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# The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



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

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 6, June, 1854.

VOLUME VII.

Price 2s. 6d. per annum

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and urgently requested to send the same, along with a remittance for 1854, THE PRESBYTERIAN being payable in advance.

## The Presbyterian.

### THE CHURCH IN CANADA.

#### MINISTERS' WIDOWS' & ORPHANS' FUND.

##### CONGREGATIONAL COLLECTIONS.

Russelltown Flats, per Revd.	£	s.	d.
A. H. Milligan,.....	1	12	0
Darlington, per Rev. J. H.			
McKerras,.....	2	10	0

A. SIMPSON,  
Treasurer.

Montreal, 31st May, 1854.

#### FRENCH MISSION FUND.

##### Contributions since last month.

Niagara, per Rev. J. B. Mowat,.....	£	15	0
Bowmanville, per Rev. J. H. McKerras,	1	0	0
Hamilton, " R. Burnet,....	8	0	9
Smith's Falls, " Solomon Mylne	2	0	0
A few friends, " Andrew Bell,..	1	0	0
L'Original, " Do	1	15	0
Dundas, " K. McLennan,.	1	18	0
Ancaster, " Do	0	7	6
Esquesing, " P. Ferguson,...	2	15	0

HUGH ALLAN, Treasurer.

#### EDUCATION FUND.

##### Contributions since last month.

Stratford, per Rev. William Bell,.....	£	1	0
L'Original, " Andrew Bell,.....	1	0	0
Esquesing, " Peter Ferguson,....	1	5	0
Quebec, " Dr. Cook,.....	12	10	0
Nottawasaga, per Rev. John Campbell,	5	10	0

HUGH ALLAN, Treasurer.

#### CONGREGATION OF BELLEVILLE.

We understand that the Rev. Mr. Walker, who has been officiating as Missionary for several months within the bounds of the Presbytery of Kingston, has been recently appointed to the pastoral charge of

the above Congregation. We regret that it is out of our power to furnish any particulars, as we have not been favoured with any communication.

#### CONGREGATION OF MARTINTOWN.

We feel satisfaction in announcing that this congregation has recently remitted to the Depository of the Bible Society, through the hands of their pastor, the Rev. John McLaurin, the sum of £10,10s, currency, being a collection in aid of the Fund for sending a million copies of the New Testament to China.

#### PRESBYTERY OF HAMILTON, INDUCTION AT WAWANOSH.

The Presbytery of Hamilton met at Wawanosh on the 26th April for the induction of the Rev. James Stuart, late of Markham; the Rev. William McEwen, of North Dorchester, preached and presided. His text was Heb. ii. 3. "How shall we escape if we neglect so great salvation?" Having put to Mr. Stuart the usual questions, and received his assent to the Act of Synod anent the independence of this Church, he solemnly admitted him to the pastoral charge of the Congregation. The minister was then addressed by the Rev. J. B. Mowat, and the people by the Rev. Alexander Mackid.

This Congregation was organized several years ago by Mr. Mackid, and has since been supplied with regular service by him at least once a month, he having to travel 9 miles for that purpose after officiating in his own Church in Goderich.

Service is in the meantime held in school-houses, but there is a good prospect of the speedy erection both of a Church and a Manse.

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

A Special Meeting of the Congregation was held on the 24th March, 1854, for the purpose of considering the subject of building a new Church, and of appointing a Board of Trustees to receive a deed of a lot of land on which to erect a Manse.

Alexander Logie acted as Chairman.—After the Chairman had explained the object of the Meeting, a short report was read, showing the prosperous state of the Church.

Moved by John Young, seconded by John Riddel;

"Resolved that in the opinion of this Meeting the time has arrived when a new Church has become necessary, and that steps should be immediately taken to ascertain what amount can be raised therefor."

Moved by William Bellhouse, seconded by H. Vallance;

"Resolved, that Messrs. Young, Logie, Riddel, Brown, McCulloch, Allan, Gay, Vallance, and Bellhouse, be appointed a Committee, with power to add to their number, to ascertain what amount can be raised by subscription for the object expressed in the foregoing Resolution; and that they do report to this Meeting at a future day, of which due intimation will be given."

Moved by John Brown, seconded by Peter McCulloch;

"Resolved, that with the view of making the subscription as large as possible, it is desirable that the payment should be extended over the period of three years, dividing the sum so as to make it payable by instalments."

Which Resolutions were carried unanimously.

It was then stated that J. D. Pringle offered to convey two lots of land to the Congregation to enable them to build a Manse thereon, and that it was necessary to signify their acceptance of the offer, and to appoint a Board of Trustees to receive the deed.

Moved by John Young, seconded by John Riddel;

"Resolved, that the Congregation of St. Andrew's Church do accept of the two lots offered them to build a Manse upon, and at the same time desire to express their sincere thanks to J. D. Pringle for his very liberal donation."

Moved by William Bellhouse, seconded by John Brown;

"Resolved, that Messrs. John Young, John Riddel, and Duncan McDougall be appointed a Board of Trustees to receive a deed of the land which has been offered to the Congregation for the purpose of erecting a Manse thereon."

The above Resolutions having been carried unanimously, the meeting adjourned.

J. D. PRINGLE,  
Secretary and Treasurer St. Andrew's Church, Hamilton.

Special Meeting of the Congregation held on 4th April, 1854, for the purpose of considering the Report of the Committee appointed at the last Congregational Meeting.

John Young acted as Chairman.

The Report of the Committee was then read, showing that the greatest unanimity existed amongst the Members of the Congregation on the subject of building the new Church: that a sum exceeding £3200 was subscribed; they therefore recommended that the building of the new Church should be at once proceeded with, and that a Committee should be appointed for the purpose of carrying out the wishes of the Congregation.

It was then moved by William Bellhouse, seconded by J. H. Birss;

"Resolved, that the Report of the Committee just read be adopted."

Moved by James Kirkpatrick, seconded by Peter McCulloch;

"Resolved, that Messrs. John Young, John Riddel, John Brown, Alexander Logie, William Bellhouse and James Dunbar Pringle, be appointed a Committee for the purpose of building the new Church, and that the said Committee, or any four of them in the absence of the other members of the Committee, shall have full power and authority on behalf of this Congregation to carry on and finish the said Church.

and to do whatever may be necessary for that purpose.

The above Resolutions having been carried unanimously, the meeting adjourned.—

J. D. PRINGLE,  
Secretary and Treasurer St. Andrew's Church, Hamilton.

#### UNIVERSITY OF QUEEN'S COLLEGE.

##### PRIZE LIST.

###### FACULTY OF ARTS.

###### FIRST GREEK CLASS.

1. Robert Campbell, . . . Ramsay.
2. John A. McKenzie, . . . London.

###### Order of Merit.

1. John Livingston, . . . Pictou, N. S.
2. George Hutton, . . . Smith's Falls.

###### FIRST LATIN CLASS.

1. Robert Campbell, . . . Ramsay.
2. John A. McKenzie, . . . London.

###### Order of Merit.

1. George S. Rose, . . . Kingston,
  2. George Hutton, . . . Smith's Falls.
- Robert Campbell, Ramsay—For translation of an Ode of Horace into English verse, and an Essay on the Life and Exploits of Hannibal, and an Epitome of Sallust's Catilinarian Conspiracy.
- John Livingston, Pictou, N. S., ditto. ditto.
- George Hutton, Smith's Falls—For translating one of the Odes of Horace into English verse.
- John A. McKenzie, London, ditto.
- Malcolm Galbraith, Darlington, C.W.—For General Merit.

###### SECOND GREEK CLASS.

1. Joseph Evans, . . . Kitley.
2. Colin McDonald, . . . Gananoque.

###### Order of Merit.

1. John McLennan, . . . Glengarry.
2. Donald McLean, . . . Cote St George.

###### SECOND LATIN CLASS.

1. Donald McLean, . . . Cote St. George.
2. John McLean, . . . Glengarry.

###### Order of Merit.

1. William Bell, . . . L'Original.
  2. Colin McDonald, . . . Gananoque.
- Joseph Evans, Kitley—For a Critical Analysis of the Sentiments and Plots of *Cedipus Tyrannus*.
- John McLennan, Glengarry—For an Essay on the Life and Exploits of Alexander the Great.
- David McDonald—For an English metrical translation of one of the Epodes of Horace.
- William Cluness, ditto.

###### Order of Merit.

1. William Bell, . . . L'Original.
2. William C. Clarke, . . . London.
3. Frederick Smith, . . . Quebec.

###### THIRD GREEK CLASS.

1. William W. Squire, . . . Stanstead, C. E.
  2. Thomas Miller, . . . West Flamboro.
- William W. Squire, Stanstead, C. E.—For Critical Analysis of the Sentiments and Plot of Sophocles' *Cedipus Tyrannus*.

###### THIRD LATIN CLASS.

1. William W. Squire, . . . Stanstead, C. E.
2. Thomas Miller, . . . West Flamboro.

###### JUNIOR MATHEMATICS,

- Best in Geometry and Algebra.*—1. Robert Campbell, Ramsay;
2. John Alexander McKenzie, London; George Hutton, Kitley;
3. George Smith Rose, Kingston; David Cameron, Perth.

*Best Prize Exercises and Exercises during the Session.*—Robert Campbell, John A. McKenzie, George Hutton.

*General Merit.*—Donald Ross, Pictou, N. S.

###### SENIOR MATHEMATICS.

*Best Mathematicians (3rd year)*—William Wood Squire, Stanstead, C. E., Asa Fobes Walbridge, Clarke, Newcastle.

*Best Mathematicians (2nd year)*—1. John McLennan, Glengarry; 2. Donald John McLean, Glengarry; 3. Alexander McLennan, Joseph Evans, Kitley.

###### NATURAL PHILOSOPHY.

*Best Examinations and Exercises throughout the Session, (3rd year.)* William Wood Squire, Asa Fobes Walbridge.

*Best Examinations and Exercises throughout the Session, (2nd year).*—

1. John McLennan; 2. Donald J. McLean.
- Essay; 'Life and Discoveries of Sir Isaac Newton.'*—1. John McLennan; 2. William Robert Cluness, Williams; Colin McDonald, Gananoque; Donald J. McLean, Alexander McLennan.

*Diagram.—Astronomical Instruments.*—Frederick Smith, Quebec.

###### MENTAL AND MORAL PHILOSOPHY AND LOGIC.

1. William Wood Squire, Stanstead, C. E.
2. Thomas Miller, . . . Flamboro West.
3. James A. F. McLeod, . . . Kingston.
4. Donald McDonald, . . . North Uist, Scotland, Asa F. Walbridge, Clarke, C. W.—For diligence since his entering on the class.

###### PRIZE LIST.

###### FACULTY OF THEOLOGY.

###### HEBREW AND CHURCH HISTORY CLASSES.

1. John Lindsay, . . . Ormestown.
  2. James McEwan, . . . Ireland.
- Donald McDonald, North Uist, Scotland—For general diligence and progress.

###### CLASS OF THEOLOGY.

1. John Lindsay, . . . Ormestown.
2. James Gordon, Nelson—For an abridgement of Boston's work on "The Covenant of Grace."

###### COURSE OF STUDY.

###### FACULTY OF ARTS.

###### FIRST GREEK CLASS.

Greek Grammar and Extracts.

Arnold's 1st Greek Book.

Xenophon's *Anabasis*, Book I.

Daily Written Exercises.

###### FIRST LATIN CLASS.

Virgil's *Aeneid*, Book V.

Sallust's *Catilinarian Conspiracy*.

Horace's *Odes*, Book I.

###### SECOND AND THIRD GREEK CLASSES.

Sophocles' *Cedipus Tyrannus*.

Xenophon's *Memorabilia*, Book I.

Arnold's Greek Prose Composition.

Translations, Prosody, &c.

###### SECOND AND THIRD LATIN CLASSES.

Horace, *Epodes*, *Satires*, Book I.

Quintus Curtius, Book III, and part of II.

Daily written Exercises, Prosody, &c.

###### MATHEMATICS.

*Junior Class.*—Euclid, first six books; Plain Trigonometry, and Logarithms; Algebra (Hind's) to the theory of Equations. Daily and Weekly exercises in Algebra, Geometry, and Trigonometry, with the use of instruments of observation.

*Senior Classes.*—Euclid, Eleventh and Twelfth books; Mensuration of planes and solids; Analytical Plane, and Spherical Trigonometry

(Snowball), with application to Geometrical and Astronomical problems. Exercises in plane and spherical Trigonometry. Conic Sections (Whewell's). Differential and Integral Calculus, with numerous examples.

#### NATURAL PHILOSOPHY.

Lectures on the properties of Matter, Statics, Dynamics, Hydrostatics, Hydrodynamics, and Hydraulics, Pneumatics, Electricity, Magnetism, Voltaic Electricity, and Electro Magnetism, Optics.

Earnshaw's Statics.

Examinations twice a week on Herschell's Astronomy, and the subjects of Lecture.

Essays and other exercises on the subjects of the course.

#### MENTAL AND MORAL PHILOSOPHY AND LOGIC.

On each of these subjects a pretty full course of lectures was given. During the afternoon hour the students were regularly examined on the lecture of the morning. They were also required to give a weekly essay of considerable length on some subject unfolded in the Lectures.

#### COURSE OF STUDY.

##### FACULTY OF THEOLOGY. HEBREW CLASS.

Gesenius's Hebrew Grammar.

Read large portions of the Hebrew Bible, from the Books of Genesis, Numbers, Ruth, Psalms, Proverbs, Isaiah, Haggai, and Zachariah.

Elements of the Chaldee Grammar.

Frequent written exercises, being the analysis of passages—

Translations from English into Biblical Hebrew, and from rare Hebrew works into English.

For summer reading.—The Book of Genesis, and Psalms I.—XXX.

##### CLASS OF CHURCH HISTORY AND BIBLICAL CRITICISM.

History of the Christian Church from the 1st to the 9th century.

Fortnightly Essays by the Students on passages of Church History.

Davidson's Biblical Criticism, and Bishop Marsh's Lectures on the Criticism and Interpretation of the Bible.

Reading and Critical Analysis of Greek New Testament, 1st and 2nd Epistles to Timothy. Examinations and Exercises.

##### CLASS OF THEOLOGY.

A full course of Lectures was given this Session on Sanctification and on the various cognate doctrines. The Students were regularly examined in the afternoon hour on the subject of the morning's lecture. They were required to give a weekly essay on some subject in Theology; and also to prepare the skeleton of a sermon each week. Each, according to his status, delivered his regular discourses.

#### UNIVERSITY OF QUEEN'S COLLEGE.

From the Kingston Chronicle, May 5.

The examinations at this Institution occupied portions of Wednesday and Thursday, and we shall take an early occasion to publish the list of prizes awarded. At the close an eloquent address was delivered by Professor GEORGE, Vice-President of the College. We have been favoured with a copy of this address, which we give below:—

GENTLEMEN:—Your duties for the session have now ended. Before, however, dismissing you, I have to crave your attention to a few parting remarks, which may not be unsuitable to the present occasion. No one could blame you for bailing the close of this day with agreeable anticipations. The student, who has laboured diligently for seven months in the acquisition of knowledge, not only requires retirement for di-

gesting that knowledge, but must also stand very much in need of relaxation. And, if there are those to whom duty in this place has been an irksome task, they will no doubt rejoice in the freedom which to-morrow's sun will bring them, when they shall have escaped from the labours of the class-room; for the slothful student earnestly longs for deliverance from all restraint, and ardently seeks new scenes for frivolity. With his emotions on the present occasion one has no sympathy. I do not say there are not such young men now before me. Yet the number must be so very few that I know not if I am warranted in making any reference to them. From what I have learned from the other Professors, as well as from what has come under my own eye, it affords me great pleasure to think that your diligence upon the whole has been highly commendable, and your progress very respectable on the different branches of study to which your minds have been directed.

I cannot express the satisfaction it has afforded me in presiding over the distribution of the literary honors which so many of you have gained. These honors are pleasing evidences of your diligence as well as of your success in study. Let the student, who has won these honors by severe toil, carry them with him through life as tokens of his early achievements. But in this it cannot be expected that all should be alike successful; for all cannot excel. Besides some enter College but ill prepared to compete with those who have enjoyed superior previous training. Nor do all possess the same natural capacities for study. I of course offer no apology for that worst form of sloth or vanity, which is ever expert at finding excuses for deficiencies in the performance of duty. The student who is an adept in this will not be found at midnight or early dawn striving to make severe labour yield the fruits of rational hope. He lives on vain assumptions and reposes on his excuses, and after his own fashion can very well afford to live without College honors. Yet all, sufficiently acquainted with the history of literature, know that some have left College, not as marked students, who afterwards became men of high mark. The frivolous and lazy student, however, is very apt to draw two false inferences from this. He infers that, because some great men for one reason or other, fail to distinguish themselves in their classes, they had, just as he does, trifled away their time in College. And next he foolishly infers that he, too, may in some way or other yet become a great man. The first inference is false, while the second is likely to prove equally so. If those men who have become distinguished in life were not remarkable for their attainments in their classes, yet, be assured of it, they were so diligent and successful in labour that during their College life they amassed much knowledge and cultivated those habits which fitted them for eminence and usefulness. Yet this I would say, and I cannot say less: Let not the student who has toiled patiently, but has failed to gain the honors on which his heart was set, sink into despondency. Above all let not his disappointment take the vicious complexion of resentment or envy. The student whose eye glistens with delight, and whose bosom heaves with admiration, as he gazes on his more successful competitor, although he has failed himself to gain literary honors, has not wholly failed. Disappointed, and for the time defeated, yet, if he can look with intense admiration on excellence which he is at present unable to reach, and if he seeks no solace from envy, and no balm from detraction, he only requires more time and means to accomplish all that his best friends can desire. Such a student not only possesses the finest moral qualities, but some of the true elements of intellectual strength. Of the final success of that young man I entertain no fears.

Yet I repeat it, let the student, who has by hard labour won literary honors, wear them with high satisfaction. But beware lest your success in this should minister to your vanity or pride. As pride is natural to all men, it cannot be doubted but it often takes occasion from our triumphs to deepen its power in our bosoms. He, who

feels that his pride is strengthened by the honors he has won, has no little cause to mourn over his success. I would fain hope that I do not err in thinking that those among you of highest attainments, and who give the fairest promise of future distinction, are not noted in the College for vanity or pride. I should suppose this to be the characteristic of quite a different order of minds. But, be this as it may, let me guard one and all of you against pride. Do not believe what the devil says in commendation of it. For, if he were not the father of lies, no one could better tell than he what its disastrous effects are. Beware, also, how you listen to the opinions of the world and to the suggestions of your own heart as to the value of pride. Ah, my young friends, it has not only no value, but is the most pernicious passion you can cherish. "Had I life to begin," was the remark of a man of some observation, "I would begin it with the unalterable determination to war an exterminating warfare against pride. For I know from bitter experience it has done more than all other passions to prevent the growth of my intellect, to impair the health of my conscience, and destroy my peace of mind." This is a true saying. I beseech you, lay it to heart. For, if you cherish pride, no matter under what plausible pretences—and no passion can furnish more—it will be sure to damage your mental worth, to spoil your most valuable acquisitions of knowledge, and in many ways to produce unspeakable misery. I fear it is but little understood to how great an extent this passion has blasted the prospects of many students. For, while those under its influence may after a sort make certain attainments, yet for the acquisition of wisdom in its higher forms, as well as for listening to counsels and warnings, they are sadly unfitted.

For pride there is no cure but humility. Where this exists pride cannot reign. Let me therefore entreat you to cultivate humility. I should blush in secret, did I feel the slightest embarrassment or the least misgiving in urging you to be humble. I cannot but fear that the course pursued in many seminaries of learning is not upon the whole favourable to the growth of humility. The methods sometimes employed to awaken ambition and emulation have assuredly often tended to cherish a selfish vanity and a hardening pride in the minds of the young. Whatever the immediate results may be of this training, I cannot think it fitted in the end to yield valuable fruit, either to the student himself or to those on whom his mind is to act in after life. For my part I do not fear to affirm that the highest form of humility is scarcely less indispensable to true greatness of intellect than to true goodness of heart. Why should this be doubted? Humility is the seeing of things really as they are, and feeling truly the emotions which they should awaken. The humble man sees all above him with reverence, all around him with respect and forbearance, and all beneath him with a loving pity. As ignorance on the highest and most sacred truths is the grand cause of pride, so humility is the highest and most practical truth clearly and personally realized. Now this must be as favourable to the growth of intellect as it is to a healthy state of the conscience. But the sham of a virtue is often the most pernicious form of the opposite vice. This is never more strikingly exemplified than in spurious humility. Hence a want of self-respect or meanness of spirit is often mistaken for humility. No mistake can be greater. For meanness or baseness of mind, so far from being humility or springing from it, may for the most part be easily traced to vanity, moral cowardice, avarice or some other vicious passion. That the world should err on this is not wonderful; but it is wonderful and pitiable to think of the gross misconceptions of many Christians on it. The humility taught in the Bible, and exemplified by eminent saints, is, if not the greatest, at least one of the most beautiful of the graces. Nor has it ever failed to give a peculiar dignity to the soul, and to diffuse an exquisite charm over the moral conduct of men. Where there is true humility there will be an open eye to read all the lessons of

wisdom, and a ready disposition to copy all the excellencies of others. The vain man sees nothing greater or better than himself. Hence it is not wonderful that he should fail in reaching lofty conceptions and in giving expression to pure and noble thoughts; while the proud man, so apt to despise what does not bend to his will or fall in with his preconceived notions, must often miss many high and valuable truths. But the humble, who are ever ready to sit at the feet of any who can make them wiser and better, naturally gather knowledge from all minds that can furnish it. He, that despises humility, despises one of the grand means for enlightening the understanding as well as for regulating the conscience. Pride is folly. Humility is wisdom, or at least is that by which the highest wisdom may to a wonderful extent be acquired. It is indispensable to fit you for a place in the school of Christ. But that which fits for a place in this school must be eminently useful in fitting you for a place in any school in which true knowledge can be learned. Humility, so valuable to all, is specially so to the young: for without it they are sure to begin life on principles utterly false. Besides it gives a noble simplicity to their character, and produces that modesty which throws such a grace around their whole demeanor. Modesty has ever been regarded as one of the most beautiful characteristics of youth. But it is more than a grace of character: for, as it is itself a modification of humility, so it is a pleasing indication of many high mental excellencies. Indeed nothing can atone for the want of it in the young. It is true, you may find smartness, precocious intellect, and even learning of a kind where there is no modesty; but you will look in vain to that mind in mature life for either great thoughts or a high order of moral feeling. These observations, the aim of which is to lead you to cherish not only the graces to which I have adverted, but every other moral principle, naturally suggest a *higher appeal*. Let me earnestly urge you to be men of piety. All the principles of morality, as well as the motives to enforce them, must be derived from religion. The fear of God is emphatically the beginning of this wisdom. For he, who would know what the duties are which he owes to his God, as well as those he owes to his fellow-men, and how he is to perform these so as fully to answer the end of his being, must seek for the guidance of the Divine Spirit. If you are in the true sense young men of piety, you cannot fail to be in the best sense strictly moral. Indeed the humility and modesty, of which I have spoken, can only be found in their purer and higher forms in bosoms sanctified by the Spirit of God.

While no effort, as you are well aware, is ever made in the *department of Arts* to bring into notice any of the peculiar ecclesiastical views of that Church with which the College is more immediately connected, or any attempt ever made to proselytize or in any way to meddle with the faith of students who belong to other Christian denominations, yet I trust you will do us the justice to say that we have not failed, as suitable occasion offered, to bring before you the essential doctrines of our common Christianity, and to press on you the necessity of a life of piety. I cannot but think that the student, who has not been taught in his College to fear God, has been neglected as to the most important part of his education. It was much the fashion at one time in the Colleges of Great Britain to regard piety as some way incompatible with high literary attainments. It was a trick of the infidelity of the times to impress the world with the notion that eminent scholarship should stand clear from an earnest religious belief, while at the same time it was slyly but sedulously inculcated that a man of simple and earnest piety could not be either a profound scholar or a man of genius. In fact the infidels of that age were at no little pains to disseminate the notion, that only ignorant and weak-minded enthusiasts could be sincere believers in Christianity. It is impossible to estimate the pernicious effect which these silly and wicked sophisms had on young men at College in those days. It were easy, did the nature of the address

warrant it, to show that the view to which I have adverted is as false in fact as it is hurtful in its moral bearings. It is not denied but there have been irreligious men remarkable for their scholarship, and able writers on many important subjects. But this admitted, and yet no one competent to judge will question that in all the great departments of learning those, who have risen to the highest places and have done most to widen the domain of knowledge, and to benefit the world, have been men of simple and earnest piety. Indeed true piety is in every way a powerful aid to the growth of intellect and to the acquisition of useful knowledge. How can it be doubted that many from the want of it, or from the want of morality which springs from it, have utterly failed to accomplish what their talents gave fair promise of in early life. But, be all this as it may, it must never be assumed by you, my young friends, that the acquisition of knowledge, inventions in science or art, or even the production of a work of genius is the chief end of human existence. Each of these things is well in its place. And assuredly man has important duties to discharge in life, to which learning is very necessary, and to the performance of some of which it is quite indispensable, yet you must never forget amidst all your efforts to acquire human knowledge, or add to the stock of human thought, that you are performing a part on earth for eternity. To do this well is really the grand end of your being. Strive then to know God. Believe what He has revealed, be obedient to His will: trust Christ as your Saviour, look to the Holy Spirit as your Sanctifier, and endeavour to have the fruits of piety in your life. For, if these be in you and abound, you will never be barren in any good work to which you may be called in your professional career. Most anxious am I that all of you should be respectable scholars, and, if it were possible, greatly distinguished for your learning. Nor doubt it that it would fill the bosoms of your professors with exquisite delight, were they to find in future years that some of you had risen to eminence in the walks of life you had chosen. Yet, my dear young friends, it would not afford you one emotion of joy nor one ray of hope at a dying hour to find that you had gained this, and nothing more than this, as the outcome of all your labours and as the end for which you had lived. For then you would be compelled to cry out, while you contemplated the honours and wealth you had won,—"vanity of vanities, all is vanity and vexation of spirit." I say it from the bottom of my heart—strive to be learned men, and labour by your learning and talents to make mankind wiser and better; aim at an honourable distinction in your profession by an able and faithful discharge of its duties. But then I ought with far greater earnestness to say, Never forget amidst secular pursuits, or while engaged in the acquisition of human learning, that you have at last to stand before the judgement-seat of Christ, and hear that award which shall decide your condition for eternity.

But, in pressing on you the importance of a life of piety, it were peculiarly improper on this occasion to overlook that Book which teaches its principles, lays down rules for its practice, and furnishes the motives by which the soul is animated to serve God. Read the Bible; if you would be men of piety, read it often, earnestly, and prayerfully. I hope that during the vacation you will do a large amount of reading, that what you have gone over in College will be again and again revised, until you have thoroughly mastered every part of it. And no doubt every student, who has a thirst for knowledge, will go largely into that miscellaneous but useful reading, for which he could not command time during the session. But let the Bible ever hold a prominent place, may I not add the first place among the books you are to read. I venture to affirm that he, who devotes a portion of each day during the summer to the Sacred Scriptures, will not be found the worst prepared for standing a sifting examination on what has to be read for entering next session.

Nor should I forbear to remark that no young man of taste and learning can read the Bible with care without drawing from its pages precious literary treasures. When one thinks of the sacred purposes for which that Book was given to the World and the Divine truths which it unfolds for the salvation of man, he feels a strange awkwardness in speaking of its mere literary excellencies. To dwell on these as its peculiar excellencies is to be charmed with its letter, but wholly to miss its spirit. Yet the literary excellencies of the Bible are of the very highest order. This is seen from the fact that in those countries, in which the Bible is so widely diffused as to leave the public mind, there is not only found among the people a pure morality but a correct and on the whole an elevated literary taste. It is generally admitted that Luther's translation of the Bible was what first awoke the German mind and for a long time directed it. That the English translation has had the most powerful effect on our literature cannot admit of a doubt; it has not only to a wonderful extent given fixidity to the language, but has to a great extent taught the correct principles of taste to all writers in English for nearly two centuries. Nor were it difficult to show that the greatest minds in our literature have been much indebted to the Bible for their loftiest thoughts and their most beautiful figures; it has been said that Shakespeare was nothing indebted to classical writers: yet it were easy to show, although I am not aware than any of his commentators have done it, that he was greatly indebted to the Bible for many of his most striking sentiments and for much exquisite imagery; and who needs to be told that Milton's lips uttered the grandest thoughts that man ever expressed, just because those lips were touched by a live coal from this altar: or, to use another figure, Milton flung from his awful harp those sublime notes which have ravished all men of taste, just because he tuned it at the foot of Sinai and on the side of Mount Zion. In a word I fear not to affirm, what every scholar and every man of intellect will corroborate, that he, who would find poetry with all its loftiest attributes, eloquence with all its powerful excellence, and simple narrative with all its charms, must search for these in the pages of the Sacred Volume. But, although this be true, yet it were a sad perversion of the Bible to make it merely a book for the cultivation of the intellect or the improvement of taste. Remember in reading it that you are reading God's Word. Remember it is the light which He has given to guide you to Himself through the Saviour. If you regard the Bible as fitted to teach you these precious truths, you will not fail to read it with care. Happy, happy, is that young man whose mind is so stored with its truth that he can say "Thy Word, O Lord, hath made me wiser than all my teachers. It is a light to my feet and a lamp to my path. It is sweeter to my taste than honey, and more precious than much fine gold."

There are words which have a singular power of meaning in the morning of life. The word "home" is one of these. It is a pity that it ever should lose anything of the richness of its meaning; yet sore misfortunes or vicious conduct may sadly lessen the joy which a man in after life may feel in uttering the word "home." But to you I trust the word has yet an inexpressible power and tenderness. You are now about to realize all the pure and tender emotions which the word "home" awakens in your bosoms. For there are near and dear relatives to whom your hearts have clung, and for whom they have throbbled through all the session, who are now anxiously awaiting your return home. They have, like you, been counting the weeks that have lately passed, and in a day or two will be casting wistful looks from doors and windows, and counting the hours as they watch your approach. Go then, and, when you receive the warm embrace of parents, sisters and brothers once more by the *family hearth*, taste a cup of the sweetest and purest bliss that you will ever taste on earth. Happy is that young man that has such hearts to love him; and happy is he that can re-

ceive the outpourings of these dear hearts and feel that in some measure, by his fidelity to duty in College and general demeanour, he is still entitled to all that love and all that confidence, and oh! young gentlemen, never do ought that may render you unworthy of such love or such confidence.

But I must close. Our connection with you during the session has been very pleasant to us, and I trust has been very profitable to you. We hope to see the most of you again here when next session opens. But we now part for the present, and probably shall never all again meet in this place. Let this solemn consideration yield its suitable lessons. To those who have finished their Curriculum, and are about to enter on professional life, I would say—Our best wishes go with you. Do not disappoint the hopes we have of you. Bravely strive to fill your places in life. Ever look to God for grace and protection. And now fare ye well.

## THE CHURCH OF SCOTLAND.

The Rt. Hon. the Earl of Fife has appointed the Rev. Mr Gordon Ingram, probationer, to be minister of the Established Congregation in M. c. duff.

**CLERICAL PRESENTATION.**—Mr David Douglas W. S., has presented the Rev. Alex. Cozens, minister of the united parishes of Fossoway and Tullibole, to the church and united parishes of Kilbucho, Broughton, and Glenholm in the Presbytery of Biggar, vacant by the death of the Rev. Hamilton Paul.

**NEW PARISH.**—The Earl of Mansfield has intimated to the Established Presbytery of Perth his intention to endow the chapel at Logiealmond by placing at the disposal of the Presbytery the sum of £120 annually for behoof of the minister. Immediate steps are to be taken for the erection of a new parish of Logiealmond by application to the Court of Teinds.

At Dublin on the 31st March, aged 70, the Rev. JAMES CARLILE, D D., for upwards of 40 years Minister of St. Mary's Abbey Scotch Church, Dublin, and for some years Government Commissioner and Member of the National Board of Education in Ireland.

At Evanton Cottage on the 26th., in the 69th year of his age, the Rev. ROBERT ALLAN, for 25 years Minister of Little Dunkeld, from which he withdrew about 4 years ago. To preach the Gospel in all its purity, to instruct the young, and to contribute to the necessities of the aged, were with him duties upon which he continued to act during a long and useful life: and he had the satisfaction of knowing that his labours and kindnesses were not bestowed in vain.

The Government are said to be likely to confer the appointment of Principal of St. Mary's College, Aberdeen, either on the Rev. Dr. Robert Lee, of Old Greyfriars, Edinburgh, or on the Rev. Dr M'Leod, of St. Columba's, Glasgow. The first charge of the parish of St. Andrew's, it is also said, will be separated from the Principalship.

**SUB-PRINCIPALSHIP OF KING'S COLLEGE.**—We understand that at a meeting of the Senatus Academicus Professor Thomson (Natural Philosophy) was unanimously appointed Sub-Principal of the University, vacant by the recent demise of Dr. H. McPherson. It is understood that Dr. Hercules Scott (Moral Philosophy), the senior Regent, declined the appointment, owing to the state of his health.

**DIVINE SERVICE IN GAELIC AT NAIRN.**—At the last meeting of the Presbytery of Nairn a petition was read from the Gaelic-speaking members and adherents of the church at Nairn, stating that they heard with regret that the Presbytery had lately passed a resolution which, they feared, might lead the patron to appoint an English presentee to this parish, and that, though willing at a great sacrifice to concede to the majority of the congregation the privilege of two English sermons each Lord's Day, they hoped the Presbytery

would not overlook their spiritual interests, and ordain that the minister to be placed in Nairn should be able to do parochial duties in the Gaelic language, as in that language only they could be spiritually edified. The petition was ordered to lie on the Table till the meeting of the 12th inst.

**DALKEITH PARISH CHURCH.**—The Old Parish Church of Dalkeith, which has recently been completely renovated, was opened for public worship on Sabbath last. This ancient edifice has, phoenix-like, emerged from the hands of the architect a perfect contrast to its former self. From having been one of the most dismal, dingy, and unwholesome-looking ecclesiastical fabrics, as every one will bear witness who had ever been within its walls, it has been transformed into one of the most handsome and comfortable churches. The original walls, which were of great thickness and strength, have been retained, but renovated in the same way as St. Giles', Edinburgh, the style of architecture in the new building being a copy of the old. The former ungraceful tower, which was put up about 90 years ago on the plainest and most economical principles, has been supplanted by an elegant spire. As the church is without galleries, the amount of accommodation is greatly abridged; but, as the Buccleuch church, so long unopened, has recently been converted into a parish-church *quod sacra* under the name of the West church, and the numerous congregation is about to be halved, it is expected that the two buildings will easily accommodate all that require sittings. The Rev. Mr. Wright, minister of the parish, preached in the forenoon on Sabbath, the Rev. Dr Veitch, of St. Cuthbert's, in the afternoon, and the Rev. Mr. Nicholson, of Pencaitland, in the evening. The attendance at all the diets of worship was crowded to overflowing; and at each collections were made for the benefit of the charity-school connected with the session, which is attended by upwards of 90 poor children, and supported exclusively by private contributions.

**SYNOD OF ABERDEEN—NUMBER OF COMMUNICANTS.**—On Tuesday last in the Synod of the Establishment Dr Paul produced answers to a circular addressed to each Presbytery in the Synod, containing queries as to the number of communicants, &c. In the Presbytery of Garioch, the numbers returned were 5513; and, assuming the number of communicants to be one-half that of the proportion of population which, in the case of country parishes, might be fairly claimed as belonging to the Church, this would give 11,026, whilst the gross population of the whole district, by the census of 1851, was only 14,147. In Alford Presbytery, returns from ten parishes showed 3846 communicants, 7692 of a population, whilst the gross population was about 10,000. In the Presbytery of Kincardine O'Neil, the returns were complete, and showed 6625 communicants representing a population of 13,250, or within about 6000 of the gross population. Dr Paul also made a calculation, taking four-ninths, instead of one-half, as the basis of the estimate for the number of communicants. In either case he claimed an overwhelming majority as belonging to the Establishment. He re-asserted, as a positive fact, that the Church of Scotland was a majority of the country. In the parish of Nigg, for example, there were scarcely any Dissenters; in Banchory there was a majority of 6 or 7 to 1 Dissenter; in his old parish of Dyce there were only 2 or 3 Dissenting families; in Belhelvie 7 or 8 and so forth. At the communion in Aberdeen last Sabbath there were about 7000 communicants present in their churches.

## COMMUNICATIONS.

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

## A RESOLUTION

After the pattern of St. Paul's in the xiv. and xv. Chapters of ROMANS.

I saw no danger in the cup;  
It seemed a blessing given  
To cheer the weary, help the weak,  
A gift of love from Heaven;  
I thought so then, I think so still—  
Yet drink it more I never will.

And will you then, I hear you say,  
The gift of Heaven refuse?  
The glory of the noble vine,  
Was it not given to use!  
It was, it was, I own it still—  
Yet drink it more I never will.

We sat around the festal board,  
All brethren of the Loan,  
We ate with thanks, we passed the cup  
With prudence and accord;  
We saw no harm, we thought no ill—  
Yet touch it more, I never will.

For one was there who had been plucked  
As from the burning flame,  
I marked him, as the wine went round,  
Grow pale with fear or shame;  
I paused as I my cup did fill,  
And drink it more I never will.

I knew that, if he touched the wine,  
He was a fallen man,  
And, as I saw his wavering look,  
Words through my memory ran;  
I heard them then, I hear them still,  
And drink it more I never will.

Destroy not with thy meat (or drink)  
Thy brother frail and weak,  
For whom Christ died upon the Cross,  
But help him, boldly speak  
And say, the glass I never fill.  
And touch it more I never will.

Another sat beside me there,  
A Christian full of zeal,  
Who thought 'twas wickedness to taste,  
And condemnation's seal,  
I saw his soul with horror fill,  
And drink it more I never will.

And one was there whose cheerful face  
Wore much too red a hue,  
And, where his brethren drank but one,  
He took with pleasure two;  
With grief I saw the coming ill.  
And touch it more I never will.

The burden of the frail and weak  
We, who are strong, should bear,  
Nor place a stumbling-block for those  
Who need a brother's care;  
I know thou'lt say, I do no ill,  
Yet drink it more I never will.

SAVIOUR, didst Thou lay down Thy life,  
For these weak brethren's sake,  
And shalt not for Thee, for them,  
One luxury forsake!  
Dear LORD, with love our bosoms fill,  
And drink it more we never will.

DISCIPLE.

Appreciating duly the excellence of the motives which have prompted the writer of the foregoing lines to the resolution adopted, we have inserted them under the heading of "Communications," as two articles upon the same subject have recently appeared therein.

## THE LORD OUR RIGHTEOUSNESS.

It is the Righteousness of Christ which is here meant. It is not the Righteousness of God's character, or that perfection of His being, which we sometimes call justice, for this cannot be communicated or imparted to man: nor does it mean the Righteousness of sanctification which is communicated to us by the Holy Spirit, for this could procure no atonement for the evil of sin; nor does it mean the Righteousness of Holiness, or that which consists of merely fulfilling the precepts of the Law. No, but it means the righteousness which consists in fulfilling both the precept and the penalty of the Law, neither of which could ever have been performed by man. This is the righteousness which Christ has rendered. He has both served for us and suffered for us, both lived for us and died for us. His righteousness has respect both to His life and death, both to the holiness of His spotless character and the final sufferings which crowned His blessed career in our sin-blasted world. It consists of the perfect obedience which He ever rendered to the Law in all its high requirements, and the full and satisfactory penalty which He paid for our violation of it in His mysterious death. It was not only a perfect satisfaction which He had to render for the penalty of a broken law, altogether beyond the reach of man, but also a perfect conformity to its precept equally beyond the reach of man. His death was the fulfilment of its penalty, His life the fulfilment of its precept. The one was just as necessary as the other, His holy life as much as His mysterious death. Had there been one blot on His name, one defect in His character, one sin in His heart or life, He would rather have needed an atonement than been able to atone. But He did no sin, neither was guilt found in His mouth. His face was never darkened with the gloom of resentment, or envy, or remorse. His heart was never polluted by one unholiness. He did always those things which pleased His father, otherwise He would have been altogether unqualified for making an atonement for the sins of His people. Hence He said "For their sakes I sanctify Myself." It was in order to die such a death that He lived such a life, a death by which He fully satisfied the justice of God, and by which God could be just and yet the justifier of the ungodly. The righteousness of Christ then consists of all His services and all His sufferings from His infant cry in Bethlehem to His agonizing cry on the cross, and from His humble and holy submission to His parents in His earlier life to the miracles which He wrought and the blessings which He communicated in His public ministry. It is the perfect satisfaction of His death together with the perfect obedience of the life that constitutes that righteousness by which the sinner is saved and God is glorified. This is the sure and sufficient ground of the sinner's justification. *The Lord our Righteousness*

is at once the motto, the safety, and the glory of every believer in Jesus.

(1.) We see then that the righteousness, by which the sinner is saved, is an *imputed righteousness*. It is said to be ours, not because it has been wrought out by man, but because it has been wrought out for man, and that without man's help or concurrence in any way whatever. It is said to be ours, not because it has or can be communicated to us, but simply because it has been reckoned or imputed to us. It is said to be ours, not because we can claim it for anything we can do, but because it is placed to our account as a free and unmerited gift, so much so that the believer is dealt with as if he had never fallen, or rather as if the righteousness of Christ were originally and inherently his own. Christ has been made unto us righteousness. He, who knew no sin, became sin for us that we might be made the righteousness of God in Him. Hence, O believer, there is no condemnation for you, unless there be some defect or flaw in His righteousness. But this cannot be, for it is the work of God, and as such it is a perfect work, and ever well pleasing to Him. As soon will Christ be deprived of His many crowns as the believer fail or be put to shame. If it were right to inflict suffering and death on Christ because our sins were imputed to Him, it must also be right to bestow upon the believer life eternal because Christ's righteousness was then imputed to him. If our imputed sin brought Him to the grave, His imputed righteousness must raise us to glory. The Lord our righteousness must ever be our plea, our joy and crown of rejoicing.

(2.) We see also that, while the righteousness of Christ provides for the forgiveness of every believer, provides also for the full payment of the penalty of His sins, the sins of every believer are indeed forgiven, fully, freely and eternally forgiven; but that their punishment is exacted to the very uttermost. It is a mistake to suppose that, when the sinner is pardoned, his sins' penalty is disregarded or lost sight of. No, the penalty is not lost sight of, or disregarded. When sin is committed, nothing can save the sword of Divine Justice from falling upon it, from pursuing either the sinner or the sinner's Substitute. The Law will not forego the demands. It must have satisfaction. The sins of the believer as well as the sins of the unbeliever must meet with their just recompense of reward. The penalty due to the believer is as fully exacted on the Cross as is the penalty due to the unbeliever in hell. In the one case it is paid by a death infinite on account of its value, in the other by a death infinite on account of its duration. In the one case the sinner bears it himself for ever, in the other case he transfers it to the Lamb of God, who taketh away the sins of the world. In the one case, the penalty is never paid but ever paying throughout the ceaseless ages of eternity, in the other it is paid at once and

for ever, for Christ by one offering of Himself made an *end of transgression* and sin, and so magnified the Law and made it honourable. Let the poor sinner then fly to Christ with all his sins upon his head and with all his difficulties in his way, for God has declared that the soul that sinneth shall die, and He is not man that He should lie, or the son of man that He should repent. Hath He said it and shall He not do it? Hath He spoken it and shall He not make it good?

(3.) We see also that the righteousness, by which the sinner is saved, is supremely excellent. It is not the righteousness of a holy man or a glorious angel, but the righteousness of God. He is at once its author and finisher. He alone originated it and wrought it out; and He alone can apply it and make it effectual. *I the Lord have created it.* Is. XLII. 8. It is all His work from beginning to end; and therefore ever sweet-smelling savour to Him. This righteousness supremely is excellent. It invests man with a greater glory than that which he lost in Paradise. That was the righteousness of the creature, but this of the Creator, that of the Law, this of the Lawgiver who must ever be above the Law. That was capable of being lost and destroyed, but this is incorruptible and imperishable. That was a righteousness which only fulfilled the precept of the Law, but this fulfils both precept and penalty. That was only available while it was rendered. The moment that the Law was broken, all the former obedience was of no avail, but this righteousness, though accomplished in time, is an everlasting righteousness, is ever available to the believer in Jesus, and ever the glory and the safety of the spirits of just men made perfect. This righteousness is the pure linen, clean and white, in which those saints are arrayed. The righteousness of saints is a robe so glorious that even angels might desire to wear it; so holy that it covers every sin and hides every deformity. It places the saint on higher ground than if he had never fallen. Originally he was made a little lower than the angels; but this righteousness, in one sense at least, places him above them all. He is nearest to the throne, while they stand round about. He is a priest and king, and reigns with Christ in glory. *It doth not yet appear what we shall be. Eye hath not seen, ear hath not heard, heart hath not conceived what God has prepared for them that love him.*

(4.) We see then that the righteousness, on account of which the sinner is saved, is a righteousness not inferior to that acquired in Paradise. The same holy law, which Adam was required to obey, must still be obeyed in all its high requirements. The only difference is that formerly it was obeyed by the creature himself, but now by the Creator in behalf of the creature. Then the obedience was performed, now it is received. Then it was our own, because personal; now it is still our own, because it is

imputed. Then the command was "Do this and live," now the command is, "Receive this and live." The Law has not let down its requirements to suit our lapsed and ruined condition, but still says as inexorably as ever, 'Thou shalt love' &c. But, instead of looking to the sinner, it looks to the sinner's Substitute, and finds all its demands fully met, all its precepts honoured and obeyed. The Law no longer looks to the wife for the payment of those debts which she had contracted in her virginity, but looks to the Husband who has espoused her; and so also the Law no longer looks to the sinner, or to the bride, the Lamb's wife, for the debts which she has contracted, but looks to Him for the payment of them all. In saving the sinner there is no dishonour done to the Law either in precept or in penalty. All its commands are obeyed, all its threatenings executed, all its debts discharged. The Law is maintained in all its integrity, so much so that it is magnified and made honourable, the sinner is saved and God is glorified. *Who then is he that condemneth? Rom. viii. 34, 39.*

(5). We see also that the righteousness, on account of which the sinner is saved, is *exclusively* the ground of his justification. Christ's righteousness can admit of no defects and no augmentation. His righteousness, and His alone, not partly His and partly ours, but His alone is the ground of our acceptance with God. Neither faith nor repentance, nor works nor any human adjunct forms any part of this blessed and glorious foundation. It is not on account of faith, but by faith that we are saved. It is not the hand but the food, which the hand conveys, that feeds the body. It is not the eye but the living soul within that by means of the eye sees. So also it is not on account of our faith that we are saved, but on account of the righteousness which it receives and rests upon for salvation. Nor does repentance save. It is only the condition of salvation. *Let the wicked forsake his way.* All the tears that penitence ever wept, all the sorrow that remorse ever experienced, would be no compensation for the evil which sin has wrought, nor could such ever recommend us to the mercy of God. And, as for good works, the holiest of them all is more than enough to condemn us. As an expression of our gratitude, and as an evidence of the new creature, they are to be prized and maintained; but, so far as the ground of our acceptance is concerned, they have neither part nor lot in the matter. The righteousness of God, and the righteousness of man, like the iron and the clay of the foot of Nebuchadnezzar's image, will not mingle together; elements so dissimilar will not amalgamate. We are saved by the righteousness of Christ wholly and alone without any human adjunct whatever; otherwise the foundation on which we stand is a foundation of sand, which, when the rains descend, and the floods come, and the winds blow and beat thereon, shall fall, and great

shall be the fall thereof. Man would like to share with God in the glory of salvation; but God will not give His glory to another, for salvation is all His work from beginning to end, from the first emotion of penitence that swells in the bosom till the last communication of grace that fits the soul for glory, honour, and immortality. The saints shall ever be constrained to say, "Not unto us, not unto us, but unto Thee be all the glory." Blessed truth! that we are not saved on account of any thing within us or about us, but simply and entirely on account of what Christ has done *for us*. O that our minds were more filled with it, and directed to it; then would our peace be like a river and our righteousness like the waves of the Sea!

(6). We see also that the righteousness, on account of which the sinner is saved, renders us perfectly secure amid all the dangers to which we are exposed. We may have many doubts and fears, many uncomfortable moods and frames of mind; but these have nothing to do with our salvation. We are not saved by our moods and frames, by anything within us however pure, or without us however beautiful, but simply and entirely by the righteousness of Christ. Our moods and frames will come and go; but the ground of our salvation is the Rock of Ages, which is immovable and imperishable. An unaccustomed eye, as has been remarked, in seeing a drift of snow carried away from the side of the mountain by the passing wind, might conclude that part of the mountain was gone; but it is not so, it still remains the same to attract the clouds and bring down the blessings which they bear; so with Christ amid all our dangers. He remains the same yesterday, to-day, and for ever. No doubt Noah, when in loneliness he was drifted about amid the winds and waves of a world's desolation, had many misgivings as to his ultimate safety; but his misgivings were quite uncalled-for, for the word of God was pledged to His salvation. *Why art thou cast down, O my soul, and why art thou disquieted within me? Christ has assumed all thy responsibilities, He has paid all thy debts, He has discharged all thy obligations, He has risen and thou shalt also rise with Him in glory. Thy life is hid with Christ in God. God is our refuge and strength, a very present help in trouble; therefore will we not fear though the earth be removed and though the mountains be carried into the midst of the sea.* Precious is the assurance that, when our affections languish, when our fears crowd upon us, and our evidences fail, God's mercy faileth not, that the Rock of Ages on which we stand cannot be moved and that the weakest believer as well as the strongest can never perish, because resting on that imperishable foundation. It is not our experience, however delightful, or our character however lovely, that constitutes our title to Heaven; but our title is without us, above us, and independent of us altogether. It is the LORD our righteousness. And yet we are ever look-

ing to ours elves for our title! Oh, if I had this feeling, or that evidence or this experience, then all would be well! No, believer, but all is well, all is best, because your title to glory is secured for you, (and independent of you,) in the righteousness of Christ. To this righteousness must your eye ever be directed, on it must you live and die, on it must you stand before the great white throne, with it must you be arrayed amid the glories of eternal day.

#### MISCELLANEOUS.

**PRESBYTERIAN CHAPLAIN FOR THE EAST.**—The Rev. James Campbell (presently assistant to Dr. Adie, of the East Church, Dundee) has been appointed Presbyterian chaplain to her Majesty's forces about to be engaged in the Eastern War.

**THE FIARS AS AFFECTING STIPENDS.**—From the fiars lately struck in the county of Fife we learn that the stipends of the Clergy of the Established Church will be augmented so that for every £80 last year there will be £40 this year, as income from grain.—*Dundee Warder.*

With reference to the invitation of the congregation of the late Dr Wardlaw to Dr W. L. Alexander to assume the pastorate, we learn that it is rumoured in Edinburgh that the Rev. Dr will decline, but that the Theological Academy, with Professor Thomson, will be removed to Edinburgh and thus enjoy the benefit of Dr. Alexander's co-operation without the necessity of severing his present connections.—*Mail.*

**DEATH OF THE OLDEST CHURCH MISSIONARY.**—The New Brunswick papers announce the death of Dr. Gray, the oldest missionary connected with the Church of England in the British Colonies. His first mission was at Preston near Halifax, where, prior to the commencement of the present century, he had charge of the Maroons, about 400 of whom were settled in that vicinity. He was afterwards appointed to the parish of Sackville, and subsequently to that of St. George's, Halifax, whence in 1825 he was removed to the rectory of the city of St. John's, N. B., which he held for 15 years. At the time of his death Dr. Gray was chaplain to the garrison of St. John's.

**ECCLIASTICAL.**—Some little excitement was created at the Government Land Sale on Thursday by the distribution in the room of placards requesting the Public not to bid for certain allotments about to be exposed for sale, as a gentleman had been commissioned to purchase them for the United Presbyterian Church, and it was hoped he would be allowed to do so at the upset price. This appeal to a "generous public" was not successful, as the allotments were competed for with some spirit; and we are requested by the Government auctioneers to say that the placards were given away during the sale without their sanction, as the proceeding would be likely to injure the sale of the Government lands. The U. P. Church refuses "upon principle" to accept grants of land from the State.—*N. S. Wales Paper.*

#### MISSIONARY AND RELIGIOUS INTELLIGENCE.

**American Tract Society.**—The following is a summary of the proceedings of this Society during the past year:—

*New Publications* 76, in seven languages, of which 19 are volumes; total publications 1,912, of which 397 are volumes; total approved for circulation abroad, in about 119 languages and dialects 2,885, of which 282 are volumes. Of the American Messenger, upwards of 200,000 are printed monthly; of the Child's Paper more than 250,000; of the German Messenger, about 25,000. *Circulated* during the year 10,334,718 publications, including 1,046,544 volumes, and embrac-



ing 815,100,857 pages. Total since the formation of the Society 148,288,198 publications, including 9,463,374 volumes. Gratuitous distributions for the year in six thousand and forty-nine distinct grants by the committee, 65,372,069 pages, besides 7,852,755 to life directors and life members; value nearly \$50,000.

**Foreign and Pagan Lands.**—The press was never more useful abroad, and it is hoped a wide door is opening in China. Remitted in cash during the year:—For the Sandwich Islands, \$1,000. For China, missions of Presbyterian Board, \$600; Canton, American Board of Commissioners, \$800; Hong Kong, \$500; Fuhchau, \$100; Ningpo, American Baptist Union, \$200; Shanghai, Southern Baptist Convention, \$200; Methodist Church South, \$100; Siam, Baptist Mission, \$500; Presbyterian Mission, \$900; Assam, \$300; Burmah and Karens, \$700; Northern India Missions, \$2,000; Orissa, \$300; Telooogs, Lutheran Mission, \$300; Madras, \$1,500; Ceylon, \$700; Bombay, \$1,000; Ahmednugger, \$200; Satara, \$200; Kolapur, \$200; Syria, \$300; Armenians, \$1,800; Greece, Episcopal Mission, \$300; Baptist Mission, \$300; American Board, \$200; Italy, through Italian Society at Geneva, \$500; Russia, \$700; Sweden, \$100; Prussian Tract Society at Berlin, \$100; Nuremburg, Bavaria, \$100; Hamburg Baptist Mission, \$1,000; Lower Saxony Tract Society, \$400; Dr. Marriot, Basle, \$400; Belgium, \$200; Paris Religious Tract Society, \$800; Toulouse, \$400; Canada, Grand Ligne Mission, \$50; Indians \$50—Total \$20,000.

**THE WALDENSIAN (PROTESTANT) CHURCH AT TURIN.**—It affords much pleasure to copy what is subjoined from a London paper. It is written by a correspondent at Turin.

"The consecration of the Church took place on the 15th of November. The congregation at the Italian service consisted of about 1400; at the afternoon French service about 1000 or 1100 were present. Among these were the English Minister and his attachés, the Prussian Chargé d'Affaires, the Swiss Minister, and the American Secretary of Legation from Tuscany, the first Waldensian Deputy ever elected, Mr. Molan (now a second time member of the chamber,) many Roman Catholics of all classes, and not a few of the noble exiles from Lombardy, Naples, &c. The Rev. Mr. Revel, the Moderator, with seventeen pastors and professors of the Waldensian College at La Jour, assisted at the ceremony—the Moderator preaching the French sermon, and the Rev. Mr. Meills, pastor (with Mr. Bert, at Turin) the Italian sermon. The forms of the service are nearly similar to those of the Church of Scotland, and the singing to the accompaniment of the organ was admirable. Most of your readers will be aware that the Waldenses are the ancient inhabitants of the mountains of Piedmont and Dauphiné, and have held the Alpine passes between the sources of the Po and the Durance; around which, in spite of the centuries of persecution, they still cluster. Their faith is that of the Bible denuded of all Roman Catholic additions, which they have in all ages resisted. It appeared in the fifth century. In the beginning of the ninth friends and enemies recognised it in the well-known controversial writings of Claud, Archbishop of Turin, who was the greatest opponent of Roman error and Roman tyranny of his day—in the eleventh and twelfth centuries. The MSS. still extant prove that the tenets of the Waldenses were substantially the same as those of the followers of Waldo and the poor of Lyons, of the Albigenses, of the Bohemian Brethren, of our own Wickliffites, or Lollards; which in fact are more formally set forth in a detailed confession of faith in 1580. This is, in all important matters, consistent with the great principles of Christian truth, as recognised by Evangelical Protestants. Having been deprived of Bishops at the death of Claud, the Church Government became, and continues to be, Synodical. From the above era their history is one of

continued persecution, which, in 1655, appeared to have arrived at its maximum amidst massacres and brutal cruelties. This called forth the interference of Cromwell and the States General of Holland; but in spite of solemn treaties, in 1688 they were again forced to abandon their country by the Duke of Savoy. Two years afterwards, after thousands had perished, and some 4000 settled in Germany, 800 Waldenses, travelling Savoy from the Lake of Geneva to the sources of the Durance, near the Mont Cenis and Mont Genevre, entered their country in arms, led by their Pastor and General Arnaud. In spite of all opposition they recovered some of their valleys, and have ever been faithful to their Sovereign. The Italian Waldenses, Vaudois, or Valdesi, amount now to about 20,000. The constitutional laws of Piedmont set them free in 1848 from numerous disabilities; and the right of worshipping God in their native land, according to their conviction of the dictates of revealed religion, *de facto*, though not *de jure*, is at least accorded to them. Though still in great poverty, the assistance of England and Holland, with that of private friends, has enabled them, with extreme perseverance and self-denial, to maintain an education in their valleys which is worthy of their faith. They have even now men capable of bearing witness to Gospel truth with dignity, knowledge, and zeal, whenever and by whomsoever called upon. The wonderful chain of events, by which Providence has preserved them for so many ages in the maintenance of truth, seems at last to have brought them to an epoch when they may bear witness beyond their Alpine valleys in those fair plains of Italy into which they have as yet been denied an entrance. The consecration of this noble edifice is, therefore, a great political as well as religious event. Piedmont has the honour to be the first state in Italy to give civil and religious liberty to her subjects; the tyranny of the other Italian States has driven into this Constitutional Monarchy no less than 40000 exiles who at this moment are under protection of her laws.

"The Church of the Waldenses, commenced in the autumn of 1851, is in the Lombardo-Gothic or Romanesque style, of which so many ancient specimens remain in Verona, Monza, Milan, &c. This is probably the only modern attempt in Italy at the revival of the ancient Mediæval style, called Lombard; and it has cost the public £6000, including its organ-railing, gas-heating apparatus, and furniture. It is, therefore, worthy of the noble city in which it stands—a monument of constitutional liberty as well as of Christian zeal."

#### DR. DUFF'S ADDRESS AT TORONTO.

(Concluded.)

But, after all, this is but a drop in the Ocean. We have 150 millions in India, and, if all the missions of all the Churches were put together, what would they be amidst such myriads! What we want is extension and expansion. If you go to the valley of the Ganges, containing 80 millions speaking one language, the Bengali, I venture to say without fear of contradiction that, if Christians in Britain and America would only furnish us with the means, there is not at this moment a village in Bengal in which we might not plant a Christian school, and imbue the minds of the young with the knowledge of the blessed principles of salvation, and that there is not a single village in Bengal in which, if you could speak the Bengali language, you could not get audiences of hundreds of natives to hear you. I have stood often on the steps of their temples with my back resting against their idols, and addressed them on the vanity of worshipping dumb idols. I mention this to show what an open door God has given us there. The work is great. It has peculiar claims upon us as Christians, but particularly as British Christians, and with this I must come to a close. Seeing that such is a

state of the World that the doors are every where opened, that the perishing myriads are ready to welcome us, is it not high time that we should awake from sleep, and come at once nobly, heroically, magnificently, Christian-like, to the help of the Lord against the mighty. The time is short. If ever there was a time since the beginning of the world when there was a louder call than another on the slumbering Churches to awake, surely that is the present moment, when Jehovah is manifestly whetting His glittering sword in the sight of all nations, and the destroying angel is at this moment standing at the door of every nation under heaven. Is that a time for the Christian Churches to lie down, as if wrapped up in a state of midnight insensibility, and sloth and slumber? We know what a glorious end shall be, a reign eminently glorious, when peace and righteousness shall run down our streets as rivers. We know that this is the end, and, with the Bible in our hands, can we doubt that there are mighty and even terrific events to transpire ere that event be realized. Yes, more especially with reference to ancient apostate Christendom and its destinies, whether the other parts of the World will have it or no, will affect them and drag them in in one way or another. In reference to old apostate Christendom, have we not reason to believe that there is a time of terrible severity in store for it? Have we not already had something of a foretaste of these things. Only some 5 or 6 years ago, what were our eyes called upon to behold in that old papal apostate Christendom? Were we not equally, we from the banks of the Ganges, and you from the shores of the glorious Lakes, were we not beholding the whole of Europe with one exception—that of the British Isles—torn up through the universal fabric of society, shaking, staggering, yea, reeling in the convulsive throes of revolution? Were we not called upon to behold the prophetic mountains—the kings and rulers of the old apostate Christendom hurled down among the prophetic sea of peoples and nations and tongues amid all the confusion and rage of revolutionary anarchy and uproar. And what were these but the presages of something more terrible to come? They were but the first big drops of descending judgements. And, when, again, we are evidently on the eve of still mightier convulsions—still more terrible catastrophes—is this a time for the Christian Churches to lie down and sleep and slumber? Nay, it becomes one and all of us to be up and doing and seeing to it that we ourselves have really found admission into the Ark of the everlasting covenant,—and that we have done what in us lay to secure the entrance of myriads of every land into the bosom of that Ark which can alone carry us in safety through the fiery deluge which shall sweep over this doomed earth. Once in that Ark, we are safe. Tossed about we may be; but, with Jesus in the vessel, perish we never can. Should still greater dangers arise around us, and still greater terrors frown upon us, with Jesus in the vessel, we at least can enjoy inward tranquillity and rest. Aye when the elements are raging all around us, we then can enter into the very presence of our Beloved; and one smile from His gracious countenance will diffuse a glorious radiance athwart the fearful gloom; and onwards and onwards will the vessel of the everlasting covenant still glide until in the end it reach those bright green realms where everlasting spring abides. And, as in the days of old Noah on the sides of Ararat, emerging in safety from the ark which carried him through the deluge, offered sacrifices to the Lord, we, too, once landed safely on the sides of the Heavenly Zion, will joyfully present our sacrifices of praise and thanksgiving for ever more. Let us, then, this night come to Jesus, ourselves, throwing ourselves into His bosom. He is at the Ark of the everlasting covenant. And then let us long wrestle, and pray, and deny ourselves in securing an entrance into His bosom for the myriads of the perishing in all lands. Then we can exult in the battle fought and the victory won,

and forever and forever reign with an adored Immanuel.

The Rev. Dr. was loudly applauded throughout the delivery of the Address; and a vote of thanks was then passed to him.

#### ABSTRACT

*Of the Seventeenth Annual Report of the Board of Foreign Missions of the Presbyterian Church, U. S.*

The Receipts from all sources, including a balance of last year of \$618 97, have been, \$174,453 02  
Expenditures, 173,185 50

Leaving a balance in Treasury of \$1,267 52

**PUBLICATIONS.**—The Board have continued to occupy six pages of the Home and Foreign Record. Of the Foreign Missionary, 20,000 copies of the newspaper, and 3,500 of the pamphlet form, (enlarged to 32 pages) have been published. Of the last Annual Report, 4,300 copies of the pamphlet, and 10,000 of the newspaper form have been issued.

A Manual of Missions, giving a brief and succinct account of the history and present condition of the Missions of the Board, has also been prepared by one of the Secretaries. And published, but not at the expense of the Board.

**MISSIONARIES AND ASSISTANT MISSIONARIES SENT OUT.**—Nine missionaries, (one of whom was a returned missionary on a visit to this city) and twelve male and female assistant missionaries—making in all 21—have been sent out.

**AGENCIES.**—Rev. W. S. Rogers spent eleven months, and Rev. James Wilson five and a half months, as agents of the Board in the North-western States. One of the Secretaries spent two months in the autumn in meeting the Synods of the West and South, and in preaching to a few of the churches in that region. The clerical Secretaries have preached in as many of the churches in New York, Philadelphia, and their vicinity at the time of their annual collection for missions, as was found compatible with their duties at the Missionary Rooms. At the present, and for some time past, the Board has not had a single agent in the field; and they have depended therefore on the ministers of the churches to do this work themselves; and in a large number of cases it has been done with good effect.

**MISSIONS AMONG THE INDIAN TRIBES.**—The Board has seven missions among the Indian tribes of our own country, viz: among the Choctaws, Chickasaws, Creeks, Seminoles, Iowas and Sacs, Otoes and Omahas, and the Chippewas of the State of Michigan.

Connected with these missions are 8 ordained missionaries, and 61 male and female assistant missionaries; 11 churches, and upwards of 100 native communicants; 8 boarding and three day-schools; in which there are about 600 pupils in various stages of their education.

Additions have been made to most of the churches, and the prospects of these missions were never more promising than at the present time. Several of these tribes, especially the Choctaws, the Chickasaws, the Creeks and the Chippewas, are making decided progress in almost every department of civilization; and the time is not far distant when they may be safely incorporated with our government, and be placed on a footing of entire social and civil equality with the white inhabitants of the country.

**MISSIONS IN AFRICA.**—The Board has 2 missions in Western Africa; one of which is in Liberia, and the other near the equator, and known as the Corisco mission. Connected with these, there are 6 stations and out stations; 6 ordained missionaries; 1 licentiate preacher and 8 male and female assistant missionaries; 5 churches, and about 120 communicants; 7 schools, (one of which is a classical institution,) embracing in all about 250 pupils. All of the churches have received accessions; and one has experienced a season of special reviving.

The Alexander High School is in a flourishing condition, and is doing as much for the moral, social and intellectual improvement of this infant Republic as any institution that has ever been established in that country. The missionaries at Corisco have enjoyed good health, and one of their number has penetrated the country to the distance of 150 miles, and has brought to the knowledge of the Church a new and most inviting field for missionary enterprise; and the Board hopes that the day is not far distant when the blessings of the Gospel may be extended from this point to the very heart of this great continent.

**MISSIONS IN INDIA.**—In Northern India the Board has 4 missions, viz: Lodianna, Furrukabad, Agra and Allahabad; 13 stations and out-stations; 26 ordained missionaries, (two of whom are native of India;) one licentiate preacher; 21 female assistant missionaries from this country; 25 native helpers; 9 churches with about 260 native communicants; 4 printing-presses, from which have issued nearly 3,000,000 pages; 27 schools (several of which are high-schools,) with nearly 3,000 pupils.

The missionaries entertain the most encouraging views of their work. There is a more general and a more decided desire among the people to listen to the claims of the Gospel. Hinduism is evidently losing its hold upon the mind and heart of the people; and, when the 3,000 youths, whom our missionaries have under religious and intellectual training, go forth among their countrymen, their influence must be felt, and be productive of immense good.

**MISSION IN SIAM.**—In Siam there is 1 mission, connected with which there are 2 ordained missionaries; 1 licentiate preacher; 1 female assistant missionary; 1 native helper; 1 boarding school with about 30 pupils. A large amount of labor has been performed in preaching, distributing religious books and tracts, and itinerating among the people. Mrs. Mattoon has free access to the female members of the royal family, and it is believed that her visits will result in good to those who would otherwise be inaccessible to the Gospel.

**CHINA.**—In China there are 3 missions, Canton, Ningpo, and Shanghai. Connected with these, there are 12 ordained missionaries; 2 physicians; 13 female assistant missionaries; 3 native helpers; 7 schools with 170 pupils; 1 printing-press, from which have been issued 8 separate volumes or tracts, and between 2 and 3,000,000 of pages.—The missionaries have been actively employed in the various duties of preaching, translating, teaching, distributing religious books and tracts; and those of the medical profession in the duties of the dispensaries in addition to their other labours. The present posture in affairs in China is one of immense interest, and the conviction on the mind of the Christian public is growing stronger every day that the country is on the eve of a great crisis, which, it is believed, will be eminently favourable to the spread of Christianity; and in view of this it is exceedingly desirable that these missions should be strengthened and greatly enlarged.

**CALIFORNIA AND SOUTH AMERICA.**—The Board has recently commenced missions for the Chinese of California, and for the Roman Catholic population in South America; both of which, it is hoped, will be productive of great good to the community for whose welfare they have been established.

**MISSION IN PAPAL EUROPE.**—The Board has no missionaries in Papal Europe under their immediate direction. Their appropriations have been made to Evangelical Societies which are known to be prosecuting the work of evangelization with zeal, prudence and wisdom; and the results of their labours, especially in France and Italy are of the happiest and most encouraging nature. The appropriations made to these Societies for the promotion of the work of evangelization, including \$7,786 73 invested for the endowment of the seminary at Latour, have been \$15,942 17.

**MISSIONS TO THE JEWS.**—The Board has 8 missions to the Jews in this country, viz: in New York, Philadelphia, and Baltimore; connected with which are 3 ordained ministers, and 1 licentiate preacher. They have free access to their kinsmen according to the flesh; and in many instances, it is believed, with the happiest results.

**SUMMARY.**—The Board has under its direction, independent of what is done for Papal Europe, 22 separate missions; 59 ordained missionaries; 3 licentiate preachers; 109 male and female assistant missionaries; 29 native helpers; 26 churches, and about 500 native church members; 53 schools, and 4,050 scholars; 6 printing-presses; and has published more than 6,000,000 pages.

In conclusion, the Board would express the hope that this work of mercy and love, in which they are engaged, may continue to grow and expand until the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

*Mission House, New York, May 6, 1854.*

#### POETRY.

#### "ALL THY WORKS PRAISE THEE."

BY MARY HOWITT.

The moonbeams on the billowy deep,  
The blue waves rippling on the strand,  
The ocean in its peaceful sleep,  
The shells that murmur on the sand,  
The cloud that dims the bending sky,  
The bow that on its bosom glows,  
The sun that lights the vault on high,  
The stars at midnight's calm repose:  
These praise the Power that arched the sky,  
And robed the earth in beauty's dye.

The melody of Nature's choir,  
The deep toned anthems of the sea,  
The wind that tunces a voiceless lyre,  
The zephyr on its pinions free,  
The thunder with its thrilling note,  
The peal upon the mountain air,  
The lay that through the foliage floats,  
Or sinks in dying cadence there:  
These all to Thee their voices raise,  
A fervent song of gushing praise.

The day-star, herald of the dawn,  
As the dark shadows flit away,  
The tint upon the cheek of morn,  
The dew-drop gleaming on the spray—  
From wild birds in their wanderings,  
From streamlets leaping to the sea,  
From all earth's fair and lovely things,  
Doth living praise ascend to Thee:  
These with their silent tongues proclaim  
The varied wonders of Thy name.

Father, Thy hand hath formed the flower,  
And flung it on the verdant lea;  
Thou bad'st it open at summer's hour,  
Its hues of beauty speak of Thee.  
Thy works all praise Thee; shall not man  
Alike attune the grateful hymn?  
Shall he not join the loftiest strain?  
Echoed from hearts of Seraphim?  
We tune to Thee our humble lays,  
Thy mercy, goodness, love, we praise.

#### THE ANGEL AND THE INFANT.

SMILING, a bright-eyed seraph bent  
Over an infant's dream,  
To view his mirror'd form he leant  
As in the crystal stream.

"Fair infant, come," he whisper'd low,  
"And leave the earth with me;  
To a bright and happy land we'll go—  
This is no home for thee.

" Each sparkling pleasure knows alloy,  
Nor cloudless skies are here,  
A care there is for every joy,  
For every smile a tear.

" The heart that dances free and light,  
May soon be chained by sorrow ;  
The sun, that sets in calm to-night,  
May rise in storm to-morrow.

" Alas ! to cloud a brow so fair,  
That griefs and pains should rise ;  
Alas ! that this dark world of care  
Should dim these laughing eyes !

" To seek a brighter land with me,  
Infant, thou wilt not fear ;  
For piteous Heaven the sad decree  
Recals that sent thee here."

It seemed on him the sweet babe smiled,  
His wings the seraph spread ;  
They're gone—the angel and the child.  
Poor mother ! thy son is dead !

—*Hymns from the Land of Luther.*

#### QUEEN'S COLLEGE, KINGSTON.

We have been favoured with information, communicated to us by a friend of this College, as to the position of this important Institution. The past academic year has been marked by steady and harmonious progress. The number of Students in attendance was 38, of whom 10 were Theological Students. We are gratified to learn that an accession to the ranks of our Clergy may this year be looked for from the present source to the number of six, of whom all but one were, strictly speaking, Students of the College from the commencement of their course of study. Of the number, two, however, proceeded to Scotland to enjoy for a session or two the advantages of the older institutions there. This is indeed a gratifying feature in the history of the College. It will be recollected that last year three young men were admitted from the Divinity Hall of the College to the ministerial office. We were pleased to notice on the list of Students three from Nova Scotia ; we trust this is but a commencement, and that many pious youths from the Lower Provinces may be induced to avail themselves of the advantages Queen's College affords to them. We have pleasure in announcing that the College is now possessed of a suitable building, the Trustees having acquired from Archdeacon Stuart his House and grounds at a cost of £6000 Currency, of which amount the balance of £4000 will fall due in the ensuing four years. Why could not our congregations by a special effort provide the necessary amount, and thus permit the resources of the College to be husbanded ? The financial position of the Institution is very satisfactory. It is in contemplation to open the Faculties of Law and Medicine by next Session. On the whole the prospect of usefulness and steady progress are very cheering to the friends of the Institution, and we again have pleasure in commending it to their hearty support.

UNIVERSITY OF QUEEN'S COLLEGE.—On Thursday, 27th April, the Senatus Academicus of the University conferred the degree of Master of Arts on each of the following gentlemen, viz :—John Lindsay, B. A., James McEwan, B. A., James Gordon, B. A. And on the same day, after examination on the various subjects prescribed, the following gentlemen were admitted to the degree of Bachelor of Arts, viz :—William Wood Squire, Thomas Miller, James A. F. McLeod, Donald McDonald, Asa F. Walbridge, of whom William Wood Squire and Thomas Miller passed with honours in all the subjects of examination ; James A. F. McLeod with honours in Classics, Moral Philosophy, and Logic, and Asa F. Walbridge in Mathematics. The honorary Degree of Bachelor of Arts was likewise conferred by the Senatus on Mr. Neil Dunbar, Teacher, Smith's Falls, formerly an Alumnus of the University.

We would respectfully suggest to the authorities of the College that they should more freely avail themselves of our columns to disseminate information amongst the adherents of our Church as to the progress of the College. The Lay Association, under whose auspices this periodical issues, has some claim upon the Institution, and it is disheartening to be compelled to glean from various sources information which, with a view to the advantage of the College itself, should be afforded us. These remarks made in no unkindly spirit will, it is trusted, be duly appreciated in the proper quarter.

(The above has been misplaced from page 82.)

#### REVIEWS.

THE TENT AND THE ALTAR, By the Rev. JOHN CUMMING, D.D., &c. London : A. Hall, Virtue, & Co.

Dr. Cumming formerly published a volume illustrative of Christianity before the Flood. In the present work he continues his exposition of early Scripture history by giving sketches of patriarchal life, believing—to quote the lines which the Doctor prefixes as a motto to the volume—that

" Lives of these men remind us  
We can make our lives sublime,  
And departing leave behind us  
Footprints in the sand of time ;  
Footprints that perhaps another,  
Sailing o'er life's solemn main,  
A forlorn and shipwreck'd brother  
Seeing, shall take heart again."

Most readers will agree with the Doctor that it is pleasant to go backward to those days of patriarchal life and watch the phases of nature—the influences of race—and the ever-enveloping providential presence of the God of Abraham, Isaac and Jacob. " Each tent was a little world, revolving round its own fireside. Each patriarch was a prince, ruling over few but faithful subjects. All of them were among the first experiments of grace in a fallen world, the first proofs of its transforming and elevating influences. No one can read their biographies without interest ; no Christian can study them without profit." The history of Joseph is not included in this volume, being reserved for another. Dr. Cumming's works will soon form a library in themselves ! His readers, however, continue as numerous and attached as ever ; and his publishers bring out the successive volumes in a very stately and spirited manner.—*Inverness Courier.*

CHRISTIANITY IN CHINA. London : Orr & Co.

The very important insurrection—we may almost say, revolution—which now threatens the downfall of the Tartar dynasty in China, accompanied as it is by the promulgation of religious tenets which in many essential points are identical with Christianity, has naturally awakened

in Europe a lively interest in the prospective fate of the Chinese empire and in its past condition and development. Not much can be said of either ; for the past is almost as much veiled from us " barbarians" as the future itself. One branch of the history of the past, which, it is greatly hoped, may now be a light to future ages, is that of the introduction of Christianity into China. However ancient may be the date of this event—a point upon which there is considerable difference of opinion—Christianity made very little progress till lately. The Chinese, though superstitious and idolatrous, were probably more intelligent and industrious, better acquainted with science and the arts than the devoted men who sought to be their instructors in religion. But for the fervour of the early missionaries they would perhaps have been despised, and their zeal only procured for them persecution and banishment. The works of the early Church and the Jesuits of later times made great efforts to obtain for Christianity a footing in the East and with some success. Their tact and address made them popular with several of the Emperors, and, not being exactly priests, they were tolerated and favoured so long as they confined themselves to the duties of astronomers, mathematicians, annalists, geographers, physicians, painters, &c. Whenever they sought, however, to open churches, or proselytise the people to their religion, an immediate check was put upon their movements, and they were either transported beyond the frontiers or subjected to a very rigorous confinement. The Christian doctrines made little way among the people, and the history of the various missions sent out from Europe is involved in a great deal of obscurity ; for the subject was unimportant either to the history of the Church or of China. The records of the Protestant missions during the present century are on a totally different footing. Ample details have from time to time been published for the instruction of the charitable of our Church, who have contributed towards the spread of the Gospel in the East. The present little volume—one of a series of " Readings in Popular Literature"—contains much of what is generally known of the history of the early missions, and gives copious details of the efforts of the missions of Dr. Robert Morrison, sent to China in 1807 by the London Missionary Society, Dr. Gutzlaff, the Rev. W. Milne, Dr. Lockhart, and many others more recently. The volume also contains an account of the several dynasties which have occupied the throne of China, and of the insurrection against the present Emperor. To those who have not followed the progress of recent events in China it will be useful as a compilation which contains many useful facts, and some interesting extracts from the journals of Bishop Verolles and other Missionaries who have given a detail of their experience of China and its people. The peculiar tenets of the Revolutionists, as stated by the Rev. Dr. Medhurst in the parliamentary papers laid before Parliament during the last session, have already appeared in our columns.—*Ibid.*

#### SELECTIONS.

##### THE COBBLER OF HAMBURGH.

On a fine summer's evening, as crowds of artizans were passing along the streets of Hamburgh, to drink coffee and hear the music at the Elb-Erholung, or Altona, a shoemaker was busy cobbling his shoe beneath an awning near his door. Above his head was a starling, which sang, and chattered, and seemed to keep-up a busy talk with his kind-hearted possessor,—now turning his head, and looking down upon his bald pate with a most curious eye, as a master would watch and examine an apprentice at his work ; and then, as if quite satisfied, would ruffle his feathers, fly up to his perch, and pour forth every note, and bit of song, and witty saying, which he had learned, to the great delight of old Hans the cobbler. "*Ach ! du lieber Vogel !*" Hans would say, half-aloud—" Thou art a happy bird, and

well provided for; and why should not I be a happy Christian with such mercies!"—and so he would begin to sing one of the fine old German psalm-tunes.

While thus engaged on the said evening, hardly looking up from the sole of the large shoe before him, and heedless of the crowded street, a young man who was passing by stopped and addressed him, saying, "Well friend—beg pardon—but you seem a merry fellow!" The person who thus spoke had the look and dress of a student. His features were dark and sombre, with the full black eye, the high nose, and rather sallow skin, which marked the descendant of Abraham. Hans looked up to him, and replied with a cheerful voice, "Merry! to be sure, I am right merry, my brother; and why should I not be so?" "All are not so!" replied the student with a sigh and shrug of his shoulders. "Why should you not? you asked," continued the student. "I would reply that your own poverty might afford a sufficient cause for sadness in you. But you have no living thing, I suppose, to take care of but the bird up there, who seems, by the way, to be as jolly as yourself!"—"And why should he not be merry? my little speckled-breast!" said Hans, chirruping to his starling. "But he is not all my family, young man; for I have a wife and seven children to provide for with these hands; but yet you see I can sing at my work."

The student was silent; and he began to think of all the sorrow he had experienced in the midst of books and literature; and in spite of having youth and health on his side, with fair prospects of success in the world, yet, he knew not why or how, a sadness like the pall of the dead often rested on his spirit; and questionings from the endless future and from beyond the grave came to him in his solitary hours, to which he could give no answer; and he had no peace from thoughts of God, when he had any thoughts of Him at all; and he knew not Jesus Christ! *He was a Jew*; and felt that for his soul all old things had passed away; but nothing had as yet become new! And so, while in one of these gloomy moods, and, when on his way to seek some repose from the music and enjoyment from the company in the public gardens, he was arrested by the busy and happy cobbler, and by a sudden impulse was induced to address him, in order to discover from what source one so poor, and yet so contented, drew his happiness.

Again resuming the conversation, he said, "I confess, friend, I am surprised to see a poor artisan like you so cheerful." "Poor!" exclaimed Hans. "How knowest thou, friend, how my account stands with the bank? Poor! I am richer than thou knowest." "It may be—it may be," said the student with a smile; "I must have heard of, though I have forgot, thy name in the Exchange, or heard of the sailings of thy ships, or when in the bank"—"Enough," said Hans, "thou hast confessed thy ignorance of me!"—and then stopping his work, laying his hand on the student's arm, and looking at him with an expression of countenance from which all fun was banished, he said calmly and solemnly, "Stranger! I am not poor. Don't pity me—envy me; for be it known to you that I am a *King's son!*"

The student started—made a low bow—and departed. "Poor fellow—poor fellow!" he muttered to himself. "And art thou happy only because thou art mad!—and art thou able to rejoice only because all realities are to thee dreams, and all dreams to thee realities! I have sought strength and comfort at thy mouth in vain!"

A week passed; and again the student traversed the same street; and there, in the old place, was Hans, busy as ever in his stall; and the starling as happy as ever in his cage. The student, as he passed him, took off his cap, and said, "Good evening to your royal highness!"—"Halt, friend!" cried Hans with a cheerful but firm voice; "and come here to me for a few minutes. I am glad I have seen you again. You left me abruptly t'other evening. I suppose you thought me mad. But I am not so; but in sober

earnest. I tell you again I am a King's son; and, when you interrupted me, I was singing a song about my kingdom. Would like to hear it?" "Surely, if it please your royal highness," replied the Jew with a benevolent smile, and anxious to gratify his strange acquaintance, whose insanity he never doubted. Hans, having provided a seat for the young Jew, began to sing a hymn on "*Thy kingdom come*;" and, when it was finished, perceiving that it was listened to with apparently deep interest, he asked if he understood its meaning. The Jew shook his head. Upon which Hans proceeded to explain all he knew—and it was much—about the kingdom of Jesus Christ, and the glory of its King. Beginning with the promise uttered in Eden of One who should be a conqueror, and bruise the serpent's head, he pointed out the growth of prophecy from age to age regarding the kingdom of the Redeemer—showing how "all things must be fulfilled which were written in the law of Moses, and the Prophets, and the Psalms, concerning Christ;" how "it behoved the Messias to suffer these things, and to enter into His glory;" how all power was now given Him; how He was now establishing on earth a universal kingdom, "never to be moved," which embraced Jew and Gentile in one citizenship; and how every subject in His kingdom was a son and heir, yea a "joint heir" with Christ the King, and would "reign with Him for ever and ever!" As old Hans expatiated on these promises, his work was laid aside, his eye beamed with love and hope; and deep feeling gave eloquence and grace to his language. The Jew sat as a child at his feet, gazing up to him with his full black eyes, and so absorbed by all he heard for the first time in his life, of the promise made of old unto his fathers, that he was roused from his waking dream only by Hans taking him by the hand and saying, "Now, thou seest how I am a King's son, and why I am happy; for I know and love this Jesus, and all things are mine, whether life or death, things present or things to come; and, young man," he asked with emphasis, "believest thou the prophets? I know that thou believest! For, unless I mistake thy countenance greatly, thy fathers did; and thou, my son, believing in them, must also believe in Him whom they have foretold, and whom God hath sent to perform the mercy promised to thy fathers, and to remember His holy covenant, the oath which He swore to thy father Abraham." The Jew was silent. Unutterable thoughts passed through his mind. "Where," he asked meekly, "can I learn more of this?—for I see that thou believest and hast peace!"—"From this book," said Hans, handing him a Bible. "Go home, and read there about the kingdom, and return to me when thou hast studied the passages I shall point out to thee; and, whilst thou art doing battle with the enemies of thy soul—for Satan will stir up a host to destroy thee—I shall, like Moses, pray for thee on the mount, and ask One to pray for thee, whom as yet thou knowest not, but who knoweth thee, and who is greater than Moses!" The young Jew grasped Hans by the hand, and, taking off his cap, made a respectful bow and departed. "May the Lord engraft him into His own olive tree!" said Hans, looking upwards and resuming his work, when the form of the Jew was lost to him as he turned into a neighbouring street.

My story is ended. The substance of it was told me by a distinguished Christian Jew as we walked together in the streets of Hamburg. What became of Hans I could not learn. But the young Jew is now Mr. N—, for many years an eminent and successful missionary to his brethren in Silesia.

Reader! let us divide one lesson before we part; it is this; If the seed of Truth is in thine hand, sow it in any field which God provides for thee in His providence; and the least seed may become a great tree, whose fruit may feed many souls, and make glad thine own, here or hereafter, with exceeding joy.—*Edinburgh Christian Magazine.*

## THE NESTORIANS.

NESTORIUS was a Syrian, and bishop of Constantinople, who strongly objected to the title of "Mother of God," as applied to the Virgin Mary. It does not appear that he wished in any measure to take from the divine dignity of Christ by rebuking this expression; but he was accused of doing so. The Bishop of Rome combined with others against him; and by a council held at Ephesus, A.D. 431, he was pronounced accursed, and banished. "Condemned," it is said, "without a hearing, he died in one of the oases of the Egyptian desert; and all who held his views were expelled from the Church." But the Nestorian Christians increased in spite of the imperial laws; and among them may be traced some of the brightest servants of God; for their separation from Rome preserved them from many errors. From the time of Nestorius images and pictures of the "Virgin and Child" became common.

In the sixth and seventh centuries these Nestorians were remarkable as missionaries of the Truth: they continued entirely independent of the systems of Rome or of Constantinople, and had a patriarch of their own at Seleucia. They abounded in Chaldea, Persia, and Assyria, and carried the Gospel into the remotest and most barbarous parts of Asia, and even into China. Their manners were pure; they never interfered in political revolutions, and remained as witnesses for God, even when Mahometanism overcame Romanism. In the eight century they sent missionaries through the immense and savage tracts of ancient S-ythia, or modern Russia, and even to Siberia and Nova Zembla.—*The Book and its Story.*

(From Communication of a Missionary among the Nestorians.)

"In the north of Persia at the base of lofty mountains, whose snows glitter in the sun, is a plain of great extent and uncommon beauty. This is the province of Oroomiah, the home of the Nestorian Christians. Let the reader stand with me on the flat-terraced roof of our mission-house on Mount Seir. We are 1000 feet above the plain, which lies stretched before us in all its beauty, forty miles in length, girt about with rugged mountains, dotted with hundreds of villages, verdant with foliage, and rejoicing in its thousand fields of golden grain. Beyond the plain is the lake of Oroomiah, studded with islands. Mounds of ashes, with a scanty soil on them, conspicuous in different parts of the plain, have been supposed to be the places where the sacred fire was ever kept burning, and where the Parsée priests bowed in adoration to the rising sun.

"The Nestorians are a people interesting from their language,—the Syriac—closely akin to the Hebrew, and spoken many centuries before the birth of Christ,—a language nearly identical with what was commonly used in Palestine in the days of our Saviour, and the medium through which He conversed with His disciples and instructed the people; and it was in this same language that in His dying agony He cried with a loud voice, saying, 'Eloi! Eloi! lama sabachthani?' 'My God! My God! why hast Thou forsaken Me?'

"The power of Mahomet hunted down the Nestorians, like defenceless sheep, in the midst of their missionary enterprise. Presented with the dreadful alternative of the 'Koran or the sword,' they melted away at last like the snows of spring; and for centuries they have been sunk in ignorance and superstition. The modern remnant of this ancient and venerable Church consists of about 100,000 souls, nearly half of them residing in the plains of Oroomiah, and the rest scattered over the wild and rugged ranges of the Hurdish mountains, the districts of Tekhoma and Tiyari.

"They are a good-looking people, not having the peculiar physiognomy of the Jews, from whom, however, some consider them descended, inquisitive, and unwearied in acquiring knowledge. 'We thank you, We thank you,' is ut-

tered by many voices after any religious teaching. In the midst of the deep corruption of their Church they have been kept far nearer the Bible standard than the Roman Catholic, Greek, or Armenian Churches. I never met with a Nestorian who denied the supreme authority of God's Word. Image and picture-worship they hold in abhorrence, also auricular confession and priestly absolution. They have no mass or worship of the host. They do not refuse the cup to any communicant. They reject the doctrines of baptismal regeneration, of penance, and of purgatory, as unscriptural and wrong; and they are extremely liberal in their feelings towards all those with whom they are 'one in Christ Jesus.' They have always welcomed the American brethren, and granted their church to us for the preaching of the Gospel. Mr. S., one of our number, was obtained by us in an old Nestorian church. Their own organization is episcopal; yet bishops, priests, and deacons, all stood by, and witnessed this ceremony with evident gratification. It must be added that, during our long residence here, we have laboured with the sole object of spreading Bible truth, and bringing the people back to a humble, holy life, and have studiously avoided any mere sectarian efforts.

"Dr Perkins, the pioneer of our mission, found this ancient Church prostrate in the dust. The people were grossly ignorant. They had no schools, and not half-a-dozen readers in a whole village. All their books were in a manuscript, and of course scarce, and sold at a high price. Stealing was prevalent, lying in-wrought into all their habits. They used to say, 'We all lie here. Do you think our business would prosper, and we not lie?' Wine circulated like water; and, with many features of orthodoxy, religion was a thing of form and outside show. Now there are seventy village schools, and two seminaries for training up young men and women to go forth and repair the wastes of many generations. The sacred fire is kindled once more upon their venerable altars. The Holy Scriptures are now happily completed in both the ancient and modern language of the Nestorians. The contents of their own rare ancient Syriac manuscripts have been returned to them in a printed form. Their own clergy have aided us in the translation of separate portions; and I shall never forget their emotion when we had first translated the Lord's Prayer. The Nestorian ecclesiastics who were with me were interested and delighted above measure at the first sight of *their language* in a written form. They would read a line, and then laugh audibly with satisfaction. We copied on cards many portions of the British and Foreign Bible Society's editions of the Scriptures in the ancient language till the arrival of our press in 1840.

"This was an event of great interest and joy. As I carried the proof-sheet of our first small book, composed of portions of the Scriptures, into my study for correction, and laid it upon the table before my translators, they were struck with mute astonishment and rapture to see their language in print; and, as soon as their recovery from surprise allowed them utterance, 'It is time to give glory to God!' was their mutual exclamation, 'now that we behold the commencement of printing books for our people.'"

The entire Old Testament was published in 1842 in ancient and modern Syriac, in parallel columns, by the American Bible Society. It forms a large quarto volume of more than 1000 pages.

Dr Perkins continues: "The influence of the Holy Scriptures on the pupils in our schools and training colleges, and on the scores and hundreds of adult Nestorians who are learning to read in our Sabbath-schools, and at their humble homes, and through all these readers on the mass of the people, is incalculable.

"Here, also, efforts have been made by Papal emissaries to pervert the people; and they offer the most serious obstacles we have to encounter in our missionary labours. They denounce the Holy Scriptures as '*corrupt English books*,' and forbid their converts to read them."

French Papists at Mosul, and at Elkoosh (the venerable home of the prophet Nahum), have made many converts among the simple people, who but too readily yield to their influence.

In Mr Layard's account of his recent tour we have a vivid sketch of the Nestorian tribes that are entrenched among the mountains of Assyria.

Soon after they had been put in possession of 2000 copies of the four Gospels by the British and Foreign Bible Society in 1830, the divine seed sprang-up, and bore fruit to the glory of God. The American missionaries say of these tribes: "Many of the people appear like persons awakened from a deep sleep, and are inquiring, 'How is it that we have been kept so long in ignorance and self-delusion?' To which inquiry their priests reply, 'We ourselves have till now been dead in trespasses and sins, and our sin is greater than yours for having hidden the light from you so long.'"

We owe to Mr Layard many details of this early Church, interesting as connected with what is said of them in the Reports of the Bible Society. He has made two visits to their villages in the Tiyari mountains, while taking refuge from the heats of the summer during his labours at Nimroud. He often found the people gone up to their zomas or summer pastures. These are little rocky nooks, high on the mountains, where they build temporary huts of loose stones, with black goat-hair canvas stretched over them, pitched at the foot of snowy precipices,—yet, strange to say, on a carpet of Alpine flowers. He followed them to their zomas. Though poor and needy, they are hospitable, and brought their best to the traveller. He says there is an earnest religious feeling peculiar to them as a people.

There are now very few learned priests left among them; yet at the time of the Arab invasion they were the chief depositaries of the learning of the East. They translated the works of Greek philosophers into their own language, and retranslated them into Arabic. There exist among them the remains of very old churches, which have all small entrances, in order that their tyrants the Turks may not lodge horses and beasts of burden within their doors. Mr. Layard sometimes found a book of prayer, or the Scriptures in manuscript, lying on the rude altar; but frequently the greatest part of the leaves would be wanting, and those which remained were torn into shreds, or disfigured by damp and mould; for they were compelled to hide in the mountains the manuscripts of the churches, or to bury them in some obscure place, at the time of the massacre—the dreadful massacre of these poor people—which took place in 1843, when Beder Kan Bey with his cruel Kurds invaded the Tiyari districts, and murdered in cold blood nearly 10,000 of their inhabitants, carrying away their women and children as slaves. These captives were afterwards released through the influence of the British embassy in Turkey. Mr. Layard actually came in contact near Lizan with ocular evidences of this terrible slaughter. Skulls, heaps of blanched bones, and even skeletons of all ages, still hung to the dwarf shrubs growing on the precipitous steep down which they had been hurled. Some of these Nestorians were employed as diggers in the mounds of Nineveh; and Mr. L. relates that several of the priests or deacons were among the workmen, who on the Sabbath repeated prayers, or led a hymn or chant.

He adds: "I often watched these poor creatures, as they reverently knelt, their heads uncovered, under the great bulls, celebrating the praises of Him whose temples the worshippers of those frowning idols had destroyed, and whose power they had mocked. It was the triumph of Truth over paganism. Never had that triumph been more forcibly illustrated than by those who now bowed down in the crumbling halls of the Assyrian kings."

Mr. Layard visited in the district of Jelu the church which is said to be the oldest in the Nestorian mountains, "the only one that had escaped the ravages of the Kurds, and still contains

the ancient furniture and ornaments. The church was so thickly hung with relics of the most singular and motley description, that the ceiling was completely concealed by them. Amongst the objects which first attracted my attention were numerous China bowls and jars of elegant form and richly-coloured, but black with the dust of ages. They were suspended, like the other relics, from the roof. I was assured that they had been there from time out of mind, and had been brought from the distant empire of Cathay by those early missionaries of the Chaldean Church, who bore the tidings of the Gospel to the shores of the Yellow Sea. If such were really the case, some of them might date so far back as the sixth or seventh centuries, when the Nestorian Church flourished in China, and its missions were spread over the whole of Central Asia."

How exceedingly interesting is this independent testimony of Mr. Layard, as viewed in connection with the news recently received from China! He appears to have given excellent counsel to Mar Shamoun, the unfortunate and troubled patriarch of the church: "I could not disguise from him, that in education and the free circulation of the Scriptures there could alone be found any hope for his people." And thus among the Tiyari mountains exists the remnant of the Syro-Chaldaic or Nestorian Church, which once had the "living water" in its ancient translation of the Scriptures, and dispensed it widely to the Heathen. But in course of time these copies became exceedingly rare. Mr. Wolff, the missionary, in his travels in Persia purchased some of them, which safely reached England, though they were twice in peril by shipwreck. They came into the possession of the Bible Society, who discovered this translation to be the same as the Syriac (but written in Chaldee character), and by means of its learned editor, T. P. Platt, Esq., supplied from the Syriac its missing portions. The sacred books were sent back in a printed form, and the Society might have said with Mr. Layard, "The conduits were choked up, but we cleared them, and restored the fountain pure as it had flowed in the times of the early Nestorians."—*Edinburgh Christian Treasury*.

#### SITTING AT THE FEET OF JESUS.

BY THE REV. WILLIAM JAY.

This was a place of nearness. Love longs to be near its attraction; and this man loves his Benefactor, and feels his obligations to His pity and power.

It was a place of safety. He naturally dreaded the return of the malady, and the devils gaining possession of him again; he therefore keeps close to his Deliverer.

It was the place of instruction. The two former purposes might have been answered by his sitting at the side of Jesus. But sitting at His feet was the position and posture of a learner. "They sat down at His feet," says Moses, when God was on the top of Horeb, and the people at the bottom, "and received of His words." Isaiah, speaking of Abraham, says, "God called him to His feet." Martha had a sister, "who also sat at Jesus' feet." Saul of Tarsus "was brought up at the feet of Gamaliel." In all these instances there is a reference to the ancient and Eastern custom, when the master occupied a higher seat, and the scholars were sitting at his feet, as hereby he had them in view, and they were reminded, by their very place, of the reverence and submission which became them as learners.

This is the place in which we should all be found. But how is it possible for us to sit at His feet now? He said, I am no more in the world: and the heavens have received Him till the restitution of all things. It is true, He is no longer here corporeally; but He is here spiritually. He is not visible, but He is accessible.

We have His throne, and His house, and His Word, and His ministers, and His ordinances. We have Himself: for He has said, Lo! I am

with you always, even unto the end of the world. Where two or three are gathered together in My name, there am I in the midst of them. We can therefore sit at His feet. And, in recommendation of this place, let us observe the excellences of the Master, and the advantages of His disciples; for the one involves the other.

And here we must not overlook the dignity of His character. A tutor seems to shed lustre over his pupils; and scholars have always prided themselves in the name of an illustrious preceptor. A young Israelitish prophet would have boasted in having been in the school of Samuel or Elijah. How far did the Queen of Sheba come to hear the wisdom of Solomon? But, behold, a greater than Solomon is here!—One fairer than the children of men—He is Lord of All. See the poor despised Christian. He is debarred every seat of learning among men; but he is under a Divine instructor, and such honour have all His saints. For, so highly are they related; so peculiar is their destination; so sublime are the stations they are to fill, and the functions they are to discharge, as kings and priests unto God for ever, that their education is not entrusted to a creature—all thy children shall be taught of the Lord.

There is also the perfection of His ability. In Him are hid all the treasures of wisdom and knowledge. Other teachers may be mistaken, and they may deceive us. They cannot, therefore, deserve our implicit and absolute confidence. But He knows everything, and everything perfectly. We cannot, therefore, rely too much on His decisions. Heaven and earth may pass away; but His Word shall not pass away.

There is the kindness of His manner. Men often discourage and intimidate learners by their distance, hastiness and austerity. They have not long-suffering, and gentleness and tenderness enough to attract and attach the very soul of the pupil; to soften and shame him, if perverse; to fix him, if roving and volatile; to inspire him with confidence, if timid; and to produce in him at once that freedom and application of mind so essential to improvement, and so incompatible with agitation and confusion of spirit. For something besides talent—and may we not say, something beyond talent?—is required in a teacher. In proportion to the greatness of his knowledge, and the quickness and facility of his apprehension, a master will be tried by the imperfections of his scholars; and the scholars will be the more liable to be abashed and depressed. Conscious of their ignorance, and inability, and slowness, they will be reluctant and afraid to give up themselves to such a superior tutor unless he has other qualities: and such a tutor will not be very likely to waste, as he would suppose, his time and talents upon such unpromising subjects. But we sit at the feet of One whose condescension equals his greatness. He will stoop to teach me, even where I must begin. He will accommodate Himself to my wants and weakness. He will repeat His lessons. He will give me line upon line, precept upon precept, here a little and there a little, and upbraid not. Thus He taught His immediate disciples, as they were able to bear it, and loved them to the end, notwithstanding their mistakes and infirmities. And thus He said to His hearers; Learn of Me, for I am meek and lowly in heart. Does He not refer to Himself in these attributes as a motive, as well as an example? As much as to say, "You need not be afraid to place yourselves under My care—I will deal tenderly with you."

There is also the efficiency of His tuition. None teaches like Him. Other masters teach, but they cannot make their pupils learn. They can improve, but they cannot impart ability; and without some aptitude for an art or science little progress will be made under the best efforts. What could Handel or Haydn have done with a clown without any taste or ear for music? But Jesus gives the capacity and the disposition He requires. He furnishes not only the medium but the faculty of vision. He makes the blind to see. And, though, like the morning, we set off with a few rays only, our path is like that of the

shining light that shineth more and more unto the perfect day.

But what are the instructions He gives? What is all other knowledge compared with this? Ask Paul; he was a man of genius and learning; he did not despise science—yet he exclaims, "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Of other knowledge we may be destitute, and yet safe. But this is life eternal. Other knowledge leaves us as it finds us; yea, it often injures the possessor; and talent caters for depravity. But a man at His feet feels His words to be spirit and life. He is taught to "deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the present world." In other cases "in much wisdom there is much grief; and he that increaseth knowledge, increaseth sorrow;" but "blessed are the people that know the joyful sound." The burden of guilt is removed, and they enter into rest. They cast all their care on Him who careth for them. Their minds are kept in perfect peace. They can not only bear but enjoy solitude. Even in the midst of trouble they are revived; and rejoice in hope of the glory of God. How sweet are His words unto their taste! yea, sweeter than honey to their mouth.

No wonder, therefore, the disciple prizes his privilege; and cannot be seduced from his Master's feet. He has been taught the Truth as it is in Jesus. He knows the Truth; and the Truth has made him free. And, therefore, upon the question, when others are offended, "Will ye also go away? he answers with Peter, Where can we do so well? Lord, to whom shall we go? To sin? That hath ruined us. To the world? That has deceived us. To the heathen philosophers? Their foolish hearts are darkened. To the Chief Priests and Pharisees? They are the blind leading the blind. To the law? That roars and flames despair. To Moses? He wrote of Thee. To Thee gave all the Prophets witness. Lord, to whom should we go but unto Thee? Thou hast the words of eternal life.

#### A SWEET SAYING.

"Never shall I forget the thrill of pleasure," says the Rev. S. Kilpin, "which the last words of a dear child made in my mind. It came from his lips as he lay dying on my shoulder. He repeated the words of Christ, 'Suffer little children to come unto Me, and forbid them not; and added, 'That is a sweet saying, is it not, uncle?' And then, that moment, he died, to know its sweetness. He came from school in good health; he was gathering strawberries in the morning, and was dead in my arms at eleven the same night."

It is indeed a "sweet saying;" and, as it has been written in the Bible for the use of the young, every child should learn it by heart, and try to know what it means.

There is every thing in Jesus to win our hearts. He is meek, lowly, and full of love. He can do us all the good we need, and save us from all the evil we fear. If you are a poor child, He can make you rich with the best riches, for He can give you His grace. If you are an ignorant child, He can give you His Holy Spirit to teach you. If you are an orphan child, He can be better to you than father and mother and all earthly friends. If you are an afflicted child, He can comfort and bless you. But one thing is certain without any if—you are a sinful child; and, if you wish to be saved, you must go to Jesus. He will save you from the love and power of sin, and from its guilt and punishment. He obeyed His Father's Law, and died on the Cross, that He might save all who believe on Him.

Go then to Jesus! He will make you happy while you live, happy when you die, and happy for ever. O! then do not forget to praise Him for His sweet saying, and to believe in Him, love Him, and obey Him.

#### TAKING UP OUR CROSS.

BY THE REV. CHARLES BRADLEY.\*

We are to take up our cross. What is meant by this?

1. *There are some things it seems to forbid.*

We are not to make crosses for ourselves; not to draw sufferings upon ourselves by our own rashness and folly, as the enthusiast does, and not to inflict sufferings on ourselves, as the devotee and superstitious man does, as the Pharisees of old did with their austerities, as many of the poor heathen do now with their self-tortures, and the Roman Catholics with their penances. This is to invade God's province. It is to take God's work into our own hands. He will order our afflictions for us. He will lay down crosses enough in our path. All He requires of us is to take up those He lays down, and just as He lays them down; not to aggravate them, or look about for more.

And, as we are not to make crosses for ourselves, so we are not to choose, or wish to choose, what crosses the Lord shall make for us. Every one must take up what Christ calls elsewhere "his own cross," the peculiar cross prepared for him, that which his God has assigned him and put down before him. We often want other men's crosses, just as we want other men's comforts. We are ready to think that almost any afflictions would be better for us than our own. If we are poor, "Give us sickness," we say, "we could bear that," and, if we are sick, "O for poverty," we cry, "or any trouble, rather than this disabling, withering thing!" The man with a lingering disease thinks how glad he should be to exchange it for a sharper disorder that would soon be over; while another man, smarting under an acute, violent disease, cries out that he would gladly suffer longer, so that he did not suffer so much. But this is all a delusion. It comes from a wish to get rid of the cross altogether. And, were it not so, it would still be wrong. We know not ourselves, nor our own evils or dangers; we must not therefore attempt to judge what kind of discipline we require in order to save us from our evils and dangers. We are like sick men who understand neither the nature of their disease nor the proper remedy for it. We must let the great Physician prescribe for us just what He pleases. It would be folly in us to wish to choose our own medicine.

Besides, we shall one day discover that the Lord generally lays on His servants that very cross from which they would most wish to be exempt. When He strikes, He strikes commonly where the blow will be most felt, in the tenderest part, the part we are most unwilling to have touched or even breathed on. Thus the man of strong affections is wounded in his affections; he sees his children and friends die around him, or they are alienated from him, or become sources of anguish to him; while another man of a colder heart scarcely loses a child or a friend, but his property goes, or his health fails him, or his worldly consequence and reputation are impaired. To say, therefore, to the Lord, "Any blow but this; change this cross;" would be to ask Him to deal otherwise with us than He deals with His servants, or to change His ordinary method, His long-established and most wise and gracious method of dealing with them.

And the text forbids, too, any thing like a stepping out of the way to avoid our cross. A man is frequently brought into such circumstances as tempt him to say, "From how much difficulty, or loss, or suffering, would a very little sin now save me?" And then perhaps, instead of making straight paths for his feet, taking up the cross that lies before him, and going fearlessly on in the way of God's commands, he turns a little aside from it under the idea that he shall thus avoid the impending difficulty or suffering, leave the cross behind him, and, getting into the path again a little farther on, go on in it as well as ever. But this is choosing sin rather than

\* From "Sermons, preached chiefly at the Celebration of the Lord's Supper."—p. 141.

affliction, and it never answers. God can meet us with crosses in sinful ways as well as in righteous ways; and He will meet us with them, and with heavier crosses too than we have turned from. Thousands with tears of anguish would tell us this. They would tell us too that, though it is easy to get out of God's path, it is not always easy to get into it again. There are quicksands of sin and sorrow on each side of the road, and He who steps aside ever so little, may sink he knows not whither. "As for such," says the psalmist, "that turn aside unto crooked ways, the Lord shall lead them forth with the workers of iniquity"—lead them forth with them to judgement; as severely and visibly punish them. Be prepared, brethren, to have often to choose between sin and suffering in your way to Heaven; and be prepared, in Christ's strength, to choose any suffering, the heaviest cross God can lay on you, the most painful and humiliating extremities to which the world can drive you, rather than the least sin.

2. We have thus seen what this taking-up of the cross forbids; let us now see *what it enjoins*.

Christ speaks of our cross just as He often speaks of His own. That was appointed and prepared for Him by His Father; His Father laid it on Him; and yet nothing is more common with Him than to speak of it as a cross He had taken up and placed on Himself. "I lay down My life," He says, and "lay it down of Myself." The truth is, that, though it was the everlasting Jehovah who appointed Him and sent Him to be the great propitiation for our sins, though all His bitter sufferings were ordained for Him by His Father, yet He met them, He underwent them, as though the Father had nothing to do with them, as though He had chosen them all for himself. "The Lord," He says, "hath opened Mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and My cheeks to them that plucked off the hair; I hid not My face from shame and spitting." "He is brought," says the prophet, "as a lamb to the slaughter," but he might have said more; He was rather like a lamb that of its own free accord leaves the happy fold, and goes itself to the slaughter.

Now transfer this to ourselves. The Lord has ordained crosses for us. "They are coming on you," says Christ. "You must soon bear them, as I am now going to bear mine. You may tell Me that, when My Father lays them on you, you will bear them; but I want more than this of you. I want you to take them up, to submit voluntarily to them, as though they were your own choice; nay, cheerfully, as though you had rather have them than have them not. I want you to go through this world of suffering, not like men who have a burden on them that they would willingly throw off, but like men who rejoice in any burden, in any suffering, so that they may but follow and be with Me."

To take up the cross is to welcome tribulation when God sends it, not to shrink from it; to kneel down, like the meek camel, to receive our burden, not, like the resisting ox, to have the yoke forced on us: and then, when the burden is on us, it is to carry it quietly, not complainingly; rejoicing that we are counted worthy to bear it, not seeking for opportunities to cast it down.

And we are to carry it patiently. Our Lord calls on us in another place to take up our cross "daily." Not that every day is to bring us some new cross; but is there an old cross on us? Then every day we are to welcome it again, to take it up again: to bear, to endure it, not to grow weary of it. And, if there is no cross on us, then we are to live in the daily expectation of one, to remember that, as Christ's disciples, we are called and appointed to suffering, and to be prepared for suffering. We are to be like seamen, who in the calm are expecting the storm; or rather, as one of our old divines says, like the willing porter standing in the street waiting for his burden.

### THOUGHTS ON SABBATH SCHOOLS.

Let the teaching of the Sabbath School be Scriptural. The Sabbath school is a Scripture school. The Bible is its only text-book—its only manual. Whatever other books are in use, let them be subordinate, auxiliary—mere helps and indices to the Scriptures—never superseding or supplanting the Bible, so as to render the Sacred Oracles secondary or supplementary to any book whatever. In every Sabbath school we recommend a well-selected portion of Scripture to be steadily read slowly and solemnly, by the presiding teacher, whilst every scholar should follow the reading devoutly with his own Bible in hand. This done at the opening of the school, as a portion of religious service, would do much to solemnize and adapt the minds of both teachers and taught to the duties of the meeting. The children would thus be taught to look on the Bible, not as a school-book, but to reverence it as the *Book of God*. The Bible in every Sabbath school should be the only book of reference and authority, and always seen on the teacher's desk, as well as in his hand. When the teacher is content with giving mere human authority for his warrant, it is to be feared that his pupils may be content with somewhat less than even that. But, when he refers ever and anon to the text of Holy Writ, and invites those who can to turn up with him the references to the very text, the youthful mind becomes imbued with the conviction that there is but one infallible Christian guide, and that is the Book this is the peculiar beauty of gods word it is the merror of God. or God. God's image is seen there throughout. An old divine asked: What index can I place over every page which might truly be borne out by the text? and he answered: That only one would fit, and that one is, "Christ and Him crucified." As you sever a common glass-mirror into minute particles, still each minor piece reflects an entire image, becoming no doubt smaller with every reduction of the surface. So too the whole Bible reflects one whole God in the infinitude of omnipotence, and one whole Mediator Christ between God and man in the infinitude of love. Every Bible sentence, however small, has the same image; and analyze it as you may in the crucible of Christian inquiry, still the same lovely image of a whole and perfect Chrst is represented in every atom of Divine Writ. The sacred text, as a whole, forms the solid granite rock of Truth; and that rock is Christ. *Macadamize* it into the smallest divisions, still, as particles of the same substance, as the little stones cut out of the mountain not by man's hands, placed side by side, they become the well-constructed pathway to Heaven; for, says Christ, "I am the Way, no man cometh to the Father but by Me."

We do not object to any auxiliaries, provided that they do not supplant the use or authority of Holy Scripture. But we do object to all manuals which do not throughout take God's unerring Word as their sole guide. We know no primer for Sabbath School instruction equal in this Scriptural sanction than the Shorter Catechism of the Westminster Assembly. It is a book very dear to every Scotchman. It is the book, next to the Bible, which long kept alive in our land Scripture truth and Scripture morality. With the unholy cessation of its daily use in the schools and families in Scotland came in a flood of sin and immorality, which prisons—special and general—penal settlements Abroad and penal servitude at Home, have not been able and will never be able to cheek and roll back. These and all human appliances can only prune the wild vine. Religion alone can engraft the true and living vine on the core of the wild stock of fallen humanity. With the risk of being thought censorious, we must say that no Catechism we have yet seen is at all equal, in every respect, to that of our *National Catechism*; for it is peculiarly national. In the existing contest for nationality this is one of its brightest gems to be preserved, and the fruits of which will outlive the nation itself. There was a time when it was thought a disgrace to a Scotchman to be unable, not only to say, but to spell throughout his Catechism; and there is proof yet

on its first page, that it was as well the humble primer to letters as to Christianity. The secular was then the handmaid of the Christian school, and not standing afar off from the Cross. We recommend that not unfrequently the pupils should be told of the great antiquity and authority of the little book in their hands, and of the extraordinary history of its origin and preservation. Little children, getting the freshly printed book from a bookseller for one penny, know not but that it is the production of yesterday. Very likely they give its authorship to their minister or teacher, and wonder (while they admire in ignorance) where they got so many long words and strung them into what at first sight appears to them difficult sentences. Tell them it is now running in age its third century. Tell them in very plain language of the wonderful Assembly which met to concord the belief of the two nations which had just become one for time, and sought to be made so for eternity. Tell them of the eminent servants of God who composed the Assembly, of their long sessions; above all of their fervent prayers to the Throne of Grace. Tell them the few anecdotes which have floated down the stream of time,—extremely few,—just as if to show the work was God's, and so depending not on human tradition. Tell them such a story as the sudden arrest of thought and utterance on the momentous question being propounded, *What is God?*—which, under the influence of Divine guidance, has produced a response which, for truthful and simple Scriptural and logical definition, baffles all human comparison. Tell them, too, how this little book alongside the Bible, just as its index, has been an essential piece of Christian furniture for centuries in every cottage of their fatherland; how their sires were taught from childhood on the mother's knee to lip every answer; and that, when the parish minister came his stated rounds, each child was ready to win his favour and his smile by the accurate answer at any place he turned up in the little book, and to give him the proofs beside. Tell them how their grandfathers and grandmothers followed this plan of family education on every Sabbath night at the ingle-side; and how by its simple restoration into every household more good might still be accomplished in our land than national schools with local boards of discordant materials, rich alike with rates and strife, can ever effect. Tell them how it has already been translated into about 10 different languages. Tell them all this, and such as this, and you will find that the children will love their catechism, and delight to learn its answers, and turn their open countenances with delight on you whilst you are explaining its somewhat hard words, and showing its application to the practical life even of a little child. The writer has tried this with success, and never failed in interesting children with the little book, when they knew its history and object. It is a strange fact in the philosophy of mind that children are all antiquaries, and their love of antiquity somewhat diminishes with the increase of their own. What child in reading the Old Testament has not felt a delightful feeling when reading the words: "*And it standeth until this day*"—a yearning to go immediately and see this ancient pillar or other object of Scripture history? And it is difficult and sometimes painful to disabuse the youthful mind by telling them that the "*this day*" is applicable to the time of *writing* and not of *reading* the sacred record. When youth passes into manhood, the stern realities and wants of the *present* engross the mind to the exclusion of both past and future. The *now* is everything. The *has been* and the *shall be* have small place in the thoughts. It is well to lead the youthful mind to go up the stream of time. It leads them to think of the world and mankind as something existing beyond the verge of their little circle of place and time; and, knowing that there has been an interesting and instructive *past*, the mind rebounds into the regions of the *future*, which are dark to all but those who seek the light of the torch of Scripture truth.

In making the Scriptures the standard of Sabbath school teaching, we would urge the propri-

ety of a judicious selection of passages, either for reading or committing to memory. It is obvious that the narrative portions of the Bible should be made use of in preference to its didactic and doctrinal portions. Our Saviour is an example in this respect, who spoke to the common people in parables, the beauty and truthfulness of which recommended themselves to the multitudes. We do not exclude the doctrinal in this preference, for no Bible student but knows that the whole Gospel history is replete with Gospel lessons. The story is the simple acorn, which, planted in the mind, germinates the lofty oak. We have been more than once vexed to find able and pious teachers with the best of intentions, but forgetful of the different standard of mind in juvenile and the adult, expounding to a restless or where not restless, a sleepy class the Epistle to the Romans, and the profundities of election and Divine grace with all Scriptural truth, but with the absence of all Scriptural adaptation. As well might the teacher discourse of the integral calculus to the boy who came to him to learn simple addition. We recollect of hearing of a country school, in which, whenever the committee of the presbytery visited, they found that the scholars read to them no part of the Bible save the book of Revelation. At length one of their number expostulated and kindly suggested to the teacher that some portions of narrative should occasionally be substituted for the heavenly visions of the exile of Patmos. "Most true," said the teacher; "but children must be diverted." A Celt himself, and an admirer of the Ossianic writings, he had imagined that stories of sun, moon, and stars, angelic hosts, dragons, and beasts, with visions of heaven and hell, were imaginary, and equally delightful to the mind of his lowland and civic pupils as to his own mountaineer-bred brain. No portion of Scripture should be read and explained and then passed by without a satisfactory ascertainment that the explanation has been fully understood and appreciated by every pupil. Again and again should the question be put to this one and to that one and to every one. First let it be done *indirectly* that the youthful mind may have the bound of delight in *discovery*, and then gradually descending until made so plain and direct that infant lips may solve the answer. If the truth is thus *discovered by the mind*, rather than *discovered to the mind*, then will it have taken a grasp thereof, which it may never lose. Every reading of Scripture must result in some Gospel truth—some practical lesson elucidated and enforced. This is the *Q. E. D.* of all Scripture demonstration. If there be one little verse in the reading itself, or in some other portion of Holy Writ, let the scholars commit it to memory, ("by heart" was the far better phrase of our grandfathers.) Let that text contain the compressed substance of the lesson taught. If the text be in the portion read or in the context, it is all the better. But let it be a *simple* text in point of easy comprehension, and the shorter the better. The object is not to load the memory with words, even though they be "the words of Truth," but to plant the very seeds of Truth in the heart.—*The Edinburgh Christian Magazine for March.*

## GLEANINGS FOR THE CHILDREN.

### I.—THE EASY TEXT.

ARE you willing to learn an easy text? one that is short, and that will not burden your memory? one that will do for the days of your youth, and when you are sick or old? Let me then direct you to it: "THE SON OF MAN IS COME TO SEEK AND TO SAVE THAT WHICH WAS LOST."—(Luke xix. 10.)

Look at it with care. It is the saying of our Lord Jesus Christ. Each word is only of one syllable, and the longest has not more than five letters. But, though it be short and plain, it contains the whole Gospel, and is one of the most precious texts in the Bible. Now, do you know what it means?

A little boy and his sister ran away from home, though their father had told them to stay there. As they had always lived in the town, they were gald when they found themselves in the country. The fields were full of red and white clover, the butterflies were flying about, and the birds were singing on the trees. The children thought it was very pleasant to have their liberty, and they ran about till it began to grow dark; they then felt tired and hungry, and soon wished that they had not left their father's house. They walked a long way, but could not find the right road. Sitting down under a tree, they thought of the nice bed in which they slept in their happy home, and began to weep. You see how sad it is to disobey an earthly father. These children were **LOST**.

There was a merchant, who put all his goods into a large ship, and went to trade with them in a distant part of the World. It was a bright day when the ship left the shore, and many other and calm sunny days passed away; but one night the wind blew loud, and the waves rolled high. At last the ship struck against a rock in the midst of the sea, and sunk into the deep. The merchant, with all his goods, was **LOST**.

We pity the little children and the merchant; but the loss referred to in the easy text is greater than the loss of health, or of money, or even of life. It is the loss of the **SOUL**! for to lose the soul is to lose the favour of God, and happiness, and Heaven.

We are like the little boy and his sister—we have gone astray from our Heavenly Father. We think it is very pleasant to have our own way, and to go where we like, and to do as we please. But, if we go on in the ways of sin, after a while death will come; then, like the children when it grew dark, we shall be full of fear, and lie down in sorrow, and that for ever.

Now, look again at the easy text. It tells us of Jesus, who is the Son of man as well as the Son of God. He came to seek and to save the lost; and He came to save us; for we are all lost. If a shepherd were to lose one of his sheep, he might send some one to find it; but, if he lost a child that he loved, he would go himself and seek it. So Jesus did not send an angel; He came Himself to save us. He pitied us in our lost state, and in His love He came from Heaven. He pointed out the way for us to return to God.

"He honoured all His Father's laws,  
Which we had disobeyed;  
He bore our sins upon the cross,  
And our full ransom paid."

Jesus is still seeking the lost; He is still calling on poor sinners to be saved. Every time we read the easy text, it is as though He spoke to us. He speaks to us now. When He calls, will you turn away your heart from Him? or will you answer, "Lord Jesus, save me, or I perish?" J. H. C.

### II.—JOHN WILSON'S WATCH; OR, IT WILL NOT GO RIGHT.

"SOMETIMES my watch is too fast, mother," said John Wilson, "and sometimes it is too slow, and sometimes it stands quite still and will not go at all; what am I to do with it?" "Why," replied Mrs. Wilson, "you had better take it to the watchmaker, and he will examine it, and soon make it go right again." John was very soon at the watchmaker's; and, taking his watch from his pocket, said, "Please, I have brought you my watch to look at, for it will not go right; sometimes it gains, and sometimes it loses, and sometimes it stands still; will you try and make it go right?" "Yes," said the watchmaker, "I will see what can be done with it. Yours is a pretty-looking watch, John, and it ought to go right; But I suppose there is something wrong *inside*. You had better leave it with me a few days, and I will try and make it keep true time." In the course of a few days John called to ask if his watch was done; and, whilst the watchmaker was handing it to him, John said, "Will it go

right now?" "It will go like a new one," answered the watchmaker. "What was the matter with it?" asked John. The watchmaker replied, "I found the outside was all right enough; the case was sound, the hands were straight, and the face was perfect. I then opened your watch and looked within. There was the right number of wheels and pins; the spring, and chain, and other works were all sound and good; I found nothing gone nor out of place; but the dirt and dust were the cause of its going wrong. Your watch wanted a thorough cleaning, John, and I have done it for you, and it will now keep time with the great town-clock." John paid the charge and returned home, quite delighted to find that his watch would now go right.

In some respects, my young readers, there is a likeness between you and John Wilson's watch. For instance, you have a face and two hands, and so has the watch. You have some delicate and wonderful workmanship in you, and something that keeps beating or ticking; so has the watch. But do you resemble John Wilson's watch, before it was cleaned, in not going right? Suppose you were to look at yourself, and compare your movements with the proper time—with *what is right*.

Do you go right in the morning? or are you a "lie-a-bed"? One morning I saw a little girl sitting at the open door of a pretty cottage, sewing; she was working away with her needle before six o'clock! I have sometimes seen little boys and girls, with their hands full of wild flowers, returning from a beautiful walk before breakfast. Where are you to be found on these bright sunshiny mornings? I hope you do not lose this pleasant time in bed.

Do you go right during the day? How does your tongue go? Does it go so fast as to contradict your parents? Does it take God's name in vain, or tell falsehoods? It had better not go at all than go at this sinful rate. Where do your eyes go? Are they ever looking into foolish books or papers, containing wicked songs or silly stories? Are they ever looking after foolish sights or delighted at beholding vanity?

Where do your feet go? Are they swift in the way of evil, and slow in the way of good? Do they ever carry you to the fair, the races, or the playhouse? How do your hands move? Do these go right? Are they ever stretched out to steal, or lifted up to fight? Do you ever clap them together to encourage others in sin?

If these are your movements, it is quite certain you are not going right. Your course is crooked and uneven; and, unless there is an alteration, you will be cast aside as one who is ruined. It is evident that you, like John Wilson's watch, have something wrong within you, and this is the cause of your going so very wrong. Now the Bible tells us that the heart, which is the mainspring of all our thoughts and actions, is unclean, that it is sinful; and, whilst it is in this unholy state, we cannot go straight. Now what are you to do? You are to ask God for a new heart and a right spirit. You may say to Him in earnest prayer, "Search me, O God, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."—*Child's Companion.*

### ARRIVAL OF A MISSIONARY.

We learn that the Rev. J. Brown, late assistant Minister at Tranent near Edinburgh, Scotland, arrived recently in Montreal with the view of taking up his residence in Canada. He preached extemporaneously with much acceptableness on two occasions in St. Andrew's Church. Mr. Brown was for a short period resident in Florida, which he left owing to the climate of that country being unsuited to him.



