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THE
CANADIAN PRESBYTER.

SEPTEMBER, 1857.

SCIENCE AND RELIGION. *A. F. Kempf,*

During the past month the city of Montreal has been favoured with the presence of men illustrious in every department of science from all parts of the American continent. A scientific synod has been held in which the fruits of the past year's labours have been reported; in which unsettled questions have been debated; and in which savans from the United States, Canada and Britain have compared notes, have marked the progress of the past, and surveyed the field of future research and discovery.

We need scarcely say that papers of the deepest interest were read, that far-reaching and comprehensive views of physical phenomena were expressed,—all indicating the zeal and energy with which men are pressing into the secrets of nature, and seeking conquests over the elements and powers of the material world in which the Creator has given them a birthright dominion. It was interesting to see so many veterans of science assembled together. Their very appearance marked them out as verily *working-men*. Gentlemen they were in their whole demeanour, but with nothing of the trim and cut of the too refined. They appeared like men resolved to do the work in which they were engaged, and to do it in such a way as that future generations would say that it *was done*, and that too for all time. These men are no holiday amateurs. The deep indented furrows, the evidences of severe and protracted thought, which mark their countenances, clearly indicate this. Many even of the younger members have a stoop in the shoulders, and an apparent infirmity of body, as if they had bent under burdens grievous to be borne, but which only indicate the devotedness with which they have applied themselves to their favourite studies. No assembly of divines that we ever saw bore in their appearance such unmistakable marks of severe and persevering labour as did these votaries of science. We cannot but further note the cordiality and friendship which pervaded all their intercourse with one another. In the discussions there were no jarring, no jealousy of one another's fame, and no depreciating of one another's attainments. There was, besides, an absence of pride or boasting. Simplicity and humility of charac-

ter were distinguishing features in all the men of note, and especially in those whose names were most famous. We do not believe that science nourishes the pride of intellect. The great things with which, for the most part, it is conversant, and the illimitable field of investigation, with its thousands of great mysteries over which it expatiates, tend rather to humble than to exalt a man in his own estimation. Who can feel proud or big when he looks upon the stars and considers their magnitudes; or when he investigates into the causes and courses of storms and whirlwinds; or when he measures the ages of the earth by the multitude and thickness of its concentric rings; or when he surveys the infinite variety of form and life in the fauna and flora of the world; or when he beholds with the microscope the ultimate atoms and exquisite tissues of which material things are formed,—who can make acquaintance with these things and lift up his head and boast? The spirit of a little child is that which characterises the true man of science. In literature it is often very different. Here we find vain boasters and haughty exaltees. In science men have to do with God's works, and in *their* presence they feel their own littleness; but in literature the subjects are chiefly human thoughts, feelings, imaginations, aims, and destinies; hence there is some temptation for the *litterateur* to exalt himself. He looks with acute, discriminating eye upon the errors, the faults, the foibles, the follies of others, while he is unconscious of the like in himself. What wonder, therefore, if he should be disposed to think of himself more highly than he ought. We thus claim for the pursuits of science an influence more genial than that which pertains to literature.

But shall we say that science is religious? By no means. That it is irreligious we deny; to say so would be treason against the Creator. If it is not religious, it may be asked, can it be anything else than irreligious on the principle that what is not for is against? There is, we reply, an analogous principle to this under which science may be brought, viz: "that which is not against is for." Science has no direct religious tendency, this we fearlessly say. We hold it all folly to talk about "nature leading up to nature's God." Nature never led any one to God who had not known God before, and by other means. Nature displays God to those who have seen his face before; but nature of itself never gave a man, in the proper sense of the word, a *revelation* of Jehovah. Creation is only in a subordinate sense a revelation of the Creator; *it is passive*—it says nothing of its origin; of itself it conveys to the observer no certain knowledge of its Creator. At most it can but tell that some intelligent cause brought it into being, but who or what he is, it can tell nothing. Of mighty power and supremacy it may give an idea, but, in point of fact, to the perverted human mind it never has given any true conceptions of Deity. Science, we therefore say, is not religious; that is, it does not tell of "What man is to believe concerning God, or of what duty God requires of man." No man has been made a devout worshipper of God by the pursuits of science. A man may be most scientific and yet be without the knowledge or the fear of God. We might mention some who although illustrious in science, had yet no faith in the being of a God and gave no homage to His Majesty.

While however we say that Science is not of itself religious, we would also as distinctly say that it is not *irreligious*—that it does not tend to make men skeptical, or to undermine the Christian's faith. True, the investigations of Science may have been perverted to infidel purposes. We grant that Christianity and the Bible have been successively assailed through Astronomy, Natural History, Chemistry, and Geology, but such attempts have scarcely ever been made by men of thorough scientific attainments. In Astronomy, the theories of Laplace on religion, have never been regarded as the legitimate inductions of Astronomical Science, nor are they regarded even by the infidel as entitled to any weight. In his infidelity Laplace, as an Astronomer, stands alone. Newton, the Herschels, and the Astronomers of recent times are all "defenders of the faith." We have no distinguished Chemists assailing the Christian doctrine. Electricity as pertaining to Chemical Science, has indeed of late, been dragged into the defence of infidelity. The "Vestiges of the Natural History of Creation" has attempted to do this, but its theories have been scouted by every man of science. In Natural History we have had some direct and some indirect attacks upon revelation. Chiefly in modern times and in the book above mentioned, it is attempted to be shown, that there has been a development of life in a natural order from lower to higher forms, and that the lower has been vivified by natural causes. This is a German theory put into English dress, and urged with much plausibility. But every man of any note in science has repudiated the theory, and many of them such as Brewster, Owen, Miller, have demonstrated its utter fallacy, and shown that it is contrary to well known and established facts. The attack upon revelation from the field of geology has not been set forth or maintained by any man of note, or in any book of consequence. It has been a sort of scattering, desultory, guerrilla attack, that the Christian revelation has suffered from geology. Itinerant lecturers have broached it, and infidelity has used it in private conversations and in its floating literature, but no geologist of any name has made use of the Science in the way of disproving the truth of revelation. On the contrary the great names in this Science declare the harmony of their discoveries with the statements of the Word. In proof of this we need only refer to the writings of such men as Buckland, Sedgwick, Murchison and Miller. We thus find that science is not irreligious—that on the contrary it becomes the handmaid of religion—that it illustrates the declarations of the Word. The Bible may be said to contain the Science of Divine things of which the world is its visible illustration.

One thing is remarkable, namely, that the progress of science in every department, and the progress of each department by itself strikingly displays the perfect *Unity of plan* which pervades all things of which we have any knowledge. The world and the stars are part of *one* great system. The elements which form the air, the earth, and the water, are alike, varying only in proportion. The properties of all the rocks which form the crust of the earth, are found to be wonderfully alike, and to be but various chemical and mechanical forms of a few simple elements. Again, the rocks which we find in Canada are found in the United States, South America, Scotland, England, Ireland, Europe,

Russia, India and Asia. Everywhere the world is *one and the same*. Like a great Chinese puzzle it has ball within ball curiously formed and fashioned by one master hand.

Christianity has no need to be afraid of Science. The God who made the world is the author also of the Word; why then fear that the one should contradict the other? There is no contradiction or confusion with God. Both work and Word will tally perfectly when both are equally known. Seeming contradictions in the Word itself have arisen from our imperfect knowledge of the facts or events to which they relate; but as our knowledge of ancient times increases, so do the difficulties of the Word diminish. In like manner it will be found in Science, that it is our imperfect knowledge of its facts that seem to contradict the Word; but that the more we discover and know of the facts the more thoroughly will the harmony between Word and World be established.

On account of the imperfection of Geological science and of its constant movement onward, some are disposed to put it out of consideration altogether as an element in the interpretation of the Word. This is, we apprehend, a misconception of the position which Geological science has already attained. No doubt new discoveries are constantly requiring a reconstruction and review of past determinations; such, for example, as the boundaries of the primary, secondary, and tertiary systems, and of their subordinate divisions; but while there is constant discovery in these departments, and some uncertainty as to the boundaries and the classification of their strata, it would be wrong on these grounds for any one to suppose that the Science was all uncertainty together, and that a consideration of its bearings on revelation may be postponed until Geologists have come to an understanding among themselves. It should be considered that while there is much to discover there is much that is known, and known too with certainty. For example, the immense antiquity of the earth's crust is a matter concerning which there is no doubt among geologists. Any one who can comprehend the succession of vegetable and animal life, and its certain indications which are found in the rocks, from the Cambrian up to the most recent periods, must grant an antiquity almost incalculable to the world even since it became the abode of life. Another matter concerning which there is no doubt, is, that dissolution or death has been the portion of all living things from the first, long prior to the creation of man, and that up to the time when man appears on the earth there has been a disappearing of whole genera and species of plants and animals, and a creation of new ones; but that with man creation has ceased. These are some of the facts which are certain and which it would be folly to deny or attempt to refute. These facts then we can use as elements in the interpretation of the Word. How successfully this has been done, may be seen by a careful perusal of the Hugh Miller's "Footprints of the Creator" and "Testimony of the Rocks."

We have said enough to show that while science is not of itself *religious*, that yet it is so correlated to religion as not to be *irreligious*—that it is the handmaid of religion—the glass in which we may behold the image of God which is revealed to us in the Word. †

TWELVE DAYS ON THE CONTINENT.

BY THE REV. D. FRASER, A. M.

THE honored face of John Calvin, on the cover of this Magazine, encourages me to describe a visit I lately paid to the city of that eminent Reformer, with some notes of the route through France and Switzerland. I had neither the leisure nor the means necessary for a thorough Continental *Tour*, but shall here tell what I saw on a short *trip*, and what impressions were produced on my own mind.

It was on a fine summer's day, near the end of June, that I crossed the channel from Folkestone to Boulogne. There is a great deal to be said about the channel if one were only in the mood to say it. Here, one might expatiate on the political importance of this water of separation, securing to Great Britain an insular position, and a corresponding independence of public action. Or, not to speak of the days of Cæsar and the Romans, one might recall the Naval history of the English Channel, the armaments prepared in its harbours, and the gallant Admirals, British, Dutch, and French, that have fought upon its waves. Or, yet again, one might remark on the extraordinary fancy of a noted interpreter of Sacred Prophecy in recent times, who regards the channel as the sea of glass, on which stand the victors over the beast in the Apocalypse. But as my object is to write a plain narrative, I omit all these ingenuous digressions: and glad to reach the French coast, step ashore on the pier of Boulogne; between two ropes, guarded by gens d'armes, the passengers walk to a building where the passports are required to be shown; the officials are polite, and the ordeal is soon past; an omnibus conducts us to the Railway Station, and content with our brief view of the pretty town of Boulogne, we are off to Paris.

The country through which we pass is not picturesque, and both in the quality of the soil and the beauty of the landscapes, very inferior to the South of England, from which we had come. As we approach the capital, however, every thing seems to improve.

Arrived in Paris, I find all my expectations more than realised. What beautiful buildings! what charming gardens and squares! what a tasteful display in the shop windows! and what a cheerful multitude on the Boulevards, and in all places of public concourse! For vivacity and elegance, Paris is certainly incomparable; but one is depressed with the awful thought that it is a place destitute of the religious principle; a fearful object, notwithstanding all its fascinations; a great city without God.

I shall stay in Paris a little longer on my return; meantime I hasten on to Geneva. The Lyons Railway passes through a rather flat but fertile and smiling country; the promise of harvest, as in England, is extremely good; we miss very much, however, the country seats and the snug farm standings of English rural scenes. The peasants for the most part live in villages, and have to walk some distance to reach their fields and vineyards.

At the little town of Macon, we who are bound for Geneva leave the main line of railway, and crossing the River Saone in a quaint old steamboat steered at the bow, take the train for Scyssel. This is a small town on the eastern frontier of France, and here for the present the Railway terminates. A substitute presents itself in the shape of a huge diligence, drawn by five horses; I failed to secure a place in the diligence before I left Paris, but found vacant a very good perch for surveying the country on the Banquette, behind the driver a-top. In a few minutes after our start we cross the Rhone by a very fine bridge, but instead of taking at once to the high road on the other side, rumble into a curious old courtyard, where, to our chagrin, we are told to alight, and

our baggage is deliberately unfastened and lowered into the dust ; we have entered Savoy, and the officials of the Sardinian Government must needs poke into our boxes. In all such cases, however, they fare best who maintain their patience and good humour ; it is enough to lose time without losing temper too ; and when the inspection is over, and we are fairly in motion again, how soon we forget the annoyance in the excitement of the drive and the grandeur of the mountain scenery. The Savoyards whom we see, are poor denizens of so magnificent a region of the earth,—a small, ill-fed, toil-worn race. I am told however, that in the interior the hunters and goatherds are fine athletic men.

At a distance of ten miles we espy the Lake of Geneva, smiling under the dark shadow of the Jura Mountains ; in half an hour after we have passed out of Savoy into Switzerland, we cross the Arve,—the cold waters of which have flowed from Mont Blanc, and run down to the famous city of Geneva.

The beauty of its situation, and the grandeur of its history, are the glories of Geneva. No site can be more happily chosen than this slope, descending to the shore of the lake and the bank of the Rhone. The mountains on every side enclose a scene which combines the sublime with the beautiful in a very wonderful degree. Walking through the city we find little to admire ; the streets are for the most part narrow and steep, and the high houses remind one strongly of the old town of Edinburgh ; the only public building of sufficient interest to attract a traveller's notice is the Cathedral, or Church of St. Peter, erected in the eleventh and twelfth centuries, and, as may be supposed in the Gothic order of architecture. The interior is of an impressive simplicity as befits a Protestant temple. Near the grand entrance, on its right wall, is the monument, in black marble, of the celebrated Theodore Agrippa D'Aubigne ; the pulpit is modern, but the canopy over it is the same under which Calvin and Beza preached the word. What has occurred in some other places has been permitted to happen here also ; this spot, where at the Reformation evangelical truth appeared to have a home, has been desecrated by the preaching of Rationalism and Unitarianism in late times ; it is now hoped, however, that the worst days of this delusion are past, and that there is a gradual recovery of life and faith in progress among the Established Churches of Switzerland. I myself have met several Ministers of those Churches who are orthodox and earnest men. But there are two great obstacles which impede the religious revival of the Swiss : the prevalence of defective views regarding the authority and observance of the Christian Sabbath, and the identification of the Church with the State ; every citizen being counted a Church member, and partaking of the Sacraments at his pleasure.

Geneva is a city of great age, and contains buildings and relics that date from the times of Julius Cæsar. Through many hard struggles the inhabitants of the city and canton have held fast their attachment to republican institutions. Voltaire laughed at the smallness of the state, and said, "As often as I shake my peruke I powder all the Republic!" But the limited territory and population surely render it all the more creditable to the Genevese, and to the people of the other Swiss cantons, that, watched as they are by neighbouring despotic governments, they have successfully preserved their freedom and independence.

Every one knows that Geneva has been the native or adopted home of an unusual number of illustrious men ; the chief who occur to us are the philologists and critics, Casaubon and Scaliger ; the historian, Sismondi ; the naturalists, De Saussure, De Luc, De Candolle and Huber ; the literateurs, J. J. Rousseau and Madame de Staël. The Lake of Geneva too suggests irresistibly the poetry of Byron ; would that all he wrote were as pure as this :

Clear, placid Leman ! thy contrasted lake
With the wide world I dwelt in, is a thing
Which warns me with its stillness, to forsake
Earth's troubled waters for a purer spring.

Yet it is not merely for its famous men of science and letters, it is even more as a monumental city of the great Reformation, that Geneva most strongly holds our reverence. Farel, Calvin, Beza, Turretin, Pietet, lived and labored here. Here was taught a Theology, here was established a Church government, that have given direction to the Reformed Churches in all quarters of the earth;—a Theology and a Polity firm as those Alpine Mountains, whole clear and profound as these waters that slumber at their feet. There is no public monument at Geneva in honor of Calvin. It was his own request to be buried among the poor, in the people's burying ground. His *works* form his monument in the mind of Protestant Christendom, and his fame, far from diminishing, appears to increase every day. The Romanists indeed, and certain of the Unitarians and Infidels, continue to vociferate the old calumny that this Reformer was a mean, narrow minded, sour and cruel bigot; but the more thorough historical researches of modern times, and the publication of the Reformer's private papers and letters, have at last proved to multitudes that this representation is no more than a calumny, and induced them, even when dissenting from his doctrines, to do some tardy justice to the man. As it has lately been remarked in the "Athenæum," by a writer evidently unfriendly to Calvinism, "However vexed may be the theological questions to which the name of John Calvin gives rise, it is impossible to overlook or deny the intellectual magnitude of a man who is the recognised founder of Protestant Churches in five countries in Europe, whose voice preponderates in the pulpits of Scotland and Holland, who is a sensible presence in New England, whose influence is exhibited in the articles of the Anglican Church, and whose doctrines have attracted and satisfied the greatest crowds ever assembled in the world, from the days of Whitfield down to those of Spurgeon." We only wish to subjoin to this extract, that no Protestant Church regards Calvin as its *founder*, unless in a subordinate sense, for the Lord Jesus is both the foundation and the founder; and that we desire to render praise not only to the intellectual magnitude of such men as Luther and Calvin, but also, and more prominently to the *grace of God that was with them*.

I must not, however in these thoughts, forget my narrative. My visit to Geneva is at the time of the annual meeting of the Evangelical Society. I therefore make my way to the "Oratoire," to attend the "Seance." The building is of the most unadorned character, but well filled by an interested and devout congregation. In the desk sits the Vice-president of the Society, Dr. Merle D'Aubigne. His age must be between fifty and sixty, and his health has lately been infirm; but his hair is dark, his frame firm and active, his eye bright, and when he speaks all is fire and animation. The meeting is addressed by various Missionaries, and closes with prayer and praise. I am much struck by the sweet and simple manner in which the Swiss sing their Psalms and Hymns, and equally struck by the fervent and filial spirit of their prayers.

I present a commission from the French Canadian Missionary Society, and am kindly welcomed, for much interest is felt by these good Swiss in the progress of the Lord's work in Eastern Canada. Alas! their Ministers and Students are so few, and their European field of labour so wide, that they seem unable to send to us those reinforcements to our Missionary ranks in Canada, so urgently needed at the present time.

At the close of the public meeting of the Evangelical Society, I am favored with an invitation to an evening re-union at the country seat of M. Le Fort. About seven o'clock in the evening we proceed thither; the company are received in the open air, under the trees; refreshments are handed round, then there is vocal music, sweet, simple and grave, after which we stroll through the grounds and mingle in conversation; as the day-light fades away and the moon

appars, shining softly on the mountains and on the lake, full in our view, the company begin to gather on the lawn before the house, where seats are placed; about a hundred and fifty are present; in a few minutes Colonel Tronchin, a well known Christian gentleman, appears on the verandah, and uncovering, offers to God thanksgiving and prayer; then one of the Pastors reads the seventeenth chapter of the Gospel according to John, and invites remarks on it, or on any topic of mutual edification; the venerable Mr. Pilet rises and addresses us for seven or eight minutes, prayers and addresses follow, all brief, but all solemn, then we sing a doxology, and after bidding adieu to our host and hostess, take leave. I shall long remember this as a most delightful evening, easy and yet edifying, almost a model of what the evening intercourse of Christians ought to be.

Gaussen and Pilet impress me very much as venerable Christian Fathers; the same title is also due to Dr. Cesar Malan, whose appearance and deportment are quite patriarchal. Malan is extremely jealous of every term, or turn of expression that savours of Armenianism, and is reckoned to be a kind of Hyper-Calvinist. It is right, however, to say, that he has no affinity with Antinomianism, and is an earnest preacher of Sanctification; he fears the progress of New-schoolism, and demands strict adherence to the old orthodox distinctions and terms of the Reformed Theology. I have had a long conversation with him, and have been presented with copies of some of his own recent publications; among them is a pamphlet, with the significant title "Le Libre Arbitre D'un Mort."

Leaving Geneva I take the steamboat on Lake Lemano to Lausanne, the capital of the Canton de Vaud. The town has a very antique and romantic air; here is an old Church more curious than St. Peter's at Geneva, and near it is an old moss covered Castle. In the street in which I lodge once lived Edward Gibbon, and here he completed his great work on the "Decline and Fall of the Roman Empire." Here also in more recent times lived and labored a man of purer fame than Gibbon: Alexander Vinet, who though dead, yet lives in those richly suggestive though too fragmentary works he has bequeathed to Christendom.

It is from the Lakes Lemano and Neuchatel, that I obtain a view of Mont Blanc, distant, but grand above all expression. One may spend a week at Geneva and yet not see Mont Blanc, which is hidden in clouds. If you enquire for the great mountain, the Swiss point to the veil of clouds and answer "He sleeps;" but when the clouds disperse, what an elevation, what awful peaks, and what a summit, high above the petty haunts of men, serene and white! From the Lakes of Neuchatel and Biennes, there is also a very fine view of the Jung Fran and the Bernese Alps. I am sorry I have not time to go to Berne and the Oberland. One thing I am resolved to do; when I reach Biennes I shall not follow the usual Railway route to Soleure and Bâle, but take the Diligence over the passes of the Jura, and through the Vale Montier.

Now that I have arrived in Bâle I can bear witness to the extreme beauty of the route I had chosen. The views from the Jura Mountains were very fine, and the Vale Montier, or Münster Thal, affords one of the most magnificent drives that can be imagined; the highway winding between overhanging cliffs of immense altitude, wooded to the top, and beside a mountain torrent that makes loud music as it rolls downward to the lake. Bâle is on the Rhine; I shall not see much of it, as it is a Sabbath day I have to spend here, and I rest according to the commandment. Morning service I attend in the French Protestant Church. The sermon of Pasteur Quinch, so far as I am able to follow it, is evangelical, pointing to the Cross of Christ. After the service I walk to the old Cathedral, where are the tombs of Æcolampadius and Erasmus; seeing a great many children enter, I follow them and take a seat; when all are

gathered, to the number of about four hundred children with their teachers, a minister goes into the desk, and after singing and prayer, explains a passage of Scripture, occasionally requiring an answer to a question from some of the boys in the front benches; the language however, being the Swiss German, generally spoken at Bâle, I understand nothing, and am obliged to be content with the interesting sight. I shall leave Bâle on Monday morning, but, though my visit is so short, I desire to remember with all respect a city which gave birth to such a Mathematician as Euler, and such a painter as Holbein, which was the favorite city of Erasmus, and the scene of the labours of Oecolampadius and the Buxtorfs.

From Bâle the Railway Train carries us in a few hours to Strasbourg, where we cross the French Frontier, we have to show our passports and open our luggage, but the ordeal is not usually so formidable an act as it is in anticipation. Strasbourg as a city has no great object of interest but its Cathedral. On arrival I betake myself thither and join the crowd gathered to see the famous Clock strike the hour of noon; the figure of Death strikes the Bell with a hammer, the twelve Apostles pass in procession before our Saviour and receive his blessing; as the puppet of the Apostle Peter advances, a large figure of a Cock flaps his wings and crows thrice. This is all childish enough, the really admirable part of the clock is that which illustrates the astronomical system and shows the positions of the earth and the heavenly bodies. The exterior of the Cathedral rather disappoints me, but the interior reveals noble proportions, and makes a grand impression on the eye. I mount the spire, which is the highest in Europe, 112 feet above St. Paul's, in London, and as tall as the greatest of the Egyptian Pyramids. The reward of so much toil in the ascent is an extensive view of the Black Forest, and of the course of the Rhine,

From Strasbourg, Paris is a long and not very interesting journey by Railway. I shall add a few notes of what I saw in this brilliant capital, and then for the present drop the pen.

To enumerate the fine public buildings, squares, and statues of Paris is not within my present intention. I shall only refer to the Museum and Galleries of Paintings, and one or two of the principal Churches.

I have been to the Louvre, the Luxembourg, and the Palais D'Industrie. At the Louvre there is a collection of pictures of wonderful extent, and containing many masterpieces. I must own, however, that I could not feel the usual rapture before the celebrated "Assumption of the Virgin," by Murillo. The figure and the colouring are, doubtless, most admirable, but the picture lacks lofty religious expression. At the Luxembourg, two quiet rustic scenes, by Rosa Bonheur, particularly drew my attention. There occurred to me while walking through the Parisian galleries, three observations which I shall here set down.

1. The French have an admiration for pictures of bloodshed, which I cannot share. Crowds delight to stand before the battle and murder scenes of David at the Louvre, and of Horace Vernet at the Luxembourg, and of those living artists who have represented the carnage of the Crimea at the Palais D'Industrie. To say the least, this is a low taste.

2. The Roman Catholic painters have seriously misled the popular mind on some of the chief facts of sacred history, by portraying Bible scenes, not from the correct reading of the scripture, but from ecclesiastical tradition and legend. I cannot take pleasure in pictures of the birth place of Jesus, or the last supper, or the crucifixion, or of acts of the apostles, which betray the painter's utter ignorance of his Bible. Alas! that what is counted Christian art should be really anti-Christian, and that the Church of Rome should exercise a formidable influence over the sense and imaginations of men through those admired pictures, which harmonise with her traditions, and corroborate her claims!

3. The arrangement of the pictures in all the galleries, often shock every feeling of sacredness. I do not here give an opinion whether any of the paintings exhibited are indelicate or not; but I am shocked to see the most solemn names, as the betrayal of our Lord, his scourging, or his descent from the cross, placed immediately beside other scenes that have a Bacchanalian character, outraging all sense of congruity. Nor is this occasional or accidental. It is so general an arrangement, that it seems to have been deliberately intended.

From the paintings, let me proceed to say something of the Churches. The Pantheon is now converted into a Church, and is garnished and beautified to suit the dramatic worship of the Church of Rome. In its tombs Voltaire and Rousseau are interred, appropriately enough, for the place savours of Paganism quite as much as of Christianity. The great ecclesiastical edifice of Paris, as every one knows, is the Cathedral of Notre Dame. Its external appearance is truly majestic. It dates from the 12th century, a great era in gothic building. The interior is gaudy, and did not impress me half so much as the simplicity of the Cathedral of Strasbourg. In the choir there are some fine paintings of ecclesiastical subjects, and the carvings are well worthy of notice. In the sacristy also are exhibited the gold and silver treasures of the Church, with the splendid robes presented to the Archbishops of Paris by successive monarchs of France. But all this display only disgusts me, as so utterly out of keeping with the true character of the Christian religion. The new Church of the Madeleine, intended by Napoleon I. to have been the triumph of France, is a very fine specimen of the Corinthian order of architecture. The interior, however, is too much gilt and ornamented for a place of worship, and the whole effect is rather theatrical than religious. This is a fashionable Church for marriage ceremonies. A pompous marriage was being celebrated when I visited the building, and every thing in the appointments of the Church, and the performance of the service, was marked by that combination of the grave and the gay which satisfies the taste, if it does not benefit the souls of the Parisians.

Nothing, perhaps, in Paris is more worthy of a visit than the Hotel des Invalides, where the tomb of the great Napoleon is found, and the remaining veterans who fought under his command are maintained at the national expense. The Dome seems to me one of the most perfect architectural gems I have ever seen, and the Emperor's Tomb, guarded by his old soldiers, is indeed magnificent. The old Italian servant, who was with Napoleon till his death in St. Helena, sits by a staircase, as we pass out, and is naturally an object of great interest.

The present Emperor was not in Paris at the period of my visit. He has little real popularity in the capital, but a firm hold over the rural population, and the army and navy. The future of his reign it baffles all human discernment to predict.

I may add that at Paris I had the pleasure of visiting the Rev. Dr. Kirk, of Boston, who is engaged in gathering together an American Church, and erecting a place of worship. He has thrown his characteristic energy into this, and will certainly, by God's blessing, succeed. The number of British and American residents in Paris is very great. For their accommodation, there are Episcopal Churches, Methodist Chapels, and one small English Congregational Church. I am sorry to report that there is no Presbyterian Church, where the English language is used. The French protestant Churches, of course, are all Presbyterian.

From reliable sources of information, I am happy to think, that a strong Anti-popery feeling is on the increase among intelligent Frenchmen. I have the highest opinion of the genius of the nation, and if, in God's great mercy,

it should at last escape from the yoke of Popery, and receive the power of the truth, I believe that no nation would excel it in all that constitutes a high christian civilization.

From Paris I returned to England, via Calais and Dover; but the route is well known and calls for no special remark. My long story therefore may here conclude. x

ORIGINAL LETTER OF GEORGE WHITEFIELD. *R. F. Burns*

A letter of this incomparable man in his own handwriting lies before us. It has been in our possession for years, and ranks amongst our choicest literary treasures. The written characters are very bold and clear; there is a fullness and freshness about them, according well with the caste of the man. Short and simple though the letter be, you can see in it his beaming benignant, countenance, and warm heart. He was a happy christian rejoicing in the Lord always. There are notes here which sound like the echo of that venerable voice,—“Thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.”

It is dated from Edinburgh, in August 1759, and is addressed to the Rev. Mr. McCulloch of Cambuslang, whose honoured name will be ever associated with the remarkable revival there, and whose granddaughter Mrs. Coutts, a true “Mother in Israel,” was knit by the tenderest ties, to some of our nearest and dearest relatives. As we have no reason to believe that the letter has ever seen the light, we insert it *literatim et verbatim* :

EDINBURGH, August, 1759.

My Very Dear Friends,

Two spiritual arrests this time at Scotland. I hope all for good. Congregations, I think, have been greater than ever. The influence hath increased daily. Yesterday we had a blessed occasion for thanksgiving. Praise the Lord, O my Soul. To-morrow, God willing, I know you will follow me with your prayers. Mine (such as they are) you have always. I owe you much love. God reward you. The messenger waits—I do not forget the teeth for Mr. Robert—Hearty love to him and the Elect Elders, and be pleased to accept sincerest thanks of

My Very Dr. Friends,

Yours most affectionately,

in our Common Lord,

GEORGE WHITEFIELD,

(Signed, as was his custom, the G and the W being blended.)

On this paper we subjoin the following remarks :

1. Though it be addressed on the back “to the Rev. Mr. McCulloch” yet as it commences and closes, “My very Dear Friends,” he seems to have designed it as an outpouring of his heart into the bosom of the happy Family at the sweet quiet Manse. Cambuslang was as Bethany to this devoted saint of God. During his visits to Scotland which numbered no fewer than *fourteen*, stretching over upwards of a quarter of a century, he “oftimes resorted thither.” Here seventeen years before, was the scene of some of his most glorious spiritual victories. The events of 1742 were green in his memory when through this once valley of dry bones, the sound of a great and rushing mighty wind was heard, and in an exceeding great array, numbers awaking simultaneously to newness of life, Pentecost was revived. Who could ever forget that sacramental season when the tent stood beside the burn beneath the brae, and there were “multitudes, multitudes in the valley of decision?” Twenty-four ministers present; twenty-five table services, with three thousand communicants sitting

down, and spread over and around the rich green amphithea're, an eager crowd of, at the lowest estimate, *Thirty Thousand!* It was a time much to be remembered. No wonder that the good old Mr. Bonar, (the great-great grandfather of the present race of Bonars) who at the age of upwards of fourscore, had spent three days in riding on horseback the eighteen miles between Torphichen and Cambuslang, returning home joyously exclaimed, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." It comes not within our province now to describe this great work, during which more than five hundred in this one parish were converted, and an influence, more or less powerful, was exerted on probably as many thousands. In it, while "the Prince and great man in Israel" who penned this letter, was the principal instrument, the man of God to whom it is addressed had much to do. On his study days, he commenced at five in the morning, and continued with little intermission till eight at night. Every week he composed, wrote out in full, and committed to memory two discourses. An entire year before the revival, was devoted by him to discoursing on the nature and necessity of Regeneration. A Lecture was delivered every Thursday afternoon, and the reapers came running from the field to attend. Prayer Meetings were held all over the Parish; he was in labours more abundant; he took special pains in stirring up the Lord's remembrancers, to pray "THAT GOD WOULD REVIVE HIS WORK EVERYWHERE." Thus the way was prepared. An eloquent man and one mighty in the scriptures, Whitefield brought to the welding and fusing point, feelings that had already begun to be kindled in the breasts of not a few. Without any presumption, McCulloch who had proved himself a workman needing not to be ashamed, could say, "I have planted, APOLLOS watered, and God gave the increase." Not the semblance of envy did Mr. McCulloch feel at God putting such honors on his servant. The correspondence between them indicated the most cordial understanding. His letters to Whitefield are full of brotherly kindness, and Whitefield's to him are but an expansion of the hurried line in the above,—"I owe you much love." They could say of one another "we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother."

2nd. The "Mr. Robert" referred to in the above letter, was in all probability the son of Mr. McCulloch, afterwards the Rev. Dr. McCulloch, minister, of Lairsie, Scotland, and father of that "elect lady," Mrs. Coutts, was born in 1740 and died in 1824. He was thus now a lad of nineteen, troubled with decayed teeth, and requiring artificial ones, which were thus early in use, and which Whitefield had been commissioned to look after in the metropolis. There is an air of pleasantry about that clause "I do not forget the teeth for Mr. Robert," which reveals the benevolent condescending spirit of the illustrious writer. Amid the exciting and engrossing scenes through which he was passing, when he had, in a sense, that which came upon him daily, the care of all the Churches, he forgets not his suffering young friend at the Mause, and such a trifle as "the teeth." Though doing such a great work, he could come down to notice such comparatively little things. Humility and simplicity will be ever characteristic of real greatness; we see here one secret of the deep seat Whitefield invariably secured for himself in the affections of his friends. Though in the compass of a single week, and that for years, he spoke in general *forty hours*, and in very many *sixty*, and that to thousands; though after his labours, instead of taking any rest, he was engaged in offering up prayers and intercessions, with hymns and spiritual songs, in every house to which he was invited; though receiving within a week a *thousand letters* from anxious inquirers, many of which he had to answer, or, with most of the parties to hold converse, he yet could become as a little child, and enter into all the details of

every day life. It calls up the kindly notice of the servant of another friend on another occasion. She had shewn an improper spirit one morning. In Whitefield's forenoon sermon she saw her picture drawn, which deeply afflicted her. On leaving he cried to his host out of the coach window with inimitable kindness of tone, but without the slightest appearance of undue familiarity, "Be sure and remember me to BETTY; tell her the account is settled and that I have nothing more against her."

Dr. Robert McCulloch, though somewhat stern and severe in his manner, was possessed of very solid attainments, and bore in his day an excellent reputation as a scholar and divine. His daughter, noble in mind and heart as she was in person, was married to the Rev. Robert Coutts, colleague, in Brechin, of the late Rev. James Burns, brother to Dr. Burns, of Toronto, and father-in-law to Dr. Guthrie of Edinburgh. For upwards of half a century Mrs. Coutts lived a widow, the centre of a most extensive religious circle in Edinburgh. She was the special friend of Dr. Chalmers, who wrote an introduction to the third edition of her husband's *Posthumous Sermons*, (Dr. Guthrie supplying a Biographical Sketch). Hers was the last house Dr. Chalmers visited before his translation; she too has now entered into rest. Her life, an intensely interesting one, forming a volume of about 400 pages, admirably written by the distinguished historian of the Church of Scotland, Dr. Hetherington, is largely made up of letters addressed to Mrs. Dr. Briggs, the venerable sister of Dr. Burns, and embraces in an easy sparkling style, a history of church matters from the beginning of the present century.

3rd. Whitefield's letter is written from Edinburgh, which he visited as often as he visited Scotland, and to which he was much attached. His first visit was paid in July, 1741; his last in June, 1768. These visits were hailed with uniform delight. The "spiritual arrests" alluded to in the above letter were such as he more fully described in others already published; times of refuge, being when the arrows were sharp in the hearts of the King's enemies, whereby the people were subdued under him. "It would make your heart leap for joy, to be now in Edinburgh. Every morning I have a LEVEE of WOUNDED SOULS, many of whom are quite slain by the law. At seven in the morning we have a lecture in the fields, attended not only by the common people, but also by persons of great rank. I have reason to believe that several of the latter sort are coming to Jesus. Little children are also much wrought upon. Never did I see so many Bibles, nor people look into them, when I am expounding, with such attention; (he was particularly struck with the rustling of the leaves of the Tree of Life.) I preach twice daily and expound at private houses at night, and am employed in speaking to souls the great part of the day." Again; "the presence of God at the *old people's* Hospital was really wonderful. The weeping of the people was like that in the valley of Hadad-rimmon. They appear more and more hungry; every day I hear of some fresh good wrought by the power of God. I scarcely know how to leave Scotland. The blessed occasion for thanksgiving" referred to in our letter, would probably be "Thanksgiving Monday" after communion. Ever since that memorable Monday at the Kirk of Shotts, when as Livingston preached, the arrows flew thick, and five hundred at least, were pricked to the heart, the last day had been the "great day of the feast."

Whitefield's statement "the interest hath increased dayly" held true on occasion of almost all his visits to Edinburgh. On his last, the fourteenth visit, paid about two years before his death, when worn down with labour, he thus cheerily writes, "You would be delighted to see our Orphan-House Park Assemblies, as large, attentive, and affectionate as ever. TWENTY-SEVEN YEAR-OLD FRIENDS AND SPIRITUAL CHILDREN, remember the days of old.

Could I preach ten times a day, thousands and thousands would attend. I have been confined for a few days, but on Monday or Tuesday next, hope to mount my Throne again. Oh! to die there! too great, too great an honour to be expected."

Oh! to have a re-production of such men and of such times!

4th. No common privilege it must have been to listen to one on whose lips, even the profligate and profane Bolingbroke, and the polished Chesterfield, hung in ecstasy; whom the infidel Hume declared himself willing to travel twenty miles to hear; whom the prince of actors, Garrick, eulogised as able to excite the most powerful emotions by the varied tones in which the single word "Mesopotamia" was pronounced; whose more moving than orphean strains, drew the money from the clasped purse of the cool calculating Benjamin Franklin, in spite of his hand being deep sunk in his pocket to retain it; and of whom the devoted and singularly sagacious John Newton, thus writes,—“I bless God that I lived in this time! many were the winter mornings I have got up at four to attend his tabernacle discourses at five, and have seen Moorfields as full of lanterns at these times as I suppose the Haymarket is full of flambeaux on an opera night. As a preacher, if any man were to ask me who was the second I had ever heard, I should be at some loss; but in regard to the first Mr. Whitefield exceeded so far every other man of my time that I should be at none.” We wonder not that our worthy Falkirk Grand-uncle, feeling his magnetic influence, was drawn after him across the broad Atlantic, (no ordinary feat in those days) followed him for years amid all his wanderings, and afterwards published an edition of his life. That influence was altogether irresistible, “having no Church to found, no family to enrich, and no memory to immortalize, he was the mere ambassador of God; and inspired with His genial piteous spirit, so full of heaven reconciled, and humanity restored; he soon himself became a living Gospel. Radiant with its benignity and trembling with its tenderness, by a sort of spiritual induction, a vast audience would speedily be brought into a frame of mind, the transfusing of his own; and the white furrows on their sooty faces told that Kingswood colliers were weeping, or, the quivering of an Ostrich plume bespoke its elegant wearer’s deep emotion. Coming to his work direct from Communion with his Master, and in all the strength of accepted prayer there was an elevation in his views which often paralysed hostility; and a self-possession, which only made him amid uproar and fury the more sublime.”

“Assailed by scandal and the tongue of strife,
His only answer was a blameless life,
And he that forged, and he that threw the dart,
Had each a brother’s interest in his heart.
Paul’s love of Christ and steadiness unbribed,
Were copied close in him and well transcribed;
He followed Paul, his zeal a kindred flame;
His apostolic charity the same.
Like him, crossed cheerfully tempestuous seas,
Forsaking country, kindred, friends and ease;
Like him, he laboured, and like him, content
To bear it, suffered shame where’er he went.”

† R. F. B.

J. Lairy.

FEMALE EDUCATION.

The elevation of woman is perhaps the most noticeable of all the social reforms which Christianity produces. Wherever the Bible exists, it claims for woman her right position as the help-mate for man. No longer can

do remain the slave degraded to the most menial offices, and subjected to injury and oppression without opportunity of redress. She rises to the dignity of a fellow immortal, equally with man capable of glorifying God, of filling her peculiar place in the social economy, and of exerting a powerful influence for good or evil in every circle of society. We may point for example now to India. There the abolition of the suttee, and the repeal of those laws which cast the poor young widow in a hopeless servitude and shame, together with the strenuous efforts now being put forth to educate the female portion of the community, tell us of the effect christianity has already had, and are ominous indications of what may be expected, when the daughters of India are so raised in the social scale as to fulfil their noble destiny.

All are ready to admit the influence which women have on society, and the remark of Buonaparte the first, "France wants mothers," is echoed back by every day experience. 'Wherever you see a great and good man be sure he had a good mother.' Yet great as this influence is, communities generally have failed to come up to their responsibilities in this respect. We do not now speak of Roman Catholic countries, where ignorance, except of prayers and mummeries, is accounted the mother of devotion, but of Protestant countries where with few exceptions the education of females has been in a great measure overlooked, or left to private enterprise; and while, with a laudable zeal, proper institutions have been established for fitting young men for their station in life, very little comparatively has been done for young women.

In older countries the want is not perhaps so severely felt, for in them numbers will generally be found able to attend to this work, and to do it from considerations of private interest. In the United States however, something like an effort has been made, public institutions for female education have been formed in many places, and especially in the Eastern states; besides select schools for the education of the more wealthy, there are excellent institutions supported by public funds expressly for teaching young women the higher branches of Education. There are also colleges such as Oberlin, and institutions such as Mount Holyoake, which however much we may be inclined to smile at their *curriculum*, and *diplomas*, and *graduates*, as being a kind of travesty on the time-honoured dignities of an Oxford or a Trinity, are nevertheless telling powerfully upon the intellect and habits of those communities in which they exist. Now when we turn to Canada West what have we? A magnificent endowment in Toronto for a University and Preparatory College, Trinity College and a Grammar School, besides private institutions; in Kingston, Queen's College and Regiopolis (Catholic); in Cobourg, Victoria College and Preparatory School, supported in part or in whole at the public expense, besides flourishing Grammar Schools in the chief towns and cities. And these, excepting a few Grammar Schools, *exclusively* for the benefit of young men. *Except the Normal School there is not one public institution in Canada West, for carrying on the education of young women after they leave the common schools.* This is not as it should be, and surely our cities, at least, have now reached that point of wealth and are sufficiently able to appreciate the blessings of education, as to be ready to establish public schools of a higher grade for the education of young women.

We do not wish to depreciate the excellent private schools which are in existence. But the high price which must be paid in order to maintain such institutions, necessarily exclude the children of the poorer and even many of the middle classes among us from the advantages which they afford. What we require are "*Public Schools of a higher grade.*" Nor would we overlook the objections which will immediately be made—that many parents will not avail themselves of such schools. We believe that too many foolish parents would

rather see their daughters dressed finely, and able to play and sing well than to see them thoroughly trained English scholars; and others would rather keep them slaving to make money than send them to improve their minds. But time and the force of example would ere long remedy these things, and we are fully convinced that there are hundreds in all parts of our land who would hail female schools, such as we refer to, as real blessings.

But what kind of education should a woman have? There are extremes: it is possible to make women mere ornaments, and it is possible again to waste much precious time in teaching them what is of real use. Both of these should be avoided. The true object of education is to fit for the active duties of life, and the education which a woman should receive is just that which will fit her for such duties. If this is not provided her education is in so far a failure.

The duties of man and woman are in many respects dissimilar. The proper sphere of woman is for the most part within the house. Still woman may sometimes help man even in work more especially his own. Never does she seem more noble than when under the force of circumstances she steps beyond her sphere, and as the true helpmate of man, supplies his lack of service. Nothing can be more noble than a Grace Darling with her stout-hearted aged sire saving the shipwrecked; or a captain's widow taking her observations, keeping the log, and bringing the uncaptured vessel safe to the harbour; or a merchant's wife, used to comfort and elegance helping to unravel her husband's entangled affairs; or the back-woodsman's wife sharing her husband's toil in piling the logs and reaping the grain; necessity knows no law, these are exceptions, and noble exceptions in which woman may do the work of man.

The more peculiar sphere of woman, however, is the household; and her education should fit her for her duties there,—to make home comfortable, to smooth its roughnesses, to give a charm to its comforts, to prevent as far as possible sin and sorrow entering it, and to send forth from it men and women to bless the world. Every woman, therefore, should be taught how to do the work of a house. She may never need to do it, but still if ignorant of what should be done, and how it ought to be done, she is not properly trained. Some affect to look down on work as beneath their notice, and make their boast that they know nothing about it; an empty boast, that betrays an uneducated mind, and a boast that not unfrequently has brought its punishment along with it. But to give pleasure amid toil and to sweeten the hours of domestic enjoyments, it is well that those graces and talents which God has bestowed on the gentler sex, should be well cultivated. There is in the successful practice of the fine arts and in the graces of social intercourse much that is calculated to refine and elevate, while at the same time it soothes and entertains. Those gentler and more attractive talents which are commonly termed accomplishments are therefore not to be despised. Nothing can be made light of that will throw around the family circle a charm of endearment. On this ground we plead for the cultivation of personal graces, of music, painting, &c.; these tend to call into exercise the finer qualities of man's nature, and cast a charm around the society of wives and mothers and sisters, which may prove a great barrier to the inroads of vice, and counteract the numerous inducements which invite the young to a life of dissipation and crime.

Woman must be regarded as the educator of children. A mother's influence is more direct, more constant, and earlier felt than a father's; it goes before, it accompanies to strengthen or to weaken, it even follows after the discipline of the teacher; and it is not saying too much to assert, that a mother's influence upon her child is more powerful than that of all other fellow-creatures combined. And what a work is here before her! Not the mere storing of the intellect, but

the training of the heart; to repress the corrupt nature; to nourish every right feeling; to draw out the sympathies, and curb the impetuous impulse; to hold the rein of love, and by counsel and reproof, by warning and entreaty to give the opening mind a bias towards virtue, and a disrelish for vice. Who is sufficient for this? A mother should be trained to rule her own spirit, to watch over her own feelings; she should herself be schooled in virtue if she would teach others. Too much attention cannot be given to cultivating the heart and affections of young women, by leading them away from the frivolities and vanities of life to a consideration of the nobler self-denying lessons of virtue. But this can only be attained by religion. The Bible and the Christianity which it unfolds can alone teach these lessons; and while religion is essential to the right discharge of every duty, it seems to be even more indispensable to the mother who would wish to see her children walking in wisdom's ways, and fulfilling aright the great end of their being.

We need hardly plead farther for a religious education. Woman is immortal. Her duties in life are many and responsible, but she is also intended for a life to come; and need we say that to be taught the truth as it is in Jesus, to be taught by God's spirit, is absolutely necessary in order that she may become meet for the inheritance of the saints on High. What though woman do all her duties in life well, if she be unfit for eternity. If she have never learned the employments of the upper sanctuary, her's is a poor education. If the highest interests have been overlooked, however perfect in every other respect, her education has been a failure.

In Canada we think that two extreme errors are often observable. Some give their daughters a term or two at a boarding school, sparing no expense that they may learn the accomplishments, but neglect almost entirely the more plain but solid acquirements, so that their daughters return not gold but gilded—not educated but puffed up, and perhaps rendered utterly disagreeable to all around them by their vain and affected demeanour. Others again neglect their daughters education almost entirely. They do not see the need of these outward showy accomplishments, and they see their evil effects when not based on real education; and so they think that their daughters are better to be without them. We desire to see the mean taken; let girls be educated *thoroughly*; let them have English in all its branches; let them get an insight into elementary science, and be to some extent acquainted with Geography and History; let them learn to express themselves with propriety both orally and in writing, and if it can be let them study the fine arts too; let their hearts, their feelings and sympathies be properly directed; let them learn the secret of doing good, and making others happy, and the effect will be seen not in our women alone but in the whole circle of society. "Canada wants Mothers." 4

THE BIBLE ITS OWN WITNESS.—No. II.

In pursuing this topic we may remark, that the adaptation of the Holy Scriptures to men of every nation and capacity indicates the handiwork of Him who is God over all.

Very great diversities obtain among the diverse nations and peoples that dwell on the earth. Their habits of thought and action are formed and modified by a multitude of external influences. Thus, a religious system may suit

the spirit and genius of one people, while it shall be ill adapted to some other people whose spirit and genius and habits are diverse. Christianity was originated among a people possessed of a peculiarly exclusive spirit, which has until now been as a wall of separation between them and every other race: and yet, Christianity is wholly free from that rigid national prejudice which belonged to them, and which would have hindered its universal reception. As a system of religion, it possesses a wonderful power of adapting itself to the spirit and genius of any people. While it remains in each instance essentially the same, Christianity fits in equally well to the habits of the industrious, commercial nations of the west, and to those of the ease-loving dwellers in the east; it is found adapted to the Laplander, amid the frosts and storms of his inhospitable country, and for the inhabitants in the islands of the great Pacific, whose lot has been cast amid sunny skies, and fertile lands.

But, if great diversities are found among the different nations that dwell on the earth, greater still are found among the different individuals of the human race. While there are some things common to all men, we yet find great diversities in the capacities of individuals. Whatever is produced by any man will certainly partake of the characteristics of his individual mind, and thus it is possible, nay certain, that while it is level with the understanding and intellectual grasp of some men, it will be above or beneath those of other men. But the Scriptures can, and do speak to the heart and understanding of all men of whatever capacity. And it is not that different parts of scripture are adapted to different minds, but the same portions can and do furnish food alike to the mind of greatest grasp and comprehensiveness, and to the mind comparatively weak and contracted. There is in the Scriptures a total absence of those peculiar intellectual characteristics which would have had the effect of limiting their use, and of confining their influence to minds of a certain measure and capacity. They are adapted to all men of whatever nation and capacity. All alike may come to the sacred page, and learn for themselves high and noble lessons set forth in such a manner as to evoke a response in every human breast.

In this respect what a contrast the Scriptures exhibit to every other sacred book or system of religion. The religious systems that have existed in the world have always partaken of the spirit and genius of the people among whom they arose, and to that extent were rendered unfit for all others. The religion of India, with all the cumbrous ceremonies, and local observances which are interwoven with it could not exist beyond the Indus. The religion of Mahomet associated as it is with a certain locality, and burdened with peculiar observances, is totally unfit for those regions of the earth discovered by modern enterprise. The different systems of Philosophy, also, which were successively advanced as the true theory of human happiness, partake each and all of the peculiar characteristics of the minds in which they were conceived. They are not level to every understanding, and can be appreciated only by a few; they are evidently unsuitable to many of the peoples that are on the earth, if not wholly contrary to their peculiar spirit and genius. These all partake of that imperfection which an incomplete knowledge of the human race renders inevitable, and which we may expect to find in the work of any man.

And how then are we to account for the fact that the Scriptures are such as they are, unless by admitting that they are a divine revelation? It is a peculiar fact that the different writers whose works compose the canon of Scripture, while they retain some of their individual intellectual peculiarities, should yet have been prevented from introducing any which would have made their works fit only for a section of mankind. It stands true only of the writers of Scripture that they have so spoken as that their instructions and precepts may be under-

stood and appreciated by minds of every measure and capacity, from the least to the greatest. They are so free from the contractedness imposed by national habits and prejudices as that the Christianity which they teach is altogether adapted to the spirit and genius of peoples of whom they could have had no knowledge. We cannot find another instance in which any man succeeded in addressing so aptly every individual of every nation and kindred under Heaven. To do this would require a knowledge and a grasp of thought greater than man can attain unto. We are therefore shut up to the conclusion that no man could have produced the Scriptures; and that the sacred writers were guided by the wisdom and the Spirit of Him who made the spirits of all flesh, and who, "from the place of His habitation *looketh upon all the inhabitants of the earth, and who fashioneth their hearts alike.*"

Another peculiarity of the Scriptures which stands out as an evidence of their divinity is what we may term their *perfection*. We cannot, it is true, found an argument on their absolute perfection, for of this we are not qualified to judge; but we may do so on their perfection as compared with the works of man. Thus far, the perfection of the Scriptures is an evidence to us of their divine origin.

We are able to discern imperfections and inconsistencies in the different religious and ethical systems that have been framed by men. There may be some things in such religious systems that commend themselves to our reason, as for example, the Unity of God, one great doctrine in the system of Mahomet. But there are other things which do not, and never can receive the assent of reasonable men. In every religious system, excepting that of the Bible, there are palpable inconsistencies and contradictions. The different ethical systems that have been framed by men are also marred by the same imperfections. We are willing to admit that many noble and beautiful and even good things are to be found scattered throughout the works of ethical philosophers, but these are like slender veins of gold in a mass of quartz. If we take the works of any of them as a whole, we do not find them consistent throughout. They are sometimes betrayed into contradictions; principles of an evil and vicious tendency, and precepts that are positively pernicious are sometimes inculcated. In one way or another we find that all are imperfect.

In the Scriptures we can detect no such imperfection or inconsistency. Though they have been sifted and tried by a host of enemies eager to find some inconsistency, or to establish some contradiction, it has been all in vain—no such charge can be made good against them: some things, we grant may transcend the grasp of our finite minds, but though *above* their grasp, it remains yet to be shown that these things are contrary to reason. Equally unsuccessful have been all attempts to prove the Scriptures to be imperfect,—to show that anything has been omitted which a perfect code of ethics required. As all things which the Scriptures contain are perfect of their kind,—are founded on true principles, and are in accordance with our reason and conscience.—so, what the Scriptures contain seem to be all that are necessary for us to know. We might have expected the imperfections we find in the religious and ethical systems of men,—for it is human to err—these mark *their origin*; but the absence of these things in the Scriptures *mark their origin* also. This fact is the evidence that the Scriptures, though they came to us through men, are in truth the revelation of God. How else can we account for this peculiar perfection that belongs to them? As an illustration on this point the following narrative is both interesting and striking:—

"An American lawyer of eminence and talent, who had lived an infidel life, sought the advice of a friend as to what he should read on the evidences of Christianity? His friend directed him to a careful study of the Bible itself

Calling on him after a-while, he found him walking about his room deeply absorbed in thought. On his friend's enquiry as to what engaged his mind, he said: "I have been reading the moral law, and looking into its contents and its nature; I have been trying to see whether I could add anything to it, or take anything from it, so as to make it better,—Sir, I cannot, it is perfect."

"The first commandment," he continued, "directs us to make the Creator the object of our supreme love and reverence." That is right. If he be our Creator and Preserver and supreme Benefactor, we ought to treat *Him*, and none other, as such. The second forbids idolatry; that is certainly right. The third forbids profaneness. The fourth fixes a time for religious worship. If there be a God He ought surely to be worshipped; it is proper and suitable that there should be an outward homage significant of our inward regard. If God be worshipped it is proper that some *time* should be set apart for that purpose, when all may worship *Him* harmoniously, and without interruption. *One day in seven* is certainly not too much, and I do not know that it is too little. The fifth commandment defines the peculiar duties arising from family relations. Injuries to our neighbor are then classified by the moral law. They are divided into offences against life, chastity, property and character; "and," said he, applying a legal idea with legal acuteness, "and I notice that the *greatest offence* in each class is *expressly forbidden*." Thus, the greatest injury to life is murder; to chastity, adultery; to property, theft; and to character, perjury. Now, the greater offence must include the less of the same kind; murder must include every injury to life; theft, every injury to property, and so of the rest. And then the moral code is closed, and perfected by a command forbidding every improper *desire* in regard to our neighbor.

"I have been thinking," he proceeded, "where did Moses get that law? I have read history; the Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest and best Greeks and Romans never gave a code of morals like this. Where did Moses get this law which surpasses the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous; but he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it; *it came down from Heaven*. I am convinced of the truth of the religion of the Bible.

And such, oftentimes, may have been the evidence that convinced, and the process in the minds of those who have been induced to believe in the truth of revelation. The Bible is, truly, its own witness, and bears the visible stamp and impress of *Him* whose Word it is. .

THE ACTION OF OUR CHURCH COURTS IN JUDICIAL CASES.

(From the Princeton Review.)

The Church, according to our views, has no strictly legislative power. It finds in the Scriptures all the principles which it is willing to enforce. Its standards, so called, are but united expressions of the sense in which we receive the principles declared in the Scriptures. The judicial power of the Church is limited in the same way; with this qualification, that in the application of plans of

order and of organization, they must partake of and adapt themselves to the condition of the persons and things to whom they are to be applied.

The objects of Church jurisprudence or discipline, in general terms are, to protect the Church in purity of doctrine and in holiness of life. What relates to purity of doctrine comprehends the various forms of heresy ; what relates to holiness of life comprehends the various moral delinquencies and violations of ecclesiastical relations ; slander and drunkenness are instances of the former, non-attendance at the ordinances of the Lord's house, disorder in the demeanour between the people, the officers and the pastors, are instances of the latter. In reference to all these objects, the purpose of church jurisdiction is not vindictive. Its object is not retribution ; not the visiting of misconduct with pain and distress. Its purpose is to preserve untarnished the doctrines and the honour of Jesus Christ in his people ; to reclaim, to reform, and to lead back the erring ; not to inflict pain, but to induce repentance ; and at the last, when the extreme measure of church discipline is adopted, it is rather to show the excommunicated member that he can no longer be deemed as a member of Christ's kingdom, and that he needs to repent and believe, that he may be saved.

It will be readily observed how different, in all these particulars, is the church jurisdiction from the municipal jurisdiction of ordinary courts of justice. With the latter, the wrong is to be redressed, the wrong-doer made to suffer ; with the former, the wrong is to be confessed and repented of, the wrong-doer to be led back as one wandering from the fold. In the former repentance cannot be looked at ; in the latter it is the end of the sentence. It therefore must be obvious, that principles of jurisdiction from the municipal law have few or no analogies in the law of the church ; and it will, on reflection, readily be seen that the attempt to assimilate the two could not be successful, and would, if successful, be undesirable.

The persons on whom the church jurisdiction is to be exercised are members and officers of the Church ; men and women who profess to accept Christ as their king ; who profess to be governed by love to him, to have abjured the world as the object of supreme affection, and to look to things spiritual and unseen as of paramount consideration. However much of human infirmity, of sin, may remain with them, such nevertheless is the general character of those upon whom the jurisdiction of the Church is to be exercised. When the Church ascertains that they are not such, she does not admit them to be members of her body. While such, however, they are to be dealt with accordingly. They are not to be assumed as capable of falsehood, nor of other crimes, which in the world at large are less exceptional and remarkable. Surely the administration of the law of the Church among such subjects to it, needs to be very different from that of the common law upon those who are without any professions.

These considerations become directly important when we come, as next we do, to see what mode of investigation should be pursued in dealing with charges against them. In the first place, there are no private interests involved as such. When one is charged with an offense against doctrine or practice, no other Christian is to gain or lose by the result otherwise than as he is a member of the great body of the Church. A prosecution is never in order to gain to any individual anything personal ; it is always to clear the honour of the Church, or to save the offender himself ; therefore, it would seem contrary to a first principle to hold any one disqualified by interest from being either witness or judge ; for no one as witness or judge can, as a Christian man, have any private interest of his own to serve by any result of a Church process.

So, in respect to allowing the party accusing or accused to make his own statement evidence in the manner in judgment ; they are to be treated as acting in reference to a Christian man. He may be guilty of many errors, of even

crimes, and yet incapable of deliberate falsehood, why then require that two witnesses should testify in order to produce a judgment? Why not let the number of witnesses stand, like the character of their statements, to be judged by an enlightened common sense and love of justice, in aid of which the influence of the spirit of truth may always be expected? The like remarks apply to the exclusion of the evidence of near friends or connections, excepting only that most intimate relation, the marital. In that, the necessity of absolute confidence, the temptation also so irresistible to give its pressure a paramount effect on the human heart, and the importance of preserving unapproachable that element of all social union, prevent the allowance of testimony by one against or for the other.

As to the institution of proceedings for offences, the attempt at conciliation, as an indispensable preliminary, deserves more notice than it has received. Supposing the offender a professed Christian, and the jurisdiction of the Church embraces no other, why should he not always be approached with tenderness, either for explanation or exculpation, before any process should be allowed against him? He may explain: he may confess and repent. Why should he be brought to any trial unless with this as a prerequisite?

In our system, every accused is tried by his Session, except he be a pastor, when he is tried by his Presbytery: in all cases he is tried by his peers. Now why should it not be invariably required before a process, that the Session should appoint one member of the Church to approach the party of whom there is suspicion, that the suspected should name another, and the two should make report to the Session before any other proceedings should be taken. Who can say how much this would diminish the cases of discipline?

And when after every such endeavour has failed and charges are to be produced, would it not be well that these two should produce on each side the facts and evidence? The Session ought not to be diminished by having one of its members made a prosecutor, especially when he can have no more interest than any member of the whole church. It is suggested that much good might result from making this preliminary attempt at wiping away the offence an indispensable condition to any church process.

The charge in a church process ought always to refer to some Scripture or to some article of our standards, to warrant the precise charge: and to confine the proof, the charge should give a true specification of names, days, and circumstances, so that the matter may be distinctly understood by those who are to judge either primarily or in review. The accused ought to make his answer with corresponding distinctness as to the matter charged.

The admitting of charges upon common fame is a loose and unnecessary practice. Whatever common fame may say, there can be no conviction or sentence rendered on its voice. Charges must be specifically made and proved by witnesses. These particulars are to be obtained, and proofs made, before any decision. Why then should they not be first ascertained and presented, without relying upon so vague a thing as common fame? Especially might this be dispensed with, should the introducing of a preliminary committee of conciliation and conference with the suspected be made indispensable.

The parties themselves, if they choose, should be permitted to give their own testimony, and the other evidence would then limit itself to that which is found to be either unexplained or contradictory. This would greatly lessen the volume of the proceedings on trials.

So, too, the sentence, should always first state the facts found to be true, then declare what is adjudged to be the offence, and last, the thing to be done for the object of the suit, as an acquittal, or a sentence of suspension, or whatever it may be. It would seem wise that the sentence, when practicable, should

not be executed until after some moderate delay and notice to the party. He may, after time is allowed for the heat of opposition and controversy to cool off, view the matter differently after an adjudication by his Christian friends and brethren.

When a sentence however is rendered, and the time elapsed, it should not be executed if stayed by an appeal. As the effect of church censures depends greatly on the opinion of the church, they are to some extent executed; when it is known that they are adjudged, and before they are formally carried out. Discipline, therefore, suffers little by the suspensive effect given to an appeal; whereas, executing the sentence makes its effect almost unchangeable.

When, however, an appeal is taken, the appellant should always specify what it is in particular, in process, in fact, or in law or doctrine, in which the sentence is erroneous, and to that he should be afterwards confined. And unless it be clearly shown that some substantial fault in the taking of testimony has been committed, the revising of the proceedings should always be upon the testimony and admission of the parties before the first court holding the trial.

As the object of every church sentence is not personal and particular to any but the accused, but general, and equally interesting every member of the church, an appeal should be allowed as well to a minority of the session or court, as to a majority, or to accused. Provision, however, would be needed to limit this right (appeal or complaint) to cases where some real and important principle is involved.

THE UNCHANGEABLE.

There's nought on earth to rest upon, all things are changing here,
The smiles of joy we gaze upon, the friends we count most dear;
One friend alone is changeless, the one too oft forgot,
Whose love has stood for ages past—our Jesus changeth not.

The sweetest flower on earth, that sheds its fragrance round,
Ere evening comes has withered, and lies upon the ground;
The dark and dreary desert has only one green spot,
'Tis found in living pastures—wilt Him who changeth not.

The clouds o'ercast our summer sky, so beautiful, so bright,
And while we still admire it, it darkens into night;
One sky alone is cloudless, there darkness enters not,
'Tis found alone with Jesus—and Jesus changeth not.

And friendship's smile avails not, to cheer us here below,
For smiles are all deceitful, they quickly ebb and flow;
One smile alone can gladden, whate'er the pilgrim's lot,
It is the smile of Jesus—for Jesus changeth not.

And thus our bark moves onward, o'er life's tempestuous sea,
While death's unerring hand is stamped on all we see;
But faith has found a living one, where hope deceiveth not:
For life is hid with Jesus—and Jesus changeth not.

WORDS OF THE WISE.

LUTHER.

MAN'S TRADITIONS AND WORKS.

Hereby it appeareth sufficiently, that nothing under the sun is more hurtful than the doctrine of men's traditions and works; for they utterly abolish and overthrow at once the truth of the gospel, faith, the true worshipping of God, and Christ himself, in whom the Father hath ordained all things. In Christ are hid all the treasures of wisdom and knowledge; "in him dwelleth the fulness of the Godhead bodily," (Col. ii.) Wherefore, all they that are either authors or maintainers of the doctrine of works, are oppressors of the gospel; they make the death and victory of Christ unprofitable, blemish and deface his sacraments, and utterly take away the true use thereof; and, briefly, they are blasphemers, enemies and deniers of God, and of all his promises and benefits. Whoso is not moved with these words of Paul, (which calleth the law a yoke of bondage, and saith, that they which affirm the keeping of circumcision to be necessary to salvation, make Christ unprofitable,) and cannot be driven from the law and circumcision, nor yet from the confidence which he hath in his own righteousness and works, nor be stirred up to seek that liberty which is in Christ, his heart is harder than stone and iron.

SATAN'S ACCUSATIONS.

Let us bear this well in mind in our private temptations, when the devil accuseth and terrifieth our conscience, to drive it to desperation. For he is the father of lying, and the enemy of Christian liberty; therefore he tormenteth us every moment with false fears, that when our conscience hath lost this Christian liberty, it should feel the remorse of sin and condemnation, and always remain in anguish and terror. When that great dragon, (I say,) that old serpent the devil, (who deceiveth the whole world, and accuseth our brethren in the presence of God day and night, Apoc. xii.,) cometh and layeth unto thy charge, that thou hast not only done no good, but hast also transgressed the law of God, say unto him, Thou troublest me with the remembrance of my sins past; thou puttest me also in mind that I have done no good. But this is nothing to me; for if either I trusted in mine own good deeds, or distrusted because I have done none, Christ should both ways profit me nothing at all. Therefore, whether thou lay my sins before me, or my good works, I pause not; but, removing both far out of my sight, I only rest in that liberty wherein Christ hath made me free. I know him to be profitable unto me, therefore I will not make him unprofitable; which I should do, if either I should presume to purchase myself favour and everlasting life by my good deeds, or should despair of my salvation because of my sins.

CHRIST SEPARATE FROM WORKS.

Wherefore let us learn with all diligence to separate Christ far from all works, as well good as evil: from all laws, both of God and man, and from all troubled consciences; for with all these Christ hath nothing to do. He hath to do, I grant, with afflicted consciences: howbeit, not to afflict them more, but to raise them up, and in their affliction to comfort them. Therefore, if Christ appear in the likeness of an angry judge, or of a lawgiver that requireth a strait account of our life past, then let us assure ourselves that it is not Christ, but a raging fiend. For the scripture painteth out Christ to be our reconciliation, our advocate, and our comforter. Such a one he is and ever shall be: he cannot be unlike himself.

CHRIST SPEAKING NOT VENGEANCE BUT COMFORT.

Therefore, whensoever the devil, transforming himself into the likeness of Christ, disputeth with us after this manner : This thou oughtest, being admonished by my word, to have done, and hast not done it ; and this thou oughtest not to have done, and hast done it ; know thou, therefore, that I will take vengeance on thee, &c. Let this nothing at all move us, but by-and-by let us think with ourselves : Christ speaketh not to poor, afflicted, and despairing consciences after this manner : he addeth not affliction to the afflicted ; he breaketh not the bruised reed, neither quencheth he the smoking flax, (Isa. xlii. 3.) Indeed, to the hard-hearted he speaketh sharply ; but such as are terrified and afflicted, he most lovingly and comfortably allureth unto him, saying, " Come unto me all ye that travail and be heavy laden, and I will refresh you," (Matt. xi. 28.) " I came not to call the righteous but sinners to repentance," (Matt. ix. 13.) " Be of good comfort, my son, thy sins are forgiven thee," (Matt. ix. 2.) " Be not afraid, I have overcome the world," (John xvi. 33.) " The Son of Man came to seek out and to save that which was lost," (Luke xix. 10.) We must take good heed, therefore, lest that we, being deceived with the wonderful sleights and infinite subtleties of Satan, do receive an accuser and condemner in the stead of a comforter and saviour ; and so, under the vizard of a false Christ, that is to say, of the devil, we lose the true Christ, and make him unprofitable unto us. Thus much have we said as touching private and particular temptations, and how we should use ourselves therein. ♣

POETRY.

THE LAMB IS THE LIGHT THEREOF.

The fairest light that ever shone
 In summer skies,
 The purest ray that ever flashed
 On mortal eyes,
 Shall be but as the dead of night
 To that eternal, glorious light
 That shall be giv'n
 To those who for a little space
 Have bravely run the Christian race,
 And entered Heav'n.

Sometimes a gleam of that pure dawn
 Is found below,
 In humble hearts that on their way
 With patience go.
 It makes those hearts with rapture bound ;
 And though the scene be dark around,
 It cheers them on—
 Augments and brightens day by day,
 And still emits a purer ray,
 Till life is done.

That spotless sun which ever lights
 Heaven's peaceful clime,
 Which no mutation knows, nor shade
 Of night or time,
 Is but the reflex of his love—
 Who, slain for us, now reigns above
 Our Saviour-God ;
 And while on high his glory's shed,
 He guides the pilgrim feet that tread
 Where once He trod. ♣

REVIEWS AND NOTICES OF BOOKS.

THE CHRISTIAN PHILOSOPHER, OR THE CONNECTION OF SCIENCE AND PHILOSOPHY WITH RELIGION. By THOMAS DICK, L.L.D., &c., author of the Philosophy of Religion, &c., Illustrated with upwards of 150 engravings. New York: Carter and Brothers. Montreal: B. Dawson.

We are informed in the preface to this the *twenty first* edition of this book that in consequence of the progress of the Arts and Sciences, since the first editions were published it has been deemed expedient to make a thorough revision of the whole, so as to embrace the latest improvements and discoveries in the different departments to which its diversified subjects refer. Large additions have consequently been made in every department of the work and numerous woodcut illustrations introduced. The department of Natural History has been considerably enlarged. The article Geology has been almost entirely rewritten. Comprehensive sketches have also been added in the recently discovered departments of Sun-printing and Electricity. This book was originally written by its author under the impression that the visible manifestations of the attributes of the Deity are too frequently overlooked by Christians in their views of the great objects of Religion, and in the worship they offer to the Father of their spirits. His purpose was to show that the teachers of Religion in imparting instruction either to the old or to the young, ought to embrace a wider range of illustration, in reference to divine subjects, than that to which they are usually confined. The sketches of the different sciences which this book contains are exceedingly interesting and complete. No book can be put into the hands of the young that more happily combines entertainment and instruction than this. The moral and natural attributes of the Deity are illustrated with great clearness, beauty, and force; and the necessity of connecting science with religion is kept constantly in view. At the time when this book made its first appearance it awakened considerable interest among thinking Christian men. Science was then becoming more popular and great things were expected to result from its discoveries; many, too, were fearful lest science should become an instrument to undermine the foundations of religion. Few books of a popular kind had as yet been given to the public. The society for the diffusion of Useful Knowledge was issuing its penny magazine and its other publications, in all of which there was no hint or notice of religion or of the relations of the creature to the Creator. Some book by a Christian philosopher was urgently required. Dr. Chalmers's astronomical discourses vigorously handled one department, and the celebrated Bridgewater Treatises, undertook the special treatment of several departments of Philosophy, Physics, and Natural History. But the works of Dr. Dick combined all in one view. In brief compass he displayed the glories of God in his works, he bound Philosophy, Science, and Art with the golden bands of true Religion, into one grand exhibition of Jehovah's power, wisdom, goodness, grace and love.

Dr. Dick deserves to be honored as a benefactor of mankind and of the Church. His writings have not only done much to popularize science, but also to strengthen the foundations of piety. No better treatises on Natural Theology are anywhere to be found, and we trust that they will become even more than they have been hand-books among Students of Theology. The venerable author has now passed into the world of spirits. He has gone to his rest. Long has he laboured with untiring devotion in the vineyard of the Lord. Beloved and honored by all who knew him; singularly unselfish in his disposition, he lived for the public good, and has bequeathed to mankind in his various works a legacy of no mean value. We most cordially commend this book to those who have not yet perused it. It may be interesting to our readers to know some-

thing of the history of this venerable sage. We therefore subjoin a brief notice of the leading events in his life.

"The venerable Thomas Dick, L.L.D., author of the "Christian Philosopher," and other well known works, has rested from his labours, having departed this life at his cottage near Broughty Ferry, Scotland, at the advanced age of eighty-three. He had been infirm in health for eight years past, having been at that time prostrated by a protracted fever, and recently the death of two of his grandchildren, to whom he was greatly attached, seemed to prey upon his spirits and hasten his end.

Dr. Dick was intended by his father for a manufacturer, and in his boyhood was put to the loom as a weaver; but his constitution was too delicate for the labour, and even at that early age his mind was running more upon scientific pursuits than upon the shuttle. Having come into possession of a small work on astronomy, he made it his constant companion, and his curiosity to see the planets led him to contrive a machine for grinding lenses, with which, and the help of a pasteboard tube, he made himself a telescope, and came to be considered the astronomer of his neighbourhood. He was afterwards sent to the University of Edinburgh, and became a minister in the Secession Church. He does not seem to have succeeded in the pulpit, as for many years he was engaged in teaching, at which he continued until the success of the "Christian Philosopher" led him to devote himself to labours through the press. His works have run through a great number of editions, both in Great Britain and in this country; but through careless arrangements with his publishers he received but little pecuniary emolument, and suffered from poverty until within late years, when his situation, through the intervention of friends, became more comfortable. Dr. Dick was not an inventor, or a discoverer, or a learned theologian; but he has done great good by popularizing science, and bringing it into the service of religion. As some one has said of him, he not only brought down philosophy from heaven to earth, but raised it from earth to heaven. He was a good man, and greatly revered and admired by his friends and neighbours." *

A SEMI-CENTENARY DISCOURSE, delivered in the first African Presbyterian Church, Philadelphia, on the 24th of May, 1857; with a History of the Church from its first organization, including a brief notice of the Rev. JOHN GLOUCESTER, its first Pastor; by the Rev. WILLIAM CATTO, Pastor. Also an Appendix, containing Sketches of all the Colored Churches in Philadelphia. JOSEPH M. WILSON, Philadelphia.

This discourse and historical statement has been recommended by the Presbytery of Philadelphia, O.S.; and has been published by its zealous and respected author, on behalf of the Church under his care. The Sermon is remarkably good; the thoughts are just, and the language vigorous. The text is "Speak unto the children of Israel, that they go forward." The circumstances are briefly noticed which gave rise to the text; the command is considered as it affects the individual, and as it bears upon the Church at large, and the particular congregation to whom the sermon was addressed. The conclusion admirably enforces the duty of Christian activity in terms that are applicable to congregations every where. He says:—

May I call upon each one to-day to dedicate himself afresh for this desirable, nay necessary end? But how are we to do this? Can it be done alone by praying? Often this proves a delusion. Prayer of course must be used by all means: yet are there other essentials necessary in this work; there must be an earnest, serious, and manifest interest evidenced in us all for the glory of our God, the conversion of our souls, the prosperity of this church. And what evidences this? Why, the temper,

and spirit in which we enter and labor in it ; the sacrifices we are making of our time, our means, and of our ability to do, in any way or manner, what the cause of our Redeemer demands of us. We must let our light shine before men ; not our words, our professions, or our formality, but our Christian principles, Christ-like to do good, and to communicate—forget not. We must be the salt of the earth ; our example in life and practice must show to men that we have been with Christ and have been taught of him ; this we must evidence by our daily life, daily conversation, in our intercourse with our fellow men, whether in the house or by the wayside, in the workshop, or anywhere else. We must be willing to do the will of our heavenly Father, by doing whatever our hands find to do ; we must go forward ; in God's work there can be no resting point. In our travels to the promised land we must go forward ; God commands, it is ours to obey.

The History of the Church is both interesting and instructive. It was begun about the beginning of the present century by a few devoted men connected with the Presbyterian Church ; its first Minister was the Rev John Gloucester, a man of rare gifts and apostolical character, eloquent as a preacher, laborious as a pastor, and a most exemplary christian in all the relations of life. Originally a Slave himself, the property of Dr. Gideon Blackburn, by whom he was carefully instructed and trained with a view to become a Missionary among his brethren. Having obtained his own freedom, he devoted himself, amidst his other labours, to obtain means to purchase his wife and children, which he did not accomplish till after some time, and a visit to England, to obtain pecuniary assistance from Christian friends there. Having succeeded in this desire of his heart, he devoted all his energies to the welfare of his brethren in Philadelphia ; a large and vigorous Church was built up under his ministry, and many were converted and saved through his instrumentality. He brought up his children in the fear of the Lord, and three of his sons became preachers of the Gospel. The History of the Church after Mr. Gloucester's death is of a very chequered character. Divisions arose, and the body split into two sections ; the new Church erecting a more modern and more suitable building, and obtaining a popular pastor, left the old Church for many years in the back ground, struggling with many difficulties, from which it has not yet altogether escaped. This is a common history ; old Churches very often keep up a miserable existence by reason of the tenacity with which a few old people stick to the walls and refuse to submit to any change in their ancient tenement.

It is necessary to the continued prosperity of Churches in this country, in which cities grow so rapidly, to pull down their old tabernacles and to erect new ones, more suited to the wants and wishes of the community. We think a fire which consumes an old dark, dingy and comfortless church fabric is a good providence. A Church is sometimes saved in this way from death, and restored like the phoenix from its ashes to life and vigour. One of the objects of this publication is to obtain means for the reerection of the old first African Presbyterian Church. We wish Mr. Catto all success in his laudable endeavours.

THE YOUNG PILGRIM. A tale illustrative of "The Pilgrims Progress." By A. L. O. E. Authoress of "Wings and Stings," &c. New York: R. Carter & Brothers. Montreal: B. Dawson.

This little work has been written by its amiable and clever author as a child's companion to the Pilgrim's Progress. It is offered as a kind of *translation* of the ideas of that book into the common language of daily life. The tale is conducted with much spirit and interest. It will, we doubt not, be found deeply interesting to young persons whose minds are beginning to open to the claims of religion. We regard it as an admirable addition to our Juvenile Christian literature. It is neatly got up, with a beautiful woodcut frontispiece, and the type is large and

We have received an address delivered in Kingston, C. W., by the Rev. R. F. Burus, of St. Catharines, on the Progress and principles of the Temperance Reformation. Although not written for publication the address is vigorous and pointed. It refers to the drinking customs of the past generation, and the progress of the temperance cause from its beginning in 1811 in the State of Massachusetts down to the present time. The author then proceeds to illustrate the principles on which the Temperance Reformation is founded—showing in a very satisfactory way that intoxicating drink is entirely unnecessary to those who are in health; that it is positively dangerous, and that the Temperance movement rests on Christian charity. This eloquent plea for Temperance will, we trust, be the means of doing much good. ✕

SUMMARY OF INTELLIGENCE.

ECCLESIASTICAL AND MISSIONARY.

The mutiny of the Sepoy regiments in India is a subject of all-absorbing interest at the present time. The Bengal army has entirely disappeared. The mutineers are every where filled with diabolical rage against every thing European and Christian. The most horrid cruelties have been perpetrated upon defenceless women and children. One cry of wailing is heard throughout India. Many of the Church and Baptist Missionaries have been cruelly murdered and only a few have escaped from the rage of the soldiers. The following quotations from a letter of McLeod Wylie, Esq., to the News of the Churches dated Calcutta, June 1, will be read with interest.

"I would not underrate the importance of the calamity. It will entail enormous losses and expenses on the Government; it has occasioned, and will occasion, a great amount of private suffering; and it involves the necessity of a total remodelling of the Sepoy army. I believe, too, that it raises questions to which the people of England will require satisfactory answers. Why, after the annexion of Oude, had we three European infantry regiments less than before? Why was the Mussulman mind after that annexion further excited by a Persian war? These are questions for the Home Government, and there are others to which I will not advert. But, putting these matters aside, and considering not the causes of the outbreak at present, but its prospects, I see little reason for apprehension. Whatever may be the condition of the people in Bengal, I believe that there, and in the upper provinces, the landholders generally have now a valuable interest in the land which would be perilled by a revolution; and that a vast number of natives, from the influence of trade, and from having invested property (to the extent of thirty millions sterling) in the public loans, have a direct interest in the maintenance of public tranquillity. But more than this, England's position in India, as the centre of Asia, is of Divine appointment. The hand of God has controlled most conflicting and hostile influences heretofore, and His counsels, I am deeply persuaded, have provided for England, in this country, a work which *must* be accomplished, by whomsoever it may be resisted.

In looking back, it is indeed easy to see where we have failed; and that God's judgments might be expected to mingle with his mercies. It is notorious how grossly nominal Christians have often dishonoured their profession in this country, and caused the heathen to blaspheme. The Government, indeed, boasts of its "strict neutrality," but it is a matter of simple historical fact, that too often it has patronized Hinduism and Mohammedanism, and opposed Christianity. There stands in the regulations still the provision for the careful administration, by government officers, of all Hindu and Mohammedan endowments; and it was not without a most vigorous struggle at home, that the Court of Directors were compelled to alter their system. Honours were publicly paid by the British troops to Hindu idols; and Sir Peregrine Maitland was compelled, for conscience sake, to relinquish his command at Madras, rather than persist in the practice. Offerings were made (not long ago) in the name of Government, at celebrated shrines; Brahmins were paid to pray for rain; and worship was paid to the Hindu goddess of Fortune for success on the Company's trade in salt and opium!

Nor was this all. I have now before me the narrative (first published in England, I believe, in Wilkinson's *Christianity in Northern India*) of the conversion of a high-caste Sepoy, Prabdu Diu, a naiek or corporal of the 25th Regiment of Native Infantry. The excellent chaplain who baptized him (the late Rev. H. S. Fisher) was handed to the

bishop (Bishop Middleton); the major commanding the regiment declared that the event had filled his corps with consternation. A Court of Inquiry was held under the orders of General Sir G. Martindell, and the guilty man removed from the army, though allowed to live on his pay. This was in 1819, when the Marquis of Hastings was Governor-General and Commander-in-Chief. The convert was admitted to be a fine soldier, and highly esteemed in the regiment, but he was never restored to the service. Since that time, missionaries have very seldom had opportunities of preaching to the Sepoys. It is understood that they are not to enter the lines; and, on the other hand, all the whims and superstitions of the soldiery have been humoured almost as if they were not men but children.

But the Government proclaims not only that it will adhere to its strict neutrality, but also to its policy of "respecting all the scruples of caste." It gives this assurance in answer to an address from the Calcutta Baboos, of whom many have "ceased to be Hindus," and few of whom allow these scruples of caste to interfere with their eating meat and drinking wine and brandy. I may be allowed therefore to regard it as a rather superfluous declaration.

And how does it accord with "strict neutrality?" To respect "all the scruples of caste," is virtually to uphold Hinduism. For what is caste? It is not a civil but a religious institution. Of the four original castes, the Vaisyas are extinct; the Khetriyas exist (if at all) in very small numbers; and it is not pretended that the Sudras are a pure class. It is known that they are descendants of all descriptions of impure and mixed races from intermarriages. The Brahmins alone exist as they were. The theory is, that they are divine—"twice-born"—a race superior to all others in origin, in sanctity, and in natural rights; and this theory, which involves our acknowledgment that we are ourselves a defiled, polluted, and inferior race, we are called on to recognise and act upon."

PROGRESS OF THE GOSPEL IN TURKEY.—The work of the Lord is assuming very large proportions in this land. It is true that his kingdom does not come "by observation" now, any more than it did 1800 years ago, but "the signs" of its coming are none the less manifest for that. The kingdom of God was compared, by our Saviour, to leaven, and the comparison very aptly expresses what we see in this land, all around us. A silent work is going forward among various classes of the people, which is wholly under the surface, but is, at the same time, mighty in its effects.

The minds of people are becoming changed. Superstitions are gradually being eradicated. Many important points are now conceded that were strenuously disputed ten years ago. Doctrines and practices are now exploded, for the denial of which, at no distant period, men were beaten, imprisoned, and banished. Among the Armenian race, while the actual members of the Protestant community can be numbered by hundreds, there are tens of thousands whose minds are fully satisfied that the truth lies with us, and it is only the fear of losing caste, or of endangering their business, that keeps them where they are. They are waiting for one another, and it only requires a deeper sense of the value of what is spiritual and eternal, compared with what is temporal, to bring them all over. And this, we are sure, depends upon the Holy Spirit's influences, for which we constantly and fervently pray.

EVANGELICAL ALLIANCE.

THE Berlin Committee of the Evangelical Alliance is not behindhand in making its preparations for the forthcoming assembly of Protestant Christians in this city. Pecuniary contributions towards the expenses of the assembly are flowing in to a very satisfactory extent, and a very considerable number of persons had signified their willingness to accommodate strangers who should come to Berlin to take part in the meeting. The number of guests for whom it is calculated Berlin will have to provide on this occasion, is estimated at present at 3000. Great satisfaction was expressed at the earnestness and zeal felt in England for the cause, as testified by the number and rank of Protestant champions of religious brotherhood; and the Protestant State authorities, that have signified their intention of coming over to the assembly, and the amount already subscribed in England (£800) towards their expenses. The appeals that have been made by the General Committee of the Alliance in Germany, and the Local Committee in Berlin, are about to be circulated copiously, and a printer of this town contributes 8000 copies of them gratuitously. At a recent meeting, the attention of the Committee was very properly drawn to the number of odious insinuations and clever misunderstandings as to the objects of the approaching assembly, which its opponents are most industriously spreading from their pulpits, and by means of the press; and it was resolved that four public lectures shall be delivered there, with as little delay as possible, explanatory

of its true nature and objects. This is a step that cannot be to highly applauded, for men more clever than this ultra-Lutheran party is in misunderstanding, and more unprincipled, in the aspersions it casts upon the object of the assembly, and the more prominent members of the Alliance, it is difficult to imagine. At a previous meeting, the last London list of the names of gentlemen who had joined in the English address to the Protestants of Germany, consisting of about 400 of the higher clergy and gentry, among them Lord Shaftesbury, Admirals Brenton, Hoare, and Duff, Rev. G. H. Sumner, M. A., the Hon. Mr. Kinnaird, M.P., &c., was read. The previous list contained about 2000. Addresses were read which had been received from Wirtemberg and Baden, and even from Constantinople, in reply to the general invitation issued by the Protestants of Germany to come and meet in Berlin. Another, from the United States, was also communicated, but the list of signatures had not been forwarded with it, as it was still in circulation there.

SYNOD OF THE REFORMED DUTCH CHURCH.

THE General Synod of the Reformed Dutch Church met at Ithaca, New York, on the 3d June. The meeting was full and harmonious, and there was a spirit pervading the body indicative of enlarged zeal and progress. The reports on Education, Domestic and Foreign Missions, Publication, and Sabbath-Schools, were highly encouraging. There are seventy-nine candidates for the ministry, and the number is increasing. The number of students in the Theological Seminary is thirty-four. Seventy churches are vacant, and there is a call for more ministers than the Seminary is able to supply. A new particular Synod has been formed in the West. A correspondence has been opened with the Synod of the Reformed Dutch Church of Southern Africa, with the Waldenses, and with the Free Church of Scotland. Perhaps the most important action of the Synod was the dissolving their connexion with the American Board of Commissioners for Foreign Missions, which was determined upon by nearly a unanimous vote. The late agitations in the Board, had led to this result. Our Dutch brethren will now fall back upon their own organization. Its missions are at Arcot, India: and at Amoy, China. Their contributions for Foreign Missions for the the last year were twelve thousand dollars. The General Synod has under its care in this country three hundred and eighty-six churches.—*American Presbyterian*.

GENEROUS DONATION.—A gentleman who does not wish his name known, has given to Princeton Theological Seminary, ten thousand dollars, the interest of which is to be appropriated to sustaining poor young men during their course of study in that Institution. Money well appropriated.

DEMAND FOR MINISTERS.—According to the report of the Directors of Princeton Theological Seminary to the General Assembly, says the *Presbyterian*, of the twenty-six graduates of the last class, twenty-one were already engaged to enter upon fields of labour as pastors, and two had enlisted under our Foreign Board as missionaries to the heathen, leaving but three unappropriated; and they were only in that condition. Because unwilling at the time to enter upon any definite engagements. Pray ye the Lord of the harvest to send forth more labourers.

THE WALDENSES.—From the annual Report of the American and Foreign Christian Union, we learn that through the labours of the Waldenses, "at least twelve hundred persons have forsaken Romanism, and attached themselves to the evangelical worship; and among these are 260 who have become communicants." By the same report we are informed of the progress of the truth in Tuscany, though its adherents are subjected to grievous persecution. "In Florence there is a church of more than 120 members, and the Government, in a published admonition to the priests, declares that it is positively assured of the existence of 10,000 Protestants in Tuscany."

The Rev. Dr. Begg draws attention, in a letter to the Office-bearers of the Free Church, to the advisability of attempting to secure the minimum of £150 to each minister from the Sustentation Fund, by exercising greater watchfulness in regard to the maintaining of weak charges. He would not curb the tendency to erect vigorous mission stations into settled charges, but he would, to some extent, balance such an increase by overhauling, impartially, the state and necessities of vacant congregations, which may at first have been too hastily sanctioned. He considers that, probably, out of the twenty or thirty annual vacancies, three, four, or five would, on an average, be found to be in this position. He also recommends the encouragement of local endowments, by securing permanency to such congregations as might be liberally endowed by their wealthier members.

LITERARY.

APPROACHING PARLIAMENTARY DISCUSSION ON THE ENGLISH LITURGY.—Lord Robert Grosvenor gives the following explanation of his motion for the modification of the Liturgy which stands for the 28th inst:—"That the commission should turn its first and chief attention to such a re-arrangement of the services as would curtail unnecessary length and avoid unnecessary repetition; but that it should not be debarred from a consideration of the services for the 30th of January and 5th of November, with a view of recommending possibly that the bishop should have the power of altogether dispensing with them. Also, that it should consider, and if necessary, recommend verbal alterations where no doctrine could by possibility be involved.

HISTORY OF THE COUNCIL OF TRENT.—We have formerly mentioned that a valuable work on the History of the Council of Trent is about to be brought out in Rome, under the auspices of Pius IX. Additional particulars respecting it have appeared. Padre Theiner, the editor and compiler, has been for many years the prefect of the secret archives of the Vatican, and in his official situation has had full and free access to all the MSS. During many years he has privately worked out his History of the Council, and has amassed an enormous amount of documents on the subject. In the revolutionary period at Rome, fearing that the original codices might be destroyed or removed from his keeping, he caused fac-similes of the autograph signatures of the Fathers to be engraved in copperplate. The Pope has consented to the publication of the result of those labours, and has added ten thousand scudi to aid in the project; and besides, has reinstated the famous printing press of the Vatican, which will commence its new life with Padre Theiner's "Complete History of the Council of Trent;" and with the publication of all the original documents which have been kept so long from vulgar gaze among the countless MSS. of the Vatican. The first part will appear in three folio volumes, containing the complete Diary of the Council, as it was arranged by Signor Massarelli, the secretary, and signed by the Fathers themselves; also the Acts of the Council from its formation, on the 13th of December 1545, to its close on the 4th of December 1563, with all the disputes, controversies, and correspondence during that time. These Acts are now for the first time presented to the world in an unutilated form. The second part, also in three folio volumes, will consist of documents relating to the Council, which are not actually official, but at the same time necessary to its history. Padre Theiner has, during the time occupied in setting up the Vatican press, made a journey to Trent to examine the fifty-two volumes of documents relating to the Council, which are preserved in the Mazetti Library.

SCIENTIFIC EXPEDITION TO THE DEAD SEA.—Letters have been received within the last few days, at Munich, from Dr. Roth, who is exploring the shores of the Dead Sea, and the surrounding region. According to these letters, the first expedition has been most successful; its object was thoroughly to examine the valley which separates the Dead Sea from the Red Sea, in order to settle the exact position and extent of the old bed of the Jordan. The only inconvenience during the expedition was that caused by the dangerous state of the country, which is infested by powerful bands of robbers. Dr. Roth was forced to leave much territory unexamined, which he had determined to explore. A complete scientific report of the first expedition is expected at Munich in a few days.

Lord Campbell's Bill to prevent the Sale of Obscene Books, &c., has now passed through all its stages in the House of Lords. The *Times* hopes that no false fear of its interfering with the ordinary liberty of publishing will prevent its speedy passage through the House of Commons. It sees no such danger in it, in its now somewhat modified form, while the evil is a most crying one. Whole obscure streets in London are lined with shops where obscene pictures are seen, and impure books are sold. Lord Campbell read a letter from the Secretary of the Society for the Suppression of Vice, in which it was stated, that not long ago, a man had been detected, who was accused to carry about to the Universities for sale a stock of highly-finished French prints, of the most abominable character. The Bill grants a power of searching for and seizing obscene publications, such as is given in the case of smuggled goods, unlicensed printing-places, instruments of gaming, and other unlawful objects of possession.

WORDSWORTH'S NEW TESTAMENT.—Part II. of this important work has appeared, containing only the Acts. The Commentary is prefaced by a long Introduction, discussing the historical value and position of the book, the chronology of the events recorded in it, and the manuscripts on which the text is based.

We observe with pleasure that Dr. Davidson has resigned his connection with the Lancashire Independent College. The Trustees of that institution having expressed there want of confidence in him as an orthodox teacher of theology.

Dr. Vaughan, the president of the same College and for many years, the able editor of the "British Quarterly Review" has intimated his intention of resigning his chair.