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The Coll.
Thy night is dark: behold the shade was deeper In the old garden of Gethsemane,

When that calm voice awoke the weary sleep-Could'st thou not watch one hour alone

with me?

O thou, so weary of thy self-denials,
And so impatient of thy daily cross,
Is it so hard to bear thy little trials, To count all earthly things a gainful loss?

always suffer tribulation, and thy Christian warfare never cease; egaining of the quiet habitation Shall gather thee to everlasting peace

But here we all must suffer, walking lonely The path that Jesus once himself had gone Watch thou in patience through this dark

The captive's oar may pause upon the galley,
The soldier sleep beneath the plumed crest,
And Peace may fold her wing o'er hill or val-

But thou, O Christian, must not take thy rest.

Thou must walk on, however man upbraid With him who tread the wine-press all a-

Thou wilt not find one human hand to

One human soul to comprehend thine own. Heed not the images for ever thronging, From out the foregone life thou liv'st no

more: Faint-hearted mariner ! still art thou longing For the dim line of the receding shore?

Wilt thou find rest of soul in thy returning To that vain path thou hast so vainly trod? Hast thou forgotten all thy weary yearning

To walk among the children of thy God-Faithful and steadfast in their consecration, Living by that high faith to thee so dim, Declaring before God their dedication, So far from thee because so near to Him?

Canst thou forget thy Christian superscripwe count them happy who en-

nat treasure would thou, in the land Egyp-

the stormy water to secure ?

wandering soul! I know that thou art seeking Some casion

To silence the reproachful inward speaking-Some land path unto an island shore.

The cross is heavy in thy human measure—

The way too narrow for thine inward pride;
Thou canst not lay thine in cetual treasure
At the low footstool of the Crucified.

The matters laid before

Despised with Jesus, sorrowful and lonely, Yet calmly looking upward in its strife. For poverty and self-renunciation.

The Father yielded back a thousand fold: In the calm stillness of regeneration Cometh a joy we never knew of old.

In meek obedience to the heavenly Teacher, Thy weary soul can find its only peace; Seeking no aid from any human creature-Looking to God alone for its release.

History of the Shorter Cate-

chism. BY THE REV. DUNCAN MACFARLAN, D. D. Catechisms were, at a very early period, drawn up and used by all, or nearly all the bein before the Assembly of 15½, and approved of first in seal del — Therefore, it is thought needful, that avery patter travel with his fallowing directions were also added — Therefore, it is thought needful, that avery patter travel with his fallowing directions were also added — Therefore, it is thought needful, that avery patter travel with his fallowing directions occurred. It me the provided by the Parliment, and would have been leenered by the Parliment of the Parliment

This one dark hour—before the eternal dawn.

Crave the advice and assistance of the Assembly bly. In replying to this letter, the Assembly tion and defence of pure religion and undefiled awn.

Crave the advice and assistance of the Assembly tion and defence of pure religion and undefiled awn. y long experience, ever since the time of the age." Reformation, and specially after the two kingns have been -in the great goodness of God to both—united under one head and monarch, but most of all, of late, which is not unknown o you, what danger and contagion in matters of kirk government, of divine worship, and of doctrine, may come from the one kirk to the other; which besides all other reasons make it, his Imperial Royal Apostolic Madiety, Francis I., and his vassals, body, soul other; which besides all other reasons make and purse, are made over to the Pope, and all the correspondence of degraeus to pray to God, and to desire you, and all that love the honour of Christ, and the peace dation in the sight of the whole world. The of these kirks and kingdoms, heartily to en-deavour, that there might be in both kirks, leisure; but we will give a very brief summathing itself was projected by Henderson, and first laid before the General Assembly; but declined the task, as being too arduous,-The subject is repeatedly mentioned in the

> shound the Christian's perfect are detailed with great minuteness. It un- of Jesus. The bishops, alias the Jesuits, wi fortunately happens, however, that our infor- appoint all teachers and choose all books.

When the Solemn League and Covenant and among Presbyterians and several other classic onal fund, shall be was projected, contemplating, as it did, an ecclesiastical union between the three kingdoms, measures were also adopted for preparing a uniform Confession, Directory, and Catchism. And it is important to observe, that the plan afterwards executed by the Westminster Assembly, was first proposed in the General Assembly of the Church of Scotland. Towards the end of 1640, several Scottish condon to treat on matters then pending between the King and the Presbyterian pending between the King and the Presbyterian and in the feather of means and the control of the mark of intellect is the fore them a letter from Presbyterians and transition for what is ancient for them a letter from Presbyterians and transition of the marks and the control fore them a letter from Presbyterians in and about London, in which they complain of the spread of schismatical opinions, and earnestly mary of the truth remains uninjured and rerave the advice and assistance of the Assem- vered; and it will continue to be an exhibi-

From the Christian Times. The Austrian Concordat.

If it be the same thing to keep a bargain as

first laid before the General Assembly; but that the Assembly had itself been long favourable to such a measure, and was immediately incited to it by what had taken place in England. The Assembly accordingly approved land. The Assembly accordingly approved highly of the measure, and urged Henderson to undertake the drawing up of the documents required. And to render this the more easy, they allowed him to recain from preaching, and to avail himself of assistance. But he declined the test and the court of Rome on the other, without needing to notice the civil authority, and the EMPEROR and his servants shall not presume to interfere. Thus, the power of the Popular in Austria, is to be supreme, absolute, omnipresent. Archbishops, bishops, and th The subject is repeatedly mentioned in the Assembly's correspondence, during the intervening period; but it does not appear that anything was done below the meeting of the Westminster Assembly in 1643. The Assembly met under the authority of the English Parliament, but chiefly at the instance of the Scottish Church. It was composed of a hundred and trenty-one divines, with thirty lay dred and twenty-one divines, with thirty lay accessors, and five commissioners from the dead, are in power of the bishops, as the bish-Church of Scotland, and continued its sittings ops are in power of the Port. public and private, are put under control of At the low footstool of the Crucified.

O that the faithless soul, one great hour only, numerous and important, and some of them is confided to the management of the Society mation respecting the drawing up of the Cate-chism is meagre and imperfect. The late Dr. same authority, and armed with Imperial chism is meagre and imperfect. The late Dr. Belfrage of Falkirk appears to have been at great pains in collecting whatever was accessible on this point. We have made some further inquiries, but have hitherto found scarcely anything, beyond what he seems to have examined and abridged. The result of his inquiries will be found in an Introduction, prefixed to his "Practical Exposition of the Assembly's Shorter Catechism."—And the sum of what we have been able to gather either. And he will come in His own time and power To set His earnest-hearted children free:

Watch only through this dark and painful

And the bright morning will yet break for thee.

History of the Shorter Cate
sembly's Shorter Catechism."—And the sum of what we have been able to gather either from his work or orginal authorities, may be stated in a few words. In 1647, while the Assembly was engaged discussing the different articles of the Confession, committees were appointed to reduce these into the form of two Catechisms; a larger, which was to serve as a text-book for pulpit exposition, according to a usage of the churches on the continent, and a smaller, for the instruction of the times," which laity. "In consideration of the times," which the continent, and a smaller, for the instruction of children. It appears, however, that before the Confession had been finished, some PEROR desire, the civil courts are permitted progress was made in composing the Cate- to retain slight shadow of authority over the drawn up and used by all, or nearly all the Reformed Churches of Europe. The earliest which we recollect to have seen mentioned, as used by the Scottish Reformers, had been drawn up by Calvin. Ret in 1500 we find the reducing of it to a conpersons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy, in regard to civil and persons of the clergy in characters. drawn up by Calvin. But in 1590 we find the General Assemble pred measures for aside till the Confession was ended, with the those more Protestant parts of the empire securing a general and national Catechism.—

"Anent the examination before the commuwas expressed in the Confession." And acfully maintained. For the admonition of Pronion," say they, "it is thought meet for the common profite of the whole people, that ane uniform order be keepit in examination, and Dr. Belfrage, after detailing various opinions, tries and that the authorities are commonded. and schort form of examination be set down, be their breither, Messrs. John Craig, Robert Pont, Thomas Buchanan, and Andrew

Melvine to be presented to the post of the post of the presented to the post of the post of the presented to the post of the po Melvine, to be presented to the next Assembly." In 1591, a form was laid before the Ased, we have not been able to come to any The Pope governs all bishops, with his long sembly by Mr Craig, but it was remitted, with other conclusion than that the matter is altoinstructions, "to contract in some schorter gather uncertain. After the Catechism had bounds." The abridged form was accordingly laid before the Assembly of 1592, and approved of, first in before the Assembly and approved of, first in to take a weak and ambiguous one to the Employee and form that that the matter is alto-post are all matter out and unmistakeable as day-light, suffers them and unmistakeable as day-light, suffers them of one of his poems, that "he awake one morn-laid before the Assembly and approved of, first in to take a weak and ambiguous one to the Employee." The same

at — by Pius IX. and France. SPH I.

If anyman can produce from the borst page the article as making a nearer approach to a thorough understanding of his principles than apply selence and national abjection more apply selence and national abjection more any thing that had been written. Another the first thing I knew, she was out of the garden and the yard, and running toward home as fast as she could. When I saw that she was really gone, I was sorry for what I in a state of seridom surpassing that of brilliant future before him.

them with the notion that they are his and he tracts relating to it from private letters in my is their, having no stranger to intermeddle with their joys or sorrows. But here, a despot to fee ble to rule his own, goes abroad for the resident of Union College. He says:—"I have finished the reading of the resident of the reading of the resident of the reading of th help him, and they make a religion, which having had an opportunity to read it. It is no common book. In spirit it is kind and candid, in argument clear and conclusive, in style the garden was no place for the nettle? Henderson suggesting to the same Assembly, only twelve days before the writing of this letter, the propriety of drawing up such a Confession, Catechism, and Directory; thus leaving scarcely any reason to doubt, that the thing itself was projected by Henderson, and first laid before the General Assembly.

des it show he can trust for sincere and effect and support, and so far as their sincerity in the best he may not be deceived. But is it effect and? Surrounded, as Austria is, with a tembling empire on one side, and, with a tembling empire on one side, and then I said to a distinguished scholar empire on one side, and then I said to a distinguished scholar empire on one side, and then I said to a distinguished scholar empire on one side, and the pain it has tembling empire on one side, and what a mournful cry, embodied in this work, for the wisdom and happiness wh the shock of a war that threatens to be European, an heterogeneous and marmuring population can be kept in subjection by priests and soldiers, is absurd. Besides, if there were the any providential retribution to be dreaded and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the and Jesuits to rule his people and take the high the first take the pair of heart, in the great atonement, the first take the pair of heart atonement.

s ignored, or it is only incidentally ced at in order to be assailed. The Intion is obviously revived. The Censor of the Press and the punishment of heresware placed in the hands of the clergy, the suthorities military and civil, being directed to support the clergy efficacionsly with force. All arrangements contrary to this Concordat are annulled, without asking leave of parties who must necessarily be concerned in a mul-titude of international arrangements, or treain force any longer where a new power with its laws, its tribunals, and its own supreme authoric. The stablished. What redress has the English partner of an Austrian wife, or the English partner of an Austrian merchant. the English partner of an Austrian merchant, or the English resident in Vienna or in Trieste, if he become involved in the consequences of an offence said to be committed against a jurisdiction unknown to England until last S ptember? This is matter for consideration, and whether or not the Austrian choose to submit to the imperium in imp our old "arrangements" ought to be search ingly revised. This is another Austria, not the Austria of Joseph II., that has sold our fellow-Protestants to Rome.

Peter Bayne. Author of The Christian Life, Social and In-

at Marischall College, in the city of Aberdeen. the stan this, he will do what we have piece which has been much admired is an article on Coleridge. Mr. Bayne is yet a young "And what have you been about all the

Russin itself, because the Russian tyrant has not you condescended to ask a foreigner to help not you condescended to ask a foreigner to help not refrain from giving here one or two exhaust think you and Lucy both have been pretty hadly nettled this afternoon, and I think it is meets infidelity on its own ground, and with appeals to which the human heart instinctive postern covers and ally their country more interactive with Russia, it surpasses our capative presents above it a notion in the mind of the Austriago and the Romish hierarchy are the only make it. And the Romish hierarchy are the only make it. And the Romish hierarchy are the only make it. And the human heart instinctive here goods to whom one set of philosophers had committed the government of our world, and re-enthrones and site went in and told her mother that it was gone.

"So I expected, my dear, for I ordered Thomas to-day to pull it up. Now the spirit are in the capture of the property of the prope

Jane Stephens came from the garden into

and she had been badly nettled "What is the matter, Jane?" said her mo- heard of such a thing as planting a nettle.-

"I've got nettled."
"Nettled! How?"

"I was picking currants, and there was a "No, great ugly nettle in the currant bushes, and so would."

In the afternoon her cousin Lucy came to Jane looked at her mother, and replied, earsee her. "I've come to spend the afternoon; mamma has given me leave," said Lucy.
"Oh, I am so glad!" said Jane; and away of mischief already. I don't want it to grow In an hour, however, Jane came into the "I am glad to hear youse, looking quite out of sand and the "I am glad to hear you the two girls skipped to their play.

"I will tell you, mamma," said Jane, " for Magazines which attracted much attention in his own country. One of these was an article of his own country. One of these was an article of his own country. Sir Archibald was flairs, so much pleased with this, that he addressed a letter to Mr. Bayne, in which he speaks of the article as making a neaver approach to a garden, and the ward and make me bring out my doll fruit the first thing I knew, she was out of the garden and the vard and running toward.

"I have been up in my room crying."

and Jesuts to rule his people and take the and Jesuts to rule his people and take the and Jesuts to rule his people and take the and Jesuts to rule his people and take the fit of the land, for their pains attempts to do that volumerily which has begrared and runging the resistance of sofeneign and subsect the macro resistance of sofeneign and subsect the macro resistance of sofeneign and subsect the macro resistance of sofeneign and subsect the whole in the garden has been pulled up and thrown away. What shall be done with that ugly weed of unkindness and selfishness which has sprung up in your heart? Would it not be a fine plan if that could be maded to remain it will appears to us that the whole in the Garden. be stinging some one, as it did this afternoon, the house one morning crying bitterly. She had not learned to bear pain very heroically, the garden?"

"Planted the nettle, mamma! I never They come up of themselves quite fast enough." "Did you ever hear of corn and potatoes coming up of themselves?"

"No, mamma, Thomas would like it if they

"You should have been more careful."
"Well, I didn't see it; besides, it had no weeds of unkindness, selfishness, and pride ettle."
"That is very true," replied her mother, these will be sure to grow rank enough. But smiling. "It is no place for it, and Tom should have seen that it was removed. But ness, and self-demal will not grow unless come here, and I will put something on your hand which will make it feel better."

Jane's hand was soon relieved, and she done with the weed of unkindness in your thought no more about the matter that morn- heart? Shall it be suffered to grow there, or will you try to pull it up?

"I am glad to hear you say so; but you house, looking quite out of sorts, and Lucy was not with her.

"Where is Lucy?" asked Jane's mother.

"I am glad to hear you say so; but you must remember that one effort will not suffice. Do you suppose that Thomas will never have to pull up another nettle in the garden?" "She has gone home."
"Gone home! What does that mean? I tles. I know they keep growing all the time."