

and rulers of wickedness in high places. The result is familiar to us all. It is a providential issue too clear to be mistaken. Within less than six years from the time when the Church of Scotland was called afresh to her household altars, the Disruption movement was set on foot, and the "outcome" of it all was that noble *Free Church*, which is the glory of our Presbyterian Israel!

We have been directed especially to these facts by the re-publication lately among us of the large and beautiful volume of Prayers for Domestic Worship, which was prepared by one hundred and eighty of the most eminent Scottish divines. This most valuable work originated in the suggestion of several pious and distinguished individuals, that family worship would be greatly promoted by placing in the hands of the community a "model book" suited to the varied wants and circumstances of all Christian households. The volume was prepared and now lies before us in the fair and attractive typography of the Carters, who have done a rare service for the American Church in bringing this work within our reach. With all our wholesome aversion to liturgical worship, we cannot conceive that any one could read such a collection of devout and beautiful prayers as are contained in this volume, without finding himself better furnished for the performance of his family devotions. And as the Confession of Faith recommends that "those who are rude and are weaker may begin with a set form of prayer," it is an especial service to such to supply them with these appropriate models for their study.

The names of the contributors to this repository of sanctified intellect and fragrant piety are those names which "every man thinks of when he thinks of Scotland." Among them are Cunningham and the eloquent Guthrie, and the philosophical McCosh, and the Luther of Free Presbyterianism, Thomas Chalmers. Beloved McCheyne prepared four of the prayers in this work, and many a purchaser of the volume will turn at once to the "Seventeenth Week," and read those outflowings of simple tenderness, in which his Patmoslike devotion found a welcome vent. The whole volume is redolent of Bethany and Olivet—those sacred spots where our beloved Master mingled in the household supplications of Lazarus and his sisters, and where he prayed so often with his own pilgrim family, the chosen twelve. Beside the "big ha' Bible" let every young household place this noble work, as an incentive and a directory in domestic worship.

#### THE RETRACTION OF DR. CHALMERS OF HIS EARLY ERRORS.

In the course of the succeeding year, 1825, the majority in favour of allowing parish ministers to hold Professorships in conjunction with their ministerial duties dwindled into what was tantamount to a minority. It was during this debate that there occurred one of the most impressive passages in the history of Chalmers. "Late in the afternoon, a speech on the opposite side had been closed by a quotation from an anonymous pamphlet, in which the author insisted that, after the satisfactory discharge of his parish duties, a minister may enjoy five days in the week of uninterrupted leisure for the prosecution of any science in which his taste may dispose him to engage." As this passage was emphatically read, no doubtful hint being given as to its authorship, all eyes were turned towards Dr. Chalmers. The interposition of another speech afforded an opportunity for reflecting on the best manner of meeting this personal attack. At the close of the debate, and amid breathless silence, he

spoke as follows:—"Sir, that pamphlet I now declare to have been a production of my own, published twenty years ago. I was indeed much surprised to hear it brought forward and quoted this evening, and I instantly conceived that the Rev. gentleman who did so had been working at the trade of a resurrectionist. Verily I believed that my unfortunate pamphlet had long ere now descended into the tomb of merited oblivion, and that there it was mouldering in silence, forgotten and disregarded. But since that gentleman has brought it forward in the face of this house, I can assure him that I feel grateful to him from the bottom of my heart, for the opportunity he has now afforded me of making a public recantation of the sentiments it contains. I have read a tract entitled *The last Moments of the Earl of Rochester*, and I was powerfully struck in reading it, with the conviction how much evil a pernicious pamphlet may be the means of disseminating. At the time when I wrote it, I did not conceive that my pamphlet would do much evil; but, sir, considering the conclusions that have been deduced from it by the Rev. gentleman, I do feel obliged to him for reviving it, and for bringing me forward to make my public renunciation of what is there written. I now confess to have been guilty of a heinous crime, and I now stand a repentant culprit before the bar of this venerable assembly. As far back as twenty years ago, I was ambitious enough to aspire to be successor to Professor Playfair, in the Mathematical Chair of the University of Edinburgh. During the discussion relative to the person who might be appointed, there appeared a letter from Professor Playfair, in which he stated, as his conviction, that no person could be found competent to discharge the duties of the Mathematical Chair among the clergymen of the Church of Scotland. I was at that time, sir, more devoted to mathematics than to the literature of my profession; and, feeling indignant at what I conceived an undue reflection on the abilities and education of our clergy, I came forward with that pamphlet, to rescue them from what I deemed an unmerited reproach, by maintaining that a devoted and exclusive attention to the study of mathematics was not dissonant to the proper habits of a clergyman. Alas! sir, so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it I penned what was most outrageously wrong. Strangely blinded that I was!—What, sir, is the object of mathematical science? Magnitude and the properties of magnitude. But, then, sir, I had forgotten *two magnitudes*; I thought not of the littleness of time—I recklessly thought not of the greatness of eternity!"

#### THE MAN-CATCHER.

Several of the ministers ejected by the Act of Uniformity, in 1662, united with the eminent Richard Baxter in establishing a lecture in a private house.—The time of worship being at a very early hour, Mr. Baxter one evening left home with a view of being there ready for the morning. The night, however, being dark, he lost his way, and after wandering for a long time, he came to a gentleman's house, where he asked direction. The servant informed his master of this fact, who thinking it unsafe that so respectable a looking man should be wandering on the common at so late an hour, invited him to stay. Mr. Baxter readily accepted the invitation, and was treated with great hospitality. His conversation gave his host a high opinion of his good sense and extensive information. The gentleman, wishing to know the quality of his guest, after supper said:—"As most persons have some employment or profession in life, I have no doubt, sir, that you have yours."

Mr. Baxter replied with a smile, "Yes, sir, I am a man-catcher."

"A man-catcher, are you?" said the gentleman, "I am very glad to hear you say so, for you are the very person I want. I am a Justice of the Peace in this district, and I am commissioned to secure the person of Dick Baxter, who is expected to preach at a conventicle in this neighbourhood early to-morrow morning; you shall go with me, and I doubt not we shall easily apprehend the rogue."

Mr. Baxter very prudently consented to accompany him. Accordingly, the gentleman, the following morning, took Mr. Baxter to the place where the meeting was to be held. When they arrived there, a considerable number of people were hovering about, but, on seeing the Justice, they suspected his intentions, and were afraid to enter the house. The Justice now intimated to Mr. Baxter his fears that Baxter had been apprised of his intentions, and would disappoint them, and proposed to extend their ride, that the people might be encouraged to assemble, and give them an opportunity to assemble, and give them an opportunity of fulfilling their commission. They did so; but on their return they still found the people unwilling to assemble. The magistrate, now supposing that he should be disappointed of his object, said to Mr. Baxter, that as these people were much disaffected to the government, he would feel obliged to him if he would address them on the subject of loyalty and good behaviour. Mr. Baxter replied, that as they met for worship, it was probable that such an address would not satisfy the people; but that, if the Justice would engage in prayer, he would endeavour to say something to them. The gentleman replied, that he had not his prayer book with him, or he would readily comply with the proposal; but expressed his persuasion that Mr. Baxter was able to pray with them, as well as to talk to them; and requested him to begin with prayer. They entered the house, followed by the people; Mr. Baxter prayed with great devotion and fervour; the magistrate, standing by, was soon melted into tears. The good divine then preached in his usual faithful and zealous manner; and when he had concluded he turned to the Justice and said:

"Sir, I am the very Dick Baxter of whom you are in pursuit. I am entirely at your disposal."

The magistrate, however, had felt so much during the service, and saw things so differently to what he had done before, that his enmity was changed into love, and ever afterwards he became the friend and advocate of the persecuted, and, it is believed, also, a sincere Christian.

#### THE UNFORGIVEN MAN.

The bread between his teeth, his daily banquetings, his sleep and toil, his study and his pleasure, his home and his kin—all are accursed. Like the food of the murriners who perished, with the quails for which they clamoured yet unchewed, we are, if impenitent and unpardoned, but feasting to fill our dishonoured and hopeless places in Kibroth-Hattaavah, the graves of lust. Like Dives, the sumptuous fare but ushers in the torment of the parched tongue, and the upward darting of the quenchless and intolerable burning. Unpardoned, our prosperity is but like the glorying of Herod when the acclaim of the mob was yet ringing in his ears, while the worms of vengeance were fastening on the heart; or like the feastings of Belshazzar, on whose drunken revellings flashed the scythes of the Persian slaughterer, and riot lay crushed under sudden doom. Let God withhold what he may of earthly good—health, knowledge, freedom, and

honour—if he but grant the pardon of sins, and the renewal of the heart, and acceptance in the day of the Lord Jesus. If he but *forgive*, though he *give* not, then all earthly losses and crosses, however severe, however many, however long, are but the brief and salutary pain inflicted by the skilful oculist as he cures the cataract—a sharp pang, but soon past, and letting in at last on the sufferer's eye the flood of new-born day. But if, on the other hand, my grovelling and covetous heart choose earth and slight the skies; if I virtually say to God, *give*, only *give*, but I care not to have the *forgive*; then all my treasures and raptures and achievements here are but as the tuft of grass which the ox snatches by the roadside, as it is driven unconsciously to the shambles—a morsel whose sweetness is not long to be enjoyed, and that will not ward off the fatal death-stroke, or lull the agonies of impending dissolution. With an Alexander's sway and an Alexander's fame given me, but my sins not, through Christ, forgiven me, better had it been for me that I had never been born.—*Dr. W. R. Williams on the Lord's Prayer.*

#### STATE OF ROME.

The general spirit of the Roman population cannot be said to have ameliorated during the last few months; indeed, the opposition to Papal authority is, according to all accounts, increased. What the inhabitants of the Eternal City would be desirous of seeing established in the stead of the present authority, the majority, it may be affirmed, are far from being certain of. The great fact at present is, hatred to the actual state of things, and the republicanism has a deep footing here, it may be said that the enemies of Papal authority are, however, not *d'accord* about desiring that form of government; and it is, decidedly, not the majority that can be classed as partisans to Mazzinism. The moderate party is insignificant at Rome, as but few still entertain any hope of reforms under the temporal rule of Pontiffs. This may be considered the lamentable consequences of the extreme measures of the present administration. The population of the Eternal City is estimated at sixty two thousand less than a year or two since. The trades-people, such as bakers, &c., express their regret at the diminished demand, and are said to consider it one-seventh less than in former times. A considerable number of persons have been exiled from the holy city during the summer, and I am assured, that many who have received leave to absent themselves from their homes, are either prevented from returning, or have great difficulties thrown in their way. All these are causes of discontent. At the same time, the Government certainly has to deal with a peculiar people. The Romans are, in general, very ignorant, and since the late political affairs of 1848 and 1849 are obstinately opposed to the rule of the Church.

#### EMANCIPATION OF WOMAN.

The English papers state that an address was recently presented to Madame Kossuth by a deputation from the "Society for the Emancipation of Woman in London." In addition to an expression of sympathy, this address contained the wish that the wife of the honoured hero of the day could communicate to these ladies her sentiments respecting their efforts to achieve the freedom of her sex. From the tenor of her reply we may infer that Kossuth is blessed with a noble-hearted woman for a wife; one not likely to be beguiled into the feminine follies of the age. The admirable pertinence of this reply will be doubly appreciated when it is mentioned that Madame Kossuth was altogether unprepared for the address of these ladies.