to engage in it yourselves. You are right to do this. It is your duty, as consistent members of Christ's Church, to do it. Christ's Church is in its very essence a missionary society—a society whose members are each and all of them instinct with love to the souls of men, and obeying the impulses of that love in the various directions suggested by country or kindred or sex, or any other condition or circumstance, for bringing men out of darkness into the marvellous light of the Gospel. For this purpose above all it is a Church, a corporation of Christians, a visible and active organisation, its members having communion with one another that they may hold forth in full effulgence the light of the Truth, and that they may do this wherever there are souls

that sit in darkness and in the region of the shadow of death. We find this broadly declared in what may be called the Church's charter of incorporation, in the commission which the Head of the Church gave to its first members, defining their duties and declaring their privileges. "Go and teach all nations,"—there is the duty of the Church; "And, lo! I am with you always,"—there is the Church's privilege. Wherever you find a body of men and women holding the Truth as it is in Jesus, and yielding a spiritual obedience to that command of His, there is the Church of Christ. For many reasons, my Lord, we love and admire and reverence among all the Churches of the saints the Church of Scotland. We love it for the sublime spirituality of its worship; we love it for the Scriptural simplicity of its Presbyterian discipline and government; we love it for the memories of the past, as the Church of our faithful forefathers for 300 years gone-by; we love it, we do not hesitate to say, for the glory and the beauty of the present, as the Church of the nation, the Church whose temples our beloved Queen has beautified, and whose doctrine and discipline and government our Legislature sanctions and maintains, the Church whose venerable Assembly has been dignified time after time by your Lordship's representation of the Royal presence and authority; but above all these things we love it for the spirit of which, now more abundantly than ever, it is bringing forth the precious fruits—the missionary spirit, the spirit according to which it goes into all the World and preaches the Gospel to every creature. More and more widely among all the Church's members and more and more mightily in each may this spirit prevail, and then with greater confidence may we count upon the Blessed Saviour's promise, "Lo! I am with you always even unto the end of the world." I believe, my Lord, the day has gone-by when such a meeting as this would have needed to be plied with arguments for foreign missions. I believe there is no Christian who will maintain that charity should end where it begins—at home; and I believe that there are not many Christians who would maintain that the Gospel should be withheld from Heathen lands until our Home missions had done their work, and we had no longer occasion to teach every man his neighbor; and every man his brother, saying, Know ye the Lord. I believe it is now pretty generally admitted that the Home and the Foreign Mission should be prosecuted simultaneously, since the Head of the Church requires and enjoins them both; and the benevolent spirit which is evoked in the prosecution of the one is the very spirit which is needed for prosecuting the other. But, my Lord, the mission to India is in one sense not a foreign mission. The 150,000,000 of unconverted men and women in India are our fellow-subjects—as much our fellow-countrymen as if it were only the Irish Sea that separated Scotland from their shores. This may sound to you ladies and gentlemen, like mere vapouring—vapouring somewhat stale and used-up into the bargain. It has been so often said that the sun never sets upon our Queen's dominions that the expression is apt simply to provoke a smile, or such a remark as made on it the other day by one of our novelists, "Ah! poor sun! what weary work he has to do!" But we must consider the fact I have mentioned a little more deeply. It is not a mere childish imagination but the plainest and most practical prose that grown man can use—that the vast Peninsula of India is one of our dependencies. Its acquisition is a vast addition to the responsibility of Britain's Christians as well as to the glory of Britain's name. Its inhabitants, four times as numerous as all our Queen's other subjects, are not only under British dominion but under British influence, and for our exercise of that influence we shall have a strict account to render. It is a well known fact that there is now among the better classes of India a great and growing desire for European science, and art, and learning—even for European civilization in some of its forms—for everything European in fact but the

religion of Europe. In the carnal mind there is no love of that, no desire for that. This desire so powerful for good, if we would direct it rightly, may however be satisfied with merely secular education. Attempts are being made to satisfy it with nothing more than this—to enlighten the Hindoos about the things of time without any regard at all to those of eternity. You have protested, ladies and gentlemen, this nation has protested that she will not have such an education for her own children, a godless education from which religion is thus rudely and unnaturally severed. The question is, Will you allow such a state of things to be among the millions of Hindostan? Will you let our better knowledge of earthly things diffuse itself among them, and not seek to hallow and bless its progress with our better knowledge of the things of Heaven? Is the influence which God has given us over their religious character to be only destructive of the false and not also constructive of the true? Are you to undermine and lay low the gigantic fabric of their superstition and leave them with no religion whatever—no notion of a spiritual world, no higher idea of their existence upon God's earth but that they live a few years upon its surface and consume a certain portion of its fruits, and then lie down and die. The cause of the young females of India has a special claim upon the members of this Association—the Christian ladies of Scotland. You have learned by experience, Ladies, the elevating influence of Christianity. To it, and it alone, you owe the position of respect and honour which, as a sex, you occupy in British civilization. To it, and it alone, you owe those kindly sympathies with which your hearts have yearned towards womanhood in Hindostan, degraded, despised, trampled in the dust by those whose glory and helpmate she should be. I might appeal, were it necessary, to those feminine and Christian sympathies. I might depict to you the absolutely brutalized condition of the objects of your Christian enterprise. I would just ask you to picture to yourselves the condition of woman, with no culture either for her heart—a slave in her father's house, a slave in the house of the husband to whom she is given away in marriage, branded as a god-forsaken creature, shut out from any consolations which religion might afford—taught to look to man—man her tyrant-master—as her religion, her priest, her god, her everything. I might ask you to think of the vast number, the almost inconceivable number, the 75,000,000 who are in this insulted abject state—to reflect upon the awful truth that on every day of every year 7000 of them pass into eternity, die even as a dog dieth, without God, without one ray of hope in Him to cheer them in their parting hour. When you think of that strong tide of spiritual death, you will not wonder that the Report speaks of difficulties and trials in the work of your Association. We cannot expect that a nation like this will be born in a day. Nay, I do think that, looking to the obstinate prejudices of the Hindoo population, remembering that, when the first schools for female education were established in Hindostan, about 35 years ago, there were only 5 or 6 girls who could be prevailed upon for the first year and a half to attend them,—I do think that the mere fact of 1000 children being in the way of receiving a Christian education, in the 16th year of the Association's labours, is a token for good, and should encourage us heartily and thankfully to adopt the conclusions of the Report. There is one of these conclusions to which I would wish to call your special attention, and that is the duty of exercising faith in God's promises for the conversion of heathenism, and of earnest and frequent and united prayer for the fulfilment of these promises. Faith is that which overcometh the world. Prayer is that which calls forth into exercise the arm of the Lord. If we be men of faith and men of prayer, no fear but we shall be men of labour also, and no fear but our work of faith and labour of love shall be crowned with abundant success. And these three things, faith,

and prayer, and work must be closely and constantly combined. That is not faith in God's promises which needs a sight of their fulfilment, as every year comes round, in order that it may be sustained; but that is faith which, even against hope, believes in hope, and patiently waits and works and prays for that which it sees not. And again that is not prayer—not the prayer of faith which contemplates the end alone, away altogether from the means and instruments by which the end is to be accomplished: but that is prayer which contemplates ourselves as the instruments, our own work as the means, which God is pleased to use. When we pray, for instance, as we have prayed this day in the spirit of those blessed words which Christ taught His disciples, "Thy kingdom come," we pray that God would cause us to exert ourselves, and bless our exertion for the coming of His Heavenly kingdom. Oh! what a mockery it is if, while we offer up this prayer, we are conscious of no exertions made or to be made by us on which God's blessing may descend. What blasphemy that we should pray God to make us instrumental for the coming of His Heavenly kingdom, and yet should inwardly resolve that this instrumentality shall not be given.

And this, let me just say in conclusion, is the great reason why I would respectfully request attention to the recommendation of the Committee in their Report, that auxiliaries should not be confined to a few large and wealthy towns but should be formed, if possible, in every parish, and that the ladies of Scotland should not disdain to receive for this great and good cause the freewill offerings of the poor. If we view the matter rightly, we shall admit that there may be not only a value but a power in the widow's mite far above the abundance of the rich. Give me an association, as your Committee desire, in every parish, where there are united contributions and united prayers from the sons and the daughters of toil, though the sums raised by all may not equal in amount the contributions of some rich man who dwells at ease and fares sumptuously every day, and I could never compare the value of the gifts. I believe that the former would outweigh the latter ten thousand times in the estimation of the Son of God. Not that the rich man's offering is despised by Christ. If he gives in faith and gives with prayer, his offering is accepted as really as that of the poorest of the poor. But, then, with this costly gift there is but one praying heart; with the other ten thousand souls are poured out before the Throne of Grace as precious, each one of them, in the sight of Christ, as his—as mighty to prevail with God.—The reverend gentleman sat down amidst great applause.

The Rev. Mr. MacDUFF, of St. Madoes, in seconding the motion, said—My Lord, I am sure we must all have been struck in listening to one statement in the Report that a native woman in Calcutta has bequeathed to the Orphanage the sum of 2000 rupees. It affords us the hopeful pledge that the time, in God's good providence, may by-and-by come when we shall no longer need to hold our annual home meeting here or elsewhere—when the wives and mothers and daughters of Hindostan will themselves supersede the labours of your Committee, having their own hearts imbued with the power of the blessed Gospel, and form the true Ladies' Association for the Education of Females in India. I think the charge cannot be brought against this Association, which I know is sometimes entertained regarding kindred societies, that such a tendency to cripple and interfere with the parent missions of the Church. I believe there is a growing conviction that it will be long before a Church can weaken her energies by the multiplication of her missionary enterprises. We are now experiencing, as a nation, on the banks of the Danube and on the shores of the Baltic (and it ought to be the same with Churches) that we are all the better of as many allies and auxiliary forces as we can get. Besides, though nominally different, there exists between what are known as the Schemes of our Church and such Associations

as this the most perfect oneness. The most beautiful objects in nature are those in which you have variety and yet unity. The rainbow of heaven has its varied colours, yet these are blended harmoniously into one. The beauty of a Highland landscape consists in this,—that you have not one monotonous level, but you have hill and valley, wood and water, plain and mountain,—unity in diversity, and diversity in unity. Every Church in its missionary schemes is like the facets in a diamond—the more of these that are cut, the more brilliantly will the whole gem sparkle. Moreover how much we lose and forego by not seizing every opportunity and every lawful means of making outlets and channels for Christian benevolence. The stream of Christian generosity would be deep enough and full enough if we would only dig trenches to let it flow. I don't know how it may be in the Lowlands, but we in the North, in the neighbourhood of the Grampians, have for some years past been suffering from severe floods and inundations. How are these caused? Formerly the rain and melting snows were allowed to slip away of themselves gradually into the earth; but now, when agricultural economy and drainage are better understood, converting mosses and bogs and marshy slopes into fertile fields, hundreds of rills that have had their courses cut through, these come hurrying down, each charged with its little contribution to the nearest river, and thus making it from time to time to overflow its banks; and so it ought to be with Christian benevolence. How much means and money, from having no right outlets for them, are permitted to drivel and stagnate away on an unproductive soil. Make your drains, dig your trenches, organise your Ladies' Associations, and Lay Associations, your Elders Daughters' Associations, and Children's Associations, and a thousand rills, sparkling with life and joy and animation, will come rushing down to swell the great stream of Christian and missionary enterprise. I may be pardoned, perhaps, for referring to something which savours somewhat of personality; but I cannot refrain from alluding to a small experience I have had, in common with some brother clergymen in my my own neighbourhood this last winter, as to the desirableness and the pleasurable of holding district missionary meetings. About half-a-dozen of us at the beginning of last winter resolved to meet together by turns in each other's parishes, in order to address our people on the different missionary enterprises in which our Church is embarked. It was resolved that each should take a Scheme and speak about it. There was only one difficulty we had—and I have never seen it otherwise at public meetings—I have no doubt we shall find it so to-day—viz., restricting ourselves in speaking to 20 minutes each. We studied the moonlight as much as we could for the sake of our parishioners as well as our own. We had certainly at first some misgivings as to the result. But notwithstanding some dark nights and some bad nights I can assure you our success was in every sense most gratifying. Each meeting seemed fuller than another; and, while we have reason to believe that the great end we had in view was subserved in awakening a deeper interest in the subject of missions, I may add we found it also a most pleasing way of holding intercourse and fellowship with one another. I merely mention the circumstance in case there might be in other quarters similar misgivings, and to testify in our case to the completeness of the success. Truly, my Lord, it will become us, as individuals and as churches, to do all we can for the vast missionary field, for fulfilling the great commission confided to us, "Go ye into all the world, and preach the Gospel to every creature." The mind gets appalled at the thought of the little done, the much undone. Why have we got amid these perishing millions? How few olive branches in comparison have been brought into the ark of God? If we can sketch a bright foreground, what of the looming distance? What a petty instalment of the World's great debt! What a few

paltry sheaves of the World's great harvest! Christianity can but number her units, Paganism her thousands. But we have the sure word of the Eternal God as our warrant and encouragement—"The earth shall be full of the knowledge of the Lord, as the waters cover the sea." It is of the very nature of faith to grow out of difficulties. "God hath spoken, and shall He not do it? He hath said it, and shall He not bring it to pass?" Moreover, while we have in many respects deep cause for humiliation, we have also good reason, from what has already been accomplished, to thank God and take courage. Standing this day, as we are doing, on a missionary watch-tower, and taking a survey of the Heathen world, does not the saying of our Divine Lord seem rapidly hastening to its fulfilment, that the Gospel would be preached as a witness to all nations? Blessed be God, those nations are now the exceptions which have not listened to its witnessing voice. And, if this Association afford us a fresh opportunity of helping to add a fresh stone to the fast completing temple, let us hail the privilege rather than grudge the claim. Privilege!—yes, privilege. Let us not dream of dealing out a reluctant and stinted pittance with a grudging hand, as a matter of cold necessity and heartless compulsion. God stands in no need of the uncheerful giver; His work must be done and will be done independently of us; and the question is, not who will make the sacrifice, but who will feel honoured in sharing the instrumentality? I need not say that in connection with this Association we plead in behalf of what in every way possesses paramount claims on our liberality and support. In these days we may well consider it an honour and a privilege to rally around an Association that holds so thoroughly, as this Association does, to the great principle of Bible education in all its full and undiluted integrity. It is matter of congratulation that, however we may have differed in our General Assembly on minor and subordinate details, we have been essentially at one on this great question. Our trumpet has given forth no uncertain sound. And, knowing the sentiments which have all along animated the Society whose claims we are this day met to support, I am glad to think that the General Assembly of the Ladies of Scotland are cordially prepared to endorse our proceedings, and to adhere to the maintenance of those great principles which I trust, as zeal-hearted Churchmen and as true Christians, we never shall abandon. We are getting yearly and daily fresh attestation that nothing can raise and elevate degraded humanity but the saving, life giving power of the Gospel of the grace of God. It seems but yesterday when we heard from the lips of short-sighted men the cry of "Peace, peace;" that the world was getting too wise, and too old, and too sagacious, to plunge again into the horrors of war; that "nation rising up against nation" was but the mad freak and frenzy of the World's passionate youth; but now, becoming hoary with years and wrinkles, it would never again be guilty of the folly of unsheathing the sword. At the very moment that the cry was thus raised, "Peace! peace!", sudden destruction has come. Never will our navies cease to ride on the waters, or the tramp of armies cease to be heard on the field, till Bible principles be prevalent in the heart, and Bible motives regulate the actions. What is man's solution of the war question? Peace Conferences, Peace Societies. What is God's? "Be renewed in the spirit of your mind, putting on the new man, which after God is created in righteousness and in true holiness." Not one boom of Russian cannon would be heard if all were right here. It is the war within that is the mournful cause of the war without, and not until Christendom, aye the World, become in the noblest sense of the word a great Bible association, when these Bible motives and these Bible principles are triumphant, shall men beat their swords into ploughshares, and their spears into pruning-hooks, and learn the art of war no more. (Great applause.) Whatever may be our peculiar views of prophetic interpretation, and I think there is much rash

and presumptuous speculation on this subject, I think all of us must be agreed in this, that the next 10 years, whoever may be spared to see them, will be years of deep, impressive and momentous interest to the Church of Christ. It is a fact, full of emphatic meaning, that these thunder-clouds, now gathering over Europe, are hovering in the vicinity of the old Land of Promise, and that the right to the keys of her holy shrines has been the little spark which has kindled this huge conflagration. Can we think that the child of Abraham has no interest in the awful tragedy? He may be gazing listlessly on, bent, perhaps, on nothing but mercenary gain, filling his coffers at the expense of the combatants. But who can tell what may be in reserve for these out-cast wanderers? Who can tell but this may be the great mission of England and France as arbiters in this great conflict? They may say to the contending powers, You are battling together about these holy shrines in Palestine, but they belong to neither of you. You, Turkey, have nothing to do with them; you, Russia, have still less to do with them. But they belong to the Jewish nation. Let it be the humble determination, meanwhile, of this and all other missionary associations to do their duty, and leave results with God. Let it be our earnest prayer that all may be overruled for God's glory. We have closed a General Assembly which, I would say, has been emphatically a missionary one. We have had our hearts warmed and cheered by hearing what God has been doing through us and by us at Home and Abroad. I shall not be deterred in this place from saying, what I think we all feel, that under God we owe a debt of deep gratitude for the spirit-stirring appeals and addresses of the minister of the Barony parish of Glasgow. May they be embalmed in the memories and hearts of us all. I feel that we may well go back to our different parishes, refreshed and strengthened and able to tell our people, "We have walked about Zion, we have numbered the towers thereof, we have marked her bulwarks, and considered her palaces," and this is our joyful and deliberate conviction, "God is in the midst of her—she shall not be moved; the Lord shall help her and that right early." The reverend gentleman sat down amidst great applause.

The Rev. ROBERT STEVENSON, of Dalry, moved the second resolution, which was as follows:—

"That this meeting acknowledge their unfeigned gratitude to Almighty God for the success which has attended the efforts of the Association, both at Home and Abroad, during the past year; and resolve, under Divine assistance, steadily to prosecute a work, in which it is alike their imperative duty and their high privilege to labour."

He said the Church of Scotland, venerable for its antiquity, sprung from and built-up by the ardent piety, heroic patriotism, and enlightened Christian zeal of our forefathers, when met in General Assembly, its members freely chosen by their co-Presbyters, presided over by its Moderator, and patronized by the representative of Majesty, according to the Word of God, the Confession of Faith and its own constitution, is not necessarily wholly occupied in deliberating on and discussing measures of a merely local or business nature; but finds time to take into consideration subjects of a much more general and wide-spread character; and he would venture to say that seldom has there sat an Assembly of our Church where less of the former fell to be transacted, and that of no disagreeable or unworthy kind, while their attention has been, on the other hand, very much and satisfactorily directed to schemes of Christian usefulness and enterprise, both at Home and Abroad. We have been called upon to consider and advise on the best and most likely means and agency for promoting the cause of the Christian religion throughout all the Earth. It is natural that, in the season of the year when the Annual Assembly of our National Church sits, the opportunity should be embraced by the members of the Elders' Lay Association, Elders' Daughters' Association, and all such societies as that I am now addressing, to hold their

annual meetings, and it is most fit and proper that with kind and graceful consent the right honourable nobleman, sent to represent Royalty in our Assembly, should preside over such a meeting—a meeting of ladies, intent on the prosecution of objects so sympathized with by its Royal Mistress. That Royal lady, while, as is exemplified by her annual contribution so often transmitted to the Church of Scotland through your Lordship, she takes a very large and warm-hearted general interest in the cause of Education and the inculcation of Christian Truth amongst her people,—is known by many still more particularly to testify in every way her extreme desire for their welfare. During her annual visits to her Highland Scottish residence to enjoy and benefit by the bracing airs of the hills of her ancestral country, that royal and august lady, for the time stooping down from her lofty sphere, throwing-off the guise of the Sovereign, and putting-on the habits of the amiable, homely Christian gentlewoman, enters without the slightest compunction or reserve, or any feeling of such being beneath her dignity, the cottages of the poor in her neighbourhood, sits down and draws into conversation these virtuous peasantry, speaks to them and with them of their most ordinary and simple affairs, their daily avocations, the welfare of their children, and in many ways shows her true woman's sympathetic heart. As she acts in Scotland, it is reasonable to suppose she does elsewhere in her several residences; and I am sure, were she to peruse the Report of your efforts for darkened, debased, and degraded womanhood in her Indian dominions, she would most cordially rejoice and co-operate. From her kindly interest in her humble sisters and subjects of the Home country, can we doubt but that she also takes a deep and lively interest in her millions of down-trodden, degraded sister-subjects in her Indian dominions? We, who live in happy and comfortable homes, and are possessed of the full and free teaching of the Gospel, should feel honoured in bearing the smallest part in procuring for others the same blessings. After applying in a forcible and expressive manner these facts personally to the ladies assembled, members of the Association and sympathizing with its objects, whose views and plans he advocated, the rev. gentleman proceeded to direct attention to the great field of missionary exertion in India, to its peculiar clime—the land of the sun, its vast extent, fertile plains, numerous population, the strange organization of its society, gigantic superstition. Considering it viewed in these aspects, such a country as none other existing, save perhaps China, could vie with or compare—he said that such being the land, and such the people, in which and among whom the labours of the Association were carried on, there was a loud call, as if spoken audibly by a prophet, to enter into and possess it, to go in among them and conquer them to a knowledge of the Truth. He referred particularly to the most extraordinary yet perfectly reliable historical fact of India's having been most strangely forced, as it were, into the possession of Great Britain. [We regret we are unable to find room for the concluding portion of the rev. gentleman's eloquent address.]

The Rev. Mr. BROWN, of St. Bernard's, said that, while it was their bounden duty to pray for success, they were no less bound to labour for the conversion of the Hindoo, although not a single case of baptism crowned their exertions. It was the distinctive characteristic of Christianity, that, instead of dealing with aggregates or in vague generalities, it fastened them down to the individual man; and this consideration, he felt satisfied, would be sufficient to take off the edge of any attack their enemies might make because of their small success. But, although during the year there had been no baptism, the children in the schools had made a most respectable appearance, and he held that for the conversion of a single perishing soul no money was too great. After some further observations he concluded by enforcing in highly eloquent terms the position

and claims of the Ladies' Association.

The thanks of the meeting were voted by acclamation to Lord Belhaven for his conduct in the Chair, and to the Rev. Dr. McFarlane, who occupied the Chair during the latter part of the proceedings, Lord Belhaven having been necessitated to leave the meeting before its conclusion.

The meeting was closed by singing a hymn, printed and distributed among the audience for the occasion, and by the pronouncing of the benediction by the Rev. Dr. Glover.

LAY ASSOCIATION IN SUPPORT OF THE SCHEMES OF THE CHURCH.

[Condensed from the Edinburgh Evening Post.]

We now make room for an extended Report of the annual meeting of the Lay Association. It was held on Friday evening at 7 o'clock in the Assembly Hall. Mr. Pringle of Whytbank was called to the Chair. Dr. Paul having opened the meeting with prayer,

Professor MENZIES read the Annual Report of the Association.

The Contributions received during the year 1853-54 have been within £23, 7s. 4d. of the amount realised in the preceding year, and after payment of all expenses the following sums have been handed over to the Treasurers of the Five Schemes, viz. :—

SCHEMES.	Appropriated by						TOTAL.		
	Subscribers			Committee.			£	s.	d.
Education...	359	10	8	240	0	0	599	10	8
India.....	244	2	1	120	0	0	364	2	1
Home Miss.	347	5	10	150	0	0	497	5	10
Colonies.....	185	4	10	120	0	0	305	4	10
Jews.....	172	4	4	73	16	10	246	1	2
	1299	7	9	703	16	10	2003	4	7

That portion of the Contributions which the subscribers desired should be apportioned by the Association has been distributed as usual in sums proportionate to the outlay of the Schemes respectively during the bygone years. The Conveners were invited to attend when the appropriation was made, and some of their number were present. Mr. Campbell Swinton, being about to leave Edinburgh, has resigned the office of Convener of the Acting Committee, the duties of which have been discharged by him since the Association was formed. While the circumstances left no choice but to acquiesce in Mr. Swinton's wish, the Committee received his resignation with regret, and have placed upon their minutes an acknowledgement of his important services in organising the Association his zeal in promoting its objects, and the satisfactory manner in which he has performed the duties of Convener. Mr Pringle of Whytbank has been requested to undertake the office of Convener of the Acting Committee, an appointment which, it is not doubted, will give general satisfaction. Considerable expense having been incurred of late years in maintaining an agent in London without such a proportionate increase of benefit as was hoped for, and Mr. Macbeth, the present agent, being about to retire, the Acting Committee are engaged in making a new arrangement by which they hope to effect a saving of expense without any serious loss of revenue. In Glasgow there has been a slight decrease in the subscriptions, and a larger diminution in Liverpool, although the objects of the Association are still zealously supported in both places. The annual meeting in London was this year presided over by Allan Elliott Lockhart, Esq., a member of the Association, in the absence of its President, the Duke of Argyll. The Rev. Colin Macculloch, Montrose, and the Rev. Dr. Gillan, Glasgow, attended as a deputation from Scotland; and thanks are due to them and to the other clergymen who assisted at the meeting, viz.: The Rev. Dr. Cumming; the Rev. Mr. Pratt, of the Caledonian Church, Holloway; the Rev. Dr. Butler, formerly private secretary to the Pope, but now a Protes-

tant minister; and the Rev. Mr. Clementson, of the Church of England.

Professor MENZIES added that the contributions of the Lay Association formed but a small part of the Church's Revenue. He had, as on former occasions, obtained information as to the gross sums collected in aid of the Schemes for the past year, and which he would read (excluding sums received as interest or dividends, and also excluding Government grants for Normal schools, &c.) The ordinary Revenue of the Education Scheme had been £5272, 2s. 2d., to which was to be added £126 18s. 6d. received from the Elders' Daughters' Association, and £280 from the Ladies' Association for Female Industrial Education. The revenue of the India Mission had been £5052, 4s. 8d., to which fell to be added £150 from St. Stephen's congregation for the Ghospara Mission, and £1379 from the Ladies' Association for Female Education in India. The income of the Home Mission had been £1265, 8s. 9d., and that of the Colonial Mission, £3080, 5s. 3d. For the conversion of the Jews there had been received £2734, 7s. 5d.—the Ladies' Association for Jewish Females contributing in addition £439, 10s. 10d. The sums paid into the central treasury on account of the Endowment Scheme was £7,927 5s. 1d., while the gross revenue of the Lay Association had been £2347, 12s. The aggregate sum, therefore, received for the Five Schemes of the Church during the past year through church collections, contributions of associations, subscriptions, donations, and legacies, was £33,051, 18s. 10d.—the sum raised for the year 1852-3 being £29,609, 9s. 10d., thus showing an increase on the past year of £3445, 9s.

Mr CAMPBELL SWINTON, in resigning the convener-ship of the Association, expressed thanks for the kindness which had been shown to him during his tenure of that office.

Mr PRINGLE, in accepting it, expressed his appreciation of the honour conferred on him, and his wish, so far as he was able, to follow the example of his predecessor by doing his utmost to promote the prosperity of the Association.

The Rev. Dr. MACPHERSON, King's College, Aberdeen, addressed the meeting on the Home Mission and Education Schemes. He rejoiced to say that the efforts of the Home Mission Committee, considering the funds that had been placed at their disposal, had met with signal success. Besides a number of chapels once supported chiefly, if not wholly, by aid granted from this Scheme, and which had now been raised to the position of parish churches, there were at this moment not fewer than 103 churches supplied by the agency of the Scheme. These churches were planted in different districts of the country, some of them in new and populous villages, others in districts of large cities formerly destitute, and others, again, in destitute portions of extensive parishes. These Home Mission churches had made great progress in the attendance of worshippers, not fewer than 30,000 persons being provided with the means of grace through the agency of the Home Mission Committee. It was, however, most painful to contemplate the vast number of their countrymen of whom it was alleged that they were not connected with any Christian Church whatever. It was actually affirmed that there were not fewer than half a million of persons in Scotland—one-sixth of the whole population—who were in this deplorable state. Should the simple statement of this fact not be sufficient to excite the Christian people to increased diligence in the work of faith in which they were engaged? The Education Scheme the Church viewed as one of the highest importance both to the temporal and to the eternal well-being of their countrymen. The importance of the knowledge of Divine Truth was deemed by the Church of Scotland not only as an essential element in education but as the chief element. (Applause.) Religion in her view was the only basis on which the education of an intellectual, moral and immortal being could be justly laid. Any other ground would be insufficient to support the structure of an education suited to such a being; and instead of regarding religion as a dif-

ficulty in the way of the education of the young, the Church of Scotland regarded religious knowledge as the greatest boon which could be conferred on the youth of the land. (Applause.) Should it ever happen—but he did not wish to dwell on the subject at present for special reasons—that the people of Scotland should deem it proper to separate, as it was termed, religious instruction from the education of the young, then an era would be introduced into the moral history of the country very different indeed from that which was introduced by the founders of this Church, when by solemn statute they proclaimed that, unless the teaching of God's Word should form part of the education of the youth of the land, all else would be worthless and vain. (Applause.) When a parish minister, he had always found that the great amount of the religious knowledge possessed by the mass of the Christian people had been obtained in the day-school through means of the reading of the Holy Scriptures, and through the religious lessons founded on the Scriptures taught in them. He was persuaded that, if religion were not taught in the day-school, they should soon witness a state of ignorance on religious matters which at present might appear to be incredible. With reference to the progress of this most important Scheme, it was sufficient to observe that the Assembly's schools were in number 179, and that they were attended by not fewer than their direct operation. The indirect operation of these schools he believed to be not less important than their direct operation. After a few other remarks Dr. Macpherson concluded by urging the claims of these Schemes on the support of the Church.

The Rev. E. A. LASERON, from Cochin, addressed the meeting on the Jews' Conversion Scheme. It might have been expected, he said, that Christian people who studied God's Word would feel deeply interested in God's ancient people. This could hardly be said to be the case however; for, though the Reformation had taken place 300 years ago, that interesting people, as they were acknowledged to be, had not been treated as they ought to have been treated. 1800 years had elapsed since the Jews, rejecting the Messiah, had been cast off by God, and dispersed throughout the World. There were, it was computed, 10 millions of Jews living in the World, and living very much in the condition they were placed in after the destruction of Jerusalem. But, though they had rebelled and had despised the Saviour, the mercy of God was yet in store for them, and His promise was given that Israel should again come in. It was to Jews they were indebted for the Bible, and it was by Jews that the Gospel had been first preached; and therefore he held that Christians had many obligations to repay to that people. Yet he regretted to say that the Jews had been persecuted from the destruction of Jerusalem until now; and that their most bitter persecutors had ever been those who called themselves Christians. Look to that country with which we were now at war. Russia contained 2½ millions of Jews, one-fourth part of the Jews in existence, and they would find that they were persecuted bitterly by the Emperor; and he did not doubt that it was by the Lord's will that the war had happened, and that there would be a retribution upon that nation for their treatment of the Jews. Missionaries should be sent from every Church of Christ to evangelise the people of God. He rejoiced that this Church had done so for a considerable number of years. But it was asked, Where were the converts? Although he did not admit that results at all affected their duty, he would tell any man, who asked that question, that in Berlin there were 2000 converted Jews, many of them of high rank and station; that in London there were 2500, many of them also in high stations; and that over many portions of the Continent Jews were coming to Christ, and learning to love and serve Him. The London Society for the Conversion of the Jews had 99 agents employed in propagating the Gospel to that people, and of these 30 were converted Jews. This was a proof, he thought, that the Word of God had

taken root in Israel; and having so taken root, he believed, it would spread forth unto the conversion of many. Mr L. concluded by expressing satisfaction with the sympathy with which he had met in different parts of Scotland in advocating the Jewish Mission, and trusted that the cause will continue to be looked upon with favour by the Christian people of Scotland.

The Rev. NORMAN M-LEOD, Glasgow, spoke in behalf of the India and Colonial Schemes. He said that he had just returned from attending the meetings of the London Missionary Society, and repeated some of the statements there made as to the progress of the Christian religion in the Polynesian Islands and elsewhere, and as to the efforts made by native converts to propagate the Gospel and sustain their ministry. He stated that there had been raised last year at the various stations of the London Missionary Society a larger sum for the spread of the Gospel than had been raised by the whole Church of Scotland. There was another fact there stated at which it was impossible for this Church not to be humbled. There had been Missionary societies formed and missionary subscriptions entered into by the converts in Polynesia before ever the Church of Scotland had sent forth a single missionary, and while the subject of missions was not entertained by the Assembly in any cordial or friendly spirit. As to the Indian field, it might be said to contain 40 kingdoms with a population of 150 millions, speaking 19 languages. There were now 438 ordained missionaries in that empire besides 700 native preachers. There were 331 churches attended by natives, and the converts from Hinduism to Christianity were estimated at 112,000. Still there were said to be districts three times as large in extent as Scotland without any missionaries or preachers at all, and there were some portions of that vast field where the name of Christ had never been heard. With reference to the Colonial Scheme, the Report which had been read in the Assembly that day should be a subject of thankfulness. A hope had been expressed that the Clergy Reserves would still be retained for the benefit of their brethren in Canada. He confessed he did not entertain that hope; but they ought not to blame the Government for what had taken place in Canada so much as the Presbyterians there themselves. He had no hesitation in saying that it was their brethren in Canada they had to accuse in the matter. The divisions of Presbyterians Abroad were, like their own wretched divisions at Home, the cause of many of the grievances that afflicted them. He said without hazard of contradiction, that, if the Free Church in Canada, or those that represented her there, had been one with those who were connected with the Established Church, who were as free there as themselves every whit, there being no patronage and no connection with the State to embarrass them, nothing but the simple support they derived from the Clergy Reserves, which was practically no more than what their Free Church brethren had wanted at Home—State support without State control—if there had been no divisions, no bitterness, and no opposition among Presbyterians in Canada, the Clergy Reserves would have been preserved entire unto this day, for the Presbyterian party could have commanded a majority in the Canadian Legislature. But they had been broken-up by faction and jealousy, and thus the Clergy Reserves had been destroyed. Let it be distinctly understood that it was not the Home Government, wishing to crush Presbyterianism in Canada, that had caused that result, but the divisions and factions and jealousies of Presbyterians themselves. The reverend gentleman subsequently referred to Australia, where, he said, there was now working-out the greatest problem in the World. He believed that country was destined to act the third great part in the history of the Anglo-Saxon race; while from its physical structure, its population being confined to its circumference, he believed it was destined to act outwardly, and that it would yet throw out from its borders such influences as would pervade the whole earth. The mission to Australia was therefore a most impor-

tant one, as sowing seeds that were to bear fruit in coming generations, when the influence of that great country would be felt over many nations. He rejoiced that this Church had done so much already, and that this year their contributions were £3000 above those of last year. It was yet, however, the day of small things, and he trusted the time would come when some learned Principal Lee would state to the Assembly that he observed from the ancient records of the Church that there was once a time that the Church of Scotland had been thankful to receive some £33,000. No doubt this £33,000 did not adequately express the contributions of the Church to the spreading of the Gospel, for much was done in the way of local endowment and education, and for other local purposes that did not appear in the general accounts; but, were the whole power of the Church exerted in this matter, and were its liberality fully aroused, they would find a very different result. Mr M. concluded by a strenuous appeal to the Church to put forth its strength in its Missionary operations.

After devotional exercises, conducted by Dr. Barr, Mr. Beatson Bell, of Glenfarg, moved a vote of thanks to Mr. Pringle for presiding, and the meeting separated.

VICTORIA, infant daughter of the Duke and Duchess of Argyll, was baptized on Thursday at Carlton House Terrace, London, by the Rev. Dr. Cumming.

The Rev. Mr. Colvin, of Johnstone, Dumfriesshire, has received the appointment of junior chaplain, Church of Scotland, Bombay.

A GOOD EXAMPLE.—Sir John Maxwell, Bart., of Pollok, has placed at the disposal of the Presbytery of Paisley, towards the liquidation of chapel debts within the bounds, the handsome sum of £400. If the other heritors of the county would only follow this example, the entire debts, amounting to upwards of £4000, would soon be cleared off. Sir John has also subscribed £600 to the Assembly's Endowment Scheme.

A LONG MINISTRY.—At a meeting of the Presbytery of Brechin, held on the 11th inst., a presentation from the Queen was laid on their Table, appointing the Rev. George Harris assistant and successor to his venerable father, the Rev. David Harris, minister of the parish of Fearn, who for upwards of 50 years has discharged the duties of his office there.

The Church of Crawforddyke, formerly the Rev. Mr Stark's, was opened last Sabbath in connection with the Established Church of this town. The Rev. Mr. Hutchison, East Parish, presided in the forenoon, the Rev. Mr. Stewart, missionary, West Parish, in the afternoon, and the Rev. Mr. M'Laren of Port Glasgow in the evening. The collections amounted to £7.

PRESENTATIONS.—The Queen has been pleased to present the Rev. William Robertson to the church and parish of Midmar in the presbytery of Kincardine O'Neil and county of Aberdeen, vacant by the translation of the Rev. George Cook to the church and parish of Kincardine O'Neil: the Rev. Donald Mackay (at present missionary in Benbecula) to the parliamentary Church of Stoer in the Presbytery of Dornoch, Sutherlandshire, vacant by the translation of the Rev. Donald Masson to the Gaelic Church in Edinburgh: the Rev. Charles Maclean to the church at Kinloch Lichart in the parish of Contin in the presbytery of Dingwall and shire of Ross, vacant by the transportation of the Rev. Grigor Stewart, late minister thereof, to the church and parish of Rogart.

THE Rev. Dr. Clark, of Edinburgh, accompanied by John Tawse, Esq., arrived here on Saturday. These gentlemen are at present on a tour of inspection of the General Assembly Schools. Dr. C. preached in the Parish Church on Sabbath afternoon a very eloquent and impressive sermon to a large congregation.—*N. Ensign.*

INDUCTION AT DENNY.—On Thursday took place the ordination of the Rev. Mr Anderson. The interesting services were conducted by the Rev. John Stuart, of Stirling, who preached an eloquent and appropriate sermon from these words; "Father, forgive them!" His addresses to the pastor and the flock were exceedingly instructive and interesting. A very handsome pulpit-gown and cassock, also a very beautiful Bible and psalm-book, as a gift from the ladies of the congregation, were presented to the young minister by William Nicol, Esq., the senior elder. The Rev. Mr Anderson having appropriately acknowledged the gift, the Moderator, Mr Stuart, at the request of the donor, Robert Weir, Esq., of Randolph Hill, presented to the Kirk-Session a handsome Bible for pulpit use. The spacious church was crowded during the entire services by a most respectable congregation, who all joined in giving a most affectionate welcome to Mr Anderson. In the afternoon the party dined together in the Odd Fellows' Hall. *Scotch Paper.*

A SERMON ON A HILLSIDE.—The Rev. Dr. Cumming, of London, was announced to preach in a sequestered country church near the seat of Sir John Heron Maxwell, Bart., of Springkell, in Dumfriesshire, on Sunday evening, the 20th inst. The crowds that assembled from the surrounding parishes were so great that the church could not contain one-fourth of the multitude. The preacher took his place on a hillside on the south side of the church, and the vast auditory, lairds and tenants, filled the deep glen below. The voice of psalms rose impressively to heaven, and during the preacher's address a silence prevailed deep and solemn. It was a shadow of scenes that have long passed away, having all the likeness but none of the anxious perils of the days of the covenant. *Scotch Paper.*

SYNOD OF ORKNEY.—This very reverend court met at Kirkwall on the 16th August. The Rev. Mr. Hiddleston, of Orphir, the retiring Moderator, preached an able and impressive discourse from 1 Cor. i. 18.—'For the preaching of the Cross is to them that perish foolishness; but unto us that are saved it is the power of God.'

After Divine service the Synod met and was constituted, when Mr Gilruth, of South Ronaldshay, was unanimously elected as Moderator for the current year, and took the Chair.

An overture to the following effect was brought before the Synod.—'Whereas the Endowment Committee of the General Assembly have excluded Orkney and the other Northern Islands from the sphere of the operations of the Endowment Scheme, and whereas there exists in Orkney considerable destitution of the means of grace in connection with the Church of Scotland, and great need for funds for the erection and disjunction of parishes, the support of Missionaries, and the erection and maintaining of Mission-Houses, it is humbly overtured to the very Rev. the Synod of Orkney to take the premises into their consideration, and to recommend all the ministers and congregations within their bounds to retain their annual collections for the Endowment Scheme, to be thrown into one common provincial fund, under the management of the several Presbyteries or of the Synod, to be applied to purposes of Church extension in Orkney, and particularly to the support of Missionaries, and the erection of Mission-Houses &c., &c., or to overture the General Assembly on this important subject.'

After discussion it was agreed, in the first place, to convert this overture into an overture to the General Assembly, praying them to admit the claims of Orkney to a fair share of the benefits of the Endowment Scheme, and, if their application fail, it is believed that a majority of the members of Synod will make no more collections for the

General purposes of the Endowment Scheme, but retain their funds for local objects. The Synod of Orkney has contributed probably about £30 per annum to the Endowment Scheme, and it now appears that they cannot get one shilling back for clamant wants of the district.

By retaining their contributions for five years they would have a Fund sufficient to build one mission-house or one chapel, and it is believed that the people would readily contribute £100 a year instead of £30, if they knew that it was all for the benefit of their own island. But, even if one mission-house or one chapel could be erected every five years, how soon would the evils of the double parishes be completely remedied? Much has been done in this way already in Orkney, and much more will be soon done, if the clergy and laity will only combine and help each other to help themselves. The overture was introduced by the Rev. Mr Logie, of Frith and Stennes, and supported by the Rev. Messrs Clouston, Beattie, and others, and the only difference of opinion was whether they should at once form the separate Fund or apply to the General Assembly in the first instance.

The Report of collections for the Schemes of the Church showed a great increase in many instances, the increase in the Presbytery of Cairston amounting to about one third of the total amount in former years.

After transacting the usual routine business, the Synod adjourned to the third Wednesday of August, 1855.

#### COMMUNICATION.

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

#### CHRIST'S LOVE AND ITS GREATNESS.

In the Universe of God we find many phenomena which are utterly and absolutely inexplicable, and for which we shall, perhaps, never be able satisfactorily to account in this imperfect state of being. And, as it is in the universe of matter, so it is in the universe of mind. But, of all mysteries, God Himself is the greatest, and His dealings towards men as apostate creatures in the gift, mission, sufferings, death and finished work of His Son in our nature, are perfect mysteries, and indicate a love that is at once fathomless and summitless, and of course inconceivable and indescribable. And, as it is in the case of the Father, so it is in the case of the Son in our nature as the great Messiah. How astonishing that the Eternal Son, consubstantial and co-equal with the Father, should not merely have assumed humanity but in that humanity have obeyed, and suffered, and bled, and died; and thus have accomplished for a creature, perhaps the lowest in the scale of intelligence, what a Universe of pure worlds could never have achieved! Does not the love of Christ then, thus entertained, and cherished from eternity, and displayed to the view of all worlds in Time, annihilate all conception, and immeasurably transcend all knowledge?

The Love of Christ will now very briefly claim our attention.

What is meant by the love of Christ? Here let it be observed that, as Christ is the Eternal Son of God, one with the Fa-

ther and Spirit, there is a *general* benevolence which He displays towards every thing created, whether animate or inanimate, rational or irrational: for, as He made all things for His own pleasure, so He has a Divine satisfaction in seeing them prospering and brightening around Him. Hence, says the Psalmist, contemplating God as the great Parent of the universe, and the Fountain of all life. "O Lord, Thou preservest man and beast, how excellent is Thy loving-kindness." Again: there is a *peculiar* benevolence which He displays to man, the noblest of His works below, in providing for him an accommodation, suited to his rank in the scale of being, the expressions of which benevolence, are still continued with him, in some measure, even in his fallen state, and amidst all his wanderings away from Him in the paths of iniquity: "For," says an Apostle, "God hath not left Himself without witness, in that He doth good, and giveth us rain from heaven and fruitful seasons." And, again, there is a still more *special* love, which Jesus, as the True God, bears to that portion of our race whom He has appointed to be the heirs of the great inheritance, which is unfading as immortality, everlasting as eternity, and boundless as the desires of their deathless souls. "Truly God is good to Israel," that is, to His own peculiar people. And, says God Himself, when addressing Himself to His chosen ones, "I have loved you with an everlasting love; therefore with loving-kindness have I drawn you." In this verse His decree is represented as having been pregnant with love to His people long before they had a being: He gave tokens of it in the day of their espousals to Himself, and His heart dwells upon them with peculiar complacency during all the after stages of their being: For it is written most emphatically, "He shall rest in His Love." All these modifications of love, however, are common to Him with the Father and the Eternal Spirit. They are just the good-will of the God of Providence and Grace in all the varied modes in which it operates among the works of His hands. But the love, which we are now contemplating, is *the love of Christ*. Now, as the term, *Christ*, is the proper name of our Saviour, not in His original character as a Divine Person, but in His assumed character as the Anointed of God or the Messiah, which in the language of the Hebrews means *anointed*: so the love, here ascribed to Him, must be that which He bears to His people, not merely in the capacity of their God but of their voluntary surety, their divinely constituted Head. It is not so much that mere good pleasure which appears to us in choosing a peculiar people, and decreeing their deliverance, but that operative good-will, which positively tells upon the Church in fully executing that decree, in actually erecting in our World (a planet stained with sin and darkness, with misery and desolation, and

but a mere speck amidst the myriads of worlds that crowd the Universe of God,) in erecting in such a world that goodly, lofty and stupendous structure of mercy, the wonderful plan of which was hid in the bosom of the Almighty from all eternity. In one word, the love here spoken of is that tender, generous, and sublime, moral sympathy which moved the Son of God to rise out of His place, in the greatness of His heart to come-in between the sinner and an angry God, and to stand and mediate between them, till He had accomplished an honorable reconciliation. "Unto Him that loved us" saith John in the Book of Revelation, and washed us "from our sins in His own blood, and hath made us Kings and Priests unto God and His Father, to Him, be glory and dominion, for ever and ever. Amen."

Before condescending on the vastness of this love, let it be remarked that, while we thus venture to distinguish between the love of God to the Church as the Eternal Jehovah, and the love of Christ as Mediator, we are not to be understood as insinuating that there is any real difference in the principle of the two, and far less, that there is any opposition between them. No: the good-will of God to the Church is substantially the same under all the variety of aspects in which we can possibly view it. And between His purpose of love, and the execution of that purpose by the mediation of His Son, there ever has been, and there ever will be, the most perfect and sublime harmony. All the distinction therefore, for which we dare plead here, is just in the manner of expressing His love: not in the nature of the thing itself, for this is immutably and eternally the same. We call that love which is displayed in choosing a certain portion of our race to salvation, (a doctrine which, though stoutly impugned by many professed Christians throughout Christendom, is yet one of the great essential doctrines of the Christian system, and one great source of the Christian's consolation) we call that love, *Electing* love: and why? just because we see it manifested in the revealed purpose of election, and in nothing else. And, in like manner, we call the love which is displayed in accomplishing this purpose, *Redeeming* love; because it is in the work of redemption, and there alone that it is made known to us. But, in both of these, we see nothing but the same Divine benevolence exhibited to us under diverse aspects, or presented to our minds in different points of view. At the same time every one knows that it is not the mere existence of love to him in the breast of another, but the expression, the manifestation of it to his heart, which chiefly attracts his notice, and draws out his affections towards the person in whom it resides. And accordingly, in unison with this universally received fact, every Christian knows that it is not the mere thought of love, as it exists in the secret purpose of



God, but the effulgent, the astonishing, the unparalleled, the ever-memorable, and ever to be adored expression of that Almighty thought in the doing and dying of the Great Redeemer, which most effectually touches his heart, and disposes him to contemplate it with delightful astonishment, and, even while here, to sing of its immeasurable greatness and inconceivable sublimity with a joy almost ecstatic, and in some degree assimilated to that rapture and transport which it excites and commands in the pure, bright and glorious population of Heaven. So that it is still in what is emphatically styled the love of Christ that we get by far the most ample, striking and astonishing discovery of the good-will of God to perishing sinners. 'Tis here, and here alone, that we see the mighty decree, as it were, bringing forth and unfolding to our view the unsearchable, exhaustless and immensely valuable treasures of Divine goodness. Here we get a sort of panoramic view of that goodness spread-out before us in glorious perspective, and rising to heights, at once the most sublime, glorious and majestic; heights towering infinitely above angelic view, and destined never to be reached by the loftiest flights of finite or created intellects. And it is upon this therefore, the vastness of this love, that we mean to fix our attention in the sequel.

And here let it be observed, in the *First* place, that the love of Christ passeth knowledge in respect of its *venerable antiquity*.

There is a natural tendency in the human mind to value a friendship which has been of long standing; and there is a very peculiar pleasure to be derived from thinking of one who has been steady in his attachment to our person, and uniformly and invariably true to our interests amidst all the vicissitudes of a long and diversified life-time. We look on such a one with deep emotion; we invest him with a thousand spells, and cherish the recollection of him as of one who has been to us the very balm of life, sweetening the sorrows and enhancing the joys of our earthly pilgrimage. Thus do we confide in the friend whose benevolence we have already experienced, and fondly indulge the hope of future protection. We have no friend on earth however—no,—not the father that begat us,—nor the mother that gave us birth, who could look through the vista of an awful and distant futurity, and set his heart upon us, when as yet we were not. Our friend among men, however fond and faithful, (and sometimes, blessed be God, we meet with one of this description, one, near and dear to us—one, twisted closely to the very fibres of our hearts—and in some measure identified with our very souls,) even he must see us existing, before he can love us; and how often, alas! does he learn to forget us as soon as we disappear.—And, hence, it is necessary that a correspondence or regular inter-

course be kept-up in order to swell the tide of love in the bosoms of creatures, and to make it circulate freely and mutually, like so much electric fluid, from bosom to bosom: for without this it is ever in danger of freezing into an utter apathy, or a cold and frigid insensibility. But how delightful is it for the true Christian to reflect that the love of Christ to him is gloriously superior to all the laws of human friendship, and stands-out in mysterious and eternal grandeur, and towers in lofty pre-eminence over every kind of love that can be named, whether in the world of angels or of men, or in any of the other worlds, whose populations are holy and happy. It is true that He loves His people from the very beginning of their natural life, that He follows them with a look of heart-felt and exquisite compassion, while they are prosecuting the career of wickedness, and that He commences with them a kindly correspondence at the period of their conversion. All this is true, but it is not one half of the truth; for He loved them before they had a being, He numbered their very bones, when, as yet, there was none of them. On that bright morning, when this fair creation took its place among the works of God, though in magnitude vastly inferior to many of the other worlds that sprung from His Almighty hand, yet He emphatically rejoiced at the sight of it. But it was not the ponderous and colossal magnitude of its structure, nor the mighty heaving of its ocean, nor the new-born beauties of its scenery, nor yet the celestial vault adorned with all its shining hosts, that arrested His eye. He saw all these things, and they pleased Him: "His word pronounced them good." But this material globe was chiefly interesting to Him because it was to be the Theatre of his future operations as a Prince, and a Saviour to man; because on its humble surface He was to achieve a victory over Hell and destruction, which would fill Heaven and Earth with astonishment; and because in the midst of its wayward population He was to form a people for Himself, that they might show forth His glory:—in one word, because He was to accomplish the greatest of all works, the work of Human Redemption, a work far more wonderful than the universe of God with all its numberless suns and systems of worlds; a work into which superior beings for ever desire to look, and which will command the praise and wonder of an intelligent and virtuous creation to all Eternity.—But let us listen to it, as issuing from His own lips:—"When He" (that is, the Omnipotent Creator) "established the clouds above; when He strengthened the fountains of the deep: when He gave to the sea His decree, that the waters should not pass His commandment: when He appointed the foundations of the earth: then I was by Him, as one brought up with Him, and I was daily His delight, rejoicing always before Him; rejoicing

in the habitable part of His earth, and my delights were with the sons of men."—In all this however, it may be said, there is nothing to be seen, which absolutely passeth knowledge. We can form some conception of the Saviour's delight in the creation of a world which was soon to be peopled with the objects of His affection, and to afford Him an opportunity of showing His love to them by substantial deeds of beneficence.—Yes, we can; though even in this respect His love must appear to us altogether singular and quite peculiar to itself.—But can we carry ourselves back, in imagination, to those unbounded tracts of duration, which lie far beyond the beginning of the creation of God?—Can we conceive of the time (if we can call it a time,) when silence and solitude reigned over the universal emptiness of space; when there was no Heaven and no Earth; and when, consequently, nothing really existed but the invisible God, and His unopened purposes, as yet shrouded in the mysteries of Eternity's darkness?—In short, can we rise above our ideas of matter and its motions, of time and its successions, and form an adequate conception of Eternity?—If we cannot, then neither can we comprehend the awful, the venerable antiquity of the love of Christ: for says *He*: "I have loved you with an everlasting love, therefore with loving-kindness have I drawn you." Christians, blessed of the Lord, afflicted poor, destitute, and friendless, though they may apparently be, in the midst of a poor, worthless, calculating world, yet, as Christian pilgrims, destined for the celestial country, let them exercise faith in the revelation of their Heavenly Father's care, and their Saviour's love: and, as they thus believe, let them rejoice for the consolation, for they cannot name a point in duration, however remote, at which their persons and their interests were not near to His heart.—When they had no existence, but among the unnumbered purposes which stored His infinite and eternal mind, He singled them out, and marked them for His own; when they knew it not, He fixed the period of their birth, chose out for them the lot of their inheritance, and looked upon them with unutterable delight.—And, if it pleased Him to love them, to cherish in His bosom the very image of them from Eternity, is it possible that He can forget them in Time?—"A woman may forget her sucking child that she should not have compassion on the son of her womb; yea, she may forget, but," says Christ, "I will not forget thee"—"Behold I have graven thee upon the palms of my hands; thy walls are continually before me."—Nay: He even identifies His own people with Himself, "He that toucheth you toucheth the very apple of Mine eye," the most exquisitely delicate part of an individual's self. His love is invariable as His very nature, and everlasting as the ages of Eternity.—What then ought to be the

estimate formed of such a love? Is it not immense and altogether inconceivable, and does it not pass all knowledge? Though our minds were vastly more enlightened and enlarged, and had all the grasp of the mightiest intellectual giant, the knowledge of this love would still be utterly inaccessible, and stretch infinitely beyond the ken of man, or of angel, or of any other mightier finite intelligence (if mightier there be) and thus be lost in the unfathomable depths of Eternity.—May not this love of Christ, then, be emphatically said to pass all knowledge, and even annihilate all conception.?

## EXTRACTS.

## THE DOOM OF RUSSIA.

SIR,—It may be well to direct the public attention to some very remarkable passages in Holy Writ wherein (with a strangely solemn clearness) the present state of things appears to be foretold. I must request your readers to turn to the 38th and 39th chapters in Ezekiel, and to take notice of these facts. 1st, They respect the just judgement of 'Gog in the land of Magog,' who is titled 'Prince of Rosh, Meshech, and Tubal;' see the marginal reading to 'chief prince,' Prince of Rosh. Does not this appear singularly applicable to the three grand divisions of all the Russias—Russia Proper, Moscow, and Tobolsk? 2dly. Without stopping to comment upon every verse in order—which might be inappropriate to your pages—let me draw attention to the statement in v. 10, &c.: 'Thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwall'd villages, &c., to take a spoil and to take a prey.' 3dly, Sundry of the nations opposed him, including the 'merchants of Tarshish; and all the young lions thereof (our own heraldry) shall say, Art thou come to take a spoil?' 4thly, To pass over certain battles about the Holy Land, v. 16, &c., we find early in the next chapter that the Lord God says, 'Behold I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal; and I will turn thee back, and leave but the sixth part of thee; and I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy left hand (Asia), and will cause thine arrows to fall out of thy right hand (Poland, Finland, the Daruk, &c.) Thou shalt fall upon the mountains of Israel, &c., and I will send a fire upon Magog.' It seems to me that, as in the well-known case of Cyrus in Isaiah, the Czar is almost literally named and marked out for judgement by Ezekiel. Read the chapters. Your constant reader.—T.—*Daily News*.

We have great pleasure in inserting the following at the request of a much esteemed lay subscriber.

(From the *New York Observer* of 29 June.)

## SUPPORT OF THE CLERGY.

"At the late Episcopal Convention in Pennsylvania the Rev. Dr. Balch brought forward a series of resolutions, which he supported in a very effective speech, heartily seconded by Dr. Ducahet.—Dr. Balch's resolutions declared that each unmarried clergyman in charge of a parish ought to receive as a minimum \$700, and each married clergyman \$1000; and that, to raise the sum necessary for this purpose, each communicant in the State should be taxed two cents per week, to form a "supplementary fund," and that this fund should be under the direction of a committee of clergy and laity. The details the

mover left to be settled after future and mature discussion, avowing himself not anxious about the fate of these resolutions, so that they should lead to the adoption of some measure embodying the two principles: a minimum rate of compensation and taxation to raise the required sum for the purpose. In fixing upon the minimum rate Dr. B. said he had not been guided by the value of the labour or the claims of the labourer. He appealed to laymen present to know what one of them could ask an intelligent and educated young man to serve as clerk for a less sum than he earned; what bank, railroad, or corporation would think of employing efficient agents upon a smaller scale of compensation. He said that he had taken the army of the United States, not its higher officers but its second lieutenants, as his guide. If the Government of the United States could pay \$760 and rations to men employed to destroy men's bodies, could not the Church raise a less sum for those whose vocation it was to save men's souls? In regard to the tax Dr. B. said he had looked back first to the Jewish Church. Was the rate of taxation under the Old Dispensation less than under the New? The first disciples laid all that they had at the Apostles' feet. This would not be required.—Zaccheus gave the half he had to the poor; Dr B. would not ask this. But he had taken the sum of two cents for its analogy to the offering which received our Saviour's blessing.

## A SABBATH AT PATMOS.

We extract from the British Banner a letter from Rev. Dr. Halley, who is now travelling in the East with the Rev. Dr. Raffles, of the Established Church. It is a letter of extraordinary interest, giving a vivid description of apostolic travels:

It has not happened to many ministers to spend a Sabbath on the coast of Patmos. Probably none ever spent it there in circumstances so favourable as those in which I and my companion, Dr. Raffles, spent the 28th of May. The sky so clear, the sea so calm, the weather so fine, the ship's company so quiet—all things around combined with the hallowed time and place to make that interesting and delightful day ever memorable. It was "good for me to be there." Near "the Isle that is called Patmos I was in the Spirit on the Lord's day."

My mind had been in some degree prepared for hallowed impressions by the events of the few preceding days.

Having left Constantinople, where we heard of little else than wars and rumours of wars, and passed through the Dardanelles in sight of the French encampment at Gallipoli and the green tents of the Turkish soldiery, wondering "whereunto these things would lead," we came through the strait between the island of Tenedos and the plains of Troy. Although, as it may be supposed, with the tumuli called the tombs of Achilles and Patroclus in sight, my first thoughts were of "the tale of Troy divine," the train of thought was soon directed toward a more sacred object. I saw Paul, excluded from Bithynia, Mysia and Asia, led by the Spirit to Troas. But why, I inquired, could he not have seen the vision of the man of Macedonia as well in Mysia, where the sea voyage would have been shorter, or in Asia, in whose busy harbours were so many ships, as on the plain of Troas? To this inquiry I think I found the answer on the spot. Along that coast by far the most striking object is the lofty height of Samothrace, rising like a dark cloud directly over the island of Imbros, and forming with its bright and sunny hills a very remarkable contrast. No one can pass along that coast without being struck with the appearance. But that lofty island was the first European land which the apostle had ever seen. I thought of him as walking on the shore before me, perhaps as the sun was setting behind the rugged mountain of Samothrace, feeling an earnest desire to preach the Gospel to the people of Europe. "And a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, Come over and help us!" Did not that man appear standing on the mountain, the only part of Europe which the apostle had ever

seen? "Therefore, loosing from Troas, we came with a straight course to Samothracia;" went direct to the island he had seen on the coast of Troas, and probably had seen in the vision.

But, be that as it may, I was so impressed by the thought as to be unable to divest myself of its influence. I became a companion of the apostle in his subsequent voyage on that coast. "We went before to ship and sailed unto Assos, there intending to take in Paul, for so had he appointed, minding himself to go on foot."—Sailing on the track of his companions, I thought of Paul walking across the cape which we were doubling. Passing the ruins of Assos, of which much of the amphitheatre remains in good preservation, I could realize the scene. "And, when he met with us at Assos, we took him in, and came to Mitylene." We passed Mitylene in the evening, and spent the night in the magnificent bay of Smyrna. Having left Smyrna on Saturday evening, I rose early on Sabbath morning, as the sun was rising over the island of Chios. Before me on the left was Samos, and beyond it the high land of the Asiatic promontory, which denoted the situation of ancient Trogyllium on one side, and the ruins of Miletus on the other. "We sailed thence, and came the next day over against Chios, and the next day we arrived at Samos and tarried at Trogyllium, and the next day we came to Miletus." These associations with St. Paul were strengthened by the fact that we also were going "with a straight course unto Coos, and the day following unto Rhodes."

But I inquired of the officer on deck, "When shall we see Patmos?" "As soon as we pass that head of land," said he, pointing to the extremity of the island of Nicaria. After breakfast Patmos was clear and full in view on the larboard bow—a bleak and rugged island, with a precipitous coast and several peaks rising to a considerable height.

We had previously arranged with the captain to have morning service at half-past ten o'clock, at which time we were just opposite the north end of the island. Had we known the exact course, we could not have fixed the time more appropriately. During the service we were passing the ten miles of its rocky side. The town, strangely built around the monastery of St. John, which crowns the summit of a lofty hill, was distinctly in view. Not a ripple was on the sea, nor a breeze in the air, nor a cloud in the sky, nor a sail on the water. We worshipped God "on the Lord's day" with nothing earthly but Patmos in sight. The ship's crew came in their Sunday clothes with their Bibles in their hands, and sat attentively under the awning. Two Greek passengers joined in our devotions. Even the Turks, of whom about twenty were on board—pilgrims to Mecca—looked with apparent interest upon the island and upon our congregation. Dr. Raffles read the morning service of the Church of England, and his friends know how impressively he would read it. The captain led the responses. If ever "I was in the spirit on the Lord's day," it was on that memorable occasion. Although I had intended to speak from another passage, no text seemed so appropriate as Revelation 1, 9: "I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos for the word of God, and the testimony of Jesus Christ."—After directing the attention of the audience to the exile of the apostle to the rocky island on my right hand, I preached the Gospel by explaining "the testimony of Jesus Christ," and exhorted the sailors, if ever they again passed the island of Patmos, to associate with it "the testimony" which was that day delivered unto them. Although, they were told, the town on the hill before them might perish like the old populous cities which once flourished on the neighbouring continent of Asia, yet the rock would remain, it might be a witness against them on a future day. But, even when it shall melt away with fervent heat, the word of the Lord shall endure for ever.

The remainder of the Lord's day, till Patmos faded like a shadow in the distance, was spent in thinking of that glorious revelation which Jesus there made to His servant John.

## THE STIRLING TRACT ENTERPRISE.

It may be known to some of our readers—but is well worth calling the attention of them all to the fact—that, a few years ago, the circulation of tracts upon the Sabbath and subjects connected with the progress of vital piety was commenced by a Mr. Drummond, a seedsman in Stirling. The good work he has prosecuted with untiring zeal and with much prayer, and so remarkably has a blessing from God attended the effort that up to this time (since 1848) nearly NINE MILLIONS of tracts have been issued by him; and the Stirling Tract Enterprise is still advancing. In a recent statement in regard to it Mr. Drummond writes:—

“During the past year the enterprise, by the blessing of God, has grown exceedingly; and it is extending and consolidating at the present time beyond our anticipations. The extent to which they are circulated, and the number of places to which they are dispatched, are also matters of encouragement. Since we gave away a *Million* of tracts have been issued by him; and the Stirling Tract Enterprise is still advancing. In a recent statement in regard to it Mr. Drummond writes:—

“The series now consists of 360 tracts; some of which have gone through a considerable number of editions of *five, ten, and twenty thousand* each. As the tracts are not all of equal merit, others have gone less rapidly: and, to obtain the fullest confidence of our co-workers everywhere, we may inform them that we are now weeding out the *slow-going* tracts, and filling up their places with others more worthy of a permanent place in the series. This, we trust, will give more value to the collection.

“We are now publishing, as far as practicable, in *large type*, which is likely to render our publications universally acceptable, so far as readableness is concerned.”

These are improvements to be wished for in the Stirling tracts. We are, therefore, very happy to hear of them; and with all our hearts would bid the enterprise God-speed.

Besides the Tract Enterprise, Mr. Drummond, this time last year, started the issue of a monthly sheet with very much the appearance of a newspaper, intended to be the means of diffusing Gospel truth, which has already reached a monthly circulation of *twenty thousand*. It is called

## THE BRITISH MESSENGER:

devoted to the diffusion of Scriptural knowledge, the promotion of vital religion, and the advance of social reformation. We have been very much delighted with the numbers we have seen. Its decided Protestant tone, combined with its thoroughly evangelical spirit, is most refreshing.

We make the following extract from it, because it repeats what we are anxious to keep before your minds as matter for prayer in prosecuting your labours of love for the poor Chinese:—

## CHINA.

“Among the momentous and marvellous movements of the present age the Chinese revolution is the most outstanding and important. . . . In this great movement religion holds a very prominent place; and it will be the fault of the Churches of Christ if the pure doctrines of the Bible are not disseminated throughout that vast empire. All who have any adequate information respecting the Chinese revolution, and the opinions of its leaders, must be blind indeed if they do not see the hand of God in the origin of the movement. China, having been hitherto so isolated, self-sufficient, scornful and exclusive, draws the attention of the nations of the Globe more than any nation would have done, now that, laying aside her absurd hereditary pride, and no longer pluming herself on her fancied superiority, she proclaims good-will and fraternal regard to those she was accustomed to regard, term, and treat as “barbarians and fiends;” and, breaking

her “graven images” in pieces, betakes herself to the creed and worship of the “barbarians” God! And how has this mighty revolution been brought about? More than half a century ago two holy devoted men plodded on in Malacca translating the Scriptures, year after year, into the mysterious language of China. Thus laboured Robert Morrison and William Milne; and the ingenious Samuel Dyer also rendered invaluable services to the printing of the Scriptures by constructing movable metal types.

A solitary convert—LEANG AFAH—was the only visible fruit resulting from the life-long labours of DR. MILNE. This youthful convert yearned over his native city and his countrymen “with bowels of compassion;” and, that he might impart to others a knowledge of the way of salvation he himself had found and prized, he prepared a tract called “*Counsels for the Age*”—a production of very humble merit; and in the year 1834 distributed several thousands of it among the youths who came to Canton in quest of literary distinction. He was stopped by the authorities; a proclamation was issued prohibiting the distribution of such publications; and he had to flee for his life to the British settlement of Malacca. But the work was done. “He had deposited in the mind of at least one youthful aspirant the germ of Truth; and that principle, subsequently strengthened and enlarged by the culture of a devoted American missionary, is at length developed in the doctrines of HUNG-SU-ISEVEN, the present chief leader of the Chinese revolution!” Thus, when the world’s eyes are fixed on China, and when “the princes of this world” in wisdom and knowledge, and men of every rank, country, and creed, are asking the question: Whence this miraculous movement? and whence the origin of its Christian complexion? history points to the zealous *Leang Afah*, and says it had its origin in that unpretending TRACT. “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in His presence.”

## THE BLESSEDNESS OF PREACHING THE GOSPEL.

“Go ye into all the world, and preach the Gospel to every creature.”—MARK XVI. 15.

THERE is hardly a word in this passage that has not furnished a missionary theme. One writer dwells on the fact that “all the world” is to be traversed, and “every creature” made acquainted with the Truth. Another insists that the Gospel is to be “preached” rather than taught in schools or disseminated by the printed page. A third points to the words, “Go ye,” saying that “*send*” is a good word, and so it is good to pray or give for the object, but warning every man at his peril to put anything else in the place of that word “go,” which Christ has placed there on purpose to tell each disciple that he is bound to take as deep an interest, and do as much as though he went in person to the heathen. These views are all profitable; the last especially cannot be pondered too deeply or too often. But after all what word is there that so thrills the Christian heart as that “Go, preach the Gospel?” The thought of preaching to all the world is grand; it quickens the pulse, it enlarges the heart; but the thought of preaching the Gospel is more than grand; it fills the soul with a holy joy that is the antepast of Heaven. Had Christ said, “Go, preach the law,” though the field had remained as large as before, the work had been robbed of its glory.

Instead of glad obedience there had been sadness, for the threatenings and curses of the law appal; the law itself “condemns,” it “slays,” it “worketh wrath.”

Had He said, “Go, preach a system of morality,” how soon had the Church grown tired of the fruitless task! Would Paul have “gloried in tribulations,” and “been in labours more abundant,” for an end like this?

The same things might be said of preaching systems of mere ecclesiastical polity. How long would our missionary societies exist, should they devote themselves to such works as these? But, when Christ says, “Go, preach the Gospel,” with what affectionate joy His disciples hear His words; with what grateful alacrity they run to obey! The Gospel! Paul, in the ardour of his love, calls it, “The glorious Gospel of the blessed God.” It is the good news of redeeming love. It tells of mercy to the sinner through the Lamb that was slain for us. It announces the free gift of all needed spiritual blessings on Earth, and then the eternal enjoyment of God in Heaven; and this is to be proclaimed to every creature, that they may come and share with us this grace wherein we stand, and then from the north and the south, the east and the west, gather together to sing the song of the redeemed. What Christian can refrain from running to obey so blessed a command?

Do we appreciate our “high calling?” I do not ask whether we appreciate it according to its value, for that is impossible; nor whether we appreciate it as do the redeemed Above for here “we know but in part,” but do we prize this privilege as those who remember the time when the wrath of God lay heavy on our own souls, and we seemed shut up to a terrible, because eternal and just, retribution? Do we prize it as those who, “being justified by faith, have peace with God through our Lord Jesus Christ?” Surely, if the love of Christ constrained us, the bare permission to make known the Gospel to every creature, would lead us to live for this as our highest end.

One thing is certain, that, just in proportion as the Gospel is precious to our own souls, we shall rejoice in this command of the Saviour to publish it to others. The degree in which we “walk worthy of this our high calling,” is the measure of our own “fellowship in the Gospel of Jesus Christ.”—*Journal of Missions*.

## DOERS OF THE WORD.

All the voices of our Divine manual in their addresses to men unite to press upon them the *doing of some work* within the brief span of mortal life, that shall make that life fruitful, fragrant and memorable. And, as though anticipating the sluggish indolence of the nature they seek to arouse, or rather measuring the force of the current of its perverse and selfish activities, they lay the utmost urgency they can employ upon these stirring calls. “Son,” saith the Master, “go work to-day in my vineyard!”

The language of the Preacher is, “Whatsoever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.” “Why stand ye here all the day idle?” asked the householder of them that stood for hire in the market-place. And even our Divine Lord and Exemplar declared of Himself, “I must work the works of Him that sent Me while it is day; the night cometh when no man can work.” And these are but a part of those heaven-tempered goads with which the Scripture seeks to prick us out of our apathy and urge us to duty.

"TO BE, TO DO, AND TO SUFFER," is the only complete formula of a truly effective human life. *Simply to be*, just to crawl out of the dust like a lizard, to bask in the sun through our short day, then creep back to our earthly bed again, is as wicked as it is ignoble and unproductive. *To be and to suffer*, to sit down in the ashes like Job with his boils, and utter groans, and curse our day, and make ourselves and all about us miserable with our pains and our spleen, is not only to be content with a very poor-spirited sort of a manhood, but to be disobedient to the Heavenly call. But *to be*, to take life from God's hand, His inestimable gift, a life strung in every part, body and soul, with flexible sinews and elastic forces—to *suffer*, as that wise and wholesome discipline under which strong spirits grow stronger, and the weakest, by God's grace, are made mighty and enduring—and *to do*, to act, to bend our loins to burdens, to put our shoulder to the wheels of humble and good endeavours, to toil for God's glory and man's advantage—these make-up not merely the ideal of a heroic and manly living but obedience to the will of God.

See how we are equipped for work. Every power, corporeal, mental, and spiritual, has its appointed and appropriate function, failing which we degrade it to the condition of a useless and idle appendage. The feet were made to run and walk, the hands to lift and carry, and wield the implements of various toil, the fingers to weave their tissues of cunning art, the muscles to strain at their tasks, to hold us erect under weight and pressure. So has every faculty of the mind its adjustment to its own sphere of action—its own specific work to do. The soul with all its mazy wheel-work of affections, passions, and desires, its reasoning, its electing, its willing, is an executive creature, sent forth complete from the hand of its Maker to resolve, *to dare*, *to do*.

The Bible will not suffer us to think any Christian training rightly directed that does not aim to produce a laborious, vigorous workman for Christ—or any Christian character symmetrical and scriptural that is merely intelligent of truth and doctrine, and is not also in earnest practically to bring something to pass as a servant of the Good Master. Simply to hear the will of God is not enough. To hear just for the furnishing of the mind with the noblest and purest intellectual food, or for the correction or confirmation of our faith—this does not satisfy the breadth of the demand. We are to master and possess truth, that it may be our guide and our prompter in duty. We are to edit and put forth our belief in forms of holy living.

The inefficacy of the preaching of the Gospel is explained in its immediate causes by this one fact more than by all others, that so many who sit beneath its appeals are satisfied to be hearers only. They depart from the sanctuary, when the discourse is ended, with the complacent feeling that they have done well. They have sat out the hour, they have paid a public deference to the ordinance, they have even been wakeful and interested auditors. And there they stop, as if that were all God could require, or they had to render.

Let a householder call his servants together and explain his plans of improving his estate. Yonder marsh, he says, is to be drained, that field overgrown with briars and thorns to be subdued for pasturage, that piece of fallow-ground to be broken up with the plough, that stony level to be cleared, and laid down to meadow-grass, around that arid hill-side a stream of water is to be led; and so he possesses them with his instructions. And the servants listen attentively and respectfully. One admires the breadth and wisdom of the arrangements proposed. One wishes to understand each particular process—its methods—its effects. One is curious to learn what is to be done with a piece of woodland, and an orchard, and a rocky knoll, and a little dark glen about which the proprietor has said nothing. And another is eager to find something in these instructions that shall confirm his own previous notions of farming; and he will see nothing else, or he will reject the whole as visionary and impracticable.

But none of them goes to work. They retire from their master's presence, each to dig his own little garden plot. When will the estate put on the beauty, fertility and luxuriance with which its lord meant to clothe it? Our readers can interpret the parable. When will the wastes of Earth be redeemed, when will its arid places be watered, when will its wildernesses bud and blossom as the rose, if they who are instructed in the will of the Great Proprietor, who are sent by him a-field to carry out his improvements, who are given each his task, content themselves with hearing, admiring, criticising, curiously questioning, and leave the work undone?

Is it not known to us that the type of faith which we hold is stigmatised as discarding a righteousness of works, and with that the works themselves, as concerning itself rather with doctrines, creeds, and orthodoxies, than practical morals? There is only one way to wipe out this reproach. It is to strip for labour, to bare the arm, to harden the palm, to lavish life on beneficences, and humanities, and generousities, and philanthropies, as if the price of the soul lay thus in the right hand—in a word, to show our faith, a living faith, by our works.

Is it not known to us that the sincerity of our faith is questioned through our inactivity? If you believe as you profess, says the cavalier, that the soul is in peril of eternal death, you could not rest, you could not eat, or drink, or sleep, or do aught but rush to and fro to warn and rescue your fellow-men. This truth, and our sincerity in holding it, need more, infinitely more, of this very sort of vindicating. We should be more in earnest, more enterprising, more alert and active to bear this witness to our faith, to take hold of imperiled souls, to rouse them from false and fatal securities, to point them to the swift-coming doom, to snatch them as brands from the burning. Can there be any doubt that this were the most triumphant demonstration of an orthodox belief?

Oh, when shall Truth be obeyed as well as heard? How little is it expected that any sermon shall take full effect, that every prodigal shall arise at its voice and say, "I will go unto my father," that every idler shall harness himself to work, every drone wake his inert, slumbering strength, the slack gird their loins anew for the race, the erring forsake the lie which their right hand clasps, and all men welcome God's rule in them and over them! Why, there is truth enough preached and heard every Sabbath in the year, if it were also done, to make every Sabbath the birth-day of a nation, to lift the dead earth into the joy and beauty of a renovated life, to girdle the whole world with light and praise.

#### THE DUMB MISSIONARY.

The following beautiful prayer was composed by a boy, aged thirteen years, who is deaf and dumb, and an inmate of an institution in the West of England, where children who are thus afflicted are trained up in the nurture and admonition of the Lord:—

Lord, I pray Thee, hear my prayer! Give me the Holy Spirit. The Spirit of God can give me a renewed heart. I pray Thee, the Lord God, to bless me. Spare me from danger. I wish to be a missionary, if the Lord God is willing to let me go to be a missionary. I am deaf and dumb: I cannot speak and hear. I will submit to the Lord, because the Lord made me so. I thank Thee: *Even so, Father: for so it seemed good in Thy sight.* I pray Thee, bless the deaf and dumb pupils. Help us to love Jesus the Saviour. Wash away our sin in the blood of Jesus Christ. Comfort our teachers. I pray Thee, help the teachers to teach these deaf and dumb pupils. Help me to teach the poor deaf and dumb people in heathen lands. The Lord guide me to go to foreign countries. The Lord take care of me from cruel people. Bless my mother and brothers. Comfort her. Help her to work. Give her food and clothes. Help me to resist Satan. Make me more happy. The Lord can make me happy—more than the world, if the world make me unhappy. I am young; I am ignorant. *Give me now wisdom and knowl-*

*edge.* I thank Thee, because the Lord makes me well and strong. Hear my prayer, for Jesus's sake. Amen.

It might not be likely that this boy should ever visit heathen countries; but in heart he was a missionary; and by his prayers, it may be, did more to bless the heathen than many who, without prayer, profess zeal in the missionary cause. —*Juvenile Miss. Record, &c.*

#### ENCOURAGEMENT TO PERSEVERANCE.

From my boyhood I have heard of Dr. Morrison, who first translated the Bible into Chinese. Last year I learned the following particulars from an aged gentleman who was acquainted with the superintendent of a Sunday school that Morrison first attended:

The superintendent saw a young lady come into the school: he went to her and asked her if she would like to be a teacher.

"If you have a class for me," she replied. "I have none; but how would you like to go out into the street and get one?"

At first she hesitated, but finally consented—went out, and found a company of ragged, dirty boys, and persuaded three to come, and formed a class. The superintendent told the boys that, if they would come to his house, he would give them a suit of clothes.

Next Sabbath she found two there; but young Morrison was missing. She sought him—found the truant—brought him back with difficulty. The next Sabbath it was just so again; and so the third Sabbath; and so it was the fourth Sabbath. After the fourth Sabbath, at the monthly meeting, she reported that she would no longer feel responsible for him. The superintendent, however, exhorted her once more to try to save him.

At last she replied, "Why, sir, the suit of clothes you gave him is all ragged and worn."

"Why, if you go, I'll give him another suit if he will come to school."

So next Sabbath she hunted him up, and induced her truant boy to return once more. He called upon the superintendent the next week, and got his suit of clothes; but, lo! the next Sabbath he was again among the missing; and so it proved again and again for four weeks more.

So at the next monthly meeting she reported how unsuccessful she had been. "I must give him up."

The superintendent said, "Why, it is hard to give him up, and let him go to ruin."

He exhorted the lady, then, to try it one month longer. She begged to be excused.

"Why, that second suit you gave him has shared the fate of the first."

"Well, well, nevertheless, if you will go and try it again, I will give him a third suit."

So she went and brought the boy back for the three following Sabbaths. But on the fourth Sabbath she found to her surprise little Morrison there in his place of his own accord, and from that time on he became a most interesting scholar. He was led to the Saviour—experienced religion—made great improvement—became a man—a most mighty and useful missionary of the Christian Church.—*Church Missionary Record.*

#### HOLY BOLDNESS.

It requires more prowess and greatness of spirit to obey God faithfully than to command an army of men; to be a Christian than to be a captain. What seems less than for a Christian to pray? yet this cannot be performed aright without a princely spirit; as Jacob is said to behave himself like a prince when he did but pray; for which he came out of the field God's banneret. Indeed, if you call that prayer which a carnal person performs, nothing more poor and dastard-like. Such a one is as great a stranger to this enterprise as a cowardly soldier is to the exploits of a valiant chieftain. The Christian in prayer comes up close to God, with a humble boldness of faith, and takes hold of Him, wrestles with Him, yea, will not let Him go without a blessing; and all this in the face of his own sins and Divine justice, which

let fly upon him from the fiery mouth of the law; while the other's boldness in prayer is but the child either of ignorance in his mind, or hardness in his heart; whereby, not feeling his sins, and not knowing his danger, he rushes upon duty with a blind confidence, which soon fails when conscience awakes, and gives him the alarm that his sins are upon him, as the Philistines on Samson: alas! then in a fright the poor-spirited wretch throws down his weapon, flies the presence of God with guilty Adam, and dares not look into the face. Indeed there is no duty in a Christian's whole course of walking with God or acting for God but is lined with many difficulties, which shoot like enemies through the hedges at the Christian, whilst he is marching towards Heaven: so that he is put to dispute every inch of ground as he goes. They are only a few noble-spirited souls, who dare take Heaven by force, that are fit for this calling.—*Gurnall.*

#### LET THEM ALONE.

Those judgements of God which come silently, and in a sense invisibly, are the most terrible in their effects. For merciful purposes God will often judge His people with seeming severity. He will suddenly interrupt their prosperity when it endangers their higher interests, and place to their lips the bitter cup of adversity. Health is exchanged for feebleness, wealth for poverty, and their happy household becomes the dwelling-place for sorrow. These afflictions are palpable, and, although in themselves grievous, may be so sanctified as to yield the peaceable fruits of righteousness. It is, perhaps, more frequently the experience of Christians that it was good for them to be afflicted than to be uninterruptedly prosperous; for the lesson, which most impressively teaches them the vanity of earth, leads them to a higher estimate of Heaven.

There is, however, another class of judgements, which, in their outward aspect, appear like anything else than judgments to those who bear their infliction. They are neither startling nor terrible, but insidious and silent. They fall upon the sinner with fearful effect, and yet are neither felt nor dreaded. They may be called the "let-alone" judgements, in which the sinner is given, up to his own unbelief and hardness of heart by the withdrawal of all counteracting divine influences. He comes into the very state which he has most earnestly coveted, and yet in obtaining his wish he has secured his ruin. God has often expostulated with him; conscience has faithfully admonished him; Truth has made its appeals to his understanding; the instruction and example of the pious have endeavoured to influence him, and against all these he has struggled until God has said, "Let him alone." What! does God say, Let him have his own way? Let no further effort be made to restrain him? It is even so. He wishes to make the world his idol; let it be according to his desire. He wishes to indulge the lusts of the flesh without restraint; let him have his indulgence. He wishes to discredit the Gospel, and substitute in its place the false maxims of the world; let his mind be perverted that he may believe a lie. He desires to be wholly unconcerned about his soul's welfare and his future destiny; let nothing trouble him on these subjects. He has his wish; he prides himself in his liberty; he affects pity for those who have not escaped from the restraint of Religion or the scruples of conscience, and little dream that in achieving this he has become an object of one of God's fiercest inflictions. Many living men are in precisely this condition. They deny themselves no gratification; have no misgivings of conscience; feel little or no dread of the future; rise in the morning and lie down at night as thoughtless of God as if there were no God; flatter themselves that all is well, when in fact they are on the verge of hell. In obedience to the divine mandate, "Let them alone," the Holy Spirit withhold His influence; the means of grace have no power over them; nay, they themselves, by keeping aloof from the pious, by absenting themselves from the house of God, and

by stubbornly refusing to read or hear any thing calculated to arouse their slumbering consciences, confirm God's judgements against their own souls. In the sight of God, and holy angels, and men no condition is more terrible than that with which they seem so well satisfied. The longer its continuance, the less prospect of their escape from it. They become more hardened, less susceptible of every saving influence, and go onward filling up the measure of their iniquity. Their career, however, is necessarily brief. They awake at last; perhaps in this life, just in time to anticipate the ruin that awaits them, and which they are unable to avert—perhaps not until that ruin actually seizes upon them with a grasp never to be unloosed.

The fate of such should be admonitory to the young, who are now struggling to free themselves from religious restraint. Little do they understand what they are aiming at. Their success will be their ruin. Should God take them at their word, and suffer them to harden their heart, they will be placed in a condition the most hopeless. Infinitely better for them to suffer all the afflictions which may be appointed for Christians in this life than on such terms to enjoy the pleasures of sin for a season. Rather should they welcome every possible ill of life, than to provoke God to turn from them, and say in His displeasure, "Let them alone."

#### NECROMANCY, ANCIENT AND MODERN.

WE recently made what seemed to us a new discovery in the Scriptures; that is, that the spirit-rapping, which existed in the times of the sacred writers, was greatly productive of cases of insanity, as is that of the present day. It is a remarkable fact that in so short a time hundreds of persons, coming under the power of this imposture, have become insane. It strikes us that there is a special hand of God in it. And yet in one passage of Scripture, at least, there is an allusion to a like result in ancient times. God, by the prophet Isaiah, enumerating some of the things through which He distinguished Himself as God, says, among other things—"I am He that maketh all things, that stretcheth out the heavens, that spreadeth abroad the earth, that frustrateth the tokens of the liars, and maketh the diviners mad." This form of expression shows at least that madness was a common result of the practice of divination in that day, so common as to justify that form of allusion to it; while it implies that His making diviners mad was as clearly a recognised fact as was His spreading out the earth and heavens, or that He as often made them mad as He frustrated their tokens.

Any one form of divination is not specified here. But the form which the Hebrew law forbade under the penalty of death was the having of familiar spirits—which is fully equivalent to what is pretended to by the spirit-rappers. A striking example of the ancient practitioner of this art was had in the Witch of Endor. She was one who professed to bring others into converse with the spirits of the dead. And Saul consulted her, to be put in communication with Samuel. She did not really effect such things. She did not know Samuel. For by the miraculous power of God, and to confound both her and Saul, Samuel made his appearance before she commenced her magical formula. The astonishment which she exhibited shows that the event was unexpected, and therefore unprocured by her. But her case was clearly one of the "mediums" who profess to consult the dead. And, when Isaiah, in another place, reproves the people for "seeking unto those that have familiar spirits, those that peep and mutter," He indignantly asks—Shall the living consult the dead? This reveals plainly the idea that consulting the dead was the form of divination then in vogue, and that these were the diviners whom God made mad.

Madness then, as now, was doubtless not the result of a miracle but a natural effect of that peculiar violence that is done to the structure and sensibilities of the human mind by this form of imposture, that violence which was a part of the rea-

son why this form of imposture was punished with death. It was not so punishable simply as an imposture, but as an imposture assuming the prerogatives of God in His revelation, and setting aside, abusing the human mind in its relations to God and eternity. This insanity comes about by natural causes, and yet in multitudes of cases so as to show the special intent of Providence to punish sin. God works through second causes the thing which He intends as easily as we work through our fingers what we intend. And nature's laws no more fetter His working just what He wills than the laws of our physical nature, which promote the motion of our fingers, hinder our working by them. He makes the laws of nature His instruments of punishment. As in the Hebrew law He testified His abhorrence of this form of imposture by saying, "I will set My face against that man, and will cut him off from among the people;" so now He testifies His abhorrence of the same thing by letting the very elements which are in the sin work out the mental derangement of those who practise it.

But to us it seems a plain case, that, as He is now wont to make the diviners mad, so He did in the days of the prophet; and that he would not in this form have alluded to such a fact, as so notorious that a mere allusion to it was enough to cause it to be understood by all, if it had not so often occurred as to have struck the observation of all. But, if there is that in this sin which, in times so distant, has wrought this same result, and if it be so conspicuous a fact in the providence of God that the diviners are made mad, there is reason enough for our letting divination alone.

It matters not if any suggest that this text speaks of divination in the generic sense, and does not specify this particular form of it which is now practised by the spirit-rappers, and was formerly practised by the Witch of Endor. Possibly other forms of divination or of imposture touching such sacred things produced the same result. But if the term is general, it includes the particulars; and this was one of the forms of divination which tended to madness, and in which God assures us His hand was put forth.—*Edinburgh Christian Treasury.*

#### TIRED OF GIVING.

"I CANNOT do it," said Mr A. when he was invited to give for a certain good object; "I have always had to give for these things. I have to keep giving, giving, all the time, and I cannot do so much." And yet Mr A. was a good man, a more than commonly good man, a man that you would love if you knew him as I do. It was true that he had always had to give, that he had thus far kept giving, and had given willingly too. But just now he felt poor. Perhaps he had met with some loss that day. Perhaps business perplexed him. Perhaps he had just been thinking how prices had risen, while wages—for he was a man on wages—had not risen in proportion. For a moment a shade fell on him, as on Jonah, and he was almost ready to say, I do well to be—stingy. But it did not last long. He put down his name and the figures; and then, when the time came to pay, he paid more than he had promised. I knew he would. It was just like him. Grace had soon gotten the better of nature.

My brother, do you ever feel as Mr. A. did? So many calls, and you have to give to them all, and have to keep giving, and giving, till you are almost tired of giving, and almost afraid you shall wrong yourself and your family by giving! You do not feel so always; but sometimes, just for a moment, the dark shadow falls upon your face and your heart, and just for a moment you are loath to give, and you lose the comfort and the joy of giving.

But, my brother, is this demand for constant giving peculiar to Christ's cause? Do you not have to keep giving for yourself and your household? I do for mine. Little mouths opening every day to be fed; the wardrobe as well as the table to be supplied; books to be purchased; things for family use and for individual advantage every day called for. Giving, giving, all the

time. And yet I hope you are not tired of giving! You do not mean to let your children go hungry to-day, because you fed them yesterday! You do not mean to let them freeze this winter, because you kept them well clad the last! You do not mean to deny yourself all the comforts of life in time to come, because you have bestowed so many on yourself in past time! You mean to keep giving, giving to yourself and to your children, I hope, as long as you live. Do so by the Lord's cause.

Moreover, what else can you expect but to keep giving? You would not have missionary operations stop would you? When every other power on earth is spreading itself, you would not have Christ's kingdom shrink? Say, which school would you have disbanded, which station broken-up, which church scattered, which missionary called home, which fit young man discouraged from entering on the work? Not one, I am sure. You would have the stream, that has begun to flow, flow on wider and wider, deeper and deeper; and the light, which now gilds the mountain tops, rise higher and higher till the landscape shall be flooded with its beams. You mean to stand by Christ's servants in this matter. You mean to keep giving till Heaven receive you.

Indeed, what hardship is it and what evil, that you must keep giving? An evil! Why, it is the greatest good that could happen to you. God means by it to develop your Christian principle and Christian affection, to train you to a character which He can approve, and to a preparation for "the joy of your Lord," the joy that comes of self-denial and benevolent achievement with all their happy results. Accordingly He makes one appeal to you on this side and another on that, sends you one object of charity to-day and two to-morrow, and keeps throwing the necessitous multitudes in your way, and asking you, *for His sake*, to help them. He wants to keep you giving, and giving all the time, till you shall know how good it is to give; till you will do anything and submit to anything rather than not give; till selfishness shall die out, and a Christ-like benevolence shall gain full possession of your soul.

You have to keep giving, it is true; but there is one other thing you have to do. You have to keep receiving. "What hast thou that thou didst not receive?" Reckon up for yourself—I need not for you—the things which you have received, are receiving, and hope to receive. How many! how various! how rich! "FREELY ye have received, FREELY give." God keeps giving. Did He not begin with giving His own Son for you? Has He not been giving and giving to you ever since? Do you not hope He will keep giving? Do you not every day ask Him to keep giving until at last He shall give you Heaven with all its joy?

Tired of giving! and you a Christian too! Why, my brother, I am tired of not giving. With Christ the Great Giver before me,—with the thought of all He has given and is giving me,—with His testimony (and who more competent than He to testify on the subject of giving?) that "it is more blessed to give than to receive,"—with the thought of what good I may do by giving, and what joy I may gain by it, when I see the fruit of all in Heaven,—I am more than ever resolved to give, and give, and give, till I die!

C. C.

*Christian Treasury.*

### THE YOUNG SAMOAN TEACHER.

The island of Upolu is one of the most beautiful and fertile in the South Seas. Its lofty mountains, which run along its whole length, are covered with thick woods, having lovely valleys running between them.

In 1840 nearly the whole of its population had embraced Christianity; but a few tribes still clung to their heathen ideas and practices.

In that year a Christian native happened to visit one of these heathen tribes, and during his stay among them he was in the habit of regularly reading a portion of God's Word. While he was

thus engaged, a youth, who evidently seemed at a loss to account for this strange employment of his time, watched him with much eagerness and curiosity, wondering greatly what he could be doing. At length he could not hide his feelings, and ventured to ask them what he was doing, and if the thing he held in his hand was his god. "I am talking to my book," said he. "What does it say?" asked the lad. "It tells me a great many wonderful things about the Great God, and about the creation of the World and of man, and about Jesus Christ the Saviour of men."

"Will it talk to me and tell me those things?" asked the boy.

"Yes, if you can talk to it," replied the Christian, "not with the mouth, but with the mind and heart; and you must learn from the teacher how to do this."

"Oh, I should like to learn," said the youth; "where is the teacher, and I will go to him?"

"He is across the mountain," said the man, at Fasetootai."

Delighted to hear this, he could not be kept back from starting at once to the place, that he might learn to read; not doubting that he would do so at once, and would return the next day with his new-found treasure. Mountains, woods, streams, were as nothing in his path, and he eagerly pushed on to the Christian settlement. Here everything wore a different appearance from his own native village. Wherever he looked he saw order and cleanliness; and the people, no longer naked savages, were clothed in suitable garments. Nothing discouraged, however, our little hero asked for the teacher's house. "There it is; you see those animals feeding on the lawn in front of it," said a native.

But the little savage had already drawn the teacher's attention, who came towards him, and to whom he made known his wishes to be taught. So the next morning, after having been combed and clothed, he was admitted into the School-room. Nor was he long in learning the A, B, C, and so delighted was he with his accomplishment that nothing would prevent him from forthwith returning over the mountains to teach it to his friends. Here he insisted on their forming a circle round him, and learning the alphabet from his lips. This done, he was compelled to seek again the mountain-path which led him to Fasetootai. "So you are come back again?" said his teacher. "Yes, I come to learn more." But no sooner had he learned "more" than back he trudged to impart "more" to his pupils. He could not be persuaded to wait until his own educational course had been completed, lest they should "forget." Thus he learnt and taught, journeying to and fro over the rugged mountains, till his efforts had met with considerable success. At length a teacher was placed in his village, and he was able to seek, undisturbed, that knowledge which he so greatly desired, and which is able to make the most unholy pure, the most wretched happy, and ignorant heathen wise unto salvation by faith in Christ Jesus.—*Juvenile Missionary Magazine.*

### RAGGED SCHOOL UNION.

The Ragged School Union held its meeting, the Earl of Shaftesbury in the Chair. The hall was densely crowded. It was stated that nearly 20,000 of the most destitute and forgotten part of the population had been brought under the influence of Christian instruction by this Union. Last year not less than 1021 ragged scholars were provided with situations. The schools have increased from 116 to 129, and the scholars in proportion. There were in

Sunday Schools last year 11,740; this year 13,100

Week-day	"	8,000	"	9,000
Evening	"	5,800	"	6,300

The number of "Refuges" now open is 15, and the number of inmates, who are provided with board and lodging, and mostly with clothes, is at present above 350. Several reports that they cannot admit more from want of funds to pay expenses, and the cases lately refused for this reason exceed 300. Respecting the "Shoe Black

Brigade," which was formed among the boys in 1851, and which has proved a great convenience to numbers, the Report says; The number of boys employed is the same as last year, viz., 37; but their earnings have considerably increased. Last year it was £760; this year it amounts to £899. Of this, £491 have been paid directly to the boys for food, etc., £205 passed to their credit in the Savings' Bank; and £203 devoted to the expenses of carrying on the Society, including blacking, brushes, &c. The number of boots and shoes cleaned in the year has been 215,966 pairs, or 4,153 a-week; the average earnings of the lads, 9s. 4d. a-week. The £203 devoted to expenses does not equal the expenditure by £50 or £60, and private subscriptions are required to make up that deficiency.

The Union has done an immense amount of good by its Emigration Scheme, and some letters from Australia show that the lads sent out are in some cases occupying most important and trustworthy positions in society.—*London, May 12th.*

### TO A BACKSLIDING MEMBER OF THE CHURCH.

[MR. FRANCIS, the writer of the following letter, was for very many years an eminent Baptist minister in England, and died in the very early part of the present century. It may encourage other pastors to know that it was blessed in restoring the individual addressed in it.]

"MY DEAR FRIEND,—My love to your person, my concern for your welfare, and my relation to you as your pastor, urge me to address to you the subsequent lines.

"It is with great surprise and inexpressible grief that I hear of your persevering in a conversation so inconsistent with your former religious sentiments and feelings, so dishonourable to your Christian profession, so opposite to the doctrine, to the spirit, and to the example of the blessed Redeemer, and so awfully injurious to your own soul. Ten years ago, the 11th of May next, you made a public and a solemn profession of your faith and repentance, and you adorned your profession for several years. Oh, that it was with you as in months past! when your conduct was ornamental, when you attended and enjoyed meetings of prayer and conference, when you communed with us at the table of the Lord, and when you were much esteemed and beloved by your Christian brethren. I particularly loved you, and hoped that you would have continued an ornament to your holy profession. You did run well, but ah! what hath hindered you? Will you also crucify the Lord of glory the second time? Will you also add to my grief and discouragement? Will you also draw back to perdition? God forbid. Where, oh, where will your present conduct end? Is it better with you now, with respect to your reputation, peace of mind, and hope of eternal glory, than when you were in fellowship with us, and walked circumspectly with God? As your eternal interest lies near my heart, I most earnestly and affectionately entreat of you seriously and repeatedly to examine the following passages of Scripture:—Heb. x. 24, and to the end of the chapter; 2 Pet. ii. 20-22; Matt. xxvi. 24; Jer. iii. 12-14.

"O! my friend, you and I have to do with an infinitely holy God, who will not be mocked, and cannot be deceived. Go to the Throne of Grace; go to the Cross of Christ; neither presume nor despair. O do not oblige us to exclude you from us! O do not exclude yourself from Heaven! and do not torture my mind with the fear of being a wit-

ness against you in the day of judgement. Pray come and see me, that I may have one free conversation with you. Expect nothing from me but love and tenderness, faithfulness and sincerity; and believe me to be" &c.

#### A VOICE TO MOTHERS.

"Tell the mothers to trust in God." These were almost the dying words of one who had herself been a mother in Israel, and who had trained-up a family of children for the service of her Redeemer. Some of them had preceded her to the heavenly world, giving clear and decisive evidence that death to them was everlasting gain; others still remain on earth, willing labourers in the vineyard of our Lord.

"Trust in God" had been the secret of her success in regard to her own children, and with her last breath she wished to encourage other mothers to bring their little ones to the Saviour. He, who, when on earth, said, "Suffer little children to come unto Me, and forbid them not," is no less ready to receive them now than He was then. "Trust in God," believe the exceeding great and precious promises He has given to parents, and plead them in prayer before Him till all your children are renewed in the spirit and temper of their minds, and become heirs of God, and joint-heirs with Christ Jesus. Mothers, "Trust in God!"

#### I WILL WAIT A LITTLE.

You are in a strange position, dear reader. You feel and know what your duty is. You are convinced of your sinfulness, of your need of the Saviour. The Spirit of all grace has been stiving with your heart, and you are almost determined to come out on the Lord's side. And yet you keep away, you hold back. You say, "I will wait a little, I will try whether my convictions are permanent, I will do nothing in a hurry." You are in a worse position than if you had appointed a time at which your indecision shall end. As conscience urges you daily to cease the struggle, you say, "I will wait a little;" and, flattering yourself that you have not dismissed but only postponed the subject for a short time, you still withhold your heart from Christ. Are you any nearer a determination than when you commenced this excuse? Will the end of this "little time" ever arrive? No; every day but keeps it at the same distance in the future, and, unless you take a firm position at once, it will never be reached. Satan is cheating you by this fair pretext out of your salvation.

UNBAPTISED CHILDREN IN SKYE.—The Skye correspondent of the *Inverness Courier* states that baptism has almost fallen into disuse in his district, which is explained, he says, by the fact of a clergyman in Skye, now of the Free Church, having made the terms of baptism so difficult that the people were at first discouraged, then careless, and, the same spreading beyond the minister's own parishes, (for he has held two of them in Skye), there are now hundreds, perhaps thousands of persons in Skye not baptised. Some of them are married, and have also children unbaptised, so long has this state of things been going on; and the matter is getting no better, if not worse.

MY PEACE I GIVE UNTO YOU.—How many bring reproach upon the cause of Christ by failing to maintain peace in their hearts, when surrounded by the petty trials of everyday life! Yet these same individuals flatter themselves that, should God lay His hand heavily upon them, should sickness and distress be their portion, they would bear with fortitude and Christian resignation all that God in His wisdom should mete out to them. But, like the haughty Syrian, they chafe under these insignificant tests of their submission, and think, if God would try them by some marked display of His judgements, would call upon them "to do some great thing," they would be able to convince the world of the

strength of their faith, and exhibit a lively exercise of the Christian graces.

CHRISTIAN LIBERALITY.—There are certain great principles laid down in Scripture in relation to giving, and the use of property generally, respecting which there is much practical scepticism. They are as follow:

1. That which we have we hold as stewards that must give an account.
2. The way to increase is to distribute. *Some are rich because liberal.*
3. That which is given to the poor is loaned to the Lord.
4. That which is done to Christ's little ones is done to Himself.—*Dr. Nevins.*

When the flail of affliction is upon me, let me not be the chaff that flies in Thy face, but let me be the corn that lies at Thy feet.—*Philip Henry.*  
A plant that grows in a cave is pale and sickly; so is the piety of a Christian who shuts himself out from the fellowship of God's household.—*Sir P. Sidney.*

I resolve to neglect nothing to secure my eternal peace, more than if I had been certified that I should die within the day; nor to mind anything, which my secular duties demand of me, less than if I had been insured I should live fifty years more.—*McCheyne.*

#### THE INFALLIBLE CHURCH.

The following very curious chronological table will show the progress which corruption and error have made in the "Infallible Church"—that church which is the "rock," and is alike unchanged and unchangeable:—

Holy Water introduced,	120
Penance,	157
Monkery,	328
Mass in Latin,	394
Extreme Unction,	550
Purgatory,	593
Invocation of Virgin and Saints,	598
Papal Usurpation,	607
Kissing the Pope's Toe,	709
Image Worship,	715
Canonization,	993
Baptism of Bells,	1000
Transubstantiation	1000
Celibacy of Priesthood,	1015
Indulgences,	1199
Dispensations,	1200
Inquisition,	1204
Auricular Confession,	1215
Elevation of the Host,	1222

It may be useful for the information of Romanists and Puseyites to point to another of the aggressive steps of Rome—the claim of universality or Catholicism for the Church of Rome exclusively. The claim was set up by Honorius III. at about the commencement of the 13th century.

Previously the term "Catholic" was applied only to the faith of Christians and not to any church in particular; all were esteemed Catholics who held the true faith, to whatever church they might belong. The point is set at rest by the following passage of an epistle of Innocent the Third, the immediate predecessor of Honorius:—"Dicitur autem Universalis Ecclesia quae de universis constat Ecclesiis quae Graeco verbo catholica nominatur. Ecclesia Romana sic non est Universalis aut Catholica Ecclesia sed Ecclesiae Universalis pars. (Inn. III. Ep., Lib. ii., Kp. 200.) It may be useful to translate this declaration of an infallible Pope for the use of ladies, boys and Puseyites, and all other unlearned persons:

That church is called universal which consists of all churches everywhere, which in the Greek is called Catholic. The Church of Rome, therefore, is not the universal or Catholic Church, but a part of the Catholic Church." So said Innocent the Third, 650 years ago, and so say Protestants at this day. It will indeed puzzle Father Newman to explain why Christians were 1200 years ago left without that single and universal and infallible Church, which they contend to be an indis-

pensable requisite to Christianity. But we leave them to settle this point with Innocent the Third, and maintain that the Protestant Churches, which restored the true Catholic faith, have a much better title to the name Catholic than the schismatical Church of Rome, which, as no Romanists will deny, has added to that faith the long list of innovations given by the *Berwick Warbler*.

#### NOTICE OF BOOK.

HEADSHIP OF CHRIST: Sermon preached before his Grace the Lord High Commissioner and the Members of Assembly at the Opening of the General Assembly of the Church of Scotland, May 18, 1854. Published by request.

DR. BARR and his writings stand in need of no commendation from us; but we think it would be well that all the friends of our Scottish Zion,—nay, all Scotsmen who love that Church which Dr. Barr describes as "the whole community of Christ's believing followers,"—should possess a copy of this excellent sermon. It is peculiarly suited to the present circumstances of our Church Establishment. The sentiments it sets forth are as boldly put as they are just and truthful. Even Alexander Henderson himself could not have more emphatically proclaimed the great doctrine of the Church's spiritual independence. The text is taken from the 18th verse of the first chapter of the Epistle to the Colossians, "And He is the Head of the body the Church"; and the aim of the preacher is, from a view of the Headship of Christ "in connection with Himself," and "in relation to His people," to deduce "the Redeemer's claims and the Church's duty." Having shown that the Saviour is the Head of the Church in respect of *Dignity, Influence and Authority*, Dr. Barr proceeds to show that Christians are called to "the general duty of practically acknowledging Christ to be the Head of the body the Church;" and he proceeds to illustrate their duty in reference to the maintenance of Christ's headship as an *article of faith, a subject of testimony and a principle of conduct*. In speaking of "the Redeemer's claims," the Doctor specifies *reverence, confidence and obedience*, each of which is briefly but appropriately discussed. As a literary effort, the discourse will add nothing to Dr. Barr's already high reputation, and it is not in this light we have thought proper to bring it under the notice of our readers. The illustration of the last particular—the *obedience* which the Church owes to Christ her Head—affords an opportunity of adverting to some questions of paramount interest in the present circumstances of the Church of Scotland. This opportunity the Doctor has not entirely disregarded, and, although he has not said all that might have been said upon the subject, he has perhaps said as much as could well be expected from a person occupying the position in which he stood. We augur good for the future when we find such sentiments as the following proceeding from such a quarter:—

"If the Church, acting within her own proper sphere, is enabled, without being exposed to interference or subject to control, to discharge her sacred functions by preaching the Gospel of salvation to men—by dispensing the ordinances of religious worship and instruction—by the administration of discipline—and by the exercise of ecclesiastical

superintendence and government over her office-bearers and members, she possesses all the powers and prerogatives which Christ conferred or requires; and her alliance with the State only tends to confirm the possession of these essential privileges, and to afford additional security for their upright and independent exercise.

"I do not hesitate to affirm that the Church of Scotland enjoys a greater amount of practical freedom than belongs to any other Church in Christendom, and embodies in her constitution to a larger extent the means and capacities of fulfilling the ends of her existence in giving glory to God and doing good to men. It affords no doubtful testimony to the excellence of her character to observe, that the various bodies who have seceded from her communion still adhere to her standards of faith and forms of worship and modes of government, and differ from her only in matters which all men of intelligence and candour believe to be, if not indifferent, yet secondary and comparatively unimportant. In no other country, where dissent prevails to the same extent as in Scotland, has it produced so little diversity of religious sentiment and observance, or might be relinquished and departed from at so small a sacrifice either of principle or consistency. The reunion of parties, now unhappily divided, might under such circumstances be reasonably considered an object of easy and hopeful attainment; but the facts of experience serve to prove that grounds of sectarian disagreement and separation are generally contended for and insisted on, even by conscientious men, with a tenacity exactly proportioned to their insignificance. — *Edinburgh Northern Standard.*

## POETRY.

## METRICAL VERSION OF THE CLIPSALEM.

(BY THE LATE PROFESSOR TENNANT.)

Of this Psalm the Hebrew original, if it ever existed, is lost; the Greek version is found appended to the Septuagint translation of the Psalms, and with the following note prefixed:—"This Psalm, which, as being supernumerary, is not numbered with the rest, was written on the peculiar subject of David, when he fought in single combat with Goliath."

Among my brethren deemed was I  
Of mean account and small;  
And in my father's house I was  
The youngest of them all.

I fed my father's sheep; my hands  
The shepherd-organ made:  
I strung with strings the psaltery,  
And on it sweetly played.

Who shall report my name, my praise,  
Unto the Lord on High?  
The Lord Himself on High; He heard  
My gentle vow and sigh.

He sent His angel down; He took  
Me from the flocks I fed;  
And with His own anointing oil  
He did anoint my head.

My brothers were of valiant strength,  
And goodly-fair to sight;  
But not in Jesse's elder sons  
The Almighty took delight.

I to the war went out to meet  
The heathen champion proud;  
The Philistine looked down, and cursed  
Me by his idols loud.

My sword I drew in God's own might;  
His head I took that day;  
And from the hosts of Israel  
Removed that stain away.

## THE BIBLE'S COMPLAINT.

Am I the Book of God? then why,  
O man, so seldom is thine eye  
Upon my pages cast?  
In me behold the only guide  
To which thy steps thou canst confide,  
And yet be safe at last.

Am I the record God has given  
Of Him who left the court of Heaven  
Thy pardon to procure?  
And canst thou taste one moment's bliss  
Apart from such a hope as this?  
Or feel one hour secure?

Am I the Spirit's voice that tells  
Of all His grace and love who dwells  
Between the cherubim?  
And wilt thou slight my warning still?  
And strive thy cup of guilt to fill,  
Till it shall reach the brim?

Oh, turn at length from danger's path,  
And kiss the Son, lest in His wrath  
The Father rise and swear  
That, since, in mercy oft addressed,  
Thou still hast scorned His promised rest,  
Thou shalt not enter there!

Know that in yonder realms Above,  
Where fondest sympathy and love  
For erring mortals reign,  
Ten thousand glorious spirits burn  
To celebrate thy first return  
In loud, ecstatic strain.

And, hark! from that abyss of woe,  
Where tears of grief and anguish flow  
Amidst devouring fire,  
What sounds of hopeless wail proclaim  
The terrors of Jehovah's name,  
The fierceness of His ire!

O sinner! hear that doleful cry,  
And learn from sin and self to fly,  
Ere justice lifts her rod!  
List, while thou mayst, to mercy's call,  
For 'tis a fearful thing to fall  
Into the hands of God!

Now, now is the accepted day,  
And, show-like, it flees away  
On wings of awful speed!  
Take up the Cross, and thou art strong,  
Come life, come death! Reject it long,  
And thou art lost indeed!

*Toronto Christian Guardian.*

## I WOULD.

I would young happy voices hear,  
And loving faces see:  
I would have little tiny feet  
Come trotting oft to me.

And I would pardon frolic wild,  
And little saucy tongue;  
Remembering there was a time  
When I was also young.

Nor would I be ashamed to mix  
Amid the infant train;  
But learn from them to love and trust,  
And be a child again.

Nor would I be forgotten quite;  
Each little cherished one  
I fain would have with fond regret  
Remember me when gone.

Though Time hath reft each youthful grace,  
And left his shade behind,  
Yet spare, O Lord! in pity spare  
The memory—the mind.

And, while this feeble 'outward' frame  
Shall sink by slow decay,  
Oh, be the 'inward' deathless part  
Renewed from day to day.

My daily cross of sorrow, pain,  
Or poverty to bear  
Give strength; and in the valley's shade  
Do Thou be with me there!

MRS. GODFREY.

## THINK OF JESUS.

Doth sorrow's shadow hover o'er thee?  
Then think of Him!  
Is toil, and care, and pain before thee?  
Then think of Him!  
Think of Him on earth descending,  
'Neath thy sins and sorrows bending,  
With thy griefs His bosom rending—  
Oh, think of Him!

If morning's light to joy awaken,  
Oh, think of Him!  
Should evening find thee lone, forsaken,  
Still think of Him!  
Should Time's hand of friends bereave thee,  
And thy brightest hopes deceive thee,  
Think of One who will not leave thee—  
Oh, think of Him!

When stormy passions rise within thee,  
Oh, think of Him!  
When earthly pleasure lures to win thee,  
Then think of Him!  
Though the cup of anguish draining,  
Cease thy wearied soul's complaining;  
See the Lamb in glory reigning!  
And fly to Him!

*Ibid.*

On the catastrophe of MARY NEWSTEAD, a girl who, while yet in her "teens," was smothered to death by the bursting of a floor under a load of oats in Messrs. Baby & Wright's warehouse, Moore, River St. Clair, which she had just before entered, a quarter of an hour after leaving school, Monday afternoon, 20th Feb., 1854.

ADDRESSED TO HER PARENTS AND SCHOOLMATES,  
"In a moment, in the twinkling of an eye, at the last trump."

Even now, midst mirth and laughter  
Of her school dismissed to play,  
God demands her darling daughter,  
Ere the sun shall set "to-day."

Parents! playmates! little dreaming  
Ne'er again her voice to hear,—  
At His bar youth's brightness beaming  
"In a moment" must appear.

With her friends engaged in gladness,  
Just within their circle centered—  
Lo! the scene is changed to sadness;  
She *Eternity* has entered!

Yet, while young and old are weeping  
For the child and comrade gone,  
Let us, warned and wisdom reaping,  
God's "whole armour" now "put on."

"Now," yes, now, lest it be "never,"  
Mercy seize ere *Hope* is fled;  
Quick! ere soul and body sever—  
Learn, ye living, from the dead.



Awake! arise! while life allows you,  
Ere your sun sets in the grave—  
Let Mary Newstead's fate arouse you;  
Lay hold on Him who waits to save.

Moore River, St. Clair, C. W. } T. S.  
21st Feb., 1854.

Canada Evangelist.

#### ON THE DEATH OF AN INFANT.

Beneath this stone in sweet repose  
Is laid a mother's dearest pride,  
A flower that scarce had waked to life  
And light and beauty ere it died.

God in His wisdom has recalled  
The precious boon His love had given;  
And, though the casket moulders here,  
The gem is sparkling now in Heaven.

#### MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collections.

Perth, per Rev. W. Bell, . . . . . 1 5 0  
Quebec, per Rev. Dr. Cook, . . . . . 32 0 0

£33 5 0

A. SIMPSON,  
Treasurer.

MONTREAL, 30th September, 1854.

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A. C. Mowbray, Montreal,	1854.	0	2	6
Mrs. Miller, Do.	1854.	0	2	6
Wm. McDonald, Port Daniel,		0	5	0
Thos. Boyes, Black River,	1854.	0	2	6
John Kerr, Three Rivers,	1854.	0	2	6
James Croil, Aultsville,	1853-54.	2	0	0
John Colquhoun, Senr., Morrisburg,	1853-54.	0	5	0
Wallace McDonald, Kirkwall,	1854-55.	0	5	0
W. McKenzie Ross, Chatham,		0	2	6
J. Hutchison, 71st. Regt., Quebec,	1854.	0	2	6
Jos. Wilson, E. Frampton, C. E.	1853-54.	0	5	0

#### TO TEACHERS IN PUBLIC AND BOARDING SCHOOLS AND FAMILIES.

Mr. GIBSON, of the HIGH SCHOOL, Montreal, has received per the LOUISE from LIVERPOOL a supply of the following SCHOOL-BOOKS:

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