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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. II.

TORONTO, MARCH 1, 1855.

No. 3.

Miscellaneous Articles.

UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES.

To the Editor of the Canadian U. P. Magazine.

SIR,—I beg to offer a few remarks on the above subject, suggested by the Rev. Mr. Ure's letter, contained in your No. for January, leaving it, however, to some better qualified brother to go more fully into the matter.* I hope to be "calm," as you recommend, though I fear I may not succeed in being so "argumentative" as you could wish. And let me say, at the outset, that though the prospects of union are not very bright, there are still some rather promising appearances in the case. Both churches profess, and I doubt not, with perfect sincerity, to be desirous of union, on principles which to each seem scriptural. The advantages of such a union, all agree, are numerous, obvious, and great. Sanguine expectations were recently entertained that a union, even more comprehensive, would be speedily accomplished in Australia. Hopeful movements, I understand, are at present in progress, for a union between the English Presbyterian Church, and that portion of the United Presbyterian Church which has a local habitation south of the Tweed. Were either of these junctions happily effected, it would naturally tend to draw ours in its train. What is, perhaps, more to the purpose than all this, it seems probable from Mr. Ure's letter, that there may have been some misconception among us, as to the difference really subsisting between the two churches in Canada. Your contributor, Dr. Ferrier, I think, admits, in your last No., page 38, that there is more hope on this ground than he had previously supposed.

Mr. Ure is pleased to say, that the resolutions adopted by our Synod "were conceived in an excellent spirit." I believe every person present at the Synod will attest that the whole of its procedure in connection with

* A Reply to Mr. Ure may probably appear in our next.—Ed.

that piece of business, evinced the most perfect cordiality and friendliness, on our part, towards the Presbyterian Church of Canada. So far well.—But Mr. Ure alleges, that we were chargeable with the error of “setting the example of announcing the conditions by which our own Committee were to be controlled.” I have heard the same thing said before. Now, with great deference, it seems to me that if we laid down conditions, it was in appearance rather than in reality. What he refers to is, of course, our using the words,—“The principle of this church in regard to that question (Establishments) has always been, that it shall be matter of forbearance.” *Litera scripta manet*; and it is of little use in such a case, to talk of what the Synod intended. At all events, that is what no individual has any authority to do. But may I be permitted to state the views with which I, for one, concurred in the adoption of the above sentence, and which I supposed, and still suppose, to have been those of my brethren. They were these:—The Free Church is understood to hold the Establishment principle; most of us hold the Voluntary principle; and very many imagine that it is embodied in our authorized creed—in the subordinate standards of our church. There is consequently a very general impression, that there can be no sound and cordial union between the Free Church and ourselves, unless we can either induce them to become voluntaries, or they can induce us to become compulsories; or unless, mutually making concessions, they and we agree to meet in a half-way house between the two positions, we are considered as, at present, respectively occupying. Now, the members of the other Synod, and well-informed persons generally no doubt, know that this is incorrect. Nevertheless, for popular purposes—and surely unless we carry the people along with us we had better not proceed—it may be proper to state explicitly and distinctly, how the matter stands with us, and thereby shew that, so far as anything like terms of communion is concerned, the difference between our brethren and us, is not so wide and formidable as many imagine: that we, in fact, already occupy what may be considered the neutral ground of forbearance, and that if our brethren, without abandoning the establishment principle, can only find themselves at liberty to declare it no longer a condition of fellowship, they and we may at once, honourably and heartily coalesce. Thus I account for the clause. As matters have turned out, it may perhaps be to be regretted, that our Synod gave any utterance on the subject; but I am grievously mistaken, if in doing so, they did not regard themselves as smoothing the way for union, instead of erecting a barrier.

Mr. Ure says:—“The principle of forbearance on that latter question (ecclesiastical establishments) is, for all practical ends, as fully recognised in our own Church as it can be among the United Presbyterians themselves.” The expression “for all practical ends” might be differently interpreted. I shall not be guilty of anything so offensive as to insinuate, that it may mean merely that known or suspected voluntaries are tolerated in the Free Church, provided they can bring themselves to subscribe articles embodying the establishment principle; but hoping that the meaning is that there is nothing in the articles to which the Free Church requires subscription, implying approval of the principle of establishments, then, I cannot but think it matter of congratulation that the unfortunate, though well meant, declaration of our Synod has had the

effect of bringing out so important and satisfactory an avowal. After all, however, probably Dr. Ferrier is right in supposing that our brethren and we are not quite agreed about what the principle of establishments is. Indeed, I imagine that Mr. Ure in a great part of his letter, is just pleading for what a thorough-going Voluntary would call an establishment under a mask. I leave that, however, to be handled by some one more competent to the task; and as the present communication is getting too lengthy, let me simply, before I conclude, advert to the deed of the Free Church Synod in June last, respecting the Confession of Faith which will be found in your numbers for July and for October, and to which I think great attention is due in connection with the question of union.

The Synod renew their adherence to the Confession as approved by the General Assembly of the Church of Scotland in 1647, and "hereby declare that they do not understand the passages relating to the duty of the Civil Magistrate, as teaching and sanctioning an Erastian control of the church by the Civil Magistrate, or the persecution of individuals for conscience sake." Now Sir, I cannot refrain from saying that this is, to me, a great deal short of satisfactory. To say that one does "not understand" such and such to be Erastianism and persecution, is widely different from repudiating these abominations. Suppose that two individuals walking together on the street, hear cursing and swearing, and that the one says, "I abhor that profanity," while the other replies, "I do not consider that to be profanity," what conclusion could we draw but that these two persons totally disagreed respecting profanity, and that the latter went far to approve of it? Let any person read the third section of the twenty-third Chapter of the Confession, and then ask himself if it be not brim-full of Erastianism. It declares that the magistrate "hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." This, like every other portion of the Confession, is supported by references to Scripture. The only passage adduced from the New Testament in favour of the above, however, is Mat. ii. 4, 5, where we read of Herod calling together the chief priests and scribes, and demanding of them where Christ should be born, that he might put him to death! Further, the Synod of the Free Church heartily disclaim Erastianism and persecution "as inconsistent with the liberty wherewith Christ has made his people free." Very good, but it is not the liberty of Christ's people alone that we should look to. There are certain rights of man, which ought not to be invaded, and which the golden rule binds Christians especially to respect. Persecution, therefore, ought to be disclaimed on other, and on broader grounds. The Synod also pronounce Erastianism and persecution, to be "opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest times." Now that there are portions of the Confession, the spirit and terms of which are opposed to those hateful objects is true. But it not unfrequently happens that when a document is framed to meet the views of a numerous body not at one among themselves, the method not only of compromise, but of self-inconsistency is, to some extent, had recourse to. Each party gets in a clause to suit itself, for the sake of which, it has to admit a clause to suit its opponent. It is related, if I mistake not, in Dr. Cook's History of the Church of Scotland, that, some time prior to the Reformation, the question arose in that ancient kingdom.

Whether the Lord's Prayer ought to be addressed to God, or to the angels? Several debates among learned men took place at St. Andrews; but without any satisfactory result, so that at length it was found necessary to convene a Synod of the Scotch Bishops for determining the point authoritatively; and their *canny* deliverance was, That the Lord's Prayer ought to be addressed to God, yet so that the angels should be invocated. As to persecution being "repudiated by the Church in her purest times," I presume the Church of Scotland is meant, and I may ask what "purest times" are referred to? We all know how a Papist, celebrating mass, would have been disposed of by John Knox, or by his successors in 1647.

Upon the whole, that deed of Synod disappointed and grieved me not a little. A large portion of the Free Church, ministers and people, I am sure are far in advance of it, and till they gain the ascendancy, or assert what they perhaps already possess, I fear there is little hope of a union.— Nevertheless, conscious as I am of a fervent and unabated desire for peace and unity, I beg again to subscribe myself,

IRENICUS.

CANADIAN ITINERANCY, No. I.

(*A Letter from a Preacher to a Minister of the U. P. Church.*)

DEAR SIR,—In accordance with your request, I proceed to give you a *current account* of my journeyings, during the time I had the honour to fulfil Synodical and Presbyterial appointments, as an humble preacher of "the glorious Gospel." I must write from memory (at best of singular lubricity), as I took no jottings by the way, except of the places officially visited, the time when, and a few other matters required of every preacher. Thus you are not likely to be bored by statistics, or bewildered in forests of figures: and should I at any time chance to condescend on them, or rather presume to deal in them, you will of course attach no higher value to them, than what is due to the statements of an would-be honest man, possessed of a somewhat treacherous memory. But enough of preliminary matter.

My first appointment was to the eastern or isolated part of the Presbytery of Durham, in the diocese, as I call it, of that amiable man and devoted minister, the Rev. John Scott, of Bath. On my way thither I spent a part of two days with an old and excellent friend, the Rev. Mr. Cassie, of Port Hope. His pastorate there has been prolonged, prosperous, and singularly peaceful. The members of the Presbyterian family in Canada are, as you know and lament, sadly severed, mutually alienated, and actually imbittered in spirit toward each other. But those residing in and around Port Hope are a noble exception to the general and melancholy rule. As far as I have learned, they have never had a *bicker*, or the semblance of such. They have lived, and seemed to love, as brethren, very wisely availing themselves of the faithful and affectionate ministrations of Mr. Cassie. His church is the only Presbyterian place of worship in the town.

"*Unto that place the tribes go up.*" I mean the several Presbyterian tribes; and in charity and in no spirit of invidiousness or exclusion, it may be added;—"The tribes of God go thither." This absence of opposition and this unusual harmony are owing, I doubt not, to the John-like spirit and deportment of our friend. He is emphatically a man of peace. The language of his life, as well as of his lips is, "Be at peace among yourselves," "Love one another." His people, aided I believe by liberal contributions from those of other communions,

have erected a new church of large dimensions. It was not then quite finished, but is now, and has been appropriated for divine worship. May the worthy pastor and his attached people have a future, as prosperous and peaceful as the past.

“Pray that Jerusalem may have
Peace and felicity;
Let them that love thee and thy peace
Have still prosperity.”

Perhaps you think I have lingered long enough in and about Port Hope. I confess to a liking for peaceful spots, and they are not very rife in this war-wasted world.

I set out from Port Hope, and had intended to be, ere the close of that day, thirty or forty miles nearer the scene of my appointed labours, provided the roads would permit, which was very doubtful. At several places they offered serious protest to the passage of vehicles; and there was no exception made in favour even of a bishop's carriage, as I can attest. To give you some idea of the then state of the roads—it was April—I had, in one instance, to tie up, turn to, and assist in unyoking, and rolling out of the mire, a poor animal in the middle of Her Majesty's Canadian highway, *alias* Kingston Road, as they call it. But this was a long way west of Port Hope. By performing this act of necessity and mercy I cleared my conscience, and felt happier far in my sadly soiled clothes, than any surpliced priest could have done had he passed by on the other side. Certain I am that such work was neither unepiscopal nor unapostolical, whatever some self-asserted successionists might say to the contrary.

Having learned that Dr. Duff, whom I believe you knew at College, was to give an address on missions that evening at Cobourg, I resolved to abide there till another day, although the week was waning, and many a tough mile lay between me and my destination. At the hazard of having to drive hard during the remainder of the journey, I resolved to remain at Cobourg for the night and have my soul warmed, and my curiosity gratified, by listening to the fervid eloquence and stirring appeals of this far-famed Indian apostle. Nor did I regret my resolve; though I must confess Dr. Duff disappointed me not a little. But this was no fault of his, but of his very kind but injudicious friends. My expectations were too large. I had been led to form a very high estimate of him as a man of mind, and of genius even. I had given him a niche among intellectual giants. But as regards mere mental calibre I found him to be a great deal nearer the dimensions of ordinary men than I expected or wished. A man's reputation may be endangered, or even damaged, by unwise friends as well as by open foes. Kindness in the shape of unmeasured laudation is often nothing short of positive cruelty. Some men might well wish to be “saved from their friends.” You are not to suppose from these unsophisticated remarks that I do not admire Dr. Duff. I do admire him, and very highly too; and what is better I love him much for his Master's sake, and for his work's sake, and also for his own sake. In many respects he is unquestionably a *great man*. He is great in goodness, viz. in piety toward God, and in benevolence toward men; and he is superlatively great in devotedness and in zeal. His sympathies are large and sanctified. He feels keenly for the woes of others, and burns with holy, divine-like desire to have all men brought to a knowledge of the truth as it is in Jesus, that their guilt may be removed, their wretchedness terminated, and their everlasting bliss secured. The evangelistic spirit envelopes and pervades his heart and soul. Who would not admire and love such a man, and bless the Lord that he had so endowed and so inspired him? He must be a doubtful Christian, and even a cold-hearted man, who can listen to Dr. Duff without admiration, affection, and gratitude. Our world were blessed if such men as he were rife, as they are rare. Still I think it is doing him wrong to claim for him originality, or unwonted width and strength of mental grasp.

In these respects he has many compeers and not a few superiors in the holy host of heavenly warriors, who are set for the defence and the spread of the Gospel. He is more intense than powerful; more suasive than convincing. In a word his heart is larger than his head. His eloquence is somewhat peculiar. In fact, it is his own, as it ought to be. Every really eloquent man is the author of his own style of oratory. Dr. Duff's is good, in as much as it seems natural to him, and is felt by the audience to be arrestive and at times exciting. Even the wriggling of his body, and the jerking up of his coat with his right arm or elbow, are soon forgiven, if not forgotten, by those privileged to look at him, and listen to him while pouring forth his sentiments, his desires, and detestations. All comes boiling from his capacious, warm, devoted and withal loving heart. His ardour is intense. This I believe to be the most prominent feature of his mind, and that which chiefly gives distinct and distinguished character to the man.

When I heard him that evening at Cobourg, he was evidently physically fatigued, and seemed to me not a little mentally jaded. And no wonder. He had just arrived from Toronto, where he had spoken that forenoon, and the evening before, to large, sympathising, and enthusiastic audiences, which could not fail to excite his mind to a very *furor* of holy zeal, and prompt the most impassioned utterances. He came to Cobourg with a willing mind in a wearied body. You know something of the reciprocation between the mind and the body. Notwithstanding, he did well on the whole. At first he was rather indefinite and discursive. But he gradually gathered up his skirts, and rushed along, at times, in splendid style, throwing from him rare gems of thought. He was most successful when he got back to his own loved India, dark and down-trodden though it be. His attentive auditors felt, I doubt not, as if bathed in the benevolence of the Gospel, and resolved, it is to be hoped, to do more, by prayer, and pains, and self, for the spread of the Gospel than heretofore. If the members of the Churches of Christ were inspired, in some measure, as Dr. Duff is, with ardent love to Christ and with constraining pity for perishing souls, the story of the Cross would soon be told to "every kindred, and people, and nation." It cannot be denied that we are sadly wanting in duty to our Lord, and in kindness to our fellow men. We have been unfaithful "stewards of the manifold grace of God." "We are verily guilty concerning our brethren." We possess "the bread of life" in such ample store, as is sufficient for our own wants and the wants of the world; but we keep up that "bread," while two-thirds of earth's inhabitants are the victims of spiritual famine and eternal death! Will the Lord not require their blood at our hands? What a terrible thing it is to be guilty of the blood of souls! And Christians will not be guiltless of that blood till they do what they can to have the Gospel preached "to every creature," agreeably to the express and imperative command of Christ—till they take a positive and a personal part in the evangelization of the world. Every Christian is bound either to carry or send the Gospel to the destitute—either to go personally and preach, or to preach by proxy. Every one cannot go, nor is every one fitted to go; but every one, from the poor widow, with her "two mites," up to the millionaire, may have, and should have, a hand in the glorious work of preaching the Gospel to the destitute and the dying. But I find I am preaching to you a sermon on missions, which I know you little need compared with others; in them you have long been engaged heart and hand.

I must now bid adieu to Cobourg and hie on my eastern way. But before proceeding, I may mention that while waiting there for night and Dr. Duff's lecture, I took a solitary stroll in search of the lions of the place, if any such there were. I found my way to "Victoria College," an educational institution, got up and chiefly supported by the Wesleyans, I believe. The buildings are modestly elegant and commodious, and the internal arrangements apparently convenient. The bell rang as I approached, and I found my way into the

mathematical class-room. There was a goodly muster of students, the number I forget; most of them boys in their teens, and seemingly not far advanced even in them. It was revisal-day or hour, so I was denied the pleasure of listening to a lecture on the sublime science from an apparently very capable professor, whose face was "*sicklied o'er with the pale cast of thought.*" Several of the lads gave indication of very considerable talent, but some of them, I fear, will not be able for a long time to calculate the return of the last comet. The class dismissed, and I left, musing on my college days and my *Alma Mater* in a far, but favored land. "Victoria College," although a juvenile institution in more senses than one, was not wanting in interest to me, from the fact that it was within its walls that our gifted friend and brother the Rev. W. Ormiston studied and taught so successfully. May it be honoured with many like *alumni*.

I reached Belleville in the evening of the day I left Cobourg. It was a long drive for the roads, and the day was very cold. Of the country and places through which I passed I need not particularly write, as you are neither land-jobber, farmer nor merchant. The soil generally did not seem any thing like first rate, although there were fertile spots, and here and there farm-steadings that told the traveller that their owners thrive. Colborne and Brighton are considerable and rising villages; and Trenton is a small but bustling town. The Trent there is a fine Canadian river, spanned by a strong and costly wooden bridge. The river and the bridge bore some resemblance to the Clyde and the bridge across it at Rutherglen, some twenty years ago. As for incidents on the way, they were few, hardly interrupting the monotony, and would not remunerate you for the trouble of reading them were they written. Some of them were tinted with the ludicrous, and not wanting in recondite instruction, but I am sure you would not wish me to become egotistical and silly in order that you might smile.

But I must leave off. My letter, unwittingly to me, has got lengthy, and I fear will be as tiresome to you as the road was to me. Do not hesitate to tell me if you are tired of my twaddle, and I will readily relieve you of further annoyance from that source. But, unless instructed to the contrary, I shall take you on with me from Belleville at some early leisure hour, and shall endeavour to carry you more rapidly along than heretofore.

Yours, very sincerely,

Preacher.

_____, 1854.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The history of the Associate Synod is deeply interesting in its relation to other Churches with which it held connection. Exclusiveness was never a characteristic of this Church, as it was in some degree of the other side of the Secession; and never, like the present Free Church, did its ministers look upon themselves with an air of fulsome congratulation, as if saying, "We are the people, and wisdom shall die with us." They had always a catholic spirit; and they willingly co-operated with other denominations in matters in which they agreed. They found none in Scotland, during the last century, with whom they could unite. But they had, in a very particular way, recognized the Associate Reformed Synod of the United States of America as a sister

Church; and, at the beginning of the present century, they renewed their correspondence with this Church, and entered into very close alliance.

It was in the summer of 1801, that the Rev. John Mason, of New York, belonging to the Associate Reformed Church of America, paid a visit to Scotland; and his chief object was to obtain a supply of preachers for the American Churches. He was received by the Associate Synod with much cordiality, and took his seat as a corresponding member. The Synod appointed a committee to assist him in the object of his visit, and gave every encouragement to ministers, preachers, and students, to devote themselves to this Transatlantic mission. The result was, that when Mr. Mason sailed home in 1802, he was accompanied by six ministers, who were all soon afterwards settled in different parts of the country; and thus a much closer connection was formed between the Synod in Scotland and the American Synod. They agreed to preserve a regular correspondence; and the following articles of union and correspondence were adopted by the Associate Synod of Scotland, and transmitted to this American Synod:—

“1. That there shall be a regular transmission of the minutes of the several meetings of the two Synods to one another.

“2. That the transmission shall once a year be accompanied with a judicial letter, containing such information respecting the state of religion in the congregations under their inspection, as may be practicable and useful.

“3. That the same faith shall be given mutually to testimonials from either of the corresponding churches to the other, that is usually given by the different parts of the same church to one another.

“4. That the members of either Synod who shall occasionally be present at any of the meetings of said Synod, or of the Presbyteries in subordination to them, shall, on proper evidence of their character, be invited to act along with them as corresponding members.

“5. That the Associate Synod shall from time to time, according to their ability, and as the circumstances of the Reformed Church may require, do everything that is competent in them, to furnish them with a supply of ministers and probationers, to preach the Gospel under their inspection.”

To these articles an answer was soon received from the Associate Reformed Church of America, in which they expressed the happiness they felt in being so cordially recognized by their brethren in Scotland, and the pleasure it gave them to reciprocate in this recognition; as also their gratitude for the supply of ministers they had obtained; and their sincere wish to cultivate and carry on the correspondence which had been proposed.

There are few other subjects of prominent interest connected with the history of the Associate Synod. Towards the end of last century they presented an address to his Majesty King George III., in reference to the threatened invasion by the French—breathing that loyal spirit, for which the ministers and members of their Church had always been distinguished.

The excitement respecting invasion burst out anew, and with increased force, in 1803. Great alarm was felt, and the danger was considered real. The country was aroused, and combined in preparing to do everything in their power to repel the enemy. Every exertion was made by persons of influence to inspire the people with a patriotic spirit, and stir them up to meet with fortitude and courage the expected crisis. The Associate Synod, on this occasion, not only appointed a day of humiliation to be observed by all their congregations, but they published an address to their people on the subject of the threatened invasion, pointing out their duty in the existing emergency.

In supporting and encouraging the several benevolent institutions of the country, the Associate Synod manifested a spirit of Christian liberality. In 1805, they contributed nearly £1000 among their congregations, in behalf of the Royal Infirmary at Edinburgh.

In the British and Foreign Bible Society, which had originated in the pre-

coding year, they took the deepest interest; and no denomination was more zealous in the formation and encouragement of Branch Societies throughout every part of the country.

In 1806 the attention of the Synod was again called to the sister Church in the United States, in consequence of a communication, stating their thankfulness to God for the success which had attended their labours, and expressing the difficulties they still had from the want of preachers to meet the demands made upon them. They stated, also, the value of that assistance they had received from those ministers and preachers who had already been sent out; and that now a Theological Seminary had been in operation among them, having been opened at New York in November, 1805, with eight students.

To this communication the Associate Synod sent a reply, from which the following extracts may be made, to give us some idea of the affectionate Christian feeling prevailing towards their brethren on this Continent:—

“The connection, Brethren, and reciprocal communication so happily established between the Associate Reformed Church in North America and the Associate Church in Britain, is, in our opinion, an event of the most auspicious and pleasing kind. In this event many wise and good people on both sides of the Atlantic greatly rejoice already; and many more, we trust, both in the present age, and in all succeeding generations, will feel it a spring of joy and praise, of gratitude and thanksgiving. Our holy religion is a fruit of love to God; it is a system of love; it draws men to God and to one another, with the cords of love; its great object, its ultimate result, is to unite completely, happily, and eternally in love the whole Church of the living God, collected from all the countries of the world, and all the generations of mankind. What wise and good man but would rejoice greatly in a connection which points towards an object so highly sublime, and which leads to a result so pre-eminently glorious?”

“The good news which you send us from your distant land tend greatly to strengthen our hands and encourage our hearts in the good work of our common Lord. That in all the borders of our sister Church, stretching from Montreal to Georgia, and from the Atlantic to the Ohio, there are soundness in the faith and steady attachment to Presbyterian order; that among all the brethren there are love and peace, and among the inhabitants of the land, in general, a continually growing desire for the true bread; that the brethren sent from us are materially helping the faith and joy of the western Church; and that the so much needed and desired Theological Seminary is opened among you with prospects so fair and pleasing; that such is the state of your Church, and such the rising hope of the Christian religion in your country—inspire us with pleasure, and make the joy of the Lord our strength. Since we heard these good tidings, we cease not to give thanks for you, making mention of you in our prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you and your people, and the inhabitants of America in general, the Spirit of wisdom and revelation in the knowledge of Himself, that ye, being more and more enlightened and enlarged together, may know still more fully and happily what is the hope of his calling, and what the riches of the glory of His inheritance in the saints, and what the exceeding greatness of His power to those who believe.”

In 1808 an application was made by the Rev. Mr. Easton, of Montreal, for a minister to labour in the Province of Lower Canada. At that time, however, the application could not be met. Three years later, a congregation in Halifax, Nova Scotia, presented a similar petition; and the Rev. James Robson, of Lochwinnoch, was loosed from his charge, and embarked to labour in that field.

In consequence of a petition from Wells Street congregation, London, to be allowed to make a selection of hymns and spiritual songs to be used in praise, the Synod, in 1811, expressed their unanimous opinion that the enlargement

of the Psalmody was a most desirable object; and at a subsequent meeting, they appointed a committee to make such a selection of Paraphrases and Hymns as it might be proper to use—in the meantime giving liberty to make what use they found expedient of the collection of Paraphrases published by the Church of Scotland. It does not appear that any report was made to the Synod by this committee. The Paraphrases began from this time to be used in various congregations throughout the Church.

When, in 1813, the Charter of the East India Company was renewed, and a favourable opportunity afforded for sending missionaries to British India, a vigorous effort was made by the friends of missions, in various denominations, to obtain the insertion of a clause in the new charter, permitting missionaries to be sent in British ships, instead of obliging them to go round by America; and also to afford them the protection of British subjects in prosecuting their labours of love in India.

The following petition on this subject, subscribed by all the ministers and elders met in Synod, was forwarded to both Houses of Parliament:—

“The humble petition of the subscribers, ministers and elders of the society of Presbyterians in Scotland, known by the name of Burgher Seceders, met at Edinburgh in their Associate Synod—

“*Sheweth,*

“That your petitioners regard with the deepest commiseration the spiritual ignorance and moral degradation of the immense population of the British dominions in India.

“That, in the judgment of your petitioners, the only effectual remedy for the great evils which afflict this great part of the empire, is to be found in the free diffusion of the knowledge of the doctrines and precepts of Christianity among its inhabitants.

“That your petitioners, convinced that our holy religion is the best friend to peace and good order, are so far from apprehending danger to the British interests in India, from prudent attempts to enlighten and Christianize that part of the empire, that they consider it as the bounden duty of Christians and Britons to use all proper means for this benevolent purpose; and contemplate with pleasure the happy consequences of such attempts, not only in the moral and religious improvement of the inhabitants of India, but in their increasing attachment to the British government, and the greater security of these distant and valuable provinces.

May it, therefore, please your Honourable House to provide in the Charter intended to be granted to the East India Company, that it shall be lawful for all denominations of his Majesty's subjects to send Christian ministers and teachers to India, for the purpose of instructing the natives in the knowledge of Christianity; and that such ministers and teachers shall enjoy full protection, so long as they shall act agreeably to the laws, and demean themselves as good and peaceable subjects.

“And your petitioners, &c.”

The conclusion of the war in 1814, by the success of the allied armies, when Bonaparte abdicated the throne of France, was the occasion of gratitude to God for the return of peace to the nations. The members of the Associate Synod, participating in the general rejoicings, presented a congratulatory address to the Prince Regent, on this auspicious change of events, and on the following year they appointed a day of thanksgiving to God to be observed by their congregations for the restoration of peace.

At this period the attention of the Synod was turned to the subject of education, an overture being laid on their table, proposing that in those large congregations where it is found practicable, a school should be maintained, for the instruction of youth in the usual branches of education. These schools were not to be exclusive or sectarian, but open to all.

The proposal was allowed to lie on the Synod's table till April, 1816, when

it was fully discussed, and its several proposed advantages presented. It, however, met with opposition, and various objections to the plan were adduced. The proposal did not carry: for when the question was put, Dismiss or Adopt the overture, it carried by a majority—Dismiss.

The objections which were brought forward are proofs of the liberality and catholicity of this denomination at the period. For they turned chiefly on the danger of presenting to the public, or cherishing among themselves, a sectarian spirit, as they would hereby appear to exhibit a hostility to the schools which were already established. The Synod, however, approved of the good intentions of those by whom the overture had been proposed.

It was at the meeting in April, 1817, that a letter was unexpectedly received by the moderator from the brethren of the Original Associate, or Old Light Synod, who were sitting in Edinburgh at the same time, subscribed by their moderator. The letter, it was remarked, was very brief and enigmatical, and it required an immediate and categorical answer to the following question:—"Are you brethren of the Synod now ready to remove the Preamble prefixed to the Formula, which was the ground of offence and cause of separation?"—No reason was given for so abruptly putting this question, and no object was suggested as being sought, or likely to be gained by putting it. The following polite and appropriate answer was, however, returned, subscribed by the moderator of the Associate Synod.

"REV. SIR—I have received a letter, dated Gray's Close Meeting-house, 30th April, 1817, and signed by you as moderator; and have taken the liberty of laying it before the Associate Synod.

"The Associate Synod regret that your communication does not enable them to form any precise idea of its object; but though they had been distinctly informed of your design in requesting a categorical answer to it in the course of the day, it was impossible for them, when the court was employed in other important business, to give an answer within a short space to a question relating to a subject which has been the matter of discussion for twenty years. The assertion which you quote from the statement of evidence, that the Associate Synod hold the very same principles at this moment which have been professed by them in all periods of their history, was not then made for the first time, but will be found in the Synod's Address to the people of their charge, published many years ago. The Synod lament the number of divisions which prevail in the Church of Christ, especially among persons who are agreed in their doctrine and Church order, and will always be ready to adopt such measures for promoting union among christians, as are calculated to serve the ends of public edification,

Meanwhile, I am, Rev. Sir, yours respectfully, &c."

In concluding this communication, we may simply quote the following statistical matter from Dr. McKerrow's History:—

"Since the period of Mr. Robson's departure for Halifax, the Synod had sent four additional labourers across the Atlantic; these were Messrs. Laidlaw, Douglas, Taylor, and Bell. Mr. Laidlaw was for some time minister of a congregation, in connection with the Relief, in Dunning. He petitioned to be received into the communion of the Secession Church, with a view to his being missioned to Nova Scotia. The Associate Synod granted his request, and he left this country in 1814. Mr. Douglas undertook his mission in consequence of an application being made to the Synod for a preacher to be sent to Nova Scotia. He received ordination from the Presbytery of Kilmarnock, and sailed for his destination two years after Mr. Laidlaw. Soon after his arrival, he was settled in a congregation in Prince Edward's Island. Mr. Taylor had the pastoral charge for several years, of the congregation of Stonehouse, in Scotland, which he resigned; and at his own request, the Synod sent him to strengthen the hands of those who were labouring in British America. The scene of his Transatlantic labours was Osnaburgh and Williamsburgh. Mr. Bell's desti-

nation was Canada, to which he was missioned, in accordance with a petition which he presented to the Synod. After he arrived in that country, he became minister of a congregation at New Perth. The expense connected with all these ministers was defrayed by the Synod."

At this period the following ministers were labouring in Canada, namely: Messrs. Robert Easton, Montreal; William Smart, Brockville; William Taylor, Osnaburgh and Williamsburgh; and William Bell, New Perth. At the request of these brethren, (some of whom still survive, although none of them now belong to us) the Synod agreed at their meeting in 1818, to erect them into a Presbytery, in connection with the Synod at home.

(To be continued)

Reviews of Books.

THE NEIGHBOURS OF RUSSIA, AND THE HISTORY OF THE PRESENT WAR TO THE SIEGE OF SEBASTOPOL; by JOHN REYNELL MORELL, Author of "Russia as it is," &c., &c.; 16mo., pp. 308: T. Nelson & Sons, Edinburgh, London, and New York, 1854.

This is one of Messrs. Nelsons' cheap publications, and relates to a subject which is, at present, of absorbing interest. The little volume is quite stored with condensed information; and from the care which the publishers are known to take that the works they issue be of a respectable and reliable sort, as well as from the circumstance that the author has been previously labouring in the same department, we trust the statements here laid before us may generally be depended on as correct. "The power of Russia," he tells us, "lies not in her arms, but in her diplomacy." The extent of her territory and population, however, is immense; and, within no very long period, she has added largely to both. Mr. Morell says:—

"The acquisitions that Russia has made from Sweden amount to more than what remains of that ancient kingdom. What she has wrested from Turkey is equal to Prussia, exclusive of the Rhenish provinces; and the territory she has conquered from Persia is almost equal in extent to England. The regiment that is now stationed at her farthest frontier-post, on the western shore of the Caspian Sea, has as great a distance to march back to Moscow as to Attock on the Indus. It is farther from St. Petersburg than from Lahore."

He entertains no doubt that Russia might certainly, and easily, be completely conquered, provided a certain line of policy were adopted:—

"England and France could destroy Russia to-morrow, by encouraging democracy and the insurrection of oppressed nations throughout the Continent. If Hungary were set free, and Kossuth restored, not a Russian soldier would repass the Pruth. But the Germans prefer to negotiate at Vienna, and to trifle away the honour and freedom of nations over card-tables in Berlin drawing rooms. If Poland were encouraged, Petersburg, Finland, and the Baltic coast would fall into our power, and the serpent would be deprived of its sting. Hungary and Poland united would soon bring the German princes to their senses, as they have done many times before; and united with Turkey, they could dictate any terms to Russia."

To attempt a summary of the details of the volume would be preposterous

but we extract the following account of the early life of the famous Catherine, which may be new to many of our readers, and certainly affords a striking illustration of the inspired oracle, "That the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men."—

"Her mother was a poor peasant of the name of Erb-Magden, a native of the village of Ringen, in Esthonia, a province whose inhabitants were serfs, and which was at that time under the rule of Sweden; she never knew her father, and she was baptised by the name of Martha. The vicar of the parish brought her up from motives of charity till the age of fourteen, when she became a servant at Marienburg, in the house of a Lutheran minister, named Gluk.

"In 1702, at the age of eighteen, she married a Swedish dragoon. The day after her wedding, the Swedish troops having been beaten by the Muscovites, this dragoon, who had been in the action, disappeared, and his wife was never able to discover whether he had been taken prisoner, or any thing else concerning him.

"Some days after, being herself made a prisoner by General Buer, she served as a domestic in his house, and afterwards in that of Marshal Czeremotoff. She was subsequently handed over to Mentschikoff, a man who had known the extremest vicissitudes of fortune, having been a pastry-cook's boy, a general, and a prince, and who was afterwards stripped of all his dignities and sent to Siberia, where he died of misery and despair.

"It was at a supper given by Prince Mentschikoff that the Emperor saw and became enamoured of Catherine. He married her secretly in 1707, without having been led captive by any female arts on her part, and simply because he detected in her nature a strength of character well adapted to second his enterprises, and to carry them out after his decease. He had previously repudiated his first wife Otokefa, the daughter of a boyard, who was accused of opposing the changes that he was introducing in his dominions. This was a very great crime in the eyes of the Czar, who would only tolerate those in his family who thought as he did. Peter recognised in this foreign slave the qualities of a sovereign, although she possessed none of the virtues of her sex; consequently he overlooked, in her case, prejudices that would have deterred any ordinary man. She was crowned Empress; and the same genius which raised her to be the wife of Peter Alexiowitz gave her the empire after his death. Europe was astonished to see this woman, who never knew how to read or write, redeem her deficient education and her weaknesses by her courage, and fill with glory the throne of a legislator.

"When she married the Czar, Catherine renounced the Lutheran religion, in which she had been educated, and became a member of the Russo-Greek Church. She was re-baptised, according to the customs of the Russian ritual, and she exchanged the appellation of Martha for that of Catherine, by which she has been generally known."

The following contains matter for reflection, as well as sound practical counsel:—

"Happily, God is mightier than man, and invariably, in the long run, gives the might to the right. Hence, though Rome fell beneath the Barbarians, it wrought its own fall by its corruption, and as the penalty of its unjust aggressions; but as the Barbarian conquests were often accompanied by treachery and cruelty, and as Rome stood in advance of her neighbours in intelligence, the Northern hordes were gradually bent to the laws, faith, and language of their victims, who ultimately triumphed over their victors, and presented us with modern civilisation. Thus, through a series of conflicts and vicissitudes, the hand of Providence always assigns eventually success to what is good and right. This view of history may answer, in a way, to solve the problem of the

future supremacy and mastery of the globe. If we are truly in advance of Russia, we are sure ultimately to lead her captive, otherwise she will triumph, and we shall succumb, which would, in that case, be to the advantage of civilization. Let us be careful, therefore, to maintain the lead in all moral, intellectual, and physical excellence."

CHRIST AS MADE KNOWN TO THE ANCIENT CHURCH; AN EXPOSITION OF THE REVELATION OF DIVINE GRACE, AS UNFOLDED IN THE OLD TESTAMENT SCRIPTURES. By the late ROBERT GORDON, D.D., F.R.S.E. Vols. III. and IV., Johnston & Hunter, Edinburgh.

In our Number for June last, we announced the publication of the first and second volumes of this work, and gave some account of it. We have little more to say at present, than that it is now completed. The second half relating to the Prophetical, as the first did to the Historical Books. It will thus be observed, that a considerable part of the Old Testament is not included in the plan, particularly the Book of Psalms, a portion of which, as our Saviour himself declared, is directly Messianic. The selling price is Two Guineas. Of course, unless the Publishers send us out copies at about one half of that sum, we shall either have an American edition, or what would be very much to be regretted, the sale of the book, this side the Atlantic, will be very limited indeed. The subjoined extract, shewing how admirably the Cross of Christ exhibits, in the clearest and most striking manner, at once the disease and the remedy of the soul, may be taken as a specimen:—

"In what an affecting light has God presented to us his grace and mercy, in the care which has been taken to keep constantly before us the two great truths which it does most nearly concern us assuredly to believe and habitually to remember,—namely, the penalty which as sinners we have incurred, and the endurance of that penalty by the Son of God in our room! Of all the representations which have been, or which can be given of the guilt, and misery, and helplessness of our fallen state, the most appalling is that which is exhibited in the death of Christ, as the only expiatory sacrifice that could atone for our sins, and satisfy the demands of divine justice in our stead. The Scriptures, indeed, do frequently, and in various forms of expression, set forth the guilt and helplessness of sinners; as when they tell us that the whole world is 'guilty before God,'—that 'all have sinned,' and that 'the wages of sin is death,'—that 'judgment has come upon all men to condemnation,'—and that no man can save himself, or by any means 'redeem his brother.' But our miserable condition is still more emphatically described when it is declared, that if we are redeemed from the curse of the law, it is Christ who has redeemed us by being made a curse for us; that if we have been ransomed from the condition in which we lay, while bound over to endure the sentence of that law, it is Christ who has bought us with his own blood; that if we have been reconciled unto God, it is because Christ poured out his soul an offering for our sin. And thus it is, that while there is set before us, in the darkest colours in which it can be exhibited, our state of sin and misery, there is also presented to us, in connection therewith, the precious truth that a ransom has been found for us, and the gracious assurance that the ransom has been paid. Till we are convinced of our sin and misery, we shall see no form nor comeliness in Christ, nor any beauty that we should desire him. But if we were so convinced,—if we really felt that we are lost, and, at the same time, did not

know assuredly that Christ came to seek and to save that which was lost,—how utterly wretched would our condition be! But the very truth which is employed to give us the deepest insight into the evil and deformity of sin, is that also which proclaims to us deliverance alike from its punishment and its pollution,—even the marvellous truth that Christ bare the sins of his people in his own body on the tree.”

Missionary Intelligence.

JAMAICA.

The following is from a letter by the Rev. Mr. Robb, relating to Cedar Valley :

A Curious Case of Pretended Revelations.—A case has happened at this station which has occasioned much and serious mischief, and which shows very strikingly how strongly superstition possesses many minds, and how easily deceived many are who have even enjoyed for a number of years the advantages of religious instruction. A young woman of seventeen or eighteen, whose mother was a member of the church at Cedar Valley, but has been cut off for some time, about the month of June, became sick, or pretended sickness. She gave out that she had met the “duppy,” that is, the ghost of an old man, who was vexed with her for cutting down a small tree in whose shade he found pleasure. She, along with her mother, came here one forenoon, when brother Hogg and myself heard all she had to say, and examined her regarding her pretensions. I have, besides, conversed with the elders, teachers, various members, and others living in the locality, and it was really painful, as well as absolutely ludicrous, to listen to these details of absurdity and (I fear) deliberate deceit. She fell into successive trances, during which she was carried to heaven, and from the Lord Jesus Christ received various revelations, was permitted to see things and persons in the heavenly world, and was made acquainted with facts respecting the conduct of living neighbours greatly to their discredit. She saw Christ’s house, and the yard of it was swept three times a day. A tree grew in it, on which hung seven vials. She saw several people who had once lived in Philipsburg; one was washing clothes, and another was a doctor, and went round among the angels. There was a table, and on it lay a book written on both sides. When asked to describe the book, she was not ready with an answer; but, after some pressing, she declared that it was made of *green iron*, and was as large as the world. On it were pictures representing the sins and crimes of various persons. She saw the picture of a dead man, and another man standing by. Jesus Christ told her the name of the latter, and that he had killed the former. The murderer was pointed out by the girl, so that he is deeply aggrieved at thus being charged with committing foul murder. A female, a very near neighbour, was charged with an attempt to poison her husband, and with having buried a *pigeon*, a *chain*, and a dish to drain him to “notin’.” Other neighbours came in for their share of the maledictions of this prophetess. The most amazing thing about it is that many of the people undoubtedly believed her. One old woman was heard to consult this damsel whether she saw her (the old woman) in heaven or in hell. The reply was, that she must see the name in the book before giving an answer. Crowds of people went to hear, and went away wondering and astonished. The effect has been quarrelling, in one case fighting, in another case separation between husband and wife. Brother Hogg and I charged her plainly with wilful deceit, which she neither admitted nor denied. Since that time she has had no more revelations, and seems to have kept herself quiet; but the fires of contention which she managed to kindle up are not yet extinguished. It is easy to see that her ideas are derived from a very imperfect recollection and understanding of the language and scenery of the apocalypse; but she appears also to be gifted with a good share of cunning, and a vast deal of boldness and impudence. I could not learn that she had at any time manifested any symptoms of insanity which

might afford some explanation of these absurd vagaries. A respected and experienced stipendary magistrate, Henry Walsh, Esq., to whom I mentioned the case informed me that he had met with similar cases, and that they had generally ended in the parties becoming decidedly insane. In the early years of Mr. Jameson's labours here, a young woman came forward making the same pretensions to divine illumination. She had been in heaven, had seen Jesus Christ, he had told her that they were all free in 1832; that they were doing wrong in working for *massa*; and that she had been commanded to preach to the people because they did not properly understand the white ministers.

All this is bad enough, but is it worse than the exploits of more enlightened, at least more pretending persons of *clairvoyante*, *rappist*, and *table-turning* notoriety? Sarah James makes as good a mediator between the seen and the unseen world as old Robert Owen, for instance, and the revelations of what she saw, are as much to be relied on as his accounts of his interviews with the spirits of the late Duke of Kent, of President Jefferson or Benjamin Franklin! She would not be refined enough for the admirers of spirit-rapping and clairvoyance in Britain or America; but she suits her credulous and superstitious neighbours as well as the more intelligent, but equally absurd, practitioners of these arts in more advanced communities, suit theirs. Sarah James the clairvoyante, ghost seer, and prophetess of Hillsborough is a worthy member of that worthy fraternity.

The Need of Help.—You will see from the above and from other things, which, did time permit, and were it needful, might be mentioned, that on the removal of a missionary various evils arise which can be nipped in the bud by a little timely, firm, and gentle dealing. To attend to these cases—to ride off twelve, fourteen or twenty miles, and spend hours together in hearing the *pros* and the *cons* of these things from persons with whose characters and histories one is but imperfectly acquainted, is almost impossible for me. Our people have not learned to seize upon the salient points of a case, and set these before you; they must be allowed to detail with all deliberation and minuteness, all that he said and she said. And thus a very simple affair may be spread over several precious hours of time where it might have been settled by a very little explanation, and by the exercise of a very little mutual self-control and mutual forbearance. To instruct these various congregations regularly, is utterly beyond the power of one man unless he possessed the power of ubiquity; and you must see that their interests will suffer the more the longer they remain vacant. The Lord's work will not be hindered, but it is our duty to use the means and appliances he has appointed to accomplish the great results, and apart from which He does not ordinarily operate.

CREEK TOWN.—NATIVES OF CALABAR RETURNING FROM SIERRA LEONE.

The following extract from a letter of the Rev. Mr. Waddell, dated 21st October, shows that persons who, in the days of the foreign slave trade, had been sold at Calabar, rescued by British ships, taken to Sierra Leone, and there brought under the influence of the Gospel, are beginning to return to their native country.

We have had something to try us since our return, by two deaths in our family. One was that of a very fine young woman, Jane Macarthy, whom Mrs. Waddell brought with her from Sierra Leone as house-maid and laundress. The girl's father, an old man, and sister, a young girl, came on board the steamer the day we left that place, coming with others as deck passengers to this country, whence they had formerly been sold as slaves. There are too many of that class there, who can hardly find means of living; and these, hearing that missionaries were at Calabar, thought they could improve their condition by returning hither. Jane was to be left behind for want of means to pay her passage; seeing her a likely person, who had been taught at mission schools, and was used to washing and house work, and desired to accompany her father and sister, we engaged her in those capacities, promising to pay her passage, and give her liberal wages according to her merits. She was very happy, of a most cheerful temper, and willing mind; and for three months served us well, beyond our expectations, with, however, two faults, deemed usually by her

class minor offences—theft and falsehood—of each one instance; only one, soon after our arrival here, and with mitigating circumstances. We felt some alarm both for her and others about us, for our household was very free from such offences, and we knew not what more might follow; for though she was well instructed in Christian doctrine and duty, there had obviously been a want of moral training in her education. We dealt very faithfully with her, yet tenderly, as young—only nineteen years of age—and a stranger: being exceedingly concerned for her welfare, temporal and eternal, for all were at stake. The Lord graciously blessed our dealings with her. She evidenced in due time much repentance, and wrote touching notes to Mrs. W. and me, which brought tears to our eyes, confessing her faults, and imploring forgiveness for our Lord Jesus Christ's sake; assuring us that she had confessed her sins to the Lord and had sought and found his pardon. She was drinking in the Calabar language with wonderful facility, and was already accompanying Mrs. W. in her visits to the women's yards in town, and promising to be a valuable helper in the work of the Lord, to my wife. One Sabbath, especially, her mouth was opened, and her heart enlarged, and the women wondered how she spoke to them about the Lord and their salvation. In four days she was a corpse. She was sensible to the last; knew her condition; not alarmed; peaceful and happy; good hope in the Lord Jesus Christ—a Christian death, in the fullest sense of the word. We all greatly bewailed her, for she had won our hearts; and even now, while I write, I cannot restrain my weeping. But it is well with her. The grief of her father, good old man, was moderate and chastened, though he felt deeply, for he had lost several children before, who all died in mission houses. The grief of the sister was extreme and heart rending. Poor young thing, she feels left now.

The other death was of one of the twin-born children, the boy, to whom the mother, unnatural woman, had contracted a sort of antipathy; and all the care of my wife and Miss Millar, could not compensate for the want of the mother's care and love.

We have lately had some trouble, and fear more, by the resistance of Christian principles to heathen principles and practices. A number of our young members were waiting in the king's house, and employed about his person—a situation of honour and ease, but not the best for their spiritual interests. Both his stewards, or key-carriers, attend the baptism class, desiring to join the church. He ordered one of them to burn holes in a woman's ear with a hot iron; for he has not yet ceased some of his barbarous punishments. The steward would not do so; it was cruel, and contrary to the Word of God. In wrath the king sent all our young disciples away, and put them to mean and laborious work, and said many hard things which I cannot repeat. Young Eyo also has been threatened and abused, for not complying with some bad Egbo and funeral ceremonies. He and his brother Eshen, and all the others, seem steadfast. Lord keep them safely. Thus, as our Lord said, "I came not to send peace on earth, but division; from henceforth," etc. Let the Church pray for us.—*From the Missionary Record of the U. P. Church.*

THE BIBLE IN FRANCE AND AUSTRIA.

The following items of intelligence were communicated to the *Montreal Witness*, under date Jan. 10th:—

"Alarmed at the result of the diffusion of the Protestant doctrine, which they had first ridiculed, and more especially on finding that in a short space of time more than 12,000 copies of the New Testament had been bought by the soldiers, the clergy have endeavoured to put a stop to the work. Last week, a telegraphic despatch arrived at Boulogne with the order to put a stop to the sale of Protestant publications, and to the establishment of the bookseller's shop which had formerly been granted to our colporteurs. It might have been expected that his order would have been immediately executed, but what is most surprising under our government, it met with an energetical protestation on the part of the officers and soldiers. They all reclaimed, protesting that the Emperor must have been misled and that he could not blame such an excellent institution. Since then the sale of books continues, and we wait the decision of the minister of public worship."

“It is proper to know in what manner the Austrian Government behaves towards the Protestants. The following fact has recently taken place at Ofen, in Hungary, and produced a deep sensation throughout, the country; it has excited much indignation, not only among the Protestants, but also among the majority of the Catholics:—About ten years ago, the Archduchess Dorothea, wife of Prince Palatine Stephen, recently deceased, and a Protestant, caused a small Evangelical Church to be constructed at Ofen; a distinguished divine, the pastor Banhofer, was at the head of the small Protestant community. Now, about a month ago, a policeman went to his house, accompanied by some of his comrades, and in the name of the director of the police, made a perquisition through the premises. *A hundred and twenty-one* Bibles were found, which Mr. Banhofer had received as presents, in part from the Duchess herself, in part from other Protestants, but chiefly from the English missionaries, and which he distributed to catechists of the poor class. Notwithstanding all he could say, a hundred and twenty Bibles were seized, *one* being more than enough, as they said. Shortly after, he was summoned before the Sheriff, and called upon to name the person who had forwarded to him the Bibles, in order that they might be returned to him. On his refusal to give any designation, it was signified to him that if he persisted in his silence, all the Bibles should be officially destroyed. The pastor did not yield, not conceiving that any sequel would be given to such a threat. Some days after, he was again summoned before the Sheriff, who informed him that he had to acquit himself towards him, as the representant of the Evangelical community, of the payment of 21 kreutzers (18 French sous), the result of the sale of Bibles, torn to pieces as waste paper, and given over to a shop-keeper. Mr. Banhofer was compelled to give a receipt for the amount.

MORAVIAN.

The recent report of the Moravian Brethren states that they have at present 69 missions in different countries; in which are employed 297 missionaries male and female, and 212 brother-converts. Their last station was formed in 1853 among the Chinese in Mongolia. A large number of the stations defray their own expenses, and for the rest only \$9000 per annum are required. It is stated that the number of missionaries labouring throughout the world is about 3,612. These, if equally distributed, allow but one missionary for about 167,000 souls.

CANADIAN WESLEYAN MISSIONS.

From the report, which has been published we learn that the amount contributed to the Wesleyan Missionary Society, by the various circuits and stations in Canada West, during the past year, is £7,539 14s.4d. an advance of £1,866 14s. 10½d., on the contributions of the preceding year. The expenditure of the year in carrying on the extensive operations of the Society, were £6,559 13s.7d.; leaving a balance in the hands of the Treasurer last June, with which to commence the present year. The extent of the work under the superintendence of the Wesleyan Missionary Society in Canada is exhibited in the following extract from the interesting Report of the Committee:—The Committee have great pleasure in stating that the Auxiliary Society in Canada last year supported 15 Indian Missions, 62 Domestic Missions, 21 Missionaries to Indians, 79 Ministers on the Domestic Missions, 16 Day School Teachers, 6 Interpreters, 15 Day Schools, two of which are large Industrial; and that there are on the different Missions 10,624 Members of the Church, 1,142 of that number Indians; and that the increase during the year is 1,330 Members.”—*Christian Guardian*.

BRITAIN AND CHINA.

There is ground for believing that an influence, hostile to the evangelization of China, is actively at work, and that an effort may even be made to lure England into

an alliance with the Manchew dynasty, in order to prop up the tottering idolatries of China, and the domination of a foreign race over its native inhabitants. To be forewarned is to be forearmed, and we are glad to see that the Committee of the Chinese Evangelization Society have already presented a memorial to Lord Clarendon, praying that, in any revision of existing treaties, ample security may be obtained for the free exercise of the Protestant faith and worship, and the propagation of Christianity in China.—*Christian Times*.

PAPAL MISSIONS,

“The Institution for the Propagation of the Faith in the two worlds,” was founded at Lyons, France, May 3, 1822. Its receipts began very soon to increase rapidly. In 1839, they amounted to £80,000, or \$400,000; and in 1853, to £157,406, or \$787,030. The expenditures for the same year were, for missions in Europe, £37,444; Asia, £57,620; Africa, £13,708; America, £43,577; Oceannica, £16,551; making a total of £118,900, or \$844,500. Considerably more than \$200,000 were expended in the United States. The receipts from the United States were only about \$8,250.—*Journal of Missions*.

BIBLE CIRCULATION IN IRELAND.

The Hibernian Bible Society has been forty-six years in operation. It has 511 auxiliaries; 134 of which are in Ulster, 194 in Leinster, 41 in Connaught, and 142 in Munster. It issued during the past year, 22,637 Bibles, 20,880 Testaments, and 55,680 portions of the Bible. The entire number for the year being 101,197, and the total, since the foundation of the Society, 2,239,634 copies of the Word of God. Such copious diffusion of Divine truth through our benighted country cannot fail to produce extensive and abiding fruit. It presents to our minds a subject for adoring thankfulness.

The wants of Ireland, are, however, far from being fully met, and as evidence of this, we turn to the report of another association of a similar kind:—“The Derry Auxiliary to the Edinburgh Bible Society.” This auxiliary has issued during ten months of the past year, 9,117 copies of the Word of God, and this in a part of the Province of Ulster, in which the operations of the Hibernian Society are vigorously carried on, and what is at once remarkable and gratifying, the new Society has in no way interfered with the resources and issues of the national institution. Thus showing that there is necessity and room for both, and that between them there should only exist the rivalry of “love and good works.” The Derry Auxiliary has been somewhat less than two years in existence, and already it has extended its operations throughout the greater portion of the counties of Derry, Donegal, and Tyrone. It presents a remarkable proof of what may be accomplished by a few right-hearted men, uniting their energies in a good work. We are not acquainted with details, and it sometimes happens that the most potential elements do not come to the surface: but we believe we are correct in ascribing, under God, the success of the Bible movement in Derry, mainly to the untiring zeal and energy of the Treasurer and Secretary, Mr. Alexander, and the Rev. I. E. Berkely.

The success which has accompanied the labours of these brethren, throws up this question for our consideration—Should not something of a similar kind be attempted in other places? If the same ability, and zeal, and cordial co-operation were brought to bear on other parts of Ireland, might we not anticipate similar results?

Let us remember that after all that has been done, *Ireland has not yet received the Bible*, and what hope can we cherish for our country whilst this is the case?

The Hibernian Society has been in the field nearly half a century, and has well earned the confidence and gratitude of all the friends of truth. It has done a great work, but it has not fully met the necessities of the case. The souls yet without the Word of Life might be reckoned by millions! There is ample scope and verge enough for a new and co-operative agency.

We believe the time has come for making a fresh movement. The national mind

is to some extent awakened. The capacity of reading the English version of the Bible will soon be universal. Evangelistic operations are now conducted in almost every portion of hitherto uncultivated districts; and it is well known that the missionary is embarrassed and crippled in his operations where the Bible has not been his pioneer. A missionary in Connaught writes to us some time ago, that we need not expect any very deep impression or intelligent awakening among the people until the word of God precedes and breaks up the way of the living agent. But we need not argue this point. The necessity for a fresh and well-sustained effort to put the Bible into the hands of the Irish people is felt and acknowledged on all hands.—*Irish Presbyterian.*

MADAGASCAR.

In the chief city of Madagascar and its immediate vicinity, there are a thousand persons who are known openly to be the disciples of Christ. These all regularly attend Divine worship on the Sabbath, and during the week, sometimes by day and sometimes by night. Besides these, considerable numbers are known in other places. Many of them are judicious and prudent men, holding very important offices on account of their acknowledged integrity. During the long-continued persecution, at least a hundred persons have suffered death, besides a still larger number, who are loaded with chains or living in exile. Notwithstanding the unfavorable circumstances, the number of converts continues to increase, and persons of high rank and noble birth are among the most zealous Gospel laborers.—*Montreal Witness.*

Ecclesiastical Notices.

PAKENHAM.

The annual meeting of the Juvenile Missionary Society of the Sabbath School in connection with the U. P. Church here, was held in the place of worship belonging to that body, on the evening of Wednesday, the 27th December last.

The children assembled at half-past six o'clock, P. M., to partake of tea, which had been kindly provided by some of the teachers. At 7½ o'clock, P. M., the public were admitted. A happier group of children it has never been our lot to witness. It was really a charming sight to behold the harmony that prevailed, and the happiness that beamed in every countenance.

After tea, the Rev. Mr. Armstrong Methodist minister in the village, was called to the chair. After a hymn had been sung, three of the elder scholars delivered neat, appropriate, and interesting addresses, which were listened to by their fellow-scholars with deep attention, and at the close elicited well-merited applause.

The Treasurers then brought forward

their boxes to the platform, and their contents being examined, the girls' box was found to contain over £4, and the boys' over £3; in all £7 18s. 2d., which was apportioned as follows:

Synod's Mission Fund...	£1	5	0
French Canadian Mission	1	10	0
Victoria College.....	1	10	0
Old Calabar Mission.....	1	0	0
Mission to the Jews.....	1	0	0
To the S. School Library	1	13	2

Officers were then appointed for the ensuing year. The addresses were concluded by an interesting and instructive one from the Rev. Chairman, which was listened to with great attention.

The children, then, with a consideration which was most becoming, and we trust, too, animated with a feeling of gratitude, gave a unanimous and hearty vote of thanks to their teachers for their kindness in meeting with them from Sabbath to Sabbath, to instruct them in the things that belong to their peace. Thanks were also given to the ladies who had prepared the tea; and also to the Chairman, for his conduct in the chair.

A few favorite hymns were sung by the children, and the proceedings closed: every one looking forward with bright anticipations of another happy meeting.—*Communicated.*

ENGLISH SETTLEMENT, LONDON TOWNSHIP.

The U. P. congregation here have presented their Pastor, the Rev. James Skinner, with a handsome and valuable silver watch and gold key, in token of their esteem for him as a man, and affection to him as their minister. This gift was accompanied with a sum of money not required for this object, but which had sprung from their cordial good-will. It is proper to mention also, that, keeping pace with the times, they have considerably augmented his stipend for the last year, as well as sustained still more liberally than formerly, all the schemes of the Church. It is little more than a year, since the young people of his Bible Class presented him with a splendid set of Buggy harness.—*Communicated.*

PROPOSED UNION OF THE ENGLISH PRESBYTERIAN CHURCH, AND UNITED PRESBYTERIAN CHURCH IN ENGLAND.

At a Conference consisting of a Committee of the Synod of the English Presbyterian Church, and of delegates from the United Presbyterian Presbyteries of Carlisle, Lancashire, London, and Newcastle-upon-Tyne, held in St. Andrew's Presbyterian Church, Oxford Road, Manchester, on Wednesday the 10th January, the Rev. James Hamilton, D.D. of London, and the Rev. James Pringle, of Newcastle officiating, the former at the morning and the latter at the evening meeting, as chairmen, and the Revs. Wm. Trail, M. A., and R. S. Scott, M.A. of Manchester, as conjoint Secretaries, the following resolutions were unanimously adopted:—1st, On the motion of the Rev. Robert Redpath, M.A. of London, seconded by the Rev. John Weir, of London, it was resolved, "That this Conference, recognising the obligation resting on all the friends of the Redeemer to cultivate the spirit of brotherly love, is further impressed with the duty which devolves on all denominations, substantially the same in doctrine and discipline, to unite in one Church organization for the promotion of the great work committed to them by their Head and Lord."—2d, On the motion of the Rev. Dr. M'Kerrow, seconded by Robert

Barbour, Esq., "That, after full and explicit conversation on various points of difference, this Conference rejoices in the large and substantial union which exists between the two bodies represented in the Conference, and in the prospect which is thus afforded of an eventual union without any surrender of principle."—3d, On the motion of the Rev. Dr. Paterson, of Sunderland, seconded by the Rev. Dr. Crichton, of Liverpool, "That, with a view to exhibit the existing harmony, as well as to expedite the desired issue, the Conference would affectionately suggest to ministers and congregations of the two Churches the desirableness of cultivating meanwhile fraternal intercourse in the way of ministerial exchanges, and such other good offices as may bring the two bodies more frequently and more closely together."—4th, On the motion of the Rev. Peter Carruthers, of Longtown, seconded by Alexander Gillespie, Esq., of London, "That the following members of the Conference be requested to follow up the consideration of the whole case, and to communicate, before the 1st of April next, to the two Chairmen of the Conference, any information or suggestions which they may think conducive to the attainment of the desired union, viz., the Rev. Drs. Hamilton, M'Kerrow, and Paterson, the Rev. Messrs. Pringle, Redpath, and Trail, John Collingwood Bruce, Esq. L.L.D., and Robert Barbour, John Geekie, and Alexander Gillespie, Esqs."—5th, On the motion of the Rev. Dr. Hamilton, seconded by the Rev. R. S. Drummond, M.A. of Carlisle, "That the Conference cannot part without recording the delightful fellowship which the members have enjoyed with one another, gratefully acknowledging the good hand of their God upon them, and the grace of his Spirit in the vouchsafement of so much candour, forbearance, and brotherly love, which they would devoutly hail as a happy earnest for the farther progress of the present movement."—*Manchester Daily Times.*

CALLS.

The Rev. Peter Glassford, has received calls from the U. P. Congregation of Lake Shore, and from that of Sydnham, Owen Saund. Mr. John Less, Probationer, has received calls from the U. P. Congregation of Ancaster, and from that of St. George. And Mr. Robert Dewar, Probationer, has received a call from the

U. P. Congregation of Holland and Sullivan.

EUPHRASIA.

On the 25th of January, the Rev. Mr. Fayette, was inducted by the Presbytery of Wellington, to the pastoral charge of the U. P. Congregation here. The Rev. Messrs. Barrie, Duff, and Torrance officiated.

U. P. PRESBYTERY OF BRANT.

This Presbytery met at Paris, on the 6th of February. An application to be taken on trials for license, was made by Mr. William Clerk, who had been, for the last eight years, a Catechist in Jamaica, and who had attended the Hall in Scotland, two years, and the Hall in Jamaica, during a like period. The Presbytery agreed to assign him subjects of trial, without deciding on his application till his certificate from the Presbytery in Scotland should be before them. The Rev. Mr. Murray demitted his charge of the Congregation of Woodstock, which the Presbytery accepted; and requested the Rev. A. Cross who was present, to take charge of said Congregation, in connection with that of Ingersoll, till the meeting of Synod, when it would be regularly transferred to the Presbytery of London.—*Communicated.*

BRANTFORD.

The Annual Missionary Meeting of the U. P. Church here, was held on the eve-

ning of the 13th February, when the following brethren addressed the Congregation, respectively, on "Our Principles;" "The Brotherhood of the Church;" "The Church a Missionary Society;" and "The Sabbath School a Nursery of the Church;" viz: Rev. D. Caw, J. Dunbar, P. Greig, and P. Muir. The money collected last year for missions, was allocated as follows:—

Synod Mission	£7	5	0
Theological Academy	5	0	0
Old Calabar	2	0	0
French Canadian Mission.	3	0	0
Nova Scotia Mission in the S. Seas (the Children's Box)	2	10	0
			£19 15 0

The Chairman read a small note that had been dropped into the plate. It may be thought interesting enough to be published. "Enclosed \$5, apply to the most needful fund in the cause of Christ." The sum was added to the Synod's Missions.—*Communicated.*

POTTERROW CONGREGATION, EDINBURGH.

This congregation have resolved to erect a new place of worship, in a more eligible situation. Mr. James Leishman, one of the Elders, subscribes £1,000 Stg., and engages to relieve the congregation from all responsibility as to the debt on the present building.

Gleanings.

THE CHRISTIAN MINISTRY—WHO SHOULD SUPPORT IT?

[The following piece of close, and conclusive reasoning is from the *Sydney Empire*, an Australian newspaper. The friends of Voluntaryism may take comfort from the reflection that their principles are making progress all the world over, and, in many places, are fast approaching to a triumph. Let them only be reasonable, and moderate in their demands.]

We believe that one class of persons, whose interests we are really anxious to promote, but whose aims and happiness are in great measure in jeopardy, are rather disposed to misunderstand our reasonings, and to deem us their enemies. We allude to the clergy of this colony. It is fit that we should endeavour to rectify their misapprehension by some very explicit statements.

Our opinion has uniformly been, that real religion never was, and never can be,

promoted by government or legislative interference. The reasons of this opinion are these—human government is of a nature totally foreign to religious principle which exists in the heart and affections, and there only, as to its governing power. The propagation of religious truth has been committed by the Author of Christianity solely to those who understand and love it, and never to any who hate it, are indifferent to it, or disobey it. All human governments and legislatures are composed, in part at least, of men who have no understanding of religious truth, its nature, operations, or motives, and who therefore, are necessarily precluded, by the nature of the thing, and by divine authority, from profaning it by their schemes and artifices.—Human governments and legislatures are constituted solely for the secular affairs of society, and have no claim to interfere with thought and conscience. Religion is a thing, which is one, true, and unalterable, and has in it no incongruities or incompatibilities. But never since the repeal of the Test and Corporation Acts, and the passing of the Catholic Emancipation Bill in England, have the legislature and government of that country been free from such religious differences, as to render them incompetent to legislate for a thing which is wholly free from incongruities.—This rule holds in full force in the colonies. The legislature of New South Wales cannot, therefore, promote religion by meddling with it. That legislature is composed of strong religious antagonisms, and therefore, any act which it unites to perform in favour of what it calls religion, will necessarily have the effect of imparting as much aid to what is wrong and untrue, as to what is right and true.* Besides all this, there is an irreligion about the characters of some members which necessarily incapacitates them from dealing with a subject with which they can have no real sympathy. And above all this, unless the legislature can produce a commission from the Author of religion, authorizing them to select, as the objects of patronage, the systems which they can afford to support, it is pure arrogance and unwarranted assumption to make any such distinctions. These reasons we hold to be irrefragable, and to nullify all grounds on which the present select committee may claim to bring up anything more than a merely negative report.

The next consideration is for the clergy themselves. We heartily wish they would repudiate a dependence, by which they are far more completely compromised and dishonoured than ever Paul was by tent-making, or John Bunyan by the manufacture of tag-laces. We will substantiate our statement. They profess to believe that the doctrines they teach are of all-controlling efficacy in prompting men to the fulfilment of every duty, and especially in inspiring them with a generosity and self-denial adequate to the propagation of the system they cling to. But if due credit were given to those doctrines, would not the confidence of the clergy in the efficacy of their own preaching, be such as to enable them to eschew a species of pecuniary support at variance with the supposition, that the people will do their duty? We maintain, then, that in looking for state-support, they do in effect tell the people that their doctrines are more theory than practice, that, in point of fact, they have some doubts whether these doctrines can be safely trusted. Why, then, do they preach those doctrines that are so little efficacious in their esteem? There seems to us a complete compromise here. One thing is quite certain— he who does not contribute according to his real ability, for the support and propagation of his religion, shows that it has little place in his heart; and the clergyman who is afraid to trust his people in that matter, betrays a mistrust either of the utility of his own services, or of the principles which he disseminates.

Nor do we conceive that the character of our government and legislature is morally such, that dependence upon it can be made to reflect honour upon the sacred character of the clergy, or can contribute anything to the furtherance of their designs. We are astonished that they do not perceive this. The money they

* One can scarcely help smiling at the language of Hooker (if, indeed, it be his) when he says:—"We hold that . . . there is not any man of the Church of England but the same man is also a member of the Commonwealth, nor any member of the Commonwealth which is not also of the Church of England, . . . as in a triangle-figure the base doth differ from the sides thereof, and yet one and the self-same line is both a base and also a side, a side simply, a base if it chance to be the bottom and underlye the rest." This was true of the Jewish Theocracy.—*Ed.*

receive is from a polluted source, and is further desecrated by the channel of its transmission. It is in a large degree, from the intemperance of the community, and so from that which it is, *ought to be, the grand object of the clergy to purge from the colony, that their state-stipends are furnished, and are, if at all, to be augmented.* And the government manifests no repugnance to a revenue so raised. Is it, or is it not, consistent for the preachers of moral purity to depend upon a mode of livelihood so connected with immorality? How can all the churches, as such, set themselves to an earnest reformation of society, with the thought haunting them that the destruction of the vice would destroy the revenues on which they depend?

Again, there are four denominations receiving state-pay. Does not each of these denominations really, sincerely, and fully believe that its own system of religious teaching comprises the perfection of religious truth, and that to each of the other three more or less of error is attached? or more closely still—does not each of these four denominations believe, that some one, or more, of the rest teaches a dangerous heterodoxy? Is there any common ground, beyond principles the most elementary, between Roman Catholic teaching, and that of the Wesleyans or Presbyterians?—Or do either of these latter deem the Episcopal pretensions to apostolical succession, or regeneration by baptism, a matter of small account? It is nothing to our argument which of these is right or wrong—it is clear enough that they cannot be all right, nor even right enough to be equally safe, or to be competent expounders of divine truth to the people. And it is clear enough that every man is not only responsible for his convictions, but also for the conformity between his conduct and those convictions. Our argument, therefore, applies with equal force to the four churches, whichever of them may be right.

Now, why does the Roman Catholic priest consent to keep up by his own practice, a system of pecuniary support, which gives to a heretical church, dangerous to the truth, £15,000, while his own receives but some £10,000? And why does the Wesleyan give, by the reception of a paltry sum of some £700, his countenance to the receipt, by a church which he believes to be in deadly error, of £10,000 or £11,000? Or why does the Presbyterian, by the receipt of £3000, support antagonist systems to the amount of £25,000? If it be believed that these churches could not do without these sums, that is equivalent to believing that without this aid, error must in great measure perish, and if so, such it is an imperative duty to prevent that aid. And if it be believed that every system but our own could do without such assistance, that is the same as believing, that what we hold to be truth is less efficacious for its own propagation than error. And in either case it amounts to a direct support of error for the sake of a supposed pecuniary advantage to ourselves. We maintain, therefore, that every clergyman receiving state-aid compromises what he deems truth, and is, therefore, of necessity himself dishonoured.

Do we wish the religious monitors of the people to continue in a position so false and so degrading? We do not. We maintain that nothing can be worse either for their interests or their objects. The Legislative Council talks of utility, and in so talking it utters nonsense. There can be no utility in placing any profession in a false light, and in nullifying its purposes. What then, it may be asked, should be done? The answer is not difficult. The people must awake from their slumbers; they must repudiate the meanness of sending those for state-aid whom it is their duty to support themselves; they must learn to cherish a just sense of the value of the labours of their ministers, and come forward handsomely for their sustenance.—It is a debt they owe them, not to be content with now and then a "testimonial" to eke a treasury-stipend, but to take upon themselves the entire and generous charge. And we declare our conviction that nothing but irreligion can make them negligent of that charge. Meanwhile the clergy must glorify their own principles by showing the people the absoluteness of their trust in them.

BURNETT PRIZES.

These prizes are the proceeds of a sum of money left by Mr. John Burnett, Merchant, Aberdeen, Scotland; and directed by his will to be divided, every forty years, in the proportion of three and one, between the authors of the two best Essays on the following theme:—

“That there is a Being, all powerful, wise, and good, by whom everything exists; and particularly to obviate difficulties regarding the wisdom and goodness of the Deity: and this, in the first place, from considerations independent of written Revelation; and, in the second place, from the Revelation of the Lord Jesus: and, from the whole, to point out the inferences most necessary for, and useful to, mankind.”

The first award took place in 1814, when the first prize of £1,200 was gained by Principal Brown of Marischal College, Aberdeen, and the second of £400 by the present Archbishop of Canterbury. The number of Essays sent in on that occasion was fifty-six. The announcement of the second award was made, in the Town Hall, Aberdeen, in January last. The prizes were £1,300, and £600. The judges were Professor Baden Powell of Oxford, Mr. Henry Rodgers, and Mr. Isaac Taylor; and they reported in the following terms:—

“We, the judges appointed for the Burnett prizes, in reporting to the trustees the result at which we have arrived, feel it necessary first to state that, after giving careful examination to the whole of the treatises sent in, we have found considerable difficulty in coming to a decision, not on account of any difference of opinion among ourselves, but on account of the very near approach to equality of merit in a considerable number of the treatises.

“We should have been glad to find that there had been two treatises so incontestably superior to the rest as to release us from all hesitation. Still, though there is no essay which, in our judgment, is not greatly capable of improvement, by omission or alteration (which we mention with reference to the future publication of such essays), we are unanimously of opinion that there are *three* which stand, by an appreciable interval, in advance of the rest, viz.:—

[Here they mention the Numbers, Mottoes, &c., and add:]

“We are also of opinion that of these No., &c., deserves the first place, and therefore to it we adjudge the first prize.

“As to the other two, we find much greater difficulty in deciding which of them should be preferred. If the trust-deed left a choice to the judges in this matter, we should have awarded them equal.—But as this does not appear to be the case, we deem it necessary to state that two of our number are disposed to assign a certain preference to No., &c., and that the third acquiesces in the judgment, since at the utmost he would have been disposed only to place them equal.

“And, further, in compliance with a wish expressed by the trustees (in a minute communicated by Mr. Webster), we beg to add that several other treatises appeared to us to possess considerable merit, though requiring extensive alteration and careful revisions.

They then specify the Numbers and Mottoes of several which they regard as highly meritorious.

Mr. Webster the senior trustee having read the report and having stated that the authorship was as yet a perfect secret to every soul but the writers themselves, and that the judges had informed him in a private communication that they entertained not the slightest suspicion of who the authors were, he, amidst almost breathless silence, broke the seal of envelope No.—and read from a note which it contained, couched in terms modest, yet half anticipatory of success, that “the writer thanked the judges for the attention they must have bestowed upon his essay, and begged them, if his note was opened, and they had occasion to write him to address—“the Rev. Robert Anchor Thompson, A. M., Louth, Lincolnshire, or Wallsend, Newcastle.”

The announcement was hailed with a round of applause, which was continued with increased heartiness, when Mr. Webster broke the seal of envelope No.—and intimated therefrom that the gainer of the second premium was “The Rev. John Tulloch, Manse of Kettins, Coupar-Angus.”

In the meeting nothing appeared to be known of Mr. Thompson or his works; but Mr. Tulloch's name was familiar to a good many present from his having been lately appointed Principal of St. Mary's College, St. Andrews.

At the suggestion of the trustees, who thought that it would be absolutely necessary to change the plan of competition, the judges gave in a supplementary report, in which they stated that they quite approved of an alteration being made, and, in effect, for the three following reasons;—First, that if the number of essays increased in the same ratio at the next competition as they had done betwixt this

and the last in 1814—in the proportion of fourfold, it might be impossible to get judges to undertake the task of adjudication; second, the advancement made in science since the bequest was framed, was such that no single mind could adequately treat the subject as a whole—it should therefore be divided; and, thirdly, were the funds to accumulate in a ratio similar to what they had done, the sum to be awarded would probably be beyond the value of any literary performance that would be sent in, and, therefore, it would be advisable to increase the number of prizes. These alterations, it was stated, could be effected by applying to Parliament, without interfering in the least with the interest of any party. The Essays, in all, were 208, and some of them were in six volumes.

DUTIES TO SERVANTS.

Amidst the many evils that prevail in the present state of society, there is one of a very serious nature, which cannot be too frequently brought under the notice of the public; I mean the inattention of masters to the spiritual concerns of their servants. This inattention has a most pernicious influence on all in this humble station, and especially on the young, who have but little knowledge of divine truth, and whose religious principles are not established. Many parents, who are poor, are obliged to put their children to service when very young, and have it not always in their power to select such a situation for them as they would desire. It is painful to the Christian parent to part with his children in any circumstances; it is doubly so to send them abroad into the wide world, feeling that “no man will care for their souls.” It is too frequently the lot even of those who have been brought up in the fear of the Lord, to enter the families of masters, who will cruelly neglect their spiritual interests. They will rigorously exact from their servants the utmost faithfulness in their employment; but they never instruct them to fear the Lord, nor remind them that they have a Master in heaven. It is indeed, the heartless and unchristian notion of too many that if they feed their servants, and pay them their wages, they have nothing more to do with them.

The wholesome practice of assembling the whole household for family worship, twice a day, is entirely banished from many of our professed Christian families, catechizing on the evening of the Lord's day is neglected: much less are the young encouraged to read the Scriptures on the evening of the week days. Too many of those unhappy children of both sexes, are so engaged, as to be prevented from attending either church or Sabbath school, and the very name of God and of religion is in danger of being banished from their minds, as they may not see the Bible in the hand of their master, nor hear a pious sentiment from his lips, from one end of the year to the other. When the young and thoughtless are exposed to such an example, the result cannot fail to be disastrous. They are but too likely to forget the counsels and the examples of godly parents, and conform themselves to the practices that are constantly before their eyes. They will begin to neglect the word of God, to omit secret prayer, to profane the Sabbath, and to imbibe a spirit of indifference, or of a positive dislike to all that is sacred. How frequently do well-disposed parents find to their unspeakable sorrow, when their children return at the end of a year's service, that they have forgotten all the little learning which they once possessed, and have besides contracted such a disrelish for reading, that it is difficult to persuade them to resume the labours of education. And what is still worse, while they have ceased to address God in prayer, they have learned to blaspheme his holy name. How many unhappy boys and girls may lay the ruin of their souls at the door of an unprincipled master or mistress? O that heads of families would take warning, and begin without delay to encourage their young servants to read the Scriptures, to be regular in their secret devotions, and to keep the Sabbath holy!—Let them begin to treat their servants as immortal beings, who while in their service, are as truly committed to their care as their own children.—*N. Y. Evangelist.*

[The above important matter furnishes no exception to the principle that duty and interest are, under the wise scheme of Providence, closely allied. Godliness is profitable unto all things. Even in a temporal point of view, the master who promotes religion in his servants will find an ample reward. To say nothing of the genuine civility which religion in a servant will secure, how material must be the

difference between "purlaining" and "eye service," and "men-pleasing" on the one hand, and on the other "with good will doing service as to the Lord," "doing masters service because they are faithful and beloved," and shewing all good fidelity that they may adorn the doctrine of God our Saviour in all things."]

PRAYING SOLDIERS.

The New Testament tells us of several "devout soldiers," some of these being officers in the Roman army. It is a pleasing fact that there are not a few pious soldiers among the British troops; and it is well known that they are the most courageous men in the hour of battle. It is, indeed very sad to think of a Christian man handling a gun and bayonet, against his fellow creatures, yet it would be still more sad, if in the present unavoidable war, there were no soldiers like the believing centurion, who confessed Christ at the cross, or like Cornelius, the centurion of "the Italian band," whose prayers went up "for a memorial before God." Colonel Fordyce, who was killed in the late Caffre war, was a man of prayer, and was the centre of a group of praying soldiers. We rejoice to know that there are praying men among the British troops who have done the part of soldiers with such marvellous courage at Alma, Balaklava, and Inkerman. There was a prayer meeting of soldiers held immediately before the battle of Alma, and an officer of the name of Anstruther, who fell in that battle, had time to write between the prayer meeting and the battle, how much he had enjoyed that season of supplication. He fell in that battle, although we have reason to hope that at the moment in which he fell, he rose "more than a conqueror." It is well known also, that there are pious men (many of them members of the Free Church,) among the 93rd Highlanders—the bravest men in the army. We regret that Christian men like them should be called to do the terrible work of soldiers, but we rejoice that those who need to do that work, should be Christian men. While there is prayer among the soldiers, let there be much prayer for them. The following facts, which we derive from the Patriot newspaper, are very instructive:—

"In prospect of the battle of the Alma, according to the statement of one of the chaplains, they committed themselves in solemn prayer to the Divine protection. The battle of Inkerman, we now learn, was preceded by a remarkable intercessory meeting, at which ministers and other persons of various denominations assembled to commend the Allied arms to the blessing of the God of battles. This 'concert of prayer' took place at Constantinople. The subject which had been previously mentioned in private, was introduced, before the day of the battle, at a meeting for business of the American Missionaries. Without any foresight, of course, of the impending action, arrangements were made for simultaneous prayer in all the Protestant congregations, native and foreign throughout the Moslem capital. While the hostile armies were actually contending in the field, the Christians of Constantinople were thus unitedly commending them to the care and help of Heaven. Although the chaplain to the British Embassy was prevented, by the restrictions of his church, from offering special prayer for the troops at the regular time of service, he held a prayer-meeting on their behalf in the afternoon, precisely, in all probability, when they stood in most pressing need of the Divine help. Thus, during the entire progress of that tremendous conflict, and till victory crowned the cause of right, were its brave champions sustained by the intercessions of their fellow Christians, offered up in six different languages, and in twice as many separate services, in the capital of the Empire whose independence is at stake.—*U. P. Juv. Mis. Mag.*

CATECHISMS.

The following remarks on the above subject, are by the excellent Dr. Isaac Watts, who had certainly some right to be heard. We would only add to them, that highly favoured is the child, who, besides a good catechism, enjoys the extemporé conversational catechising and commenting, of an enlightened, affectionate, and pious mother, whose example and prayers will of course not be wanting:—

"Among the various forms and methods wherein the prime articles of our religion

have been put together in a comprehensive scheme for the use of the unlearned, there is none so proper for children as that of Catechisms.—The way of instruction by Question and Answer seems to be the plainest and easiest manner wherein the knowledge of religion can be conveyed to the minds of those that are ignorant, and especially of the younger part of mankind. This will appear in several respects.

1. Hereby the principles of Christianity are reduced into short sentences, which are much more easy to be understood by children, as well as to be treasured up in their memories.

2. Hereby these divine principles are not only thrown into a just and easy method, but every part of them is naturally introduced by a proper question; and the rehearsal of the answer (which should seldom exceed three or four lines) is made far easier to a child, than it would be if the child were required to repeat the whole scheme of religion by heart, without the interposition of another speaker.

3. This way of teaching hath something familiar and delightful in it, because it looks more like conversation and dialogue. It keeps the attention fixed with pleasure on the sacred subject, and yet continually relieves the attention by the alternate returns of the question and the answer.

4. The very curiosity of the young mind is awakened by the question to know what the answer will be; and the child will take pleasure in learning the answer by heart to improve its own knowledge, and to be able to answer such a question. And thus the principles of religion will gradually slide into the mind, and the whole scheme of it be learned without fatigue and tiresomeness.

“I might have enlarged greatly upon each of these advantages, which the catechetical method has for the instruction of children above and beyond all other. I profess myself, therefore, a constant friend to catechisms for the instruction of the ignorant.”

ELEVATING INFLUENCE OF THE SABBATH.

Suppose that 300 years ago, which was a time of great religious change, as everybody knows, when much was written about the origin of the obligation for keeping Sunday sacred—suppose that in 1546 some politician had proposed that the people should abolish the Sunday—how easily might he have used all the language now employed by those who oppose an abridgment of labour? How he might have said, “What an enormous increase of production—what an increase of wages—how many advantages you will gain over other countries by abolishing the Sunday!” And suppose the Sunday had been abolished 300 years ago, and that from that time till now the people of this country had worked upon that day, and there are 15,000 or 16,000 Sundays included in that period; that in every one of these days the hammer, and the spade, and the power-loom had been going; this would be an addition to our labours of fifty years; but what would fifty years of additional industry, in the course of 300 years, do for us?

Compare England fifty years ago with England now, and do you believe that if these fifty years of industry had been thrown into the mass of 300 years' labour, the people of this country would have been richer than now? I believe they would have been poorer. I do not say that a man would not do more in seven days than in six; but I doubt whether any man would do more in the course of years working seven instead of six. A man working so for ten years, I venture to say, will not do so much. Then if you apply this to a great society, going on generation after generation, is it not a most monstrous error to suppose that your three centuries of wealth would have been increased by this expedient?

What I say about days I say also about hours. I do not say a man will not do more in twelve than in eleven hours; but this I say, that I believe a great society, in which the children should from an early age begin to work fifteen hours a day, would not produce so much as a society that labours much less; for, not to speak of man in any higher character than in a commercial aspect—to consider him simply as a machine for the production of goods—do not let us forget what a machine he is, and how “fearfully and wonderfully he is made.” If you wish to task the powers of a strong horse, you do not oppose him to a steam engine; and when you deal with a man, you surely would not work with him as you would with iron. Depressing

labour—labour that begins too early in life—labour that is too long continued—the every-day labour that exhausts the body, saddens the spirits, and clouds the understanding—labour incompatible with good education, will inevitably, in no long time, tell on the commercial prosperity of a people. You will find that the mental inferiority of the population will be injurious to those daily interests which their moral and mental elevation would serve materially to promote. The day of rest occurring every week, and the hours of relief gained from every-day labour, tend to elevate the whole man, physically, intellectually, and morally; and his elevation, again, tells on the commercial prosperity of the country in ten thousand ways.—*Macaulay*.

LONGING FOR CONVERSION OF SINNERS.

It is said of the learned John Smith, "that he had resolved very much to lay aside other studies, and to travail in the salvation of men's souls, after whose good he most earnestly thirsted." Of Alleine, author of the "Alarm to Unconverted Sinners," it is said that "he was infinitely and insatiably greedy of the conversion of souls; and to this end he poured out his very heart in prayer and in preaching."—Bunyan said, "In my preaching I could not be satisfied, unless some fruits did appear in my work."

"I would think it a greater happiness," said Matthew Henry, "to gain one soul to Christ, than mountains of silver and gold to myself. If I do not gain souls, I shall enjoy all other gains with very little satisfaction, and I would rather beg my bread from door to door than not undertake this great work."

Doddridge, writing to a friend, remarked, "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labour, but die for it with pleasure."

Similar is the death-bed testimony of the sainted Brown, of Haddington:—"Now after near forty years preaching of Christ, I think I would rather beg my bread all the labouring days of the week, for an opportunity of publishing the Gospel on the Sabbath, than, without such a privilege, to enjoy the richest possessions on earth." "O labour, labour," said he to his sons, "to win souls to Christ."

Rutherford "could assure his flock that they were the objects of his tears, cares, fears, and daily prayers; that he laboured among them early and late. And my witness," said he, "is above, that your heaven would be two heavens to me, and the salvation of you all as two salvations to me."

Fleming, in his "Fulfilling of Scripture," mentions one John Welsh, "often in the coldest winter nights rising for prayer, found weeping on the ground, and wrestling with the Lord on account of his people, and saying to his wife when she pressed him for an explanation of his distress, 'I have the souls of three thousand to answer for, while I know not how it is with many of them.'"

Brainerd could say of himself, on more than one occasion, "I cared not where or how I lived, or what hardships I went through, so that I could but gain souls to Christ. While I was asleep I dreamed of these things, and when I waked, the first thing I thought of was this great work. All my desire was for the conversion of the heathen, and all my hope was in God."—*Scottish Guardian*.

VOLUNTARY SUPPORT OF THE CHURCH.

The *Toronto Examiner* contains the following extract from a document by H. C. Selby, Esq., Queen's Advocate, or Attorney General, for Ceylon. There is nothing in it very original; but it is full of important truth, and may be all the more interesting that it comes from such a quarter:—

"If Christianity is ever to pervade the masses in Ceylon, the churches which from time to time may be gathered from amongst the surrounding heathen must be taught to look not for external aid—must be made self-supporting. They cannot look to be permanently maintained by voluntary contributions from abroad. Churches in England, America, and elsewhere may, nay ought to send out missionaries to the heathen. But those foreign churches cannot be expected to cripple their resources for the missionary work by supporting the regular ministers of those churches which have been once firmly established among the heathen. The duty,

then, of contributing of their substance to the maintenance of those who labour amongst them as pastors, must be, and I believe is in some few cases, strongly pressed upon native Protestants. But how can they be expected to feel that this is really a Christian duty as long as they see their comparatively wealthy European fellow-Christians contributing nothing towards the support of their own ministers, but looking to the Government to pay them from the taxes collected from the community at large?"

It is comfortable to reflect that Clergy Reserves, *et hoc genus omne*, ejected from Canada, are not likely to find refuge in Ceylon. It is certainly not to be imagined that the Gospel is to be permanently maintained among the Christians of one country by those of another, especially if the temporal circumstances of the former are better than those of the latter. The United Presbyterians of Canada do not labour under the disadvantage of having to look to their more immediate brethren at home, as doing nothing for the support of their ministers, but throwing the burden on the community at large. The Free Church here, we believe, is now entirely self-sustaining; having, at last Synod, declined to receive any longer the sum hitherto allowed by the Church in Scotland, for the support of Knox's College: and we understand that a Foreign Mission is also in contemplation. The marvellous contributions of the Free Church appear to us the more marvellous that, in so far as she holds the Establishment principle, she cannot exhibit the duty of contributing as absolutely and essentially involved in Christianity itself—the aspect best fitted to affect the conscience—but must urge it only as an expedient to be had recourse to when better cannot be done, when the State fails to do its duty. Our own Church, holding almost universally the voluntary principle, has the vast advantage of representing contribution for the maintenance of the Gospel as part and parcel of our religion itself—something which “the Lord hath ordained.” The amount raised by us, therefore, ought, in proportion to our numbers and our means, to exceed that by the Free Church. Alas! that our principles and our practice are so sadly at variance.

POPIISH PRAYER IN THE TIME OF CHOLERA.

The subjoined piece of Popish devotion was, by accident, omitted from page 23, at the close of Mr. Lambert's letter from Trinidad. We now insert it, as a specimen of the Popery which prevails in that island. For Catholicism, with all its pretensions to unity, presents aspects widely different in different circumstances. We doubt if a Roman Catholic Bishop in Canada, or the States, would have sanctioned such a prayer as this. We are persuaded that, in Britain, no one would have ventured to exclude all direct reference to the Saviour. The following is a translation, the original being in French:—

“Prayer against the Cholera.

“Preserve us my God from all epidemic and from all evil contagion. O Mary, tender mother, O Saint Genevieve and Saint Roch, intercede for us.

“Orison.

“O God, all powerful, who for the punishment of sin hast ordained by an immutable law that we must all submit to death, I prostrate myself before Thee to pray Thee to preserve me as well as those who are dear to me from the terrible plague which is extending its ravages in all our country. It is by the intercession of Mary, tender mother, of Saint Genevieve and of Saint Roch, to whom thou hast so often granted favors in like calamities, that I hope to obtain pity and mercy. However, my God thy holy will and not mine be done; thou knowest better than I that which is for my good. So let it be. Thrice holy Trinity protect us. *Amen.*”

READING REFORM.

On Saturday, 13th January, Alexander J. Ellis, Esq., formerly Editor of the *Phonetic News*, delivered a lecture before the Educational Institute, in the High School, Edinburgh, on “the Reading Reform,—an improved system of teaching to read in the ordinary print, by means of a course of phonetic reading.” Mr. Pryde occupied the chair. Mr. Ellis at great length, explained the nature of the phonetic

plan, which was superior to any other system that had been tried. Children were first made familiar with a sound, and they were taught to associate this sound with a certain sign or letter. By this plan we had a sign for every sound in the language, each sign being invariably used to represent the same sound; the pupils soon learned to master all the sounds, and to glide them into words, which when they had done, they learned to read, slowly but surely, any word spelt phonetically. When they had acquired fluency in phonetic reading, the transition to our common reading became a very easy matter; the more active minded children often teach themselves. At the very lowest calculation, we might teach a child as much in one year by this system, as we could by the old in two. The system had been very extensively adopted in America,—was used three years in the Secular School, Edinburgh, by Mr. Williams, who had left,—was used in several schools in Aberdeen; Sheriff Watson, well known in connection with ragged schools, convinced of its utility, had got it introduced into his Female Industrial School, and had lately opened an Infant School on this principle, in which the system had been very successful. But to come nearer home, it had been used for the past four years in the Town Mission School, Haddington, by Mr. Silver, who was present, and could bear witness to the value of the system himself. Mr. Silver said, he was happy to bear his humble testimony in favour of the system before such a meeting, and from his own experience, he was able to corroborate much of what Mr. Ellis had said. An animated discussion followed, in which several teachers took part, and several objections were stated, which were replied to by Messrs. Ellis and Silver respectively. Dr. Gloag proposed a vote of thanks to Mr. Ellis, which was warmly responded to.—*Edinburgh Witness.*

EXHIBITION AT PARIS.

The correspondent of a religious newspaper writes:—

“Great preparations are enacting here for the universal Exposition of 1855. The bad news received from the East do not abate the ardour. The Christians on their side endeavour to avail themselves of this opportunity to create a large religious assembly. This is the programme which the Evangelical Alliance published on that subject:—‘The immense concourse of visitors which the Universal Exposition of Industry will undoubtedly attract next summer to Paris, has created the idea in the French Branch of the Evangelical Society to convoke a conference of Evangelical Christians of the whole world, as was the case of that of London on a similar occasion. In order to give this conference an importance really practical, the central committee have caused a series of reports to be prepared, the whole of which will present the richest religious statistic ever yet obtained.’ Seven general reports drawn up by writers of the French tongue will examine, in a universal sense, the following questions:—‘The Evangelical Alliance’—‘Outward difficulties which the progress of the propagation of the Gospel meets with at the present time’—‘Catholicism’—‘Incredulity’—‘Missions among nations not yet brought to Christianity’—‘The observance of the Sabbath’—‘Young Men’s Union.’ Thirteen special reports written by eminent men of different nations, will strive to make known—‘The religious state of England, Scotland, Ireland, America, France, Holland, Belgium, Switzerland, Italy, Germany, the countries of the North, and Russia, the Turkish Empire, the Jewish nation, and, if possible, of the Austrian States.’ The reporters, as well as the official orators, have been chosen promiscuously in and out of the Alliance. French will be the language spoken at the Conference, but the devotional exercises will take place in French, German and English; besides which, there will be among Christians of the same language special conferences. Arrangements will be made to provide foreign brethren with the means of sojourning in Paris, and taking their meals in common at moderate prices.”

AMERICAN FEELING TOWARDS BRITAIN.

At a Meeting of the *Church Society* held at Montreal, 16th January—the Lord Bishop in the chair:—

The Right Rev. Horatio Potter, D. D., Provisional Bishop of New York moved the second resolution, expressing the thankfulness of the meeting for the unity

existing between the two churches, and its hopes that the union would be yet more closely knit. The Right Rev. Prelate said he had great pleasure in moving that resolution though he did not come to Canada to make a speech, but to warm himself by their fires. He came to thank their own Bishop for the honour he had done himself and the American Church, in coming, upon a late occasion to take a part in that solemn consecration service which had raised the speaker to the dignity, and placed upon him the responsibilities of a Bishop in the Church of God. When yesterday morning, a little after the peep of day, he had come out of his own house, and turned his face to the North, in the teeth of a driving snow-storm, he considered he was doing a very heroic thing,—something like attempting the North West Passage. But, he did it to express the sympathy which he felt in the Church's prosperity, his respect for the Brethren here, and especially for him who so ably and well presided over the affairs of this diocese. And, after all, he had found the pleasure greater than the suffering. It was something to set foot on the soil of Her Gracious Majesty the Queen. God bless her! He had prayed for her on the land and on the sea, and hoped to do so again. She had his sympathy, his deep sympathy, in the noble efforts she was making at the present time to subdue a barbarous power who had attempted to crush a feeble nation, and overwhelm Europe. Much had been said about American feeling, and American sentiment, in regard to the war. But he would tell his Lordship, that, if the people of Canada wished to understand the public sentiment of the country, they must not search for it in the newspapers. They must go to the educated men, to the Clergy of the Church, to those that studied Shakspeare, and Milton, and Hooker, and they would find that they were heart and soul with England in the struggle, and daily offered up their prayers for her success.—*Transcript.*

DOING WHAT THEY COULD.

The inmates of the Westminster Reformatory for Adult Male Criminals, agreed on the 24th of November to the following resolution:—Having no money, we unanimously agree to abstain from food on the 27th (being one of our best food days) and that our noble friend, the Right Honourable, the Earl of Shaftesbury, be kindly requested to forward the proceeds of that day's provision, to the Patriotic Fund; and that on the evening of the same day we shall unite in fervent prayer for the restoration of peace. Signed by all the inmates, 100 in number.—*Eng. Paper.*

EMIGRATION TO CANADA.

The return of A. C. Buchanan, Esq., Chief Emigrant Agent, for the year 1854, shows that the following numbers of emigrants have been landed in Canada during the year:—

From England	18,175
From Ireland	16,168
From Scotland	6,446
From Continent of Europe	11,637
From Lower Ports, &c.....	857
Total	53,283

The total numbers for the last eight years are as follows:—

Total landed in the Colony in 1847	90,160
“ “ “ 1848	27,939
“ “ “ 1849	38,491
“ “ “ 1850	32,292
“ “ “ 1851	41,076
“ “ “ 1852	39,176
“ “ “ 1853	36,698
“ “ “ 1854	53,283

[We understand that a large number of emigrants from Europe to the States have this year returned, after a short trial of their new home. In the old States especially, as the population is becoming dense, food is becoming dear, and labour cheap. The Know-nothings, too, are determined, that Native Americans shall have a preference in every thing, and that R. Catholics in particular, shall be discouraged.]