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"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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Religious Intelligence.

FRANCE.

From Correspondent of "Evangelical Christendom."

France, June, 1851.

The news which arrive from the pontifical city are not very pleasant to French ears. When Pius IX. and the cardinals, in their exile at Gaëta, needed our military forces, they exalted, in emphatic terms, the fidelity, generosity, and piety of France,—the eldest daughter of the Church. On the pressing solicitations of these holy personages, our soldiers went into Italy, shed bravely their blood in the cause of the Pope, and brought back Pius IX., in triumph, within the walls of the Vatican.

So far it was very well. The pontiff expressed his gratitude to the French regiments, distributed to them medals and chaplets, and especially lavished on them his blessing. But now we have the reverse of the picture. Our soldiers,—children of the eighteenth century, and the revolution of 1789,—are not so superstitious or bigoted as the Italian peasants. They have acquired the habit of thinking for themselves, and saying what they think. They involuntarily aid the anti-papist propaganda; and I presume that more than one Frenchman has plainly manifested the disgust with which the despotic measures of the prelates or the ignoble practices of the monks inspire him.

This circumstance has naturally displeased the prime minister, *Antonielli*, and the Jesuits. What have the reverend fathers done? According to their traditional usage, not daring to avow publicly their secret feelings, they have intrigued, plotted, and manoeuvred in underhand ways against the French garrison. They have insinuated, in the confessional and elsewhere, that the French are impious, atheists, enemies of God and men, and that it would be a work very agreeable to the Virgin Mary, as well as all the saints in the calendar, to replace them by Neapolitan or Austrian troops. These base provocations have produced their effect.—Many of our soldiers have been traitorously attacked, stabbed with the knife or poinard, and assassinated in the streets of Rome; so that military patrols can no longer go out, unless accompanied by police agents who explore the way. There are even pontifical soldiers who have drawn their sabres against us, and General Gemenan has been forced to demand the removal of the troops of the Pope. Why is all this? Evidently to induce our Government to recall the French garrison from Rome.

You see how the Jesuits and priests remember the services that have been rendered them. France is well paid, indeed, for its expedition into Italy! It has expended on this admirable enterprise more than fifty millions of francs; it has exposed and given the life of a great number of its sons; no sacrifice has been spared to accomplish its object; and now our army is recompensed by calumnies and assassinations.

A document edited by some Roman patriots, and which is secretly circulated in the papal city, is intitled, *The Romans to the Soldiers of the French Republic at Rome*. "The priests," say the authors of this liberal address, "seek by their dark manoeuvres, to occasion a fresh effusion of blood, and to create, if possible, an eternal abyss between us. By the aid of their agents, they excite quarrels, foment discord, provoke hostile acts, with the design of rendering us odious to each other, and of making it impossible for us ever to be united as brethren. But no; let us guard well against giving this triumph to the priests; let us guard well against offering to our common enemies, the spectacle of our rivalry! Generous French, truth will end in triumph; the hour of our deliverance will sound, and it is not far distant. Then you will feel that our cause is the same, and our most mortal adversary is the priest!"

This article shows how much the democrats of Rome hate the clergy by whom they are so cruelly oppressed. Let us wait the issue, in the hope that the friends of liberty will not give themselves up to brutal violence, which would dishonour their cause. The Italian nation seems to be ripening more and more for its spiritual emancipation, and it will obtain it.

Let us pass on to another subject, which presents a remarkable contrast to the preceding. France has also made

AN EXPEDITION INTO ENGLAND.

but a peaceful and joyous one. Thousands of our citizens have been contemplating with enthusiasm your *Fair of the World*, and thousands more will follow them, in the course of the summer. Well, among the precious results of this grand Exhibition, one of the best for the French will be their acquisition of more correct and perfect notions respecting Protestantism.

Believe me, this is not a slight thing. Our countrymen, generally, know not at all in what the Protestant faith, the Protestant family, Protestant society, or Protestant life, consists. Our politicians even, our authors, our citizens of liberal professions, imagine that the reformation of Luther and Calvin had only the appearance of a religion, and that their disciples have fallen into indifference or scepticism.

The source of these great errors is in the vain and lying declarations of the priests. By repeating in their sermons, their pamphlets and their journals, that Protestants have no religious belief, the papist clergy have persuaded the majority of the French that it is so. You may frequently hear among us, men, very enlightened on other matters, ask with a serious tone, "Have the Protestants faith in Jesus Christ?"

The visit to England will be an excellent means of disabusing these poor people, and already our most influential journals have published letters, in which their correspondents render loud homage to the religion of the English. These travellers have seen with astonishment, mingled with admiration, that the Christians in Great Britain collect annually, in voluntary subscriptions, immense sums, in order to circulate the Scriptures in all the languages of the globe, to carry the Gospel to the heathen, to convert unbelievers, to give to children the principles of a good education, &c. &c. They have contemplated with equal surprise the manner in which the Lord's Day is observed in London, and the influence which religion exerts on the different classes of the population.

I will quote the very remarkable testimony of a writer known (mark it well!) by his devotion to Popery, *M. Danyon*. He has addressed to the *Messenger du Midi*, a clerical journal, a letter which contains the following passages: "That which strikes, first of all, the observer in London, is the religious aspect of things and men. One must be blind not to perceive at a single glance, that religion exerts its influence on every one and everywhere. This influence shines forth in the actions of life; in the acts, in the customs, and even in profane amusements and pleasures. . . . Indeed, everywhere in London I notice that the religious sentiment exists in all its energy. This austere, religious, Christian sentiment forms the foundation of the character of the English nation; it is the rule of its morals, the basis of its institutions, the safeguard of its liberty, and the foundation of its power, its greatness and prosperity."

M. Blanqui, member of the Academy of Moral and Political Science, has taken advantage of his stay in England, to visit, with our celebrated economist, *M. Michel Chevalier*, your agricultural districts. They have been entertained by Mr. W—, who farms about 3,000 French acres.—"What serious and strict habits!" writes *M. Blanqui*. "We have been greatly surprised at the hour of repast, to see all the male and female domestics come carrying a white wooden form, which is placed before the arm-chairs of the master and his family. Mr. W— has opened the Bible and read some chapters, knelt down and his servants with him.—After prayer the domestics have taken away the form, and the master has commenced his repast. Every one here respects his fellow,—the master his servant, the servants their master. There is no familiarity, nor hauteur. They say little to each other but they do much." Assuredly, *M. Blanqui* would have visited most farms in our own country without seeing domestic worship, as in the house of the good Mr. W—. Rome has forbidden the reading of the Bible by the laity, and concentrates in the duties of the priest all religious life. How then should the Romanists have the same piety as the Protestants?

It would be easy to give analogous declarations from the Paris Journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess that woman occupies a better and higher place in England than in France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus, your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of Heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion; and we Protestants in France shall reap the fruits of these good impressions.

I promised to give you some information on

THE ANNUAL MEETINGS OF OUR RELIGIOUS SOCIETIES,

but I shall be brief on this subject; for there are many details which interest us much, but would little interest your readers. I will mention successively the principal Christian Associations, with an analysis of their reports and their operations.

1. *The Agricultural Society of Sainte-Foy.*—This is an institution established in the south-west of France, near Bordeaux. Its object is to collect vicious children, or those who have been convicted of precocious offences, and to give them a good Christian education, in order to deliver them, if possible, from their evil tendencies. This excellent establishment is managed by M. Martin, a pious and persevering pastor, who has already met with delightful success. The children entrusted to his care are employed in agriculture, the best kind of work for the moralization of man. After having passed some years in this agricultural colony, the young people who have completed their apprenticeship, are received into the neighbouring farms as domestics, and give satisfaction. There are now in the establishment fifty-three boys, besides five young girls, who are placed in a special house, under the superintendence of Madame Martin. The report of the director mentions the evident progress of these children. Their moral feelings gain strength. They have generally a sincere desire to do well. In the majority, religious principles are developing themselves. Not one has attempted to flee, or clandestinely leave the institution during the last year. This Agricultural Colony deserves all Christian sympathy; it is one of the most direct and efficacious means of scattering the seeds of regeneration among the lower classes.

2. *Religious Tract Society.*—The committee have distributed, since the previous report, 1,132,244 copies of its publications; the largest number since its formation. We must truly rejoice at such progress; but what is a million of tracts among thirty-six millions of souls? How feeble and small is the Christian propaganda! Radicals, demagogues, and Socialists of all shades, inundate the country with innumerable pamphlets; and the disciples of Jesus Christ scarcely oppose a barrier, here and there, to this immense torrent of infidelity! The Society has published in the course of the year, nine new publications. The generous co-operation of the London Religious Tract Society has enabled the committee to offer some prizes for the composition—1st, of twelve small tracts of one or two leaves; 2nd, of two more considerable works; both adapted to the present wants of France. The sum of £1000 has been put for this purpose, at the disposal of the Committee of Paris. The competitors have been numerous, and the results satisfactory. It is to be hoped that we shall have some good essays, which, adapted to the necessities of our moral and social state, shall produce deep and salutary impressions.

3. *Protestant Bible Society.*—The anniversary of the Protestant Bible Society was held in May at Paris. M. Guizot presided, and delivered the following speech:—

“Gentlemen: When you do not make it a mere task, you are able, without fearing reputation and monotony, to meet every year, and on behalf of the same cause, on this spot; for the work which calls you hither has nothing to dread from these oft-repeated gatherings. That cause is at once ever the same and ever new. It is ever the same truth which you are labouring to spread; but it is to congratulate yourselves upon having circulated it among new minds that you come here, year after year. It is ever for the same Master that you are seeking to make conquests; but you have to conquer the entire world to his law. This day last year, I endeavoured to show how entirely your object is in harmony with the instincts and the interests of the whole of society—with those wants of faith, hope, and charity, and at the same time of order and repose, of which society is so deeply sensible. I would now speak of its harmony with the inmost nature of the soul—with the moral wants, not only of society in general, but of each of us in particular, in the inmost recesses of his heart. Gentlemen,—what is essentially and religiously speaking, the great, the supreme question by which men's minds are at the present moment occupied? It is the question raised between those who acknowledge and those who deny a supernatural order of events, certain and supreme, though impenetrable to human reason; the question raised, so to speak, to call things by their right names, is between *supernaturalism* and *rationalism*;—between infidels, pantheists, sceptics of all sorts, and pure rationalists, on the one side; and Christians on the other. The best among the former allow to exist in the world and the human soul the statue of God, if I may use such an expression, but the statue only—an image, a block of stone. God himself is not there. Christians only have the living God. It is the living God, Gentlemen, whom we need. For our present and future salvation

we want to behold faith in the supernatural, respect for the supernatural and submission to it, regaining its place in the world and the human soul—equally in the greatest and the simplest minds—we want to see it alike in most elevated and the humblest regions. Upon this condition, and no other, can a religious belief exert a real, truly efficacious, and regenerating influence. Otherwise it is superficial and almost valueless. The sacred volume is an instructor which excels every other in teaching this sublime truth, and giving to it its due importance. It is the history of the supernatural—in truth, the history of God in man and in the world. And he not disquieted by the difficulties of the work—or by the small number of those who believe, or the great number of those who disbelieve or are careless. The difficulties and the number of adversaries were very different when Christianity first appeared in the world. There is more power in a grain of faith than in mountains of doubt or indifference. We may now earnestly labour to revive and extend the Christian faith, for it brings with it liberty—civil and religious liberty—which will prevent it from giving birth to tyranny, persecution for conscience' sake, or any other irreligious course. The friends of liberty of conscience can return without fear to the God of the Christians; there neither is, nor will there ever be henceforth captives or slaves at the foot of His alters. To those who fear that if the faith should regain its old position, liberty would fall, I have an encouraging fact to point out,—we have before our eyes, at the present moment, at our very doors, a great, a glorious example. Look at what is taking place in England; undoubtedly the irritation of the Protestants is great in that country. There exists there a general movement, an impassioned one, in favour of a popular and powerful creed. The very Government associates itself with that movement and follows it. English Protestantism is strongly tempted to seek its security and its satisfaction even at the expense of the religious liberty of Catholics. Well, Gentlemen, that which has the semblance of being done in England in this respect, is yet not done in reality. No one dares to do it; no one can do it; and at the bottom of their hearts they do not wish to do it. In the midst of that Protestant effervescence the religious liberty of the English Catholic perseveringly exhibits itself. It is seen in the liberty of its worship; Catholic Churches remain open, and are even multiplying; their priests exercise, without the slightest hindrance, their function. It is seen in the liberty of the Catholic press: their writers defend publicly and openly their creed and conduct. It is seen in the liberty of their speeches and their votes in Parliament; Catholics defend their cause within its walls as ardently as without. Is it not, Gentlemen, an admirable spectacle? The trial is certainly a severe one for religious liberty, and I can well understand the uneasiness thus created. Yet it will issue triumphant out of that trial: to the eternal honor of Christianity, and of the Protestant Christians in England, Catholic Christians will not fall under oppression. Let faith and Christian piety then return to us.—They will bring with them neither injustice nor violence. There will be, no doubt, many things to do—some trifling combats to support to enable religious liberty to remain intact in the midst of this increase of religious fervour. But that noble and beautiful harmony will be obtained, and will be the honor of our age. Among Christians of different communions there can no longer be any struggle, excepting that of faith and piety—but faith and piety at perfect freedom, for thus alone are they permitted by the law of God, and alone worthy of His smile. I do not know, gentlemen, for your pious labors a more powerful impulse, or a more consol- ing encouragement.”

This eloquent speech was listened to with the deepest attention, and it appeared to produce a profound impression on the auditory.

The report was read by Pastor Martin Rollin. There has been an increase, the last year, in the distribution of the Holy Scriptures, as well as in the receipts of the Society, which have amounted to 39,164f. The Bible work excites in our churches increasing interest. The number of Bibles and New Testaments distributed has, however, been very limited, since only 10,114 copies have been issued from the Committee's Depository. This is a small number, very small, for so large a country as France. But it must be observed that this Society, according to the letter of its rules, only distributes the sacred volume, to Protestants, and that there exists in Paris another Bible Society, more extensive in its operations, of which I shall presently speak.

5. *The Evangelical Society of France.*—Some years since the Committee were in debt, and the insufficiency of the receipts of the Society gave them painful embarrassment. Thanks be to God, the deficiency is now made up. Christians in England, Scotland, and the United States have come liberally to our aid. The Society employs, at the present time, twenty-six ministers of the Gospel, ten evangelists, and forty school-masters and school mistresses. Its normal school has seventeen pupils.—It has preserved all its old posts of evangelization in Paris, and in the departments of *Yonne, l'Orne, la Sarthe*, &c. The Committee have recommended to all their agents extreme prudence, because of the difficulties which attend Evangelical proselytism; and it can state that those employed by the Society have nowhere mixed in political matters. They have peacefully sown the good seed, proclaiming the pardon of God to sinners, exhorting all men to repentance, and advising every one to discharge faithfully his duties in the position in which God has placed him. This wise course has reaped its reward. The local authorities have borne a good testimony to the evangelists: Nevertheless, obstacles are far from having completely disappeared, for the Papist clergy do not cease

to provoke by acts of intolerance. Many schoolmasters have been compelled, by unjust measures, to abandon the schools. But the Committee pursue their task with courage and confidence, and are persuaded that the present times are favourable to the spread of the truth. Their correspondence contains a multitude of letters, which prove that, on all sides, the population desires instruction in the Gospel. The receipts of the Society have been 149,233 francs, and the expenditure 147,145 francs.

6. Society of Evangelical Missions.—You know that some French missionaries have endeavoured to penetrate the *Bissagos* and *Be-Kwanas*, and other native tribes in the South of Africa. Their labours continue to prosper, and have obtained the approbation of the most competent judges. The celebrated missionary *Robert Moffat*, and *Mr. Freeman*, secretary of the London Missionary Society, have recently visited these stations, and highly commended the activity and genius of our agents. The number of candidates for baptism and communion is greatly increasing in all the stations of the French missionaries. The Committee have also turned their attention to other parts of the world. They have frequently thought of sending missionaries of the Gospel to Tahiti, but have been restrained by the consideration that this island is already sufficiently peopled with missionaries. They have decided to send a Missionary to St. Martin, a small island among the French Antilles, where there are hundreds of uneducated slaves belonging to the Protestant communion.

7. French and Foreign Bible Society.—The receipts have amounted to \$3,715 francs, and the expenditure to 29,643 francs. 91,675 Bibles and New Testaments have been distributed. A considerable number of copies have been circulated among sailors and soldiers. The Committee are happy to state that the Colporteurs display pleasing devotedness in the accomplishment of their work. They have been often threatened, annoyed, and even summoned before magistrates, and been condemned to imprisonment. But these humble servants of Christ have not retreated before these dangers, and their noble perseverance will eventually, without doubt, overcome the evil functionaries.

8. Central Protestant Society.—Its motto is *orthodoxy and nationality*. The Committee labour for the evangelization of the scattered Protestants with the concurrence of the legal consistories. It has already extended its sphere of action into several departments. Auxiliary societies have been established in the north, the centre and the west of France. The Committee have also organized a preparatory school, in which the young who devote themselves to an ecclesiastical career, and they educate a few students in our theological colleges. This Central Society, whose origin is recent, has undertaken some useful things; it deserves the support of all the true servants of our God and Saviour. During the past year it has received 35,872 francs, and expended 31,291 francs.

9. Protestant Sister Instruction.—Circumstances invest this Society with singular importance. A vast association has been formed in France by the episcopate and the Jesuits in favour of free education, to place the monopoly of the national education in the hands of the clergy. Mixed schools have been almost impossible. It is urgent on us to open everywhere, decent Christian day schools, in which the Committee direct Primary Instruction meet this necessity. Unhappily it has received but little encouragement. Friends have advised that a general agent be sent through our churches, to plead the cause of this Society, and to seek numerous subscriptions. Schools—schools for our communion, schools under the management of truly pious schoolmasters—are one of the fundamental conditions of our future prosperity.

The conferences have been well attended, and very animated. A spirit of fraternal love and Christian candour has pervaded them. The first question discussed, was that of religious liberty, under present circumstances. It is probable that a commission of correspondence will be appointed, to watch over the interests and rights of our flocks. The question of the *improvement to be introduced into the duties of the pastor of the Christian life* for pastors, have also been discussed in the conferences. Excellent remarks were made. May it please God that they be put into practice! The pastors understood that they had great obligations to fulfil, and that they often rest short of their holy task.

An incident marked the meeting of the Evangelical Alliance. Addresses full of tender effusions had deeply impressed the hearers, when suddenly a pastor rose, and after avowing himself a *non-resistant*, asked if he could be received as a member of the Alliance! "No," replied *M. Adolphe Monod*, who presided over the meeting, "it is an Evangelical Alliance, and it would be unfaithful to its name, as well as the intentions of its founders, if it admitted indiscriminately all opinions."

MORAVIAN MISSIONS.

It appears by the last annual report of the missions of the United Brethren, that their receipts during the year embraced in it, amounted to £11,043 7s. 7d., or a little over \$53,000, derived from the following sources:—

Europe, Ireland, North America, &c.	£8,116	Cent. of Gr. Br. Am.	4231
Moravian Churches and Congregations	7,874		366
From other denominations	10,257		44
Legacies	3,544		49
Moravian Missionary Society in Philadelphia			5,609

Of this amount, \$27,974 are expended on the Missions, \$6,824 for the support of retired missionaries, embracing thirty-two married brethren,

nine widowers, and forty-six widows; \$12,402 towards the education and maintenance of 262 children of missionaries, and the remainder for the expenses of management, and other necessary disbursements.

Missions.—These are thirteen in number, which we give, with the date, and in the order of their establishment.

Missions	Established	Stations	Missionaries
India	1732	8	25
Greenland	1733	1	2
North America	1734	3	12
Siam	1745	9	53
South Africa	1736	9	52
Japan	1754	12	59
Amoy	1756	7	31
London	1753	4	9
Labrador	1770	4	20
St. K. Islands	1775	4	10
Tibet	1790	2	4
Central America	1818	1	4
New Holland	1850		2

Making up a total of thirty-two stations, on which are employed 262 missionaries, male and female, being one station and one missionary more than the previous year. The prospect for this year does not give the number of members of our congregations, but in 1848 there were nearly seventy thousand souls under the spiritual care of the Moravian missionaries.

CHINA.

From various recent communications and documents, we glean a few new circumstances respecting the state and prospects of missions in that country. Translation of the Scriptures into Chinese is generally known that, notwithstanding the translations of the Scriptures into Chinese, which have been already executed and printed, the result of much labor, and possessing considerable merit, yet no version deemed satisfactory has yet been obtained. A combined effort has been in progress for some years, by the European and American missionaries there, in bringing out such a general translation of the New Testament, as might for the present be acknowledged as a standard version, in which it is deemed essential that should particular words occur, the translation of which would involve party sentiment, each party should translate these words for themselves, and publish the version with their own rendering of them. Perhaps it was never anticipated that the name "God" was to be one of the subjects for discussion, and that there was not to be agreement. But so it must be. So indistinct are any ideas found in China of the Supreme Being, that a term cannot be got in their large text satisfactorily to express this. And our missionaries, not disposed to introduce a new term into their language, such as "Jehovah" in ours, are firmly divided among themselves as to which of two Chinese words ought to be adopted as the rendering of the name of God. And the contention is so sharp between them, that it appears for the present likely to lead, after all, to the adoption of different editions, with a change of terms to suit the convictions of the respective parties. The revision was expected to be finished by the middle of last year, with the exception of the above-mentioned word, which, it was feared, might cause some delay in the printing of the work. The united body of missionaries, while continuing their labours, until the Old Testament should have passed under the same critical review and correction as the New. The committee of the British and Foreign Bible Society had for the present, however, declined this proposal. But it is expressly to be desired that the missionaries may have encouragement to proceed in it. There is also a revised version of the New Testament, which the Chinese Government has entrusted to a scholar, Dr. Gutzlaff, reputed to be of high merit, which was about to be put in circulation. And, however unprofitable generally the circulation of two or more versions of the Scriptures in the same language, yet the immense extent of the Chinese population, both in their own and in neighbouring countries, appears to warrant the encouragement of every meritorious effort to supply them with the word of God. It is the missionaries of the London Missionary Society and Dr. Gutzlaff propose publishing the whole of the New Testament, at the cost of threepence or threepence halfpenny a copy. Acquisition of the language—An American missionary writes, "My idea concerning what is generally to be considered attainable in regard to the Chinese language is this: at the end of one year a new convert should be able to converse intelligibly and usefully on the simple topics of religion; at the end of two years he should be able to preach publicly in the local dialect; and at the end of three years to read the ordinary books." In attaining this last stage of advancement, it may be said, he would have little hope of reaching the point specified in less time than another twelve months. An English missionary writes, "It is exceedingly unlikely that a missionary should be generally well understood, till he has spent three or four years in the acquisition of the dialect; but I do not think any one need wait this length of time before he opens his lips. Perhaps, however, he would do well to wait this time before he ventures to do much in public street-speaking. The speaking in a room, and on a subject more or less prepared, and where those who come to do so, expect you, is a different matter. If you are in a noisy crowd, whose attention you have to gain, whose clamour you have to silence, and whose questions you have to answer." Facilities.—The Church of England Missionary Committee remark, "The journals of the

missionaries in China, exhibit a remarkable diversity from those which come from other heathen lands. The minds of the Chinese are not pre-occupied by any system of false religion: there is a great readiness and clearness in their apprehension of the doctrines and precepts of Christianity; the practical result between the love of the world and the Gospel in China approaches more nearly to that of a minister at home, among nominal Christians, than to that of missionary labors among the heathens. The leading feature of the work at present, is 'the oppression of China for the reception of the Gospel.' *Wanderings*—The missionaries of the London Society write, "To us it seems almost incredible how many truths, the statement of which, in one or another land, has produced such an avid and propitious result, should here be greeted with earnestness and affection for so long a time in vain. One obstacle is doubtless the aversion to foreigners, which they have been taught from their earliest infancy to cherish; added to the recent humiliation which their proud government has experienced in being obliged to allow the entrance of foreigners into the few ports. This, combined with the uneasy state of feeling produced by the recent refusal to open the gates of Canton, and the apprehension that it may lead to some retaliation on the part of the British government, has induced many, doubtless, to keep aloof from us for the present." An American missionary, writing in July, refers to this feeling of prejudice and mortification on the part of the Chinese, as being the new element of which, in this respect, the work is impeded; and that his father's remains are refused a place in the hall and tomb of the monarchs of his dynasty, because he remembered the empire by calling Hong Kong to the British.

SWEDISH LAPLAND.

Although this district lies within the pale of Christendom, yet the poor wretched population have been long in a condition not much elevated above heathenism. An increased interest in their religious improvement has of late sprung up among Swedish Christians, and been honoured with some measure of success. As they come down towards the seasons when winter begins, and again, at the return of summer, spread themselves over large mountain tracts in the interior, the difficulty is done in doing anything effectual towards communicating evangelical instruction to them. Their district of country is divided into sixteen parishes. And, as school instruction appears to be the most efficient means of conveying a knowledge of Christianity to the children, and through them to the adults, schools have been established,—eight in number; three of them supported by Government, and five by the Swedish Missionary Society. Yet so scattered is the population, that not more than 100 children can be got to these schools. The condition in which the Lapland families are found is very degraded. In character, they are rude, shy, ignorant, and superstitious. The children, on entering the school, may have known that there is a God, but they have no knowledge whatever of a Saviour. Among the Laplanders, as everywhere else, strong drink has been the bane of all success; the Laplander's Juggernaut, crushing beneath it his property, comfort, and moral existence. A considerable moral and religious awakening took place, about two years ago, among them; which resulted in the spiritual enlightenment of a godly number, who now constitute a centre of truly God-fearing persons in these parts.—Since the formation of the Swedish Missionary Society in 1835, more than a thousand children have, in the Society's schools, been instructed in the Word of God, and the doctrines of the Christian faith; and their influence is already showing itself in the improved condition of the Lapland families. On approaching the Laplander's hut, instead of being saluted by the yelling of dogs, and the shouting of human voices, intermingled with cursing and cursing, you are often greeted by the music of spiritual songs sung with melody in the heart, and great earnestness of voice. Now, the missionary, instead of addressing the inmates as a few lifeless statues, is cheered and encouraged by the earnestness and warmth of their devotion. The hut of the Laplander, instead of presenting, as formerly, a disgusting scene of filth and indolence, now shows, in those families of which the children have been educated, an inviting spectacle of order and comfort. Nor is it uncommon to meet there with religious pamphlets and journals. From one school there were, during the past year, spread in all directions upwards of two thousand journals and tracts; besides a considerable number of large Christian books sold at the school. Extensive evangelical itineraries are also kept up.

MADAGASCAR

Continued shut. Not only is the Christian missionary excluded, but all intercourse with foreigners is strictly prohibited. It is rarely, therefore, that any communication can be held with the interior, even by letter. But the law itself, which bears the marks of authority, is most deeply a fiction. About twelve hundred were supposed to be capital, to answer for the offence of worshipping the only true God, and believing on his Son. Four of the most distinguished for rank and devotedness were sentenced to be burned to death; and their lingering tortures must have been awfully aggravated, as, three times, while their bodies were consuming, torrents of rain descended and extinguished the fire. Fourteen others were thrown from a rocky eminence near the city, and dashed to pieces. A

letter dated Mahilla, August 29, 1850, signed by two Christians from Madagascar, and addressed to the Andrew Steedman, at present in England, has given the following details:—

"Believers and unbelievers in Madagascar are still laboring under great sufferings, arising from the vindictive spirit of Ranimanika (the Queen's prime minister). A few of them have reached Mahilla; they are those who were captured in approaching the Sacka'ava at Ambohona (a large village on the western side of Madagascar), and were sold as slaves to the Arabs who brought them here. They have since been assumed by the sovereign of this place. It is now four months since they fled. The following is the latest news brought by them from Madagascar:—

"Rakotosahema (young prince heir to the throne), had ordered his male followers to go in search of the Ampanimainty (converts and malefactors.) Rakotosahema, one of the lower class, having discovered, was beaten by Ramaka, which raised in him a spirit of revenge, in consequence of which he seized an opportunity, when Ramaka and his friends were worshipping in a remote place, to inform against them, and they were all detected in the very act of praying in the house they had erected for that purpose. The crowd that accompanied the Tsingahia (constable) the high priest, being the great number of Christians, were surprised with surprise, as in this meeting they were 2000. The constable then set to work in seeking for the ringleaders and builders of the chapel, and also to trace out those who had already been warned by the sovereign against embracing the Gospel, from those who had lately become converts. Their traitor son caused, in the presence of the whole population assembled for that purpose, Ramonka to explain the Gospel, and was encouraged by the young prince, his cousin, to refuse the oath in these words:—"Do not accuse yourself, or repent, or take the oath, for he that will put an end to your life, will put an end to mine also." Therefore, when called upon, he refused, which brought the whole of his relatives (which are also those of the Queen) around him, to entreat him to obey. But all was vain, as he still persisted in his refusal. They then returned and told the sovereign he had complied by swearing, in the strongest terms, that he would never again pray. However, he was reduced to the rank of a private soldier.

"Four tribes, who were Christians were burned to death.—Andrianjambon, of Tanjoanika; Ramitaka, the nephew of Andrianjambon; Andrianjambon, and his wife. Fourteen were killed by being thrown into a fearful precipice called Ampanimainty; a great number being severely bound wristed down the precipice a certain distance, to frighten them, so as to induce them to take the oath, and all who did so, were saved, but those who persisted were dashed to pieces. Ranimanika authorized the speculators; on being placed at the edge of the precipice, he entreated a little time to pray, 'as on that account,' said he, 'I am to be killed.' It being granted, he prayed most fervently; after which he addressed his execrations, and spoke in the strongest terms:—"My body," said he, 'you will cast down this precipice, but say not you cannot, as it will go up to heaven to God. Therefore it is gratifying to me to die in the service of my Maker.' Thus are the servants of the Lord destroyed.

"What would have been the doom of the multitude of slaves determined, had not the Prince of Madagascar, at the risk of his personal safety, now interposed as the protector and patron of the Christians, and boldly withstood the authority of their cruel adversary, the prime minister of his Royal Mother. Subsequent results are unknown; but while these tragical events must excite our deepest sympathy, and fervent prayers for the comfort and martyrdom of Madagascar, the happy also reflection that strengthen faith and demand faithfulness.—Upwards of fourteen years since, all the faithful shepherds were driven from the island, and the fold of Christ was left like lambs among wolves; but after enduring fourteen years of fiery trials, still they live and still increase. Between forty and fifty have been doomed, for the sake of Jesus, to meet death, in forms the most agonizing and terrific; but such a number have been redeemed—all have been faithful even to death. The blood of the martyrs has proved the seed of the Church; and for one Christian there are ten, and for ten there are hundreds."

THE METHODIST DISSENTION.—The London Patriot states that "the returns of 12 out of the 32 Wesleyan districts into which the kingdom is divided, exhibit a decrease, as compared with those of 1850, of 34,000 members. The probability, therefore, is, that the decrease throughout the Connexion will not be less than 50,000. It appears that the dominant party show neither surprise nor regret at this startling result of their arbitrary proceedings. One of the mildest of them is reported to have said that they are quite prepared for the loss of a hundred thousand members, although, according to calculation, the stated contributions of that number should be equivalent to the maintenance of not fewer than three hundred travelling preachers. Dr. Bunton himself is represented as having avowed before the London Meeting, that he was 'prepared as witness against a minority of numbers, but not against the general principles of the Methodist constitution.' In other words, to withstand the smallest concession to popular demands. As one indication that this defiance is deliberate, it may be mentioned that Dr. Beaumont, who, instead of going to either extreme, has done his utmost to mediate between parties, and restore peace, has been rewarded by the adoption of a resolution recommending to the Conference that he be degraded from the rank of a Superintendent, and be declared unfit to hold office among his brethren."

SYNOD OF UNITED ORIGINAL SECEDERS.

REV. DR. MARSHALL.

The original Secession Synod met in Davie-street Church, Edinburgh, (Dr. McCre's) on 23rd April. The Rev. John Miller, of Toberidony, Ireland, was chosen Moderator. After various matters of routine, the Synod took up a protest and appeal by the Rev. Matthew Murray, Glasgow, against a decision of the Presbytery of Glasgow, admitting the Rev. Dr. Marshall, and his congregation at Kirkcubrecht, into the communion of the original Secession Church. The reasons of protest were read, as follows.—1. The Presbytery had exhibited undue precipitancy in receiving Dr. Marshall, inasmuch as he had been admitted the very day on which he had made his application. 2. Dr. Marshall had stated in the Court, in reference to his principles, 'You know my principles, and I know yours; mine are contained in the United Secession Testimony, yours are exhibited in your own Testimony, which I have read, and I am quite satisfied that the two Testimonies are substantially the same.' 3. He has maintained and defended opinions contrary to the doctrines of civil authority and the national covenant. 4. He cannot be said to have received the Testimony without explanation and reservation." After parties were heard, it was moved by Dr. McCre, and seconded by Mr. Beaty, of Balmullo, "that the Synod approve of the conduct of the Presbytery in admitting Dr. Marshall; and that, considering all the circumstances, the Synod think that the Presbytery might have delayed the admission of Dr. Marshall, but as he has now been admitted, the Synod consider it unnecessary to enter into the merits of the case, and cordially welcome Dr. Marshall as a member of the court, and order his name to be added to the roll. In opposition to this motion, it was moved by Mr. White, of Haddington, and seconded by Mr. Sandison, of Arbroath, "That considering the scantiness of information on the record, some members of this court entertain doubts respecting the sentiments of Dr. Marshall on various points; and, as it is desirable that the utmost unanimity should prevail as to his admission, the Synod agree to ask Dr. Marshall to favour them with a friendly conference on these points, before coming to a decision." After some discussion, the latter motion was carried by a majority of twenty-eight to nine.

Dr. Marshall then said he must beg leave, with all respect, to decline a private conference with the Synod. Had he contemplated so long a discussion on his case, he should not have been here. Whatever should be said or done in the matter, so far as he was concerned, should be in open court. When he left the body with which he was formerly connected, he said he should be ready to give the right hand of fellowship to any who maintained an honest adherence to the Westminster Standards. He believed that the Original Secession Church came under that description, and he was pleased when his congregation, having met to deliberate on uniting with some religious body, gave the preference to this church. He had stated to his congregation that he was willing to be in communion with either the Free Church or the Original Secession, provided he was received on his own terms. To the Presbytery of Glasgow he had stated that, while he agreed with them in the great essentials of religion, he was aware there were some minor points about which they might differ, but that he trusted they were prepared to make these matters of mutual forbearance, as he was prepared to do. On this understanding, the Presbytery were pleased to give to him and his congregation the right hand of fellowship. He believed that, in the course of conversation, he had used the expression about sinking his voluntarism; but he was rather sorry that he had done so, since he found that an improper use had been made of it. Did he mean by this that he was to retract his voluntarism? Not at all. All he meant was that he did not intend to agitate in this cause—a thing which he could not contemplate doing while in connexion with this body. When he proposed to act on that principle, he was only doing what he had done for years past. At the last public meeting which he attended in Edinburgh, he had stated that he regarded the Church's soundness in the faith as a thing of vastly greater importance than the measure of religious liberty which she might enjoy as an institution distinct from the state. On that principle he intended to act. He did not wish to impose on his brethren. The simple ground on which he offered himself to their communion was the ground of mutual forbearance. If they would not receive him on that ground, they could not receive him at all. He had pledged himself to his people before leaving home that they should enter into this body as they were, or not at all; and his people would never receive him, were he to resile from that principle. "I am not here," concluded Dr. Marshall, "as a humble supplicant for admission into your fellowship. I do not, in fact, attach so very much importance to it. Since I came here, I have seen a spirit which I do not like. Small as you are, you are far from being a united body; and I greatly suspect that my comfort would not be very great were I to remain in it. I feel grateful to many of the members, and particularly to some of the senior members, who have been pleased to express themselves in very handsome and courteous language towards me; and all I can say is, that I cordially reciprocate all their expressions of kindness and mutual esteem."

In the course of the debate which followed, Mr. W. Marshall, Leith, and Mr. Anderson, Carlisle, declared that the Synod's decision on this case was inconsistent with the principle on which they had each been received into the body. Mr. White then moved, "That as Dr. Marshall has declined having a conference with a Committee of Synod, and as he has declared that he and his people will either enter on the principles they have hitherto held or not at all, the Synod do not sustain the decision of the Glasgow Presbytery." Mr. Sandison seconded this motion. Dr. McCre

moved, seconded by Mr. Knox, Kilwinning, "That as Dr. Marshall has declared his adherence to the Testimony, and only requests that he may not be compelled to retract those views on which it might be supposed that the brethren might differ, the Synod admit him into their communion." On the vote being put, the first motion was carried by a majority of twenty-four to seven. When the Synod resumed next morning, Dr. McCre, Dr. Laing, Messrs. Anderson, Paxton, Thomson, Headack, and Smith entered their dissent against this judgment.

THE CIRCULATION OF THE BIBLE IN CANADA.

UPPER CANADA BIBLE SOCIETY FOR THE YEAR ENDING 31ST MARCH, 1851.

The report presents an abridged view of the Society's progress during the past year, and its position at its close.

Income, £1,399 0s 0½d; being £196 17s. 3d over the past year.

Payments, £1,506 6s. 6d.; being £429 7s. 0½d. more than last year.

Total gratuitous distribution, 463 copies,—value £58 3s. 1d., currency.

Stock.—The stock on hand at the commencement of the year, consisted of 4,179 Bibles, and 10,029 Testaments, 41 Books of Psalms, and 757 Indian Translations, amounting in value to £1,111 3s. 5d. Received per order from Parent Society, 5,833 Bibles, and 11,525 Testaments, value £892 0s. 10d.; and from the Montreal Depot, 20 Bibles, value £6 14s.; also copies returned from branches and depositories, 19 Bibles, and 11 Testaments, value £1 4s., as a free contribution from the Drummondville Branch. The stock on hand at the close of the year was 4,507 Bibles, and 10,765 Testaments, 49 Books of Psalms, and 718 Indian Translations, value £1,128 13s. 6d.

MONTREAL BIBLE SOCIETY.

In the Report of this valued and highly useful Society, for the year 1850, we observe that the supply of steamboats on the St. Lawrence with the Bible has engaged its attention. It has also distributed gratuitously a large number of copies to various charities and benevolent institutions. Its issues during the year amounted to 7,047 copies, making the total issued since its commencement 132,512 copies. Its receipts from all sources, were £1,027 1s., and its expenditure, £1,010 6s. 4d.

VICTORIES OF FIFTY YEARS.—FROM 1800 TO 1850.

The Journal of Missions thus sums up the results of missionary labor within the last fifty years. Surely such facts cannot fail to inspire the Christian, with new energy in labors to evangelize the world.

Let us now briefly glance at some of the statistics of Protestant Missions, during the last fifty years, gathering our materials from reports of all the Protestant missionary societies in the world. The introductory missionary labors of some of the English societies, during the six or seven years preceding the year 1800, may with great propriety be considered as belonging to the present century. Within this period, not far from two thousand missionaries have been sent forth to different heathen countries, and upwards of seven thousand native assistants have been employed in teaching and preaching the Gospel; about four thousand churches have been organized, whose aggregate members amount to very nearly, or quite, two hundred and fifty thousand, and three thousand missionary schools have been established, embracing two hundred and fifty thousand children! And all this where, fifty years ago, there was not a single school, nor a single convert; not a single missionary or native assistant to be found.

At the commencement of the present century, it is computed that there were in the whole world about 4,000,000 copies of the Bible; whereas now there are more than 30,000,000! Then, the Scriptures were published in less than fifty languages; now they exist in nearly two hundred languages and dialects! Then they were accessible in languages spoken by about 200,000,000 men; now in tongues and dialects spoken by 600,000,000!

Fifty years ago, not a dollar was given through any of the channels referred to in this review, expressly for the object of sending the living preacher to the heathen; now, considerably more than two millions of dollars is contributed annually to the Foreign Missionary Societies alone!

Within this same period whole islands and groups of islands, inhabited by the lowest savages, in the North and South Pacific, have been Christianized; the work of illumination has begun in some of the darkest parts of Africa; China, with its teeming millions, has been thrown open to our labors; India, throughout all its borders, has become fully accessible, while in Turkey, where the government lately visited with instant death all apostates from the national faith, the principle of religious liberty is now interwoven with the fundamental laws of the empire!

The statistics above given, though affording the most substantial and cheering proof of progress in the work of evangelizing the world, still, in their naked form, give no adequate idea of what has actually been accomplished. Who can estimate the influence of a single regenerated soul on the corrupt mass of heathenism around. And what must be the influence of two hundred and fifty thousand souls, animated with the love of Christ, scattered among millions of idolaters! And then again, it is not only true that the providence of God has now secured to the Christian Church the way of access to most of the heathen nations of the world, but much Christian knowledge has already been disseminated; prejudices have been extensively removed, and from almost all quarters, where missions have long been established, we are assured that the heathen are much more earnest and intelligent listeners to the word, than they were ten, twenty, or thirty years ago.

SPECIAL MEETING OF SYNOD.

TORONTO, Wednesday, 20th July, 1851,
Charles S. Clark, mod.

The Synod of the United Presbyterian Church in Canada, called specially met, and in the absence of Dr. Taylor, the moderator, the Rev. Alexander Ritchie, the former moderator, took the chair, and constituted the Synod.

RECORD.—The Rev. Messrs. Thos. Christie, James Roy, Alexander Ritchie, Alex. Drummond, Wm. Christie, Dr. Ferrier, Wm. Fraser, John Jennings, James Dick, David Gault, Alexander Waddell, James Pringle, Wm. Aitkin, R. H. Thornton, Wm. Oimston, Wm. Barrie.

The clerk read a resolution passed at the last reform of the last ordinary meeting of Synod, at Hamilton, on the 10th of June, of the present following, viz:—"That in case of a communication in reference to the appointment of a Professor of Theology, being received from the Board of Missions in Scotland, either nominating a person or persons, in their judgment, fit to fill that office, or stating difficulties, in their opinion, in the present state of the reference to them insurmountable, that the moderator be instructed to call a *pro re nata* meeting as soon as possible, to take the whole case into consideration."

In connection with this resolution, there was read a letter from the Rev. Andrew Somerville, Secretary of the Board of Missions in Scotland, dated 5 Queen Street, Edinburgh, 22d May, 1851, in the following terms, viz:

Office of the United Presbyterian Church,
 5, Queen Street,
 Edinb'gh, 22d May, 1851.

REV. WILLIAM FRASER—

My dear Sir,—I duly received your letter with enclosed minutes of a meeting of your Synod, held at Hamilton, on 2^d July, with a request that they be laid before the Home Synod, stating that it had been determined, by death, of the services of the Rev. Wm. Frawdfoot, the Synod had resolved to apply to "the Synod in Scotland, to look out and recommend to their choice a person or persons in their view qualified to fill the office of Professor of Theology"—that said Professor have a pastoral charge, and a salary of £250 currency, to be paid by the Synod in Canada, and asking aid from the Home Synod for the same in doing so. These documents were submitted to a meeting of the Committee on Foreign Missions, held on the 6th May, when it was agreed to refer them to the Synod. They were accordingly brought before the Synod on Thursday forenoon, the 15th current, and very cordially entertained. The Rev. Mr. Thomson, who presided, gave the wishes and claims of the Church in Canada. Various members expressed their views as to the importance of the measure, and the strong desire felt by the Home Synod to do whatever is necessary for promoting the interests and securing the prosperity of the Mission in Canada. After considerable deliberation, it was agreed to remit the matter to the Board of Missions, carefully to consider it, and with full powers to look out for a suitable person, and to adopt such measures as shall seem best fitted to meet the wishes of your Synod. A meeting of the Board was called and held on the 20th, specially to consider this subject, and in order that a communication might be sent to you, so as to be in time for the meeting of your Synod in June, agreeing you as to what has been done. After long and anxious discussion, the following points were agreed upon as the judgment of the Board calculated, should your Synod assent to them both, to prepare the way for getting the services of a duly qualified person, and for answering the ends of his appointment:—

In the first place, it is their opinion that the salary should be £250 sterling. A man of talents and high standing, such as the Board would wish to procure, can scarcely be expected to leave his country and to come out to Canada on a smaller allowance. But as the Board are aware that your Synod have offered as much as their present resources put it in their power to pay, the Board beg to state, that they are willing, for a reasonable period, to assist you in giving the above salary. It is hoped that your Synod will regard this offer of the Board as a proof, on their part, of sincere desire to assist you as a man of eminence.

In the second place, it is their opinion, that in the present circumstances of the Church in Canada, it is necessary that the Professor have a pastoral charge. Both in the Synod and in the Board the question was put, whether it would not be advantageous that he should not have a pastoral charge. Now, there can be no doubt, that the congregations of the Synod numerous, and fully supplied with ministers—were there a considerable band of students, and had the Professor opportunities for operating beneficially upon the whole Church, it would be better that he had no pastoral charge, and that his time should be wholly given to superintending the studies of the young men, and to such measures as seem fitted to advance the good of the whole body. But looking at the fewness of the students for some time to come at the circumstances that without a charge he would in all probability have less influence in the community—because he would not have opportunities for making his voice heard, and would want the support which a respectable congregation gives—at the

fact, that in the present state of your ministerial supply, he would not, without a charge, be so likely to secure the sympathy and support of your congregation—and at the undesirableness of a Professor of Theology, a man given to study, being expected and called upon during the intervals of the Fall, to lecture among your widely separated and scattered people, appeared to the Board requisite that in the meantime he have a pastoral charge. In this respect they concede you the majority of your Synod.

But, in the third place, it is their very decided opinion, that the seat of his charge should be either in Hamilton or in Toronto. He should be in a central and influential position, where he will favorably represent your cause, and both by his public addresses and by his personal advice the interests and further the reputation of your body. It is quite obvious that this would not be the case, and that the important ends for which a Professor is asked from this country would not be gained, were he settled in a small country congregation, or in a distant and back-woods locality.—In circumstances such, it would be better were he located in Toronto, the capital city, that being the seat of the Fall. The Board sincerely hope to be able to prevail upon a suitable minister to accept the appointment, unless it be distinctly understood and fixed, that he is to have such a public and central charge, as Hamilton or Toronto offers; and so strongly do the Board feel on this point, as being necessary for the best interests of your Church, that they will be prepared to give you a larger sum to support a Professor in such a central locality—will a charge would be formed around him. The Board have instructed me to present these views respectfully for the consideration of your Synod, and to assure you that they have received your communication with the liveliest interest, that they look upon this appointment as a measure of very great importance, and that they will be ready to give their personal aid, a minister duly qualified by his scholastic attainments, his active habits, and high character to promote the welfare of your Church, and to have young men to be faithful and successful preachers of the gospel. Iaving a reply from the Synod.

I am, my dear Sir,

Your very sincerely,

(Signed) ANDREW SOMERVILLE,
 Secretary.

The Clerk read also the letter of the Moderator enjoining him to summon this *pro re nata* meeting.

The conduct of Dr. Taylor, the Moderator, in calling this meeting, was sustained.

It was agreed to proceed with the business for which the meeting was called.

On motion of Mr. Barrie, seconded by Mr. Thornton, it was resolved to take up the three points specified in Mr. Somerville's letter, *seriatim*, and then in *cumulo*, and decide.

Took up the first proposition in Mr. Somerville's letter.

On motion of Mr. Thornton, seconded by Mr. Counts, it was resolved, That the Synod are gratified to find that the sentiments of the Board regarding the Professor's salary, accord generally with those of this body, and while unwilling to pledge beyond what we considered our ability in present circumstances, as formerly expressed, we yet cordially approve of the proposition as now presented by the Board, and feel bound at the same time to thank them for their generous liberality in the offer made.

Entered on the consideration of the second proposition in the letter from the Board of Missions.

On motion of Mr. Aitkin, seconded by Mr. Roy, it was resolved, That with reference to the 2nd article of the communication from the Board of Missions, the Synod declare their satisfaction with the views therein expressed, as agreeing with the deliverance of former special meetings.

Took up the third proposition in Mr. Somerville's letter.

On motion of Mr. Thornton, seconded by Mr. Counts, it was unanimously resolved—That in regard to this proposition, the Synod readily admit the desirableness of a Professor occupying a "public and central position;" they nevertheless deeply regret that a stand should have been taken upon this point, in such a way as to seem to them inconceivable with Constitutional and Presbyterian Law—that both places referred to as the seat of a pastoral charge being filled up, they have no ability or desire to move in regard to either, and that if either had been open, they have no right to dictate to the people in their choice of a minister—feeling bound, however, to regard it as a strong way of stating the desirableness of such a location, if the way were, in Providence, open, the Synod assure the Board that there is little probability that a Professor will require to go into the "back-woods" in quest of a charge,—that not a few localities highly favorable for the object in view will be open for any reasonable constitutional, and Christian-like efforts to occupy them.

On motion of Mr. Dick, seconded by Dr. Ferrier, it was resolved—That the Synod, in accordance with the preceding resolutions, respectfully

request the Board of Missions of the United Presbyterian Church in Scotland, as soon as possible, to recommend to our choice a person in their view, qualified to fill the office of Professor.

The Clerk of Synod was instructed to communicate these resolutions to the Secretary of the Board of Missions in Scotland, without delay.
Ordered—That the sum of £2 10s. be paid to the Clerk, for additional expenses in attending special meetings of Synod.
 Closed with the benediction.

ALAN RICHIE, Moderator.
 Wm. FAZAN, Clerk of Synod

PRESBYTERY OF TORONTO.

The Toronto Presbytery of the United Presbyterian Church, met at Toronto, on the 5th current, Mr. Fringle of Brampton, Moderator.

The Presbytery had before them a variety of business; among other things, the following: Mr. Dickson's report of the supply which he had given to several congregations within the bounds of the Presbytery, and also a statement of the money received by him from these congregations. The Presbytery sustained this report as correct, and ordered it to be transmitted to the Synod's Mission Committee.

The Rev. John McClure, lately arrived from Scotland, applied by letter to the Presbytery to be received into connection with the Church in Canada. Testimonials from the parent Church in Scotland, were laid before the Presbytery, certifying Mr. McClure's literary acquirements, and standing as a preacher of the Gospel, and also the excellence of his Christian character. The Presbytery unanimously and cordially received him into connection with the Church, as a Preacher of the Gospel, and they wish him all success and happiness in the work of the Lord, in the land of his adoption.

The Presbytery agreed that for the future their stated ordinary meetings should be held at Toronto, on the Tuesday after the first Sabbath of February, May, August, and November. The next regular meeting to be on the Tuesday after the first Sabbath of November, at eleven o'clock A. M.

It was also agreed that besides having a Committee to superintend the exercises of the Students, it should be a part of the business of Presbytery at each stated meeting, to examine or hear exercises from those who may be within their bounds.

It was farther agreed that the collections made by the congregations for the Synod and Presbytery funds should be sent to the Treasurer of the Presbytery, and retained by him till appropriated by the Presbytery at a stated meeting.

The Presbytery concurred during the evening for the purpose of examining Mr. McDonald, student. He read in Latin, Tacitus, Book iv. chapter v., and an essay on the following topic, "what is the province of Reason with respect to Revelation." The exercises were approved and Mr. McDonald encouraged in his studies.

JAMES DEER, P. C.

TORBOLTON.

On Sabbath August 8th, a small, but neat and commodious church was opened for the accommodation of the United Presbyterian Congregation, in the Township of Torbolton. The site was the gift of John Grierson, Esq., son of Captain Grierson, R. N. The Rev. Mr. Henderson, of Falkenham, preached on the occasion, from Zech. iii. 9: "For behold the stone that I have laid before Joshua, upon one stone shall be seven eyes; behold, I will engrave the graving thereof saith the Lord of Hosts." The congregation was numerous and the collection good.

This infant congregation is of recent formation. Conjoined with the preaching station in Fitzroy Harbour, it was organized, and will be, a section of the United Presbyterian Congregation in Falkenham. It is probable, however, that under fostering care, the congregation of Torbolton, mature in its organization, will soon be disjointed from that of Falkenham, and exist as a distinct and independent congregation of the Canadian United Presbyterian Church.

Prior to the arrival of the Rev. Mr. Henderson, there was no organized congregation in the Township. Nearly a quarter of a century ago, when the township was marked off, in the forest, by the surveyor, a Presbyterian minister came with the early settlers, and commenced his

labours among them. His abundant labours—his frequent, long, and fatiguing journeys through the newly opened wilderness—his frequent exposure to the heat and cold of Canadian days and nights—and his many and severe privations, speedily undermined his constitution. He died after a short period of ministerial service.

Since the death of this apostolic servant of God, and till the arrival of the Rev. Mr. Henderson, the ministrations of gospel ordinances, in the Township, was merely occasional. The Church now opened, is the first church that has been built in Torbolton. May the Lord prosper his own cause.—*Con.*

ON THE DIVERSITY OF CHRISTIAN CHARACTER AND THEIR ESSENTIAL UNITY.

Translated for "Evangelical Christendom," from Neander's Practical Commentary on the Epistle of St. James.

If the Apostle Paul could say that he became all things to all men, in order that he might make known the Gospel to them, and by that means conduct them into the way of salvation, that noble declaration, as it has been remarked by a revered teacher at the church, applies to a still more exalted sense to Him of whom Paul was but the disciple and imitator.— Both during the course of his ministry, and since his ascension to heaven, Christ has revealed himself to his people as he reveals himself to all men—he attracts men to himself, he saves them by infinitely diversified ways, according with the infinite diversity of their characters and the different degrees of development. The manner in which Christ performed his work on the earth is an exact representation of his general work—the operations of that divine and inviolable power which embraces all time, and which manifests itself in us as "the same yesterday, and today, and for ever." He has himself characterized that work as "once the same and different, in his parables of the kingdom of heaven (Matt. xiii). He there shows us on one side, what is the absolute and uniform condition imposed on all who would enter that kingdom, and on the other, the various means by which they are led into it. "Those also belong to the kingdom of heaven who know what it is to enter it by force." The treasure hid in the field can only be obtained by the sower by using his own hidden, by acting all that we have, in order to purchase, at that price, the field that contains it. We cannot acquire the pearl of great price, which surpasses all others in lustre and beauty, unless, recognizing its immense and incomparable value, we spare no labour nor sacrifice to become its possessors. It is then, that, to obtain a place in the kingdom of heaven, we must regard that portion as above all others, and esteem every thing else as of no comparison with it.

Such is the distinguishing characteristic of all those who seek to obtain eternal life. But the ways by which they are brought to comply with this essential condition of salvation differs in different persons, according to the individual character and state of mind which we are also taught by these parables. Some, like the merchants, who in search of beautiful pearls, make use of every effort, endure all kinds of toil, exhaust all their resources, and who the close of their earnest and indefatigable search, at length arrive at, the discovery of the one precious pearl.— These are they who, moved by a sense of spiritual need, sigh for some blessing which shall be capable of producing real satisfaction to their souls, and who have already been engaged in pursuit of such a blessing.— They have, perhaps, found many good things, which have at first appeared to answer to their wishes, but soon they have perceived that these could not yield full and lasting satisfaction. They have then recommenced their search, and at length, after much investigation, have succeeded in discovering that supreme good which is alone capable of satisfying the deep necessities of their nature.

Others, without being even in quest of any treasure, have found it, as by chance, in some field which they were traversing. These are the men who, before they began to search after superior happiness, or breathed one sigh towards the kingdom of God, have seen it, as it were, opened before them, and have found, in its possession, happiness of which they had before no conception. In the case of those who have only been the subjects of a preparatory work of Divine grace, the superior nature which they possess within them has been imperceptibly ennobled and set free from that which was not in harmony with itself; so that, without any shock or sudden transition, they have been gradually withdrawn from their former manner of life, and brought into that of the children of God. Others who, given up to the dominion of their earthly passions, had been long disobedient to the Divine call, have found themselves subdued by a superior force, and notwithstanding their resistance, brought to the feet of Him whose love seeks the salvation of all men.

The same diversity which we have just pointed out, in the way by which these persons are brought into the faith, is found also in the character in which the faith may be clothed, as it differs in each of them. Sometimes, the new life on which the Christian enters is bestowed in course of preparation, and connects itself, without effort, with his past life, giving to it completeness and dignity; in which case, his former modes of thought and conduct, and the general tenor of the life which has been abandoned, far from appearing incompatible with his present convictions, are still held dear, and retained without struggle. Sometimes, on the contrary, the new element appears in entire contrast with the old,

over which it triumphs victoriously. Now each of these forms of Christian character is legitimate, and serves, in its own manner, to magnify the Gospel. The first will prove, that whatsoever preceded the new life of the child of God, was but the gradual preparation for it; and the latter far from assuming a severe or hostile aspect, will be seen, on the contrary, clothed in gentleness. The latter form of character will, perhaps, possess the most depth and attractiveness. The new element is seen there in its own nature, and its most striking features, occupying the most prominent place; and it is the superiority of that element which is chiefly conspicuous.

The diversity of which we are speaking, and which is observable through the entire history of the church, may be remarked as early in that history as the days of the Apostles. Unhappily, those diversities of Christian character, which were intended to afford each other support and completeness, at length degenerated into a cause of strife and bitter contention, in the midst of which the idea of the essential union of all Christians was lost! Then arose those fatal disputes, which, far from edifying the church, have so long desolated it. Nevertheless, it must be acknowledged that whoever has learned to discern Christ, by the rays which shine from his work, even amidst the narrow conceptions by which the human mind has too often disfigured it, will also know where to find the fundamental principle of unity in the midst of all these contrarieties. But when we go back to the great teachers of the primitive church, we find that their individual characters, as they appear in their lives and writings, unite to form one complete character, and that their views of Christian truth, while differing in themselves, far from being exclusive one of the other, form, on the contrary, one beautiful whole; that as the sun diffuses his myriads of rays through different media, so Christ, in whom "there is no variableness nor shadow of turning," reveals himself through many different intervening organs.

All orders, payments, and communications to the Editor, are requested to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

We intend, in the meantime, to publish the Magazine on the 15th of every month, and have to request that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, AUGUST, 1851.

We request those parties to whom we sent more copies of last number than were ordered, and also those to whom we sent without an order, to return all they have not disposed of, or are likely to require. They should be wrapped in a cover open at the ends, and marked *Returned*, and thus we shall receive them postage free. The copies on hand of the first issue are very few, so that to meet the demands of those who require more, we are under the necessity of asking attention to this, in all cases where more have been received than are necessary.

We are happy in being able to say, that though the season of the year for commencing our publication was not the most favourable, and the time has been too short to enable us to know what may be the number of subscribers, our support is, nevertheless, such as to satisfy the most sanguine. We have no fears now as far as pecuniary considerations go, always provided that the promised remittances come to hand between this and the end of the year. We return our thanks, and acknowledge our obligations to the many brethren and friends who have so zealously supported the undertaking; and we would here, also, take the opportunity of thanking the many Editors of newspapers, who have so kindly and flatteringly welcomed us on the Editorial field, and recommended the Magazine to public favour.

But we beg to say one word to ministers of our church, in particular. We do not wish them to calculate how many subscribers it will take to pay, and merely keep the Magazine out of the bankrupt court, and then severally try to obtain their proportion of subscribers to avoid such a fate. But this is the important point, how much can we do by, and through our Magazine? for the more it is circulated, the more undoubtedly, shall we have a firmer bond of union as a Church, and have all interested in, and animated by, each other. We began it for the good of the Church, and this is our argument, try to circulate it for the good of the Church. It is a silent, but it can be made a most powerful and successful, missionary.

Nota Bene.—We remind Brethren of their promises to send literary contributions.

The minutes of the special meeting of Synod will be found on another page. It is with deep regret that we see the Mission Board in

Scotland placed in such an unprecedented position. Our Synod have maintained the obvious constitutional principle of Presbyterianism, and kept the charter of their Synodical organization, to "have all the powers of an independent judicatory;" but there is the strongest attachment, notwithstanding, in every member to the parent Church, and, we doubt not but perfect harmony of sentiment and co-operation will be restored, and that a professor will be obtained, who will do honor to our denomination, and aid us much in advancing the cause of Christ in this province. Very reluctantly we felt called on in the former number to vindicate individual and Presbyterian rights; and the Synod have now given their deliverance, in regard to a kindred action. We trust that we have now the end of the matter. Let us work and pray for the peace and prosperity of our Zion. One remark on the whole case is, however, worthy of notice. It has always been the argument of voluntaries, that a State-paid Church must be subservient to the State. But it has been retorted, that our Church in this province is endowed from the Home Mission fund, and not only, not self-supporting in all cases, and therefore proving the necessity of an endowment; but that we were just as likely to give up our independence at the will of a Mission Board, as the endowed churches would yield to the will of the State. Such an argument of our endowment-loving friends, we have always considered as sheer trifling, for the cases are not parallel: but if they think the argument worth anything, we give them proof in the third resolution—found in the minutes referred to—that it does not hold good, and that our voluntarism cannot be bought up by pecuniary considerations, either to bow to what is unscriptural from the State, or yield to what is unconstitutional from the Church.

LEST we should be accused of ignorance of what appears in our periodical press, we inform our readers that we did see the last number of the *Ecclesiastical and Missionary Record*, and did read a letter therein signed "R. B.," and in which reference is made to us personally, and in a manner. We shall not characterize it. From private correspondence, we learn that nothing offensive or unfriendly was intended; or to convey to the friends who took part in the Simcoe debate, the impression that we had been denouncing them. We have nothing more to say; except, that repetitions of such innocent perorations to letters, may bring the authors into unpleasant proximity to the muzzle of our "culverin."

PARLIAMENT AND SABBATH OBSERVANCE.

The Bill for the better observance of the Sabbath, brought in by Mr. Bell, M.P.P., of Perth, has been lost by a majority of one. The object aimed at was to stop all steamboats conveying the mail on the Sabbath, from Montreal upwards; and to allow each town, village, and township, to decide whether the Post Office in such place shall be open on the Lord's day; and on due representation to the Postmaster-General, he was to order accordingly. It was based, we think, on just principles, so far as it went, and was but the beginning of what was to follow,—for we have reason to believe that the Postmaster-General is most anxious to stop all postal labour on the Sabbath. But Lower Canada members went generally against it, and not a few Upper Canada members were *intentionally* absent. Thus it is. Christians, will you tolerate it? God legislates "Remember the Sabbath day, to keep it holy;" and these politicians legislate that it continue to be desecrated. We will be seeking for good politicians to stand at next election as Members for Parliament: but we want something more than politicians,—we want Christian men, who have learned their highest law from the Bible—the statute-book of heaven.

THE RECTORIES—A PATENT.

We are sorry that the Bill on the Rectories, brought into Parliament by Joseph Morrison, Esq., has been lost. It was, in our opinion, just the thing to cause them to *die out*. If there be no patron, there can be no presentee; and the object was to deprive the Crown of the patronage,—consequently as the incumbents died, the lands would revert to the people, and the attempt at legal ecclesiastical dominancy would be defeated. But the bill could not be carried, and now we are to have the legality of them judiciously tried in England,—and in the meantime, the patronage is

to be vested in the "Church Society." We like not the plan at all. It is said that they were legally given, and that therefore until that is definitely settled, we cannot legally disturb them. But the very parties who pleaded thus have altered the law, and taken a prerogative from the Crown, and conferred it on the Church Society; and we cannot see, if that is lawful, why the patronage could not have been abolished altogether. But legal or no legal, these Rectories must go,—the people's *faat* is, that they are to be abolished; and a new Parliament, we trust, will have more principle and firmness than the present, which is fortunately to expire, and then we may hope for something like a more rational equality. The Church of England may have every Minister called Rector, or Archbishop, if it so please it, but it shall not be by act of Parliament, and there shall be no rectorial lands given or held as endowments from the Crown. Are we to have their Rectors? Are we to be tolerated in their parishes?

There has been much wonderment about the Rectory Patents issued by Sir John Colborne. People have said, what do these Patents convey? how are they drawn up? what is the power granted? &c. We give below a veritable copy of one in full, only, for certain reasons, leaving blank the name of the place.

PROVINCE OF UPPER CANADA.

WILLIAM THE FOURTH, BY THE GRACE OF GOD, OF THE UNITED KINGDOM OF GREAT BRITAIN AND IRELAND, KING, DEFENDER OF THE FAITH.

Whereas, His late Majesty King George the Third, by letters patent, under the Great Seal of the Kingdom of Great Britain, bearing date the 28th June, in the third year of His said late Majesty's reign, did erect, form, ordain, make, and constitute the Province of U. C. and L. C., and their dependencies to be a Bishop's see, according to the Establishment of the Church of England, to be called from thenceforth the Bishopric of Quebec.

And Whereas, by a certain Act or Statute of Parliament of Great Britain, passed in the 31st year of the reign of His said late Majesty, entitled, "An Act to repeal certain parts of an Act passed in the 14th year of His Majesty's reign, entitled, an Act for making more effectual provision for the Government of the Province of Quebec, in North America, and to make further provision for the Government of the said Province," sundry provisions were made respecting the allotment and appropriation of land for the support and maintenance of a Protestant Clergy within the said Provinces, respectively, and it was, among other things, more especially enacted, that it might and should be lawful for His Majesty, His heirs and successors, to authorise the Governor, Lieutenant-Governor, or other person administering the Government of each of said Provinces, respectively, with the advice and consent of His Majesty's Executive Council, within the same, from time to time, to constitute and erect in every Township or Parish which then was, or thereafter might be formed, constituted, or erected, within such Province, one or more Parsonage or Rectory, or Parsonages or Rectories, according to the Establishment of the Church of England.

And whereas, We, having due regard to all our loving subjects resident within the Township of _____, in the District of _____, and being desirous of making a permanent provision for their instruction according to the Doctrine and Discipline of the Church of England, and also for the support of a Protestant Clergyman, duly ordained according to the Rites of said Church, have, pursuant to the provisions of the said recited Act, and by and with the consent of our Executive Council of our said Province of Upper Canada, determined to erect and constitute, and by these presents, and by and with the advice and consent aforesaid, do erect and constitute a Parsonage or Rectory within the said Township, according to the Establishment of the said Church of England, to be hereafter known, styled and designated as the First Parsonage or Rectory within the said Township of _____, otherwise known as the Parish Church of _____ in the said Township of _____.

And by virtue of the same authority, and by and with the advice and consent of our said Executive Council, We do hereby command that there shall be from henceforth and forever set apart from and out of the lands which We now hold in our said Province, by virtue of our Royal Prerogative, certain parcel or parcels of land situated in the said Township composed of Lots Nos. — and —, in the — concession of said Township of _____, containing by admeasurement 400 acres, as a Glebe and Endowment to be held appurtenant with the said Parsonage or Rectory: We intending and willing, by virtue of our Royal Prerogative, forthwith to present an Incumbent or Minister of the said Established Church of England, to the said Parsonage so hereby erected and constituted as aforesaid, with its appurtenances; saving, nevertheless, to ourself the right of hereinafter erecting and constituting one or more Parsonages or Rectories within the said Township.

Given under the Great Seal of our Province of Upper Canada. Witness, our trusty and well-beloved Sir JOHN COLBORNE, K.C.B., Lieutenant Governor of our said Province, and Major-General Commanding our Forces therein, this 21st January, A. D. 1836, and in the sixth year of our Reign.

(Signed) J. COLBORNE.

By command of His Excellency in Council,
D. CAMERON, Secretary.

REVIEWS.

A BOOK OF DEVOTIONS AND SERMONS, designed chiefly for the use of Mariners. By the Rev. Geo. MacDONNELL, Bathurst, N. B., Author of "Heathen Converts to the worship of the God of Israel." Sold by ARMOUR & RAMSAY, Toronto.

This is a 12mo of 362 pages, well printed, and well got up altogether by the respectable house of Armour & Ramsay, in Montreal; and as a volume, has a more British look about it than any thing we remember having seen of Canadian handiwork. With regard to the matter of the volume, we are able to speak in very favorable terms. The author is a good man, and breathes through the whole of it a spirit of earnest piety. The first part comprises a series of morning and evening prayers for one month, and the second part consists of discourses of a practical and expository nature on Bible passages, more particularly having reference to those "that go down to the sea in ships." The sermons are evangelical and faithful, and the prayers, though labored a little (as all prayers composed for publication are apt to be), are still remarkably good. Though designed especially for sailors, yet in many a family it would be very useful, and might help to erect a domestic altar where there is none; and in a congregational library, as a devotional work, along with the sermons, would, we think, be highly prized by not a few. To those having relatives or friends on our lakes, or on the "salt sea," we recommend that they put them in possession of this little volume; and a dollar for a token of friendship, next to the Bible, could not be better bestowed. Sailors are notoriously a too careless class. Their occupation leads them away from the sanctuary and the holier influences, and if by such a book as this they could be brought to see the wonders of grace, while they see the wonders of Providence in the deep, the author would be richly rewarded; and he who can put this useful volume into a sailor's hand, may be the means of "saving a soul from death, and hiding a multitude of sins."

COSMOS. a Sketch of a Physical Description of the Universe. By ALEXANDER VON HUMBOLDT. Vol. III. HARPER & BROTHERS, New York. Sold by ARMOUR & RAMSAY, Toronto.

The "Cosmos" is now completed, as proposed by its celebrated and venerable author—the man of a thousand journeys, and whose lifetime has been spent in untiring study, and searchings after knowledge. As he tells us himself, "in the late evening of an active life," he offers a work "whose undefined image has floated before his mind for almost half a century," and it is a work worthy of his fame. Profound it is,—speculative, sometimes, it is,—full of facts and authorities,—requiring great attention from the reader; in fact, to be studied, not simply read,—but it will richly repay a most patient, continued attention. In the present volume, the author gives much that was wanting in the previous volumes; or rather, he carries out what he formerly had hinted at. He carries us into the secret study of the philosopher—he sets our eye to the telescope of the astronomer—he rushes with us across the orbits of other worlds—he spans the firmament, and seems at home in regions where angels fly—he overpowers us with the magnitude of the stellar system, and we are led more intelligently and more devoutly to exclaim with Israel's royal Bard,—"O Lord, our Lord, how excellent is thy name in all the earth; thou hast set thy glory above the heavens. When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained: What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

The whole work is exceedingly cheap, and ought to be added to every private and public library.

DEALINGS WITH THE INQUISITION; OR PAPAL ROME, HER PRIESTS AND HER JESUITS. WITH IMPORTANT DISCLOSURES. By the Rev. GIACINTO ACHILLI, D. D. HARPER & BROTHERS, New York. Sold by ARMOUR & RAMSAY, Toronto.

Who has not heard of Dr. Achilli, the Roman Catholic Priest—the Dominican prior—the man who more than once for his free thinking, that is, for taking the liberty to think differently from what Popery had taught him, was subjected to many trials, and at last was cast into a dungeon to die; and had it not been for the interposition of the British Evangelical Alliance, would never have come out of the prison to which the Inquisition had consigned him! In this octavo of 350 pages, there is much interesting matter, both concerning Dr. Achilli personally, and Popery, in its thoughts, words, and deeds, especially as it is at Rome. We are strongly inclined to give extracts, but our space does not permit. There are records of many conversations and arguments interspersed through the volume, which are good, only we wonder how Dr. Achilli remembered them so accurately. The work is temperately written, and the interest of the reader is sustained throughout. Were it in sabbath-school and congregational libraries, we are sure it would be read with avidity. The price is 3s. 9d., and it is thus within the reach of all.

Original Articles.

THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

PART I.

The study of the history of the different races of mankind is interesting as well as important. Each race has its own separate influence, and forms a link in the great chain of humanity, and not only fills a place on the world's surface and swells the number of the human family, but also either directly, or indirectly, affects the whole. Each is either decaying, or being mixed up with others, or rising to prominence and power, and for a time to have a conspicuous position in the world; or there has been one that has been swept away on the tide of time and change.

"Like a snow flake on the river,
A moment white, then gone for ever—"

yet it has been only dissolved, not annihilated, and still bears its own part in the analysis of the constituency of existing nations. As the tree that falls in the forest, and crumbles into dust, makes a substance and a soil for another to grow more vigorously than itself, or, as the more weakly decays, that the more vigorous may have room to live; so in the wise arrangements of Providence have we seen it in the history of the world, that no race has existed, is extant, or extinct in vain. Look at our own history. The ancient Britons fused into the Anglo Saxons, and they again into the Saxo Normans—a great and a noble progeny which many tribes have acted and aided to bring to maturity and power—and all lost, absorbed, in the one that now exists. We can, in our own history, see the admixture of rude and warlike tribes, and the steady progress of learning, civilization and power. We can see diversity growing into unity, antagonisms subsiding into combination, and races which have differed in language, manners, and customs, forming a great nation. We can see these Islanders of the North Sea, with Angles, and Celts, and Saxons, and Danes, and Normans, now a one mighty people, constituting the bulwark of freedom and Christianity. We can see that the whole of this great northern continent is destined at no distant year to be under the sway of a branch of our race. We can see India being gradually conquered by our arms, and its majestic idolatry destined to yield to our faith; and Australasia, that new world in the Southern Sea, fast being peopled by our "kinsmen, according to the flesh." But there are opposites to ourselves, as we look at the races which were great and renowned in the past. There were the fierce Tartars sweeping over Asia, and then encircled with a warlike glory, but now their name has in it no alarm, and their battle cry causes no dread. There were the Moors with the crescent, the symbol of their faith, and the scimitar, the instrument of their prowess, ruling northern Africa, and carrying their arms into Europe, and in old Spain defying the legions of Rome; but now their glory has departed, and they have sunk back into petty tribes. The Vandals and the Goths have had, too, their rise, their conquests, their glory, and their fall.

But we turn to a race the most remarkable in the past, and which exists undiminished under all changes, and is destined to live and rule when many of the present races shall have perished, or be indistinguishably mixed up in new ones; and when dynasties shall be changed, and when powers shall be broken, this one shall be gathered back from its expatriation; and perhaps, in the long line of men, prove that it is the only one that cannot be destroyed. We refer to the Jews. Already there have been, undeniably, about them, a severity of fate, a tossing on the waves of change, and an existability under every vicissitude which render them both a peculiar and a remarkable people. How many changes in all nations, of rule, of race, of language, since Moses, that wonderful and divinely commissioned Hebrew chief went from the solitudes of Midian to demand from Pharaoh the freedom of his people! How many kingdoms that then were, are now unknown in historic annals! How many great nations have been totally lost, people and language, since the emancipation of the Jewish tribes from Egypt! How many nations that held the rule of the world for a time, have risen since then, and perished too! Where are the Egyptians, Assyrians, Chaldeans, Medes, Greeks and Romans! All have passed away. Changes complete have come over them, but here are the Jews, that have come down the stream of time with features, and language and religion, unchanged; and while greater means were taken for their destruction than ever were applied to any

other people, yet there is the solitary and the strange fact that they live. They live while those who carried them away captive have perished, all of them,—and Chaldean and Roman glory have departed, and neither a representative of a Pharaoh, a Nimrod, nor of a Romulus can be found; and scattered though they be, they anticipate a time when Canaan shall be re-peopled by them, when their national superiority shall be felt on the world, and when even the very people who despise and persecute them shall be glad "to take hold of the skirt of him that is a Jew, saying, we will go with you, for we have heard that God is with you."

The "chosen people of God" are not desplicable, though they are despised. They are not powerless, though they are so often and so severely persecuted. They are a strong nation, though they have no country which by actual possession they can call their own. They are not to be treated with contempt, though they have been through the world a "by-word and a hissing; and though the "Jewish quarter" in almost all cities where they are congregated in great numbers, is poor, and dirty, and crowded,—yet there exists there, and there goes thence, a mysterious power that is felt in the splendid palaces of Gentile nobles. The Jews are not the pariahs of the populations, even though they seem to be the outcasts; but they are a race living among other races, execrated, and yet outliving execration,—scorned, and yet courted,—often denied their place and their rights in the social position, and yet finding a place for themselves greater than that which is ostensibly allowed to them. These may seem paradoxes, and yet they are facts in the condition and history of this peculiar people,—for Jewish captives and slaves have ruled the very kings who conquered them, and have been the political masters of the very countries which robbed them of a national existence. Custom has led many to speak of them with contempt; but they are not all the old clothe-men, and low slop-shoppers, and trinket pedlars, and brokers, and blood-suckers, in the character of unconscionable, extortionate money-lenders, which the popular idea has so severely and unjustly attached to them; for there have been, and there are among them still, many men of the highest intellect in the fields of literature, science and art; and there are those of them, not a few, who are industriously weaving their share of the web of political economics, and who bear a silent, but a powerful influence, on the social condition of the world. And if many of them have sunk low, and have characters, and professions, and usages, which are to be condemned, and which have unjustly given a stigma to the whole, yet in many cases, it may perhaps be said in all, that it is more their misfortune than their fault, and is more the consequence of the social position into which they have been driven, than any avowed and deliberate choice of their own.

Of all races, the Jewish is esteemed the one to be most subjected to contempt. The language, the tone, the laws of opprobrium have been applied to this people, and we may well ask why is this? We can understand it in regard to Christian nations, because there was in them the persecuting spirit; a spirit begun and encouraged by the church, and which proceeded from the conviction that it was doing religious service, a truly meritorious deed to lay the hand of man on those who were already bearing heavily the hand of God; and that this was fulfilling prophecy, and executing a divine warrant to retaliate on those who had crucified the Saviour. But it is more difficult to understand how it is that in heathen lands they should so often have had a severe measure of persecution meted out to them. In countries not Christian, there have not been the same religious prejudices at work, and yet there have been, as there are still, hostilities to scattered Israel. The strong, undying national feeling of the Jews, and their strictness of worship, as well as direct oppositeness of their religion to idolatry, no doubt, contributed to isolate them from those among whom they dwelt; but we cannot help thinking that there is also a reason deeper still, in the inscrutable providence of God, who gave them up to just punishment, from the pitiless scorn and cruelty of those among whom they made their wretched sojournings.—They were driven as aliens into every land, and the very fact that they were aliens, along with their religion and their talents, made them to be feared and hated. They could live in no country without their power, in some way, being felt, and the fact of their aiming at power, being seen, as in the case of Mordecai with the Impertious Haman, begat against themselves national jealousies, and relentless proscriptions. Yet, notwithstanding all the measures of persecution, confiscation, imprisonment and extramission, and even death itself, which have been carried out against them, and all the reproach to which they have been subjected;

and though, even now, the popular feeling is against them, and they are in almost all lands denied ordinary justice, they are yet no people who have ever been so important, and are so now, and are destined to rise to be greater than they ever were. It is not as a race, in a national capacity, and by their power of arms, and glory of conquests that we are to view them, for as a war-like people they never occupied a great place in the martial annals, but it is their mind which has given them their prominence and power. It was their characteristic for intellect and energy, and before which nothing was an obstacle, that is the commanding point of attraction in their antiquity, and it is the very same feature, not a whit altered, or wrinkled by age, which is notable in them still. The Hebrew race will never be fully understood till we know what the Hebrew mind has done, and is attempting; and also, unless we take revelation to direct us, and listen to the prophetic oracle, and learn there, and thus, a faith in their true greatness, and see their future opening up in a splendid series of intellectual and spiritual conquests, and culminating in a glory which is to be peculiarly their own, and when the world shall willingly pay its homage to the descendants of the ancient pilgrim from Ur of the Chaldees, and when the Lion-standard of Judah shall float above the highest minarets and towers of the Christian temple in Jerusalem, regained and rebuilt, and when the monarchy of the world's mind, shall be held by gathered and converted Israel.

But it is now necessary to proceed to adduce facts to sustain these statements, and illustrate Jewish intellectual character. The whole may be considered under three divisions: the influence of the Hebrew mind on the past, the present, and the future.

In the first two of these, we have historical facts to support us, and in the last we must open the roll of prophecy to learn what place and power the providence of God has destined for them.

I. We enquire what was the influence of the Hebrew mind on the past. Knowing, as we do, and arguing on the knowledge, that the Jews rose obscurely, and in the third generation were no more than a family of shepherds, a small nomadic tribe, struggling to maintain a foot-hold on a land overrun with tribes similar to their own—that they were subjected to a dire captivity—that while they had a promise of Canaan, and lived by faith on the hope of its fulfilment, it was long before they realized it—and that when they did obtain it they were small and unimportant, apparently, among the great nations of antiquity—some may be disposed to ask, what influence had they? What influence could they have in war or in peace, in arts or science, or religion? There is a disposition, in not a few, to look to Egypt, Assyria, Persia, and Rome, as the powers that had in their turns the sway of the world, and in which were the great master-minds of those ancient times; but we are not to judge of the power of a nation merely by the extent of its territory, nor of the intellectual influence by the numerical strength of the population. What were the Romans once, but a small colony on the banks of the Tiber, and Rome, a collection of mud huts, and yet, thence rose the power before which the world trembled! What were the Greeks once, but the piratical inhabitants of the *Ægean* Sea; and even though on the main land, as their power increased, their conquests were never either extensive or secure: yet Grecian glory has been great from the warriors, poets and philosophers of that classic land. What was Britain once, but an obscure island, and a small one after all, and yet it has risen to more than Roman fame; and British mind, in the descendants of the painted Briton, the belted Norman, and the kilned Celt, now asserts a potent power over the globe. We judge not a people by their origin, or by the extent of country, either from which they sprung or which they have possessed, but by the position of the country, and the influence which they, by natural and moral causes, possess.

So we judge of Palestine. It was small, but its locality gave it power, or rather a balance of power, between the east and the west, which was felt by nations far greater than itself; and in the highway between Egypt and Assyria, Ethiopia, Persia, and India, it stood, to a great extent, isolated by deserts, and could, by going to either scale, turn national powers at its will. It is not so much, however, in a national character, or as a kingdom, that we see the influence of the Jews, though that was great, at any rate great negatively, but it is when we begin at the earliest date of Jewish history, and examine the effect of individual character, that we will find that individuals, by the single power of intellect and energy, did more to control powerful kingdoms than if they had

led invincible legions. In their history, we have this singular fact, that in ancient times so many of them exercised nearly despotic power in gentle nations, and in more modern times, there has scarcely been a nation since their dispersion that has not had its councils, in some degree, directed by Hebrew intellect. The energy, the ambition, the mind of the Jew, have impelled, and raised him to the very pinnacle of power; and even when despised, when his name and influence durst not publicly be known, he has, in secret, been the main-spring of the actions of inferior men.— In other cases his name, and race, and power, have been acknowledged; and it is, of course, such cases of fact that are now specially to be adduced. The Bible, containing the oldest authentic history, gives us the first proofs. There we find the history of Joseph, the shepherd's son, the Hebrew slave, young and untutored, carried from the rural life in Canaan to the palaces on the Nile, and from being the bondman of an Egyptian chief, we see him rise to be the Premier of Egypt, and with all the power, and with more than the wisdom, though not in reality with the scepter, of the Pharaohs. There we find Daniel with other three Hebrew princes, taken captive, along with their race to Babylon, and yet, when young, they rose to be chief counsellors of the haughty Nebuchadnezzar. In a few years more, Daniel rose to the greatest prominence and power, and despite of origin, and captivity, and intrigue, he was twice, under two kings, prime minister of the famed Chaldee; and after its downfall, he maintained, during the reigns of Darius and Cyrus, the same exalted station in the Medo-Persian Empire, and in fact, then held virtually in his hands, the reins of the universal sovereignty of the east. Again we find Mordecai, Prince of Benjamin, grand Vizier of Persia, in the reign of Ahasuerus; and Esther, his niece, elevated to be Queen, as some suppose, of the celebrated Xerxes; and Nehemiah, a Hebrew Prince, grand vizier in the reign of Artaxerxes; and Zerubbabel, otherwise called Sheshbazzar, high in honour under Cyrus, and promoted as Governor over the whole country of Palestine after the restoration of the Jews from their captivity, and when their land was held as a province tributary to the Persian Empire. These captivities thus overcame the obstacles in their position, and showed the fact of men who could aspire to, who could reach, and who could maintain such dignity and power by the sole influence of mind; and who, moreover, by their very position in these governments, must have acted a great part in the drama of the world's ancient history.

Every past period of history carries an influence into the succeeding ing, and just as the Jews bore a part in the past, so in proportion is their influence on every period that has succeeded. No ruler's influence and works die with himself. He gives a direction to the current of progress, and which even he may not intend, and from which, however insignificant, the mightiest results may flow. The child casts the little pebble into the lake, but little even as it is, and feeble as is the arm that throws it, yet it raises the circling ripples around the spot on which it falls, and these are seen to rise and run after each other, and the tiny object affects and disturbs a large space; and even after it is at the bottom, and at rest, the commotion from its fall is still perceptible and progressing; aye, and progressing after the water is placid at the spot where it began; and so it is with man in power. He cannot cast his influence and his mind into national councils, without a certain felt result, for good or for evil; and were we now fully able to trace effects to their causes, we might run back in the chain of events, and find the Hebrew minds in the councils of Babylon and Shushan, carrying their power into succeeding centuries. As the hand on the dial of the clock is the evidence, not the cause of motion, and we look not to the wheel that revolves nearest to it, but even to the smallest and the most distant from it, and to the case which holds the hidden spring, or to the distant weight, on the chain by which it hæc, for the causes of motion; so, from events present, we go back to those long past, as wheels, or springs, or weights, in the great and intricate machine, which is all superintended by Him, whose counsel is infinite, and to whom our most distant antiquity is but as yesterday; and that yesterday to Him, when Babylon fell, may be operating through the intricacies of political change, on the revolutions, and designs, and conquests of the nations of to-day.

We have referred to the influence of the Hebrew mind on the politics of antiquity. If we turn to Jewish literature, we will find that it has given a tone to that of the world; or, if we examine the Jewish judicial code, the whole civil system of polity, we will find that Moses is still the prominent authority on the great fundamental principles of govern-

ment for the civilized world. Christian and Mohammedan countries are alike indebted to the mind of that great Hebrew, who, by the inspiration of God, not only established his own people in a true government, but whose wisdom and authority are yet recognized in our Statute Books. That one Hebrew mind, the mind of Moses, is, in this respect, paramount in the world, and to whom every other legislator must acknowledge his obligations.

And we ask, what is Christianity but a system devised, and at first propagated through Jewish instrumentality? Our Saviour himself, in his human nature, was a Jew, and by legal descent, King of the Jews; and His mind,—the mind of Him "who spake as man never spake,"—is to exert its influence till its universal supremacy is acknowledged, and until the world shall pay Him homage. Through Jews has God divulged his will to men. On them has been conferred the honour of being, not only the early custodians of the sacred oracles, but through their prophets, the means, between heaven and earth, by which revelation has been conveyed to mankind. And if we pass from Our Saviour to his Apostles, the first missionaries of Christianity, we find that they were all Jews:—a band few in number, but noble and undaunted in their offices, and going forth with a new faith, and without either sword, or scrip, or staff,—and they made truly greater conquests than did the Roman Caesars. and by the influence of truth, and the help of God, they laid the foundations deep and broad, of what is yet to be a universal empire,—the empire of spiritual worship, of truth, of intellect, and of civilization.

We are too apt, when referring to Jewish attachment to the Mo-*saic* economy, to speak of the whole race as hostile to Christianity, and consequently, negatively at least, to ascribe its propagation to Gentile agency; but let it be remembered, that though the dignitaries and officials, civil and ecclesiastical, of Judea, were almost all bitterly opposed to it, yet it was by Jews that it was first received, and spread, and sustained over the known world. Not long after the celebrated day of pentecost, there seem to have been not fewer than 10,000 converts in Jerusalem; and these were chiefly Jews who had come from all parts of the world to observe their religious rites in the temple of their country and of their fathers—and who, when christened, went back to the lands whence they came, and carried with them and propagated this new religion. In fact, when Christianity was first propagated, there were more Missionaries—and these were Jews—within a year of Our Saviour's ascension than all the missionaries of the Gentiles from that day to this. Such was their influence, and such their work; and it is a fact undeniable, that Christianity, in its human instrumentality, was most indebted at first to that energy of character which is peculiar to the Hebrews, and which made for them faculties which other men would have failed to see, or embrace; and carried them heroically through dangers before which others would have started back in alarm, and given up the prosecution of this holy enterprise. It matters not whether it was St. Paul, or St. James, who visited Britain, or whether none of the Apostles touched its shores; still our debt is due originally to the Jews, for the whole New Testament system was first preached by them throughout the earth, and from them originally have we, and our fathers received the best boon of heaven to a fallen world; and it is because the Jews wrote the Bible by inspiration of God, and others kept it safe, that we possess it, and can maintain the watchword of the Reformation, the undying doctrine of the evangelical faith,—“The Bible is the religion of Protestants:” a Bible having the stamp of heaven, and proving the potent influence of the Hebrew mind.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

THE PRESBYTERIAN, AND THE UNITED PRESBYTERIAN CHURCHES IN CANADA.

BY THE REV. ALEXANDER HENDERSON, PAKEMHAM.

The external unity of the Church of the living God, is one of the signs of the latter-day glory. True external ecclesiastical unity is an efflux from internal oneness in the faith. As in a building, the basis supports the superstructure, so in the House of God, unity in the faith once delivered to the saints, is the only foundation on which the unity of an externally organized and incorporated Church can with safety rest. With all success, too, the idea of the concentrated efforts of a united agency must ever be associated. Oneness in faith ought ever to be conjoined with the unity of a visible existence. But it is one of the anomalies that present themselves in the history of the Church's visibility, and an instructive

truth, that sections of the Church in earth are found in a state of separation, without the parties being able to assign a cause, and are seen in a state of active and vigorous antagonism, without being able to explain why all enmity between them should not be abated, and they themselves found externally into one body.

Wherever the state of things occurs, it is plainly the duty of the friends and followers of the faith to test minutely the causes that form a wall of separation. If these causes be found to consist of a difference of theological belief, which is seeming merely, and not real, or to be matters which fairly, and according to the law of Christ, fall within the class of things concerning which holy forbearance ought to be exercised, why, I ask, should not the former be instantly removed, and the latter subjected to the rule of Christian charity? Why should either a seeming difference in theological views, or a matter of holy forbearance cause two sections of the visible Church, who avowedly are one in evangelical belief—one in doctrine and discipline—one in ecclesiastical polity, and almost one even in denominational name, to stand aloof from each other, in a spirit of unlovely antagonism, and, while both are zealously engaged in the work of the common Lord, to look with mutual feelings of distrust and jealousy on the spiritual and abundant success which crowns their mutual labours “as fellow-workers together with God.” This, undeniably, is the position which the Presbyterian and the United Presbyterian Churches in Canada occupy at this moment.

Why should these sections of the Presbyterian Church in Canada continue in this undesirable state of separation, and alienated feelings? Are not the energies of the Church of the Redeemer sufficiently weakened by means of the imperfections which have fallen humanity, and which cannot be removed from the mind so long as it remains in an embodied state? Must there be any further weakening by the secession of an unholy and unobediently rebellious party? Are we not brethren, and are we not under the great Head by the same holy bonds of a scriptural faith—the same formula of a recognized and received interpretation of the Bible in all matters that appertain to justification and salvation—the same form of Church polity and discipline—and the same modes of external Divine worship? Why then, I again ask, are these kindred and sister Churches in a state of separation? What are the causes which the congregations of the Presbyterian and the United Presbyterian Churches in Canada, and the United Presbyterian Churches in Canada, continue to labour under all the inconveniences and evils of a divided unity? Surely the evils of this divided and alienated condition must rest somewhere. On the heads of the guilty it will be visited, when God calls to remembrance the sins of Zion, and searches Jerusalem as if with lighted candles.

Ever since my arrival in this Province, I have anxiously enquired at my fathers and brethren, lay and clerical, in both denominations, what the reasons of this state of separation were, and what the causes of the United Presbyterian Churches in Canada from each other? No one that I have met with has pressed to be able to tell. I have looked on and seen arising between these kindred Churches the portentous phenomenon of a spirit worse than that of an alien. I have asked, whence this bitterness and antagonism? No one can tell me. I have turned to the sayings and contemplated the erratic doings of that most ridiculous of all abominations—the fender, as they are called, of a supreme Church Court, based on the Presbyterianism of ecclesiastical parity in spiritual station, power and privilege—buting, like Jove thrown amidst the quiescent lesser divinities and younger brethren, the thunderbolts of fiery denunciations of heresy and infidelity against the United Presbyterian Church, considered individually and collectively. I have listened to the imputation thunder-*so*unds of the re-launching, at second hand, of the same “firebrands, arrows, and death,” from the lips of ardent Free Churchmen, and the columns of their denominational literature—if I have not, I have patiently analysed and tested all. Having removed the refuse, I have failed to detect the presence of a single distinctive element, that can prevent the amalgamation of the two bodies—the Presbyterian and the United Presbyterian Churches in Canada.

I am no ecclesiastical Philistine. I do not say to the fathers and brethren of the Free Church, “give me a man that he may fight with me.” There can be no fighting between Christian men and brethren, who come together face to face under the influence only of a mutual desire to arrive at the truth. Plain and faithful dealings there must be. Hard knocks may, and perhaps must be both given and received while testing the soundness of principles and the stability of the edifice of practice erected thereupon. Trial there must be, but fighting cannot be, while testing in the spirit of our common Lord the soundness of the faith which we profess.

What is the cause that keeps in a state of separation the Presbyterian and the United Presbyterian Churches in Canada? Is it distinctive principles, or is it a mere question of precedence—who ought to move first?

Will any of the fathers or brethren of the Free Church answer these questions in the columns of the *Record*, or the *Canadian Presbyterian Magazine*?

I shall be happy to discuss in the pages of the periodicals named, the merits of these questions. The subject and the issue equally demand that they be approached in the spirit of love, for the truth's sake, and under the sole motive, that the interests of vital religion, in the Province, may be advanced in these days, when, by means of gospel truth, the formative process of the elaboration of the public mind into the image of God, may be successfully carried on by a united and prayerful Protestantism, in opposition to the ineffective and pernicious influence of a papal hierarchy. May this correspondence, as a pioneer, clear away obstructions, and open

a way by which the union of the Presbyterian and the United Presbyterian Churches in Canada may be effected on a scriptural basis.

It may not be improper to state, in the outset, that forbearance and the exercise of a large-hearted charity are mutually necessary. The recent case, for example, of the Presbyterian Church Synod and the Rev. Dr. Ferrer, is one of those untoward events that tend to awaken old jealousies, and to embitter feelings. This unhappy case—confining only for the ecclesiastical authorities of the Free Church—has certainly excited a large increase of capital to those of the Free Church population, who trade “in the infidelity that lurks in the principles and practice of the United Presbyterian Church.”

We can afford to smile at the charge. With folded arms and a consciousness of the safety afforded by innocence, we can stand and look on, while the hurried and hasty pass by, as it were.

Charges, however, whether of an openly displayed, or an insidiously lurking infidelity are usually esteemed grave. In the present case they are merely ludicrous. We spin the web thence from us with supreme contempt. It does not apply to us. We ask for the proof. Where is it? Is it to be found in the case of Dr. Ferrer, as it has again and again been said by our Free Church brethren? Unsubstantiated charges—over or later reced on the head of the coward, or the rash continuator. Again we demand proof. When given, we shall not shrink from facing it.

We have carefully examined the judicial evidence in the case of the Free Church Synod and Dr. Ferrer, and the extrajudicial statements published by parties interested in the result, and by the Rev. Mr. Stark and Dr. Burns—letters in every respect, reprehensible and unworthy of the pen of Ministers of the Gospel of the Son of God, and Fathers in the Church of Christ. But in no part of the case, nor its adjuncts, do we find either, “the infidelity that lurks in the principles and practice of the United Presbyterian Church,” nor “the letters” with which, of late, we have been so freely and so liberally charged. Nor do we find in this miserable case, a single distinction or denominational principle.

Our opinion of the whole case is, that it is merely a large conglomeration of enormous blunders—a ecclesiastical law, perpetrated by the supreme court of the Presbyterian Church in Canada—of abundant instances of individual dominion and clerical and lay subservency, heartily opposed to the doctrine of Presbyterian party—of manifestly perjured evidence of published judicial deliverances drawn up not with that simplicity which ever ought to characterize documents drawn up and sanctioned by a Court constituted in the name of the Lord Jesus Christ, but with that dissimulation—the power which gives falsehood the semblance of truth—employed in a never to mislead the subject, and produces on the mind of the reader who forms his opinion of the merits of the case on these published documents, a false and a party impression. Besides these things, this miserable case, in our opinion, is a blunder which, as a natural sequence, denudes a member of the supreme court of rights and privileges which the law and usages of Presbyterianism have stamped as its due and its long and its undeviating estate.

The sooner this case is conveyed to oblivion, the better it will be for the name and usefulness of the Free Church in Canada. It is a disgraceful affair for them; but it contains no distinctive nor denominational principle. It is the effect of mere feelings brought up to the boiling point by the heat of individual antipathies. It embodies not that which we are seeking for, viz.—the distinctive principles that keep the Presbyterian and the United Presbyterian Churches in Canada in a state of separation.

Will any of the fathers or brethren of that Church enlighten us on that subject, and tell us why these sister churches are not amalgamated?

PAKENHAM, August, 1851.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

BRIEF NOTICE OF GILBERT WILSON.

How different are the times in which we live from those of the seventeenth century, when many of our forefathers in Britain and Ireland were persecuted for righteousness' sake! We have still, indeed, in some circles, we regret to find, the remains of those intolerant principles which, in former ages, subjected the friends of truth to oppression and violence, and often to banishment and death. But they have not strength now to be reduced to practice by those who hold them, or even to cause the slightest alarm to those who exercise the birth-right privilege of thinking for themselves in matters of religion. The time was when the civil rulers claimed to be supreme judges in the doctrines of christianity, which were to be believed, by their subjects, and when those who dared to take their religion from the Word of God, and to dimiss the right of civil authority to intermeddle with matters of christian faith and practice, were exposed to the cruelties of persecution. Now, however, in the gracious providence of God, men are permitted, without molestation, to worship God according to their consciences; and, although, some churches continue to cherish principles which would permit the exercise of coercion to be interfered with, and especially still cling, in theory or practice, to the antichristian principle of a civil establishment of religion which has been the source of all persecution; yet the views of general society are so much changed on this point, that, in a spiritual sense, it may be said that now “every one sits under his own vine and under his own fig tree, having none to make him afraid.”

But it is profitable for us to remember that scarcely two hundred years have elapsed since our godly ancestors, in the father-lands, were in many

cases persecuted unto death, and when others had trials of cruel mocking, and encouragements, yet the friends of bonds had imprisonment, or had to “wander in deserts and in mountains, and in dens and caves of the earth.”

Such were the perilous and bloody days when many lived whose memory is dear to us, and who shall be had in everlasting remembrance by God.

Gilbert Wilson, the subject of this notice, was the proprietor of a small estate near Dalry, in Ayrshire, Scotland. He was born in the year 1644 and, of course, had not reached majority when the persecution was begun on the restoration of Charles II. But, before that period, he had been by his untoward impressions, and was a devoted and zealous Presbyterian—an Ayrshire young man, who was distinguished by his celebrated martyr, the Rev. James Guthrie, of Stirling, who had adopted James Ramsay, of Shillidill, of excellent memory, and of whom we have many things to write, he afterwards intruded. It is supposed that this was the young man referred to in the following anecdote, related in connection with the martyrdom of that distinguished martyr, which, as is known, took place on the first of June, 1661.

In accordance with the sentence against Mr. Guthrie, his head was, after his execution, severed from his body, and fixed on the Netherbow, Edinburgh. The body of the martyr was put into a coffin and carried into the Old Kirk aisle, where it was decently prepared for interment by a number of ladies of high respectability. While thus employed, a general notice was given to the public, that by inflicting their curses and imprecations, the colour of which filled the whole church. On observing this, one of the ladies exclaimed, “God bless you, Sir, for this labour of love which you have shown to the slain body of a servant of Jesus Christ!”

“The young man, without speaking a word, made a low bow and retired.

When Mr. Wilson reached his mansion he openly identified himself with the persecuted martyr, and when, on the death of his father, he became proprietor of the family estate, he gave shelter and entertainment, as his father had done before him, to many of the Presbyterian ministers, who had been driven from their families and their flocks. In consequence he was marked out by the diabolical and other agents of the existing tyrannical government, as a suspected character, and one on whom it would be necessary to cast a watchful eye, that by inflicting their curses they might frighten him into submission, or, failing in this, might put him to death. After the battle of Bothwell Bridge, some of the survivors of the Covenanter party escaped to his house and were concealed by him from their enemies. This being known, although Mr. Gilbert Wilson was not at the battle, he was closely identified with the party, and was not only declared an outlaw by the tyrannical government, but he became the enemies. On this account he found it necessary to quit his habitation and to conceal himself in a cave in the Mearno's Moor, at some distance. In this dreary situation he spent a whole winter, employing himself chiefly in reading, meditation and prayer. During this tedious season of seclusion and privacy, away from those who were dear to him, he was regularly supplied with food by some of his friends, and by James Glass, his servant, the time of whose coming he knew by a large silver watch of antiquated form, which he wore. When the savage violence of his enemies had nearly detected his hiding place, and when he found it dangerous to remain in his native country, he embraced an opportunity of sailing to Holland, (then an asylum for the persecuted) along with some ministers and private churches. There he lived for several years, supporting himself by his own industrious activity, corresponding as often as he could with beloved friends in Scotland, and when at length, in the gracious providence of God, the remarkable British Revolution took place in 1688, he returned in the train of the illustrious William, Prince of Orange, who was now called to the throne of Great Britain.

In the meantime, however, the persecutions in Scotland, his estate had been confiscated, and all his moveable property sold at the Cross of Glasgow. On reaching Scotland his endeavours to recover his possessions were unsuccessful; but on applying to the King, who had taken an interest in him, and had entered with condescending sympathy into his circumstances, he had the promise of some compensation for the loss he sustained.

It was during this interval that his marriage with Miss Isabella Ramsay, daughter of James Ramsay, Esq. of Shillidill, was consummated. With this lady he had been acquainted for many years, but their earlier union had been prevented by the calamities of the late persecution, which had so long raged, and in many instances, as in this, had separated chief friends. On account of her father's persecutions, she was, by Miss Ramsay had been, at an early period of her life, disinherited by her father—a bigoted Episcopalian, and a proud and determined Jacobite. In consequence she had taken up her abode in the family of her uncle, the Rev. James Guthrie, of Stirling, and by him, and her aunt, Mrs. Guthrie, was adopted as a daughter.

After his marriage to the excellent lady, Mr. Gilbert Wilson lived in Glasgow, awaiting some appointment of Government, which he had been led to expect. Whilst in that city, on the 9th of November, 1690, the only son and child of these worthy parents was born. They named him William, in honour of the King, through whom, in the gracious providence of God, the glorious Revolution had been recently achieved.

Soon after this Mr. Gilbert Wilson received the appointment to be Comptroller of the Customs in Greenock, and went to that place, where

• This watch reached the present generation, but was literally worn out with age when the writer saw it.

he and his family lived in respectability and comfort for many years. He was truly a good man,—honourable in all his transactions, beloved by all his friends, and most diligent and conscientious in discharging all his duties, whether secular or sacred. He was a true Christian character and profession; and there is no doubt that he left an impress of his mind and heart upon his son, which was of a salutary and powerful influence on his whole life.

To his unspokeable grief and loss, his excellent wife died on the 24th of January, 1705. He survived her more than six years; and after giving evidence of his interest in Jesus Christ as his Saviour, and his maturity, through grace, for the better course, he was, in the latter part of his life, on the first of June, 1711. Both these distinguished Christians adorned through life the doctrine of God our Saviour in all things; and they died in the comfortable believing persuasion that "if the earthly house of this tabernacle was dissolved, they would have a building of God, an house not made with hands, eternal in the heavens."

Their son, William, as is well known, became a Minister of the Presbyterian Church of Scotland, and was settled in the City of Perth, where he laboured with great fidelity and success, in circumstances interesting, although sometimes trying, and amidst occurrences pregnant with important benefits to the Church, till his death, which took place on the 14th of November, 1741.

He was one of the "Four Brethren," who, in 1733, originated and organized the Secession Church. He was chosen to be their first Professor of Theology, and the Institute, in which many of their youth to the holy Ministry. He is said to have been the most talented and learned Minister of the earliest Secession Ministers; and it was remarked by the Rev. and distinguished John Brown, of Haddington, who studied under him,— "That he had all the excellencies of both the Erskines, and excellencies peculiar to himself."

AVENUES.

Cleanings.

PRAYER.

What various hindrances we meet

In coming to a prayer;—

Yet who that knoweth the worth of prayer

But wishes to be often there.

Prayer makes the darkened cloud withdraw,

Prayer climbs the ladder Jacob saw,

'Gives exercise to faith and love,

Brings every blessing from above.

Restraining prayer we cease to fight;

Prayer makes the ladder Jacob saw;

And Satan trembles when he sees

The weakest saint upon his knees.

While Moses stood with arms spread wide,

Success was found on Israel's side;

But when through weariness they failed,

That moment Amalek prevailed.

Have you no words! Ah! think again,

Words flow apace when you complain,

And fill your fellow creature's ear

'With the sad tale of all your care.

Were half the breath thus vainly spent,

To heaven in supplication sent,

Your cheerful songs would oftener be,

"Hear what the Lord has done for me."

COWPER.

SABBATH EVENING HYMN.

Ere yet the evening star with silver ray,

Sheds its mild lustre on the sacred day,

Let us resume with thankful hearts again,

The rites that heaven and holiness ordain.

Still let those precious truths our thoughts engage,

Which shine revealed on inspiration's page;

Nor those blest hours in vanity be passed;

Which all who lavish will lament at last.

O God, our Saviour, in our hearts abide;

Thy blood redeem us, and thy precious guide;

In life our guardian, and in death our friend,

Glory supreme be thine till time shall end.

And as you sun descending rolls away,

Thy glory shines in glory's day,

So may we act, our transient being o'er,

So rise in glory on the eternal shore!

ANON.

LAMARTINE ON THE RELIGION OF REVOLUTIONARY MEN.

The following article from the pen of Lamartine deserves to be perused and deeply pondered by all who take an interest in marking the changes, vicissitudes, and revolutions through which nations are destined to pass, and the extent to which the moral conduct and religious character of a community may increase or diminish the sum of its prosperity, happiness, and true greatness:

I know—I sigh when I think of it—that hitherto the French people have been the least religious of all the nations of Europe. It is because the idea of God—which arises from all the evidences of nature, and from the depths of reflection, being the profoundest and weightiest idea of which human intelligence is capable—and the French mind being the most rapid, but the most superficial, the lightest, the most unreflective of all the European races—the mind has not the force, and the severity necessary to carry far and long the greatest conception of the human understanding?

Is it because our governments have always taken upon themselves to think for us, to believe for us, and to pray for us? Is it because we are and have been a military people, a soldier-nation, led by kings, heroes, ambitious men, from battlefield to battlefield, making conquests, and never leaving them, ravaging, despoiling, dazing, charming, and conquering Europe; and bringing home the manners, vices, lightness, and impiety of the camp to the fireside of the people?

I know not, but certain it is that the nation has an immense progress to make in serious thought if she wishes to remain free. If we look at the characters, compared as regards the religious sentiment of the great nations of Europe, America, and even Asia, the advantage is not for us. The great men of other countries live and die on the scene of history, looking up to heaven; our great men appear to live and die, forgetting completely the only idea for which it is worth living and dying—they live and die looking at the spectator, or, at most, at posterity.

Open the history of America, the history of England, and the history of France; read the great lives, the great deaths, the great martyrdoms, the great words at the hour when the ruling thought of life reveals itself in the last words of the dying—and compare.

Washington and Franklin fought, spoke, suffered, ascended, and descended in their political life of popularity in the ingratitude of glory, in the contempt of their citizens—always in the name of God, for whom they acted; and the liberator of America died, confiding to God the liberty of the people and his own soul.

Suvey, the young martyr of a patriotism, guilty of nothing but impiety, and who died to expiate his country's sin of infidelity, said to his sister—"I reject that I die innocent towards the king, but a victim resigned to the King on High, to whom all life is due."

The Republicans of Cromwell only sought the way of God, even in the blood of battles. Their politics were their faith—their reign a prayer—their death a psalm. One hears, sees, feels, that God was in all the movements of these great people.

But even the sea-traveler La Mancha, come to our times, open our annals, and listen to the last words of the great political actors of the drama of our liberty. One would think that God was eclipsed from the soul, that His name was unknown in the language. History will have the air of an atheist when she recounts to posterity these annihilations, rather than deaths of celebrated men in the greatest years of France! The victims only have a God; the tribunes and victors have none.

Look at Mirabeau on the bed of death—"Crown me with flowers," said he, "intoxicate me with perfumes. Let me die to the sound of delicious music"—not a word of God or of his soul. Sensual philosopher, he desired only supreme sensualism, a last voluptuousness in his agony. Contemplate Madame Roland, the strong-hearted woman of the Revolution, on the cart that conveyed her to death. She looked contemptuously on the beated people who killed their prophets and sabbats. Not a glance towards heaven! Only one word for the earth she was quitting—"Oh, Liberty!"

Approach the dungeon door of the Girondins. Their last night is a banquet; their only hymn, the Marseillaise!

Follow Camille Desmoulins to his execution. A cold and indecent plesantry at the trial, and a long impregnation on the road to the guillotine, were the two last thoughts of this dying man on his way to the last tribunal!

Hear Danton on the platform of the scaffold, at the distance of a line from God and eternity. "I have had a good time of it; let me go to sleep." Then to the executioner, "you will show my head to the people—it is worth the trouble!" His faith, annihilation; his last sigh, vanity. Behold the Frenchman of this latter age!

What must one think of the religious sentiment of a free people whose great figures seem thus to march in procession to annihilation, and to whom that terrible minister—death—itsself recalls neither the threatenings nor promises of God!

The republic of these men—without a God has quickly been stranded. The liberty won by so much heroism and so much genius, has not found in France a conscience to shelter it, and a God to avenge it, a people to defend it against that atheism which has been called glory! All ended in a soldier, and some apostate republicans transited into courtiers. An atheistic republicanism cannot be heroic. When you sell it, it is sold when you buy it, it sells itself. It would be very foolish to immoderate itself. Who would take any heed? the people ungrateful and God non-existent! So finish atheist revolutions!—*Bien Publique*.

WHY DO PROFESSING CHRISTIANS NEGLECT TO PRAY?

It is natural for the deceitful heart to frame excuses for the neglect of duty. A cold brewer of an imaginary attack of what we may call the "Steady sickness" is deemed a sufficient excuse by many, whose names are enrolled among those of the true children of God, for their non-attendance on the preached word, or the administration of any holy ordinance!

The "old man of sin" within us, is ever ready to frame out of the most trivial circumstance imaginable a specious pretext for the grossest neglect of Christian duty. And yet, strange to say, it seldom, if ever, occurs to the mind of the deluded professors, that those excuses are as groundless as imposing; since their origin is the carnal mind, that is "enmity against God," not subject to His law, nor His ordinance, nor indeed can be, for it has rendered the "heart deceitful above all things and desperately wicked." Now, as the issues of life come from this heart, it generally can be known how a man feels towards God by his acts, no difference how high his profession.

But why do professing Christians neglect to pray in their families.

Here comes Mr. A. and says, "Indeed I have not moral courage to pray in my family or in public!" He, in his opinion, is mistaken. It is not courage he lacks, but disposition. If he has lectured courage enough to stand in the congregation and profess Jesus, surely he has moral bravery sufficient to bow in his family and bless him. If he be so spiritually timid as this, he is the very one that should ask for boldness to "come to the throne of grace" of his heavenly King. If he lack courage to commune with his Redeemer in his family, how will he tremble to meet him as an angry Judge, before an assembled universe.

Not courage indeed! How much courage does it require to meet the "Lamb of God!" Certainly not so much as to meet the "Lion of the tribe of Judah"—and to meet Jesus in either the one or the other of these capacities, is the appointment of Heaven for every son and daughter of mortality.

Think again, my dear friend A. Where has your courage gone? It is not a friend you have to meet at the family altar, but a friend. Are you too timid to converse with a friend before your companion, children and domestics? Certainly not. I am your friend, and were you to treat me so, I surely should have a valid reason for dobbing the society of your affection. Ah, sir, your excuse for neglecting family duty is a grand illusion, flitting in the visions of your un sanctified soul, and will never stand the test of the awful scrutiny of Heaven's tribunal.

If you continue prayerless on earth, you will be speechless in the presence of the King of Kings, when he comes in to view the guests at the marriage supper of the Lamb.

Acquaint now thyself (and family) with him and be at peace, and thereby good shall come unto you all. Job xxiii. 21.

But hear what Jesus himself has said, "Ask and ye shall receive."—John xv. 13, 14. Ask what? Why anything in his name, and he will give it to you, or do it for you, if it be for his glory and your good. Does not your family need many things? Have you not then, moral courage enough to ask, in a family capacity, your professed Lord to supply all the spiritual wants of your household out of his unwasting fullness? If not, O, what a timid soldier of the cross you must be! Ashamed to let those that are bone of your bone and flesh of your flesh, hear you asking the great Captain of your salvation, for wisdom and strength to meet and conquer the common enemy! "Come my people, enter thou into thy chambers and shut thy doors about thee," says Jesus, whom you profess to obey. Again, "Let us reason together" saith the Lord, "though your sins be as scarlet they shall be as snow; though they be red like crimson they shall be as wool." 2 Samuel xvi. 20: v. 13. Are you not professedly one of God's people? Has the scarlet and crimson been removed? No, never, or you would not refuse to call upon the name of the Lord, morning and evening in the family circle. If we feel our need of Divine grace we will not fear to ask for it; it matters not who may hear us. God's favour is grace, and his Son is Jesus, who is more loving than any earthly benefactor. Go then to the latter and ask for the former, for yourself and family, for the church to which you belong, and the world in which you live, and you will not ask in vain, and your childish timidity will instantly vanish, like the morning mist before the rising sun. Have you ever tried to pray in your family? Perhaps not. How then do you know your courage will fail you? Your wicked heart tells you so. That heart is like its father the devil, it is. That heart, it is true, is cowardly, but if it is you should not be. Christ came to destroy it, but to save you. Let not, then, its cowardice keep you from duty. It reads the locks of heaven's Lamb, yet licks the paws of hell's lion! Mark v. 7, 8, compared with Ezek. xiv. 2-6.

Be not ashamed to confess your Divine Master before your household, for he has said, "Whoever (professor or non-professor) is ashamed of me and my words in this generation, and in the generation to come, shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." Mark viii. 38.

"Ashamed of Jesus, just as soon
Let midnight be ashamed of noon."

Away then with your timidity! Go, erect a family altar. Let the fire of holy zeal burn constantly upon it, come boldly to a throne of heavenly grace—bring every member of your family with you, and the God of

peace, who "seeth the solitary in families, will lead you all into his beautiful city of glory, and his banners over us will be for God! God is King in Zion, his thrones are three; one of grace, one of judgment, one of glory. The first is on earth, the last in Heaven, and the other will be on the clouds. At the first we all should kneel—before the second we all must stand, Rev. xx 12, and on the third we all may sit, Rev. in 21. At his throne of grace on earth, we may receive strength to stand before his throne of judgment, and we have no right to rest on his throne of glory in heaven. What precious privilege this, to be permitted to make arrangements in Time, for participating in the bliss of Eternity! Grace is the earnest of glory—grace is the first degree of glory, but glory is the last degree of grace; grace begins salvation,—glory consummates it. Oh, why then do deem it a glorious privilege to bow around a throne of glory, and sit out our lives in a state of rest, as if we had from him without money and without price "every needed good for time and eternity. With the fire upon the family altar we may light up the candle of the Lord in our souls, whereby we will be enabled to

"Read our titles clear,

"To mansions in the skies."

And would not this glimpse of celestial joys fill all our hearts with rapturous bliss, and dry the tears of woe from sorrow's cheeks! Ah, yes, such a foretaste of heaven, would give us true Christian courage, "to march with vigour on," and say with our own profession, "as long as you will serve, but as for me and my house, we will serve the Lord."—Joshua xxiv. 15.

THE HOLY SCRIPTURES.—What book is there in the compass of human learning which can confer the same sanctification and blessing? In the hemisphere of literature the Bible is the ran, and the sun, and the moon shine forth out of darkness only by the reflection of its rays. The writings of the ancient divines abound with most glowing eulogiums of the Sacred Scriptures. "The Holy Bihh," says one, "is a spiritual paradox: the book of Psalms is the tree of life in the midst of it." Others exclaim, "The Psalms are a jewel-cluster, made up of the gold of doctrine, the pearls of comfort, and the gems of prayer. In the Holy Scriptures are doctrines that edify, prophecies that comfort, laws that restrain, and good; covenants betwixt God and man most gracious, promises most precious, privileges most ample, providences most wonderful, ordinances most comfortable, and soul-reviving; that, whatever is taught is truth, whatever is commanded is good, whatever is promised is happiness."—What shall we add in commendation of this holy book! It is the Tree of Life, bearing twelve and twelve leaves thereof are for the healing of the nations. It is a garden of the most lovely flowers, and the most delicious fruits. The Bible is the well of truth, and faith is the vessel that draws up its refreshing waters. It is a mirror in which we behold the Almighty God in his beloved Son, as the father of sin, and the reconciler of the world. In these scriptures will be found the most perfect truth, the surest promises, the most gracious and precious promises, and wisest counsels! "The words of the Lord are pure words; as silver tried in a furnace of earth, and purified seven times." The instructions of truth, the consolations of religion, display a faithless bloom, because they possess an everlasting virtue; turn to them at whatever time, return to them with whatever frequency, they shall always be found budding with new and seasonable refreshment.

HORNBLOW.

THE PERMANENCE OF THE SPIRITUAL CHRISTIAN CHURCH.—"The church in the people" has been the frequent cry of our secular churches—a people dwelling within walls." The watch-word of the defenceless spiritual churches has been the *nil dependant*, "We have a strong city; God is our refuge and strength; therefore will not we fear." This has in part arisen from the fact, no doubt, that the latter have ever regarded less their own party-profession than the stability of the great christian republic. If they have trembled, it has been for the ark of God; and their trembling has therefore been transient, and has shuddered an affectionate inaction, passing away before their first calmer reflection; for the ark, they know, is sure as the truth, and safe as the throne, of God. But partly, also, we have little doubt, it has arisen from the fact, that they have been conscious of no mingling in the main of perishable elements with their spirit. It is the voice of history and of observation, that in secular churches, either the earthly elements have been helplessly confined and arranged those of a different and better nature with which they have been associated, and have dragged them ultimately down into their own destined abyss,—or else, in the mercy of God, there has come to be a strife for the mastery between the two sets of elements. Then has come the heaving of the earthquake—the volcanic throes, and the mountain has been shattered, as in a session; or, as in a reformation or disruption, it has been divided into two parts, and spiritual churches, like disappointed genii, have come out of the enormous reef, to walk abroad unfeathered, and to do such deeds of power and prowess as faithless men, oblivious stupidly of the past, have been accustomed to put in the category of sheer impossibility. "Whose voice then shook the earth; but now hath he promised, saying, Ye shall not see me again, and ye shall not see me also heaven." There is an age approaching—can we not see its dawn!—the age, not of pitiful and pitiable scepticism, but of manly and wholesome thought. It will be the consummate age of the world's economical disposition. Let us prepare for its advent; "for it shall be as the refiner's fire, and as fuller's soap." It will bear no "myrmemies," no shams, no deluding of the conscience—or brow-beating of the reason of a

man, no pretence of truth and piety for party or selfish ends. What church shall live and see this? What generous and faithful church shall realize, for itself in part, the prophecy of Isaiah,—"They shall come bending before thee, they shall call thee the city of the Lord, the Zion of the Holy One of Israel," and the praise of Christ,—the great tree, the offspring of the inconceivable seed, striking its roots profoundly, and lifting its head on high, with the ends of the arch-flooding, the sign by the spacious banks of doubt, disappointment, and sorrow, shall come "And this word." Yet once more, significantly the removing of those things that are shaken, as of things that are made, that the things that cannot be shaken may remain. Wherefore we, receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire."—*Extract of Spurgeon Sermon by Rev. Henry Anson, Aberdeen.*

THE EMPEROR OF CHINA AND MISSIONS.—The following statement, which appeared in the last number of the *Annales de la Propagation de la Foi*, will create a considerable interest:—"The young Emperor of China, who succeeded his father at his death in February 1850, having at his accession, rejected the demands addressed to him by the mandarin for permission to persecute the Christians within his dominions, published a decree in the month of June in the same year, permitting the free exercise of the Christian religion throughout the Empire. The Emperor, at the same time, invited his mandarins to wait upon him, who are to reside in his palace. Monseigneur Peroussau, Bishop of China, has informed us in a letter, dated the 5th of September 1850, that the Emperor was educated by a Christian lady in whom the late Emperor placed unbounded confidence. A similar education has been formerly given to some of the Roman Emperors during the three centuries of persecution, and the Christians had thereby obtained an occasional respite, so valuable for the propagation of the faith amongst the naturally timid people, who in all times and countries have been the most numerous.

of Moses, the adultery and murder of David, Peter's lie, John's ambition, and Paul's over-subtlety, but to Jesus, they ascribe nothing but what is amiable, good, and god-like. They exhibit him more eloquent than Isaiah, and more wise than Solomon; and yet holy as an angel, and humble as the poor woman who brake the alabaster box of ointment. There are spots in the sun; but there are none in thy beams, O Sun of righteousness."—*Gibbilla's Hards of the Bible.*

GODS SERVICE.—Dr. Wough lived to see his own fixed in respectable stations in the world; and it had been his object in preparing them for civility to qualify them also for honorable and useful conduct in the affairs of this life. He incited the fear of God, and justice and benevolence, which are the best security for the happiness of social life, and taught them to be frugal, not mean; prudent, not subtle; complaisant, not servile; and active in business, but not in sin. There were four habits which he recommended earnestly in his counsels, and by his own example, and which he stated to be essentially necessary to the happy management of temporal concerns. These were punctuality, accuracy, readiness and despatch. Without the first, time is wasted; those who rely on us are irritated and disappointed, and nothing is done in its proper time and place. Without the second, mistakes the most hurtful to our own credit and interest, or that of others, may be committed. Without the third, nothing can be well done; and without the fourth, opportunities of advantage are lost which it is impossible to reach. Such were his own habits in so eminent a degree, that his country-brother of great merit in London in the day of his death, is in existence, and exhibits every item of expense he incurred and every sum he received.

OBITUARY.

DIED,—July 10, 1851, at the family residence, Newport, Kentucky, in the 60th year of her age, MARTHA, consort to Mr. Hugh Lamont, and mother of the Rev. Thomas Dickson, of the United Presbyterian Church, Caldwell, C. W. The deceased was the daughter of Mr. James Giffen, a ruling elder of the United Presbyterian Church, Southtown, Kingsrye. After leaving her father's home she resided in Campbelltown, and was a member of the United Presbyterian Church there, under the pastoral care of the Rev. James Boyd. In the summer of 1839, she emigrated to this country, and during her residence in this city and Newport, she has been a member of the Associate Reformed Church. She loved God's house, and when health permitted, she was sure to be there. Her disease, which was chronic inflammation of the stomach, baffled medical skill. Her sufferings were long and severe but she bore them with much patience and Christian resignation. God made her bed for her in sickness. Her afflictions were sanctified, and they have been to her better than a thousand years of sinful mirth. She was a dutiful wife, a fond, doxng and most exemplary mother, and by her kindness, amiability and piety she made many warmly attached friends. She lived in the faith and hope of the Gospel, and died longing to be with her Saviour in glory. She died in the Lord. She was lovely in life, but more so in death. She rests from her labours, and her works follow her. She trusted to the last in the merits of the Saviour, and her end was peace. Her pastor, the Rev. James Preddy approved the cause of the following words which she repeated a short time before her decease. "Into thine hand I commit my spirit; thou hast redeemed me, O Lord God of truth." Psalm xxxi. 3. She was followed to the place of interment by a numerous and respectable concourse of sympathizing fellow citizens and Christian friends. Her relatives feel and lament her loss, but they rejoice that they are not called to sorrow as those who have no hope. She has often sown her seed in weeping, but she is now reaping the rich harvest of a mother's toil, her children arise and call her blessed, and they hope yet to greet her where hope is swallowed up in fruition and prayer in praise.

Asleep in Jesus! O how sweet,

To be for such a slumber meet,

With holy confidence to sleep,

That Death has lost his venom'd sting.

Asleep in Jesus! O for me,

May such a blissful refuge be;

Securely shall my ashes lie,

Waiting the summons from on high.

—*Cincinnati Presbyterian of the West.*

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A LARGE ASSORTMENT of the Publications of the London Religious Tract Society, including several new works. Sabbath School Libraries and Requisites, from London and Philadelphia. Bibles and Testaments, with the Metrical Version of the Psalms and Parnphrases, from Edinburgh.

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By order of the Committee

JAMES CARLESS,

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The Book of Acts presents us with a great many characters, of whom, besides the Apostles, the rapt Stephen, the Ethiopian Eunuch, the brave Cornelius, the most marked are unappreciated. Barnabas, Ananias, Philip, Aquila, Mark, Silas, Timothy, and he himself, have not much to do in a individual or distinctive. The eagerness of excellence attaches to them all. It is very different with the others. Their shades are all dark, but all strikingly discriminated. There is, for example, Simon Magus, the begueter and name giver to a distinct and dreadful crime (Simony), an original in wickedness, a genuine and direct "child of hell." No mistake about him. He thinks every thing, as well as every person, "has its price," and would bribe the very Spirit of God. You see him retiring from Peter's seon and error, blasted, covering, half-shawed, but uncovered. Then, there is Herod, with all his splendour, his ease, his magnificence, he tells us a dress sparkling with silver, which, as a caught the sun, shone and glittered, and giving an oration to the people, who shout, "It is the voice of a god, not of a man," till, as he is just beginning to believe the insane Lucerna, a deputation from the grave—a company of worms—claims a cower audience, and he is at once flattered and festered to death. Then there is Ananias, the liar, smitten down amid his sin, and seen writhing in the lightnings of Peter's eye. Then there is Elymas, the Sorcerer, reduced in a moment to the level of his own gods, who have "eyes, but see not," and made for the first time in his life in earnest, as he gropes in vain to find the day. Then there is Gallo, another great original in the world of evil, the first representative of a large class who, in all ages succeeding, have thrown the chill of their careless and cutting sneer upon all that is earnest and noble in nature or man, in life or in religion. Then there is the town-clerk of Ephesus, one of those persons who substitute prudence for piety, and who find a sin in the face of a nuisance—when they are not to act, but never when the hour of action has fully come, and when delays are as contemptible as they are dangerous. Then there is Tertullus the tool, servile, wily, accommodating, plausible; who talks, but never speaks; and whose character may be studied as representing, in a typical and manner, all countries, other than those since appeared, as well as many who have pleaded in nobler causes. Then there is Felix, whom one trembling has immortalized. Rude the lyre; but a great master stood once before it, and it vibrated to his touch. Even nettleside has sometimes been made musical in the blast. Then there is Agrippa, the "almost-Christian,"—one of thousands who were Christianity and the thrill produced by eloquence the same thing, would be believers; but who, as it is, will lose heaven by a hair's-breadth and feel little sorrow. Then there is Festus, the emblem of the cool, intellectual man, who finds an easy solution for the problem of earnestness or genius or enthusiasm, in a religious—a problem which, otherwise, would distress and disturb him in the cheap cry—"It is madness"—Paul, Burke, Chalmers, and Irving, were mad." Then in the Epistles we find a glimpse, and no more, of Nero, the mysterious tyrant of Rome, the delicate infernal, the demon in elegant undress, the musical murderer, so whimsically graceful in the management of his horrors, combining the soul of a Moloch with the subtlety and attractiveness of manner possessed by a Belial. We can fancy Paul, whose subtlety was not the least of his powers, foiling the tyrant at his own weapons, and thus "escaping the mouth of the lion"—a word expressing rather the fear with which he was regarded than the character he possessed. The Scripture writer registers the fall of Adam, the drunkenness of Noah, the incest of Lot, the falsifications of Abraham, the passionate wrath