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Hon. John McGill

The Presbyterian



A MISSIONARY AND RELIGIOUS RECORD

OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 6, June, 1852.

VOLUME V.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for the year 1852, THE PRESBYTERIAN being payable in advance.

THE CHURCH IN CANADA.

COMMISSION OF SYNOD.

The Commission met in Toronto on the 19th of May.

There was read a petition to the Colonial Committee from the Minister and Elders of the congregations of Stratford and North Easthope, requesting a grant to assist them in finishing one of their churches, and in paying off the debt on the other. The application being sanctioned and approved by the Presbytery of Hamilton, the Commission agreed to recommend the case of the petitioners to the favourable consideration of the Committee. No other business was taken up.

ST. ANDREW'S CHURCH, HAMILTON.

We have been requested to intimate that the Congregation of St. Andrew's Church, Hamilton, contributed during last session a bursary of £10 in aid of a deserving student prosecuting his studies in Queen's College with a view to the Holy Ministry in our Church. This bursary was adjudged by the Senatus Academicus to Mr. David Ward, Perth, C. W. This is now the second year during which the Hamilton Congregation have set such an excellent example to other Congregations in the Province, a bursary of the same amount having been placed at the disposal of the Senatus of Queen's College during the previous Session. While making favourable mention of these instances of well applied liberality, we consider it to be no less our duty to

recommend them to the imitation of every Congregation throughout the Church which feels an interest in the prosperity of our University.

UNIVERSITY OF QUEEN'S COLLEGE.

SESSION 1851-2.

On Thursday, 29th April, the Senatus Academicus of the University, after examination on the subjects prescribed, conferred the Degree of Master of Arts on the three following candidates for that honour, viz:

- JOHN HUGH MCKERRAS, A.B. Brockville.
- WILLIAM JOHNSON, A.B. . . . Nelson.
- DAVID WATSON, A.B. . . . Williams.

On the same day the Senatus Academicus conferred the Degree of Bachelor of Arts on the following candidates, after examination on the subjects prescribed for that honour, viz:

- JOHN LINDSAY, . . . Ormestown, C.E.
- ROBERT SUTHERLAND, . Jamaica.
- FARQUHAR MCGILLIVRAY, Glengarry.
- PETER WATSON, . . . Williams.
- ALEXANDER G. FRASER, Glengarry.
- JAMES MACEWEN, . . . Belleville.
- THOMAS MILLER, . . . Flamboro West.
- JAMES ROLLO, . . . Seymour.

Of whom John Lindsay and Robert Sutherland passed with honours both in Classics and Mathematics; Farquhar McGillivray with honours in Classics; and Peter Watson with honours in Mathematics.

PRIZE LIST.

Faculty of Arts.

FIRST GREEK CLASS.

WILLIAM WOOD SQUIRE, Stanstead, C.E.

FIRST LATIN CLASS.

WILLIAM WOOD SQUIRE, Standstead, C.E.
 JAMES A. F. McLEOD, Kingston, for General Merit in the Classes.

SECOND GREEK CLASS.

- HUGH PLUNKETT BOURCHIER, Kingston.
- DAVID WARD, Perth.
- THOMAS MILLER, JUN. Flamboro West.

SECOND LATIN CLASS.

- DAVID WARD, Perth.
- HUGH PLUNKETT BOURCHIER, Kingston.
- WILLIAM SMITH IRELAND, Kingston.

WILLIAM SMITH IRELAND—For best Translation of 1,000 lines of the "Edipus Tyrannus" of Sophocles, performed as a voluntary exercise during the vacation.

ALEXANDER SPROAT, Esquensing.—For Essays on the Battle of Arginusae, the Character of Cleon, and the Character of Brasidas.

HUGH PLUNKETT BOURCHIER, Kingston—For Essays on the Character of Cleon, the Character of Brasidas, and Translation into Greek Iambic Trimeters of a Passage from Milton's "Samson Agonistes."

DAVID WARD, Perth—For Essay on the Circumstances which contributed to the Greatness and Downfall of Athens.

HERCHMER HAMILTON, Kingston—For Essay on the Battle of Arginusae, and for General Improvement since last session.

ALEXANDER SPROAT, Esquensing—For General Merit in the Classes.

THIRD GREEK CLASS.

- ROBERT SUTHERLAND, Jamaica.
- JOHN LINDSAY, Ormestown, C.E.

THIRD LATIN CLASS.

- FARQUHAR MCGILLIVRAY, Glengarry.
- ROBERT SUTHERLAND, Jamaica.

ROBERT SUTHERLAND, Jamaica—For Translations from English into Greek Hexameters and Iambic Trimeters.

FARQUHAR MCGILLIVRAY—For Essay on the Character of Cleon.

JUNIOR MATHEMATICS.

Best Geometricians—Alexander McLennan, Glengarry; James Alexander Farquharson McLeod, Kingston. (Equal.)

Best Algebraists—1. William Squire, Kingston, 2. Alexander McLennan.

General Merit in the Junior Mathematical Class
—Donald McDonald, North Uist, Scotland.

SENIOR MATHEMATICS.

Senior Division—1. John Lindsay, Ormestown; Peter Watson, Williams (equal). 2. Robert Sutherland, Kingston.

Junior Division—1. Asa Forbes Wallbridge. 2. David Ward, Perth; Alexander Sproat, Esqueing (equal). 3. Andrew Bell, Dundas. 4. Thomas Miller (minor), Nelson; Hugh Plunkett Bourchier, Kingston; William Smith Ireland, Kingston.

Best Prize Exercises and Exercises throughout the Session—Asa F. Wallbridge.

LOGIC AND RHETORIC.

1. *Historical Essay on the Aborigines of America*; John Lindsay.
2. *Essay on the Abuse of Logic by the Schoolmen*; Thomas Miller (major), Nelson.
3. *Poem, 'The Sun'*; Peter Watson.
4. *Poem*; Farquhar McGillivray, Glengarry.

MORAL PHILOSOPHY CLASS.

JOHN LINDSAY, Ormestown, C.E.
JOHN LINDSAY, Ormestown, C.E.—For the best Essay on the Indebtedness of Morality to Revelation.

NATURAL PHILOSOPHY.

Essay on "The Advantages of the Study of Astronomy"; John Lindsay.

Essay on "Heat"; 1. John Robinson Benson, Kingston. 2. Alexander Sproat. 3. Hugh Plunkett Bourchier, Kingston.

Essay on "The Aurora Borealis"; 1. David Ward. 2. H.P. Bourchier.

Best Diagrams; Herchmer Hamilton, Kingston; Alexander Sproat.

Best Essays in Junior Division during the Session; David Ward.

Faculty of Theology.

ORIENTAL LANGUAGES.

Senior Class—William Johnson, Nelson; Peter Lindsay, Ormestown; Frederick P. Sim, Quebec.

Junior Class—David Watson, Williams; John Lindsay, Ormestown; George D. Ferguson, Montreal; James McEwen, Belleville; James Gordon, Nelson.

Prizes of equal value in each Class, the Students being nearly equal in merit.

Faculty of Arts.

COURSE OF STUDY.

FIRST GREEK CLASS.

Greek Grammar, carefully gone over, with occasional revisions.

"Greek Prose Composition" daily.

Greek Extracts.

Xenophon's Anabasis, Book II.

Homer's Iliad, Book VII. and part of VIII.

Greek History every second day; Classical Archaeology and Geography, Prosody, written Translations, &c., &c.

FIRST LATIN CLASS.

Virgil: Eclogues, and Georgics, Book I.

Horace: Odes, Books II. and III.

Livy: Book II., chap. 1 to 36.

Latin Themes and Translations twice a week; History, Archaeology, Geography, Chronological Dates, &c., &c.

SECOND GREEK CLASS.

Plutarch's Life of Pericles.

Sophocles' *Edipus Coloneus*, verse 1 to 870.

Thucydides, Book I., chap. 1 to 70.

Greek New Testament: part of the Epistles read by the students attending the Sunday Morning Class for Religious Instruction.

Frequent written Exercises in Translation from Greek into English, and from English into Greek; Greek Metres, Archaeology, History, Geography, &c., &c.

SECOND LATIN CLASS.

Tacitus' "Agricola," "Annales," Book I., "De Oratoribus."

Terence: *Andria*.

Horace: *Ars Poetica*; selections from the Epodes, Satires and Epistles.

Frequent written Exercises in Translation from Latin into English, and from English into Latin; Ramsay's *Roman Antiquities*, &c., &c.

THIRD GREEK CLASS.

Plutarch's Life of Pericles.

Sophocles' *Edipus Coloneus*.

Thucydides, Book I., chap. 1 to 70.

Demosthenes' Oration "De Corona."

Aristophanes' "Nubes."

Frequent written Exercises in Translation, &c.; Critical Analysis of Passages; Metres, Archaeology, History, Geography, &c., Elementary Principles of Comparative Philology, &c., &c.

THIRD LATIN CLASS.

Tacitus: "Agricola," *Annales*, Book I., "De Oratoribus."

Horace: *Ars Poetica*.

Terence: *Andria*.

Cicero: *Tusculanæ Disputationes*, prescribed for private reading and examination.

Ramsay's *Roman Antiquities*.

Written Exercises, &c., &c.

MATHEMATICS.

Junior Class—Euclid, first six books; Plane Trigonometry and Logarithms; Algebra (Hinds) to Cubic Equations, inclusive. Daily and weekly exercises in Algebra, Geometry and Trigonometry.

Senior Class—Euclid, eleventh and twelfth books; Mensuration of Planes and Solids; Analytical Plane and Spherical Trigonometry (Snowball), with application to Geometrical and Astronomical Problems, and the use of Instruments of Observation. Exercises in Plane and Spherical Trigonometry. Conic Sections geometrically demonstrated (Whewell).

Third Class—Application of Algebra to Geometry; Conic Sections; part of first section of Newton's Principia; Differential and Integral Calculus, with numerous exercises.

LOGIC AND RHETORIC.

Whately's Logic; Whately's Rhetoric; Examinations; Logical Analysis of arguments of various forms, and of passages from different authors.

Essays on various subjects.

MORAL PHILOSOPHY CLASS.

Meetings for Lecture each alternate day.

Text Books used:—Whewell's *Elements of Morality*; Paley's *Moral and Political Philosophy*; Stewart's *Outlines of Moral Philosophy*; Readings and Examinations from Stewart, Brown, Beattie, &c.

Weekly written exercises by the Students:—Alternately, Essays on subjects connected with the course, and answers to questions drawn from passages of authors, or subjects prescribed for study.

NATURAL PHILOSOPHY.

Lectures on properties of Matter, Statics, Dynamics, Hydrostatics, Hydrodynamics, Pneumatics, Optics, Heat, Electricity, Voltaic Electricity, Magnetism, Electromagnetism. Earnshaw's Statics.

Herschell's Astronomy.

Weekly Essays and other exercises on the subjects of the course.

Faculty of Theology.

SYSTEMATIC DIVINITY.

The Subjects embraced in the first part of the course were, Natural Theology—Probability and

Necessity of a Revelation—Genuineness, Authenticity, and Inspiration of the Scriptures—Miracles.

Weekly Essays by the Students on the successful subjects.

The latter part of the course comprised a Series of Lectures on the subjects embraced in the last great department of Theology. There was a daily Lecture, and an hour was devoted each day to examination. The Students were required to give, generally, two Essays a week—one Critical and Exegetical, and the other on some one of the topics discussed in the Lectures.

The Students also delivered discourses, each according to his Status in the Class.

HEBREW CLASSES.

Senior Class—Read from the Books of Genesis, Ruth, The Psalms, Job, Isaiah, Jeremiah, Zechariah, and from the Chaldee of Daniel.

Junior Class—Elements of the Grammar, both Hebrew and the Chaldee—Read from the Books of Genesis, The Psalms, The Proverbs, The Song of Solomon, and from the Chaldee of Daniel.

CHURCH HISTORY.

Second and Third Year Students—Recapitulated the events of the Eleventh, Twelfth, and Thirteenth Centuries; after which the study and examination of the Fourteenth Century and succeeding Centuries to the end of the Sixteenth were entered upon and concluded.

First Year Students—Read and were examined upon the first Four Centuries and part of the Fifth.

Lectures five times a week, with Readings from Dr. Campbell's Lectures and Dr. Milner's Church History, with copious remarks.

Written Exercises by all the Students once a week on defined Epochs from the Old and New Testament Histories.

The twelfth Session of Queen's College will begin on the first Wednesday of October (6th October), 1852, at which date all Intrants and regular Students in the Faculty of Arts are required to be present.

The Divinity Classes will be opened on the first Wednesday in November.

Candidates for Matriculation as regular Students will undergo an examination before the College Senate in the first three Books of the *Æneid* of Virgil, the first three books of Caesar's Commentaries, Mair's Introduction, the Greek Grammar, and Arithmetic, as far as Vulgar and Decimal Fractions inclusive.

The only charges are £1 of Matriculation Fee; £2 for each class per Session, to be paid on entrance, and £1 additional in the Natural Philosophy Class for expenses of Apparatus.

Accommodation will be provided for Students as Boarders, the expense to each boarder averaging about thirty-five shillings per month. Students intending to avail themselves of this accommodation will require to bring their own bedding. The Boarding Establishment will be under the superintendence of the Professors.

Each Student on entering must produce a certificate of Moral and Religious Character from the Minister of the congregation to which he belongs.

A number of Scholarships will be awarded at the commencement of the Session. The Scholarships for Students of the first year will be conferred on those who display the greatest proficiency in the subjects of examination for Matriculation together with the first book of Euclid. For Students of previous years the subject of examination for Scholarships will be the studies of former Sessions.

The Preparatory Department or College School will be conducted, as usual, under the charge of competent Masters.

The Fees in this department are as follow:—

TERMS PER ANNUM.

For Tuition in English Reading, Writing and Arithmetic, for Pupils under 12 years of age, - - - -	£4 0 0
For Pupils above 12 years of age, - - - -	6 0 0
For Tuition in the above branches, together with Geography, English Grammar, Composition, the Latin Rudiments and the use of the Globes, - - - -	6 0 0
For Tuition in all the above branches, with lessons in the Latin Classes, Greek or other Mathematics, - - - -	8 0 0

All Fees payable quarterly in advance. A deduction of 25 per cent. is allowed on the Tuition Fees of Parents sending more than one scholar.

This department is under the superintendence of the Professors, and is visited by them as often as their duties permit. The course of instruction is conducted so as to prepare the pupils for entering with advantage the Classes of the College, By order of the Senatus Academicus.

J. MALCOLM SMITH, M.A.,
Secretary to the Senatus.

The following is a copy of the Address delivered by the Rev. Dr. Machar on closing the Session which terminated on Thursday last:—

GENTLEMEN:—Those labours, to the prosecution of which a College life shuts you up, are now brought to a close; to-day you enter upon a season in which you are to be, in a great measure, your own masters. Not that your work here may not be in the fullest sense voluntary—may not possess all the advantage for its successful prosecution arising from its being performed with the heartiest good will, for this may be so; still, when you enter College, you surrender yourselves to the guidance of those who have been appointed to teach within its walls; and it is your duty as students, nor less your interest than your duty, to follow implicitly and with unwavering steadiness the course of study they point out. I refer to the relation subsisting between Professor and Student, which implies that the tract of the latter is necessarily clearly defined for him, not left to be determined according to his own option. This has been your condition during the last seven months, and by many of you, I have no doubt, it has been felt to be a privileged condition; but to-day it ends, and you are to have for a season, always indeed in due subordination to those whom God has placed over you, the direction of your own movements and employments. Do I advert to this with any degree of regret? Do I look upon it as a disadvantage to you that, according to the long established arrangements of a University Education, you have these recurring seasons, in which you become *sui juris*, and take the reins of authority over yourselves into your own hands? I am so far from regarding this as a disadvantage that I should look upon it as an evil of serious magnitude if, at your period of life, you were to be deprived of that large, though still limited, disposal of yourselves of which I speak; for it is necessary to the fostering of a vigorous intellect and to the formation of a manly character—things which, if ever you are to succeed in accomplishing them, must be begun betimes and on system, not left to a distant hereafter and to the evolution of accident. I feel, however, that I should be wanting in solicitude for your welfare if I did not now lift my warning voice in reference to this matter, and that under all the advantage for impression afforded by this season of parting and farewell—a season to you and to us of strong emotion, and also, if I mistake not, of unusually clear perception of what is right. The disposal of yourselves committed to you in your College vacations I would not take from you, neither would I abridge, if I could, for it is an important possession; still it ought not to be disguised from you that, while an important, it is a perilous possession. If wisely used, it may witness in you those firm resolves and those indomitable efforts in favour of the beautiful and the good, which shall tell most beneficially upon your whole future course; if unwisely used, it

may throw you hopelessly back in your career, and cloud with defeat and disaster a day which might otherwise have been bright with victory and blessedness. You will, many of you, remember the story concerning Hercules, told with such liveliness in the Memorabilia of Xenophon. When he had arrived at that period of life when young men become their own masters, having retired into a desert place to consider the course he should pursue, he was there approached by two female Divinities—the Goddess of Pleasure and the Goddess of Virtue—who each preferred her claims upon his favour and homage. At such a period, gentlemen, are you now arrived. In that retirement, into which you enter to-day, the two opposite influences, that are fabled to have tried Hercules, will try you; and need I remind you what destinies hang upon your determination as to which of them shall prevail—that they are the destinies not of a world that may pass away, but of a spirit created for immortality? A little reflection might satisfy you of the incalculable importance of your determinations at this point in your career; and yet I cannot hope that you will all be impressed with this as you ought to be. Those of you who have little love to your work, to whom the studies of a College are a painful drudgery, only to be submitted to because a certain progress in them is required for your having the way opened-up to you to some profession, will not be so impressed; and the coming summer may see you adopting a course which, if it lead not to worse evils, shall at the least go far to undo all the good accomplished by you during the past winter. But there are earnest young men now before me—students who love their work; and from you I may safely count upon very different things. You will be wiser than to yield to those blandishments with which indolence will ply you too at this season; you will not quit the vantage-ground you have painfully won; you will not let down those habits of vigorous application which you have succeeded in establishing; and, while you satisfy those claims which near and dear kindred have upon you, nor deny yourselves those recreations which health demands, the summer will see you, so far from intermitting your studies, prosecuting them with fresh ardour, and with a singleness of purpose and concentration of effort unsurpassed even on this scene of activity and competition.

My object in now addressing you is to induce you to ply your labour as Students as diligently in your homes as when you are assembled in College. The subjects of your summer studies, however important a matter to you, I may here be allowed to pass over with a slighter reference that it has been fully dwelt on by your Professors in their respective classes. The subjects, that are to engage you on your re-assembling in this place, should of course have a large share of your attention, that you may not labour under the disadvantage of their being wholly new to you when you come to enter upon them. The studies of the past Session, however, should occupy your attention yet more largely. Of all employments for young men in your circumstances, if I might be permitted to refer to my own experience, I would say that this is the most important. It seems to be going back; it is really to make progress, and that of the truest kind. None but those to whom it is a matter of experience can comprehend the amount of benefit to a student arising from a thorough and pains-taking review of the studies of the class he is leaving. Thus engaged, new acquisitions are made by him; new light is struck out on much that was before but imperfectly understood; and altogether the effect of it is such that it may safely be set down as a general truth that he will be the best prepared for the business of any coming Session who has given himself the most to that which immediately preceded it. But it is to be hoped that, besides those subjects which are taken-up by you under the spur and pressure of immediate necessity, others will be included in your course of study during the summer. I last year strongly recommended to you to enlarge

your acquaintance with books; it is a matter I would again urge upon you, and all the more earnestly that from the engrossing nature of your studies in this place, requiring your whole time to be given to them, general reading here is to most of you an impossibility, while the daily widening diffusion of instruction among the masses at the present day renders such reading indispensable if you are to possess that varied knowledge, and to be regarded with that respect, which are so essential to your exercising an influence for good among your fellow-men. To reading you should give yourselves largely, taking care that it embrace, along with those unrivaled productions which have been handed down to us from a remote antiquity, those standard works in our own language of which no person in these days, with any pretensions to be well informed, can be ignorant. But to reading you should join the practice of composition. It is an observation of Lord Bacon, that "Reading makes a full man; Writing an exact man." Like all the observations of that truly great man, it contains most important truth. Reading will only be of full advantage to us when it is accompanied by writing. He, who reads *only*, is apt to have his mind overloaded and weakened, and at length confused, by an ill digested and ill assorted learning; he only, who on all the great subjects of his reading writes down his own thoughts in his own language, escapes these evils, and reads to profit. We sometimes hear of persons being great readers. I would not have you to be very covetous of the reputation of being great readers as that phrase is commonly understood, for it is a very equivocal reputation; certainly that student errs greatly who does not betimes interrupt his reading to give himself to composition. The devourer of books is slow to believe this, but it is true. With stores of information lying before him, he deems it so much lost time, the being occupied with writing; but no time is so well spent, as it is thus that we get a real hold of what we read, and have clearness given to our views, and strength to our convictions, on the various subjects of our reading. Reading gives fullness; but what is fullness without the accuracy which writing communicates? Real knowledge is the fruit not of reading only, but of meditation combined with reading; and this is the great value of writing, that it is essentially an exercise of meditation, of deep and patient thought. But I revert to the object I have now especially in view—that of stimulating you to unflagging earnestness in your work as students.

Consider the dignity and importance of this work. You may know your happiness only when it is too late; but a more favoured lot than yours now is I know not—the being able to say to Wisdom, as you have it in your power to do, "Thou art my sister," and to call Understanding "thy kinswoman." The days which an earnest student passes at College are truly happy days, and he is laying up happiness against the time to come. The utilitarian philosopher, with an air which seems to say that he only can give forth practical wisdom, often asks concerning the pursuits of students at a University, "Of what advantage are they to be?" But the utilitarian philosopher is not so wise as he thinks himself. The importance of your present studies is not to be measured by the amount of *immediate* advantage. Though you should never have occasion to bring into practical use the branches of learning you now cultivate, you will find the mental training, which is the effect of their cultivation, of incalculable value. Your pursuits here draw out mind: when prosecuted in a right spirit, they do more than draw out mind; they make the heart better, refining and exalting the character, and raising it above what is ignoble and base. They moreover give occupation. The hours of a man of cultivated mind never hang heavy upon his hand; he has at all times sources of elevated enjoyment within himself; nor is he exposed to the temptations which beset those whose minds are empty and uninformed, to kill time in the haunts of silly amusement or low vice. And

surely it is not a small recommendation of your present studies, if we can point to this as their effect. To know how to employ time well is one of the surest and strongest safeguards of virtue. All experience shows that to be idle, and to be innocent, are things incompatible. The corruption of Sodom is traced to her idleness. And, when the ancient Satirist, whose writings show such insight into human character, supposes it to be inquired how it was that Ægistheus became an adulterer, he at once replies, "The cause is easily seen—he was idle."

Let it further stimulate you to earnestness in your work, that the devoted student is sure to succeed, if not to the fullest extent of his wishes, yet to an extent of a very enviable kind. It takes from a student that strength which otherwise would be put forth by him, to think that after all his exertions he shall achieve nothing important. But, if he is an earnest student, he needs be under no such apprehension; he goes forth on no forlorn hope. It is true that earnestness you must possess if you are to be successful students; that what was once said of Geometry is as applicable to every other department of study, "There is no royal road to them;" that he, who would obtain mastery in them, must strive for it. Let it not be supposed that the prizes held forth to you in your line of things are to be borne off except by vigorous exertion, by patient and pains-taking industry. But let this be given, and you need not fear for the result; it will more than equal your fondest expectations. It is unfortunate that an opposite persuasion should so greatly prevail among students; that success in scholarship, or in science, should be deemed to depend so much more upon great natural gifts than upon resolute application; that in spite even of the recorded declarations of those most distinguished for their intellectual achievements, that they were indebted for their success to their industry, it should still be their talent, not their industry, that gets the credit of what they did. But so it is; and, whether because of the excuse it furnishes for their own indolence, or for other causes, many students still hold to the persuasion that men like Bacon and Newton owed their success to some secret power, some *afflatus divinus*, denied to others. The persuasion is a mistake: the grand secret of their power was their industry; their only divine *afflatus*, the blessing which Heaven hath ordained, shall wait on diligence and energy.

I must pass over many considerations calculated to stimulate you to earnestness in your work as students; but there is one other which I am constrained to present to your minds. It is that your course as students is a probation, and that, as such, it is unavoidable that it shall create impressions either for or against you, that shall have the most material influence upon the usefulness and comfort of your after life. Nothing is more obvious than that it must create such impressions. If, as is most true, the youth, yet more than the boy, is father to the man, it is altogether reasonable that those, among whom you are soon to take your place, should form their judgements of your fitness for the employments they have to bestow on the manner of your life at this important stage of your existence. They will assuredly do this; and you are not to suppose that they will give you their confidence until you have proved yourselves worthy of it. "The battle of life" is no unmeaning phrase, for it is a battle, and a hard one; but let a young man at College acquire a character for sobriety, and thoughtfulness, and perseverance, and he will inspire into others a confidence that he will fight the battle well; but let him be dissipated, and light, and unsteady, and who will ever have such confidence in him, or once think of calling him into any of the high places of the field? This is not enough considered by young men in your position. The best and most promising students do not consider it enough, or they would be yet more concerned to earn the reputation of good conduct and activity; the idle and unruly consider it not at all. They think that they may flit away their time without any serious effort

in study, or that they may set at nought the restraints of beneficial rule in their conduct as students, and yet no evil ensue. But they practise upon themselves the grossest delusion; their sin will find them out. In vain they dream that the idleness and unruliness of their youth will soon be forgotten; men have better memories for these things than they think. The recollection of what they were in their early days will cleave to them as an evil genius; it will meet them where they least expect it; it will shut them out where otherwise they would have been received, or place them at a disadvantage, the effects of which shall be bitter to them to the latest hour of their existence.

I have been led to speak of your life as students being a probation for your appearing on the theatre of this world; let me remind you that it is a part of your probation for standing before God in eternity. It is to be feared that many students forget this, and that by few indeed is it recollected with a vividness commensurate with its importance. Many provide diligently for the near futurity of this present life, who provide not at all, or at least with no heart, for what may be a nearer futurity still—that of the life to come. Let not this be so with you. Let your studies be consecrated studies; live to God in them. Let your whole work be a work of faith and labour of love; let it not be the coarse and paltry thing which it is in their case whose calculations are all limited to earth; but let it be beautified and ennobled by the ethereal hues which it assumes whensoever God is glorified in it. Bear it in remembrance that in the very pursuits in which you are now engaged your Heavenly King is saying to you, "Here serve Me;" and that it runs counter to His blessed purpose concerning you to pursue any of them in a spirit of mere secularity. I have called your life as students a part of your probation for a nobler existence in a coming world; it may be the whole of that probation. He who rules our destinies may call you hence while you are yet students. You will have recalled to your remembrance one who was here with us at this season last year. It pleased God in an unexpected moment to remove him from the scenes of earth, from the anxieties and struggles which you feel. Need I say that the dispensation has a voice, if for others, yet pre-eminently for you; and that that voice is, "Live to God now; work for Him while it is day, for the night cometh when no man can work." See that the admonition be not lost upon you; let God have the first and best of your days; be prepared now to meet your God. This is wisdom. This is to choose the good part which, if you are to be long spared upon earth, will be your best guide and support amidst its difficulties and trials, and which, whether life with you shall be long or short, will be your sure preparation for that new and better world for which we look beyond the grave.

OBITUARY.

Extract from a Sermon, delivered in the Presbyterian Church of Pakenham by the Rev. Alexander Mann, relative to his son, John Alexander Rainy, who died at Mary-hill, Pakenham, on the 23rd day of March, 1852, in the 11th year of his age:

"This terrestrial scene may soon close upon us for ever. In that case, if not prepared for the event which happeneth unto all, we should be involved in the darkness of death, in which we could see no light to direct our course, or to enable us to work. The young, no more than the old, have any warrant to calculate on exemption from sudden removal from time to eternity. The recent death of one well known to you, and very dear to me, forms a striking illustration of these remarks. His race was soon run, and the night of death quickly closed over him; but not,

as I confidently believe, until the great and important purposes of his life had been answered. While his case then may warn against neglecting the True Light in early life, and the fearful consequences that may follow negligence on the part of parental instructors, it may serve to encourage those parents who have devoted themselves to God, and who daily plead that He would be the God of their children, to persevere in their efforts to direct their children at an early age to the True Light. Though his course was short, I have every reason to think that it was well run. I feel that I can say, without being justly charged with parental partiality, that my endeavours to instruct him in the things of God, and my prayers that he might be accompanied with the Divine blessing, have not been in vain. For a considerable time past in domestic religious exercises he uniformly displayed a solemnity of manner, not often manifested by persons of maturer years. He was also solicitous that other youthful members of the family should learn to serve the Lord their God, and therefore appeared to take delight in teaching them to call on the name of their Father in Heaven. And, when any thing occurred to prevent the regular performance of such duties, he patiently waited, even though the hour might be late, until the impediment was removed, and the duty could be performed. He was interested in all exercises connected with the Sabbath School, and always seemed to be disappointed when unable to be present at the public and solemn services of the Sanctuary.

Such being the case, as might have been expected, he had clear views of the Gospel scheme of salvation. In catechetical exercises, he expressed clear views concerning human depravity, the only means of reconciliation with God, and the purification of the soul. In the family circle, he took a livelier interest in these things than in studies more immediately connected with the concerns of time.

And this did not seem to be done, merely with the view of pleasing an earthly parent. Latterly at least I have good reason to believe, that he was actuated by far higher motives. His conduct accorded with the spirit of such exercises. In every thing in which he had a part to act, he evinced a desire to be guided by justice and honesty. He had a most scrupulous regard for truth; so much was this the case, that, when he felt himself unable to state a thing exactly as it happened, he preferred to be silent. As a brother, he almost uniformly manifested a consideration, and a forbearance, and a kindness above his years. As a son, he was most dutiful, and seemed desirous at all times to anticipate the parental wish. In reference to others, his age and comparatively secluded situation prevented him from having much to do in this way. But, as regards those who had intercourse with him, I am greatly mistaken if they be not ready to confirm, in so far as their knowledge extends, what I have now advanced.

And his spirit and conduct on a death-bed, except when excessive pain rendered him delirious, were in accordance with his previous character. And, even when delirium was at its height, nothing improper proceeded out of his mouth. He then merely acted over what he had been previously doing with his youthful companions, or repeated passages of Scripture so appropriate to his own circumstances, particularly as respected the approach of death, as to induce the belief, that he repeated these with that special view. He took pleasure in prayer, and on one occasion fell into a dosing state, repeatedly uttering the following words of the Lord's prayer: "Forgive us our debts," and he well knew the meaning of these words. He sung several Psalm tunes correctly. At another time, even when delirious, he sung Portugal to the words of the 100th Psalm. When apparently unconscious of what was passing around, he repeated deliberately and accurately the 4th and 6th verses of the 23rd Psalm. When asked if he knew what he was saying, he merely an-

answered, "Yes, I do." The last evening, which was the Saturday before his death, in which he showed any consciousness of what was passing, he joined, with his feeble voice, the other members of the family in praising Jehovah. On the Sabbath previous to his death, he told a friend of the family that he would like to die. This, however, was not communicated to his relatives, until this desire was granted.

It may seem strange to some, that I should thus speak concerning one who was once my son. If such there be, let them remember that he has ceased to be my beloved child. God has seen proper to take to Himself the blessing he gave me for a brief period. My sole object then, in addressing you concerning my late son, is that other parents may be induced to order their families in such a manner as that, if called to mourn like me, they may be able to speak in a similar strain concerning their departed relatives. And let all be assured, that this is highly calculated to give real comfort, when they are called on, in the course of the dispensations of Providence, to mourn for their dead. The reflection that a dearly beloved earthly relative had fled to Jesus as "the shadow of a great rock in a weary land," and given evidence of a faith that "worketh by love, purifieth the heart, and overcometh the world," and gone to receive a portion with the blessed, tends, not only to check sinful murmurings but to communicate a hallowed pleasure. And it is surely a high privilege to have been honoured in having been instrumental, even in the least degree, in training a soul for Heaven."

The discourse which was delivered previous to offering the foregoing remarks was from the following words, contained in the 35th and 36th of the 12th chapter of St. John's Gospel: "Yet a little while is the Light with you. Walk while ye have the Light, lest darkness come upon you; for he that walketh in darkness knoweth not whither he goeth. While you have Light, believe in the Light, that ye may be the children of Light."

THE CHURCH OF SCOTLAND.

THE SCHEMES OF THE CHURCH.

The annual public meeting of the Presbytery of Edinburgh in behalf of the Schemes of the Church was held yesterday in St. Andrew's Church. The Rev. Mr. Horne of Corstorphine, in the absence of the Moderator, presided. After devotional exercises the chairman read a statement, from which it appeared that the total sum collected for Missionary purposes during the last year throughout the bounds of the Presbytery was £2780 5s. 5d., exclusive of the amount raised in several town congregations for educational and other purposes. The Rev. Mr. Colvin of Cramond then addressed the meeting in support of the claims of the Jewish Mission; and was followed by the Rev. Dr. Stevenson of Leith in behalf of those of the India Mission. The chairman, in a few remarks at the close of the meeting, said, although no speaker had referred to the other Schemes of the Church, he hoped that all would see the necessity of giving a like vigorous and liberal support to these Schemes.—*The Scottish Press, April 17.*

THE SYNOD OF FIFE.

At the Synod of Fife the Rev. Mr. Peters, of Kinross, was chosen moderator. It was agreed on the motion of Dr. Brewster to petition Parliament against the University Tests Bill. The Synod then proceeded with the charge preferred by Mr. James Macara, W.S., Edinburgh, one of the heritors of the parish of Falkland, against the Rev. A. Wilson, minister of that parish. Mr. Macara says, the creed of the Church of Scotland

is agreed to the same brief sum of the Christian faith as the Apostles' Creed; but Mr. Wilson's doctrine was not according to this creed, which was stated to be the sum of the Christian faith. He would show that the principles of that Church were in some points contradictory of that creed and in other points in the Confession of Faith. Dr. Cook said, the only point they could allow Mr. Macara to speak on was what Mr. Wilson said with respect to the doctrine of justification that disagreed with the Confession of Faith. Mr. Wilson said his doctrine was that man was only saved by faith in the blood and merits of Jesus Christ. Mr. Macara said these were not the words Mr. Wilson employed. He used the expression "faith alone." Dr. Cook—"Mr. Macara is going to prove that the doctrine of justification by faith alone is not consistent with the Confession of Faith." Mr. Macara—"Yes; that's it." Mr. Wilson having been heard in defence and Mr. Macara in reply, Dr. Cook said—There is really no charge against Mr. Wilson at all. He was only preaching what he was solemnly charged at his ordination to preach. I cannot for a moment see why we should not confirm the judgement which has already been passed by the Presbytery, and find the complaint of Mr. Macara utterly groundless; and add to this, that the Synod express their regret that so faithful a minister as Mr. Wilson should have been subjected to so harassing a proceeding. This was agreed to. Mr. Macara then announced his intention of appealing to the General Assembly.—*Ibid.*

THE SYNOD OF GLASGOW AND AYR.

The ordinary half-yearly meeting of the Synod of Glasgow and Ayr was held on Tuesday. The Rev. Dr. Wylie of Carlisle was selected by a majority of votes to occupy the moderator's chair. Dr. Craik, convener of the Synodical Committee on the Schemes of the Church, stated that, so far as reported, the total amount collected in the Synod during the past year on behalf of the Schemes was £3742 1s. 10½d.; while last year the amount was £3578. Mr. Smith moved the adoption of an overture against the Maynooth Grant, which was supported by Mr. Brewster of Paisley, who said that he would propose that Government should expel the Jesuits, and that the institution of nunneries should be forbidden. The overture was then unanimously approved; and it was agreed to intrust a petition formed upon it to Parliament.—*Ibid.*

THE SYNOD OF ABERDEEN.

The Synod of Aberdeen met on Tuesday in the West Church. Dr. Paul moved the appointment of a committee to prepare a suitable expression of the deep sense which the Synod entertained of the loss occasioned by the death of the Rev. Dr. Mearns, Professor of Divinity. The motion was agreed to. Mr. William Reid, minister at Auchindoir, was elected moderator by a majority of votes. The Synod adopted a petition against the bill for the removal of the University tests; and after some routine business adjourned.—*Ibid.*

CORRESPONDENCE.

CHURCH YARD GLEANINGS.*

No. 4.

Hitherto in carrying those, who have had patience to accompany us, round some of the resting-places of the generations of men, who have finished their earthly course, we have found little to blame, if

*In No. 3 of these "Gleanings," at page 74 of our May number, the word *soil* should be read *soul*, and *polygarine* should have been printed *polygamie*.

we have not found much to praise, in their memorials; something we have seen of the "vanity and vexation of spirit" that is inscribed on everything of a temporal character—something of the analogies which this life bears to a troubled sea, and the varied experience of the vessels launched on the deceitful element; and something of the inverted order of things which, instead of leading us, as in his lifetime, to magnify a fellow-creature's frailties, and overlook his good deeds, induces us to exercise that charity, which would "cover a multitude of sins," and "esteem others better than ourselves." We would now turn to a rather different class of epitaphs, which we would have passed by, but for a desire to be impartial, and to let them read their *own* lesson of instruction.

We had almost rather desire to have the *honest, if ignorant, "orate pro nobis,"* of the Roman Catholics, or, as we sometimes find it, "For Jesu's sake, pray for me: I may not pray, now pray ye," than such an expression of vain confidence as is manifested on the Tomb of the *Porterfields* of that *Illk* at Kilmalcolm in Scotland in 1560.

"Bureit, heir lysis, that Deth defyis,
Of *Porterfields* the Race
Quho be the Spirit, to Christ unite,
Are heirs of gloir throu grace."

If we might substitute one monosyllable for another and read *if* instead of *who*, we should have no objections to the declaration; but to canonize a whole race, is, we think, bordering on *presumption*. Not so did the great and good Apostle, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit."

The *Pollexfen* Family, buried in a vault under their dwelling-house, adjoining the Church of St. Stephen Walworth in London, are said to have had the following inscription:—

"Who lies here? whie, don't 'e ken
The family of *Pollexfen*
Who, bee they living, or bee they dead,
Like their own house, over their head
That, when'er theirre Saviour come,
They *alwaies* may bee found at *homme*."

A praise-worthy resolution; worthy of all recommendation; "Watch and pray, for, in such an hour as ye think not, the Son of man cometh." This is always being at our post as good soldiers, always *at home*; but we would rather direct our attention to seeing, that, when our spirit leaves the earthly tabernacle, it should, tho' *absent from the body*, be *present with the Lord*, be *to-day* with him in Paradise, than care very much about our bodies all reposing together, unless we were certified, that, when the Archangelic Trump should sound, we should *all* rise to "honour, glory immortality, and eternal life," and not some of us to "shame and everlasting contempt."

At Rickmansworth in Hertfordshire is a monument bearing the following lines:—

* Pray for us.—*Ed. Presb.*

"Here lyeth buried under this stone
The body of *Thomas Day*,
And his two wives *Alice and Joan*;
The times here see you may ;
Alice } Deceased { the 10th of July, 1588.
Joane } { the 6th of Aug., 1598.
Thomas } { the 10th of July, 1613.
These three, no doubt, had faith in Christ their
sins for to forgive,
And they can tell, that knew them well, y'
poore they did relieve."

We hope it was so indeed, and here, to be sure, we are showed the *faith*, which their historian doubts not they possessed, working by love, and producing the fruits of righteousness.

Of a more questionable character is the claim that is set up for an individual, whose name is associated with many interesting recollections of the fruits of his benevolence. On the tomb of *Elihu Yale*, Esq., sometime President of Madras, at Wrexham, in Denbighshire, who died in 1724, he is thus described:—

"Born in America, in Europe bred,
In Afric travell'd, and in Asia wed ;
Where long he liv'd and thriv'd, at London dead,
Much good, some ill he did ; so hope all's even,
And that his soul through Mercy's gone to Heaven.
You, that survive and read this tale, take care
For this most certain exit to prepare,
Where, blest in peace, the actions of the just
Smell sweet and blossom in the silent dust."

So unmistakable is the language that we needn't ask, what was the use of the Mercy which his chronicler desired for him, when his *much* good, over-balancing *some* evil, was expected to make *all* even: but we would desire to exercise that charity which hopeth all things, and so trust that it was the *mercy* and not the *justice* of the Almighty, (at least to *his own* deserts) that the honoured founder of "Yale College," if we are not mistaken as to its being *his* record, looked to in the hour of death and will be acquitted by in the Day of Judgement. So may it be with all who read this Epitaph. 'God be merciful to *me* a sinner,' be the cry of each, so that they may "*find* mercy, and grace to help, in time of need."

THE ORIGIN OF LANGUAGE.

"And out of the ground the Lord God formed every beast of the field and every fowl of the air ; and brought them unto Adam to see what he would call them : and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowl of the air, and to every beast of the field ; but for Adam there was not found a help meet for him." Gen. II. 19-20.

We do not propose to consider this subject in the way which the title will, perhaps, suggest to most of our readers. Our object in these brief notices of the Scriptural account of the origin of this world, and the introduction into it, and into existence of the human race, is to draw attention to the striking circumstance that in this artless narrative all the most prominent problems concerning Man, and

his relation to things around him, and his connexion with a higher order of unseen spiritual beings which philosophical speculation has suggested and endeavoured to solve by conjectures more or less plausible, are here stated historically, and solved in the same way by a simple announcement of the manner in which they were evolved as facts done and events taking place. The object of those philosophic enquiries is just to ascertain in what order these events occurred, and by what power and methods of operation these facts were accomplished. The design of philosophers with regard to them is to supply by their investigation and conjectures the want or supposed want of a history. Had any philosopher been present at the commencement of this world and witnessed Man's first coming into it, and made himself thoroughly acquainted with all the facts and circumstances of the case, he too would have set forth the result of his observations in the form of a historical narrative of things he had seen done by certain agents, and of events which had passed before his eyes in a certain way of manifestation and order of succession, whatever of speculation he might have seen fit to mix-up with his history, or append to it, as the commentary of his own reflections on what he had seen and heard and handled.

Many philosophers, or at least many who think themselves such, are by no means content to receive the Scriptural narrative as a true history of facts, and rest satisfied with the solution it presents of various questions suggested by the existence of present phenomena, which in many ways announce their connexion with things unseen, but now existing, as well as with others which have existed, but long since passed from the sphere of our observation. To find out the connexion between things seen and things unseen, things present and things past, is the great aim of philosophical enquiry, and the relations in which all these are likely to be found in times yet future. To teach or make known to us these things, is also the great design of the revelations of God in the Scriptures. Whether we are satisfied with the answers or not, it cannot be denied that the Scriptures do furnish answers to all the principal questions with regard to Man, his origin, his nature, and his destiny, which Philosophy has been able to raise. It has always been an endeavour of Philosophy to give some plausible account of his origin, the results of which endeavour have been often silly enough. The Scriptures announce simply as a fact, what most approves itself to general reason as the true account of the matter, that Man was not made of things which do appear, nor sprung from them through the blind, inevitable operation of some inexplicable law, but was created by the determinate forth-putting of power by a designing

Mind, knowing what was about to be made, and fashioning it according to the purpose of an intelligent, energetic will. Another question with philosophers, is whether Man, like the beast of the field, is a piece of mere animated, material organization, or whether he possesses a spiritual essence and existence distinct from, though incorporated with, the body and its animal life. This question too the Scriptures answer historically. For, whereas in speaking of the creation of other creatures the Scripture language seems to imply, that their life and organization are mere complements of each other so that the one without the other is nothing, in speaking of the creation of Man the language used seems expressly intended to mark a distinction between the human spirit and the body in which it was enclosed. God said, "Let the earth bring forth the living creature," and collect their life and their organization into life together. But concerning Man it is said, 'And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul.'

Again it is a question in Philosophy what relation Man bears to a higher spiritual world. This is one different from the question whether he be the creature of a great unseen spirit, or the mere chance production of things which do appear. That is a question which may be asked with regard to all other creatures as well as man. But the present question is, whether there does not subsist between man and God a relationship differing in kind from those which subsist between the irrational creature and the intelligent Creator. To this also the Scriptures answer that there does subsist such a peculiar relationship between God and Man; and this they announce historically by saying that 'God made man in His own image and after His likeness,' and recording various subsequent acts of intercourse implying that such a relationship was duly acknowledged on the part of God. It is in connexion with one of these acts of intercourse that the Scriptures bring under our notice another remarkable circumstance in the nature and condition of Man, that he possessed the faculty of speech. Of this wonderful endowment we have now a few words further to say.

It will be readily admitted that in any general account of Man, historical or philosophical, this very distinguishing characteristic of his nature must needs have been noticed in some way or other. Other creatures do indeed express various feelings and intimate their satisfaction and displeasure or distress by different intonations of voice ; but none of them gives names to things. But it is this attaching of names to objects of thought or sense, which constitutes language. The uttering of them in vocal sounds through the organs of speech shows the wonderful contrivance

by which the Great Creator enables minds, shut-up in bodies like those of our race to, avail themselves of this invention, and hold swift and easy communication with each other on all subjects of mutual interest. Language and its use by speech are evidently the necessary equipments for carrying-on the social intercourse between such beings as men; and we may observe that the first notice in Scripture of Man's possessing such endowments is made just at that point in his history when arrangements were about to be made, out of which human society should arise, and that state of things be brought about in which alone language could be useful. When Adam had given names to all the creatures brought before him, it is added, 'But for Adam there was not found a help meet for him', and the narrative straightway proceeds to give an account of the formation of woman.

But let us observe in what way the fact of Man's possessing such a faculty as that of speech is introduced to our notice. It is mentioned simply as a fact. There is nothing said as to how Man found out that he possessed it, or by what effort or series of efforts he learned to bring it into use. There, then, Philosophers, by attempting to trace and describe the transit of the power through the intention into the act, have an opportunity of boasting of being able to give what they call a more scientific account of the matter. We doubt if much more be known on the subject than that man has the power of speech and does use it. As to whence he derived the power and how he came to know he possessed it and first began to use it, what more have we learned than may be drawn from the narrative in the Bible? All rational themes on the subject must agree with what is either expressed or dearly implied in the Bible account of the matter. The inspiration of the Almighty gave man understanding to invent and employ language, and the same Almighty Creator furnished him with organs fitted to utter the signs of his thoughts in speech, and put the organs of utterance in communication with and under the control of his will, and, when Man was moved to speak, he tried and did it. With what approach to perfection Man's first attempt at the use of language was made, no one can now say; but we may easily believe, according to the Scriptures, that from the first he gave names to things, and that 'whatsoever he called any thing, that was the name thereof'. There was no other being but Man to give names to the things of this world, or that needed them or could use them. They were given by him for himself alone, whatsoever, therefore, he chose to call beasts of the field or fowl of the air, or any creature in Heaven above or the Earth beneath, or the Waters under the Earth, that without the right of being questioned any where, was the proper

name thereof. Though we see no foundation either in reason or in Scripture for supposing that Adam's giving names to all creatures implied a perfect knowledge of their several natures and qualities, yet the mere ability to distinguish them by names, and employ them in spoken language, was a rare endowment, and in wonderful harmony with what was to be his rank and condition in the world. Familiar as we all are with the use of language, it is a great mystery to us all how we come to be able to use it. We talk of teaching our children to speak; but, if they had not within themselves all that we need suppose Adam to have had, the ability to speak and the instinct how to try, our teaching would not profit them much. But this and all other mysteries of creation are accounted for by the intervention of a God infinite in wisdom and in power, and cannot be accounted for otherwise; and as for understanding or explaining them it surpasses all human intelligence to do either. Those, therefore, who seek to account for the origin of language, or of any thing else that is wonderful in this world, without the intervention of God, can only darken counsel by words without knowledge. They give names to things which do not exist, and speak as though they were gods themselves, and had a right to call things, which are not, as though they were, because at their bidding they must come into being, and live and work and accomplish whatever the exigencies of their theory may happen to require.

But beyond all controversy of all things seen in this world Man himself is the most intelligent and the most able to contrive and to execute whatever may seem to demand the greatest amount of skill and ability in the workman; but, when we meet with any thing which surpasses the wisdom of Man to explain, far more to contrive, what imbecile folly or atheistic madness is it, to pass by Him that is alone "wonderful in counsel and excellent in working," to seek for its cause in what is less than Man himself! If Man finds within himself a wisdom and a power and faculties for bringing them out into manifestation, as in the case of language, and in other not less wonderful exhibitions of his wonderful nature, and cannot take to himself the honour of contriving and producing the marvellous mechanism of his bodily structure, and the still more surpassing, marvellously compacted spiritual being that works through its organization, if Man cannot take to himself the glory of being his own contriver and creator, what deadly, determined rebellion against his true Creator, the Father of the spirits of all flesh, does it argue, than rather own Him, and give Him that glory which is due unto His Name, to prefer seeking our origin among the clods of the valley, and to drown our spirit from a brute Nature, wherein no such spirit dwells.

For The Presbyterian.

Train up a child in the way he should go, and, when he is old, he will not depart from it.—Prov. xxii. 6.

By way of commentary on this passage of Scripture, I will endeavour to recal a conversation, which, though it took place some thirty years ago, made so strong an impression on my mind that I have a pretty distinct recollection of it still. I was at the time teaching in an academy in a small town in England, in which there was an elderly Scotchman, a deacon in a Congregational Church, who sought my acquaintance as a countryman, and endeavoured to lead me into religious conversation. I one day remarked to him that I believed our countrymen generally bore a good character in England. He said they did; but that they were losing it, and that the young men, who came up now, differed greatly from those who used to come up formerly, adding, I fear the same pains are not taken with their religious education that used to be in my young days. The days of his youth of course referred to a period seventy or eighty years at least from the present date. I asked him if he considered the good character of our countrymen owing to their religion. I cannot say, he replied, that they were all religious, and yet, in a certain sense, their steady sober habits were owing to their religion, at least to their religious training. They had all been taught to know the Bible, and to reverence it, and that is more than I can say of some I fall in with now. But, when I came first here, most of us had very strongly impressed on our minds this great truth, "Thou, God seest, me.—" If we had not the love of God to lead us to work righteousness, we had at least the fear of God which kept us from much sin. He then turned suddenly to me and asked, what do you think of this passage of Scripture, Train up a child in the way he should go, and, when he is old, he will not depart from it.

Not expecting the question, I answered somewhat at random; but the tenor of my remarks may be gathered from a line with which I wound them up, "Just as the twig is bent the tree is inclined."

As I concluded he broke in with, I do not think much of that. Throw any stick or clod against a twig, and you will easily bend it aside; but it is not so easy to make the twig grow-up into a straight tree, as you may think, and still more difficult to make a human soul grow-up in uprightness. I do not think much of that observation. But do you not think that there is a promise in the passage of Scripture I quoted. Of course, I said, every precept of God implies a promise, whether there be one annexed to it or not. For, as God knows exactly what will conduce to accomplish any effect, if we faithfully follow His directions, we must infallibly attain the end pointed out.

Besides we may conclude that, if we act in obedience to His command, He will take care that our labour shall not be in vain.

I like that much better, he said; there is something in that. But suspecting, not without reason I fear, that I was rambling about in a mist of religious speculation rather than replying to his question with the direct simplicity of faith, he took speech in hand himself and said, I consider the one part of the text to be a precept and the other a promise, adding with emphasis, a plain promise. I even, he said, lay some stress on the word *old*. Train up a child in the way he should go, and, when he is *old*, he will not depart from it.

It was, he went on to say, my own case. I was brought-up by a pious mother in Scotland, who faithfully instructed me in the truths of Religion, and spared neither precept, example, nor prayers to train me up from a child in the way in which I should go. She laboured diligently by every means in her power to bend the twig, as you say; but the twig would not bend for her in the way she wished, but grew against her hand in spite of all she could do. I left her care when a young man, and came up to this country, and never saw her more. I led a very careless life for many years. I did not run riot in gross sins. The thought of my mother, and "Thou, God, seest me," kept me from much evil, and I believe I had a fair character in the sight of man; but I was very thoughtless, without God and without hope in the world. Thus I went on till old age began to come upon me. In spite of all the bending the twig received, I had grown up to be a pretty stiff and not a little twisted tree. But then the Promiser took the work in hand, and began to bend, not the twig, but the old tree, and to straighten that which had become crooked, and not, I think, without effect, so that I have good hope that he will perfect that which concerneth me.

I then perceived what a great difference there is between faith in philosophical maxims, and faith in the promises of God. I have since also remarked the great difference in the conduct of those who patronize the one, and of those who trust in the other. Christians from the greatest to the least, in the midst of many and great shortcomings, do all in some measure labour by attending to the precept to realize the accomplishment of the promise. The admirers of the philosophical maxim will generally be found among those who say, but do not. Among those who write books, make speeches, and propound plans of education, there will be found some who have studied in the schools of Philosophy, and some in the school of Christ, though we think in the present day the disciples of Philosophy take the lead, but when we come to the men who steadily seek

to realize these plans for training, up the young in the way in which they should go, there, as might be expected, we find those, who trust in the promise, holding on to the work, while of the others many never come near it, and many having come soon go away.

There may be some danger of the moral and religious education of the young being greatly neglected, but there is not the smallest danger of its being taken out of the hands of Christians, and falling into those of mere politicians and philosophers. They will never seriously undertake the task. We are always glad therefore to see something like a permanent provision made for the education of the people on an extensive scale, being sure that in the end it will come under the control of such Christian principle as may be found amongst them. There is as much religion in the schools of the Church of Rome as is to be found in the Church itself. The most bigoted are quite willing that as much should be taught in the one as in the other. Of Protestant communities we believe it may be said with equal truth, that there is no more religion in their Churches than is manifested by them in their desire to have schools in which their children may be trained up in the way in which they should go, and from which, when they are old, they would not wish to see them depart. Not that we entertain the preposterous notion, which some parents seem to do, that the Schoolmaster should teach their children every thing which they ought to teach them themselves, but do not, as manners, morals and religion; but he ought to be a fellow worker with them in all these things.

But I am forgetting the good Deacon's comment on his own story. Such having been his own case, and being fully convinced that the happy state of mind, into which he had been brought late in life, was the fruit of the blessing of God according to his promise, upon the early training of His mother, he said he had set himself to trace the connexion between the observance of this precept and the fulfilment of the promise annexed to it, in such cases as came under his notice whether in reading or in the intercourse of life.

The result of his observation, and reflection on this subject, I will endeavour to state in his own words, as nearly as I can remember them, and I still seem to hear the hesitating unwillingness with which he faltered out a half admission that appearances might in some instances not be easily reconciled with his conviction. I will not, he said, limit God, or bind Him to any man's works, but here he has bound Himself: I learn both from Scripture and observation that the children of religious parents do sometimes grow, up to be irreligious, but do such parents always faithfully and conscien-

tiously labour to fulfil the precept and steadfastly trust in the promise? From all I have read and from all I have seen I will not easily believe that any one, who as a child has been trained up in the way he should go, will be found departing from it when he is old.

EXTRACTS.

SERMON.

BY THE REV. MR. WRIGHT, DALKEITH.

"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land."—ISAIAH I. 18, 19.

We have here the call of the Gospel, the promise of the Gospel, and the condition of the Gospel. The *call* of the Gospel,—“Come now, and let us reason together, saith the Lord;” the *promise* of the Gospel,—“Though your sins be as scarlet, they shall be as white as snow;” and the *condition* of the Gospel,—“If ye be willing and obedient, ye shall eat the good of the land.”

1. We have the call of the Gospel,—“Come now, and let us reason together.” There are various ways in which God reasons with men about their sins and their salvation:—1st, He reasons with men by means of their own conscience. No one can commit sin without being reminded that he is doing what is wrong. There is a faculty implanted in every heart, which intuitively apprehends the difference between good and evil. Do what is right, and your conscience will approve of it: do what is wrong, and your conscience will cry out against it. Now, what is this but just God reasoning with us by means of this faculty. God planted conscience in our breasts; and therefore, when it speaks to us, it speaks the language of God—explains the law of God—asserts the authority of God—and vindicates over us the rights of God. You see that unhappy criminal in his solitary cell, confined for some dark deed of blood,—no one is near him, yet, look, he often starts up as if some spectral apparition passed before his eyes,—not a sound is to be heard to disturb the slumbers of the night, or break the silence of his gloomy dungeon, yet, hear, he is loudly talking in his sleep, and battling with the ministers of justice, as if they were dragging him to punishment. Now, what is it which makes the very solitude of this man insupportable, and converts his very dreams into seasons of terror and alarm? Is it not God reasoning with him by his conscience, convicting him of his crime, explaining to him its enormity, pointing out its guilt, and carrying the argument thoroughly against him at the bar of conscience?

2dly, God reasons with men by His Word. The Word of God is a lamp, at once to show us the path of death, and to show us the path of life. It shines upon the dark guilt of our hearts, and shows us the death that is there,—it also shines upon the wondrous sacrifice of the Cross, and shows us the life that is there. Now, who is it that thus speaks to us, and explains matters in the Scriptures? It is God; for all the holy men of old, who declared the will of God in the Bible, spake as they were moved by the Holy Ghost. So that every time we open the Bible, or hear it read, it is God to whom we listen. Does the Bible startle us by some threatening?—it is God who threatens. Does the Bible win us by some promise?—it is God who promises. Does the Bible carry conviction to our hearts by some truth which it utters?—it is God who utters the truth. Does the Bible warn or encourage, exhort or beseech?—it is still God who warns, encourages, exhorts, and reasons with us, by means of His word.

3dly, God reasons with men by means of His

Providence. The events of Providence are often peculiarly fitted to arrest attention. Death, perhaps, suddenly enters our door, and tears away some dear one with alarming rapidity. In consequence of this our dwelling is covered with the dark mantle of sorrow and of deep distress; and in the midst of this we ponder our ways and search deeply into our hearts. The affliction is like a solemn voice calling upon us to do so, and we are obliged to listen to it. Ah! how frequently you have seen some one in the days of worldly joy carrying a high head and leading a thoughtless life; but suddenly a sore calamity has plunged him into deep sorrow and woe; and now, how differently he acts! He is thoughtful now—he is serious now—he inquires about God, about judgement, about a Saviour. The solemn dispensation has this effect upon him, and it is God who has appointed the dispensation; so that it is God's voice which now speaks in it,—they are His warnings which are sounded in it—His lessons which are taught by it—and His child is humbled in the dust while He reasons with him by this event of His Providence.

4thly, God reasons with men by His Spirit. Properly speaking, this is the only way in which God effectually reasons with men at all; for, whatever the instrument may be, unless it is the Holy Spirit who employs it, it is employed in vain. The awakenings of natural conscience are often powerful; but, unless the Holy Spirit gives effect to them, they are soon stifled and repressed. The Word of God clearly proclaims the message of life; but, unless the Spirit gives the hearing ear, who will believe the report? The heavy stroke of affliction often leaves very deep impressions; but, unless the Spirit sanctifies them, a little renewed rubbing with the world will soon rub them all away. In all the various ways, therefore, of reasoning with the sinner which God adopts, the Spirit must conduct the argument,—the Spirit must state the truth, explain its meaning, press its power, and urge home its lessons, else this will be done to no purpose. But is not the Spirit constantly doing this? By conscience, by the Word, by afflictions, by mercies, by means of grace, by every sort of instrument and on every sort of occasion, is not the Spirit striving with men, taking of the things that are Christ's, and arguing with men's hearts respecting them? Brethren, what condescension we have here!—the Creator reasoning with the creature!—the infinite and eternal Jehovah condescending to carry on an argument with poor, worthless worms of the dust! While God thus calls, will you refuse to hear?—while the Spirit thus strives, will you resist?—while Christ thus presses the offers of His grace upon you, will you deliberately shut that grace out of your hearts?

II. We have here the promise of the Gospel,—“Though your sins be as scarlet, they shall be white as snow.” This language is figurative; and the figure very strikingly brings out the meaning intended by it. It has reference to the process which takes place in dyeing cloth a particular colour. Certain ingredients are provided, and the cloth is steeped in a liquid prepared from these ingredients; and it is not only steeped in that liquid, but repeatedly steeped in it; and it is allowed, from time to time, to lie soaking in the liquid till once the colouring materials have become thoroughly incorporated with the cloth, and till once the whole texture of the cloth has become penetrated and pervaded with the dye. Now the idea of the text is this, that, though the soul should thus be penetrated and pervaded with sin, though it should thus be steeped in sin, as it were, and have lain soaking in it till its polluting ingredients have become incorporated with the very nature of the soul,—yet such is the purifying virtue of Christ's death—such is the atoning efficacy of His blood, as shed upon the Cross to redeem us from all iniquity, that it can thoroughly remove all those effects of sin—it can thoroughly cleanse the soul, and make it as pure and spotless as if no stain of guilt had ever fallen upon it,—“Though your sins be as scarlet, the

blood of Christ can make them as white as snow.”

This statement of the text is obviously constructed on this principle,—viz., that by showing the remedy of the Gospel to apply to the very worst case of guilt, all other cases must of necessity be included; and, in point of fact, is not this just the state of the matter? The Gospel remedy is infinite; we dare not set any limits to it; we dare not say that there is a single case of guilt which it cannot meet. Do you ask, Is there pardon for the daring offender against the laws of God and man?—Yes; look at the thief upon the Cross. Is there pardon for him who has willfully rejected the Truth, and done so with fearful hardihood?—Yes; look at the Jews, who cried, “Away with Him, away with Him; crucify Him, crucify Him!” Is there pardon for him who has fallen back into aggravated sin after having been enlightened?—Yes; look at David with all his heinous guilt about him. What, brethren, can we say more?—“Though your sins be as scarlet, they shall be white as snow.” And, while this gives every possible encouragement to the penitent people of God, mark how completely it cuts away every ground of excuse from the impenitent and unredeemed. Are we addressing a Sabbath-breaker, a profane swearer, or a liar?—are we addressing a drunkard, an unclean person, or a backslider?—are we addressing an unjust master, or an unfaithful servant, a careless parent, or a disobedient child?—whatever your sin be, why are you going forward to a judgement-seat with the guilt of that sin about you? You need not do that; it is your own fault if you do that; for here is a fountain opened up where your sin may be thoroughly washed away.

III. We have here the condition of the Gospel,—“If ye be willing and obedient, ye shall eat the good of the land.” Willingness, then, to receive the blessings of the Gospel, forms the simple condition on which they are bestowed. You are not required to be sinless in yourselves, in order that you may find favour with God, and get to Heaven; but you must be *willing* to be made sinless by another;—that you may obtain a title to eternal life, it is not necessary that you should be absolutely pure and blameless at present in God's sight; but you must with your whole heart close with the offers of that Saviour who will ultimately present you faultless, without spot, or wrinkle, or any such thing, in His Father's presence above. No doubt, *obedience* is here joined to the willingness; but then it is thus joined simply as a mark of the willingness. There is often an expressed willingness, when there is no real willingness,—a mere outward profession of compliance, when there is no honest inward conviction; and, in order to show that there is the conviction, and that it is honest, the obedience is required; and the obedience in this sense is just as necessary as the willingness—the *works* as the *faith*; for, while without faith we cannot do works, so without works we cannot prove our faith. But, if there is this genuine willingness to receive the blessings of the Gospel—this heart-faith in Christ, that is all that is needed to entitle you to the unspeakable favour of eternal life,—“you shall eat the good of the land.” Oh! what a rich repast is provided in the Gospel for the true believer! To a mere carnal heart the Gospel is indeed a very meaningless thing; but, believer, what do you see in the Gospel with the eye of faith? You see justice satisfied in your behalf, and the anger of an offended God turned away,—you see your sins pardoned, and your guilt, though as crimson, made white as snow,—you see Heaven opened, and the angels of God ascending and descending with the riches of redeeming grace,—you see an assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end. You see robes of righteousness wrought out—palms of victory held forth—crowns of glory prepared—and you almost hear the very songs of Heaven falling sweetly on your ears. In a whole Christ, freely

made over to you, you see a whole salvation. The spiritual manna which feeds the soul is hidden manna. It falls around you silently, without observation,—no bodily eye perceives it—no bodily hand can gather it. But, brethren, we trust that you can see it, that you can gather it, and that you feel it to be indeed sweet to your taste, and nourishing to your souls.

Oh! that the Holy Spirit were among us, to take of the things that are Christ's, and to show them to our souls,—to give us the willing mind, and the obedient heart, that so we may be truly privileged to eat of the good of the land. Amen.—*Edinburgh Christian Magazine for April.*

EARL OF DERBY ON EDUCATION.—I believe, and rejoice to believe, that the feelings of the community at large, the feelings of all classes, high and low, rich and poor, have come to this conclusion, that, the greater the amount of education which you are able to give, and the more widely you can spread that education throughout the masses of the country, the greater chance there is for the tranquillity and happiness and well-being of the nation. But, when I use the term “education,” do not let me be misunderstood; I do not mean by education the greatest development of the mental faculties, the mere acquisition of temporal knowledge, and mere instruction, useful as, no doubt, that may be, which may enable the man to improve his condition in life, may give him fresh tastes, and give him also by this means the opportunity of gratifying those new tastes and habits. Valuable as such instruction may be, when I speak of education, I speak of this, and this only—education involving the culture of the mind, the culture of the soul, and the laying of the basis and the foundation of all knowledge upon a knowledge of the Scriptures and of Revealed Religion. I desire to look upon all those who are engaged in the work of spreading education, even though they be of a different opinion to that to which I am sincerely attached, rather as fellow-labourers than as rivals in the warfare against vice and irreligion. I will say nothing which can be offensive to any of those who differ with me in opinion, or who belong to other communions; but I must say that, for the promotion of education and of religious knowledge, I will rest mainly on the exertions, the able and indefatigable exertions, of the Parochial Clergy of the United Kingdoms. My Lords, I hold that the Church, as the depository of what I believe to be the True Religion, is the instrument of incalculable good here, and of even greater and more incalculable good hereafter. My Lords, I say it is not only the interest, but the duty, of her Majesty's Government to uphold and maintain it in its integrity, not by enactments directed against those who differ from our communion, not by violent invective or abusive language against the religious faith of those whose errors we may deplore, but to whose consciences we have no right to dictate, but by steadfastly resisting all attempts at aggression on the rights and privileges and possessions of that Church, come from what quarter and backed by what weight of authority they may be, by lending every power of Government to support and extend the influence of that Church in its high and holy calling of diffusing throughout the length and breadth of the United Empire, I speak not of this country only, that knowledge which is derived from the diffusion of the Holy Scriptures.

GETTING TO KEEP, AND GETTING TO GIVE.

There are many men (and some of them profess to be the disciples of Jesus Christ) who are getting all they can reach of earth for the purpose of keeping it. They mean to treasure it up carefully for their own use in future years, or to bequeath it, a hoarded legacy, to expectant heirs. Reluctantly do they part with any portion of it, even for the necessities of life; and to expend beyond this is deemed prodigal squandering. A

mite wrested from their grasp for charity is sighed over as a waste. A pound dropped in the sea, and a pound dropped in the hand of want, are mourned for, equally as a sheer loss. Their chief end of life is to gather and hoard.

There are some (alas that the number is so few!) whose object in getting is to give. The great Jehovah, at whose disposal are all the treasures of the universe, keeps nothing for Himself. He gives all away to His creatures. There is but one instance recorded of Jesus seeking to get money, and then his purpose was to give it away. He is most godlike then, who exhibits most of the spirit of Jesus Christ, who gathers in order to give. We mean more than merely giving of what he does gather; we mean seeking to accumulate for the very pre-formed purpose of giving away. For example: We know a man, a professing Christian, and excellent and successful business man, who at the age of forty years has retired with an ample competency. He gives a little to charitable objects, perhaps his "proportion," as the phrase goes.

In a certain quarter of the city in which that brother resides, there is great need for the erection of a church. A building raised, and a minister of the Gospel stationed there, would in all probability, effect incalculable and permanent good. It would remain a centre of holy influences, when that retired merchant's bones were mouldering in the grave; and transmit the odour of his liberality to coming generations. He could not perhaps conveniently spare the necessary amount from his present fortune for such a charity. But such are his business-qualifications that in two years he could make enough to construct a beautiful church. Why should he not do it? Instead of indolently reposing upon his gains, why should he not now labour to get more for the express and sole purpose of giving it away? Do not his talents for money-making, as really as the minister's talent for preaching, belong to Christ and His Church? Has he not been redeemed by the same precious blood; renewed by the same Spirit? Looks he not forward in hope to the same Heaven? Do not his sacramental vows cover as much of his heart, intellect, time, as of those of his pastor? Is there any reason why his money-making talent should not be as entirely consecrated as his minister's preaching talent? How glorious would be the result to the secular interests of the Church, with which the spiritual are so intimately blended, if more of our brethren devoted themselves to getting in order to give.—*The Christian Treasury for March.*

HE MEANT ME,

BY REV. DR. HUMPHREY.

"How do you know he meant you?" "Because he looked right at me when he was preaching, and so did half the congregation. If I can't go to church without being preached at in this way, I won't go at all. It isn't the first time that he has been personal, and I have heard others make the same complaint. He must stop preaching at folks, as he has been doing lately, or he will have but few hearers left, I can tell him." "Why, this is very strange; pray explain yourself—what do you mean by his preaching at folks?" "I mean as I say. If he hears of a social evening party around the whist-table, enlivened by a little wine, and an occasional song, or if a ball is got-up in town, or if a few friends ride out on the Sabbath, or if he hear that the young men of the village keep late hours, and sometimes use bad language, he is sure to bring it into the pulpit; perhaps not the next Sabbath, but very soon, at any rate. This is what I call preaching at folks, for he knows that some of the very individuals will be present, and that it will hurt their feelings, if it don't drive them away from his church."

"But what would you have him to do? Must he wink at the growing laxness and immorality of the times?" "I would have him to preach the Gospel, and not be retailing the reports of mischief-making eaves-droppers."

"May he not, then, testify against any known and prevailing sin,—intemperance, or card-playing, or Sabbath-breaking, for example,—for fear that somebody will take the reproof as meant for him, and be offended? Must he mean nobody in particular? What must he do? Let sin increase to more ungodliness?"

"Let him go to the individual privately, and not hold them up as drunkards and reprobates before the whole congregation."

"But the preacher has a great many duties to perform, and there may be so many implicated that he cannot take them one by one, as you require. Besides, an apostle directs, 'Them, that sin before all, rebuke before all.' You say, the preacher meant me, and 'this is the front of his offending.' What right have you to think that he meant you, unless you was conscious of belonging to the class whose evils he was reproofing; and, if the garment fitted you, why not put it on?"

Perhaps I have made this dialogue too long, but it draws-out the opposition of many carnal hearts to plain and pungent preaching. They want to have the preacher discourse upon subjects which will not trouble their conscience. But how can he, without "shunning to declare all the counsel of God?" How can he answer it to his Master, if he does not testify the prevailing sins of the times, whatever they may be? "So we preach," said the great apostle to the Gentiles, "not as pleasing men, but God, who trieth our hearts." That minister is not worthy to preach at all, who will not "preach the preaching which God hath bidden him, whether men will hear, or whether they will forbear."

I would by no means have any pastor bring offensive personalities into the pulpit. It is no place to single-out and hold-up an individual to the frowning gaze of the congregation, however justly he may deserve reproof. Whether he is present or absent, it is more likely to make him angry than to do him good, more likely to make him worse than to reclaim him. A faithful and judicious pastor will rather go to such a member of his congregation in private, and deal with him faithfully, but at the same time so tenderly as to convince him that nothing but sense of duty, and a desire for his best good, could have prompted his minister to so unwelcome a visit.

But, if by the charge of "preaching at people" is meant bringing any prevailing sinful or dangerous habit into the pulpit for reprehension, then ministers ought to preach at people, and the more earnestly, the better will they "please God."

For example, the habit of intemperate drinking may prevail in a place, not only out of a pastor's congregation, but in it, and among the rest may be some of the regular attendants upon his ministry; and shall he refrain from preaching against selling and drinking these poisons for fear that a score of his hearers, more or less, will complain that he is personal, and be highly offended? "God forbid." Rather let him "lift up his voice like a trumpet, and cry aloud and not spare."

Or card-playing is creeping-in among his people, perhaps into his church, under the plea that, where no money is staked, it is an innocent amusement. Shall a pastor hold his peace for fear somebody will take offence at his plainness, and say it is none of his concern? I say again, "God forbid!"

Or dancing is again becoming fashionable, and members of the church justify it as an innocent amusement, and send their children to the schools. What is the duty of a minister in such a case, where it is as clear to him as the sun, that the example and the tendency are both bad? If he fears God, and loves the souls of his people, how can he help warning and rebuking them in the spirit of his Master; and shall he be accused of offensive personality in the discharge of his duty? If this is being personal, how can he help it, without criminal unfaithfulness?

So in all similar cases preachers must run the risk of being charged with meaning somebody, and often a great many, if they would be faithful to

Him who has appointed them to watch for souls. Indeed, I might ask what any preaching is worth which is not in this sense personal? As Nathan said to David, "Thou art the man;" so ought ministers to preach that every sinner may feel that the truth declared is meant for him, just so far as it suits his case. That preaching, if such there be, which is so general and careful as to mean nobody in particular, is preparing a fearful reckoning both for the preacher and the hearers. Better, as Job expresses it, to be taken by the neck and shaken to pieces, than to be softly lulled to the sleep of eternal death.—*The Christian Treasury for March.*

BE STILL.

It is often easier to do than to suffer the will of God. There is a pleasurable excitement in the employment of one's active powers in the service of Christ, a satisfaction in the consciousness of doing good. A little grace, with favouring Providence, may make a Christian hero; while abounding grace alone will suffice to make a Christian martyr.

Be still when persecuted and slandered. If unjustly accused, you may regard every epithet of abuse as a badge of discipleship. Your Divine Master and His apostles and witnesses were marked in the same way. Then, too, every lie has the seeds of death within it. Let alone, it will die of itself. Opposition may look very formidable; it may seem as "though the mountains were carried into the midst of the sea; the waters thereof roar, and be troubled; the mountains shake with the swelling thereof;" but the voice of wisdom cries, "Be still, and know that I am God."

Be still when thwarted in your plans and disappointed in your hopes. You are not responsible for results. If you have sought trustworthy ends by lawful means, and have done your utmost to attain them, the issue is of Divine ordering, and should be no more the subject of murmuring or repining than the changes of the seasons or the rolling of the spheres. The purpose of God in your loss or disappointment may not be obvious. You may have to content yourself with the thought, "These are but part of His ways." But that they are His ways must hush the soul in quietude under the most trying and mysterious crosses of life. Faith will take-up Cowper's song:—

"Behind a frowning providence
He hides a smiling face."

Be still under sore afflictions. They are all deserved. They are all ordered of God. They are embraced among the "all things" that shall work together for good to them who love God. Murmuring does not lessen, but rather increase, the burden of griefs. Submitted to, acquiesced in, sanctified, every sorrow may distil new joys; every affliction may work-out "a far more exceeding and eternal weight of glory." Many a saint has never experienced the infinite preciousness of the Gospel until the rod of God is upon him. It is when in the vale, with eyes uplifted and the mouth closed—"I was dumb"—that the stars of promise glisten on the spiritual vision, and the Sun of Righteousness darts His rays of comfort and holy joy on the stricken soul.—*Watchman and Reflector.*

THE REV. MR. GILLAN'S REBUKE TO TOBACCO SMOKERS.—If there are two diametrical opposites in this world, they are the tobacco pipe and the savings'-bank. The one is a symbol of sheer squandering, the other of careful thrift and saving. Tobacco is a constant drain upon the working man's money, and yields nothing but smoke and ashes in return; the savings'-bank is a constant economizer in similar small sums, and yields in the end a substantial and wholesome return. The one ends morally as well as liter-

ally in smoke; the other tends to comfort and independence. The pipe consumes and squanders by littles; the savings-bank accumulates by a similar process. The connection or rather the contrast between the two was so well stated by the Rev. Mr. Gillan of St. John's in his eloquent speech at the late meeting on behalf of Savings-Banks, that we shall make no apology for quoting the whole passage. It is equally beautiful and forcible, and is strikingly characteristic of Mr. Gillan's style. Having stated that the Savings-banks were part of a "graduated scale," adapted to all classes, and were "ready to receive the merest dribbles of earnings," the Rev. speaker proceeded,

"Still many would persuade us that they have nothing to save. Even young, stout, clever fellows, with no wife nor widowed mother, they would have us so believe, though their muscular arm, their bright, intelligent brows belie what their lips proclaim. They assure us they do not drink; this we shall not dispute; but are there no other indulgences which, though not criminal, are assuredly most expensive? The glass may be seldom to your head, the bottle grasped seldom still, but pray what is that little implement pressed by the lips up to one side of the mouth with blue smoke therefrom ever and anon ascending, like an expiring chaffer? (Loud cheers.) "Oh! it's only a pipe with a little burning tobacco." *Only a pipe!* only a little tobacco! Let us hope you can well afford it, for in truthfulness I cannot. Let us hope you counted the cost ere you began to ply it, and that your deposit was safely lodged in our Savings-banks. If not thus, all under favour, we hold you without excuse; and let me tell you of a brief interview in illustration of this subject. Not many days gone-by, I was waiting for an omnibus at Bridgeton; and, while I did so, a brisk-looking lad with well washed fustian jacket about the age of twenty was standing close beside me. Accosting him, said I, "Well, Sir, you are busy." "Na," was the reply, "it is dinner hour." "Yes, you are busy smoking," and I assure you, my Lord, at that same time and place he formed no exception. I then asked, with all civility, "How much tobacco he used in a week?" He as civilly replied, "*Twa unce, but sometimes a wee bit mair.*" (Much laughter.) "Well," said I, "what does an ounce cost you?" "Three-pence," was the rejoinder. The parley then concluded by my asking him "if he took more more less than others?" to which he replied, "*I am just about it.*" Dashing off, three-in-hand—(which we now all sport in Glasgow)—so ran my cogitations: this decent-like young man spends, what he might spare, no less than seven-pence each week—on what? A nasty, offensively smelling, muddifying narcotic weed, for which, in the shape of return, he gets smoke and fume, as if his body were on fire, and the flames bursting out at the garret, and ashes and black burned pipes, with an unnatural precocity of parts ending in a premature decay! (Continued cheers.) Now, instead of this very "sensible practice," this most "remunerative investment," (?) suppose our young man began at the age of twenty to deposit at the rate of a penny per day, which is only what he throws away, into the bank open for the purpose, and that he continued to do so till he reached his fiftieth year, what, think you, would be the result? Not smoke now—not dust and dirt now—not old pipes and shaking nerves now—but, look at it—hard, heavy, glittering gold—even that which "answereth unto, because it procureth all things." (Cheers.) He would then be sole master of this precious treasure to the sterling and startling amount of £60! And for this what has he sacrificed in the way of food and clothing? Nothing, absolutely nothing; while he is only cleaner, smarter, healthier, in the absence of the slave-made abomination. In this possession surely he has a protection against many an afflictive casualty, against much of approaching distress, as saith the inspired preacher, "money is a defence." In the day of prosperity it would make him joyful; "in that of adversity he would consider how much better

his substantial amassment than the vapourish squandering of the thousands and thousands around him? Nor let our patriotism take fear at the issue, since if our excise were the less, our Customs would be only the more, and so our social enjoyments increased. (Cheers.) But, my Lord, in up-holding our penny bank-system, many tell us with truth, that they have little or nothing to spare; they tell us that a spirit or a beer-shop is what they never enter; that they are strangers to the purchase of shag as of negro-head and twist. (Laughter.) Well, but this, admitted it cannot be denied that a penny "hained" is still a penny gained; and I would have them to try it. Where there is a will there is also a way; and if there is not one such blade of grass in the whole pasture, I suspect it has not been cropped for the fair eating, but mown down by the sweeping scythe of some sharp indulgence." (Cheers.)

THE RECANTATION.

It is curious and characteristic, that no allusion is here made by Dr. Chalmers to what was not only the most striking incident of this Assembly, but was perhaps, externally, the most imposing single passage in his life. The discussion on Pluralities, having lasted till midnight on Wednesday the 25th, was adjourned till the following day. Late in the afternoon of the second day's debate, a speech on the opposite side had been closed by a quotation from an anonymous pamphlet, in which the author asserted that, from what to him was the highest of all authority, the authority of his own experience, he could assert that, "after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage." As this passage was emphatically read, no doubtful hint being given as to its authorship, all eyes were turned towards Dr. Chalmers. The interposition of another speech afforded him an opportunity for reflecting on the best manner of meeting this personal attack. At the close of the debate, and amid breathless silence, he spoke as follows:—

"Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening; and I instantly conceived that the reverend gentleman who did so had been working at the trade of a resurrectionist. Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But, since that gentleman has brought it forward in the face of this House, I can assure him, that I feel grateful to him, from the bottom of my heart, for the opportunity he has now afforded me of making a public recantation of the sentiments it contains. I have read a tract, entitled, the "*Last Moments of the Earl of Rochester*," and I was powerfully struck, in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, Sir, considering the conclusions that have been deduced from it by the reverend gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is there written. I now confess myself to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable Assembly.

"The circumstances attending the publication of my pamphlet were shortly as follow:—As far back as twenty years ago I was ambitious enough to aspire to be successor to Professor Playfair in the mathematical chair of the University of Edinburgh. During the discussion which took place relative to the person who might be appointed his successor, there appeared a letter from Professor Playfair to the Magistrates of Edinburgh on the subject, in which he stated it as his conviction, that no person could be found

competent to discharge the duties of the mathematical chair among the clergymen of the Church of Scotland. I was at that time; Sir, more devoted to mathematics than to the literature of my profession; and, feeling grieved and indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet to rescue them from what I deemed an unmerited reproach by maintaining, that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas! Sir, so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it, I penned what was most outrageously wrong. Strangely blinded that I was! What, Sir, is the object of mathematical science? Magnitude, and the proportions of magnitude. But then, Sir, I had forgotten *two magnitudes*—I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!"

For a moment or two after the last words were spoken, a death-like stillness reigned throughout the House. The power and pathos of the scene were overwhelming, and we shall search long in the lives of the most illustrious ere we find another instance in which the sentiment, the act, the utterance, each rose to the same level of sublimity, and stood so equally embodied in the one impressive spectacle. — *The Edinburgh Christian Magazine for April.*

THE SACRED SCRIPTURES.—With every drawback in origin, structure, language, and authorship, they have now won their way to unparalleled ascendancy. No volume ever commanded such a profusion of readers, or was translated into so many languages. Such is the universality of its spirit that no book loses less by translation, none has been so frequently copied in manuscript, and none so often printed. King and noble, peasant and pauper, are delighted students of its pages. Philosophers have humbly gleaned from it, and legislation has been thankfully indebted to it. Its stories charm the child, its hopes inspire the aged, and its promises soothe the bed of death. The maiden is wedded under its sanction, and the grave is closed under its comforting assurances. Its lessons are the essence of religion, the seminal truths of theology, the first principles of morals, and the guiding axioms of political economy. Martyrs have often bled and been burned for attachment to it. It is the theme of universal appeal. In the entire range of literature no book is so often quoted or referred to. The majority of all the books ever published have been in connection with it. The Fathers commented upon it, and the subtle divines of the middle ages refined upon its doctrines. It sustained Origen's scholarship and Chrysostom's rhetoric; it whetted the penetration of Abelard, and exercised the keen ingenuity of Aquinas. It gave life to the revival of letters, and Dante and Petrarch reveled in its imagery. It augmented the erudition of Erasmus, and roused and blessed the intrepidity of Luther. Its temples are the finest specimens of architecture, and the brightest triumphs of music are associated with its poetry. The text of no ancient author has summoned into operation such an amount of labour and learning, and it has furnished occasions for the most masterly examples of criticism and comment, grammatical investigation, and logical analysis. It has insured the English muse with her loftiest strains. Its beams gladdened Milton in his darkness, and cheered the song of Cowper in his sadness. It was the star which guided Columbus in the discovery of a new world. It furnished the panoply of that Puritan valour which shivered tyranny in days gone-by. It is the Magna Charta of the world's regeneration and liberties. Such benefactors as Francke, Neffe, Schwartz, and Howard, the departed Chalmers, and the living Shaftesbury, are cast in the mould of the Bible. The records of false religion, from the Koran to the Book of Mormon, have owned its superiority, and surreptitiously

purloined its jewels. Among the Christian classics it loaded the treasures of Owen, charged the fulness of Hooker, barbed the point of Baxter, gave colours to the palette and sweep to the pencil of Bunyan, enriched the fragrant fancy of Taylor, sustained the lofiness of Howe, and strung the plummet of Edwards. In short this collection of artless lives and letters has changed the face of the world, and ennobled myriads of its population. Finally, and to show the contrast, while millions bid it welcome, the mere idea of its circulation causes the Pope to tremble on his throne, and brings fearful curses from his quivering lips.—*North British Review for February.*

"THE WORST OF IT."—"Do you want to buy any berries to-day?" said a poor little boy to me one afternoon. I looked at the little fellow, and he was very shabbily clothed; grey pantaloons, very much patched, an old cotton shirt, and miserable felt hat, made up the whole of his dress. His feet were bare and travel-stained. In both hands he held-up a tin pail full of ripe and dewy raspberries, which were prettily peeping out from amid the bright green leaves that lay lightly over them.

I told him I would like some; and, taking the pail from him, I stepped into the house. He did not follow, but remained behind whistling to my canaries as they hung in their cage in the porch. He seemed engrossed with my pretty pets, and the berries seemed forgotten.

"Why do you not come in and see if I measure your berries right?" said I; "how do you know but that I may cheat you, and take more than the three quarts I have agreed upon?" The boy looked up archly at me and smiled. "I am not afraid," said he, "for you would get the worst of it, ma'am."

"Get the worst of it!" I said; "what do you mean?"

"Why ma'am, I should only lose my berries, and you would be stealing; don't you think you would get the worst of it?"

What a lesson for us, dear children! This poor little boy, so tired and warm from picking berries all day in the sun, trudging miles with his heavy pail of fruit, felt, if he had lost them all, he would not have been so badly off as the one who would cheat him! Little children, will you just think of this, when you are tempted in any way to defraud a playmate? Just think you get the worst of it, not the loser, by the fraud. How often do we hear persons express great pity when any one has had property stolen from him. But he does not get the worst of it. Though a man lose all he has, and retain his integrity and honesty, he is rich, compared with the man who has robbed him.

Yes, little children, if you disobey your parents, if you abuse your schoolmasters, if you are guilty of lying or stealing, you get the worst of it; far more than those whom you may deceive, or injure, or disobey. The suffering may be theirs, but the sin is yours; God marks the sin; and, though the sinner may awhile go unpunished, still there is a great day of accounts, when all these little sins will appear in fearful array against you. Just think of this, little boy, when you are tempted to deceive. He seemed to have no fear of being cheated; he only felt it would be great injustice; and, though he might be the loser, he would not exchange situations with one who might deceive him. I have often thought of this poor boy since, and, when he comes with berries, I always buy them and pay him well, knowing that he must be an honest, faithful child.—*Christian Treasury for March.*

WORLDLY ECONOMY.

We chanced the other day to hear an apt illustration of worldly economy. A gentleman in large and active business attended, last week, a special diet of worship, so arranging his engagement that there was no expected call upon his attention during service hours. Returning to his

office in the afternoon, he found there a man waiting, who saluted him rather petulantly with the observation, "You must be getting rich, if you can afford to go to church on a week-day!"

Such is the economy of worldly minds. There are those who will, willingly enough, devise excuses for trenching on the Sabbath, and who can imagine many false pleas of necessity and mercy for secularizing the one day in seven set apart for public worship. To such minds the employment, of any time usually devoted to business, in the performance of religious duties, or the enjoyment of religious privileges, is a waste. This world so engrosses them that they know no higher duty than the amassing of money. Mammon is their god, and the pursuit of sordid wealth is their worship. When they leave business, it is for rest or for amusement; but they have no appreciation of the comfortable rest which is found in turning the thoughts from earth to Heaven; the true pleasure which is realized in heart-worship of the kind Being who gives us our goods and our capacity for enjoying them. As they refuse the duty, and cannot estimate the privilege of going to the house of God with such a-keep holy day, they are honestly surprised that any can afford to go to church on a week day.

This sordid spirit is the greatest evil religion has to contend with. Its operations illustrate the declaration of Holy Writ, "You cannot serve God and Mammon." But those, who thus "withhold more than is meet," are prudent to their own undoing. They may shipwreck the soul in their covetous heed for the body, and then who shall compensate them? Those, who cannot afford to love and worship God on earth, and who find His service weariness, will sooner or later bitterly rue the day when they were careful of the perishing to the neglect of the eternal. God's mercy may cause them this grief while there is yet space for repentance and opportunity to "redeem the time." Thus in His Fatherly goodness does He often cause temporal misfortunes to afflict us, that, our idols being taken away, we may turn to the worship of the True God. When we too eagerly grasp the world, and it is becoming a snare and a thorn to us, choking the Word, and preventing the seed from bearing fruit, He, who cares for us, may, under the guise of adversity, confer everlasting good, if we will but so receive it.—*Episcopal Recorder.*

YOUTHFUL AMBITION.

BY THE REV. A. STOWE.

There is a charm in a great city that wields a mighty centripetal power upon the dwellers round about. It is a kind of Maelstrom, ever sucking into the whirling vortex each adventurous keel floating near. Especially are the young men of the country and the villages eager to seek these great centres of population and trade. They cannot be contented with their provincial homes. They chafe against the drowsy dulness that slumbers in the one deserted street of the quiet old town where they were born and reared. To plod-on in the way of their fathers, just making a living by tilling after them the acres that furnished their simple board, to ply some laborious art at small recompense for a circle of rustic customers, to hang out a sign over some dingy porch, and measure off third-rate fabrics by the ell or the nail to the village matrons and maidens, to dream away life in such a silent obscurity, and to die leaving nothing to heirs but the homestead and an honest name—this does not satisfy their restive and fiery ambition.

They must look beyond the near range of hills that bounded their boyhood's sight; they stifle in the narrow valley; they would see more of the world, they want a broader stage on which to develop their enterprise, they would feel the pulsations of an intenser life,—the rush, the press, the strong currents of the emporium, where trade has volume and expansion and grand chances. These they covet. They would go to the city, where business is done by the hundred thousands,

where fortunes are made in a day, (and lost too, they forget that), where they may cast off their rusticity, stand on their own feet, enjoy such society and pleasures as their age finds congenial, and by-and-by be somebody.

So from the secluded hamlets, from the straggling farm-house, from the shop and the field of country toil, there is ever the sound of rapid feet hurrying to the city as to a mine of gold, a paradise of joy, a Canaan of promise.

Is there no danger for these youthful aspirants? They are beginning a busy career, most of them without capital, without credit, without friends, and in a lowly capacity. They have read the history of successful traders, and artisans, and professional devotees, who began, like them, nameless, penniless, obscure, and unknown; and now none speak of them but to do them honour. They will follow in these footsteps. They have health, intelligence, energy, perseverance. They will win the prize! If there is any stoutness of manhood in them, they will conquer success! They will make their humble name known "on change." They will be great merchants, with a credit unquestioned in distant cities, good beyond the sea. They will climb to the heights of professional eminence. These purposes inspire the toils of day, the dreams of night. If they make a false step or two, sliding back from the first summits, these purposes nerve their limbs again for the steep acclivity. They absorb their whole being, fill all their sphere of vision, and make-up to them the meaning of life.

This ambition is the more dangerous, because it seems to them innocent and safe. There is no immorality in it, nothing forbidden. It is healthful, natural, and honourable; men will praise them for it, and they can enjoy the fruits of it without self-reproach.

Is it safe? Is there no danger that they covet the fruits so eagerly as to grow impatient under the slow years of labour and accumulation? That they look upon the prize already glittering in the hands of those who began before them, or have been helped by happier providences, the spacious mansion, the elegancies within, the splendid equipage, the chair of office; and be tempted off the high road to seek through by-paths a shorter cut to the shining goal? Is there no danger that they falter from the demands of a rigid integrity, that they grow disloyal to an honest conscience, and put off the golden rule for some golden bribe, that they come into the world's way of dealing with the world, the world's estimate of religious men and things, of the strictness of religious principles, the sanctity of holy hours, the unswerving line of truth?

Or, if they have safe navigation through all these rocks and shoals, is there no danger in this intense worldliness itself? What, in such an absorbing pursuit of their end, shall keep them in mind of another world? How shall the spiritual part get room to plead for its own immortal wants? Who shall make them hear this startling interrogatory out of God's lips, "What shall it profit a man if he gain the whole world and lose his own soul?" How utterly they must lose sight of the only worthy end of living—the end for which they were made, "to glorify God and enjoy Him for ever?" What sorrow and gloom thicken around them for the bed of dying! With what despairing accents will they then make confession, "Oh, I have lived for earth and time, and forgotten the great Eternity." There is danger that not God, but Mammon, shall sit regent on the throne of their heart, and that their history shall be that of a busy, successful, splendid here, and a miserable hereafter.—*The Christian Treasury for March.*

EXTRACTS FROM BRIDGES ON PROVERBS.

THE DIVINE AND HUMAN AGENCY.

"Turn at My reproof." I cannot turn myself. "But I will pour out My Spirit as a living fountain unto you; and, as the consequence of this

blessing, I will make known My words unto you. The Bible, before a dark and sealed book, shall be made clear to you. I offer to you both My Word outwardly to your ears, and a plentiful measure of My Spirit inwardly to your heart, to make that Word effectual to you." Do you plead that He reckons with you for an inability which you cannot help, innate without your consent? He at once answers this Satanic plea by offering to you present, suitable, and sufficient relief. He meets you, on your way to condemnation, with the promise of full and free forgiveness. Your plea will be of force when you have gone to Him and found Him wanting. The power indeed is of Him; but He hath said, "Ask, and it shall be given you." If your helplessness is a real grievance, bring it to Him with an honest desire to be rid of it. If you have never prayed, now is the time for prayer. If you cannot pray, at least make the effort. Stretch out the withered hand in the obedience of faith. If your heart be hard, your convictions faint, your resolutions unsteady; all is provided in the promise,—*"I will pour out My Spirit upon you."* Move, then, and act in dependence upon the Almighty Mover and Agent.

Christian experience explains a mystery unfathomable to human reason. It harmonizes man's energy and God's grace. There is no straitening, no exclusion, with God. His promises with one mouth assure a welcome to the willing heart. If it cannot move, His Spirit can compel, point, draw it to the Saviour. Yea, in the desire to turn, has not the Saviour already touched it, and drawn it to Himself?

THE IMPORTANCE OF KNOWING THE WORD OF GOD.

This habit of living in the element of Scripture is invaluable. To be filled from this Divine treasury—to have large portions of the Word daily passing through the mind—gives us a firmer grasp and a more suitable and diversified application of it. Yet this profit can only be fully reaped in retirement. We may read the Scriptures in company; but to search them, we must be alone with God. Here we learn to apply ourselves wholly to the Word; and the Word wholly to us. This enriching study gives a purer vein of sound judgement. The mere reader often scarcely knows where to begin, and he performs the routine without any definite object. His knowledge, therefore, must be scanty and ineffective. Nor is the neglect of this habit less hurtful to the Church. All fundamental errors and heresies in the Church may be traced to this source,—*"Ye do err, not knowing the Scriptures."* They are mostly based on partial or disjointed statements of truth. Truth, separated from truth, becomes error; but the mind, prayerfully occupied in the search of Divine Truth,—*crying and lifting up the voice*,—will never fail to discern the two great principles of godliness—the *faith and knowledge of God*. There is no peradventure nor disappointment in this search: *"Then shalt thou understand. The Lord giveth wisdom; it cometh out of His mouth."* None shall search in vain. Never has apostasy from the faith been connected with a prayerful and diligent study of the Word of God.

THE SINGLE SIN.

Sins do not prefer a solitary life; their instinct is gregarious. They thrive by confederation. When one enters the soul, another follows quickly after; and commonly a dozen more, taking advantage of the open gate, rush in to seize possession. Every conspicuous transgression exercises a fearfully debilitating power over the resisting will. There is no vice but finds an easier conquest over the conscience for the previous aggression of some sister vice. There is no successful temptation but paves the way for a vile rabble coming after. Iniquities may seem to counteract

and even oppose one another in the character; but all the while they are really in a secret conspiracy, playing into one another's hands, aiding each other's assaults, encouraging each other's counsels. For they are all of the same accursed blood. Two sins may apparently carry in their nature a mutual contradiction; and yet, on occasions, they shall be found co-operating. Avarice looks like the exact opposite of prodigality. Yet it will be found that the avaricious man is the man who, under a change of circumstances, or at the solicitation of some importunate appetite, will enact some prodigal folly, and be guilty of a wasteful and ridiculous excess. So the spendthrift will save when there is less cause, and shut his purse precisely when there is the clearest call to give. The general weakening of principle leaves no department of character reliable. The even-tempered sinner will be one of the most violent and mischievous persons in the community when his passions are once roused. You may hear it said of some neighbour, that though he be addicted to a sensual habit, he is perfectly upright in his dealings. But beware how you put full confidence in the honesty of a voluptuary or a drunkard. You will rarely find him to be trusted beyond the restraints of policy and interest, by the shrewd observers of the exchange, whether their own standard of private virtue be higher or lower. It becomes understood that the individual, who will consciously do one wrong thing, or persist in one wicked course, cannot be trusted in every emergency in any direction. And what is true of the external moralities among men of the world, is truer still of the more spiritual attributes, judging by the holy standard of the Word of God.

Take heed, therefore, of the single sin. It will not be single long. It has a wonderful tendency to seek society, to invite company, to go out after the ten other spirits more wicked than itself. Of what kind the new comers will be, self-knowledge is not competent to prophesy. Let men be of what name or rank they will, they are sure to suit the evil already in their heart far better than any steady virtue or holy grace. It is a delusive and dangerous saying that we hear so often,—*"He has but one fault,"* or, *"That is his only bad habit."* If he has one, he has more. Remember that a single indulged, cherished, conscious sin is enough to diffuse itself over the whole character, and poison every drop in the veins. There is a solemn warning in those striking words, *"He that offendeth in one point is guilty of all."* Nothing is more injurious or futile than the idea that we can persevere in any known offence, and yet have all the rest of our lives and dispositions stand before God as if clear of the debasing associations, or be accepted of Him for righteousness. Whatever the single sin may be,—pride, sloth, jealousy, worldliness, lust, an unruly tongue, selfishness, it is working the infamy and perdition of the whole soul. The only check that can effectually subdue it is repentance, hearty, intense, deep. The only safe deliverance is conversion, and a prayer for pardon. The only hope of that pardon is in the cross of our Lord Jesus Christ.—*The Christian Treasury for March.*

CHRISTIAN PATIENCE.

He, that is impatient with events which man cannot reverse, is impatient with God; he that quarrels with things as they are, quarrels, as it were, with God. God is in all, overruling what is evil, sanctifying what is true. Let us stand to our post, and wait patiently till He come and relieve. Thus we read in Scripture of the *"patience of the saints."* Yet patience does not imply indolence, for it says, *"thy labour and thy patience."* Is it not the fact that the man, who is most self-possessed, is just the man who is capable of the mightiest enterprise? How strong an illustration of this in the moral world was Columbus! When all scientific men were laughing at him, and declaring there was no such western continent as he supposed, Columbus

never lost his temper; no, his energy and patience and his persistency were crowned with success. Take an instance from Scripture. What quietness of spirit, what endurance, what strength of character, what energy of action do we find in Joshua! It is the men who are always impatient, always in a hurry, who do nothing; it is the men that are quiet and self-possessed that rest and repose upon the Rock of Ages, that are capable of the greatest feats, and are characterised by the most glorious triumphs.

CHRIST BOTH GOD AND MAN.

When thou hearest of Christ, do not think Him God only, or man only, but both together. For I know Christ was hungry, and I know that with five loaves He fed five thousand men besides women and children. I know Christ was thirsty, and I know Christ turned water into wine. I know Christ was carried in a ship, and I know Christ walked on the waters. I know Christ died, and I know Christ raised the dead. I know Christ was set before Pilate, I know Christ sits with the Father. I know Christ was worshipped by the angels, and I know Christ was stoned by the Jews. And truly some of these I ascribe to the human, others to the Divine nature; for by reason of this He is said to be both together.—*St. Chrysostom.*

TWO BLESSED MONOSYLLABLES.

Pray and stay, are two blessed monosyllables; to ascend to God, to attend God's descent to us, is the motion and the rest of a Christian; and, as all motion is for rest, so let all the motions of our souls in our prayers to God be, that our wills may rest in His, and that all, that pleases Him, may please us, therefore, because it pleases Him; for therefore, because it pleases Him, it becomes good for us, and then, when it pleases Him, it becomes reasonable unto us, and expedient for us.—*Donne.*

FRAGMENTS.

How free from care might every Christian be. He might be free from all care except that which relates to knowing and doing his Master's will. And those, who do His will, have His promise that duty shall be made plain, and we know that such go *"from strength to strength."*

How benevolent and liberal ought every Christian to be! He, who has Christ, can afford to part with a portion of his substance, he can afford to part with every thing except Christ and his own soul.

How cheerful ought every Christian to be! If he have Christ, he has the promise of all things! Worldly objects and changes ought to have no power over him.

MISCELLANEOUS.

GENERAL PROGRESS OF MISSIONS.

In our vast Indian empire the prospects of Missions are of a highly encouraging character. Education is rapidly advancing, and Christianity finding its way even into districts which no Missionaries have yet visited. At no period has such a spirit of enquiry been manifested as prevails at the present time among all classes of the population. The Brahmans, who formerly looked with scorn on the labours of Missionaries, are now filled with alarm at the progress of the new religion, and making extraordinary efforts to prop up the falling idolatry. A grand epoch in the religious history of these countries is evidently approaching. A recent number of the *Cadcutta*

Review contains an interesting article on the "Results of Missionary Labour in India," in which the following statistics occur:—

"At the close of 1850, fifty years after the English and American Societies had begun their labours in Hindustan, and thirty years since they have been carried on in full efficiency, the stations, at which the Gospel is preached in India and Ceylon, are 260 in number, and engage the services of 403 Missionaries, belonging to 22 Missionary Societies. Of these Missionaries, 22 are ordained natives. Assisted by 551 Native Preachers, they proclaim the Word of God in the bazaars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression even upon the unconverted population. They have founded 909 native churches, containing 17,356 members or communicants, of whom 5000 were admitted on the evidence of their being converted. These church-members form the nucleus of a native Christian community, comprising 108,000 individuals, who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of Missionaries in the cause of education are now directed to 1,345 day-schools, in which 88,700 boys are instructed through the medium of their own vernacular languages; to 73 boarding-schools, containing 1,992 chiefly Christian, who reside upon the Missionaries' premises, and are trained-up under their eye; and to 128 day-schools, with 14,000 boys and students, receiving a sound Scriptural education through the medium of the English language. Their efforts in female education embrace 354 day-schools with 11,500 girls; and 91 boarding-schools with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into ten languages, and the New Testament into five, not reckoning the Serampore versions. In these ten languages, a considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindu and Mussulman population. Missionaries have also established and now maintain 25 printing establishments. While preaching the Gospel regularly in the numerous tongues of India, Missionaries maintain English services in 59 chapels for the edification of our own countrymen."

There is a demand for copies of the Scriptures among the Jews in the Bombay army. It may not be known to many of our readers that the *Beni Israel* are found in most of the Bombay regiments; almost all of whom have been brought up from infancy in their respective corps. They are of all ranks, and remarkable for their good behaviour. These Jews are thought to be descendants of the *Ten Tribes* of Israel who were carried away by the King of Assyria. In the Mission Schools of Bombay there are also many Jewish children. The *Beni Israel* have none of those prejudices which characterize the Jews of the western parts of the world.

The war with Birmah has interrupted for the present the labours of the American Baptist Missionaries who had lately resumed the mission at Rangoon, and entered upon their work under circumstances highly propitious. In one month 6,000 people have visited them, desiring instruction, some of whom appeared to be thoroughly in earnest. Their absence from the station will, we trust, be only temporary; and the events of the war may prove the means of opening-up a way for the propagation of the Gospel in the interior of that empire.

Few missions in Eastern Asia possess features of greater interest than the Baptist *Karen* mission on the *Tenasserim* coast. The *Kerans* are a numerous and peculiar people who inhabit all parts of the *Tenasserim* provinces and the mountainous regions of the southern portion of the Birman empire. Their traditions have so much of a Bible character that some have thought them to be of the Jewish race. The American Missionaries have reduced their language to writing, and the New Testament and some portions of the

Old have been translated into it. There are about 30 organized churches, comprising upwards of 3,000 members; 6 ordained Native pastors, and between 30 and 40 assistants; 30 schools, 3 boarding-schools, and 2 Theological Seminaries. There are also connected with the mission two efficient Missionary societies.

In China a vast amount of religious knowledge is being diffused by the various missions. A goodly number of Chinese have embraced the Gospel, many of whom have conveyed it to remote parts of the empire. The two Jews, whom we mentioned in a former article as having visited the Missionaries at Shanghai, have returned to their brethren at Khae-fung-foo. During the period of their abode at Shanghai they read various portions of the New Testament, and acquired a considerable knowledge of the leading truths of Christianity. They took with them on their departure a supply of Christian books for distribution among their Jewish brethren. The Missionaries state that, so far from showing any prejudice against Christianity, they were willing to accept it as an expansion of their own religion.

We had expected that the measures of Chinese Government, tolerating Christianity, would produce a favourable impression on the rulers of Cochin China. Such has not been the case, however; the Roman Missionaries in that kingdom still suffer severe persecution. An Edict has recently been issued against Christianity, or rather against Romanism, the only form of the Christian religion of which the government of Cochin China possess any knowledge. In this Royal Decree some singular sentences occur, of which we give the translation. It will be observed what a deplorable effect Romanism has in disguising the simple sublime truths of Christianity:—

"The doctrine of Jesus comes from the Europeans; it prohibits the worship of ancestors and veneration of spirits. In order to deceive men's hearts and fascinate its adherents, it speaks to them of *heaven* and *holy water*. Its propagators, aware that the laws of the realm cannot tolerate such evil doctrine, present to the eyes of the people the *image of the punishment of Jesus*, their Master, in order to seduce the ignorant and induce them to brave death without repenting. What woful delusion! What strange fascination! The basis of our religion is righteousness, but it would soon become vitiated if the doctrine of these savage-hearted, brutal men were to be reduced to practice. We, Tu-Duc, have directed our ministry to make a report on a petition which has been addressed to us by our privy council, concerning the necessity of prohibiting the religion of Jesus: Now here is the opinion of our ministry; "European Priests must be cast into the sea or rivers for the glory of the true religion. Annamite Priests, together with their disciples, whether they trample on the cross or not, shall be cut in two, that the law's severity may be made manifest."

The edition of the New Testament in the Samoan language, consisting of 15,000 copies, lately printed by the British and Foreign Bible Society, is highly prized and eagerly sought after by a large proportion of the natives. At the date of last accounts 2,300 copies had been disposed of at a price sufficient to cover expense. The Missionaries are proceeding with the printing of the Old Testament at the Mission Press.

The number of Bibles printed during the past year by the American Bible Society was 270,000, and the number of Testaments 402,000, making 672,000 copies. The issues of the same period were 572,432 copies in 32 languages and dialects. The whole number issued since the formation of the Society in 1816 is 7,592,967.

Coming homeward to Europe, we see that in France Protestantism is greatly on the increase. Numerous villages, lately Roman Catholic, have desired the establishment of Protestant worship among them. Whole communities in the Lower Alps have embraced the Protestant faith.

The Edinburgh Mission to the Irish of that city continues to be conducted with vigour and efficiency. Its meetings are crowded, and its

agents greatly encouraged by the success of their labours. A similar mission is about to be organized in Glasgow and Liverpool, and like measures are contemplated in various parts of the country.

The Jews in London are making efforts to keep up with the march of the times. A large meeting of city merchants and others, belonging to the Jewish persuasion, was lately held in Sussex Hall, Leadenhall-street, for the purpose of adopting measures for erecting a Jews' College, for educating the sons of respectable parents, and training ministerial readers and teachers. At the close of the proceedings a subscription was entered into, which produced about £1,000.

Six adult Israelites were recently baptized at the Episcopal Jewish Chapel, London.

PIEDMONT RELIGIOUS LIBERTY DEFENDED BY THE GOVERNMENT.—In a sitting of the Piedmontese Senate in December last three of the Senators, echoing the protestations of the bishops of Turin, Genoa, Chambery, and Vercelli, attacked the Minister of the Interior on the subject of the Protestant church lately erected at Turin, accusing him of having, by permitting it, trampled under foot the constitution (*statuto*), which declares the Roman Catholic religion the religion of the state. Here are some passages of the answer of Victor Emanuel's minister: "The *statuto* has proclaimed both toleration and individual liberty and equality before the law Now, sirs, what does toleration mean? If it do not include the idea of public worship, I do not know what it can mean? Now the exercise of worship supposes the existence of churches.—Either you tolerate or do not. If the worship be tolerated, its exercise must be tolerated, and, if you tolerate its exercise, you must permit the employment of the means whereby it is exercised."

The Senator Castagnetto had asked the minister if he had taken the necessary measures to insure the exclusive exercise of the Roman Catholic religion?

To this the minister answered:

"Excuse me, but there, where the forms of worship are free, the exercise of the Catholic religion can no longer be exclusive."

"The exclusiveness (*exclusivita*) of one religion would absolutely hinder the exercise of another; from whence it results that it is absolutely impossible for a minister in the face of the constitution to render the Catholic religion exclusive."

The minister announced the presentation of a law on the subject of toleration for the next session, (which was opened on the 4th instant). I shall keep you informed on the subject; which is of importance to missionary societies, as Piedmont is a door into Italy. We have much to hope from a ministry which has such members as Signor Galvagno, who understands and comments the constitution so well. May we not hope that "toleration" will soon give place to liberty and "right" in the language employed on this subject. —[*Christian Adv. & Jour.* Paris, April 22d, 1852.]

PRESBYTERIAN BOARD OF MISSIONS.—The anniversary of the Board of Foreign Missions of the (Old School) Presbyterian Church was held on Sunday evening, May 2, when a sermon was preached in the Church on University Place by the Rev. Dr. Sprague, of Albany.

The Annual Report shows the receipts of the Society during the past year to have been \$144,059, which is more than 8000 dollars over the receipt of the year preceding. After deducting the expenditures of the year there remained, on May 1st, a balance of \$586 in the treasury.

The society employs 54 missionaries, 81 assistant missionaries, 25 native assistants. The number of Church members reported is 440; of scholars in the mission schools, 2647. The fields of operation are Liberia, India, Siam, China, and the Indian Tribes of our own country. Besides which they employ two ministers and a licentiate, converts from Judaism,—among the Jewish population in New-York, Philadelphia and Balti-

more; and also contributed last year \$500 for the support of evangelists and colporteurs among the Romanists in Hungary, Italy, Belgium, and France.

GREECE.—Mr. King, an American Missionary, has been imprisoned for preaching and publishing lectures, tending to show the error of worshipping the Virgin Mary.

AUSTRIA.—Another seizure has been made of 900 Bibles, the property of the British and Foreign Bible Society, at Guns in Hungary. The printing-office was shut up, and the publication forbidden. The property belonging to the British and Foreign Bible Society, in the different provinces of Austria, is estimated somewhere between £3000 and £4000.

OVERTHROW OF POPEERY.—The first of a series of meetings to promote this object was held in Davie Street Church on Thursday evening. The exercises were conducted by the Rev. Dr. McCre and the Rev. Mr. Nisbet. Several ministers of various denominations expressed their great regret at being necessarily absent. The meeting was most interesting. An extract of a letter from the young men of Geneva was read. The proposal had been brought before a large assembly of ministers and members of eight different denominations by the Rev. Dr. Malan, so that the city of Calvin, besides many other places throughout Christendom, responds to the appeal from the city of Knox.—*The Scottish Press*, April 17.

SECESSIONS FROM THE CHURCH OF ROME.—It is reported that Lord Beaumont and his sister, the Hon. Miss Stapleton, have at length seceded from the Church of Rome, and become members of the Church of England. The event of Lord Beaumont's secession had been for some time deemed probable. Lady Beaumont is, as she always has been, a member of the Church of England. Her Ladyship is daughter to Lord Kilmaine. The Hon. Mr. Stapleton, brother to the noble lord, seceded from the Church of Rome about fifteen months since.

OUR AMBASSADOR AT PARIS AND SABBATH OBSERVANCE.—The Prince President invited our new Ambassador in Paris to dine with him at the Elysee on Sabbath week, as a first and formal reception of the representative of England. Lord Cowley declined on the ground that he made a practice of not attending public dinners on Sabbath. Louis Napoleon manifested his respect for the act and the motive by substituting Monday for Sabbath. We are happy to record an anecdote which does honour to both parties, and which exhibits Lord Cowley as representing not only the English Government but the sound religious feeling of England.—*Christian Times*.

SERMONS NOT COPYRIGHT.—The case, which occurred two years ago in the Paisley Court, between the Rev. John Macnaughtan and Mr. Wilson of the late *Renfrewshire Advertiser*, in which effect was given to the plea maintained for Mr. Wilson that sermons delivered from the pulpit to a congregation were not copyright, will be in the memory of most of our readers. Professor Shank More has introduced a notice of the case into the lectures on Scotch law, and has intimated, *ex cathedra*, that he concurs in the opinion that sermons and speeches, once delivered and spoken in an assembly, are no longer the exclusive property of the speaker, but pass into the possession of the public, who may print and dispose of them at pleasure.—*Glasgow Constitutional*.

FREDERICKTON, (N. B.) April 27, 1852.

The last mail has brought the news of the death of the Hon. Alexander Rankin, a member of the Assembly for Northumberland, and one of our Executive Council, who had gone to Great Britain on a visit to his friends last autumn. Mr. Rankin has been about forty years engaged in commercial pursuits in this country, and has resided during that time at Miramichi. Of course

he was connected with the large establishments in which his name appears, not only in several parts of these Provinces, but also in the Old Country. His influence in his own county, and in fact through all the northern parts of this Province, was unbounded, and it is generally considered that he controlled directly or indirectly the returns of most of the members of the Assembly from that quarter.

Mr. Rankin, as a legislator, possessed no talents which would have given him influence; he seldom attempted to speak, or to take any part in the business of the House; but his immense wealth and personal influence made him a most important member of the Government. He was a Conservative in politics, and a member of the Church of Scotland. Personally, he was distinguished by many excellencies, and amongst his particular friends was esteemed for his generosity. He never married, but his house was always open to visitors from a distance, and was characterized for hospitality.

SORROWFUL ARRIVAL.—The steamer *Gildersleeve* returned from Cape Vincent on Tuesday evening, bringing the body of the eldest daughter of the Hon. John Macaulay—melancholy freight—who died in London on the 1st inst.—Miss Macaulay, when taken ill, was, we understand, at a Boarding School. Her father, being acquainted of her sickness, immediately left for England, and had the consolation—a sorrowful one—of closing in death the eyes of one very dearly beloved by him. Miss Macaulay was just bursting into womanhood, being over 17 years of age; but earth was too cold for such a flower: it has been transplanted to a warmer clime and more genial soil, where under the care of the Great Gardener it will flourish and blossom to all eternity. Here rests the mourning parents' brightest consolation.—*Kingston Herald*, 23d April.

POETRY.

(From the *Christian Guardian*.)

THINGS THAT I LOVE.

I love to see the rising sun
Diffusing light abroad;
Bright emblem of a purer grace
Which comes to us from God.

I love to hear the gentle sigh
Of soft winds breathing low;
It whispers of the Spirit nigh
To soothe the sorrowed brow.

I love the forest songster's voice,
As through the air it breaks;
It says to earth, "Rejoice, rejoice,"
Of holy warblings speaks.

I love to see the sparkling rill
Flow cheerily along;
Beneath the lofty, soaring hill
It plays its tuneful song.

I love to see the falling rain
Descending from above,
It comes, it comes, it comes again,
Fruit of unceasing love.

I love to see the opening flower
Arrayed in beauteous dress;
It proves an Over-ruling Power,
Exerted still to bless.

I love each blade of grass that grows
Upon the earth I tread;
How kindly thus a carpet green
Beneath my feet is spread.

There's not a season of the year,
Or robe that nature wears,
But we may still behold God near,
His hand in it appears.

There is no spot in this wide world,
Where man makes his abode,
In which we find not something still
Reminding us of God.

I love to study Nature's page,
To con its lessons o'er;
With each advancing step of age
I love it more and more.

"Through Nature up to Nature's God"
I love to rise in thought;
To contemplate the blest abode,
The bliss by Jesus bought.

THE DYING CHRISTIAN'S ANTICIPATIONS OF DEATH AND GLORY.

BY THE LATE RICHARD HUIK, ESQ., M.D., EDINBURGH.

My body wastes, my strength decays,
My cheek is sunk and pale;
My feeble, fluttering pulse betrays
How fast my spirits fail.
The garden spreads its every charm
To tempt me forth again;
But friendship's kind encircling arm
Assists my steps in vain.

In vain the sun ascends the sky,
Or darkness veils the lawn;
By day for evening's close I sigh,
By night for morning's dawn.
Each waking act a burden seems
To nature's sinking powers;
And fancy's wild and fevered dreams
Disturb my sleeping hours.

Come then, my soul, since human skill
Disowns all hope to save,
My thoughts let death and judgement fill,
And realms beyond the grave:
And, while my friends with doubt and fear
My fading members see,
Let this dear truth my bosom cheer,
That Jesus died for me!

Jesus, my Prophet, Priest, and King,
In death's cold arms has lain;
Jesus, who blunts the monster's sting,
Shall raise my dust again.
'Tis sweet to feed upon His grace,
Who reigns on Zion hill;
But, oh! to see Him face to face,
It must be sweeter still!

My soaring spirit Heavenward tends,
Even now its porch I view;
Adieu, my dear, desponding friends!
And thou, vain world, adieu!
The faith that CHRIST is Lord on High
A blest assurance gives;
Shall ransom sinner fear to die,
While his Redeemer lives.

The Scottish Christian Herald.

DIED.

At Callander Place, Mountain Street, on the 28th May, Duncan Stewart, eldest son of the late Dugald Stewart, Esq., Merchant, of this city, in the 27th year of his age, much regretted.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

Congregational Collection, at Dundee, Revd. D. Moody £1 10s; Dalhousy Mills and Cote St. George, A. McLean £3; Guelph, C. Grigor £3; Eldon, J. McMurphy £2 15s; Stratford, W. Bell £1; Perth, W. Bell £1 5s; Clarke and Hope, St. Porter £1; Osnabruock, J. Purkys £3; South Gower, Jos. Anderson £1 10; Williamsburgh, Thos. Scott, £1.

JOHN GREENSHIELDS,
Treasurer.

Subscriptions for 1852.

R. Nicholson, Beauharnois, 49, 50, 52, 7s. 6d.; Philip Shanks, Ormstown, 51, 2s. 6d.; W. McGeoch, St. Eustache, 52, 2s. 6d.; William McLean, Chateauguay, 51, 52, 5s.; Rev. Professor Smith, Kingston, 2 copies, 52, 5s.; Colin Mc. Nab, Kingston, 52, 2s. 6d.; Miss Telfer, Montreal, 52, 2s. 6d.; George Johnston, Napan, N. B., 2s. 6d.; J. McDermid, do., 2s. 6d.; Rev. W. Stewart, Chatham, N. B., 2s. 6d.; George Johnston, do., 2s. 6d.; Alex. Loudoun, do., 2s. 6d.; John Mackie, do., 2s. 6d.; James Miller, do., 2s. 6d.; John McDougall, do., 2s. 6d.; Robert Nicholson, do., 2s. 6d.; James Patterson, do., 2s. 6d.; James Caie, do., 2s. 6d.; Rev. W. Henderson, Newcastle, £1.; Wm. Dick, Middleton, 1850, 2s. 6d.; Arch. Stoddard, do., 1852, 2s. 6d.; Geo. Riddle, Simcoe, 2s. 6d.; Philip Force, do., 2s. 6d.; John Polley, do., 2s. 6d.; Rev. Geo. Bell, do., 2s. 6d.; Geo. Coombs, do., 1850, 2s. 6d.; Wm. M. Wilson, do., 2s. 6d.; Thos. W. Walsh, do., 2s. 9d.; Duncan Campbell, do., 1850-1, 5s.; John Jackson, do., 1850-1-2, 7s. 6d.; George Jackson, jun., do., 7s. 6d.; John Wallace, do., 1851, 2s. 6d.; Geo. Hutcheson, Brockville, 1251-2, 5s.; Secretary Students' Miss. Soc. Knox's Coll. Toronto, 1850-1, 5s.; John Wylie, Sen., North Williamsburg, 1852, 2s. 6d.; James Wilson, East Framp-ton, do., 5s.

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SCHOOL BOOKS.

CANADIAN EDITIONS.

The Canadian Primer, by Peter Parley.
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First Reading Book.
Second Reading Book.
Third Reading Book.
Mavor's Spelling Book.
Carpenter's Spelling Book.
Webster's Spelling Book.
Cobb's Spelling Book.
Murray's English Reader.
Murray's English Large Grammar.
Murray's English Small Grammar.
The Shorter Catechism.
The Shorter Catechism with Proofs.
Catechism of Universal History.
Catechism of the History of England.
Catechism of Bible and Gospel History.
Catechism of Geography.
Walkingame's Arithmetic.
Walker's Dictionary, reduced in price.
Canadian School Atlas.
Ewing's Canadian School Geography.
The Mother's Catechism.
The First Catechism, containing common things necessary to be known at an early age.
The Second Catechism, being a Sequel to the First.
The Child's Own Prayer Book.
Catechism for the Instruction of Communicants of the Lord's Supper, by the late Dr. A. Thomson.

POPULAR SCHOOL BOOKS.

McCulloch's 1st, 2nd and 3rd Reading Books.
McCulloch's Series of Lessons.
McCulloch's Course of Reading.
McCulloch's Grammar.
Ewing's Principles of Elocution.
Ewing's Geography and Astronomy.
Ewing's Atlas, plain, outlined and full coloured.
Simpson's England.
Rome.
Greece.
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Pinnock's—Goldsmith's England.
Rome.
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Keightley's Elementary History of England.
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Lennie's Grammar and Key.
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Do. Prefixes and Affixes.

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Arnold's Grammar.
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Reid's Grammar and Key.
Composition and Key.
Astronomy.
Physical Geography.
First Book of Geography.
Outlines of Sacred Geography.
Modern Geography.

Do. Atlas.

Introductory Atlas.
English Dictionary.
Fulton's Vocabulary.

English Dictionary.

Johnson's English Dictionary.
Keith on the Globes.
Butler's Ancient and Modern Geography.
Olney's Geography.
Morse's Geography.
Goldsmith's Geography.
Stewart's Geography.
Parley's Modern Atlas.
Canadian School Atlas.
Nicol's Introduction to the Sciences.
Melrose's Arithmetic and Key.
Gray's Arithmetic and Key.
Trotter's Arithmetic and Key.
Thomson's Arithmetic and Key.
First Book of Arithmetic and Key, by J. Thompson.
Ingram's Arithmetic and Key.
Davidson's and Scott's Arithmetic.
Walkingame's Arithmetic.
Key to Walkingame's Arithmetic.
Morrison's Book-keeping.
Hutton's Book-keeping.
Bonycastle's Mensuration and Key.
Algebra and Key.
Arithmetic.

Ingram's Mathematics and Key.
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