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

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Religious Intelligence.

THE LAND OF HAM, OR, AFRICA—HER CURSE AND HER CURE.

The descendants of Ham occupied the most beautiful and fertile portions of the globe. The Assyrians, Babylonians, Phœnicians, the Arabians, the aborigines of India, as also the Ethiopians, Nubians, Egyptians and Carthaginians, were all of the race of Ham. The Phœnicians were the ancient Cannanites. Though Africa seems from a very early period to have been peculiarly the portion of this son of Noah, yet they spread themselves abroad, eastward and westward, from their original centre on the plains of Shinar, built the first cities, made the earliest advances in the arts and sciences, in government, learning, navigation and commerce. They gave to the world the alphabet, and numerical figures. They enjoyed great temporal prosperity, but they were without God, and therefore could not endure. In Africa—Ham's own land—the Carthaginians, a branch of the Canaanitic family, for a time flourished, but they were not seasoned with the "alt of the true religion, and therefore they were destined to yield to an early decay. The race of Ham, like that of Ishmael, enjoyed great temporal prosperity and political dominion. But in respect to spiritual blessings, Ham has never, like Shem and Japheth, basked beneath the benignant smiles of Heaven. We have seen the sceptre of righteousness pass from Shem to Japheth, but shall Ham be ever forgotten? Shall not the sceptre in turn pass to him? Shall not the curse be removed from Canaan, and he yet be allowed to drink of the cup of salvation, and drink, too, as freely of the cup of blessing as he has of the cup of woe?

Such inquiries now demand our attention. We hope we may make it appear quite probable that this at present despised race are held in reserve for the next great moral development in our world. Like their own great deserts, this singular race, so barren in all common interest, so fruitless in all that goes to aggrandize a people, seems to be kept back for some great future purpose.

Late ethnological researches have brought out results, as touching African races, little expected, yet much to our present purpose. Priehard, Smith, and others, have shown satisfactorily, as far as the nature of the case admits, that the negro race is a primitive race; the earliest civilized, and the first civilizers of man; that "there was a time when the black race of man were pioneers, or at least the equals of other races in all the arts and acquisitions of man's primitive civilization;" a time when learning, commerce, the arts, manufactures, and all that characterizes a state of civilization, were associated with the black race—a race now associated only with degradation and barbarous ignorance. As evidence of this, we can point to the magnificent kingdoms of Merop, Nubia, and Abyss-

nia, and to the no less magnificent monuments of art, as they stand thus, the imperishable monuments of time, scattered along, from the pyramids of Egypt, through all southern Asia, to Japan; temples, statues, images, cavern palaces, far surpassing any modern work of art. These are monuments of the skill and workmanship of a crisp-haired and thick-lipped race. Writers of great learning and research hesitate not to say that the aborigines of Hindostan were a race of negroes—at least a people in hair and features resembling negroes. Such a race is said to have been on an island in the Bay of Bengal, on the mountains of India, and in the interior of the Malay Peninsula—in fact such positions as we should expect to find them, on the supposition that they were the aborigines of those countries, driven out and compelled to flee before victorious invaders, who afterwards became themselves permanent occupants of the soil. It is a singular fact that the idol and hero-gods of those countries—we mean the ancient ones, as those of the Buddhists and Jains—have woolly hair and thick lips. Now we can have no suspicion that the present dominant races of those countries, or that any white race, would be ambitious to give to their deities the negro features. Dr. Prichard, therefore, regards it as "an established fact, that a black and woolly-haired race is among the original inhabitants of Asia," especially in India and the regions round about that country. And the same writers agree that the ancient Egyptians were of the same race; "that the national configuration prevailing in the most ancient times was nearly the negro form, with woolly hair." In the most easterly countries are found indubitable traces of an ancient negro race. In Japan there are stupendous and magnificent temples of very remote antiquity, in which the idols are represented as negroes with woolly hair.

And another fact, attested by the same class of writers, and confirmed by Clapperton and other travellers among the negro tribes of the interior of Africa, is, that the pure-blood negroes are superior to the mixed races. Among the pure races they found "large and populous kingdoms, with numerous towns, well-cultivated fields, and various manufactures, such as weaving, dyeing, tanning, working in iron and other metals, and pottery." And what is more, the same authors assure us that the negro races are morally superior to the mixed tribes, that they all believe in the first principles of natural religion, in one universally powerful being; in prayer and worship; in rites and sacrifices, in priests and ministers, in the immortality of the soul; in a future state of rewards and punishments; in the division of time into weeks; and they have given as really a reception as any other people to religions both false and true—to idolatry, Mohammedanism, and Christianity.

Such facts abundantly indicate the capabilities of the race for a higher grade of civilization. No other race ever advanced so far under so unfavorable circumstances. They stood for a long time far in advance of any other race. Without the stronger element of Christianity, no other race ever made a greater progress. Not are we without an example of what the negro races are capable of under the more potent elements of Christianity. During the latter days of Carthage and of Egypt, the religion of the cross largely mingled with the other instrumentalities of their aggrandizement. Is not the past history of the negro races in favor of our assumption that they shall yet exhibit a higher civilization and a better type of Christianity than the world has yet known? And we have shown that there is nothing in their present condition which preclude such a supposition. Their present degradation is obviously but a result of unpropitious circumstances.

But there are other considerations which seem to throw something into the scale of the same probability. One is, that God is not accustomed to use any one people as his instruments for carrying out the purposes of his benevolence towards man, for any very long period of time. The best portion of any race which he has designed to use, could not long bear the honor conferred upon them, undervalue their privileges, abuse the Divine forbearance, and finally provoke God to humble them. They have rendered themselves unworthy of God's distinguished favor, and he will no longer work by them. He rejects them, at least for a time, brings them down, and leaves them to woe and desolation.

During a long period of time, as already intimated, truth and righteous-ness, and the Church of the living God, were confided to the posterity of Shem. The patriarchs, prophets, and ministers, the agencies, means, and appliances for the preservation and spread of truth in the world, were

for many ages confined to this portion of the human family. And more especially was the seed of Abraham selected as the depositaries and almoners of the grace of God. These he used till, in their blindness, and in alms, they rejected the Holy One who came to save them. From that time the family of Israel have been in a great degree set aside. The numbers of Christianity, the almoners of the gospel, and the Christian Church itself, have been very much confined to the family of Japheth. And of all the branches of Japheth's numerous seed, no one has been made so prominent an instrument of advancing the interests of man, as the Anglo-Saxon race. At present, nearly all the commerce, or carrying on of the world, is confined to this race. Beyond the boundaries where the English language is spoken, the English missionary preacher, or English power is exercised and felt, you will find but little evangelical religion, but little active philanthropy, or extensive Christian benevolence.

But are we more sure that the moral dominion of the Anglo-Saxons over the world shall continue, than the men of David's or Solomon's day were that the Jewish race should hold their moral sway over the world? May not the day, then, come, when this Anglo-Saxon blood may become as corrupt and as unworthy of the Divine favor as the stock of Israel ever did? Is there less danger that they shall become proud, self-righteous, and heaven-provoking? And if the day shall come when God shall cease to use them as the chosen people by whom to carry forward his work, who shall then be employed to carry it on? The sceptre has already passed from Shem to Japheth, and it does not yet pass to Ham.—*Col. Jour.*

THE DRUZE DISTRICT OF MOUNT LEBANON.

As you approach Beyroot in the steamer from Cyprus, the mountain range stretching far to the north and south, presents the appearance only of immense, rugged masses of naked, whitish rock, severed by deep, wild ravines, and running precipitously into the very sea. It is this whitish appearance which gives it its name of Lebanon, which signifies, in the Hebrew, the White Mountain. Nor when you have landed do you perceive, except in the confined plain of Beyroot, any more signs of cultivation or of inhabitation; the steep, bare, rocky truntpass rises up before you as far as the eye can reach, gaining a frequent elevation of six thousand feet, and sometimes piercing into the region of eternal snows. When you start for the summit, however, you find, to your delight, that it is not an uninterrupted ascent that you are obliged to make, but you are meeting with a constant succession of valleys, higher and still higher, and mostly running parallel with the coast. These valleys form villages; for in the East people do not live in scattered houses, but ten, twenty, or more families cluster together, and form a village or town. By means of terraces, constructed with great labor and covered with soil, almost every available foot of land is brought under a high state of cultivation. The numerous population, as may well be supposed, is hardy, industrious and brave. In this cultivation is carried on almost to the very summit of the mountain, a great variety of productions, as well as of climate, is found within the narrow range of thirty miles from the coast. Figs, grapes, olives, the mulberry, flax, and herbs abound. During the greater part of the year, the mulberry trees clothe the prospect in every direction with a most delightful verdure. The culture of silk, of which immense quantities are thus raised, is one of the chief employments of the inhabitants.

The principal station of the Syrian mission is Beyroot, pleasantly situated on the western side of a large bay, 33° 43' north latitude. Its houses are built of mud, and of a soft, sandy, crumbling stone; and are dark, damp and inconvenient. The streets are narrow, gloomy, and laid with stones, which rather serve as stepping-stones in wet weather, than answer for a pavement. One third of the population, which numbers not far from twenty thousand, is increasing, resides in the gardens and orchards which surround the city, and give to its environs an aspect of great verdure and beauty. It is in these environs, on the hills to the south of the city, that the houses of the missionaries are situated. The prospect which they command is very grand. To the north the eye takes in the whole bay, to the point near Nahlar Ibrahim. To the right the mighty wall of Lebanon rises in indescribable majesty, with one of its loftiest summits, Jebel Sinain, in full view; and to the north of this summit, a distance of six or eight hours, that is, a day, of fifteen or twenty miles, that the celebrated cedar grove of Lebanon is found.

Abell, at which a station was commenced in 1843, is about fifteen miles south from Beyroot. It is delightfully situated in a valley about half way up one of the highest parts of Mount Lebanon. From a hill back of it, in the direction of Bhamdoun, an out-station higher up the same valley, twenty-one miles may be counted in a day. It is only this last year that Sidon began to be occupied as an out-station. This city, at a short distance, has a noble appearance, standing out boldly into the sea, on rather high ground, and embosomed in trees. It contains not far from six thousand inhabitants. The houses on the eastern side, which are distinguished for their size and height, are built directly on the wall, so as to constitute a part of it. At this point the mountains, when the eye is raised, rise so far above the level, as to be seen to recede from the coast, and leave a narrow plain, which, just before reaching Tyre, a distance of about thirty miles, has become a mile in width.

A road—not a broad carriage road, like those in this country,—but a narrow, rocky path, along which often only a single line of donkeys or horses can pick their way, inclining slightly towards the south, leads from

Sidon to Hasbeiya. In passing along this road, you leave Mount Lebanon; cross the Leontes, which flows through a valley of great fertility and incredible beauty, about ten miles; and more than a hundred miles in length, lying between the lofty peaks of Lebanon and Anti-Lebanon; pass over a narrow range of hills which separate the valley of the Leontes from that of the Jordan, and begin to ascend the lofty southern extremity of Mount Hermon. Here is Hasbeiya, overhanging a narrow glen, which, coming down from the mountain, enters the valley just below the point where a copious fountain, pours forth one of the streams of the Jordan. The city contains about six thousand inhabitants, mostly merchants and petty merchants. It was in 1811 that the remarkable religious movement commenced here, which has been increasing in depth and spirituality, till now the place is a centre of radiant light. In July last, a church was organized of sixteen members.

The inhabitants of Mount Lebanon are more than 200,000, all of the Arab race, and speaking a language which is styled by 600,000 people the Great Interest, *Interests*, gathered around the mission to these hardy mountaineers. Great results may be expected from their conversion. Great thanks to God, for what he is now doing among them, should be mingled with supplication, that the work may be carried on till they all hang their soul with all its hopes on the blessed Savior alone.—*Journal of Miss.*

INDIA—JUGGERNAUT'S HOUSEHOLD.—The "establishment" connected with the great temple of Juggernaut, in India, is immense. It includes thirty-six different kinds of officers, some of which are subdivided into several more. About 640 persons are required to fill the appointments, a few of which are the following:—The *Wazir* puts Juggernaut to bed; the one who wakes him, the one who gives him water, and a tooth-pick, the painter to paint his eyes, an officer to give him rice, and another to give him pan, one to wash his linen, one to count his robes, one to carry his umbrella, and one to tell him the hours of worship. Besides these there are 4000 cooks, 120 dancing girls, and 8000 priests, many of whom are exceedingly rich.—*Press.*

THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN OGDEN.

(Continued from last Number.)

Moral Condition.—I come now to the dark chapter in the history of these islanders—our moral degradation. It is distressing to trace accounts of the moral condition of the heathen even as a distance; but, ah! how transcendently painful to be eye witnesses of it. All society in these dark regions is indeed a dead sea of pollution. The Christian missionary who labours in a new sphere, is, from his peculiar circumstances, conversant with scenes revolting to the inmost feelings of his soul. (Of the several trials to which he is subjected in the dark regions, the most unaccountably one of the greatest. If there is a type of hell on earth, where are we so likely to find it as in those lands where the dominion of Satan is supreme!) The apostle Paul in his Epistle to the Romans, i. 29—31, gives a faithful and awful delineation of heathen character. "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despisers of parents, proud boasters, conceited, things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful." This dark description of heathen character is but very imperfectly understood in Christian lands. Much that might be affirmed of those who inhabit these dark regions must be witnessed to be believed. There are few missionaries who could not place themselves on every word of the apostle's dark description of heathenism, and on either side of the word, they would indeed expect anything good from the poor heathen, when their duties are so unmercifully such as themselves; or, rather, are conceived as having attained to a more gigantic stature in every form of vice than man can possibly reach. Crimes of all degrees and of every kind are of constant occurrence among these islanders. Selfishness, treachery, and inhumanity are among the traits from their disposition, nor is their short acquaintance with the people brings them to light. Falsehood is more common than the truth, and a native will often lie when the truth would seem better to insure a purpose. Theft is not at all disreputable, and parents will teach their children to steal, and then applaud them for their expertness, if successful. Licentiousness is a besetting sin, and society has become a perfect chaos in consequence of its prevalence. Filial respect is not expected by parents from their children, nor is given. Gravity and bloodshed excite no more horror than events of the most common occurrence. The language of impiety and impurity is so common, that a native can scarcely speak without blending his ordinary conversation with it. But time would fail to tell, and language to describe, the moral characters of those around us. Their degradation and wickedness is indeed an immense, a bottomless deep. We have seen witness enough to cause the heart to sicken; and yet it is only a small space view we have seen. In a few of them, time will bring to light new disclosures of the new law, the chasm that lies between heathenism and the religion of the gospel! O, that our head were waters, and our eyes a fountain of tears, that we might weep day and night for the slain of human kind.

Plantations.—In their plantations these islanders display much ingenuity and taste. These are small enclosures, beautifully encircled with a

ence of reeds, which are bound together by a cord made of the husk of the cocoon. The *frices* are so very near that they would be considered unnatural in any land. The husk is dry, and is cut with a sharp po. A stick of hardwood, and then it is crumbled in the hand until it is perfectly fine. The banana, sugar cane, and taro, are the articles of food raised in these plantations. The spots usually chosen for the purpose of cultivation are the low and swampy grounds; but it is not uncommon to find them on the sides of hills and on the high lands. Much skill is displayed in the irrigation of those places where the ground is dry. The water comes from a dam, and water conveyed to them from the nearest stream. The water-courses are so constructed that the natives, by opening a small sluice at the head of his plantation, can in a few minutes water the whole. I have seen ridges on the sides of hills, in the form of steps and stairs, under cultivation, and watered in this way. The cocoon, bread fruit, &c., grow spontaneously, and do not require any cultivation.

Housing.—The houses of the natives do them less credit than their plantations. They are of a small size and rude construction. Posts are put in the ground 6 or 8 feet apart at the bottom, and bound together at the top; over this frame-work reeds are placed at a short distance apart, as a foundation to the covering of thatch that follows. The one end is closed, and the other left partly open, to answer the purpose of a door. An ordinary sized building is 12 or 15 feet long, and 6 or 7 feet high in the centre. From the slope of the house it is of course impossible to stand in an upright position in any part of it, except the middle. The houses being small and closely thatched, are warm and uncomfortable. The means of native houses in many of the pacific islands need not excite much surprise, when we consider that they are hardly to be ranked among the necessaries of life. They are only used as day-cottages, and are chiefly during rain that they are occupied in the day-time; for the natives always prefer to eat and sit in the open air. The floor is the common bed of the household, all of whom lie on coarse mats made of the bark of the cocoon. There is nothing in the shape of furniture to be seen. Two or three coarse native baskets, suspended from the roof, contain the valuable effects of the family; but when the inmates are abroad, these are generally laid in the bush, or buried in the ground for safety.

Food of the Natives.—The common food of the natives is vegetable, though they frequently have fish, and sometimes regale themselves on a pig. On ordinary occasions, one meal only is cooked in the day, and that towards the evening. No native will taste food until he has completed his day's labour on his plantation. A superstitious dread of eating before work exists, lest the *Nemases* should blast their crops. The method of cooking is the same as that which prevails throughout the islands at large. A hole is made in the ground, in which a fire is kindled, and a quantity of stones laid on the wood to heat. When the hole in the ground and the stones are sufficiently heated, the fire is removed. The article, or articles to be cooked, are then piled up in leaves and placed in the hole and covered with a quantity of leaves and over the top with the stones, and a layer of earth over the whole. After an hour or two the stone is uncovered, and the food taken out nicely baked. Vegetable and animal food are cooked by the above process.

As regards drink, the common beverage is pure water, or the juice of the cocoon. On some of the islands the natives make a fermented liquor which intoxicates, from a liquid found in the bud of the cocoon tree; but the practice is largely unknown on this island. The natives, however, are not without the means of intoxication. They prepare a drink from the juice of a plant called *Kater*. The *Kater* is principally reserved for the use of the chiefs, and is considered too precious for the common people, who rarely enjoy the liquor extracted from it. It is usually drunk by the chiefs every evening at the conclusion of their daily meal. Nothing can be more disgusting than the appearance of this liquor. The root of the plant, which is the most valuable part of it, is first cut in pieces, and then distributed among the chiefs' attendants, to be chewed by them. When it is thoroughly masticated, it is put into a small wooden trough, and mixed with water. After it has been strained it is considered fit for use. The women are wholly prohibited from the use of the *Kater*.

Their Feasts.—Fasts are common, and in the estimation of the natives are events of great importance. These feasts, however, are unlike social entertainments at home. One district gives a feast to another, and receives one in return; but the two parties do not eat together. When a chief concludes to feast the people of another division of the island, a restriction is laid on several kinds of food, and this often continues for six months or more. After the restriction is removed, an immense gathering is made of coconuts, pigs, fish, and other articles of food, which are collected on a spot prepared for the purpose, and piled up in large heaps. On a fixed day the people to be feasted are invited to come to the place where the food has been gathered. After a variety of ceremonies, most of them associated with the superstitions of the people, there is a transfer of all the food from the one party to the other, who carry it to their own land, where it is divided among the several families, who eat their respective portions in their own houses. The district that has given the feast is thought to give a feast in return as a recompense. After all, the term feast conveys a very imperfect idea of this strange practice. It is neither more nor less than an exchange of food. As the importance of a chief is judged of by the quantity of food collected on such occasions, the common people are most heavily taxed in order to support his dignity. It would be much for the comfort and interest of the natives were the practice of feasting discontinued. In consequence of it they are very much

starved for want of food during a part of the year, while for a few weeks they eat to great magnificence and intemperate scale. Add to this, there is a great destruction of food caused by these feasts, as much that is collected spoils before it can be eaten.

Amusement.—Among these islands, as among all savages, dancing is a favourite amusement. It is usually practised by men, but women often join in it. The dancers keep time to slow and monotonous tunes, which they sing, and in which all are expected to take a part. To add the vocal music, each person carries in his right hand two or three sticks, with which he strikes a special note in the left hand, and resting over the shoulder. The dancing occurs at particular seasons, and then it is kept up for weeks and even months at a time. It is more commonly practiced during the night than in the day time.

Mechanical Arts.—In the mechanical arts the natives of this island are far in the rear. Their canoes are logs hollowed out, and are extremely rude. Their spears and clubs, though well adapted for their intended purpose, display but little skill in their manufacture. They excel, however, in making baskets, cords of various uses, fishing nets, and set fish hooks.—*Alas!*

RELIGIOUS AND MORAL STATE OF FRANCE.

I have not to entertain you with the political matters which have violently agitated our country during the last fortnight, and I am happy to be able to pass by so painful a subject. But those events have shown in a new light, the religious and moral state of France; I must, therefore, make a few remarks on this subject.

We live, at this moment, under the regime of the sword, or physical force. *No liberty. No guarantee for our public or private rights.* The soldiers are our sovereign masters, the state of force, which had been procured in nearly half our departments, permits the heads of the army to imprison, judge and condemn the citizens at their pleasure, and to deprive all the functionaries who do not readily submit to their domination. The establishment of such a government seems impossible in the midst of a civilized people—but, nevertheless, it exists; and why! One of the causes of this strange fact must certainly be sought in Romanism. Protestant nations which have enjoyed political liberty would not tolerate this regime; but a Roman Catholic nation suffers it, because there are close analogies between the military principle and the sacerdotal principle.

In truth, what is the fundamental maxim of the Papist priesthood, either among the laity, or even among its own ministers? It is the maxim of passive obedience. No spontaneity, no individual responsibility, the denial of the right of *non-resistance*, the absolute duty of submission to orders from above. The heads of the priests, and especially the Pope, think, desire, and act for their afternoon, and the entire people? Authority is not a thing which is to be despised, but the seat of mankind must bend their head and obey as simple machines.

We... such is precisely the maxim essential to the army *passive obedience*. Soldiers have no right to reason. Whether their chiefs command them to defend their laws, or to stamp their feet under their feet, to protect the citizens or slay them, to support the cause of justice or to aid an odious despotism, matters not, the duty of all, from the general to the common soldier, is to obey immediately, without asking even a single word of explanation.

Such is the principle, which, passing from the sacerdotal body to the mass of the people, has deeply demoralized France. The majority of the French, I blush to speak it, are devoid of that spirit of individuality which constitutes the glory and strength of the English and Americans. They do not feel—or at least, but little—their personal responsibility. They have not a conscience of their own, which, by its self-founded convictions, would inspire them with courage to resist the changes of events. They change with external circumstances. Sometimes republicans, when the republic triumphs in a Parisian insurrection, sometimes submissive to a military dictator, when it places an ambitious man to rend the laws with the point of the bayonet, always, and in every thing, marked with this mobile character, which waits for that which shall have been resolved on in some quarters by a handful of individuals, and which changes its opinions according to the issue of this or that conspiracy.

In this, evidently is an incessant cause of revolutions and disorders. The way is open to all intriguers and usurpers who shall hope to succeed by a *coup de main*. What should they fear? The people, demoralized in general, are in the state of a gentle flock, which bends beneath the yoke, from whatever quarter it may come. Notice what takes place in the countries of South America! There, every year, and almost every month, appear new pretenders, who, aided by vile accomplices, overthrow the established constitution and government, in order that they, in their turn, may be overthrown by the same means. Every thing here is surrendered to the claims of brutal force. It is a demoralized plot, or a battle in the streets, which raises up and destroys institutions and the popular masses, and tranquilly permit the conqueror to take their hands. Alas! why am I compelled to compare my country with South America? Who would have thought that France would thus far have fallen? But like causes produce like results. Romanism demoralizes the people, deprives them of all their resources, of all energetic individuality, and delivers them up, so to speak, to the first occupier.

No serious men propose

GRAVE PROBLEMS FOR THE FUTURE.

One of the two things, either the French, at length abandoning the Papacy, which weakens and degrades them, and embracing the evangelical faith, which alone can inspire firm principles, shall render themselves worthy of a free Government, and capable of sustaining its own glorious weight, or renouncing the generous aspirations of the modern spirit, and returning to the errors of the middle ages, they shall lose even the name of a free people. In the former case, France may yet rise from its abasement, and exercise over the world a useful and glorious influence. On the second hypothesis, the time of its decay will commence; it will fall to the level of Spain, Portugal, and Italy; the whole Latin race will be, as it were, struck with death; and the inhabitants of this country, more and more subjected to the tyranny of the Jesuits, will drag out a miserable and dishonoured existence. This is the all-important question—*To be or not to be*—There is no other alternative.

There are some superficial spirits who do not see this. They imagine that our present situation is exclusively political, and think to change or improve it by political remedies. It is a grave and dangerous mistake. The political is the purely external side of events—the bottom is religion, the state of the conscience, the moral sentiment. That which constitutes and guarantees the liberty of a people is, before every thing else, its morality, which itself is based on its religious faith. As long as Romanism shall have in France numerous adherents, the most sacred rights will be periodically despoiled, and the whole constitutional edifice will not only wobble, but, as Heron writes to you, the edifice of the Papacy is in its very essence, hostile to liberty—to liberty of conscience and worship, to the liberty of the press, to liberty of association, to liberty of education—to every liberty be what it may. Between modern tendencies and the Roman priesthood there is a conflict even to the death; one of the two must perish.

LETTER TO THE REV. DR. CANDLISH OF EDINBURGH, SCOTLAND.

By one of the Corresponding Secretaries of the American and Foreign Christian Union.

MY DEAR DR. CANDLISH,—

I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the Spirit from on High, which the conversion of the world demands, the greatest desideratum at present is the *Regeneration of Christendom*. Let me call your attention again to this great topic, for the purpose of setting forth a little more at large its greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balby, and other well-informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say 250,000,000, Asia 450,000,000, Africa, 150,000,000, America, 50,000,000, and other portions of the world 100,000,000. Of course this estimate is not to be taken strictly exact, but it is enough so for our purpose. Now let us see how the question of Religion is concerned in this reckoning. The Roman Catholics are 200,000,000, according to the statement of his Holiness, Pius IX. I find it very difficult, however, to make anything like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know with very considerable accuracy the number of his sheep.

The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly equal in ignorance of the true Gospel, to the Papal Church—may be estimated at not much, if at all, short of 60,000,000.

THE PROTESTANTS are, I think, quite 75,000,000 in all.

This makes the nominally-Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE.

This statement, which is doubtless essentially accurate, shows that relatively—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose.

But the view becomes most cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute EUROPE entire (with the doubtful exception of Turkey, in which there are in fact more Christians* than Mohammedans) and all America (with the exception of the north-western part of North America, and the middle and southern portions of South America)—contain all the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the SAVIOUR throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their

sails whiten every sea, and skirt all bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the past, present, and prospects of Christianity in the world at the present day.

3. The mighty power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1115, when the Council of Constance was busy in expiating heresy, and about the time that John Huss and Jerome of Prague, were burning at the stake, the victorious Mohammed I., the powerful Padishah of the Turks, marched his troops to Salzbach, in Southern Germany; and for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1673, one of his successors, Mohammed IV., thundered at the gates of Vienna, and exulted in Christendom to quake! At that period the Holy Roman Empire was formidable enough to enslave the countries in the Mediterranean Sea, of the most powerful nations of Europe, And the Ottoman empires in India and China were quite formidable.

Very different is the present state of things. As in Turkey, the only Mohammedan Power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has, in reality, more inherent strength, and could in six months sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to fighten the Emperor of China into the acceptance of the most unfavourable terms.

What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in three times former an astounding contrast between Christendom and the rest of the world. There are men who affect to believe that the influence of Christianity, in this respect, has been over-estimated. But they have certainly not examined the subject with care; else they would have come to a very different conclusion.

Now, if all the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and three United States—what a mighty influence it soon would exert upon the world! What a host of Christian missionaries would annually go forth to replace those who are now in the field of heathenism, or to make new converts in the territory of the Enemy? What an influence in behalf of the Truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be very far off when it would be proclaimed in Heaven, as well as throughout the Earth, that the kingdoms of this world have become the kingdoms of our God and of His Christ; and that he who sits upon the white throne, is to make new converts every generation—there renewed exaltation of all the portions of (nominal) Christendom which need it! And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST?

Oh, how important is the work of Home Missions! How important is the Home Missionary work of Christendom! It is not as incumbent on us to pray and labour for the regeneration of Christendom, as to pray and labour for Heathen lands! Most certainly it is.

I am your friend and brother in the faith and service of our Common SAVIOUR.

R. BAIRD.

ROMAN CATHOLIC STATISTICS—SCOTLAND.—From the "Catholic Directory for 1852;" and the "Catholic Directory for Scotland;" it appears that in Great Britain there are 708 churches and chapels; 12 colleges for the education of ecclesiastical and lay students; 17 houses of religious men, including the Benedictines, Franciscans, Dominicans, Jesuits, Passionists, Cistercians, Redemptorists, Oratorians, Fathers of Charity, and Conceptionists; 12 convents for females of 200 to 500 scholars each; number of clergy, including bishop and 19 bishops, is 1032. It appears that there are between 40 and 50 Roman Catholic bishops in the British colonies. The total increase of priests in Great Britain, as compared with last year, is 67. In Scotland there are 135 priests, including bishops, and 100 churches and chapels, and about 40 stations. There is 1 Roman Catholic college in Scotland—St. Mary's, Ayr. There are also several foreign colleges connected with the Scottish Roman Catholic Mission. In Scotland there are 4 convents. These are, St. Margaret's Convent, Edinburgh; the Convent of the Good Shepherd, at Dalkeith, near Glasgow; the Convent of the Immaculate Conception, Glasgow; and the Convent of the Sisters of Mercy, Glasgow. Regarding the second last mentioned of these, the "Scottish Directory" says that "during the course of last year, 9 young ladies received the habit of the Order, and on the 16th of July, 1851, 8 novices made their religious profession." "The Convent School is attended by upwards of 70 scholars, besides a number of pupil boarders. The Sisters also take charge of 3 female day and evening schools, with an average of from 200 to 500 scholars each. They also superintend Sunday female schools, which are attended by about 2000 girls." Regarding the Convent of the Sisters of Mercy, the same authority says that "during last year, 5 young ladies received the white veil in this Order." The "religious" of this convent also superintend girls' day schools numbering about 400 children, and Sunday-schools numbering about 600.—*Press.*

* I speak of nominal Christians, of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word.

NORTH AMERICAN INDIANS—CHOCTAWS.

The population of the Choctaw nation is increasing, their schools are flourishing, and their churches are being built. In the month of April, 1851, during the last year more than \$10000 was contributed by these churches to the sale of intoxicating drinks prohibited by law throughout the nation.

The "big meetings" spoken of below are, sermons and revivals, commencing usually Friday afternoon or evening. The extracts which are given in the Journal of the Miss. Rev. are, being from the notes of a special agent.

Some incidents of *Mississippi Life*.—I went to attend another "big meeting," about thirty miles distant, near Norwalk, within the bounds of the Rev. A. Wright's parish. Being quite familiar with the road, I travelled by night and reached Norwalk about two o'clock in the morning. The meeting was a big meeting indeed, the largest I ever saw in the Choctaw Nation, and I had here about five hundred to seven hundred people present. On Saturday there was a great temperance meeting—Excellent speeches in favour of total abstinence were made by distinguished Choctaws, by clerics, and ex-captains, Colonels and Captains. On Friday night I was able to say but little, there being no interpreter. On Saturday night I preached. I conducted the prayer meeting at six o'clock, Sabbath morning, making three about ten. I preached in the forenoon a long sermon—over three hours. This would not do among white people who were satisfied with the gospel. A great many poor Choctaws are hungry for the gospel, and will sit patiently and attentively listening to a long sermon. In the afternoon I made a few remarks and assisted in the administration of the sacrament.

He reached home on Wednesday, barely in season for another appointment.

As soon as I could change my clothes and partake of some refreshment, I started again for another big meeting, nearly seventy miles from Spence, the way I went. I rode ten miles that evening, and stayed all night at Pine Ridge. As I was mounting my horse the next morning, I stumbled and sprained my ankle. I supposed severely, but said nothing. My first thought was, "I must return home—can't on a long journey with such a foot." My second thought was, "Shall a sprained ankle keep me from fulfilling my appointment to preach the precious gospel to the poor perishing Indians?" No, no, I shall go forward in spite of my sprained ankle. On I went. After I had gone seven miles I began to suffer very much, and was compelled to rest. I stopped at Mr. Fisher's, the grandfather of one of my best boys. The old gentleman paid me every attention. For two hours he ceased not to pour cold water on my foot. This relieved me very much. My foot was now swollen so that I could not put on my boot. Fastening my boot to my saddle, I wrapt my foot in a towel, mounted my horse and rode along as easy as possible. When I had gone about five miles the pain became so severe that I was compelled to stop again. I was most kindly received by Mrs. Basil F. I, who not only poured cold water on my foot for an hour, which eased the pain very much, but got her little wagon, and sent me to Norwalk, about four miles. I rode in the wagon without any pain worth speaking of. From Norwalk I was sent in a wagon to Wheelock. Here I had gone about all night. This was a new trial to me. Next morning I started in a wagon for Stockbridge, (i. e. Byington's place) and arrived there about sundown. In this trip my sprained foot was almost well. I had followed up the cold water thoroughly. Saturday morning I was able to put on my boot and ride my horse without the slightest inconvenience. Now I felt very thankful I did not return home from Doakville. Brother Wright and myself preached the ground early in the forenoon of Saturday. At this meeting I preached four times and assisted in the administration of the sacrament.

Another big meeting, held the week after is thus spoken of:—
"There was something peculiarly interesting in this meeting to me. It was the only white person on the ground. I here, in pure Choctaw fashion. At night I went myself to my blanket, and laid me down to sleep at the root of a tree. At intervals I sat on the ground and partook with real relish of the miscellaneous contents of some Choctaw brother's wallet poured out upon the green leaves in the absence of platters. There I sat cross-legged on the ground with a lump of hard corn bread in one hand and a chunk of venison in the other. Eating away with all my might, varying the exercise by an occasional sip of coffee from my neighbour's tin, I got along first-rate. Some of the Choctaws expressed their surprise at the ease with which I adapted myself to them. What astonished them most of all, was the ease with which I sat cross-legged. They said I was the first missionary they ever saw that could sit Indian fashion. Some thought I sat Choctaw fashion better than the Choctaws themselves. Little did they think that I had sat in this way for nearly five years, when I was learning my trade."

Between June 16 and September 1, Mr. Reid preached about fifty times to large assemblies. The power and grace of God were manifested. More than seventy persons publicly signified their determination to forsake their sins and seek the Lord. Many others also were deeply affected by the Holy Spirit.

A Field visit to the Harvest.—In these preaching excursions Mr. Reid travelled extensively through the Choctaw nation, and thus presents one result of his observations:

I saw with my own eyes the desolation of the land, and the sight of my eyes did deeply affect my heart. The Choctaws are not only wailing, but eagerly desirous to receive the gospel. From some of the darkest regions of the land the people urgently call upon the mission-

aries to come to them with the gospel. The cry of the people for the gospel is constantly ringing in the ears of our beloved brethren of the American Board. These brethren are labouring far beyond their strength to supply the people with the bread of life, but they cannot begin to do it. The spirit is willing, but the flesh is weak. The frames of their bodies are not iron, nor their sinews brass. Neither are they ubiquitous. They can only preach in one place at a time.—The Choctaw nation is a field already white for the harvest.—*Janr. of Miss.*

MISSIONS OF THE PRESBYTERIAN CHURCH; U. S.

INDIAN TRIPLES.

CHITAWA.—One station; two Ministers and their wives; one teacher, carpenter and his wife, two female teachers.

CHOKASKAW.—One station, one minister appointed; one teacher and his wife.

CHIEFS.—Two stations, three ministers, one physician, one sterrid—all of whom are married but one, four female teachers.

SHUMBLER.—One station, two teachers and their wives.

HOWARD AND WACK.—One station, two ministers and their wives; one female teacher.

ORON and ONAWAS.—One station, one minister and his wife, one female teacher; one farmer.

CHIEFWAYS and OTTAWAS.—One station, one minister and one teacher, and their wives; one interpreter.

WEST AFRICA.

LIBERIA.—Three stations; three ministers and two teachers and their wives.

WESTER KROON.—One station; one teacher and his wife.

NEAR THE EQUATOR.—One minister; one female teacher.

UPPER INDIA.

LODIANA MISSION.—Six stations, twelve ministers—all married but three; ten native catechists, &c.

FERREKHABAD MISSION.—Three stations, nine ministers—all married but one; eight native catechists, &c.

ALLAHABAD MISSION.—One station; six ministers and their wives; one native licentiate preacher; four native assistants.

SIAM.

BANGKOK.—One minister and his wife, one minister, one physician; one Chinese native assistant.

CHINA.

CANTON MISSION.—One station; two ministers—of whom one is married.

SHANGHAI MISSION.—One station; six ministers, one physician; one superintendent of the press—all married but two.

SHANGHAI MISSION.—One station, two ministers and their wives.

FARAL EUROPE.

FRANCE, HOLLAND, and other countries.—The support of several ministers, or correspondents, remitted to local correspondents during the year ending May 1, 1851.

JAWA.

NEW YORK, PHILADELPHIA and BALTIMORE.—Three ministers and one licentiate preacher.

Printing Presses, at Ningpo, Allahabad, and Lodianna. Schools at nearly all the stations. Churches, at most of the stations. Presbyteries, one in the United States, one in Western Africa; two in China; three in Upper India. Synods, one in Upper India.

All nations whom God had made, shall come and worship before thee, O Lord; and shall glorify thy name.—PSALM LXXVI. 2.

EPISCOPACY IN AMERICA.—There are, at present, thirty-one Bishops in the active discharge of the duties of their office in the Protestant Episcopal Church within the boundaries of the United States. Pennsylvania has furnished seven, New York four, Connecticut three, Maryland three, Virginia two, South Carolina two, Tennessee two, and Massachusetts, Vermont, Delaware, North Carolina, Florida, Kentucky, Michigan, and Missouri one each. In this classification we have credited the dioceses in which they were respectively settled when elected to the Episcopate. The number of dioceses is 29, priests and deacons, 1512; whole number of clergy, 1935. Deaths of clergy in the past year, 16; ordinations—deacons, 19, priests, 66, candidates for order in 15 dioceses 145; communicants in 26 dioceses, 67,200, Sunday-school scholars in 29 dioceses, 40,507; contributions to church objects in 25 dioceses, \$310,533.01.—*Pres.*

MISSIONARIES IN CHINA.—There are now seventy-five Protestant missionaries in China, connected with fifteen different missionary societies; being an increase of fifty-five in nine years. Of these forty-eight are Americans, twenty-five are English, three German, two Swiss, one Swedish, and one unconnected.

COST OF THE KAFFIR WAR.—The Kaffir war is costing £1,250,000 annually, being four times more than the sum expended during that period in England on art, science, and public education.

All orders, payments, and communications to the Editor are requested to be sent *Post-paid*, to the Rev. J. W. Jennings, Toronto. We intend, in the meantime, to publish the Magazine on the 15th of every month, and request that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, FEBRUARY, 1842.

The Rev. Dr. Taylor, moderator, has summoned a special meeting of Synod, to be held in Hamilton, on the 27th of April, at 12 o'clock, noon, to consider a proposal from the Board of Missions, Scotland, in relation to the Professorship of Theology.

HAMILTON UNITED PRESBYTERIAN CHURCH—The annual meeting of the Missionary Society was held on the 26th of January—the Rev. Mr. Hogg presiding. The Treasurer reported that the collections for 1841 amounted to £21; also, that the sum of £26, including interest, for the year 1842, was still in his possession, having been voted in such a way as precluded its appropriation. It was resolved that the vote on the proceeds of the Society for 1842, be rescinded, and that the income for these two years be appropriated as follows—

To Theological Library.....	£10
To Theological Institution.....	5
To French Canadian Mission.....	5
To Home Mission of the Church.....	30
	£50

The Sabbath-school Missionary-box was found to contain £2 5s. The appropriation was made by vote of the scholars, as follows—

To French Canadian Mission.....	£1 5 0
To Jewish Mission.....	1 0 0

W. J.

TORONTO—The annual meeting of the Missionary and Benevolent Society of the U. P. Congregation—which had been postponed from the first Tuesday in January—was held on the evening of the 3rd of February—the Rev. Mr. Jennings in the chair. The Treasurer presented his statement, when it appeared that the total income of the Society, for the year 1841, amounted to £24 7s. 8d.

During the year the Committee had appropriated—

To persons connected with the congregation, requiring assistance..... £5 15 0

To Rev. John Proudfoot, London, to aid the congregation of St. Mary's in erecting a Church..... 5 0 0

Balance on hand, of £23 12s. 8d., was voted as follows—

To Presbyterian Church of Nova Scotia, for Foreign Mission at Annetrum—annual donation..... 10 0 0

To French Canadian Mission..... 5 0 0

To Home Mission Fund of the Church..... 8 12 8d

J. L.

CALEDONIA.

On Sabbath, January 18th, the United Presbyterian Church of Caledonia was opened for Divine service by the Rev. John Jennings, Toronto, and on the same day the Supper was dispensed to the congregation. A liberal collection was taken up for the Building Fund. The church is erected on the north side of the Market Square—a substantial frame building, with an elegant turret in front. Behind, there is a large space laid out for burial ground, which has already been to be occupied.

On the Tuesday following, a Soiree was held in the church, which, notwithstanding the severity of the cold, was well attended. The ladies of the southern portion of the congregation presented an elegant Bible to their minister, by one of the elders, who made an appropriate and impressive speech on the occasion, to which Dr. Ferrier made a suitable reply. The meeting was eloquently addressed by the Rev. Messrs. Hogg of Hamilton, and Drummond of Brantford. The Rev. Mr. Jennings, having gone to visit some friends at a distance, was presented by the *ditto* state of the roads, from getting forward, as was expected.

On Wednesday, the children of the Sabbath School met, and were profitably and pleasantly entertained. The Rev. Mr. Drummond addressed the young, and having directed their attention with much good humour, gave them some valuable instructions, with plainness suitable to their capacities, and with a warmth and energy calculated to produce a deep and lasting impression.

It is known that Dr. Ferrier, the minister of that congregation, although professing to hold entire, as sound and scriptural, the principles of

the United Presbyterian Church, was received into the Free Church, and that in violation of all honorable faith and Christian courtesy, that church excluded him from their fellowship, ostensibly because he was true to the sentiments they knew he held, when admitted to their communion, and which are held by many of themselves.

Dr. Ferrier and his congregation are to be congratulated on the honourable stand they have made for the principles of the Reformation, and of the Scriptures, in opposition to secession and sinister views; and we trust the time is not distant when the Free Church in our country will abandon their cruel and unchristian and unpolitic shift, to go in any way the obvious passages respecting the Magistrate's power in the Westminster Confession, and will acknowledge themselves to be, what we believe the most of them really are, of one mind, substantially, with the United Presbyterian Church, on this head, as well as on the grand doctrines of grace, on which the two denominations have always agreed.

This spirited and high-principled congregation will undoubtedly more and more prosper, and advance the cause of Christ in the neighbourhood. May they be blessed and be a blessing.—Commented.

PRESBYTERY OF TORONTO.

The Presbytery of Toronto, of the United Presbyterian Church, met on the 21st of February, and was constituted by the Rev. Mr. Coutts, moderator, p. l. The committee appointed to superintend the students reported, that they had, on the 16th of December, examined Mr. McDonald on part of the exercises previously assigned him by the Presbytery, and had sustained and approved of the whole. The Presbytery received and adopted the report of the committee. They then examined Mr. McDonald on the remainder of the exercises assigned him. A letter was read from Mr. Dankar, student, stating, that in consequence of sickness, he was unable to attend the present meeting. His excuse for absence was sustained, and the clerk was engaged to request him to be present at the next meeting of Presbytery, and to be prepared with as many of his trials for license as possible.

The congregational statistics, from almost all the congregations in the bounds of the Presbytery, were laid before the Presbytery, and ordered to be published as soon as all the returns were made. The Rev. Mr. Coutts made an application on behalf of the congregation in Vaughan, to have the services of the Lord's Supper dispensed among them on the fifth Sabbath of February. The Presbytery granted their request, and appointed Mr. Coutt to officiate on that occasion.

The Presbytery took up and read an overture from Mr. Coutts to the Synod at its meeting in June, respecting the "Rules of Order." They agreed to transmit said overture.

The Presbytery deferred the consideration of the "Draft of Deed for Church Property," and also "the insertion of a students of theology," till the next meeting. Assigned Mr. McDonald exercises for the next three months, to be prepared for the committee and Presbytery. Appointed the Rev. Mr. Jennings moderator for the current year. Appointed the next meeting to be held on the 6th of April, at two o'clock p. m., in the United Presbyterian Church, Toronto.

JAMES DICK, P. C.

PRESBYTERY OF WELLINGTON.

Statistical Report for the year ending 31st December, 1851.

	QUEBEC.	BRANSON.	SIORA.
Organized Congregations.....	1	1	1.
Stations within bounds.....	None.	None.	2, Irvine & Pee 1
Average attendance.....	250	300	£1,280, Ir. 100.
Members added.....	14	13	33 (Peel, 100.
Members removed.....	6	13	11
Members of the Home.....	61	69	118
Baptists.....	2	26	11
Number in religious classes.....	115	141	£1 30, Ir. 104.
No. attending Prayer-meetings.....	None.	50	Irvine, 20.
No. of volumes in Libraries.....	300	512	£1, 105, Ir. 274.
No. of Churches.....	1	1	2.
Is property deeded.....	Yes.	Yes.	Yes.
Congregational Debt.....	£130 0	0 211	£80,
Total income.....	£130 5	£152 3	0 1117 10 3.
Expenditure on—			
1. Stipend.....	£90 10	£91 13 0	£105 +
2. Church property.....	£23 1	£24 17 0	£2 0 1—Insur.
3. Theological fund.....	£2	£2 17 0	£2 5 0.
4. Synod and Presbytery fund.....	None.	£1 15 0	£2 15 0.
5. Synod's Missions.....	£1	£1 1 0	£2 9 0.
6. General Missions.....	£4 1 3	£5 0 0	
7. Contributions to the poor.....	None.	None.	
8. Incidental expenses.....	£1 3 14	£1 5 7 3	

There has been an advance during the past year of £5. There is also a house for the minister, and fifty acres of land attached, which the congregation intends to purchase as soon as it comes into the market.

It is but justice to this congregation to remark, that they pay the stipend, and that they have made an advance of £5 during the past year.

REASON OR REVELATION;

OR, THE RELIGION, PHILOSOPHY, AND CIVILISATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

PART I.—No. I.

In discussing this subject, there are two main objects aimed at:—

1st. To endeavour to correct prevalent errors, and show the worthlessness and falseness of that would-be intellectuality of those who foster and propound them; and who perpetually bring up the ancient past for admiration, and ascribe, with an inexcusable ignorance, or wilful perversion, great excellencies to ancient systems and times; to the deterioration of Christianity. Singular and inconsistent as it may seem, there are not a few who make a nominal profession of the recognition of the truth of the gospel, who are too ready, from the pride of reason, the desire to dignify what they call "the god-like qualities of humanity," and from hasty, unhistorically-supported conclusions, to magnify the great era of heathen power and philosophy, and to hold it up as the golden age of the world's intellectual might and social refinement, and to present a Solon, a Socrates, or a Plato, as a specimen of all that is wise and good, and to elevate such to a level with that "Teacher who came from God," and who "spoke as never man spake;" and thus would carry us back, and have us believe that "the former times were better than these." There is a disposition in many to read the works of the ancient sages—at any rate to boast of their acquaintance with them, however shallow that may be—and to treat the wisdom of Jesus as if it were too common-place, too familiar to the vulgar to demand attention, and too humble to be worthy of quotation. This ascription of intellectuality and refinement to the pre-Christian era is at the basis of infidelity, and most unduly exalts the one, while it most unjustly degrades the other. It is a practice which originates in that little learning which is a dangerous thing; which has been encouraged by a modern "vain philosophy," and propagated by a certain class of ethical writers, and the flimsy and sceptical *litterateurs* of the present day.

2d. The next object in view is, to maintain the true prominence of Christianity, as the only system that is competent to elevate the world, and which embodies in it all the elements of true religion, true morals, true philosophy, and true civilisation. And by advocating Christianity, it is not to sermonise, but to take up the system in its principles and operations, and compare and contrast it with all other systems. There is a prevailing misconception of it—a one-sided view of its principles and tendencies, which amounts to an error—by which it is not extended to its perfect work but circumscribed and contracted in its design and powers. It is not sufficiently viewed as a complete, divinely given system, for the restoration and government of the world. It is looked at too often solely as teaching the fact of a better world, and how we may attain it—and that is a great and most important part—but it is not confined to that; for it does not only simply inculcate our devotional obligations, but it embraces every thing that relates to our temporal state and social improvement. It contains the true principles of political economy, and of all legislative science; and gives the grand directions for the amelioration of the physical world, and the education, refinement, and happiness of man. It is the moral lever for upheaving the earth, and all that it inhabit, from every existing false and ruinous position. As the curse was universal on nature, brute and man, Christianity is universal, as the universal antidote. In this sense, the true, whole sense, we mean it, and fearless as to the issue, we invite that it be contrasted with all the speculations, theories, and systems of men.

It must be obvious to all, that the subject is one of very great extent, as, in fact, it ransacks the history of the ancient heathen world, and the conclusions cumulate in proportion to the scrutiny that is made of Paganism, and the contrasting investigations into the developments of Christianity. Volumes might be written on it; and very necessary and profitable ones too: for though several of its parts, under various titles, have been discussed by Tholuck, Spring, and one or two others, yet, as a whole, it is a fresh and most important topic for the earnest mental enterprise of some writer on the Christian Evidences. But extensive, important, and fascinating as it is, and though there is no want of facts and arguments, we are limited in this mode of presenting it, to a reasonable brevity, and therefore instead of going minutely over the whole field of enquiry, must look only at the chief points; and instead of giving quotations in proof of what is asserted, must simply state what we believe are

facts, and dogmatically draw our conclusions, leaving the readers, whether they doubt or believe, to investigate fully for themselves. Indeed, we would rather provoke personal inquiry, for we are well assured that no one who will candidly and diligently set himself to the study, and draw the contrast, but will arrive at the conclusion, not simply that Christianity, with its whole offspring of piety, philosophy and civilization, is pre-eminent over all kinds and degrees of heathenism, but, that it is absolutely necessary for the true and the best, physical and temporal, spiritual and eternal, interests of mankind! As the sun in its gorgeous majesty confers more blessings on this world, than all the stars that gem the night sky; and as by day their light is unseen because of a greater, and it is only in the night, when there is no sun, that their lustre is perceived; so, Christianity rises on the moral horizon of the world, and as it ascends to its meridian altitude, the systems of men which might shine when they had no such competitor, now sink away, and are obscured as lights that were, but whose glory is outshone. The religious systems of the pagan world were as the torches of men, kindled at the fires of the natural mind, but this is "THE LIGHT, THE TRUE LIGHT, which lighteth every man that cometh into the world," and which is kindled at the source of the God-head. The others were the twinklings of unaided or distorted reason, but this is the effulgence of divinity, the bright shining of the Sun of Righteousness.

I. The first part of the subject is, the religion, philosophy, and civilization of the ancient heathen; or the evidence that reason alone is not a competent instructor and guide for man. Under this part we consider

1st. The moral and spiritual characteristics of the various systems of ancient religion. Undoubtedly the first religion was divine in its origin. Man was created in his Maker's image, and his religion was part of that image—it was written on his heart, and might be called constitutional; but after he fell from pristine purity, that was lost, and a new type of religion was introduced—a kind caused by new necessities—a system not of simple obedience, love, and communion, but of reconciliation; and though we have not the precise form, we have the historical fact in the recognition of a divinely-appointed mode of worship. In the case of Cain, we find not only the first introduction of religious error, or self-will, in forming what he conceived to be religious obligation, when he attempted to worship by a mode that had not the divine sanction, but also, that there was a mode which he would not embrace. He took the ground of a proud moralist, and not that of a humble suppliant. He brought his thank-offering, but not his sin-offering. He prayed, "give me this day my daily bread," but would not pray, "forgive me my trespasses." He refused to acknowledge the doctrine of propitiation; and this proves that this doctrine had been divinely taught; for why condemn him for what he knew not? or why approve of Abel's sacrifice of the "firstlings of his flock," additional to his offering of the fruit of the ground, if he did it only by accident? and if Cain had not known better—if he had not had some revelation as to the duty, nature, and design of certain sacrifices—why should the language of God be addressed to him as one who knew his duty but would not do it?—"If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door;" that is, at his door, because he refused to comply with the Divine mode through which God would accept the sinner.——The religion of the patriarchs—a succeeding and slightly enlarged edition of the former—was still of the same primal or elementary character. It recognised the one true God, the facts of sin and a way of propitiation, exhibited by a symbolical confession of the one, and faith in the other, on the ground of the early promise of the coming Messiah, the seed of the woman who would bruise the head of the serpent.——The religion of the Jews was of the same character. It was the full enlargement and completion of the elementary or typical system; but though it was wrapped up in symbols, and carried out by a laborious and costly ceremonial, still, it contained in it all the great principles of religious truth. The tendency of the rude and uneducated mind is to imagery and ceremony, and God thus adapted religion to the mental and social progress of man, and invested its truths in forms and customs best suited to those to whom it was communicated, and by which it was most likely to be retained. The world was not then prepared for a completely spiritual religion, and it only received that which it was capable of appreciating. As the child requires a peculiar training and adaptation of means to his desires and faculties, so the childhood of the world required

a peculiarity of religious system to prepare it for its maturity. It was "as an heir under tutors and governors until the time appointed of the father," when first, as to speak, to its maturity, through the previous experience and training, then, "God sent forth his Son" as the great Teacher, to bring it to the elementary condition and character, and divulge a system of a spiritual, universal, and perpetual nature.

But we pass from the divinely instituted religious systems—or rather the shadowy phases of the one system—to those directly under review. We can contrast Judaism with Christianity, and show that the one was the type, the other the reality; that the former was the "coming event which had cast its shadow before." We can prove, that the religious system given to the Jews, was only adapted to their national design and circumstances, which confined them to their own land, and made them an agricultural, rather than a commercial, nation; which shut them in, in every sense, as a peculiar people; and that their institutions, "temple, priesthood, rites, emblems and law, rendered it an impossibility that it ever could become universal—but we have now to consider the other systems, as they exhibited the tendency and utmost powers of the unaided human reason, and thus we will see what the mind, religion, morals, and civilization are worth, when left without the teaching of God.

The first form of an idolatrous religion, the nature of which history gives us any data to judge, was called Sabaism, and consisted in the worship of the firmamental bodies. Before the flood, it is evident that there must have been idolatry, for "the whole earth had corrupted its way," though we cannot tell of what kind it was; but early in the post-deluvian age, and after the dispersion at Babel, the tendency to idolatry rapidly displayed itself. Tribes were then formed, separated, and scattered; and having only had a traditional faith, and away from the control, instructions, and priesthood of the great line of patriarchs, and left to tribal independence, to corruptions introduced, and the truth in tradition forgotten, and to the vain imaginations natural to the human heart, each altered the parent religious belief, and changed customs and worship; and the truth thus became so mired up and diluted with religious fancies, arising both from ignorance and perversion, from fear and folly, that it could not be discerned. Error thus grew till it formed into a system; and that first systemised form of idolatry, was Sabaism, and had its origin in western Asia. Mankind gradually lost the knowledge of the true God, of his being and attributes, but still looking upward to powers supreme, formed the idea that the sun and moon were the two great divinities—the one they called the King, and the other the Queen of heaven—and to each they gave a peculiar homage. They, then, farther supposed them to be parents, and that all the stars were their offspring, and to the most brilliant of these they gave names and worship. When once this idea was fixed in their minds, they next attributed peculiar faculties and powers to each, and thence began the opinion of lucky and unlucky stars—thence originated the whole system of ancient astrology—which, instead of recognising the one, supreme, over-ruling Providence, led to the most erroneous conceptions of astral influence. That, then, was the first step. It was leaving the Creator to worship his works—it was multiplying their gods—it was still looking upwards—it was still seeing their divinities in the heavens—but having lost God, they lost the first truth and purity of religion; and there was but another step, which they soon took, to form idols on earth—likenesses of what they supposed were the gods, in the sun, moon, and stars; and to these they began to pay their worship, and thus their foolish minds became darkened, and even when "professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things." From Sabaism, then, was all idolatry derived. It was the first step that man took from the throne of God, and we will find that the human race declined exactly in proportion, as their religion became more and more "of the earth, earthy;" and from this great parent system of error, we can see that all subsequent systems bore evidence of their perversity.

Next in age was the Egyptian religion. Sabaism was succeeded by material, terrestrial, idolatry. The religious sentiment connected with celestial objects, gradually decayed, and the earth took the place of the sky in furnishing gods, and Egypt—the boasted Egypt—ranked the first in making, worshipping, and extending, the lowest and meanest system that was, or is, or can be. It was full of the most fantastic and degrading absurdities, and yet it seems to have had a kind of dignity through

the pomp which attended it, and by the pretended mysteries, learning, and philosophy which supported it. The ancient Egyptian philosophers held the eternity of mind and matter, and represented one Great Mind, or Being, as presiding over all other gods in the spiritual and material worlds. Thus they held the fact, it is true, of One Supreme Being; but they failed to know and worship him as he is, and they degraded him, by making gods to divide his glory. They kept on this philosophical myth, to give consistency to an idolatrous theory, and that they might have a divine pretence for every thing, real or imaginary, which they might choose to worship. This Supreme Mind was the god Ammon—evidently called after their progenitor Ham, if indeed it was not an actual deification of him—in whose honor the city of No Ammon, or Thebes, was called, and where was the splendid temple which, though dedicated to him, was in fact their pantheon; and where were also, the great schools, or colleges, of religion and philosophy. To Ammon, was joined their supreme goddess Neith, or Neiths, and from these two came the whole offspring of divinites, to which, according to the supposed offices they held, religious service was paid. This was the department of their system which may be called their celestial idolatry. They had next, the god Osiris, united to the goddess Isis, and which seem to have been the chief powers of earth, hades, and the infernal regions. Osiris had attributed to him many functions similar to the Pluto of the Greeks; and that he took charge of the souls of men after death, and according to their deserts of in-stem, psychosis, had the power to send the soul to animate another body, whether of a reptile or a man, as he judged the former merits deserved. From Osiris and Isis there was another offspring of lesser divinites, with their several powers and offices. This was the second great department of their system, which may be called their infernal idolatry. It was worship to the celestial gods to do them all good; and to the infernal gods to do them no harm.—To these innumerable, great and little gods of good and evil, they had a third department, which may be called their terrestrial idolatry, or visible objects of worship, such as the Nile, the crocodile, the serpent, and the cow.

The whole system was an immense conglomeration of the conceptions of the imaginative and the drowsy, run mad, and no efforts of power and expense were spared to carry it out; and an excessive, as well as honorable, laborious and punctilious was the worship, that the first born of every Egyptian family was entitled, if not required, to study and rank as a priest. This was the line of the priesthood, and thus it—that may be called the church—came to hold the superior proprietorship or lordship of the soil of the whole country, and the mass of the people were the mere serfs. On this fact we can see and understand the design of the extraordinary judgment of God, when the first born of every family was doomed to death by the destroying angel. By the hand of Moses, Jehovah had proved himself "high above all gods" in their celestial or infernal catalogue. The plagues came, and by these their celestial gods were shown to be powerless for good; yet, even their great god, the Sun, was overcome by "a darkness that might be felt;" and their infernal gods, according to their belief, were shown to be active against them in the hail, the locusts, and the murrain; and the objects of their terrestrial worship were destroyed. "The temples became polluted, so that there could be no service in them; and the people became polluted, so that they could not worship though their temples had been clean. Their sacrifices, too, were all destroyed; and thus by judgment on judgment, they were left without the help of their gods, and without the means and opportunity to propitiate them; and, last of all, by one terrible swoop, to consummate the destruction, and display the majesty of the God of Israel, the whole priesthood was annihilated.

The religion of Egypt is often spoken of as philosophical and refined, but we ask, was that either philosophy or refinement, which led to the worship of gods they knew not what or where—the creations of wild and superstitious fancies and fears—and which condescended even to pay religious honors to the river, the reptile, and the brute? No, for while there is a fictitious honor thrown around the throne of the Pharaohs and the history of a once famous land, yet the religion was a mystery to the people, a trade to the priests, and a curse to all. Egypt may stand prominent for the magnitude of her idolatrous establishment, but not one sound religious principle can be found in her annals; and the most favorable facts we can gather, are only testimonies to the folly of a

people who had lost the knowledge of the true God, and in the blindness of their minds—the light that was in them being darkness—were wandering helplessly in the dark fields of religious fiction, and self-creating the more horrible and the deeper pitfalls into which they plunged.

(To be continued.)

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We concluded our last paper by stating that thirteen ministers and two elders had protested against the Synod of Perth and Stirling, in finding, by a majority of six votes, that Mr. Erskine was censurable for expressions employed in his sermon.

We proceed to notice that only seven of these ministers appeared at the same Synod, when it met at Stirling, in April, 1733. Here they gave their reasons of dissent, which, although powerful and conclusive, did not, however, induce the Synod to depart from the course they had contemplated, which was, to insist, that unless Mr. Erskine made some acknowledgment of having expressed himself improperly in his sermon, he should be rebuked at their bar. To this Mr. Erskine could not submit; nor could he conscientiously retract any thing he had said; and when called by the Moderator to receive the rebuke, he declared his adherence to his protest, as he was unconscious of having done or said any thing which made him justly liable to censure.

When at length, in May, 1733, the General Assembly met, only three of the Protesters appeared, as adhering to Mr. Erskine, namely:—Messrs. William Wilson, Alexander Moncrief, and James Fisher. The others seem to have thought they had sufficiently exonerated themselves by simply protesting, without any particular anxiety or design to carry the matter farther. It was otherwise with the three who went forward. They considered Mr. Erskine's cause their own—or rather they considered it the cause of Christ—as it assuredly was—to which all the faithful should adhere; but to which so many of their brethren were indifferent or opposed. There were not a few in this Assembly, who were, so far left to themselves, as to treat this matter with contempt and ridicule—so deplorably corrupted and degraded was the Church of Scotland at this period.

Mr. Erskine appeared at the bar of this Assembly with two advocates. He alone of the four brethren was heard in support of his appeal; and he defended himself “in a document which, for pointed brevity of statement, triumphant argument, clear elucidation of great principles, respectful address, combined with independence of feeling, deserves to be ranked among the most valuable ecclesiastical documents of the age.” (Historical Sketch by Dr. Thomson.) His three friends insisted on being also heard by the Assembly. But for reasons not mentioned, this privilege, which equity and christian courtesy required, was refused.

It is said that, on this occasion, when these brethren were pleading in vain to be heard, by reading papers they had prepared in their own defence, a lay member, connected with the Argyle family, bluntly exclaimed—“Moderator, cannot these men who can thunder hell and damnation from the pulpit for an hour, tell us in a few words what they would be at.” On this, Mr. Wilson, ever bold, when necessary, in the defence of truth and piety, rose and declared that theirs was not the cause of Mr. Erskine merely, but of the whole Church,—that the Assembly, and not they, were subverting the Ecclesiastical constitution,—that the present aspect of the times, so threatening to the interests of christianity, should serve to rouse every minister to active zeal in checking error and corruption, and in seeking the purity, peace, and prosperity of the Church. In concluding, he turned to the last speaker and said—“He could not sit down without adverting to the profane language which had been rashly employed by the person of high rank—language which was not only unfit to be uttered any where, especially in this venerable Assembly, but which was quite unworthy of a descendant of that illustrious nobleman who died a martyr, seventy years ago, to the civil and religious liberties of his country, and in the defence of the very cause which Mr. Erskine and they were now supporting.” This remonstrance is said to have had a powerful effect on those who heard it, and in particular to have put the Argyle representative to the blush.

But how did the Assembly conduct and determine this great cause?—How did they proceed with these intrepid and faithful friends of the Lord Jesus, who were prepared to do or suffer any thing rather than that his glory should be stained, or that they should flinch from the discharge of their spiritual duties? Without at all entering into the merits of this cause, as that of enlightened and pure christianity, and into the various principles and consequences which it involved—without giving any weight to Mr. Erskine's answers to the alleged expressions in his sermon, which had occasioned the process, nay, even condemning these answers—without allowing Messrs. Wilson and Moncrief to state their reasons of dissent, or Mr. Fisher his grounds of appeal, and thus—to defend their conduct in circumstances where it seemed most reasonable and necessary that they should have had opportunity of doing so,—the Assembly precipitately affirmed the sentence of the Synod of Perth and Stirling, for rebuking Mr. Erskine, and appointed him to be rebuked at their own bar.

When the decision was passed, Mr. Erskine gave in a protestation against it, to which his three brethren subscribed their adherence: and from this period these four brethren were all equally involved and interested in this great cause.

To render our narrative more intelligent to persons in this remote Province, it is proper to present a copy of this protestation and adherence.—The following is its tenor:—

“Although I have a very great and dutiful regard to the Judicatories of this Church, to whom I own my subjection in the Lord, yet, in respect, the Assembly have found me censurable, and have tendered a rebuke and admonition to me, for things I conceive agreeable unto, and founded on, the word of God, and our approved standards; I find myself obliged to protest against the said censure, as importing that I have, in my doctrine, at the opening of the Synod of Perth, October last, departed from the word of God and the aforesaid standards; and that I shall be at liberty to preach the same truths of God, and to testify against the same, or like defections of this Church, upon all proper occasions. And I do hereby adhere unto the testimonies I have formerly emitted against the Act of Assembly, 1732, whether in the protest entered against it, in open Assembly, or yet in my Synodical sermon—craving this my protest and declaration to be inserted in the records of the Assembly, and that I may be allowed extracts thereof.

14th May, 1733.

EBENEZER ERSKINE.”

“We, the under-subscribing ministers, dissenters from the sentence of the Synod of Perth and Stirling, do hereby adhere to the above protestation and declaration, containing a testimony against the Act of Assembly, 1732, and asserting our privilege and duty to testify publicly against the same, or like defections, upon all proper occasions.

WILLIAM WILSON,

ALEXANDER MONCRIEF.”

“I, Mr. James Fisher, minister at Kinclaven, appellant against the sentence of the Synod of Perth in this question, although the Committee of Bills did not think fit to transmit my reasons of appeal, find myself obliged to adhere unto the aforesaid protestation and declaration.

JAMES FISHER.”

Of this protestation and adherence, though indicative of respect to the Court, as well as faithfulness to Christ, no notice was at first taken. The Assembly proceeded with other business; and the matter might have rested here for ever, but for an incident related by the Reverend Andrew Gib of Edinburgh, of which he was an eye-witness—an incident which shows how minute the operations of Providence are, and on what slight, and apparently fortuitous circumstances, the most important events often depend. The paper happened to slide over the table, on which it had been laid by the four brethren. “In this conjuncture, a minister, who was sitting beside the table, got up the paper, and having looked over it, with an evident kindling in his countenance, he passionately called out for the Assembly to stop, till they should consider the insufferable insult which he reckoned was committed upon them in that paper.” (Gib's Display.) On this representation, their curiosity and indignation were roused: the paper was ordered to be read, and read accordingly.

Immediately a summons was issued, citing the brethren to appear next day. This was quite unexpected. They supposed the matter was over,

and they had only intended to avail themselves, as conscientious men, of the liberty for which they had protested—of testifying, as they saw cause, against the public evils which prevailed. But the summons was duly obeyed, for the brethren were unwilling to omit any opportunity of obtaining satisfaction themselves, or of affording it to others.

When they appeared before the Assembly, no question was put to them. A Committee was appointed, with which they were directed to retire. After some conversation, in which the protesting brethren stated their reasons for the resolution they had taken, the Committee made up their report—which was, “that the four brethren continued fully resolved to adhere to their paper and protest.”

On receiving this report, the Assembly, without hearing the grounds on which it was founded, and without even permitting the brethren to utter a syllable in their own defence, or in explanation of the views and purposes they had formed, required them to withdraw and await their judgment. Every one must perceive that such conduct was consistent neither with justice nor with christian feeling, but was in the highest degree arbitrary and tyrannical.

An overture on the whole affair, which had been prepared by a Committee appointed on the preceding day, was now read, considered, and passed into an Act and sentence against these four brethren.

The language of this document, all things considered, especially that characters so distinguished for learning, piety, and influence, as Mr. Erskine and his brethren, were the objects against whom it militated, is almost of unparalleled severity. It is as follows:—

“The General Assembly ordains that the four brethren aforesaid, appear before the Commission in August next, and then show their sorrow for their conduct and behaviour in offering to protest, and in giving in to this Assembly the paper by them subscribed, and that they then retract the same. And in case they do not appear before the said Commission in August, and then show their sorrow, and retract, as said is, the Commission is hereby empowered and appointed to suspend the said brethren, or such of them as shall not obey, from the exercise of their ministry. And further, in case the said brethren shall be suspended by the said Commission, and that they shall act contrary to the said sentence of suspension, the Commission is hereby empowered and appointed, at their meeting in November, or any subsequent meeting, to proceed to a higher censure against the said four brethren, or such of them as shall continue to offend, by transgressing this Act. And the General Assembly do appoint the several Presbyteries, of which the said brethren are members, to report to the Commission in August, and subsequent meetings of it, their conduct and behaviour with respect to this Act.”

It appears from this extraordinary document, that the Commission were invested with unlimited powers, and left to follow up this process to the very last extremity.

But the four brethren, who had been all along actuated by enlightened rectitude, were not to be intimidated into implicit submission, or a dereliction of duty, by such overbearing procedure, for soon after this sentence was enacted, they offered to read the following complaint and declaration which they had prepared as their joint speech:—

“In regard the venerable Assembly have come to a positive sentence, without hearing our defences, and have appointed their Commission to execute their sentence in August, in case we do not retract what we have done: We cannot but complain of this uncommon procedure, and declare that we are not at liberty to take this affair to an *arbitrium*.” (“That is, to take a compliance with the Assembly’s sentence under consideration, as to what they were thereby ordained to do.”) (Gib’s Display)

The Assembly, however, instead of affording a patient and respectful hearing to these conscientious advocates of truth and righteousness, who were the pillars and the ornaments of their Church, were exasperated in the highest degree; and, forgetful alike of justice and decorum, degraded themselves by issuing orders to their officer to take them to the door.—But “the wrath of men worketh not the righteousness of God.”

On the whole, we apprehend that all who impartially estimate this unjustified and domineering conduct of the General Assembly, will regret that it should have occurred in a Court of Christ. Persons unacquainted with facts, will be quite unable to conjecture what manner of men they were who were thus treated. We may afterwards have opportunity of

presenting a sketch of their characters, and to show that for learning, piety, and ministerial religious dignity, usefulness, and fidelity, they had few equals. Let it suffice, in the mean time, to say, that they were an honor to the Court by which they were abused—they were among its best friends. Their only crime was, that they were true to the sound principles of their Church, and faithful to that Saviour to whom they had vowed obedience.

“This Assembly,” says an eminent historian, “which was the same day dissolved with the usual forms, still stands distinguished for having, by rash and violent stretches of power, inflicted a wound upon the Church of Scotland, which no succeeding Assembly has had the wisdom or the will to heal—a wound which thoughtful Churchmen have often affected to treat as insignificant, but which has been deepening and widening ever since—and a wound, the final issue of which, the most profound mind ever gave dare scarcely venture to predict, though the probability is, that it will reduce her to the alternative, if she has an alternative left, of adopting plain and honest reform, or submitting to direct and remorseless ruin.” (Struthers’ History of Scotland.)

On the prosecution of this cause by the Assembly’s Commission, we shall not enter at present. It will form the subject of a future communication.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

APOSTOLIC FATHERS.

III. POLYCARP. Polycarp was a disciple of the apostle John, and was ordained by him bishop, or minister of Smyrna, a city in lesser Asia. It is generally thought that the Saviour addresses him in Revelation, as the angel of the church of Smyrna; and this opinion is rendered exceedingly probable by the fact, that Polycarp is known, on the best authority, to have exercised his ministry in this city a few years afterwards. Irenæus, bishop of Lyons, a disciple of Polycarp, informs us, that his venerable instructor gave an account of the miracles which Christ had wrought, and the doctrines he had taught, as he had received them from those who had themselves seen the Word of Life, and that his account agreed in every thing with the Sacred Scriptures. The same writer also supplies us, on the same authority, with some interesting anecdotes of the apostle John, which are not elsewhere recorded. Thus, when the apostle went one day to the bath at Ephesus, and when he saw Cerinthus, the enemy of the truth, within, he leaped out of the bath unwashed, saying, that he was afraid the bath would fall when Cerinthus was there. Polycarp himself manifested the same spirit; for meeting one day Maresion, the heretic, who said, “Dost thou know me?” he said, “I acknowledge thee to be the first begotten of Satan.” This language may be thought harsh in an age where indifference passes for rational religion, and enthusiasm is styled self-sufficient bigotry; but it is language exactly similar to that employed by John himself: “If there come any unto you, and loving not this doctrine”—the doctrine of Christ’s divine and human nature—“receive him not into your house, neither bid him God speed.” Polycarp also told his disciple Irenæus a remarkable anecdote of the apostle John—one of the finest that christian antiquity presents. When the apostle was so old and infirm that he could not preach, he was carried to the church by young men, when he always said, “Little children love one another.” When asked why he always said the same thing, he replied, “This is the commandment of the Lord, and enough is done if it is done;” thus affording an admirable commentary on the Saviour’s words: “A new commandment give I unto you, that ye love one another.”

We know nothing of Polycarp’s country, descent, time and place of birth. One of the best authenticated incidents in his life is the account of a mission to Rome, about the year 153, to settle the controversy respecting the paschal festival. This festival was kept by the Asiatic churches on the 14th day of the first month of the apostle in matters of faith and practice. As might have been expected, Polycarp completely failed to convince Anicetus, bishop of Rome, that his practice was erroneous; but instead of anathematizing each other, as a pledge of their unity and mutual love, they observed the Lord’s Supper together; and through Polycarp’s instrumentality many of the Gnostics were restored to the fellowship of the church.

Polycarp’s martyrdom under the Roman Emperor Marcus Aurelius; and the account of his death is contained in a circular letter, written by his disciple Irenæus, in the name of the church of Smyrna. He was persuaded by his friends to retire to a distant villa, till the storm of persecution had spent its fury, as Christians did not then deliver themselves up to their enemies from a false desire for the honour of martyr-

THE BIBLE IN THE FAMILY.

Every person who believes that "the scriptures are given by inspiration," and who knows that "they are profitable for doctrine, for reproof, for correction, and instruction in righteousness," will deplore the treatment with which they meet in almost all our common schools. They are almost, if not altogether excluded, being regarded by not a few, amongst both teachers and trustees, as an unsuitable volume to be put into the hands of the young. These feelings arise from ignorance, prejudice, and a morbid fear of proselytism; as if the teacher, with the scriptures of truth in his hand, was the agent of the evil one, sent to sap the foundations of morality, and endanger the happiness of the children. And there are some sectarians that are to be found in almost every denomination of the external visible church of Christ, who seems to think (if we are to judge of their thoughts from their conduct), that the truths of the Bible cannot be taught without including *sectarianism*—hence they fear the methodism, the *presbyterianism*, or *episcopalianism* of their children; and on such flimsy pretexts the scriptures are excluded the common school. It comes then to be an important question, what is to be done in order to counteract such a state of feeling, and bring the scriptures to bear on the minds of the rising generation? We have reason to bless God that there are many means within the reach of all the lovers of the Bible, by which its truths may be brought to bear upon the youth of this land, and through them a better state of feeling respecting the Bible engendered in the community at large. The agents whose aid is essentially requisite in this work of love are, all parents who love the truth, and who desire the salvation of their children; all members, elders, and ministers of churches, who pray and labour for the advancement of the kingdom of Christ. The spheres of operation are the family, the Sabbath school, and the Bible class. These are closely connected, and the labours in the one prepare for, and facilitate the duties of the other—and they are fields in which there are space and work for all who wish to be workers together with God in the elevation and salvation of the young. Each of these deserves, and may obtain attention; but "the Bible in the family" may serve as introductory to the others.

Is there, then, a christian parent who doubts or disregards the solemn obligations which rest on him, and all, to read and study the scriptures? Has not God commanded us to search the scriptures? Are they not "the only rule to direct us how we may glorify and enjoy him?" Are they not the means of salvation? Do they not contain God's method of salvation? Do they not tell us "how the guilty are pardoned—how the unholty are made pure?" and how the weak are fitted for every duty and difficulty in life. They should, therefore, be the subject of our daily study." But rather than speak of the duty of reading the scriptures, we will attend to the time and the manner in which they should be read.

When should the Scriptures be read?

1. In every well-ordered christian family, they will be read at least every morning and evening. Surely the family are then assembled to worship God, for they must have experienced, that "it is a good thing to give thanks unto the Lord, and sing praises unto thy name, O Most High To show forth thy loving kindness in the morning and thy faithfulness every night." These are certainly very suitable seasons for such a service. The mind and body refreshed and invigorated by sleep, enjoy, in the morning, after the quiet repose of the past night, a calm state of feeling, which is congenial to our God and Father, and to the perusal of his holy word. Then the soul is in a proper state to be impressed with truth, and the Holy Spirit who takes of the things that are Christ's, and shows them to his people, will honour with his presence such an assembly, and bless his own ordinances for the comfort and edification of his people.—And what a preparative is such an exercise, to enter, with security, and some hope of success, the toils and trials of our worldly calling. Its truly benignant and sanctifying influences are certainly needed by the young, who are liable to some of the many snares and temptations, peculiar to their years. But if their minds are daily brought under the influence of scripture precept and example, they will gradually be strengthened and prepared to resist the temptations of the world and Satan. Again, at sunrise, when the family are about to retire to rest, the scriptures should be read. There is no mental opiate so soothing to the soul, wearied with the duties or trials of life, as the precious truths of the word of God. At these stated periods this should be the exercise. If there were but one hour each day devoted to such an exercise, what improvement might we

not expect in the moral and religious condition of the rising generation.—Is it too much to say, that they would be characterised by knowledge, faith, and purity?—principles at too great a discount among their fathers—at present.

2. The Sabbath, except so much as is to be taken up in the public exercise of God's worship, in the Sabbath School and Bible Class, or in works of necessity and mercy, should be devoted to the reading and study of the Scriptures. On this day the christian parent should use all his influence in the family, that the Word of God may have free course and be glorified. The Sabbath has been set apart by God for the glorious purpose of holding converse with him, and in this we cannot do if we are ignorant of his perfections and character; and we become properly acquainted with these, only when we know the truth. How pleasant and profitable must be the time spent on the Sabbath morning in Scripture reading, as well as in meditation and prayer? The family all assembled, each in his place, and with the word of God in his hand, cheerfulness, meekness and humility, visible in every face. They raise their hearts, as well as their voices, in singing some of the sweet songs of Zion; this sheds a holy peace through their souls, prepares the heart for the reception of the truth read, and for the profitable hearing of the truth preached. The Sabbath thus began and ended, will be experienced by all who engage in these services, to be both pleasant and profitable—holy of the Lord and honourable. But

11. How are the Scriptures to be read? and by whom?

We answer the last question first, and say they should be read by every member of the family who can read—by parents, children, and also by all domestics—every one should have a Bible; the word of God is now cheaper than many an unnecessary luxury, and every luxury should be sacrificed rather than permit any member of the family to be without the Scriptures—and each one should read in his or her turn. There are families in which the worship of God is steadily observed—where the father, as head of the family, conducts the whole of the service, with the exception of being joined in the song of praise to God. It is very desirable to think that the worship of God is even thus observed. But surely it would be better, if every member of the family would take some part in the sanctifying and ennobling service. The parents should always take the lead, and by their example, endeavour to inspire all their household with a regard for the Scriptures, and a strong desire to be conformed to the image of the Son of God.

Again, the stated chapter or portion should be carefully read. All the doctrines, precepts, promises, exhortations, or examples, which it contains, should be carefully observed, and pointed out by the father, who is presumed to be the person most capable of doing so; this should be done as briefly, and as impressively as possible. The truth thus read, may be expected to be followed by the blessing of God. Or, another mode might be followed with equal advantage, viz. after the portion of Scripture is read, the person who presides might examine the several members of the family on the truths which it contains, and thus their attention would be secured and their minds benefited by the exercise.—There are many helps, by the aid of which those who have not been accustomed to examine others on the Scriptures, might be enabled to perform this part of the service, with ease and propriety, and with advantage to others.

But the truth, besides being thus carefully read, should be read with faith and love. All its statements should be believed, as the truth most sure. Its warnings are for us, so are its promises, doctrines and example, and if these are made the subjects of meditation, self-examination and prayer, the truths of the Scriptures may be expected to dwell in us in all wisdom, and will serve as a light to our feet and a lamp to our path.

D.

Miscellaneous.

After composing a sermon, Dr. Doddridge frequently embodied the leading ideas in a hymn. In many instances, the sermon has been lost, while the hymn remains—a noble monument of the exalted devotion manifested by its author. The subjoined hymn embodies the argument of a sermon now lost, on 1 Peter ii. 7.

Jesus, I love thy charming name,
'Tis music to my ear,

Fain would I sound it out so loud,
That earth and heaven would hear.

Yes: thou art precious to my soul,
My gold and my my trust;
Jeered to those who only toy,
And told it sound duty.

All my envious powers can wish,
In thee doth richly meet,
Nor to mine eyes is light so dear,
Nor friendship half so sweet.

Thy grace still dwells upon me breast,
In thee doth richly meet,
Nor to mine eyes is light so dear,
Nor friendship half so sweet.

I'll speak the honours of thy name,
With my last labouring breath,
Then, speechless, sleep thee in mine arms,
The antidote of death.

DEATH OF AN INFANT.

Death found strange beauty on that polished brow,
And dashed it out. There was a tint of rose
On cheek and lip. He touched the frowns with ice,
And the rose faded. Forth from those blue eyes
Then spake a wifid tenderness, a look
Whether to grieve or sleep, which innocence
Alone may wear. With ruthless haste he bound
The silken fringes of those curling lids
For ever. There had been a murmuring sound
With which the babe would charm its mother's ear,
Charming her even to tears. The spoiler set
The seal of silence, but there leaved a smile
So fixed, so holy, from that cherub brow,
Death gazed and left it there. He dared not steal
The signet-ring of heaven. LUDYIA H. STODOLSKY.

THE KAFFIR WAR.

The Kaffiran war is an important topic under discussion in military and political circles, and one of perplexing interest to the British Government itself. Canada has taught Great Britain one wholesome lesson on Colonial Government; the Kaffirs are now teaching another. Dispassionate opinions, on the real merits of the case, from persons who have had facilities for judging, are of great importance. We believe we have got one well qualified witness-bearer in the Rev. Mr. Renton, of Kelso, Scotland, and accordingly subjoin his testimony. The United Presbyterian Synod having found it necessary to send a Commissioner, or Deputy, to investy ate into the state of the Mission in Caffraria, the Rev. gentlemen mentioned was appointed to that important duty, and was there at the very commencement of the war. The following extract is from his speech delivered at a meeting of the Peace Society, in Edinburgh, in December last.

"Had Britain, after having got possession of the south-eastern angle of the African continent—which, doubtless, was a very valuable acquisition in connection with her trade, and still more in connection with her vast possessions in Asia and America—instead of seeking territorial aggrandizement by the spoliation or the conquest of lands which she could not obtain without injustice, and could not retain without a vast expenditure of treasure, and of blood, acted in a conciliatory spirit to the native tribes on the border—encouraged, instead of obstructed, the entrance of missionaries, and showed her determination to maintain equity in all her transactions, they should not now find it a vain return as such had been made by the preceding speaker, nor had such a pretext to consider as the Kaffir war. He had been requested to offer some observations on this war, from the circumstance that it happened to be on the scene when the calamity took place. On the very day that he had arrived on the frontier the rumours of a Kaffir outbreak was the first thing that saluted his ears, and he was led early to look at and subsequently to ponder the external condition and internal state of the colony in such an emergency. He would take the liberty, then, of offering one or two observations supplementary to that very graphic and striking outline of the connexion of this country with the Kaffirs to which they had just listened.— Let it be observed, then, that although the term 'Kaffirs' had been often applied, in a vague and loose sense, to the whole body of the native population from the north-east boundary of the colony as far as Mozambique—a region extending over some twenty degrees of latitude, and comprehending from two to three millions of people—it was applicable, in a proper and strict sense, only to those who dwell within Kaffraria. This country comprises the district lying between the north-east territory of

our colony and the district of Natal, and is inhabited by three branches of the Kaffir family—the Ampebas, who occupy the northern division; the Amatenbas, who occupy the western; and the Amakosas, who occupy the southern. It forms a parallelogram which does not exceed 300 miles in length by about 180 in breadth. British Kaffirs comprehend only about a fourth part of the population, and are exercised by two branches of the Makra Kaffirs, namely, the Shumbas and the Gaskas, each numbering about 35,000 souls. It was with the latter war had been chiefly carried on, the present being the sixth in which we had been engaged with them within the period of forty-five years that this country had been in possession of the colony. Other neighbouring tribes had also been involved, in consequence of their being in relation to the Gaskas. Since his return to this country some indignation has been expressed at their achievement that a great nation like this should have to fight time after time with a handful of savages; but he would say in answer, It is most intolerable that a great nation like this should act in a manner to make such a handful of people engage in a war with us. If the people had justice as a basis of their cause, were united and resolute, and above all, in addition to these advantages, dwell in a mountainous and woody country, it was almost an impossibility to vanquish them. What was the experience of the Romans in their contests with the ancient Caledonians, and the English with our forefathers? It did not become Scotchmen, of all people in the world, to condemn a population for taking every opportunity to resist invasion and throw off a yoke which they believed had been imposed upon them by force and injustice. The Waidenas again, a more handful of people, far from the Gaskas, in the position of Savoy and of France, in immediate proximity, although they had no sympathizing tribes in their necessity to enlist in their support, nor vast tracts of country in their rear, to which they could retreat from the invader, with the certainty that he could not pursue them without rendering his conquest and his position more and more unsafe. To estimate the mischievous and dreadful consequences of getting into war with the Kaffirs at this time, it was requisite to take a glance at the circumstances of the colony itself. Had there been no war at this time, that colony would have been in a state of complete dislocation. They were aware that two years ago, the Governor and his staff of officials got into collision with 29 out of every 100 of the colonists on the convict question, and there was a vast breach between the colonists on the one hand, and the local and home Government on the other. More recently that breach had been widened and deepened by the difference about a popular constitution, and the state of matters there was most unfortunate for the commencement of a war with barbarians. Another element of mischief within the last two years, consisted in the universal impression which had got abroad among the coloured classes, that there was a design on the part of the colonists to rescind the charter of their freedom, to reduce them to a state of servitude, to rear the iron shackles of bondage upon them, and to banish them from travelling from one locality to another without a passport. Some of these apprehensions were well founded. The knowledge of such projects, although the enlightened part of the community reprobated them, excited in the minds of a large portion of the coloured classes, especially the Hottentots, distrust and jealousy. Thus the Government and a small section of adherents were in collision with the body of the European colonists, and the coloured classes were, in feeling, in a state of distrust of each other. But he must hasten to speak of the causes of the present war, and, as far as the Kaffirs were concerned, he apprehended that the remote fundamental procuring causes were two—the universal uneducated and uneducated sense throughout the whole people—least in some cases, but deeply cherished, in others, of injury and loss from the spoliation of their lands. To take their land from these people was to take every thing from them. Like every other nation, they had an inheritance in their native country, and especially to those portions of it which they had been accustomed to consider their own. To take away from the proprietors and occupants of lands in this country—their entire estates and lands—by one wholesale confiscation, and to drive them out destitute, would not be a more flagrant wrong than it was to take from the native tribes their lands. Hence the spoliation of their lands was that fundamental injustice which lay at the bottom of all the destruction which had been done to the natives whom we have arbitrarily comprehended under our dominion, and who feel that they exist on their native soil by sufferance.

It was this greatest injury, next to their outright destruction, which made the coloured classes beyond our dominions divided from our approximation. The other cause was the sense acutely felt on the part of the chiefs of the several tribes, and of the people under their power under the steady administration of the British magistracy. He was not anxious to discuss the comparative merits of what had been termed the Glenelg and D'Urban systems of governing the Kaffirs. But he would say, that whatever might be the defects or errors of the D'Urban system, which was that on which Sir Harry Smith had proceeded, as his immediate predecessor, Sir H. Pottinger and Sir F. Maitland had done, it had every advantage which could be desired from a prudent, faithful, conscientious, and able administrator. Colonel MacKinnon, however, had not been his patron and operations in this war as a soldier, and the two gentlemen under him, Mr. Brownlee and Captain McLean, had been most excellent commissioners. So that if it shall be found that the D'Urban system has not wrought well, and could not succeed under them, he should depair of its success in any hands. As to the proximate cause of the present war, he would not decline to name three parties, namely, the Kaffirs, the Colonists, and the Government. A scheme, it was supposed, was a semi-political, semi-fanatical nature had been plotted by Sandili, his brother

Ante, and an upstart called Uulangeni, and some others, of which the authorities over the Kaikras could not ascertain the precise character, but which they did not think had enlisted much sympathy—the excessive noise and alarm made by the colonists of the frontier, on the discovery of some symptoms of projected revolt, and the dastardly precipitation with which many of the farmers and traders forthwith scurried off, were eminently calculated to produce, accelerate, and agitate, even the civil dissensions, by exciting the universal apprehension of an outbreak, suggesting the opportunity to the disaffected, rousing latent elements of danger into activity, and inducing, on the part of the Kaikras, an exaggerated notion of their own formidableness, and of the weakness, if not of the cowardice, of the English. He had newly arrived, it is true, and had not re-embellished the colonists. But he was ashamed and indignant at what he perceived, and gave no countenance to the revolt, and his countrymen—at the conduct of the frontier press, which, instead of seeking to allay it, seemed to exert its influence to increase it, with the view of compelling the Government to make military preparations, and to strike what they called a great blow at the Kaikras. Finally, there was the conduct of the Governor himself. The outbreak of Sandili was the act, with its attendant circumstances, which it seems to him (Mr. R.) precipitated and aggravated, and gave no countenance to the revolt, but for that act in these circumstances, would, in all probability, have been inconsiderable in comparison of what it proved. The act, he would not say on insufficient grounds, but on grounds, the proof of which was misrepresented to the Kaikras, to make plain the justification of that step, was fitted to wound the feudal spirit of the Kaikras. The Kaikras were surpassed by no people for their feudal attachments. At his last interview with them Sandili, who was the first to have been cut off by him for ever; and £500 was to be given to the man who would seize and deliver him up at any military station, on the charge of stirring up revolt without showing the profit of it. This was a most unwise and dangerous step, with whatever gravity or dignity the announcement had been made. But unfortunately the announcement was not made with gravity or dignity. It was uttered in what looked like a feigned passion, intended to make it more atrocious, and was delivered in such a tone and with such looks and gesticulations as he had never before witnessed, and every epithet of abuse and vituperation which, in the seemingly frantic excitement of the moment, could be summoned from the vocabulary of Billingsgate, was employed to stigmatize the denounced Sandili. Nothing could have been in worse taste before a people who are accustomed to measure their words, and are sensitive of insult towards their chief. There was much in the address uttered, which was excluded in such a manner and to the supplements and enlargements of the moment. The incident just noticed was followed by another not less aggravating. Among the chiefs present that day sat Makomo, subordinate in rank to Sandili; but in intellect, intelligence, and generalship, the foremost of them all. A wreck he (Mr. R.) was in comparison of what he once was, through the wrongs which he had suffered, and which, though he had been stripped of every rood of his territory in former wars—as of intemperate habits, into which he had been lured by the contact with the officers of the British garrisons, and which had afterwards enslaved him by indulgence. But still a man great in name and in influence with all his people; on that man, whom once before in his exile the Governor had insulted—not at the meeting of the chiefs, as Mr. Stokes had been misled in supposing; but at Algoa Bay—he, on this occasion made a ferocious attack, stating, that he did not care whether Makomo touched the stick of peace or not, which was the symbol of allegiance to British authority; that he might have been and once was a great man, but now he was a peat, a drunken beast, and his adhesion or refusal was of no consequence. This gratuitous abuse was so monstrous a breach of all decorum and common sense, that his (Mr. R.) feelings were lacerated to pieces, and he justly rebuked the insolent Sandili, by exclaiming, that with worse sentiments Makomo had come to the conference, he would disdain to touch the stick. He did touch it, however; but what must have been the effect of the outrage upon his spirit and upon the minds of his watchful and jealous countrymen. There were other circumstances still more detrimental connected with that day's exhibition. At a little distance behind the spot at which the conference was held, were two newly formed camps, the one an infantry corps, the other a Cape Mounted Rifle Corps, were there for an emergency. In the course of his address, the Governor expressed in the strongest terms his confidence that the Kaikras did not want war, and his own desire and determination to maintain peace;—he also declared, over and over, that although Sandili was outlawed, and an opportunity was offered to every man of making rich by seizing him, he (the Governor) would not hunt him—he would not send out a soldier to hunt him—he would not allow a red coat to go out on that errand, and that they, the Kaikras themselves, must hunt him; all of which he (Mr. Renton) regarded as tolerable distinct indications that he did not after all want to capture Sandili, and that his object was to induce the fustious chief to take himself off beyond the limits of British Kaffraria. At the close of his address, an elderly Kafir asked “if he believed they were all for peace, and if he was for peace; and if he would not send a soldier to hunt him?” The Governor, angrily replied, “that he would send these soldiers with him!” The Governor, angrily replied, he had told them he would not hunt Sandili. The man rejoined, “that was no answer to his question,” and ably and pointedly repeated it. Sir Harry stormed at the fellow's impudence, and would give no further answer. That refusal had the effect of producing suspicion in their minds that the Governor was not sincere—that he had other intentions than

those he professed; and all the beneficial influence of his assurances of desire to maintain peace, and of confidence in their pacific disposition, was counteracted by this unfortunate mismanagement of a precious opportunity. And when, on the following Tuesday—their conference was held upon a Thursday—by that very Governor's order, Colonel Maclean marched with between 600 and 700 troops up the valley of the Keiskamma, in direct route to the place where they knew Sandili lay, the conviction was universally produced upon the Kaikras that the Governor had been practising falsehood and delusion, and their indignation and revenge were aroused to the highest pitch. They attacked the soldiers on the rear, when twelve privates and one officer were killed; and thus the war commenced. A more unfortunate course than the Governor had chosen on that point could not have been committed by any man who occupied a position of such trust. He would not enter upon a description of the events which followed, except just to remark, that worse concerted, more unsuccessful, and miserable failures there never were of military movements at that period. A few days after this there took place in the Kat River an irruption produced mainly by this occurrence; but as this opened up a question of such magnitude, he would only remark at present, that while he does not think there had been cause sufficient to justify rebellion on the part of the Hottentots, he found causes sufficient to account for it. The reverend speaker concluded his address by narrating an interview which he had had with Sandili and a number of his followers, who came to him a few weeks after the outbreak to the missionary station, calculated as it was to illustrate the sentiments and feelings of that Kafir chief.—*Scottish Press.*

THE NEW REPUBLIC—LIBERIA.

This is the title very properly given to the late colony of Liberia, by the Massachusetts Sabbath School Society. This republic has cost the friends of benevolence some \$1,250,000, including the cost of 20,000 square miles of territory, covered by a population of about 200,000 colored persons; and it is free soil and fertile, under a government of their own choice, and in direct relation to the place where they knew Sandili lay, the same territory was filled with the habitations of cruelty; now it is covered with the institutions of civilization and true religion. Never, in any period of the world's history, it is believed, has there been a parallel of prosperity, in the rise and progress of colonial settlements, to this; certainly not in the planting colonies, that have grown into a mighty nation, nor in the planting of the British colony at Sierra Leone, which is still what we call a miserable station.

The Rev. Thomas Fuller and Rev. Benjamin Janifer, who left in May last, as delegates appointed by the Cambridge Colored Colonization Society, of Dorchester county, to proceed to Liberia and inform themselves of the natural advantages of the country, the character of the government, and the present condition and prospects of its inhabitants, and see what might be done to their benefit, have returned home again. They have made a report of the country, in which they speak very favorably, and it is their intention speedily to seek in Liberia a home for themselves and families.

They say—“we have endeavored to do our duty, have examined carefully and candidly, without bias or prejudice, and have made an honest, fair report, without fear or favor. In the main, our impressions are favorable, and so we have expressed ourselves.”

First, upon inquiry and observation, we found the government of Liberia to be a republic form; the chief magistrate of the state is elected by the people, and the people are represented in their legislative bodies by those of their own choice by ballot, whom they think best qualified, and with whom they think best qualified, and with whom they believe their interest and privileges will be the safest. The President's Cabinet is appointed by himself, with the consent of the Senate. The commissioned officers of the public are also appointed by the President, and a list of the names of the public officers in the republic, with their respective salaries:—

J. J. Roberts, President, \$1500 per annum.

A. Williams, Vice-President, \$4 per diem, during the session of the Legislature.

S. Benedict, Chief Justice of the republic, \$100 per annum.

J. H. Cook, Secretary of the Treasury, \$500 per annum.

Daniel Warner, Secretary of State.

H. Teage, Attorney-General, \$100 per annum: He also receives \$4 for each case prosecuted, in case of conviction.

J. N. Lewis, Brigadier-General; pay during service, \$44 per month.

Legislative body—Six Senators.

Eight Representatives.

We's former officers, that, together with their state officers and legislative body, they have in Liberia all the local officers that are necessary for a well-ordered government, in order that the laws may not only be enacted, but faithfully executed. And we will here assert that they are all colored men, and further, that there is not a single office filled by a white man. Nor is their but one white man doing business in all Liberia.

The officers of the republic are paid out of the public revenue. The revenue not being sufficient to cover the expenses of government, direct taxation is in contemplation. The government expenses for 1850, were \$23,017 27; the amount of receipts for the same was \$18,018.

Having satisfied ourselves in relation to the government of Liberia, that it is well adapted to the feelings, capacities, and interests of the people who are now citizens, and to those who shall hereafter emigrate from

America to Liberia, and became citizens, we next turned our attention to the soil and its products, which left our minds favorably impressed in its favor. As for the soil, as in all other countries, it varies both in kind and quality.

As we were in Liberia during the rainy season, of course we can say but little of its climate. During our stay it was very pleasant. We had considerable rain, but not so much as we expected, from what we had heard of the African rains. It did not rain all one day without intermission during our stay in Liberia. As regards the heat, we were as much disappointed in that as in any thing else.

It is a mild, pleasant climate. Some suppose that we could not live in it, but we can; and when there, we wore the same class of clothing that we do in America. We think that there is as much cloth and flannel clothing worn by the Liberians as there are by the same number of citizens in the United States, during the months of March, April and May. And, for your satisfaction, we would inform you that we wore our own cloths during our stay in Liberia, and found them not only comfortable, but absolutely necessary, and that we did not feel so warm at any time in Liberia as we felt it in the United States in July.

The settlements in Liberia are matters of great interest and importance, especially when we consider that the new settlers are to make a choice or to choose a home from among the many.

But notwithstanding, we would say, that Monrovia is a fine flourishing town, and the capital of the republic, with about fifteen hundred inhabitants, who appear to enjoy a good health as any citizens of the republic. It is the principal commercial point in Liberia, though all the settlements on the coast are somewhat so. The streets are wide and regularly laid out, although some of them have many large rocks in them, and we think rather more bushes than the citizens have need of. The geographical position of Monrovia is too well known for us to attempt to give it. The social and religious concerns of the citizens of their towns, their respective private dwellings of Monrovia are like those of other towns, they correspond generally with the taste of the owner. Hence you may find those private dwellings which cost from twenty-five dollars up to five thousand.

Basra Cove and Edina, the next point visited by us, are rather small settlements, nearly opposite each other, situated near the mouth of the St. John's river. Neither the public nor private buildings are so good as those at Monrovia, though they are sufficiently large and comfortable for all practical purposes.

The next settlement visited by us, is situated near the mouth of the Sinoe river, called Greenville. It is thought, in the judgment of your committee, the prettiest of the towns or settlements in Liberia. The population of Sinoe county is about 1000; that of the town of Greenville, 300. This is not so much of a commercial point as the ones above mentioned, but still it is quite a thriving little place.

The number of churches in Liberia is four.

These embrace the Methodists, Episcopalians, and Baptists.

The number of schools in the colony is six. These are supported by the Maryland State Colonization Society, Episcopal, Methodist and Baptist missions. There are also six Sabbath Schools, well attended.

There are in the colony two regularly organized Societies of Mutual Relief, one of the men and the other of the females. There has lately been formed an Agricultural Society, which promises well. There are in operation, in various vicinities of the colony, several schools confined to the instruction of the natives. These schools are supported by different societies of foreign missions in the United States, and have able teachers, appointed and sent here for that purpose.

The annual exports consist of about 100,000 gallons of palm-oil, some camwood, and a little ivory; also Malageta pepper. A good business in wood—that is, camwood—can be done in the colony.

We would state to this society, that the people of Liberia seem to us to live as happy, and in the enjoyment of as good health, as any people we have seen in our lives. They seem also to appreciate the privileges and position as a people, and, in a great measure, avoid themselves the opportunities they have to improve their political and social condition. We observed that, in every settlement we visited in Liberia, they have good schools; in the larger settlements, two or three, with competent teachers. They are all free schools, supported by benevolent societies in America. And we are happy to state to this society, that those schools are well filled by the children of the colonists. Besides these every-day schools, there are Sabbath Schools taught in all the churches. We judge, therefore, that the children of the colonists in Liberia, are educated with as little expense to their parents as in any other part of the world.

There is being builded in Monrovia, a seminary, in which the higher branches of education will be taught. This building will cost some seven or eight thousand dollars.

In most of all the settlements of Liberia, we found history and benevolent institutions intended for mutual edification and relief. At Monrovia alone they have some three or four. The settlements are also well supplied with churches. The Baptists and Methodists are the most popular, but, at the same time, Presbyterian and Episcopal churches are well attended.

Under all these favorable circumstances, you will naturally be led to inquire, what are the colonists doing, and what are their reasonable prospects?

We answer that, so far as we were eye-witnesses, they seemed to be doing as all other people in the world do. Some are rich, some are doing well, some are just able to get along in the world, others are poor, and there are those that beg. Among the citizens of Liberia, we find those who have farms under cultivation, with their hundreds and thousands of

coffee trees, &c. growing, yielding a bountiful reward to the land of the diligent. And in Liberia, we see the farms and lots of many (who complain of hard times and poverty) grown over with lush, and not a single potato planted in them. In the very countenance of some of the Liberians, we see industry and enterprise depicted, but with others we discover the reverse. And hence the great diversity of the inhabitants. But, upon the whole, we think that the colonists are doing a great deal better than they would have been doing, had they remained in America. And they are aware of that fact, for we saw but three or four in all Liberia, who wish to return to America to remain.

So, from all we saw and heard while in Liberia, we can but say that the colonists are doing well. We saw a few of the people, and further, that, in our opinion, an exalted position among the nations of the earth awaits Liberia in the future; and that it is our judgment that it would be indeed to the advantage of the free color in the United States to emigrate to Liberia, where they may enjoy all the rights and privileges of freemen.

In relation to the natives, we are glad to state that friendly relations exist between them and the colonists. We saw many natives in the employ of the colonists; and we were informed that their usual wages are twenty-five cents per diem, and board.

The colonists have also many native boys and girls in their houses as domestic servants; and as such, they are said to be very apt and useful.

We think the colonists who have those native boys and girls as servants, have a valuable opportunity to teach them the principles of the Christian religion, the habits of civilization, and the principles and maxims of our holy religion; and thus qualifying them for missionaries to their respective tribes when returned. Whether or not the colonists in general avail themselves of this favorable opportunity of doing them good, is for the colonists, and not for us to say.—*Col Jour.*

VAN DIEMEN'S LAND.—Van Diemen's Land is about the same size as Ireland, being one hundred and seventy miles long, and one hundred and sixty broad. The population is estimated at eighty thousand, of whom nearly one-half are, or have been, convicts. The convict system has greatly retarded the temporal prosperity, and seriously affected the social and religious condition of the colony. Notwithstanding the baneful influence, it is said that, "computing the aspect of the colony with colonies of far older date, we are at once struck with the appearance of wealth and prosperity which is everywhere manifested. The houses in towns are well built, of stone or brick; the streets are well kept, the roads are remarkably good; the wharves and public buildings show striking and elegant architecture. In fact there is a general aspect of ease and affluence throughout the length and breadth of the land." For a long period after the first settlement of Van Diemen's Land, no provision was made for the spiritual wants of either the colonists or the convicts. A great change, externally at least, has taken place, and the colonists now seem to be alive to the maintenance of religious ordinances, and the promoting of education.—*Home and Foreign Record.*

CHINESE METHOD OF CURING THE SICK.—The following description is from the pen of Rev. A. W. Loomis, of the Presbyterian Board. Mr. Loomis is stationed at Ningpo:—

In a crowded city there will of course be much sickness, and many of the sick will have such diseases as they suppose the priest only can rid them of, therefore their services will be in great constant requisition. The night is the time to which they appear to be most partial for the performance of their ceremonies, so that those who have Chinese for near neighbors must experience many sleepless nights; there are few persons that can sleep soundly amidst the unceasing clang-rang of gongs and bells, the sung-song and jabber of human voices, and the deafening sound of powder crackers and muskets. We were once in a family which gave a report like a musket. I will relate something of our experience. When we lived on the north bank of the river, opposite the Salt Gate, we had for one of our neighbors, Mr. Zah. He was an old man, quite venerable in his appearance, with a long white beard falling down over his breast. He had been a boatsman, and his four or five sons all followed the same employment. Most of them were married, and all lived with their father, or within the same enclosure, each family having separate apartments. Our south-east window looked down into their yard, and we were obliged to hear all the scolding that occurred in case of disagreement and quarrel, and sometimes to hear the crying of the wives when their husbands whipped them; for the poor Chinese women have to bear whipping, or whatever their husbands see fit to inflict upon them. One day one of the young men was seized with a violent pain in the head and limbs, which caused great alarm throughout the house. After due consideration it was decided that an evil spirit must have got possession of the young man, and that he was then beating his bones, which caused the pain. Therefore a Taoist priest was consulted, and about dark he came to the house accompanied by assistants. Several tables were arranged along through the centre of the middle room, and spread with an abundance of food and food of large size. The performers began their incantations. There was very little sleep for the night, with a bedlam under our window. The priest continued chanting till near morning, and the assistants did not weary in endeavoring to force from their instruments the requisite quantity of harsh sounds. Candles and incense sticks were kept burning, and large powder crackers were lighted and thrown high in the air, where they exploded with a report equal to

that of a rifle. One would think such confusion and distressing noise would craze a healthy person; what then must its effects be upon the sick! That night's performance must have cost the Zali family several dollars; perhaps all the young man had earned for two months. Thus it is they labor to see and to feed the worldless priests, who only deceive and injure them while they deprive themselves and their needy families of wholesome food and comfortable clothing! Is there anything we can do to teach them how they may be released from this cruel taxation?—*Journal of Missions.*

JEWISH PRINCIPLE.—The Jews sometimes display a lofty principle, which shows that the divine light exists among them, although frequently concealed by the old incrustations of Rabbinical institutions. In my own family, an interesting and characteristic incident occurred. My worthy grandfather was a man of great sensibility and of a warm heart, but easily excited to wrath. He had a brother whom he dearly loved. One day they fell into a dispute, and each returned to his home in anger. This happened on a Friday. As the evening drew near, my good grandmother, who was another Martha, full of activity, began to make preparation for the Sabbath day. 'Come, dear Joseph,' she exclaimed, 'the night is approaching, come and light the Sabbath lamp!' But he, full of sadness and anguish, continued walking up and down in the room. His good wife spoke again in anxiety. 'See the stars are already shining in the firmament of the Lord, and our Sabbath lamp is not yet lighted.' Then my grandfather took his hat and cane, and, evidently much troubled, hastened out of the house. But in a few moments he returned with tears of joy in his eyes. 'Now, dear Rebecca,' he exclaimed, 'now I am ready.' He repeated his prayer, and with gladness lighted the Sabbath lamp.—'Then he related the dispute which had occurred in the morning, adding: 'I could not pray and light my lamp before coming reconciled with my brother Isaac.' 'But how did you manage to do it so soon?' 'Oh,' he replied, 'Isaac had been as much troubled as I was, he could not begin the Sabbath either, without becoming reconciled with me. So we met in the street, he was coming to me and I was going to him, and we ran to each other's arms, and wept.'

Might not we end this anecdote with those simple words of Jesus, "Go and do likewise?"

THE CUP OF PATIENCE.—Ha, sir, what a goblet! It is set around with diamonds from the mines of Eden, it is carved by angelic hands, and filled at the Eternal Fount of Goodness. It is the Cup of Patience. Resolve to take it, and though you scoop your pauper hand into the brook, you drink from out the chalice. Patience is the strongest of strong drinks, for it kills the giant Despair. And sweet is it to think there is no beggar so beggared who may not entertain his cup-bearer. Beautiful Hebrews—dove-eyed, and clothed in woven light—who, unseen, minister to the widow and fatherless—who fill the strengthening cup for stumbling want—who glide through prison bars, and, solacing the patriot with the draught, put hopeful music even in the clanking of his chains. Delicious drink! And there have been men who, thinking so, have got so drunk upon patience, that the sweet intoxication has endured for their lives. Unlike the vinous drunkard, the knocks and bumps they suffer in the tripping, they never feel. Therefore, doubly beautiful is the cup of patience, for there is no remorseful morrow at the bottom. And then the magic of the drink! What eyes and ears it gives a man! How bright and elastic it makes the spirit! When the fruitful dews of the wine are singing in the brain, that seems to break into a purple light, reflecting all things gloriously; and when Briareus only wants a hundred pockets, that he may use all his hands at once, tossing up gold and jewels for all men—why, it may be, the next moment brings the doubtful thought; the wine rejoices no longer, but stuns; and the all-helping giant lies a snoring carcass. But the draughts from the cup of patience! They really take the masks and coverings from things; and sharpening the sight with futurity, and quickening the ears with sense above the crash and discord of the world, make the drinker prophet. The deeper his draughts, the keener his eye, the more delicate his ear. Beneath the jewelled crown he sees the naked skull; hollow-eyed, it stares upon him final companionship. The trumpets bray, and he thinks of the note that in common file shall call up king and beggar. And so—whatever be his lot—he strengthens himself with patience, making his heart-springs of immortal proof. And thus he takes his place and plays his part; his reproof of pride, a smile; his rebuke of wrong, a sigh.

It is the distinguishing glory of Christianity not to rest satisfied with superficial appearance, but to rectify the motives and purify the heart. The true Christian, in obedience to the lessons of Scripture, nowhere keeps over himself a more resolute and jealous guard, than where the desires of human estimation and distinction, is in question. Nowhere does he more deeply feel the insufficiency of his unassisted strength, or more diligently and earnestly pray for Divine assistance. He may well indeed watch and pray against the encroachments of a passion, which, when suffered to transgress its just limits, discovers a peculiar hostility to the distinguishing graces of the Christian temper; a passion which most insensibly acquires force, because it is in continual exercise; a passion to which almost everything without ministers nutriment, and the growth of which within is favoured and cherished by such powerful auxiliaries as pride and selfishness, the natural, and perhaps the interminable inhabitants of the human heart.—*Wilberforce.*

ACCESS TO GOD.—However early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour. And this wherever you are. It needs not that you ascend some special Piggah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a memento be reared on every spot from which an acceptable prayer has passed away, and on which a prompt answer has come down, we should find *Jehovah shammath*, "the Lord has been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Gennesareth, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, on the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hillsides where the Man of Sorrows played all knight, we should still discern the prints of the ladder's feet let down from heaven—the landing-place of mercies, because the starting-point of prayer. And all this whatsoever you are. It needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a simple Hannah, or a hisping Samuel. It needs but a blind beggar, or a loathsome leazar. It needs but a penitent publican, or a dying thief. And it needs no sharp ordeal, no costly passport, no painful expiation, to bring you to the mercy seat; or rather, I should say, it needs the costliest of all, but the blood of the atonement—the Saviour's merit, the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?—*Rev. James Hamilton.*

CHRISTIAN FORBEARANCE.—When Abraham sat at his tent-door, according to his custom, waiting to entertain strangers, he espied an old man stooping and leaning on his staff, weary with age and travel, coming towards him, who was one hundred years of age. He received him kindly, washed his feet, provided supper, caused him to sit down; but, observing that the old man ate and prayed not, nor begged for a blessing on his meat, he ask him why he did not worship the God of heaven? The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he threw the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called upon Abraham, and asked him where the stranger was. He replied, "I thrust him away because he would not worship Thee." God answered him, "I have suffered him these hundred years, though he dishonoured me, and wouldst thou not endure him one night, when he gave thee no trouble?" Upon which, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and instruction. Go then, and do likewise, and thy charity will be rewarded by the God of Abraham.—*Jeremy Taylor.*

LATE AT CHURCH.—"Late at Church," is one sign of a heart not right with God. To say nothing of the indecency of disturbing all the rest of their fellow-worshippers by their noisy footsteps, with what degree of reverence can such individuals regard the presence of the High and Holy One, of whom it may be said, "The Lord is in his holy temple; let all the earth keep silence before Him!"—Take such an insult, and "offer it now unto thy Governor; will he be pleased with thee, or accept thy person?" No, they would fear to offend a king, but not the king of kings. The manifold sins involved in a want of punctuality in the attendance on God's house, must make it to be regarded as one of the greatest evils resulting from this bad habit. Their own devotions are hindered, those of others are disturbed, their minister is grieved, their God insulted, and all for what? for a trifling indulgence of sloth or self-will.

"I wish I could breath thunder-claps against the Pope and Popery, and that every word was a thunderbolt! . . . The kingdom of Christ is a kingdom of mercy, grace, and goodness; the kingdom of the Pope is a kingdom of lies and damnation."—*Luther.*

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