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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD



OF THE

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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 5, May, 1853.

VOLUME VI.

Price 2s. 6d. per annum.

THE CHURCH IN CANADA.

DEATH OF REV. MR. MURRAY.—We regret to observe the death of the Rev. Robert Murray, Professor of Mathematics in Toronto University. He had for some time retired from active duty as a Professor, his place being occupied by Mr. Cherriman; and he had taken up his residence at Goderich, where he died. Mr. Murray was a clergyman of the Church of Scotland at Oakville, and was appointed Superintendent of Education for the Upper Province. In 1844 he made way in that office for Dr. Ryerson, and received the appointment to the Mathematical Chair of the University. He was a man of a most amiable temper, and of considerable talent. — *Toronto Globe.*

We have much pleasure in extracting from the *Nagara Chronicle*, of March 25th, the following paragraph. This is the third occasion on which we have been called upon, within the last few months, to chronicle the considerate kindness manifested by congregations towards their pastors in a similar manner.

The Presbyterian Congregation in Queenston has presented the Rev. J. B. Mowat with a very fine horse. This handsome acknowledgement of the Rev. gentleman's professional services shows that his valuable labours are not unappreciated by his Queenston Congregation.

THE CHURCH IN THE LOWER PROVINCES.

EXTRACT OF MINUTE OF THE PRESBYTERY OF MIRAMICHI,

HELD AT NEWCASTLE THE 16TH OF MARCH, 1853.

The Presbytery being met and constituted, there was laid on the Table of the

Presbytery a call from the Trustees of St. Luke's Church, Bathurst, to the Rev. James Murray, now Missionary within the bounds of the Presbytery of Miramichi, requesting him to become the fixed Pastor of that congregation, agreeing "to pay him the sum of one hundred pounds currency per annum in addition to such grant as may be made by the Colonial Committee of the General Assembly of the Church of Scotland, payable half-yearly, so long as he continues to perform the duties belonging to the said office, according to the mode of worship and discipline of the Church of Scotland;" as also a minute of a meeting of the Trustees of St. Luke's Church requesting the Presbytery to apply on their behalf to the General Assembly's Colonial Committee for a grant for £70 sterling per annum, for three years, to the Rev. Mr. Murray, to be in addition to the salary offered by them, provided Mr. Murray accepts their call, engaging also to give him the occupation of the manse and ground belonging thereto.

At the same time there was laid on the Table of the Presbytery by Roderick McLeod, Esq., of Tabusintac, a call from the Trustees of the St. Andrew's and St. David's Churches, in the parish of Alnwick, to the Rev. James Murray to become the Pastor of these Churches, agreeing to pay him "the sum of one hundred and ten pounds currency per annum, to allow him the free use of the manse and glebe, with thirty acres of land, (five acres of which are cleared), in addition to such grant as may be allowed by the Colonial Committee of the General Assembly of the Church of Scotland."

Mr. McLeod requested the Presbytery further to apply to the Assembly's Committee, in their behalf, for a grant of fifty pounds sterling to Mr. Murray, in the event of his accepting their call.

The Rev. Mr. Murray stated that, though he had received the first call some time ago, the second had only just been put into his hands, and therefore requested that he might be allowed to consider the two calls until the next meeting of Presbytery. The Presbytery, considering Mr. Murray's request as reasonable, agreed to it.

Mr. Murray reported, that after spending two months at Bathurst, according to the Presbytery's directions, he had visited Tabusintac, Burnt Church, Black River, Nelson, Blackville, Boiestown, Salisbury, and the Bend, and had officiated at all these places. The Presbytery approve of Mr. Murray's diligence, and direct him to proceed first to Tabusintac and Burnt Church, from thence, as the travelling will permit, to go on to Bathurst, extending his visits to Dalhousie and the districts adjoining; after which to proceed to Black River, Konchibougenc, Shediac, the Bend, and Salisbury.

Roderick McLeod, Esq., requested the Presbytery to appoint some of their number to dispense the Sacrament of the Lord's Supper in St. Andrew's Church, Tabusintac, as early as might be convenient, when they agreed to appoint the Rev. Mr. Murray, and the Rev. Mr. Henderson to dispense that ordinance there on Sabbath fortnight, being the 3rd day of April. They further appointed the Rev. Mr. Murray to preach there on

Sabbath week, the 27th instant, and intimate the same from the pulpit.

Extracted from the Minutes of the Presbytery of Miramichi.

WILLIAM HENDERSON,
Presbytery Clerk.

Letter—Rev. A. McLean, New Glasgow, Pictou, to William Young, Esq., Edinburgh, dated February 11, 1853.

I should have written sooner, but delayed doing so that I might be enabled to acquaint the Committee with some definiteness what my arrangements are likely to be. Our passage was rather a tedious one, and very rough; but any disagreeable sensation connected with a stormy passage might well be forgotten on our arrival at Halifax. We anticipated a cordial welcome; but we did not anticipate anything approaching to the kindness which we experienced from the adherents of our Church there. We remained among them about ten days; and Mr. Pollock and myself preached on Sabbath, and at the Thursday evening meeting. Mr. Sprout was absent a few days on a visit to his father. The same cordial reception met us from our friends in this county. Last week we had a meeting at the Rev. Mr. Macgillivray's, at which we were happy to meet the Rev. Mr. Herdman and delegates from the different localities. The object of the meeting was to arrange regarding the distribution of the missionaries' labour among the various vacant congregations, and also to take steps in order to organize these congregations with the view of placing them in a proper condition for giving a call to a clergyman, and for properly supporting him when settled among them. To the want of proper organization is to be ascribed altogether any backwardness or deficiency in their exertions for the support of ordinances, with which the people of this country have been sometimes charged in past times. That want of organization was the natural and indeed unavoidable effect of circumstances, over which they had no control. These circumstances have now in a great measure been changed. The different congregations in this county were, for more than twenty years past, able to pay their ministers, and, *à belicere*, they were willing; and any real or apparent deficiency was wholly to be imputed to their ignorance of a proper way of doing so—their total want of anything like system—their want of men qualified to manage the temporal interests of the Church. They are now fully alive to this themselves, and in every congregation there is a sufficient number of intelligent and practical men, who are fitted and willing to direct these matters.

Everywhere the same feeling prevails, viz., that they will not and must not be a burden to the Committee. The more I see of the state of matters here, the more I am convinced of the wisdom of the Committee's recommendation,—not to confine my labours to any one particular district. The number of Highlanders who adhere to our Church is very great; indeed the most of our congregations are chiefly composed of such; and, as I can speak Gaelic, there is a necessity that my services should be divided among them, as circumstances may point out, until we get one or two more Gaelic preachers from Scotland. I think, however, it would not be advisable for me to refuse a call from a congregation on condition that I would be allowed to itinerate for a certain portion of my time. On this condition I think I should accept a call; but on no other. Together with this I forward a pledge from the Rev. Messrs. Macgillivray, Pollock, and myself, to the Committee to the effect that we shall pay all expenses required for sending out to Pictou another Gaelic preacher. In doing so, we had particularly in view the Rev. Thomas Fraser, a young gentleman lately licensed. He was a fellow-student of mine during my course in Aberdeen. I was, before leaving Scotland, given to understand that he was willing to come to this country; aware that it would be unreasonable to expect the Committee to send another to Pictou at present. I requested him not to apply until he had word

from me. I intend writing by this mail to acquaint him that we have sent to the Committee the pledge referred to; and, should he, on receiving my letter, feel disposed to make application, I do humbly but most earnestly entreat that the Committee would take the matter into their favourable consideration. I know him intimately; and from my knowledge of his talents, prudence, and piety, I know his arrival among us would be a blessing.

Unless we get one or two Gaelic preachers of his stamp, I know not what will become of our Gaelic people. We have, besides the thousands of Pictou, several half-joined and half-scattered congregations in the surrounding districts. Prince Edward's Island, with its various Gaelic localities, must not be altogether neglected. I am led to understand that we have besides large numbers in Cape Breton firmly adhering to our Church. We are so weak in Gaelic preachers that the difficulty of ever attempting to supply so fearful a destitution leads one almost to despair. In these circumstances, and in the above mentioned condition, I do hope the Committee will extend their indulgence to this country one other step. For such a favour we shall not only hold ourselves accountable to the full amount, but shall also be under a debt of gratitude, of which we shall ever retain the most grateful remembrance.—*The Home and For. Miss. Record for April.*

Letter—Rev. A. Pollock, Wallace, to William Young, Esq., Edinburgh, dated 10th February, 1853.

I believe it is now more than time that you should be informed as to my proceedings since I came to this country. You would see by the advices that my friends and myself experienced a long and rough passage from Liverpool to Halifax. We arrived in the latter place after a voyage of fifteen days. Mr. McLean and I remained in Halifax over the next Sabbath. We officiated in both churches in this city. We have experienced much kindness on the part of the friends of our Church there, and everything was done by them to facilitate our movements in that part of the Province to which we intended to go. I preached in New Glasgow on the Sabbath following to a large congregation, and, instead of proceeding to Wallace, which, by the recommendation of the Committee, was my final destination, I remained in Pictou county, and preached in the West-River Church on the next Sabbath. The reason of my delay was the following: As there are now so many more preachers on the field than formerly, it became necessary that their movements should be as much in concert as possible; and that means should be adopted to make the churches aware as to the time when they might expect services. For this purpose, and also for the more perfect organization of the Church here, which, on account of the number of vacant congregations, and consequent infrequency of the services, stood in a position of almost complete disorganization, as far as united action is concerned, it was arranged by the Rev. Mr. Macgillivray and a few gentlemen that a general meeting of delegates from all the congregations in Pictou should be called to meet at Maclellan's Mountain, to take into consideration the better organization of the Church in this part of the Province. This meeting accordingly took place on the 2nd current at Maclellan's Mountain. The first proceeding was the re-formation of the Presbytery of Pictou, which, having been adjourned "*à sine die*," had not met since the Secession. The Rev. Mr. Macgillivray, as the former moderator, opened the proceedings with prayer. There were present, the ministers at present in the county with the exception of Mr. Mackay, who from sickness was unable to attend, and elders from the several churches. Mr. Macgillivray expressed his gratification on the occasion of the first meeting of the Presbytery since the Secession, when he had been left alone to discharge in that part of the Province the duties of a minister of the Church, ever onerous, but by this untoward circumstance rendered more oner-

ous than before. He referred to the many discouragements which it had been his lot to feel in the peculiar position in which the Providence of God had thus placed him, and stated that, having been so long without help, he had been often led to despair of it altogether; but had been often cheered in spirit and sustained in his exertions by the gratitude with which his labours had been received, and the sense of a conscientious performance of duty. He also made known his acknowledgements to the Church at Home for the aid given through the instrumentality of the three Deputations to the country, and the active services of the Rev. Messrs. MacNair and Herdman. But still the field was large, and he expressed his hope that, from the additional labourers now sent to his aid, better days were dawning upon the Church in Pictou county, and that, by the blessing of God, she should be as in days of old. The business transacted by the Presbytery consisted principally of arranging the days on which the churches in regular succession should enjoy the services of Messrs. Mackay and Maclean. The Presbytery then adjourned. The members next met with the delegates from all the congregations in Pictou. After much deliberation, which was characterized, on the part of every man present, by an admirable spirit of accommodation, tempered with Christian zeal and unanimity, the following resolutions were agreed to by the meeting. These are better fitted to make you acquainted with what was done than any detailed account which I can furnish:—

I. Resolved, that each congregation be recommended at the earliest opportunity to hold a congregational meeting for the purpose of appointing a Committee of Management with Secretary and Treasurer, and that the clergyman, who should preach on the preceding Sabbath, be required to attend the same; and that each congregation be recommended to procure a Book of Record without delay.

II. Resolved, that each congregation be recommended to incorporate itself according to the existing law of the Province.

III. Resolved, that each congregation pay the sum of £3 currency into the hands of their Treasurer for every Sabbath-day service, to be accounted for to a General Treasurer; and that such Treasurer be James Fraser, Esq., New Glasgow, whose duty it shall be to receive and transmit the moneys to the Colonial Committee of the Church; and that such moneys be paid in before the first days of July and January each year.

IV. Resolved, that immediate steps be taken by each congregation to collect money annually for sending three young men Home to Scotland to study for the ministry, and support them; the first payment to be made before the first of July, and the second before the first of January each year, and the money to be handed in to James Fraser, Esq., New Glasgow, as General Treasurer.

I entertain no doubt whatever that these resolutions shall be confirmed by the several congregations to which they are sent; but of this you shall be informed in a subsequent communication. You will perceive that they are almost all framed in pursuance of the object aforementioned, the organization of the Church. With the exception of the congregation worshipping in Maclellan's Mountain under the pastoral care of the Rev. Mr. Macgillivray, and that in Pictou, presided over by Mr. Herdman, the members of our Church are scattered throughout the districts without office-bearers of any kind; inasmuch as, where sessions have formerly existed, these have not been able to meet as a body through the want of a regular minister. Consequently neither can the ordinances be properly administered, nor discipline maintained, nor contributions for the support of the Gospel be raised. You will perceive also by the last resolution on the list, that the people here are now alive to the necessity of their Church being supplied with ministers out of their own country, and of devising means for a regular system of supplying clergymen for the Church here by sending Home and supporting suitable young men from among themselves for the office

of the ministry. The framers of these resolutions are now sanguine that something has been done for forwarding the interests of the cause of Christ in this district, and that a decided step in advance has therein been taken.

I merely add that immediately after this meeting I proceeded to Wallace, a distance of fully fifty miles, where I preached last Sabbath. I preach next Sabbath in Pugwash, and in a district in the country.—*Ibid.*

CHURCH OF SCOTLAND.

THE REV. DR. CUMMING.—The Rev. Dr. Cumming, of the Scotch Church, London, has just been presented with a service of plate, valued at 300 guineas, and a purse of 1000 guineas. The service of plate bears the following inscription, expressing the object of the presentation:—“Presented, with one thousand guineas, to the Rev. Dr. Cumming by a few of his friends, as a testimonial to the faithfulness, eloquence, and ability, with which he has advocated and maintained the purity of that faith so dear to Christians of every denomination of the Protestant Church, 1831-52.” The subscribers to the testimonial are extremely numerous, and amongst others is the name of the premier peer of England, the Duke of Norfolk.

DORNOCH, March 19, 1853.—The farmers connected with the Established Church congregation here, considering that the induction of the Rev. W. Forsyth will take place too late to enable him to get his glebe in order for a crop this year without assistance, resolved some time ago to give him a day's work with their ploughs, and, to insure good work, liberally subscribed for prizes to be given to the best ploughmen. The competition came off yesterday with great eclat. The day was uncommonly fine, and a large concourse of ladies and gentlemen graced the proceeding with their presence. The number of competitors for agricultural honours was 29, the extent ploughed about 30 acres, or about an acre for each plough, and the general quality of the ploughing such as to draw forth the encomiums of competent judges, and to reflect credit on all the candidates. * * * It is but right to state that the congregation, with a unanimity unfortunately rare on such occasions, petitioned the patron, his Grace the Duke of Sutherland, in favour of Mr. Forsyth, and that his Grace with his usual kindness and consideration cordially responded to the wishes of the parishioners.—*Northern Ensign.*

THE SECOND CHARGE.—On Sunday last the Rev. Alex. Macgregor, of the Gaelic Church, Edinburgh, the presbyter to the second charge, preached in each of the Established Churches here, and on Monday before the Presbytery of Inverness. Both in English and Gaelic Mr. Macgregor was highly approved by his hearers as an earnest and sincere preacher of the Gospel. His style is simple, energetic, and impressive; and we believe that a call will be moderated in his favour on Friday, the 8th proximo, with the high approbation of all the Established Church congregations.—*Inverness Courier, March 31.*

ST. ANDREW'S SCHOOL, MADRAS.

The Annual Examination of the scholars of this school was held on Tuesday evening in the school-house within the compound of St. Andrew's Kirk. The exhibition was one of the most successful this season has witnessed. The interest was well kept up, scarcely any of the numerous visitors quitting their seats before the termination of the proceedings. The chaplains of St. Andrew's have good reason to be proud of their school and its efficient head.

The R. Hon. the Governor arrived punctually at half past five, followed shortly after by H. E. the Commander-in-Chief, the Hon. Sir C. Rawlinson, and the Hon. Daniel Elliott. Among the

company present were Mrs. Davidson, Mrs. Scott, Mrs. Armour, Mrs. Williamson, the Misses Bates, Miss Colbeck, Miss Macfarlane, Miss M'ister, Miss Scudder; Superintendent Surgeon Key, Major Young, Major Anderson, Major Gordon, Lieut. Roberts, Lieut. Finlay, R. Wooman, Esq., Dr. Davidson, Dr. Scott, Dr. Uquhan, R. O. Campbell, Esq., R. Bell, Esq., J. Byan I, Esq., C. Smith, Esq., the Rev. E. E. Jenkins, Rev. Dr. Scudder, Rev. S. Hardey, Rev. M. Winslow, Rev. W. Taylor, and many others. The evening's proceedings were opened with prayer by the Rev. M. Winslow, after which an examination of a portion of the school in Scripture followed, conducted by the Rev. J. R. Macfarlane, succeeded by the Rev. R. K. Hamilton, who, with other lads, took up a different portion of the Bible. The answers elicited by the reverend chaplain on this subject showed that this part of the school's discipline had not been neglected. Geography—that of Asia, with special reference to India was the next subject, the head master, J. Armour; Esq., examining the scholars himself, which he did with admirable animation, while the replies were no less admirably quick and correct. This part of the examination was listened to by all present with much interest. The highest class then came forward with Virgil's *Æneid*, B. VI, and Cicero's Orations, I. and IV. r. Cautinam, of which they displayed a very fair knowledge, the senior chaplain and the head master being the examiners. History, both modern and ancient, succeeded; the parts chiefly dwelt upon being the reign of Henry VIII. of England and the Punic wars; the boys answering very well to the questions put by Mr. Giles, one of the under-masters. Mr. Armour closed this part of the proceedings with a problem in Quadratic Equations, and the dissection of a passage from Homer's *Iliad*.

The examination having lasted upwards of two hours, Mr. Armour stated his unwillingness to encroach further on the time of the Chairman, although there were, he stated, several of the younger classes unexamined, and also several branches of instruction—book-keeping, land-surveying, commercial arithmetic, &c. in which the higher classes were proficient on which there had not been time to enter.

Rev. Mr. Hamilton then rose to express the thanks of the Committee to His Excellency the Governor for his kindness in occupying the Chair, and for the patient interest he had evinced in the whole course of the examination. While he trusted that what had been seen that evening would be sufficient to afford proof of the efficiency and usefulness of the school, and to do just credit to the high ability and diligence of the head-master and his assistants, he hoped the audience would kindly remember that such an occasion as the present could give but a very imperfect idea of the real attainments of the pupils; and that allowance should be made for his young friends being somewhat flurried in exhibiting themselves before so unusual an audience. He could truly say that all of them were in the habit of acquitting themselves much better when he had himself examined them privately; and that the best way of judging of the real usefulness of the school was for the public to inspect it on any of its ordinary working days, when, he needs not say, all visitors would be welcome. He begged also to take this opportunity of briefly stating one or two things connected with the school, and the more especially, as probably all those present might not be acquainted with them. It should be remembered that this school had not the advantage which others of a similar nature enjoyed in Madras. It had not extraneous or independent means of support. It had, thirteen years ago, received a small grant from Government for the building of the premises; but that had all been consumed in the brick and chunam around them. It had no support from public funds, no grants from societies at Home, no endowments of its own in this country. With the exception of a very small sum, about Rs. 70 a month, from a portion of the church seat-rents, it was solely and entirely dependent on its own school fees, and the

voluntary liberal 'ty of the public. Since Mr. Armour's arrival the fees had greatly increased, and were still increasing, and, if the school could be supported by that source alone, there was no fear for it. But the contributions of the public had not kept pace with this progress. They had not even kept up to their former amount. He believed, that in some measure arose from a misapprehension one point, which he would be glad, if possible, to remove. He understood that some of their friends were reluctant to give their pecuniary aid to the school, because it was not strictly a *Charitable Institution*. They said, if you will only teach poor children, who can't pay for their education, and if you will only teach the simple and necessary elements of a common education, we will support you; but we do not see why we should put our hands into our pockets merely to teach Latin, and Greek, and Mathematics, to the children of those who are well enough off to afford to pay for themselves. If this were the real state of the case, he could have nothing to say. But this was not the case. It proceeded from a misapprehension of the actual facts. The truth was, that, though Latin and Greek, &c., were taught, not one fourth of the boys were receiving instruction in these higher branches. The great mass of the pupils were receiving the elements of a useful and ordinary education. Besides it was only those who were both *willing* and *able* to pay the cost, who were taught these higher branches of learning, nay, it was really *because* these pupils *did* pay these higher fees for such things, that the great mass of the scholars—the poorer class of children—were enabled to receive a useful and simple education at so low a rate. Any one, who looks at the table of fees would see that all the necessary branches of a good English education were imparted at the low rate of from Rs. 1½ to Rs. 2, the lowest rate, he believed, in Madras; and that the chief reason why this could be done was the high rate of fees paid by the upper classes, that is, by those able to pay them; for it was only the latter fees that *paid*. Take them away, and the lower and poorer classes could not be admitted at their present rates. So far, then, from the higher fees and higher branches of education being an objection to the school, and an argument against its support, they were on the contrary the great means, along with the subscription of the public, by which the school was enabled to be so available and so useful to the less affluent classes of society. He earnestly trusted the public would remember this when the claims of the school were brought before them, and that they would recollect that they were not asked to pay for the education of the rich in classics and fluxions, but in reality for the instruction of the poor in what was useful and necessary for their good.

Mr. H. also begged to correct any misapprehension which might exist as to the school being the exclusive institution of a particular denomination. Let His Excellency look at these benches, and say whether they did not contradict any such supposition. These forms were occupied not merely by Presbyterians, but by Episcopalians, Independents, Baptists, Roman Catholics, and Hindus. There are at present nearly thirty of the last among ninety pupils. This could not be the case under any exclusive system. The Bible was used in every class as a text-book, and no objection made. But there was no compulsory instruction in the Scotch Church Catechism, nor in any peculiar religious dogmas. None learned these, but those who were *willing*. And what was the result? That of thirty Hindus, many of whom were of high caste, only three or four had expressed any disinclination on this point; while on the other hand, as had already been seen, the best Scriptural scholars, in the classes that had been examined, were all native boys. Mr. H. in conclusion apologized for having encroached so much on His Excellency's indulgence. He trusted he had said nothing that was unsuitable or unnecessary. In doing so, he had not reference to those now present, but to the public in general, in whose minds he was anxious to remove what, he

had no doubt, was an unconscious misapprehension. He again begged to thank the Governor for his great kindness on the present occasion.

Sir H. Pottinger, in reply, after expressing himself highly satisfied with the results of the examination and the efficiency of the school, said, that Mr. Hamilton had stated nothing but what was unexceptionable, that he had always heard and always entertained the most favourable opinion of the school, and of the principles on which it was conducted; and that, if any appeal in its behalf under present circumstances was necessary, as Mr. H. had hinted, he trusted it would be liberally responded to.

His Excellency then, of his own accord, very kindly offered to distribute the medals and other prizes, and remained to the close of the proceedings, which did not terminate till past 8 o'clock.

The two head boys, or medallists, were Masters A. Rhodes and J. Scott; the second places being awarded to Masters A. Locke and H. Locke. The best native pupil was declared to be Rajah Ragoober of Wunpurty.

His Excellency the Commander-in-Chief also remained to the end, and not only seemed to be much interested in the examination, but was pleased personally to express his satisfaction to the head-master before leaving.

The proceedings were terminated by the singing of the Doxology and the benediction; and the school adjourned for the Christmas holidays till Tuesday, the 18th proximo.—*Madras Athenæum*, Dec. 28, 1852.

COMMUNICATIONS.

INCIDENTAL EVIDENCES OF THE SUPREME DIVINITY OF CHRIST.

They need not depart. Maith. XIV. 16.

You know the circumstances in which these words were expressed. Christ was standing on a barren shore of the Lake of Galilee with a famishing multitude before Him. The sun was sinking beneath the mountains of Lebanon, the shades of the evening were gathering, the wave was breaking hoarsely on the shelving shore, and the freshening breeze was streaming over many a pallid brow. It was a desert place, and the night was coming on: and so the wary Disciples advise their Master to send the multitude away that they may buy themselves bread. But they were hungry and way-worn; they had followed Christ to the wilderness whither He had withdrawn Himself for a little season after hearing of the melancholy death of John the Baptist; but, far from regarding their presence as an intrusion upon His solitude, He came forth and had compassion upon them, and healed their sick, and taught them many things. Still the Disciples in their worldly wisdom would send them away; for it was a desert place, and the night was coming on. And so would our doubts and fears and lusts often send us away from Christ to our own miserable resources. They would often tell us to leave the Fountain of all happiness to drink of the broken and polluted cisterns of this world, which can hold no water. Such is human wisdom; but what does our Lord say? *You need not depart.* No! Blessed Lord, we need not depart from Thee, for Thou art the

Source of all blessing and influence and power. "In Thy presence there is fulness of joy, and at Thy right hand are pleasures for evermore."—These four words suggest four beautiful thoughts respecting the Divinity of our Lord. First, they imply His Divinity; second, they imply His consciousness of His Divinity; third, His indifference to any thing like pomp in the manifestation of His Divinity; and fourth, His readiness to manifest His Divinity in behalf of suffering man.

First, these words imply the Divinity of our Lord. *They need not depart.* This is not the language of man, but the language of God. It does not plainly and pompously assert the doctrine in question, but, what is of no less importance, it calmly and beautifully implies it. It is quite in keeping with the current language of Scripture respecting this great truth; and the argument which is deducible from the fact, that the Divinity of our Lord is continually assumed in the Sacred Scriptures, is worthy of our highest regards. Unless we allow this doctrine, the general phraseology of the Scriptures is unbecoming and inconsistent in the extreme. Thus one class of Scriptures represent the love of God in the gift of His Son as inexpressibly great. "God so loved the world that He gave His Only-begotten Son that whosoever believeth in Him should not perish but have everlasting life. Without controversy great is the mystery of Godliness, God manifest in the flesh." Now, if Christ were only a creature, such language would be deprived of all its meaning and its power, for He would not be that unspeakable gift which He is represented to be. Again, another class of Scriptures represent Christ's own love to a lost world as also inexpressibly great, and all the inspired writers dwell upon it as their favourite and most delightful theme. But, if He were only a creature, His love would still be great; but it would sink down into comparative insignificance, and become only an instance of remarkable benevolence similar to other instances of the same kind which have occasionally blessed and adorned the history of man. Again, another class of Scriptures represent the condescension of Christ as infinitely great. "Ye know the grace of our Lord Jesus Christ, who, though He was rich, yet for your sake became poor, that you through His poverty might become rich. Who, being in the form of God, thought it not robbery to be equal to God, but humbled Himself and became obedient to death, even the death of the cross." But, if he were only a creature, where is His wondrous condescension and humility? Again, another class of Scriptures represent and inculcate the duty of believing in Christ, walking in Him, rejoicing in Him, abiding in Him, looking to Him, doing all things in His name, and loving Him more than our nearest friends and even our own lives.

Now, if Christ were only a creature, no matter how exalted, such language is calculated to teach us idolatry, and to render that worship to the creature which is due to the glorious Creator alone. Nay more, the inspired writers must be held guilty of the basest imposition in using language altogether at variance with fact and calculated to lead us into hopeless error and confusion. We see then how that, without referring at all to such direct proofs of the Supreme Divinity of our Lord as those which are derived from creation, worship, prophecy, miracles, &c. an argument of the most satisfactory kind can be built up in behalf of this great truth from the current phraseology of Scripture and the incidental proofs of it which are continually meeting us. No one can read his Bible with care without noticing that this great truth is continually assumed, as if it were a thing beyond all doubt, that, like a golden thread, it runs through all the Inspired Writings, and that it shines forth beautifully in these words, *They need not depart.*

But these words also imply our Lord's consciousness of His Divinity. The circumstances, in which these words were expressed, have already been adverted to. Christ was standing upon a barren shore with a famishing multitude before him, numbering in all probably not less than ten thousand, counting the women and children. Yet with nothing but the barren rocks around Him, and far away from all human resources, He says with the utmost composure and confidence in reply to His Disciples, who would send them away, *They need not depart.* He was conscious of the Divinity that lay so calm and mysterious within Him, that the fulness of the God-head was His, that all things in Heaven and earth were at His command. Hence the holy calm which marks His words, and which marks His conduct in every time of difficulty and trial. It is not only in the miracles which He wrought that His Divinity shines, but also in the manner in which He performed them, in the perfect ease and dignity and quietness which marked His whole conduct. We look into the Scriptures and we see others working miracles as well as He, but what a contrast! "They seem," says Krummacher, "they seem to be treading on strange and unknown ground. When they divide the seas, it is with a trembling hand. When they raise the dead, they seem to be as much surprised as those who witness them." Not so with Christ. No anxious preparations. No doubt or fear, no wondering or trembling or excitement, but every thing is done from first to last with a calmness and dignity truly Divine. He was conscious of His Divine power. He knew that the winds and waves were obedient to His will, and that, before to-morrow's sun would shine, they would bear His holy feet to the

"other side"; that the worlds, that were rolling afar, were upheld by His omnipotent arm; that the angels on their stary thrones were sustained by Him; and that all the secret processes of nature and vegetation were carried on by virtue going out of Him; and that He had only to extend that virtue to the five loaves and two fishes to make them a feast for the multitude; and hence He could say with a fulness of meaning, which we cannot comprehend, *They need not depart.*

But these words also imply our Lord's indifference to any thing like pomp in the manifestation of His Divinity. The Disciples in their worldly wisdom seem to forget that He was the Lord of Glory, or at all events to doubt His readiness or His ability to meet the wants of so great a multitude in the wilderness. But He does not resent their advice as an impeachment of His Divinity, or make it an opportunity for enlarging upon His glorious perfections. No, nothing of the pomp or display, which cleaves to the words and actions of men, is to be found in the pure and simple utterances of our Lord. He was infinitely superior to anything of this kind, and therefore He only says, *They need not depart.* Few and simple are these words, but the Godhead shines forth in them far more clearly and beautifully than it could possibly do in the most pompous period, or the most splendid eloquence that human lips could utter. It is little indeed which our Lord says at any time, compared to what He might have said, for He knew all things; but, when He speaks of Himself, His words are remarkably few and devoid of ostentation. And, if this was the case with His words, it was, if possible, still more so with regard to His actions. You never find Him working a miracle for the mere purpose of display, or performing an act of mercy but in severe subordination to the purposes of His mission, or shaping His conduct in any way to meet the notice or the prejudices of men. Never; He even seems to shrink from the fame of His miracles. Thus this miracle awakened such strong emotions of gratitude on the part of the multitude that they would forcibly make Him a King. But how does our Lord act? He modestly withdraws to a neighbouring mountain, where He held sweet and blessed communion with His Father until the fourth watch of the night, when He came forth walking on the stormy sea to join His Disciples and deliver them from the dangers of the deep. Many of His appearances too were calculated to put down all opposition and establish His claims as the Lord of Glory; but, humanly speaking, He was far from improving such appearances for this purpose. At His transfiguration only Peter, and James, and John were present; and they were charged to tell the matter to no man till He should rise from the dead; and, when He did rise from the dead, in-

stead of publicly exhibiting Himself after the manner of men in the streets of Jerusalem, and showing how completely He had triumphed over all opposition, He first appeared to Mary Magdalene out of whom He had cast seven devils, and then hastened away to meet with His sorrowing Disciples in secrecy and in silence. His mysterious sojourn of forty days afterwards is also quite in keeping with this strange concealment of His Divinity, and of His total indifference to anything like pomp or display. He left sufficient traces of His Divine nature to satisfy the humble inquirer of every age, but not enough to overcome the prejudices and captivate the hearts of the generation in which He lived.

But these words also express our Lord's readiness to manifest His Divinity in behalf of suffering man. The narrative tells us that the multitude had followed Him on foot to the wilderness; but, far from turning away from them, He came forth from His solitude and *had compassion upon them, and healed their sick, and began to teach them many things.* Indeed we never find Him in one single instance turning away from distress, but with a kindness and gentleness, which we should never forget, He encouraged every approach to Him. The Apostles are sage men and will rebuke the approach of little ones. "Nay, but suffer little ones to come unto Me and forbid them not, for of such is the kingdom of Heaven: and He took them up in His arms, and blessed them." Again the Disciples would have Him to send away that noisy Syrophenician woman; but, no, stranger though she was, He turned round to her and said, "Woman, great is thy faith; be it unto thee even as thou wilt." And here also in the case of the hungry multitude he says, *They need not depart.* Yes, and this is what He says unto every multitude of weary and sin-laden souls from Sabbath to Sabbath that is waiting upon Him in His ordinances. They need not depart, for His hand is not shortened that it cannot save, and His love is still shining in compassion upon them. You need not then depart, O reader, though your situation be a spiritual desert, for the Lord of Glory is near to you, and beholding you with compassion, even as He did the famishing multitude of Galilee. You need not then depart, old man, though the night of death be coming on; if you do, you shall faint by the way. You need not depart, O young man, from Christ to seek happiness, for He is the Fountain of all happiness, "His ways are ways of pleasantness and all His paths are peace." You need not depart, O convinced sinner, with your fears and convictions, but cast all your care on Christ who has ever cared for you, and has been long waiting on you to bless you and to save you. You need not depart, O backslider, greatly as you may have sinned, for His blood

cleanseth from all sin, and He will heal your backslidings and love you freely. He does not deal with us according to our sins, nor reward us according to our iniquities. You need not depart, O mourner in Zion. Still remain with Christ, even though it should be in the wilderness of spiritual sorrow; and in due time He shall comfort you, in due time He shall come and take you to Himself, that, where He is, you may be also, even in that land of unclouded light and unsullied purity where nothing entereth that defileth or worketh abomination or maketh a lie. O reader, keep near to Christ, for that is your safety and that is your happiness. Keep near to Him in time that you may be near to Him in eternity. Keep near to Him in His ordinances and in all the means of grace that you may see Him face to face when all ordinances and all means of grace shall have passed away.

FATHER RIPA.

[Continued from No. for January, at page 9.]

Those, who are seriously awakened to a conviction, that they are not their own but His who made them, in the new light which then flashes upon their minds, perceive at once that they must no longer live unto themselves but unto God. They feel that they can no longer follow the course of this world, for that is the way of the children of disobedience. They can no longer walk after the sight of their own eyes and desires of their own hearts, for in so doing they have already gone far astray from the paths of righteousness and peace. Even if before they have been at peace while dead in trespasses and sins, they can no longer enjoy this peace, for they have now been made alive, and must seek peace among the living, not among the dead. All dead things move as they are moved, but life has motion in itself. It is the only irrepressible power with which we are acquainted. Let the smallest grass seed be quickened into life, and the soft germ will force its way upward through the hard cold earth, and the tender blade will find its way to the sun. So is spiritual life in the soul an irrepressible power, which will push upwards toward God, and give a man no rest among the things of earth.

Under the stirrings of such a living principle Father Ripa felt that he must seek his happiness elsewhere than he had hitherto looked to find it. But, while, as is usual in such cases, it was quite clear to him, that he must be up and doing, and that he could no longer follow the course of the world, nor be guided by the counsels of his own heart, it was by no means equally clear what he should get himself to do, or in the multitude of the thoughts within him where and how his perplexed spirit should find the necessary directions for going forward in this new course of life with confidence

and comfort. In such circumstances Catholics and Protestants alike feel that they cannot be their own counsellors. Whether they be learned or unlearned, wise or foolish in the things of this world, makes no difference, for the new man puts no trust in the treasures of wisdom and knowledge, which the old man has amassed. By-and-by he may know how to make use of them; but at his first coming into the disorderly house, finding every thing in the worst place, he has a very salutary conviction that in the midst of the confusion he knows nothing as yet as he ought to know, and that his most pressing necessity is for some one to teach him to put things in order. In such a case the Protestant might or might not bethink himself of applying to a clergyman or some religious acquaintance, but it is so prominent an article in the creed of Protestants that the Word of God is the only rule of direction for religious energies that, if the party seeking instruction did not at the very first go there of himself to find it, he would be sure to be sent there by the first person of whom he should ask advice. Accordingly in the history of religious converts among Protestants we find them all from the very outset of their Christian course taking up the Bible as a light to their feet and a lamp to their paths. That notwithstanding this they fall into many and great perplexities, and often wander from the way, is a melancholy fact. That many of these difficulties, and all the backslidings and errors connected with them, spring from the folly and deceitfulness of sin in hearts not steadfastly seeking after God, is most true. Still it must be confessed that the most honest enquirer will find it no easy matter to order his whole life and conversation aright by searching out for himself the mind of God as revealed in the Scriptures. But, because the task has some difficulties, it by no means follows that it is not the very task which God has set us to perform, for it would seem as if no one could find out the right way in all the contingencies of life without considerable perplexity in searching for it.

Father Ripa soon felt the need of guidance in the religious course on which he had entered. It marks how completely and decisively under the Popish system the Church, or rather the Priesthood, are made to take that place which is assigned to the Bible among Protestants, that Father Ripa, though by no means prohibited from reading the Scriptures, (for to read them was a part of his spiritual exercises), yet never once alludes to them, nor seems to have thought of them on any occasion as intended to be a light to the feet and a lamp to the paths of those who were seeking to do the will of God. "I began," he says, "to consider how I might best serve God. I felt inspired with a desire not only to enter the Church but to do something more than this, though in spite

"of increasing meditations I was unable to discover what. I thought of entering several religious orders, but none came up to my aspirations. I imagined that I should find peace in the performance of the duties of a secular priest, but this did not satisfy the cravings of my heart. In this state I lived for eight months, now confessing to one priest, now to another, without ever meeting with any one who took any pains to direct my way."

It does not appear, therefore, that Catholics are so much more certain of being directed into the right way by their priests than Protestants are of finding it out for themselves by searching the Scriptures, as the zealous advocates of that system would have us believe. If the Protestant enquirer find the Bible dark or doubtful on many points where he would desire light and certainty, the Catholic may find his priest careless, ignorant, unfit for the duties of his office, or unfaithful in the discharge of them. It is curious also to note how in each system helps are provided appropriate to the character of each. We, Protestants, multiply Bibles, and endeavour to get all the people taught to read them. We are ever revising our translation, increasing the number of expositions and commentaries, &c. In the Church of Rome they increase the number of their Spiritual Directors. In this shape relief came to Father Ripa. "I read the Filotea of St. François de Sales, by which I perceived the necessity of having a spiritual guide, and confessed to Father Antonio Torres, and implored his advice, &c. See Narrative, page 3.

THE PAST AND THE FUTURE.

In the ancient world and down nearly to our own times, the condition of the whole human race may be said to have been a state of universal and perpetual war. Nearly all the relations of men, whether personal or political, were everywhere determined according to the principles on which war is regulated. Servants were, generally speaking, slaves. Who should be masters and command, and who should be slaves and obey, was decided by the event of war. Conquest or defence formed the leading object of every political association. Men banded together as nations, or enclosed themselves within the walls of cities, to defend the members of their own confederation, and make war upon all others. Even family relationships were looked upon from this point of view; and he was counted fortunate who had many and brave sons, because, thus guarded, he could meet his enemy in the gates with less danger of being insulted.

Yet then, as now, war was regarded as a great curse to Society, and secure and permanent peace as the greatest of public and private blessings. There was little prospect, therefore, that wars would come

to an end from a general conviction that they were a source of great evils.

The only hope of universal peace was founded on the chance of some one king or nation establishing a universal empire of force. This was not the fond dream of the ambitious conqueror alone, but was sighed after by the more peaceful-minded as the most likely mode of deliverance from the harassing fears and destructive ravages of perpetual petty wars among rival neighbours. The general admiration, which followed great conquerors, was not under these circumstances so blind and irrational a sentiment as is often supposed. Much misery accompanied their march towards empire, but the establishment of their authority did also put an end to no little, and secured to multitudes for a time the more peaceful enjoyment of at least a portion of the fruit of their labours than was otherwise attainable in the then moral condition of the World. It seldom or never happened that the overthrow of a great empire once established was greatly desired by a majority of the people living under it. It was not the body of their subjects who sought to break-up these extensive governments. It more commonly happened that, when small factions or ambitious individuals had their contests for the mastery, weakened the central authority, and were bringing back the old state of petty wars and universal strife, some foreign force struck in to knit up the disparting threads of executive sway in a more vigorous hand, and to save the dissolving elements of political authority from utter dissipation by consolidating them once more in the fresher energies of a new right of conquest. That power, so acquired, should have been generally acquiesced in as rightful dominion, of itself proves that conquest was not always regarded as an evil, even by the conquered, not at least by the whole body of the people, over whom the right to rule was thus decided.

It was a natural result of this state of things that under it a Universal Empire of force, established in the hand of one man, should have been the dream of all great and commanding minds, and a consummation not undesired by the peaceful-minded and unambitious, who longed for quiet, and the enjoyment of life on some settled principles. The dream, however, could not be realized. The right of conquest was a factitious right, which every one might and did challenge who felt himself strong enough to resist it, or brave enough to dispute it, and take the chance of victory or defeat. There was but a faint prospect of peace for the World under the domination of rulers by the right of conquest.

This dream of a Universal Empire, founded on the right of conquest, seems still occasionally to visit the minds of able and ambitious rulers when they find themselves in the possession of great power.

Bonaparte seems to have entertained it. There may be some in whose minds it could be awakened still. But, even as a dream, we should think it ought now to be numbered among things which have passed away for ever. If a Universal Empire of force could not be established, when a spirit of war predominated over the World and the right of conquest was generally recognized, such an empire is still less likely to be established when the right of conquest is generally denied, and another spirit is fast supplanting the spirit of war in dictating the policy of nations.

Trade and commerce do now engage the attention of the more enterprising portion of our race, almost as exclusively as war attracted that of the same class of persons in former generations. This is every way a more profitable and desirable channel of outlet for man's spirit of enterprise than war. The spirit of commerce may be as selfish as the spirit of war, but it seeks better things by more legitimate means. Nor, while the men of energy and enterprise look to trading speculations, rather than warlike expeditions, as the road to wealth and distinction, will it be possible for any military conqueror to subjugate the World. The kind of men, whose aid would alone make the project feasible, are otherwise engaged. There are many large armies afoot just now, whose leaders desire to use them for objects which the men of commerce do not approve. They will not turn out to fight them, but without their support these armies cannot be turned to much account. They may work much mischief for a time, but will establish no permanent governments. They will not turn the course of the World from commerce to war as the great business of life. Our confidence in this does not arise from merely observing the general tendency of the course of events, but from this, that, though the spirit of commerce may be as selfish as the spirit of war, it is capable of being purified and harmonized with the spirit of the Gospel, which the spirit of war is not. Now we learn from the sure Word of prophecy that the spirit of the Gospel shall pervade all nations, and we look for peace throughout all the earth not under a Universal Empire of conquest established by violence in the hand of man, but under a kingdom of righteousness established by the preaching of the Gospel through the mighty power of God in the hand of His Son.

[To be continued.]

MISCELLANEOUS.

Sir Robert Peel has presented a portrait of John Knox to the library of Geneva; and it has been received by the disciples of Calvin with marked pleasure. It was copied from the portrait of the reformer at Holyrood, Edinburgh.

QUEBEC BIBLE SOCIETY.—This Society held its anniversary on the 8th March in the presence of a numerous audience, assembled in the Wesleyan Church. W. S. Sewell, Esq., Sheriff of Quebec, occupied the Chair, and on the spacious platform every Protestant denomination in the city was efficiently represented. The Report stated that the Society had circulated 11,471 copies of the Scriptures since its first formation. The speeches were animated, and the several references to the Madians, now in bonds in Tuscany, were techngly responded to by the audience.—*Montreal Witness.*

FREE CHURCH CLAIM OF RIGHTS.—At the ordinary meeting of the Free Church Presbytery of Glasgow, last week, Mr. Gibson moved an overture to the Assembly, desiring them to renew their claim of right upon the Legislature. It was supported by Dr. Smyth, Dr. Lorimer, Mr. Somerville, Mr. Menzies, and Dr. Roxburgh. Dr. Miller moved, as an amendment, that that part of the overture should be omitted which memorialised Government for a restitution of the privileges and immunities of the ancient Church of Scotland. The amendment was not seconded, and Mr. Gibson's motion was carried, Dr. Miller dissenting.

FRANCE.—POISH CONNING.—UNCLE TOM'S CABIN.—It appears that the Roman Catholic Church in France has become alarmed at the wide-spread circulation of this valuable work, a work in which Evangelical Truth is brought to bear on a subject deeply interesting both to the philanthropist and to the Christian. Although Mrs. B. Stowe in her masterly work makes no allusion either to the Pope or to Romish saints, yet, as the Evangelical Truth it contains might prove detrimental to the interest of the Man of Sin, an antidote to the poison has been deemed necessary. What was to be done? To exclaim against the book would have been a vain attempt: its intense interest would have triumphed over Romish subtlety; nay, the very attempt to put it down might have increased the desire to read it. Another mode, less ingenious indeed, but more easy, and more in accordance with the practices of Rome, has been resorted to—that of publishing an edition of Uncle Tom, and substituting, in place of the Evangelical Truth contained in it, the peculiar tenets of the Church of Rome.

DONATION OF £200 FOR THE EDUCATION OF THE POOR CHILDREN, GLASGOW.

We have much pleasure in giving a place to the following letter, and in thus publicly recording the generous benevolence of "a Member of the Established Church." The handsome donation, which it notifies, is intended to promote the good of a class in the community who eminently call for the sympathy and the help of the benevolent:—

"To the Clerk of the U. P. Presbytery of Glasgow.

"SIR.—I have a little money to spare, which I intended to have given to the Education Scheme of the Church of Scotland, of which Church I am a member; but on making inquiries I found that about a fifth of the whole amount collected for that Scheme is expended on what is called 'management.' Finding that the U. P. Church collections are more economically handled, I beg leave, therefore, to hand you £200, which the U. P. Presbytery of Glasgow will please dispose of in any way they may think most useful for furthering the ends of education, but of course I would prefer that it was expended in the poorest districts.

"Please insert this letter in the next U. P. Record, for I wish by it to do good service to my own Church as well as yours.

I am yours truly,

A MEMBER
OF THE ESTABLISHED CHURCH.

11th Feb. 1853."

—Miss, Rec. of the U. P. Church for March.

ADVANCEMENT IN BOMBAY, CALCUTTA, AND SIAM.—In Bombay there is a flourishing society having for one of its rules to dine with all castes at the same table.—Another in Calcutta, numbering more than 100,000, have left off observing the ceremonies, customs, and worship, while they have not altogether forsaken the Hindoo religion. They eat flesh and fish of all kinds with Mohamedans and Europeans. They are mostly young men, educated at Government or Missionary schools; and do not heed opposition or the threats of excommunication. They do not design to introduce the Gospel in the place of Hindooism, but are aiming a deadly blow at the institution of caste, the greatest obstacle to the Gospel.—The new and enlightened King of Siam has requested that one or more of the ladies belonging to the three Protestant missions in Bangkok, should give lessons in reading, speaking, and writing the English language to a class of young princesses in his palace. A school, taught by three of the ladies, has been opened among them, which has continued daily (Sundays excepted) with encouraging prospects. Access has thus been gained to many precious souls within the walls of the royal palace, where no European or American had ever entered. The fact, that the king is favourable to foreigners, has also opened the way for the missionaries to every place and family in the kingdom. His Majesty is causing to be printed at his printing-office an elementary book for teaching the royal ladies the English language, and has sent to America for good printing-presses and book-binding apparatus.

FOR S. S. SUPERINTENDENTS AND TEACHERS.—"Addressing you as believers in all that Revelation teaches concerning the nature, condition, and destiny of man, I must point your attention to an object which stands on higher ground than any we have yet contemplated. It is for you to consider that every one of the children, who are every Sabbath beneath your care, carries in his bosom a soul as valuable and as durable as that which the Creator has lodged in your own. Neither poverty, ignorance, nor vice, can sever the tie which binds man to immortality. Every human body is the residence of an immortal spirit; and, however dimmutive by childhood, or dark by ignorance, or mean by poverty, or filthy by vice, the hovel may appear, a deathless inhabitant will be found within. Every child, that passes the threshold of your school on a Sabbath Day, carries to your care, and confides to your ability, a soul, compared with whose worth the sun is a bauble, and with whose existence time itself is but as the twinkling of an eye."—*James's "Sunday School Teacher's Guide."*

DISCIPLINE IN CHILDHOOD.—Young people, who have been habitually gratified in all their desires, will not only more indulge in capricious desires but will infallibly take it more amiss, when the feelings or happiness of others require that they should be thwarted, than those who have been practically trained to the habit of subduing and restraining them, and consequently will in general sacrifice the happiness of others to their own selfish indulgence. To what else is the selfishness of princes and other great people to be attributed? It is in vain to think of cultivating principles of generosity and beneficence by mere exhortation and reasoning. Nothing but the practical habit of overcoming our own selfishness, and of familiarly encountering privations and discomfort on account of others, will ever enable us to do it when required. And therefore I am firmly persuaded that indulgence infallibly produces selfishness and hardness of heart, and that nothing but a pretty severe discipline and control can lay the foundation of a magnanimous character.—*Lord Jeffrey.*

JOHN MILTON ON BOOKS.—This is certainly an age in which a man may seriously ask if the real worth of good books is rightly estimated. All our mighty production of volumes is tending in the right direction certainly, but how seldom do we find in modern catalogues anything which an-

swers to this description of a good book, written by one who knew so well how to value it:—

"Books are not absolutely dead things, but do contain a potency of life in them, to be active as that soul whose progeny they are; nay, they do preserve, as in a vat, the purest efficacy and extraction of that living intellect that bred them. I know they are as lively and as vigorously productive as those fabulous dragon's teeth; and, being sown up and down, may chance to spring up armed men. As good almost kill a man as kill a good book; who kills a man, kills a reasonable creature,—God's image; but he, who destroys a good book, kills reason itself—the image of God, as it were in the eye. Many a man lives a burden to the earth; but a good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life."—*Areopagitica*.

TRIALS.—The Rev. Wm. Jay has sweetly said of the trials of the people of God: "Have they days of affliction? God knows them; knows their source; their pressure, how long they have continued, the support they require, and the proper time to remove them. Have they days of danger? He knows them, and will be a refuge and defence in them. Have they days of duty? He knows them, and will furnish the strength and the help they require. Have they days of inaction, when they are laid aside from their work by accident or disease? He knows them, and says to His servants under every privation, 'It is well that it was in thy heart.' Have they days of privation, when they are denied the ordinances of Religion after seeing His power and glory in the temple, and going with the voice of gladness to keep holy day? He knows them, and will follow His people when they cannot follow Him, and be a little sanctuary to them in their losses. Have they days of declension and of age in which their strength is fled, and their senses fail, and so many of their connections are gone down to the dust, evil days wherein they have no pleasure? He knows them, and says, 'Remember thee, the kindness of thy youth. Even down to old age I am He, and to hoary hairs will I bear and carry you.'"

MISSIONARY AND RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.—A public meeting was held on Tuesday week in the large room of Exeter Hall, London, for the purpose of commemorating the jubilee of this Association. The Hall was densely thronged, and it was computed that upwards of 4000 persons were present. The Earl of Shaftesbury was in the Chair. The Chairman, in opening the proceedings, said that an event like that which they were assembled to commemorate, had never been known in the Christian world, when they considered the trifling beginning of the Society, and the enormous results which it had now attained. This Society had become the mother of no less than 8000 others. It had caused the Bible to be translated into 148 different languages, of which 25 were oral, and had to be reduced to rules before the Scriptures could be transferred to them. Combined with its tributary societies, it had circulated 43,000,000 copies of the Scriptures; and had, as they calculated, brought the record of Inspired Truth within the reach of 600,000,000 persons. It had expended £4,000,000 sterling in its operations, which were now extended to every part of the known globe. The Rev. Mr. Collinson having read an address from the Committee, resolutions were moved and supported by the Rev. A. James, the Duke of Argyll, the Rev. Dr. Duff, the Earl of Carlisle, Mr. T. Foster, the Rev. Hugh Stowell, the Rev. Mr. Arthur, Dr. Cumming, the Rev. Mr. Jones, and Lord Charles Russell.

MISSIONARY OPERATIONS IN MADAGASCAR.—At a numerous meeting of the Directors of the London Missionary Society on Tuesday, the 18th

ultimo, after an extended conference on the subject, it was unanimously resolved that the Society should re-commence their long-suspended operations in the Island of Madagascar. It is thirty-five years since their missionaries first landed on that island, where they were welcomed and encouraged by Radama, one of the most remarkable potentates of his day. But in 1828 King Radama died, and with the accession of the present Queen all this promising commencement was darkened; at length in 1835 the edict was issued which repelled both Christianity and civilization from Madagascar; the ports were then closed against European ships, and the attempt to open them by an armed force was foiled. The persecuted missionaries were compelled to flee to other regions, the religion of Christ became a crime punishable with slavery and death, the congregations were dispersed, forty or fifty of the converted Madagassers were martyred, five hundred escaped to the Mauritius. During the reign of terror, we are told, tens increased to hundreds, so that at least five thousand have continued to study the Holy Scriptures, to sanctify the Christian Sabbath, and to meet in the mountains and in the caves of Madagascar, uniting in acts of love, obedience, and worship to God and to the Redeemer. They have at length their reward; the only child of the persecuting Queen, and heir to the throne, upon whom the Government has now devolved, has learnt the faith in which the martyrs died; and the only son of the Prime Minister, the bitterest foe of the converts, has professed himself their friend. With Christianity civilization returns, and the ports of Madagascar are to be opened to the missionaries, and at the same time to the commerce of the World. [The Society have since resolved to despatch four missionaries to Madagascar, as the son of the deceased Queen, who is now in power, is anxious to maintain friendly relations with Great Britain, and to protect the missionaries.]

REMARKABLE MOVEMENT AMONGST THE JEWS.—A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinism, which has enslaved the minds of the people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is at the present time great demand for copies of the Old Testament. The subject of their restoration to Palestine, and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into those matters, they have obtained considerable assistance from a Continental Rabbi, who has lately arrived among them, and exhibited a manuscript, in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.

AUSTRALIA.

VISIT OF THE REV. MR. HAMILTON TO AN ENCAMPMENT OF THE NATIVES.—I should have stated that, when at Ballarat, I visited an encampment of natives in the neighbourhood, and endeavoured to communicate some ideas on religious subjects in as simple a form as possible. I could not be satisfied, however, that I was at all successful. Their knowledge of the English was by far too scanty to allow of their receiving easily any religious impressions. After attempting to convey some simple ideas respecting God and the sending of His Son into the World, they pointed with their finger to their ear with the discouraging remark "me stoopid" (stupid), intimating they did not understand. They seem not altogether without religious ideas of some kind. From their inability to express themselves freely in what is to them a foreign tongue, it is difficult to ascertain correctly the amount of their religious notions, and even then it is equally difficult to determine how far these may be original,

and how far derived from intercourse with Christian settlers, who in some cases have taken pains to teach them the Word of God. They have evidently an idea of a hereafter, and this seems to be very general among them. They imagine, "when black man die, he go up to live with white man, and soon turn into white man and get plenty good." They have a heathenish dance which they call "corroborree," which is evidently associated with religious ideas. On the occasion of "corroborree" a great many assemble at the new moon, and with the help of a blazing fire engage in a barbarous dance, using the most extravagant and fantastic gesticulations, while some of the women hum the notes of some rude music, and beat time with their hands. The scene is wild and dismal in the extreme; and, whether the idea is general I know not, but some of them imagine that their departed friends return and share with them in their sport. The Australian natives have been an exceedingly neglected race. I do not mean that no efforts have been used for their conversion. Missionaries have laboured amongst them in all the colonies, but from all accounts with very little success. It is said that missionary labours are being bestowed upon the natives in South Australia, but with what success I am not able to say. At present there are no special missionary efforts being put forth in Victoria, as far as I am aware, in behalf of the miserable natives. The Buntingdale missionary station has been broken up, and without having effected any substantial good amongst them. I believe it to be an ascertained fact that all the secular education which can be imparted has no effect in thoroughly reclaiming them from savage life. I have not heard of a single instance of genuine conversion having been effected among them. Some of the older colonists from Sydney affirm that there have been very few, if any, real decided cases of a change of heart through the power of the Gospel. Is it not a matter of deep lamentation that a race of immortal beings have ourselves, lying prostrate in the ruins of the fall, and capable of elevation to the dignity of becoming the children of God, should have been brought into intimate connection for more than sixty years with professed British Christians, and yet that they should never have felt to any extent, worth mentioning, the influence of the regenerating transforming, and ennobling principles of the Word of God? Instead of this here they are as a race in all their savage manners and habits as we originally found them when we first landed on their shores. They still wander about in indolence and filthiness, with no other covering than the opossum skin or dirty blanket, excepting instances of European dress wholly or in part, which, while the manners are unchanged, only serve to caricature their persons. One has only to look to their features to be convinced that they are capable of rising in the scale of civilization, and of receiving the sanctifying influence of the Gospel equally with other savage tribes who now "know the joyful sound." To appearance, they are possessed naturally of much higher intellectual powers than the negro race. Characterised by similar dark complexion, but without the woolly hair, the thick lips, flat nose, and retiring forehead, many of them have as fine intellectual countenances as may be seen among Europeans, and with good reason might be supposed capable of rising through proper training to the highest intellectual eminence, and, through the Gospel, to the condition and character of saints. Why is it that no section of the Christian Church has ever caused its sympathies to flow forth on behalf of this degraded race, prompting to such decided and persevering missionary labours among them as those of the distinguished Moffat, of a Branard, or a Martin? Instead of this, they have been shot like wild dogs, hunted down to death as a nuisance, taught the art of self-destruction by means of intoxicating drinks, subjected to destructive maladies which were unknown till the white man came, and wasted by a combination of fatal instrumentalities to so great an extent that they promise speedily to become extinct. We rob them, at least take from

them their rich agricultural lands, their unlimited pastures for flocks and herds, their splendid mineral treasures, and their boundless gold fields, and confer upon them in return a few buttons and blankets, with the speedy prospect of annihilation!—*Miss. Rev. of the U. P. Church for March.*

POETRY.

HAPPY THOUGHTS.

Wouldst thou travel cheerly
Though life's sad and dreary way,
Cherish happy thoughts and holy
In thy "heart of hearts" always.

Happy thoughts are flowrets springing
In our pathway fair and bright;
Happy thoughts are angels bringing
Gladness on their wings of light.

Happy thoughts come fresh from Heaven,
Like the manna from the skies;
To us, to all they're freely given;
Gather ere the morning dyes.

Is thy heart at peace with Jesus?
What a happy thought is this!
Thus the only sure foundation
For a true and lasting bliss!

There's a mine of blissful musings
In the good, old Holy Book.
Oh, dig deep, for hidden treasures
Shall be found by those who look.

Holy thoughts that will repay thee
For thy toil a thousand fold;
Thoughts of Heaven and God and glory,
Richer than the choicest gold.

Hast thou in thy heart a sorrow?
Lay it at thy Saviour's feet.
Soon the rod shall bud and blossom,
And the fruit shall be most sweet.

Dost thou mourn with bitter weeping
O'er thy sins that will prevail?
Christ shall make thee all victorious,
His rich grace shall never fail.

But, Ah! think not weary pilgrim,
Of green bowers the way-side by;
No! thy rest is straight before thee,
God thee, for the goal is nigh!

Think not of thy weary wanderings,
Think not of thy toil and pain.
Soon thou'lt be at Home with Jesus,
Soon thou wilt a kingdom gain.

Think, with joy He will receive thee,
Thou shalt walk with Him in white,
On thy head a crown of glory,
Doth not this thy heart delight?

Cherish then these gladsome musings,
Gloomy thoughts be far from thee,
How in Heaven it will surprise thee,
That thou couldst so faithless be.

Let thy thoughts now rise to praises,
Songs of faith and hope and love;
Hark! the angels join the chorus:
Happy thoughts are from above!
Osnabruck, March 29th, 1853,

S. O.

CHRIST AT THE WELL.

BY THE AUTHOR OF "ROSE DOUGLAS."

Children, gather round about me,
And a moving tale I'll tell;
How the Saviour, worn and weary,
Sat Him down by Jacob's well:

Toilsome was the noonday journey
Of the burning Eastern day;
And He rests Him by the fountain
Ere He ventures on His way.

Saviour! what might be Thy musings?
What the yearnings of Thy breast,
(Which alone Thy Father knew of)
As Thy weary frame did rest
There before Thee lay the city,
Fig and olive clustering fair;
Oh! the anguish, oh! the pity,
For the banded sinners there!

See, along the distant pathway
With a light yet stately tread
One of Sychar's careless daughters
Comes with pitcher on her head.
For the pure and cooling waters
Of their old ancestral well
She hath left the lovely city,
Where her friends and brethren dwell.

Little recked she, as she issued
Joyous from the city gates,
Of the sweet and living waters,
Or the Saviour who awaits:
She but sees a lonely outcast
Jew, by all her heart abhorred;
Little dreamt she 'twas her Saviour—
Little thought she 'twas her Lord.

On her head no pitcher glistens
As she turns her to depart;
But a well of living water
Bears she homeward in her heart:
Quickly to the gate she hastens
Where the city fathers meet:
"Christ! Messiah! I have found Him!"
Echoes down the ancient street.

See the fields already waving
Golden to the reaper's hand!
Lord! send labourers to Thy harvest:
Let the sickle reap the land!
Weary sinner, sorrow-laden,
Steeped in wretchedness and sin!
Still He sits beside the fountain,
And He bids you wash therein!

GIVE.

BY MRS. L. H. SIGOURNEY.

"It is more blessed to give than to receive."

Give prayers: the evening hath begun;
Be earlier than the rising sun:
Remember those who feel the rod;
Remember those who know not God.
His hand can boundless blessings give;
Breathe prayers; through them the soul shall live.

Give alms: the needy sink with pain;
The orphans mourn, the crushed complain.
Give freely: hoarded gold is curst,
A prey to robbers and to rust:
Christ through His poor a claim doth make;
Give gladly for thy Saviour's sake.

Give books: they live when you are dead;
Light on the darkened mind they shed;
Good seed they sow from age to age
Through all this mortal pilgrimage.
They nurse the germs of holy trust;
They wake untired when you are dust.

Give smiles, to cheer the little child,
A stranger on this thorny wild;
It bringeth love its guard to be—
It, helpless, asketh love from thee.
Howe'er by fortune's gifts unblest,
Give smiles to childhood's guileless breast.

Give words, kind words, to those who err;
Remorse doth need a comforter.
Though in temptation's wiles they fall,
Condemn not; we are sinners all.
With the sweet charity of speech
Give words that heal, and words that teach.

Give thought, give energy, to themes
That perish not like folly's dreams.
Hark! from the islands of the Sea
The missionary cries to thee:
To aid him on a heathen soil,
Give thought, give energy, give toil.

HYMN ON PRAYER.

The Lord attends when children pray;
A whisper He can hear;
He knows not only what we say,
But what we wish or fear.

He sees us when we are alone,
Though no one else can see;
And all our thoughts to Him are known,
Wherever we may be.

'Tis not enough to bend the knee,
And words of prayer to say;
The heart must with the lips agree,
Or else we do not pray.

Teach us, O Lord, to pray aright,
Thy grace to us impart;
That we in prayer may take delight,
And serve Thee with the heart.

Then, Heavenly Father, at Thy throne
Thy praise we will proclaim;
And daily our request make known
In our Redeemer's name.

SELECTIONS.

For the Presbyterian.

THE MORALITY OF BANKRUPTCY.

MR. EDITOR,—You lately favoured your readers with an article on the *Morality of Bargain Making*, extracted from the life of Mr. Samuel Budgett, a merchant who bought and sold "in the fear of the Lord." His biographer makes the following very just remarks on Bankruptcy, a subject of much importance to the commercial man.

"Bankruptcy is a woe which no man should wantonly provoke. He, that has once descended that fall, has enough to weigh upon his heart for years. True he may have done all, which vigilance could do, to avert the evil; and all, that honesty could do, to lighten its stroke upon others. Yet others have suffered by confiding in him, and his head may well be held downward. It is no credit to any man to treat a failure, by which others have lost severely, as if it were only a chance of trade, about which he needs not trouble himself. 'It is no sin to be unfortunate,' certainly not; but mark the man whose failure comes by misfortune alone, and not at all by fault. Does he not feel his miscarriage? Is not his heart bowed down? Does he not bleed at the core to think that he has been the occasion of loss to any? He, who after a failure is brisk and consequential, does make one imagine that his conscience is not very lively, or his sense of honour high. Some men seem to take a failure quite comfortably; they stop and go on again; stop and go on again without changing their style of living or lowering their heads. That is a feat which no honest man can admire. He, by whom others suffer, ought to show that he suffers too. And then to see these men, who are apt to break down in the counting-house, come forth into the corporation, the election committee, the vestry meeting, the Mechanics' institute, or the assemblies of some religious society, and prate with brave brow, as if wisdom and strength were with them! Well, the man may have been honest perhaps, but he is not humble; he may have had no fraud in him, but he has no sense. He, who is habitually unsuccessful, should be

habitually retiring. This is especially the case with men who profess to be religious. None such can fail, however free from rightful blame, without causing many to speak evil of Religion. Whoever, therefore, has been overtaken by bankruptcy, ought thenceforth to deport himself meekly, as one through whose suffering (if not through his errors) Religion has suffered. He ought to set his heart upon praying, even though many years should be necessary to prove it, that no man lost by any fault of his. True, the law has absolved him from his debts. The law is just and good. It is well that, when a man has nothing to pay, an escape should be afforded to him. But no law can alter the fact that men have trusted him and been disappointed; have placed property in his hand and lost it; that he has promised and never performed; has borrowed and never paid. It is certainly right to have laws which free the helpless from the relentless; but no law can annul the obligation of him, who has promised, to perform (when in his power) of him, who has borrowed, to pay. An honest tradesman is trudging on foot from his little house at Dalston into the city; another passes him in a sober, respectable carriage and pair. The pedestrian remembers that his flourishing merchant once failed, and he lost five hundred pounds. It is twenty years ago: the other has prospered, and he has not. Yet it is very natural for him to think that it would have been more honourable to pay him his money than to set up a carriage; he might have had an honest carriage of his own, had it not been for the check that loss gave him."

John Bunyan, unlike Mr. Budgett in being licensed a merchant, but, like him, well acquainted with Christian doctrine and what should be Christian practice, in his 'Life and Death of Mr. Badman,' (a work, the counterpart of the Pilgrim's Progress, though not so generally known), after exhibiting the fraudulent bankruptcies of his hero, by which he made 'hatfuls of money,' proposes the question, 'What should a man do, that is in his creditors' debt, and can neither pay him what he owes him, nor go on in a trade any longer? and answers it by advising such a man, in the first place, not to run further into his creditors' debt; and at the same time to consider how he was brought into such a state; whether through carelessness in his calling, extravagance in his family, or through leaving the place and state in which God by His providence had put him, as not being contented therewith; if by any of these, he ought to labour for a sense of his sin as against the Lord; if by search he can say with a good conscience, it was none of these, then his sin fall come upon him by the immediate hand of God, whether by visible or invisible ways; yet still his surest way is to think that it is the fruit of some sin, though possibly not sin in the management of his calling. This is his duty, and may be his privilege.

Bunyan then adds, "Having thus spoken to the broken man with reference to his own self, I will now speak to him as he stands related to his creditors. In the next place, therefore, let him fall upon the most honest way of dealing with his creditors, and that, I think, must be this: First, let him timely make them acquainted with his condition, and also do to them these three things: 1st. Let him heartily and unfeignedly ask them forgiveness for the wrong that he has done them. 2nd. Let him proffer them All and the whole All that ever he has in the world, let him hide nothing, let him strip himself to his tunic and let them see all that he has, a ring, a spoon, or any thing from them. 3rd. If none of these two will satisfy them, let him proffer them his body, to be at their dispose, to wait, either to abide imprisonment at their pleasure, or be at their service till by labour and travel he hath made them such amends as they in reason think fit, only reserving something for the support of his poor and distressed family out of his labour, which in reason, and conscience, and nature, he is bound also to take care of. Thus shall he make them what amends he is able for the wrong that he hath done them in wasting and spending their estates. By thus doing he submits himself to God's ord,

commits himself to the dispose of His providence; yea, by thus doing he casteth the lot of his present and future condition into the lap of his creditors, and leaves the whole dispose thereof to the Lord, even as He shall order and incline their hearts to do with him. And let that be either to forgive him, or to take that which he hath for satisfaction, or to lay his body under affliction, this way or that, according to law; can he, I say, thus leave the whole dispose to God, let the issue be what it will, that man shall have peace in his mind afterwards. And the comforts of that state, which will be comforts that attend equity, justice, and duty, will be more unto him, because more according to godliness, than can be the comforts that are the fruits of injustice, fraudulency and deceit. Besides, this is the way to engage God to favour him by the sentence of his creditors; for He can entreat them to use him kindly, and He will do it when his ways are pleasing in His sight. 'When a man's ways please the Lord, He maketh even his enemies to be at peace with him.' And surely for a man to seek to make restitution for wrongs done to the utmost of his power by what he is, has, and enjoys in this world, is the best way in that capacity, and with reference to that thing, that a man can at this time be found active in. But he, that doth otherwise, abides in his sin, refuses to be disposed of by the providence of God, chooseth a high estate, though not attained in God's way; when God's will is that he should descend into a low one. Yea, he desperately saith in his heart and actions, I will be mine own chooser, and that in mine own way, whatever happens or follows thereupon."

THE MERCHANT.

Home! What a volume is contained in that single word! Ask the exile what it means, and his tears will tell more eloquently than words. Ask the wandering boy who has none to care for him, or is cared for only by his oppressor; or ask the prodigal who has hurried away from his father's house to sin, and his quivering lip or his averted visage will proclaim the spell and the attractions of home. Necessity may compel us

"To mould the heart anew, to take the stamp
Of foreign friendships in a foreign land,
And learn to love the music of strange tongues."

but still there is a corner in the heart reserved for home—sacred, inviolable, and sealed against intrusion as with the signet of a king.

And yet there are scenes sometimes connected with home which might rather invest it with gloom, or urge the sensitive to shun it. Death has crossed its threshold—he is silently and unsuspectingly doing his work. One of that household—perhaps the mother—is stretched upon a sick-bed; slowly and reluctantly the impression creeps over the mind that it may at last prove to be a death-bed. Hopes long cherished, like flickering tapers, die, and at last the mother dies herself. She had gathered her little ones round her dying bed to give them a mother's warning, to add a mother's blessing, and then to fall asleep. And what of home now? Is it not indeed the valley of Achor? Is not the silence which reigns there, or the wail which alone breaks the silence, enough to dissipate the spell which binds us to home, and convince us that even if we were become an asylum for mourners instead of an abode of the happy?

Yet the Truth, which Jesus brought from Heaven to earth, can shed radiance even upon the dwellings of sorrow; and we are now to glance at the character of one who well understood that fact, whose early home was one of privation, but who learned from the Teacher sent by God how to illumine the darkness, and how to dry men's tears. He was one of the mercantile-people of this nation, and it were difficult to say whether the passion with which he sowed, or the luxuriance which he reaped, was the more remarkable.

SAMUEL BUDGETT was the son of poor but

pious parents, who lived at Warrington, the birth-place of John Locke. He was born in the year 1791; and, happily for him, truth and grace were valued where he first saw the light. His parents, though poor, possessed the pearl of great price, and they early taught their boy to fear and worship Him from whom our blessings come. His mother in particular was devout, and her influence was largely blessed to mould the character of her son. When about nine years of age, the boy, in passing his mother's door, heard her earnestly praying for himself by name. The thought occurred, "My mother is more earnest that I should be saved than I am for my own salvation," and his biographer tells that from that hour Samuel Budgett became dedicated to serve his God. That impression never was effaced, for the religious convictions, which were thus produced, deepened and gathered strength; and, when he heard of the happy death of a poor woman, which happened about that period, the boy "felt an ardent desire to lie down and die by her side." Other incidents operated in the same direction; even the fall of the leaf had a salutary effect on his meditative mind; how much more when the mother, whom he loved, appeared drawing near to death! The youth was despatched for a physician, and, as he returned from his melancholy errand, his prayers were urgent that his parent might be spared. Nor did he pray in vain on that dark winter morning. The God, who hears the young ravens when they cry, heard and answered young Budgett; and, whatever was the cause, he returned to his sick mother's cottage fully assured that she would be restored. Nor was he disappointed. And it was not wonderful though that mother after her recovery had reason to say, "I have been profited and humbled by Samuel's conversation. Although young in years, he is a companion for age as well as youth."

Samuel Budgett once found a horse's shoe, for which he received a penny. A friend doubled it by giving him another penny for removing some rubbish, with the promise of a third, if the second, which he marked for that purpose, were kept for a fortnight. It was kept, and the child became the owner of threepence. That store slowly increased to some shillings, and the whole was invested in a copy of Wesley's Hymns, with which he felt himself to be a rich and a happy boy. When only a child, he would sometimes burst into tears in church; and on one occasion so deep was his emotion that he had to be carried out to be soothed. Watts' hymns for children were the first to awaken his fondness for devotional poetry, and he loved them ever after with the force of a strong passion.

Thus trained, young Budgett became at length an apprentice boy at Kingswood near Bristol, famed for the moral wonders wrought among its colliers by the preaching of Wesley and Whitefield; and how different would the condition of apprentices be, were their conduct in general like that of Budgett! how happy, how honoured, how rich might they become! As steadily as the Sabbath returned, he repaired to his place of worship, thirsting for the water and hungering for the bread of life. A sermon, we are told, was to him a repast, a banquet, a festival; and often, after he had heard one, he put his fingers to his ears to prevent the entrance of any distracting or disturbing idea, while he hastened to the solitude of an old quarry, there to meditate on what he had heard. That was his study—his place where prayer was wont to be made. There he sowed both for time and eternity, and we shall hereafter see how abundant was the harvest which he reaped. In taking heed how he heard, he was growing rich towards God, and learning how powerful is the Word of Him who said, "I am the light of the world; he that follows Me shall not walk in darkness, but shall have the light of life."

But Budgett traded with his spiritual talent. When an apprentice boy, he became a Sabbath-school teacher, and continued to be so till the close of his career. The hours thus spent he

reckoned among the most happy of his life; and we need not wonder, therefore, to learn that oftener than once, in common with a great cloud of Sabbath-school teachers, he contemplated going far hence to the Heathen to tell them of the Saviour whom he loved and had felt to be precious. When deciding what should be his path in life, he was in a great strait, he says, between two courses—business in the world, or entire consecration, directly and by designation, to the service of his Redeemer. On this subject he on one occasion wept till the point of his saddle and the shoulders of the horse were wet with his tears; and he abandoned the thought of becoming a missionary only from the feeling that he had not received a sufficient education, and could not overcome his reluctance to open his mind to any who could have helped him on his way.

Nor were these mere emotions passing away like the morning cloud. On the contrary they embodied themselves in substantial actions, for Budgett early learned to adorn the doctrine of God our Saviour. Early in life he somehow became possessed of fifteen shillings. His sisters needed coals; he invested his entire fortune in that article, and set the supply to his sisters. His parents on one occasion were in straits; Samuel was then in possession of thirty pounds, and the whole was handed over to relieve them from their difficulty. On another occasion, when an elder brother, who had not been a very kind brother to Samuel, was in difficulty in business, the latter gave him all that he possessed in the world—one hundred pounds—to extricate his brother and uphold his credit. These, and instances such as these, make it plain that Samuel Budgett was not merely a hearer but also a doer of the Word; and he was blessed in his deeds. He had in truth become a benefactor to not a few while only an apprentice lad; he was sowing abundantly, and it remains to be seen how abundantly he reaped. He had thrice given his all away. Did he lend it to the Lord, or was it only another instance of indiscriminate profusion?

In other words, how did Budgett reap? In a way the most remarkable that ever fell to the lot of man.

We have seen that, even when he was comparatively poor himself, he gave to others with a profusion which appears lavish and extreme; but, though he scattered, he increased. Some accounts report that he gave away £2000 every year in charity; in one week he gave away £60, while the value of the property, which passed through his hands as a merchant, amounted for a single year to about £750,000. He built a spacious school-house for the poor near his home; he founded libraries, he actually made the poor rich. In short he gave away, in the service of Him to whom his all belonged, a sixth part of his income, and that upon a formal and deliberate calculation of what his duty was.

Again: we have seen that, when an apprentice boy, Budgett made an old quarry his study, and there meditated on the sermons which he had heard; such was a portion of his work during seed-time, and, when harvest came, he found that quarry his own by purchase. He filled it up, and over the spot stood his mansion, surrounded by acres of garden, and lawn, and field, interspersed with flowers and fountains, and arbours of weeping ash, and all that could be broken elegance linked hand in hand with piety. The apprentice boy, guided by the gentleness which his mother taught him from the Bible, and blessed by the Father of lights, has become the lord of that manor. His lines have fallen in pleasant places, like David, "he went on and grew great, and the Lord of Hosts was with him;" or, like Joseph, "he was a prosperous man," for the self-same reason.

Again it was the practice of Budgett in early life to look to God for a blessing upon all that he undertook. He expected no success without that, for he thoroughly understood that, unless the Lord shall build the house, they labour in

vain that build it. And, as he proceeded in that spirit while sowing, in reaping he gathered in full sheaves into his barn. "Never have I witnessed," said one concerning him, "such a remarkable instance of a firm of mercantile men being guided by the Saviour's injunction, 'Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you.'" And we have already seen that such were the additions made to him that the annual value of the goods, bought and sold by one who began with a penny, amounted to £750,000.

Farther; of Budgett's youth we read that "his thirst for the means of grace was strong and steady; his Bible was beloved; his Sabbath was a day of eager hearing, eager reading, eager meditating, and eventually a day of ardent teaching and visiting; his hymn-book was passing almost entire into his memory, and his path of filial duty was trodden with self-forgetting constancy. Inside all this was a warm delight in God—a gratitude—a love—a filial fear." And, while that was the character of his boyhood and youth, what was his character in maturer years? For an answer, we observe that in his vast premises in Bristol the visitor was led to one large room which contained no merchandize, and had no air of business about it. A long range of forms, and a table at the head, formed its only furniture. But on that table lay Fletcher's "Family Devotions" and Wesley's Hymns. It was the chapel of the establishment, and there the men assembled every day for half an hour after breakfast to praise that God who gives power to get wealth, and from whom all blessings flow. Now that was a beautiful example of that rare combination, "diligent in business, . . . serving the Lord." Will many of our youth follow the example of Budgett? Then they may not perhaps arrive at his wealth, but they will assuredly understand to their blissful experience that "better is a dinner of herbs, where love is, than a stalled ox and strife." Youth may be—it is—the season of joy, but it is also the season of sowing. The growth will be stunted at the best, or, if it be luxuriant, it will be the luxuriance of noxious weeds, unless the Sun of Righteousness be sought to expand the bud into blossom, and fruit, and mellow richness at the last.

But we have not yet exhausted the story of the life of Budgett. Once each year, at least, a balance was struck, that he might know his profits or his loss; and, as soon as that operation was over, he and his partner retired into an inner office, knelt down before the Lord of all, acknowledged His goodness in the increase granted, or His correcting hand in the loss. Now was his business less likely to prosper because he recognised the Sovereign Proprietor? Nay, is not property only a name—a mirage—a lure to ruin for ever when the Supreme Proprietor is not recognised? The curse of un sanctified prosperity ranks among the heaviest of all.

But we must look deeper still into the heart of this merchant-prince, if we would learn all the lessons of his life. "My soul," he once wrote, "is greatly oppressed because of sin. I shall never be happy till I find a Saviour from the love, the power, the guilt, and the sad effects of sin, as it respects future punishment. I believe such a Saviour is provided, but He is not my Saviour—I do not know Him—He has not saved me from my sins; but I have resolved to try if I cannot find Him, so then I will seek Him first and foremost, and with the most diligence, for I am in danger till I do find Him. O when shall I find Him! How long shall I seek Him! Lord, grant that I may never have rest till I feel that He is formed in my heart the hope of eternal glory. Amen." And, as he thus watched against sin in himself, he strove to counteract it in the souls of his children. He felt the need of the close and inward actions of God's Holy Spirit to make the bad heart good; and the richest of all his reaping, next to his own salvation, is that described by his biographer:—"That his children might thus be changed was his earnest solicitude; and in

that his heart was comforted; for early, very early, he saw them, as one by one they sprang up, smitten with deep contrition for their sins, turn earnestly to the Redeemer, seek His mercy, find it, and live to make his heart glad in life's warm heyday, and to cheer the hours that bordered on the grave."

Yet that man lay very low before God; indeed humility was one fountain of his joy. In the class-meeting the thought of his own shortcomings often caused him to shed many tears, as if his whole soul were abased before the Holy God. While Budgett knew to thank God for the privilege of aiding others, especially those of the household of faith, he was not the less but the more ashamed, when he thought of the sins which tarnished all that he did. He accordingly often sowed in tears, but the seed which that bore was precious, and the return was sixty, seventy, yea, a hundredfold.

But the time came when Samuel Budgett must die. He had had trials before that period in the death of some whom he loved, but he himself must now away to the City of the skies; and what was the manner of his departure? He was profoundly abased at the thought of his short-coming—out-gushing grief for ingratitude, and prayers of piteous abasement, we read, signalled his closing days. Yet withal there was joy, a foretaste of the joy that is unspeakable. When he saw his disease making progress, he said, "It will only hasten me home the sooner." "Mind, I am a sinner saved by grace—a brand plucked from the burning," was one of his expressions. "I sent for you," he said to a friend, "to tell you how happy I am; not a ware—not a ripple—not a fear—not a shadow of a doubt. I did not think it was possible for man to enjoy so much of God on the earth—I am filled with God." "I have not a paper to sign, not a shilling to give away, not a book but any one may comprehend in ten minutes." "I this day hang like a little child in a brook catching hold of a branch that is thrown out to save it; only there is this one difference in my case, I hang on the Branch of Jesse's stem. Christ will keep me, and I am safe." "I would not alter my lot, if it were in my power to do so, for any earthly advantage. The blood of Christ is all to me. I hang upon the atonement." "I do not feel myself like a sick man; I feel I am luxuriating in God's presence." "Could I live like an archangel, still I could not merit Heaven; I like to hear of the beauties of Heaven; but I do not dwell upon them—no—what I rejoice in is, that Christ will be there." Such were some of this merchant-prince's closing remarks; such the harvest of hope, nay, of fruition which he reaped even here. The field was white unto the harvest, and his soul was satisfied to the fall with the abundance which was there.

Now, whether would the young reap as this man did; or, like the man who amasses more than he can count, and yet forgets God amid it all!

Whether would the young live as this man lived, and die as this man died, fearing and serving God; or live and die as they do, who say to the gold, Thou art my God, and to the fine gold, Thou art my confidence!

Whether would the young learn to give to the poor, and so lend to the Lord, or grasp all they can, and hoard all they grasp, ungenerous in heart, unfeeling, selfish, unlovely, and unloved!

BUILDING ON THE SAND.

(From a letter from a Missionary in India to a Young Sister.)

Can you tell me the meaning of the last verse of Christ's Sermon on the Mount? What does *Build on the sand* mean? Read it over again, and I will tell you.

In this country the rivers are mostly small streams with beds nearly dry for eight months of the year, and then for four months during the rainy season they are very formidable streams,

rapid, deep, and broad. This river running by Serour, the Ghord river, is just such an one. Now it is shallow, but, if a shower should come up very heavy, and a great deal of rain fall, it will sometimes rise ten or twelve feet in a few hours, and then it cannot be crossed save by a boat. Here is the sand—the dry bed of an eastern river. Now the houses here are generally built of clay and unburnt brick. They are small, have no “up stairs,” and are apt to be washed down by the force of rain. What a fool, then, a man would be to go and build such a house on the sand in the bed of the river! It would be washed away in a moment, should rains descend and floods come. Now the “floods come” here, whenever the rain falls, in a different way from what they do at Home. The river rises very suddenly and sweeps away all that is in its course. Two years ago I went to Ahmednuggur for two days and returned at evening. I had not supposed there would be much water in the river. But a sudden shower had come up at four o’clock, p. m., not where I was, but at this place; and, when I came to the river’s bank at nine o’clock, it was swollen very much, and the boat (ferry) was just going back for the last time.

During the dry season people raise a great many cucumbers, melons, &c., on the sand in the bed of the river; and they build their little sheds, from which to watch the fields, to see that the birds do not eat the fruit and that it is not stolen. These little huts often stand, after all the fruit is gathered and the field abandoned, till the “floods come” and sweep them away. “This is the ‘lodge in the garden of cucumbers.’” Isa. i. 8. Two or three years ago a sudden heavy shower came up very unusually in the midst of the dry season, while the fruit was all growing on the river sand. The floods came, and the poor man’s fruit, his watch-house and all were swept away. When the water then again subsided, no trace of gardens could be seen.

Would not that man be very foolish, who should go and build a house on such sands? On what foundation are you building your hope for eternity?—*The Christian Treasury for February.*

FAULTS IN CONGREGATIONAL MUSIC.

We have marked another evil in the music of our congregations, and one of the greatest magnitude. It is that which arises from the tasteless selection of the tunes. We refer not to the use of new tunes, though to many this is a serious offence; for, while the style of modern composition—we refer to them generally—may not be altogether suited to your taste, they may please and gratify the taste of others, and, while we would prefer other tunes, tunes more grave, solemn, and devotional, we overlook the taste of the selection in the hope that cultivation will improve it. But the evil we complain of is not a mere error of taste; it is an error of judgement and feeling. It consists in the selection of inappropriate tunes. Every tune has its own character. It is bold, or solemn, or tender, or cheerful, and, while, perhaps, it may require a little more than ordinary knowledge of music to mark and decide this distinctiveness, yet the possession of that knowledge is of the greatest practical importance. Who of us in our intercourse with our friends would express our joy in sighs, or our sorrows in laughter? Can the mother, whose feelings to her child are communicated only by tones, give utterance to her fondness by shrieks, or to her happiness by sobs; and is it less a violation of propriety, that the Christian, in his intercourse with God, should be wholly regardless of the first principles of nature? We have heard, and that in a congregation not far removed from the civilisation of the city, the bold, elevating, commanding sentiments of the 35th paraphrase,—

“Let Christian faith and hope dispeel
The fears of guilt and woe,
The Lord Almighty is our friend,
And who can prove a foe!” etc.—
chanting in the weeping strains of *Shells*. And

what was the effect? We were denied the feelings of the hymn! and, while indignant at the stupidity of the leader, we wondered at the calm unconsciousness of the people proclaiming the grandeur of Redemption as a theme of lamentation. Such an instance of barbarism in music is to be imputed to the ignorance of precentors, and the people may be satisfied that in this they have no personal concernment; but we ascribe it greatly to the ignorance and culpable indifference of the people. If they themselves were improved as they should be, could precentors be guilty of such a gross impropriety? Would their improvement not lead to the improvement of the leader, and, in the improved state of their psalmody, would not their devotional feelings be aided and strengthened? Sometimes the evil may be traced to the vanity and ostentation of individuals. When a choir is formed, and a little familiarity with the practices of music is acquired, the attainments of the band must of course be exhibited to the people. Some tunes are selected which are thought to give scope for display, and these, however inappropriate to the psalm, must be inflicted on the church. We remember an instance of this kind: at the conclusion of a solemn and impressive sermon these awful words were prescribed to be sung:—

“They, seized by justice, shall be doomed
In dark abyss to lie.
And in the fiery burning lake
The second death shall die.”

Amid the silence of a seemingly impressed congregation the strains of *Transport* broke forth from an exulting band, and, as they were taken up by the people, the feelings of the sermon were forgotten, and a roaring triumph was proclaimed over the miseries of the lost. How insulting this to common sense!—*The Precentor’s Guide.*

HINGES ALL OVER.

A converted native of the South Sea Islands was once endeavouring to give an account of the manner in which he persuaded himself that the Bible is the Word of God: “When I look at myself,” he said, “I find I have hinges all over my body. I have got hinges to my legs, my jaws, my feet, my hands. If I want to lay hold on any thing, there are hinges to my hands, and even to my fingers, to do it with. If my heart thinks, and I want to make others think with me, I use the hinges to my jaws, and they help me to talk. I could neither walk nor sit down, if I had not hinges to my legs and feet. All this is very wonderful. None of the strange things that men have wrought from England in their big ships is at all to be compared to my body. He who made my body has made all those clever people who have made the strange things which they bring in ships; and He is God whom I worship.”

“But I should not know much more about Him than as a great hinge-maker. If men in their ships had not brought the book which they call the Bible, that tells me of God, who makes the skill and the heart of man likewise. And, when I hear how the Bible tells of the old heart with its corruption, and of the new heart and a right spirit, which God alone can create and give, I feel that His work in my body, and His work in my heart, fit into each other exactly. I am sure, then, that the Bible, which tells me of these things, was made by Him who made the hinges to my body. I believe the Bible to be the Word of God.”

“The men on the other side of the Great Sea used their skill and their bodies to make ships and to print Bibles. They came in their ships, and brought iron hoops, knives, nails, hatchets, cloth, and needles, which are very good. They also brought rum and whisky, which are very evil. They moved the hinges of their jaws, and told lies and curses, which are abominable. At last some came, and brought the Bible. They used the hinges of their bodies to turn over the leaves, and to read and to explain God’s blessed Word. That was better than iron ware and stuff for

clothing. They were the servants of the Living God, and my heart opened to their words as if it had hinges too, like as my mouth opens to take food when I am hungry. And my heart feels satisfied now. It was hungry; God nourished it. It was thirsty; God has refreshed it. Blessed be God, who gave His Word, and sent it across the Sea to bring the light and salvation.”

POPERY.—THE INDEX EXPURGATORIUS.

It is well known that the Roman Church keeps an extensive and formidable list of books, the circulation or perusal of which she forbids with all the strength of her authority. This literary policy is of very early date, though it never acquired system and comprehensiveness until the invention of printing made it necessary to protect the abuses and errors of the Church from the instinctive assaults of the press. In 1471 Sextus IV. ordained that no book should be printed without express Papal permission; and this broad canon of literary despotism, re-enacted at various times, is still essentially the law of the Church. At the Council of Trent a Board of Censors, entitled the Congregation of the Index, was appointed, which continues in existence and operation to the present hour. With this Board, under the presidency of “the Master of the Holy Palace,” lies the duty of inspecting, licensing, and prohibiting books, and by its authority the official Roman Index is put forth. At present the “Congregation of the Index” consists of thirteen cardinals with a few theologians as *Consultores*; among which latter class for many years was the present Cardinal Wiseman. The Index, which records and publishes their interdicts, consists of two parts; the “Index librorum prohibitorum,” the Catalogue of books utterly forbidden; and the “Index librorum expurgatorum,” books to be purified or expurgated. The books of the latter class may be read after they have undergone the Papal revision; those of the former may not be read at all except for a good fee.

The last edition of the Index specifies about five thousand works which are peremptorily forbidden. Many of these are not individual books merely but whole classes of works. All the religious writings of Protestants, for example, come under the ban in a single entry in the Index. Not merely the religious but the ethical and literary productions of Protestant authors are proscribed by a sweeping generalization. Among the proscribed are most of all modern authors of eminence. In theology, Wycliffe, Luther, Calvin, Sherlock, Tillotson, Fischer, Whitby, Priccaux, Simeon, Turretin, and Michaels, are specimens of the men who are pilloried. In scholarship, Rome gibbets the fame of Scaliger, Campanella, Savonarola, Fleury, Lightfoot, Dupin, Bayle, Cudworth, and the like. Hallam, Robertson, Hume, Barnett, Mairmebourg, Mosheim, and others among the historians, are marked, though the sceptic Gibbon is spared. Philosophers are, comprehensively, a dangerous class. Bacon, Bentham, Maistre, Leibnitz, Condorcet, Hobbes, Locke, Kant, Reid, and indeed every celebrated modern psychologist is honoured with the Papal brand. Determiners of Christianity of the mildest type, as Addison and Grotius, are there also; Newton and all the astronomers, Dean Swift, and the whole family of literateurs, Dante, Milton, and Beranger, lead off the poets.

This is Rome’s literary judgement—the estimate of the Church of the genius, learning, and science of modern times. It is a striking confession that the literature of the World is against Popery, and as striking a confession of the inherent weakness of the system. If there were no other proof of the identity of Protestantism and progress, the deliberate confession of the Index would be sufficient to proclaim it.—*The Christian Treasury for February.*

AN INTERESTING AND REMARKABLE CASE.

CAPTAIN BAXTER (afterwards Vice Admiral Sir Jabel Baxter, of the English navy) commanded

the ship of war *Minerva*, of 28 guns. During the summer of the year 1801, while France and England were at war, in a thick fog the ship grounded on the French coast, and after a short but severe fight the officers and crew were taken prisoners, and marched some hundreds of miles into the interior of the country. They were at first treated very harshly; but after a while their captivity became much more tolerable; and, while at a place called Verdun, they were treated with hospitality.

He was visiting at the house of a French gentleman in Verdun, and was struck by a picture hanging up in the room, in which a person greatly resembling the master of the house was painted as in the act of giving charity to a ragged little boy; and, on inquiring what the picture was intended to represent, M. Godard (the gentleman himself) related the following incident:—During the terrible revolution in France some years before, both Madame Godard and himself were arrested, and confined in prison in the hourly expectation of being sent to the guillotine; while their family, consisting of six young children, were left totally unprotected. After passing some days in the most dreadful anxiety, Robe-pierre having been put to death, the prisoners were released, and flying to their home found all their children but one; and after the most indefatigable search they could obtain no information respecting him. It was supposed that he must have perished in some of the conflicts which were then daily occurring in Paris; and he was accordingly given up and mourned over as dead. Three or four years afterwards M. Godard, having business in Holland, went to Rotterdam, and was accosted in the street by a boy in rags begging. The child's accent was evidently French, and attracted M. Godard's notice. On asking from what country he came, he said France, and that his name was Romain. "And what besides?" asked the gentleman with great agitation. The boy replied, "Romain Godard."

It was the missing child! The father found that the child, expecting to be put to death at Paris, had contrived to join a party going to Holland, where he had long subsisted upon charity. He was soon returned to the bosom of his family, and received as one from the dead by his afflicted mother.

On Captain Brenton's continuing his inquiries respecting the youth, he was told that he had been afterwards sent out to St Domingo on business, and, on that island being evacuated by General Rochambeau in 1793, Romain had embarked in a merchant vessel for France; but he was taken on the passage by an English cruiser, and was at that time actually on board the Sultan, a prison-ship in Portsmouth harbour. Captain Brenton immediately wrote to his own government, stating all the circumstances of this most affecting case, and suggesting that, as M. Godard was very much respected at Verdun, the indulgence of his son's release might have a happy effect upon the welfare of the prisoners then confined in that place. The government immediately ordered him to be liberated, and in a few weeks he arrived once more in the paternal dwelling.

The story shows how wonderfully and yet how mysteriously the purposes of Providence are accomplished, but it also shows how various are the opportunities of doing good, which are placed within the reach of those who are diligent in seeking for them. The young Godard was delivered from a very miserable and protracted captivity, and his family were made happy by his restoration. A kindly feeling was generated towards the English prisoners by the interference which led to his release, the bitter feelings which war has a tendency to produce in hostile nations, were mitigated, and an interchange of kindness must have reminded the parties concerned that the real happiness of man is the making of others happy.—*Ibid.*

REMARKS ON LOVE TO CHRISTIANS, OCCASIONED BY A PASSAGE IN THE DYING EXPERIENCE OF DR. JUDSON, LATE MISSIONARY TO BURMAH.

Another subject, which occupied a large share of his attention, was that of brotherly love. You are perhaps aware that, like all persons of his ardent temperament, he was subject to strong attachments and aversions, which he sometimes had difficulty in bringing under the controlling influence of Divine grace. He remarked that he had always felt more or less of an affectionate interest in his brethren as brethren, and some of them he had loved very dearly for their personal qualities; but that he was now aware he had never placed his standard of love high enough. He spoke of them as children of God, redeemed by the Saviour's blood, watched over and guarded by His love, dear to His heart, honoured by Him in the election, and to be honoured hereafter before the assembled universe, and he said it was not sufficient to be kind and obliging to such, to abstain from evil-speaking, and make a general mention of them in our prayers; but our attachment to them should be of the most ardent and exalted character. It would be so in Heaven, and we lost immeasurably by not beginning now. "As I have loved you, so ought ye also to love one another," was a precept continually in his mind; and he would often murmur, as though unconsciously, "As I have loved you—as I have loved you,"—then burst out with the exclamation: "Oh! the love of Christ! the love of Christ!"

That Christians are in a special sense the children of God, we know from the testimony of His Word, John 1. 11—13, and 1 John v. 1; and we ought to love them, among other reasons and first of all, because they stand in this relation to Him. God has begotten them, therefore we should love them. They are to be loved for their Father's sake. We love the sanctuary because it is God's House. We love the Bible because it is God's Book. We love the Sabbath because it is God's Day. We love Jesus Christ because He is God's Son. We love them not for these reasons exclusively, but for these reasons pre-eminently. And so we are to love believers because they are God's children.

We should love them also for the honour they do to Christ. They believe in Him and confess Him before an infidel and ungodly world. They confide in Him for salvation. They all gather round His cross as the common centre of attraction, and all build upon it as the only foundation of their hope. Others see in Christ no loveliness, no beauty, but to them His very name is fragrant. "His name is an ointment poured out." The world first rejects, and then despises Him; they first believe in Him, and then adore Him. So Thomas, when his unbelief gave place to a triumphant faith, exclaimed, "My Lord and my God."

We should love them for what Divine grace has made them. It is true, none of them are what they ought to be; but neither are they what they once were. If they are not sanctified wholly, they are sanctified in part. If they are not saints made perfect, still they are saints. They are God's worshippers, and He forms their character upon the model of His own. The ungodly, the profane, the licentious, and the unholly, are not to be found in the family of God; but where else, except among His children, can we look for the graces which adorn humanity or the love which bestends it? Willberforce, Howard, Carey, Martyn, Judson, were all Christians.

We should love them because the world hates them. The world loves not God: therefore it loves not His children. The world crucified Christ, no wonder that it persecutes Christians. "Marvel not, my brethren, if the world hate you." The world is no more enamoured of your Lord than when it put Him to death; and expect not, therefore, that it should love you. But let Christians love one another all the more, and for this very reason, because they are companions in tribulation and in the kingdom and patience of

Jesus Christ. We in England have heard of the faith and the trials of the Madriais and other persecuted fellow-Christians, and we "remember them that are in bonds as bound with them."

We should love them, lastly, because to do so is to comply with the new commandment of Jesus Christ. Christ loved all His disciples, and He still loves them all. And so should we. We may have our preferences and special friendships: Christ had His. Mary sat at His feet, John leaned on His bosom; but He shed His blood, not for Mary and John alone, but for James and Peter also, and for all believers. We may prefer our own denomination, and form intimate friendships with the members of our own church, but the true love of the brotherhood will enlarge our hearts till they embrace all who believe in Christ, and love all for whom He died. "As I have loved you," said the dying missionary, repeating his Lord's words. Even so—this is at once the motive and the model. "Oh, the love of Christ! the love of Christ!"—*Evangelical Christendom for December.*

PERSON, &c., OF JOHN CALVIN.

Calvin was not of large stature; his complexion was pale, and rather brown; even to his last moments his eyes were peculiarly bright, and indicative of his penetrating genius. He knew nothing of luxury in his outward life, but was fond of the greatest neatness, as became his thorough simplicity; his manner of living was so arranged that he showed himself equally averse to extravagance and parsimony; he took little nourishment, such being the weakness of his stomach that for many years he contented himself with one meal a-day. Of sleep he had almost none; his memory was incredible; he immediately recognised after many years those whom he had once seen; and, when he had been interrupted for several hours in some work about which he was employed, he could immediately resume and continue it without reading again what he had before written. Of the numerous details connected with the business of his office he never forgot even the most trifling, and this notwithstanding the incredible multitude of his affairs. His judgement was so acute and correct in regard to the most opposite concerns about which his advice was asked that he often seemed to possess the gift of looking into the future. I never remember to have heard that any one who followed his counsel went wrong. He despised fine speaking, and was rather abrupt in his language, but he wrote admirably; and no theologian of his time expressed himself so clearly, so impressively and accurately as he, and yet he laboured as much as any one of his contemporaries or of the fathers. For his fluency he was indebted to the several studies of his youth, and to the natural acuteness of his genius, which had been still further increased by the practice of dictation, so that proper and dignified expressions never failed him, whether he was writing or speaking. He never in any wise altered the doctrine which he first adopted, but remained true to the last,—a thing which can be said of few theologians of this period.

Although nature had endowed Calvin with a dignified seriousness both in manner and character, no one was more agreeable than he in ordinary conversation. He could bear in a wonderful manner with the failings of others, when they sprung from mere weakness; thus he never shamed any one by ill-timed reproof, or discouraged a weak brother; while on the other hand he never spared or overlooked wilfulness. An enemy to all flattery, he hated dissimulation, especially every dishonest sentiment in reference to religion; he was therefore as powerful and stormy an enemy to vices of this kind as he was a devoted friend to truth, simplicity, and uprightness. His temperament was naturally choleric, and his active public life had tended greatly to increase this failing; but the Spirit of God had taught him so to moderate his anger that no word ever escaped him unworthy of a righteous man. Still less did he ever commit aught unjust toward others. It was then only, indeed, when the question con-

cerned religion, and when he had to contend against hardened sinners, that he allowed himself to be moved and excited beyond the bounds of moderation.—*Henry's "Life and Times of Calvin."*

A PLACE TO PRAY.

The Jews, when they built their houses, always made a provision for secret worship. Over the porch or entrance of the house was a small room of the size of the porch, raised a story above the rest of the house on purpose for prayer. It was to this place that Christ directed His disciples to repair, when He said, "enter into thy closet." This was the place where Peter went when it is said, "he went up to the house-top to pray;" and where he saw the vision of a "great sheet let down from heaven."

Have some sacred spot consecrated to the worship of God. Have set times for it, with which nothing must be allowed to interfere. Read God's Word as though you heard Him speaking to you in the sacred page. Kneel before God, and make a full surrender of yourself to Him; thank Him for the mercies you have received; confess your sins; plead for pardon through the blood of Jesus; and ask Him to give you such blessings as you see and feel that you need; not forgetting to intercede also for others. You can do nothing well without God's blessing; and you cannot expect His blessing without asking for it. Every thing will go wrong when you begin the day without prayer; and, when you come to neglect it altogether, soon your feet will be caught in the "snare of the fowler."

"Never, my child, forget to pray,
Whate'er the business of the day;
If happy dreams have blessed thy sleep,
If startling dreams have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray."

Pray Him, by whom the birds are fed,
To give to thee thy daily bread;
If wealth her bounty should bestow,
Praise Him from whom all blessings flow;
If He, who gave, should take away,
O! ne'er, my child, forget to pray."

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance you'll see
Some who in prayer ne'er bend the knee;
From such examples turn away,
And ne'er, my child, forget to pray."

H. N.

—*The Christian Treasury for February.*

PUBLIC WORSHIP.

How many go up to the House of the Lord without any definite intention of worshipping Him! "A day in Thy courts," says the Psalmist, "is better than a thousand;" and why? "The Lord will give grace and glory." Now, do not too many fall into a habit of undervaluing the *deotional* part of the service? They appreciate and desire good preaching, and, if the sermon is attractive, they find the sanctuary a delight; but, if the minister does not awaken an interest by his discourse, they consider the time as nearly lost. Good preaching is desirable. The more of it we can have, the better. It is God's ordinance for human salvation. But the prayers and praises, that precede and follow the discourse, are something better and higher than customary forms. It is not meant to charge that so low an estimate is often placed on them as this expression might imply; but that there is too little heart in them, in the case of very many Christians, there can be no manner of doubt. They do not take sufficient care to enter the sanctuary with a *preparation* for worship. They do not cherish those awful views of His glory, whose honour dwells there, that are suitable to the place, the day, and the occasion. Perhaps they feel free to indulge in light or worldly conversation or to pass the time

before the service begins,—if indeed they are so punctual as to be there a little before the time,—in reading something that is not exactly consonant to the business properly in hand. And, when the pastor says, "Let us pray," it is to be feared that of those who are thus addressed some leave him to unaided supplication. They are not solicitous enough that "the meditations of their hearts be acceptable."—*Ibid.*

THE SUFFERING SOLDIER.

I was lately sent for to visit an old soldier, and countersign the certificate for his small pension. I love old soldiers. They are always courteous, always entertaining, not seldom instructive. When the grace of God has reached the heart, they are often men of no ordinary attainments in spiritual things. They go at once to the root of the matter without reserve, without affectation. I love their manly simplicity. They seem to have gained the habit of speaking and acting as those whose familiarity with death and danger has taught them to be in earnest.

In a small chamber in a back street of one of our largest towns I found the old pensioner. His story, if they could hear him tell it in his low and silvery tones, broken by frequent paroxysms of suffering, would secure the attention of my readers. He fought through the Peninsular war under the Duke of Wellington. He was at the battles of Salamanca, Busaco, and the storming of Badajoz, besides other engagements of less importance. In those days, alas! ungodliness prevailed in the army. Some regiments, we have been told on pretty good authority, had not a single Bible. But it was pleasant to hear from my old friend that the regiment in which he served was blessed with a pious chaplain. "And, oh," said he, "how have I heard him preach, just before we were going into battle, and when we could hear the cannon thundering, about making preparation for eternity!" That preparation, I believe, this soldier had then through grace already made. The son of a pious father, he was also a soldier of Jesus Christ, while he served his country in the field.

Seventeen years ago he met with a dreadful accident, in consequence of which, and of the treatment which he then received, the spinal cord was injured in some extraordinary and most unusual manner. He writhes for hours together in a way almost too shocking for description. It can be compared only to the distortions of a worm when we trample on it. I have seen him repeatedly in this condition; my Scripture reader has visited him for several years; and has generally found him thus afflicted. The little rest he has is procured by the aid of soporific medicines, and, when he awakes from his short sleep, which seldom lasts more than an hour, it is to resume an existence of intolerable and unceasing restlessness. Intolerable, did I say! and yet this old veteran is contented, nay, is happy! His only desire, when he indulges one, is to depart and to be with Christ. In him patience has its perfect work. If his afflictions abound, his consolations much more abound. Sometimes, indeed, he tells me that he is tempted with hard thoughts of God, and has desponding fears. But he knows from whence they come, they are Satan's fiery darts, and he takes refuge from them in the blood of the Cross. In short I never saw a more afflicted Christian; I never met with one whose state of mind was more expressive of tranquillity and peace. And this after a life of convulsive pains, distortion, and misery, hopeless so far as the body is concerned, which has now continued with little intermission for seventeen years. Here is the patience of the saints. Were it not that I should be sorry to afflict them even with the spectacle of so much suffering, I should long to take the gay and thoughtless to the chamber of this poor veteran. They might learn from his own lips whether or not the consolations of Christ are enough to sustain us when even the dimmest hope of earthly consolation

has long since fled. There, too, would I lead the infidel, that he might judge by its effects whether the Gospel be a fable. And yet how thoughtlessly I write! In the same house dwells the old man's son-in-law; that son-in-law a scoffer and an infidel. For it is not evidence that infidels require, but a heart to receive it, and a conscience to make them feel its power. Even, when Stephen died, his murderers did but gnash their teeth; and the sight of patient suffering itself goads and irritates the unbeliever whom it does not subdue. So true it is that, if the testimony of God in His own Word be set at naught, other evidence is offered in vain. If a man believe not Moses and the prophets, neither would he believe thought one rose from the dead.—*Ibid.*

VAIN EXCUSES.

"But to Israel He saith, All day long have I stretched forth my hands unto a disobedient and gainsaying people."—*ROMANS x. 21.*

How descriptive this of the Jews? And no less of sinners now, as is seen in the vain excuses they make for their neglect of religion and their indifference to it.

1. One does not like the plan of salvation. So it was with the Jews. They were in love with the law; they wanted to be saved by their works; and so there are those now who do not like to renounce themselves, relinquish all reliance upon their own merits, and trust entirely in Jesus Christ for eternal life, and receive it as the gift of God through Him.

2. One says he must wait till the Lord's time comes. Extremes meet. The other, above-named, thinks he can do all, and yet does nothing; this one thinks it must all be done for him, and therefore does nothing; so they both agree in doing nothing, and the practical effect of the two errors is the same, and one persevered in is as fatal as the other. To hope to be saved by our works is vain, and it is also vain to hope for salvation while we sit down with the presumptuous plea of waiting God's time. Sinner, you have already waited too long! It is time now to turn and live; turn, for why will you die?

3. Another says he has many other things to engage his attention, so much to do that he has no time to attend to the concerns of the soul, to the invitations and entreaties of Jehovah. Just as if religion were not the one thing needful, and it were not enjoined upon us as a duty, to seek first the kingdom of God and His righteousness!

4. Another says, there is time enough yet. So here again extremes meet. One has no time, and another has so much time that he is in no hurry; and both do nothing, but disobey God and invent excuses for their disobedience. Time enough! But who can tell what shall be on the morrow? And who gives us liberty to boast of time which we have not and may never see? Now, now, sinner, now is the accepted time; now, now is the day of salvation!

5. But, to sum up all excuses in one—some will say, God is too merciful, and has made too many promises, to exact us off; He surely will not destroy the work of His own hands. So said the Jews; but where are they now and where have they been for these eighteen hundred years? And, sinner, where will you be by-and-by, if you regard not the outstretched hand of God, and listen not to His warning and inviting voice? Did He not say to the unbelieving Jews, Ye shall die in your sins; whether I go, ye cannot come? And does He not say the same to you, if you believe not? Beware, then, how you trifle with the calls of God. Beware how you reject the Son of His love, and resist and grieve His Blessed Spirit! He is just as well as merciful; He has threatenings as well as promises, and you will find Him faithful and true. Believe, and you shall live; refuse, and you must die! Away, then, with your vain excuses! Come to Jesus Christ, and trust in Him for salvation. Come, O come, without delay.—*Home and Foreign Record, (American.)*

FRAGMENTS.

Our way to the kingdom of Heaven lies through tribulations. Shall we then *accuse*, shall we not rather *bless* the Providence, which has made the passage short—*Hervey*.

Stand upon the edge of this world, ready to take wing, having your feet on earth, your eyes and heart in Heaven.—*Wesley*.

The Holy Bible is a spiritual paradise, and the Psalms is a tree of life in the midst.

Every dispensation of God, every day's mercies and changes, look at Heaven, and intend eternity.

PLAYING TRUANT.—We never knew a boy in the habit of playing truant, and wasting the golden hours of youth, to become a great and distinguished man. Most often the idler of early life is the laggard in the world's race. Truly happy is the boy whom parental or friendly care saves from this alluring danger of youthful days. The reason why truancy is so dangerous an evil is not the loss of a day or two at school now and then, or any other immediate or direct consequence of it; it is because it is the beginning of a long course of sin; it leads to bad company, and to deception, and to vicious habits; it stops the progress of preparation for the duties of life, hardens the heart, opens the door for every temptation and sin, which, if not closed, must bring the poor victim to ruin. These are what constitute its dangers.

GLEANINGS FOR THE CHILDREN.

I.—ESTHER, THE LITTLE MISSIONARY.

"MOTHER, may I take a little walk down the hill?" asked Esther, as she stood before her mother, her hair neatly combed and parted, holding in her hand her blue cape bonnet.

"Is it not rather warm, my dear?" asked her mother. (It was in Jamaica.)

"O no, mother, and I will come back when the great clock strikes six at supper time; do let me go." And little Esther looked so earnestly, so beseechingly that her mother could not refuse her; so she told Esther that she might go. Then Esther looked very happy, and away she flew to the nursery, and took her little bag, already filled with something that was very heavy, and trudged down the green hill upon which her father's house was situated. She neither looked to the right hand nor the left. Of the yellow butterflies lighting here and there upon the flowers, or the birds skipping from branch to branch upon the trees, Esther took no notice, as if birds or butterflies never lived; and yet little girls love to watch them sporting among the green things of earth. She crossed the street at the foot of the hill, and then she disappeared down a very disagreeable-looking lane, filled with huts of various sizes, where very slovenly, ugly-looking people lived, some black, some white. What had the good and gentle little Esther to do down there? What would her careful mother say to find her in such company? How surprised would her father be to see his tenderly educated little daughter playing with the children of the lane? Precisely at six o'clock was Esther seen returning up the hill, ready to sit down with her parents and brothers at the evening meal. Her face was certainly flushed, and she looked wearied; but she bore a serious expression, as if she had not been in any naughty frolic; and there was something so calm and placid too on her countenance, it would seem, as if she could not have been in any mischief, if she did go down among the boys and girls of the lane. So this did all happen, not only one day, but two and three days, and a whole week together. Precisely at a certain time did Esther leave the garden, or playhouse, or books, or whatever part of the house she happened to be in, and ask her mother to take her little walk down the hill, and precisely at six did the front gate open to admit the little girl. She was such an obedient, excellent child that her mother felt she could trust her anywhere; neither did she ever wish to refuse her a simple request like this. At last

her mother began to wonder about little Esther's ever-returning walk down the hill.

"Where do you go, my dear?" asked her mother, looking at her earnestly.

"Only a little way from the bottom of the hill," replied Esther, blushing deeply.

"I hope you do not go anywhere where I should disapprove of your going, Esther," said her mother soberly.

"Mother, I do not do any thing that you or father would disapprove of," answered the child, and a very small tear-drop glistened in her mild blue eye.

Mrs Lovel felt that she would not, and yet there was surely something peculiar in Esther's walks which, she began to think, perhaps ought to be attended to. And it happened in this wise. One afternoon Mr Lovel came to take his little daughter to walk with him.

"Where is Esther?" asked he. His wife told him Esther had gone down the hill, and, when he stood at the front door, he caught a glimpse of her turning down the lane. Very quickly then did Mr Lovel pursue his little Esther, and he thought he should reprove her very sharply for going among the children who lived there. He saw her enter a low, ill-looking house, and then she disappeared from his sight. To that house he directed his hasty and anxious steps.

There was an untidy woman washing near the door. "Is little Esther Lovel here?" asked the father, looking in at the window. The woman started at the sound of the gentleman's voice, and drew her hands from the suds.

"To be sure she is, snod's larnin' the children to read!"

Mr Lovel inquired a little farther into the matter, and then the woman took him to the back door; and what did Mr Lovel see? There sat his daughter on a high bench with a small negro boy beside her, to whom she was pointing out the letters and words of her Testament. Three other children, one white and two coloured girls, were seated on the stone steps not far off, attentively bending over their books,—books which Mr Lovel immediately recognised as belonging to Esther's library. What was Esther's surprise, too, when she looked up and beheld her father!

"Esther, how came you here, my child?" asked the parent, affected by the sight.

"Why, father, I am a missionary!" answered the child with great earnestness.

"A missionary! how so, my dear?"

"Why, father, Jimmy here and none of them know how to read, and have got no Bibles. I am sure they are the people the minister told us were heathen. So I pitied them, and thought I would be a missionary;" and the young child's face glowed with animation at the task she had undertaken.

"But, my child, why did you not tell us about it? you know we should be happy to help you," said the parent; and he felt as if he wanted to fold the little girl to his bosom.

"Father," answered Esther seriously, "don't you know the Bible says, Let not your right hand know what the left hand does? and my Sabbath-school teacher says, it means you must not go and tell every body when you want to do good. God knows it, father, because He sees me; and I told Him of it, too, in my prayers."

Then Mr Lovel sat down on the stone step, and, while he attempted to teach the little negro girls beside him, he felt he had been taught a lesson in well-doing that he should not soon forget or disregard.

Thus has this child Esther, of scarce six years, unconsciously rebuked the lukewarm piety of her father, opening his heart and his purse to the heathen wants of his own as well as other lands; and now the good and great missionary cause numbers no two warmer friends than are Esther and her father. Cannot other children look about them, and become missionaries too?

II.—TRYING TO BE HAPPY.

"I wish you would tell me how to be happy, uncle. I have heard the saying, 'As happy as

a king', and wish I knew how I could be happy as a king, too."

"No doubt of it; but, Peter, though the saying seems to suppose the contrary, we have no good reason to believe that kings are a whit happier than other people."

"No! Why, what should make a king unhappy? Has he not every thing he can wish for?"

"Indeed he has not; for all through the World much will have more. He who has fifty pounds wishes to have a hundred, and he that has ten thousand tries his best to make it up to twenty thousand."

"But a king wears a crown and a royal robe, and is lifted up above the people."

"True; but his crown will not cure the headache, nor his royal robe drive away the heart-ache; and then his being lifted up above the people is quite as likely to make him enemies as friends. Believe me, Peter, a king has his cares, and crowned heads and peaceful hearts rarely go together. If you really want to be happy, take my advice, and on no account whatever wish to be made a king."

"Then please to tell me how to be happy."

"I will give you two or three good rules, which may help you to become happier than you would be without knowing them; but, as to being quite happy, that you can never be till you get to Heaven."

"Well then, uncle, tell me your good rules."

"The first is, 'Try your best to make others happy.' 'I never was happy,' said a certain king, 'and I began to take pleasure in the welfare of my people; but ever since then in the darkest day I have had sunshine in my heart.'"

"That was a wise and good king. I will try to remember your first rule."

"My second rule is, 'Be content with little.' There are many good reasons for this rule. We deserve but little, we require but little, and 'better is little with the fear of the Lord than great treasures and trouble therewith.'—(Prov. xv. 16.) Two men were determined to be rich; but they set about it in different ways, for the one strove to raise up his means to his desires, while the other did his best to bring down his desires to his means. The result was that the one who coveted much was always repining, while he who desired but little was always contented."

"The last was right and the first was wrong. I will try to remember your second rule, uncle."

"My third rule is, 'Look on the sunny side of things.'"

"Look up, look up with hopeful eyes, Though all things seem forlorn; The sun that sets to-night will rise Again to-morrow morn."

The skipping lamb, the singing lark, and the leaping fish, tell us that happiness is not confined to one place: God in His goodness has spread it abroad on the earth, in the air, and in the waters. Two aged women lived in the same cottage; one was always fearing a storm, and the other was always looking for sunshine. Hardly need I say which it was who wore a foreboding frown, or which it was whose face was lighted up with joy."

"I know which it was very well, and I will try to remember your third rule, uncle."

"My fourth and last rule is, 'Fear God and keep His commandments,' and this is the best rule of all. The others without it are of little use. 'I had all things,' said one, 'but I was unhappy, for I knew not God. God took all things away, and I was at peace; for he gave me a knowledge of Himself in Christ Jesus.' My fourth rule must on no account be forgotten."

"I will try to remember it as well as the rest of them."

"All are trying to be happy, but many are trying the wrong way. Some look for it in health, some in wealth, some in friends, and some in renown; but strength fails, riches are lost, friends die, and renown is but an uncertain thing. You were wrong, Peter, in thinking that kings and great people are the happiest people in the World."

"I think I was, uncle."

"If we are humble and wise there is a great deal of happiness within our reach, but we must try to make others happy as well as ourselves. We cannot be happy without contentment, we cannot be content without peace, we cannot have peace unless we have the hope of Heaven; and we cannot reasonably hope for Heaven unless we have a humble faith in the Saviour, and obey Him. To put the matter in the simplest form that I can, Peter, try to make others happy, be content with little, look on the sunny side of things, fear God and keep His commandments, and take my word for it,

'As much of happiness will then be given

'As youth and age can have on this side Heaven.'

'Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.—(1 Tim. iv. 8.)'—*Child's Companion.*

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