

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Additional comments: /
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured pages/
Pages de couleur
 - Pages damaged/
Pages endommagées
 - Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
 - Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
 - Pages detached/
Pages détachées
 - Showthrough/
Transparence
 - Quality of print varies/
Qualité inégale de l'impression
 - Continuous pagination/
Pagination continue
 - Includes index(es)/
Comprend un (des) index
- Title on header taken from: /
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
 - Caption of issue/
Titre de départ de la livraison
 - Masthead/
Générique (périodiques) de la livraison

The Canadian Presbyterian Magazine :

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 10.

VOL. I.—No. 11.]

TORONTO, MAY, 1852.

{ PRICE: \$1 PER ANNUM,
Paid in advance.

CONTENTS.

RELIGIOUS INTELLIGENCE.	PAGES.	RELIGIOUS INTELLIGENCE.	PAGES.
India—Lodiana Mission.....	161	Series of Toronto and Fam	
Land of Ham.....	161	hoods—Disruption of Rev.	
Country of the Gahon.....	162	Mr. McClure.....	169
Country of the Zolus.....	162	ORIGINAL ARTICLES.....	
Country of the Zolus.....	162	Reason or Revelation.....	162
Jerusalem, Palestine, Syria.....	163	United Presbyterian Church His-	
Letters from Jerusalem.....	163	tory.....	170
Jews in China.....	165	Kammacher's Parables.....	172
Social condition of the English		Faith, a means of Sanctifying	
Jews.....	165	the Soul.....	173
Inhabitants of America.....	166	MISCELLANEOUS—	
Red River Settlement.....	166	Poetry—Yet there is Room.....	171
New York In Lane.....	167	Sanctification of the Sabbath.....	174
Defence of Texas Seminary.....	167	Profane Swearing.....	175
Novæ South.....	167	Founder of Ragged Schools.....	175
Opening of Bible Bazaar.....	167	The way to be Saved.....	175
EDITORIAL NOTICES.....		Father and his three Sons.....	175
To Subscribers.—Meeting of		A word to the Young.....	176
Syaoi.—Meeting of Presby-		licans, Receipts, Advertisement	176

Religious Intelligence.

INDIA—LODIANA MISSION.

AN EVENING AT JWALA MUZHI.—SIGHTS AMONG THE HEATHEN

The Rev. J. H. Obison is the writer of the following paper. No one who begins to read it will leave it unfinished. Our missionary friends help us to see the heathen as they are:—

Quitting an account of the journey from Lodiana, and many other details, let me present some of the scenes witnessed one evening at Meia of Jawa'mukhi last year. The city of Jawa'mukhi is the eastern part of the Panjab, situated at the foot of one of the ranges of the grand Hunalaya chain of mountains. The city takes its name from the shrine, and the shrine is called Jawa'mukh—Mouth of Flame—from the fact that thin, lambent flames of burning gas issue from the mountain side.—The Hindus say and believe that these flames are but the manifestations of one of their most popular goddesses. Here they have built a temple enclosing the Devi, and here millions present their offerings. It is given out by the Priests, and believed by the people, that no combustible material will burn in this flame. But this is woeefully accompanied with a proviso that the material must be brought in contact with the flame *erotunately, underrigally*. Countless numbers of absurd and contradictory stories about this infatuation of gas receive full credence by this poor deluded people.

The scenes of one evening are sufficient to show how much the gospel is needed to humanize, elevate, enlighten and save. Other means have all brought forth miserable fruits. Imagine the multitudes gathered here, thickly covering a vast area, swaying to and fro, a living sea of humanity, and the noise of mingled murmuring and roaring, like the noise of many waters. As the day draws to a close the shadows come down from the mountains, and the darkness gathers around the multitudes.—Then here and there and everywhere throughout the vast assemblage the Fakirs light their little lamps in imitation of Jawa'ji, ring their bells, and gather their circles of deluded followers. It might seem that such a vast multitude of human beings in various costumes, with the robed guests' twinkling lamps, unknocking bells, and devout cries, would appear grand, but all other feelings are lost except sadness and disgust. The fully and blasphemous wickedness is so very, very palpable.—Approaching one of the lights we see a Fakir in a long robe, with a bell in his hand, which he rings as he sings and genuflects, ever and anon bowing to the lamp which represents, or rather is, through the miraculous power of the priests) the goddess. The people sitting round in a circle, bow and clime in with a chorus. A poor wet-head-looking votary who has just joined the circle, presents a few pice to the flame of the lamp, placing them upon the lamp-stand from which they are

conveyed to the Fakir's pocket. The Fakir mumbles over a prayer for the benefit of the offerer, at the close of which all the circle shout "Victory to the Devi!" and bow their foreheads to the ground.

At another pace we find a large company gathered around a Fakir, who has a large lamp on each hand. Holy music is kept up by some musicians. The Fakir dances, whirling around on one foot, balances the lamps on his fingers, waves them to and fro, and singing, applies the flame to a sheet stretched over his head without burning it. The people murmur inwardly, "Is not a god?"—and they are robbed of their pice by imposture.

A little distance further on, a Fakir is dressing and ornamenting a boy like a girl. Having completed all the arrangements, the music strikes up, a burning lamp is placed in the hand of another boy not disguised—and the newly-made girl begins to dance and bow and twist about. Then the boy with the lamp moves around the dancing one, presenting the flame to his face as gracefully as possible, and the simple people sitting by gaze with a stupid, superstitious wonder at the pantomimic representation of some of the deeds of the gods.

Ascending some steps to a kind of platform on the side of the mountain, we behold a kind of shrine. Before it is a burning lamp, on one side sits the musician, ringing bells, striking cymbals and singing. Two Fakirs profess to be fired with the spirit of the Devi and to have the power of divination and giving oracles. One had been overpowered by the spirit of Devi and now stood motionless with his hand bound. Coming to himself a little, his hand was loosed. He then took his long iron tong, with short bits of iron like lashes at one end, and beat himself terribly over the back until he wrought himself into a high state of fever, then bowing before the flame, gazed at it for some time with a fixed, stupid stare, until suddenly he gave a shriek and a jump, and he was dispossessed of the Devi. The surrounding multitude cried, "Victory to Devi!" The other, who had long, matted, dirty hair, and his almost naked body smeared with some kind of mixture, had placed himself on all fours between the legs of the first during the time of his non-leaving, where he twisted himself about most awfully. Then he rolled himself in contortions upon the hard stony ground. Rising upon his hands and knees he crawled towards the lamp; and gazing at the miniature Jawa'ji as if to drink in some supernatural influence, he began to shake his head rapidly and fiercely, and twist his body like a serpent. In this state he was prepared to utter oracles for the benefit of any who wished information. One person from the crowd asked if there was any person at the Meia who owed the Devi anything. "The duty, but anxious oracle still shaking his head, mumbled forth, "Yes, there are many, but some *teill pay to marriage*." Another question put was, "My wife will not speak to me; what is the reason?" In the midst of the noise I could not catch the broken answer. The poor stupid fellow, after crawling about again, and after some more contortions, returned and gazed at the flame. Then wringing his neck almost off, he gave a loud shriek, and the spirit of the Devi had left him. The stupid people immediately shouted, "Victory to the Devi!"

Such are a few of the scenes witnessed one evening. Similar scenes, and perhaps more revolting, were at the same time being enacted at all of the other hundreds of twinkling lights.—H. & P. Record.

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

{CONTINUED.}

Long and dreary has been the night which has hung over the race of Ham. More than four thousand years has been the "servant of servants." From generation to generation has he dragged out a miserable existence under the "curse." Though the curse seems to have descended primarily and temporarily through the lineage of Canaan—"Cursed be Canaan, a servant of servants shall he be"—yet it seems to have been entailed principally and perpetually on the whole race of Ham. To the Canaanites it was death and extermination—punishment signal and immediate. To the other branches of Ham's family it has been long and lingering—slavery, oppression, degradation. The annals of history afford no other such example of a people so long and so sorely trodden down and oppressed. Be it that they have, during all this dark and protracted

might, been but reaping the reward of their own iniquity. Where is the people that would have received more mercy, if they only received according to their deserts? The descendants of *Cush*, who peopled Arabia and Ethiopia in Africa, and the posterity of Phut and Misram, who principally peopled Africa, have deeply drank of the bitter cup. With the notable exception of a few kingdoms on the North and East, almost the whole Hamitic race have lain very nearly dormant since the downfall of the Empire of Nimrod.

But is there no blessing for Ham? Must he lie under the curse forever? Is his a doomed race, past all reprove? We think not. Yet we do not profess to have that direct evidence in the matter which we have in regard to some other races. Still we possess an indirect and circumstantial evidence which affords a comfortable conviction that Ham shall yet be blessed, and blessed abundantly; that the day of his redemption shall come. Ethiopia shall stretch out her hands to God; the long-entailed curse shall be removed. A blessing is in reserve for Ham. God shall kindly visit an oppressed and outcast people. Our reasons for such an opinion and hope, are:

1. That God is not wont to cast off a people so; certainly not a whole race. It is more in harmony with God's way of working, that he should make the African race, in the end, eminent instruments in the furtherance of his benevolent schemes of mercy to man. No nation has been so long and so signally abused; no race has drunk so deeply of the vials of Heaven's displeasure. All nations have seemed to combine to mix the cup of her wrath. Africa has for ages been made the helpless victim of the worst passions humanity is heir to. She has suffered a strange series of unmitigated woes. God has permitted it; the curse has demanded it. But is there no limit to her sorrows? Is it worse than the mark of *Cain* upon her? Is hers a doomed race destined only to suffer? We think not. And if we had no other reason for such an opinion, this would suffice, that *God does take the part of the oppressed*. He allows them to drink the bitter cup to the dregs, and lets others rule over them, and vex their souls, and grind them into the dust. Yet he does not forget mercy towards them, nor vengeance towards their enemies. He will lift up their head, give them rule over them that hated them, and reward them "double" for all the dishonor put upon them. God will surely take the part of the oppressed, and put shame on the pride of man.

2. We are able to quote some particular instances, well authenticated, of the merciful visitation of Heaven in behalf of people who had for a long time suffered under the Divine malediction. We have an instance in the *Moabites*. They had displeased God; they came not to the help of Israel against his enemies, and they were, in consequence, excluded from the mercies and promises of God, through Israel, for "ten generations." Yet God afterwards put great honor on Moab. Though he did not use the nation as such, as an instrument in his work, yet he identifies Moab, with the purposes of his mercy, down to the end of time. He chose that David and the illustrious line of kings that proceeded from him, yea, that the great King and Messiah, should, in one line of descent, come from Moab. Ruth, the Moabitess, was the mother of Obed, the father of Jesse, the father of David. In the plenitude of his mercy, God remembered the Moabites, and conferred on them a double honor.

And a yet more extraordinary instance of this occurs in reference to the *Canaanites*, the very race on whom the curse primarily and most signally fell. Even the outlaw, Canaan, "the servant of servants," on whose posterity was poured the most signal vengeance of Heaven, should have his name associated with the promised seed; or, rather, his blood was allowed, too, to mingle in the favoured stream from which David and David's Lord came. And here we have another of those beautiful illustrations, that our Lord will not suffer to go unnoticed and unrewarded the least kind act done to his people. Though the Canaanites were notorious sinners and a doomed people, God would not allow to pass unrewarded a single right act. *Rahab*, called the "harlot" of Jericho, was a *Canaanitish* woman. She conferred a signal favour on the Israelites in their conquest of Canaan. Confident that they would take possession of the country, she entertained the messengers sent by Joshua, and thereby very essentially favoured the work of the God of Israel. This same Rahab doubtless became a worshipper of the true God; as said to have "dwelt in Israel," to have married Salmon, a priest of Judah, and to have become the mother of Boaz, who was the grandfather of Jesse, the father of David.

Thus our Lord did not disdain to admit into the line of his mortal descent one stream from the very race which had become obnoxious to the annihilating curse; as he had another from a source scarcely more hopeful. Abandoned as Canaan was, God would not wholly exclude him from a participation in the promised seed.

In like manner, God graciously visited his people after their captivity in Babylon; and more signally will he visit them in their present dispersion and dismemberment as a Church and a nation, and make them again a great nation and a glorious Church, and the most conspicuous and honoured instruments in the conversion of the world. "For their shame they shall have double, and for their confusion they shall rejoice in their portion; therefore in them they shall possess double; everlasting joy shall be unto them." Prophecy, we believe, fully justifies the expectation that God will bless and honour Israel more abundantly than he has ever yet done, and make the people of his ancient election yet more conspicuously the instruments of good to the world. Rich and precious promises remain yet to be fulfilled in them.

3. Another ground of our hope for Africa is, the remarkable connection which has always been kept up between the promised seed and the race

of Ham. As we trace down the history of the covenant-people, we see that in all the developments of mercy there has been a singular regard to the race of Ham. Though this race has been remarkably passed by, yet it has never been forgotten.

When we speak of Africa as the land of Ham, we would be understood as including Arabia as not the land of the same race. Arabia is the land of *Cush*; though many Cushites dwell in Ethiopia, in Africa. Whatever might have been the civil connection, anciently, between Africa and Arabia, their religious history, at least, became intimately connected after the time of Ishmael, and more especially yet after the rise of Mahommedanism. And there is an indication at the present day that these two portions of land will become yet more nearly connected. The Red Sea, it is said, is every year becoming less and less navigable, in consequence of the growth of coral rocks at its bottom. This process has only to go on, as most probably it will, and Africa and Arabia will be united by one vast plain, and the two portions of the Cushites will be brought together.

Abraham, soon after the ratifying of the covenant, goes down into Egypt and there dwells for a time, is brought into favour with the king, and is honored and enriched. What truths he there taught, and what acquired; how extensive was the influence of his example; how much knowledge of the true religion he left behind him, we are not informed. But most certain it is that such a man did not reside in such a place, and hold so commanding a position without leaving behind him many indelible traces of his foot-steps.

How this connection was afterwards kept up through Ishmael, Job, Joseph, Moses, Solomon, the Queen of Sheba, Philip and the Ethiopian eunuch, Paul, and others, must be reserved for our next.—*N. Y. Col. Jour.*

AFRICA—THE COUNTRY OF THE GABOON.

Rivers—The Gaboon empties into the ocean twenty miles north of the equator, 9° 18 min. N. longitude from Greenwich. For forty miles from its mouth it is from eight to fourteen miles wide. Some other African rivers,—the Senegal, Congo and Niger,—are navigable for a greater distance, but this is fully equal to either of them in size, and much superior in grandeur and beauty. Many rivers flow into it, the banks of which are interspersed with numerous villages. Forty miles from the ocean it divides into the Rembwe, which is a mile wide at its mouth, and navigable some distance for small vessels, and the Big Orombo, or the Olombo-mpolo, which has a width of more than two miles at its junction with the Rembwe, and is navigable to where it divides into the Kâmba and the Bâkwe. Of these branches the Bâkwe, which is a quarter of a mile wide where it unites with the Kâmba, is said to have a boat navigation of forty or fifty miles; and the Kâmba, which is twice its size, would allow the passage of vessels of a moderate burden a still greater distance, were it not for a sandbar at its mouth.

Face of the Country, Climate, &c.—The country for the distance of 100 or 150 miles into the interior, is quite uniformly level, and covered with forests so dense as to render it next to impossible to thread them, and the native paths (for there are no roads) are not wide enough for a horse, or even for a man, with a pack of any size, to pass. The banks of the rivers are in many places low and marshy; in others, for miles together, elevated. Farther in the interior the country is hilly, and rises at length into magnificent mountains.

Contrary to what would naturally be inferred, there is good reason for believing that no place on the whole coast is more healthy than the Gaboon country. This is owing to several causes. The rainy season, which, including a month called "the middle dries," when the showers are less frequent, lasts seven months, is the warm season, when the thermometer ranges from 72 to 88 degrees of Fahrenheit. Then, the rains are generally in the night, so that one is still less exposed to take cold. Again, at the close of the rainy season the sky becomes overcast with clouds, by which means the disastrous effects of a burning sun, operating in the luxuriant vegetation of the rainy season, are entirely obviated. The region through which the upper waters of the Gaboon flow, is supposed to be highly salubrious; and when the way shall be opened to the grand mountains which are in full sight from a hill back of King George's Town, as fine a resort will be found, it is probable, for recovering from the effects of a tropical climate, as the world affords.

Productions are various and abundant, consisting of plantains and cassada,—the staple articles of food, and which are prepared for the table in a great variety of ways,—yams, sweet potatoes, Indian corn, sugar cane, pumpkins, peas, beans, &c. Goats and fowls abound, but cattle and sheep have only recently been introduced. The forests swarm with wild animals, and the waters with fish; and honey is to be had at all seasons.

People, Customs, Language, &c.—The tribes which now dwell on the Gaboon and its waters are not the original occupants of the country. Indeed, judging from present appearances, there is ground for very painful conjectures as to the number of tribes which have successively made their way hither from the interior, and been swept away during the hundreds of years that this has been one of the centres of the slave-trade. In the language of Mr. Porter, "This river, with its slave traffic, and its vices adopted from their civilized visitors, seems to have been the great gulf in which wave after wave of the more dense population of the vast interior, has been swallowed up and lost." The people spoken of by the present inhabitants as the first who lived here, are the Divwas; of whom, it is said only one is now left. The Mpongwes, who then dwelt far back in the bush, occupy their place; but are only a remnant of what they once were.

being variously estimated at from six to twelve thousand in number. The Shikams next came over the mountains, then a wild, fierce, numerous and powerful tribe; but who, though still more numerous than the Mpongwes, have almost literally sold themselves out, and are scattered among the border towns of the Mpongwes and Bakils. This last named tribe came over the mountains yet later, overpowering the Shikams, and are the principal occupants of the branches of the Gaboon. They thus far know but little of trade, have had little to do with rum, the great bane of these tribes, and are in many respects a promising people. Within ten years the Pangwes have made their appearance; though rude, and, possibly, some of them cannibals, yet a noble race, muscular, healthy looking and uncontaminated with the vices of civilization. They wear scarcely any clothing, many of them paint their bodies with redwood, and nearly all of them wear ornaments of white beads, ivory and iron rings. Their iron seems of a superior quality, and many of their implements are made with a taste and skill equal to that of any people in the world. Already not far from ten thousand of them are settled on or near the waters of the Gaboon; and they say they are only the pioneers of those who are to follow.

The government in all these tribes is purely patriarchal. The term *king* is derived from Europe; no power answering to the name is possessed by him on whom it is conferred; and no central power exists, which is acknowledged by the separate villages. Slavery in a mild form, polygamy in perhaps its worst character, and, on the lower waters of the Gaboon, intemperance, prevail. Witchcraft is universally believed in.—Death, whatever its immediate cause, is very generally attributed to this; and he whom suspicion fastens upon as the witch, is made the victim of a relentless superstition. Still the people are farther advanced in civilization than any other on the whole coast, and possess such elements of character as give promise that they will rise rapidly under the influence of the gospel. Their general disposition is mild and peaceful, and they manifest an unusual desire for instruction. The Mpongwe language is spoken very extensively along the coast, and is supposed to be, with more or less dialectic differences, very largely throughout Southern Africa. It is wonderfully perfect in its structure, of great flexibility, and pleasant to the ear.

Stations.—The oldest station is Baraka, on the north side of the Gaboon, about eight miles from its mouth, on a rising ground, half a mile from the edge of the water, and in the immediate vicinity of King Glass's Town. Ten miles from Baraka is Konig Island, about three miles in circumference, densely wooded, with only one small town; but on account of the ease with which a large number of towns can be reached from it, occupied a part of the time by one of the missionaries. Ovizue, a small town frequently mentioned, though not a station, is on a point of land on the south side of the river, forty miles from the ocean, near the junction of the Rembeve and the Big Orombo. Three miles back of this is King George's Town. Opposite Ovizue is Dongila, a range of high coast eight or ten miles in length. Three miles up the Rägäli, which comes into the Gaboon from the north, at the lower end of the Dongila district, at Ebu-na's Town, is to be the station of Mr. Porter. The position is very favourable, there being at least eleven towns on that river, six in Dongila, two opposite Dongila, two at the mouth of the Asango, which enters the Big Orombo a few miles above the Rägäli, and two near the mouth of the Banja, a branch of the Gaboon next below the Rägäli, any one of which he will be able to visit in a canoe and return the same day. Frequent excursions can also be made from it to the Pangwes.

The Gaboon mission was commenced in 1842. The first church was formed July 21, 1843. The number of communicants is twenty-two.—*Jour. of Miss.*

SOUTH AFRICA—COUNTRY OF THE ZULUS.

Face of the Country, Climate.—The present seat of the mission to the Zulus is not in the proper Zulu country, but farther down the coast, in the colony of Port Natal, to which, some years ago, the Zulus fled in great numbers to escape the brutal tyranny of Umpani, who had stretched authority over them. The region occupied by the mission, stretches along the coast, north and south of Port Natal, about 140 miles, and extends into the interior not far from forty. It is about 900 miles from Cape Town. Those who describe the country are in raptures with its beauty. "The scenery," says one, "is truly magnificent. Hills and valleys, mountains and table lands, rivers and brooks, all mingle together presenting an imposing spectacle. And all is living green, moreover, save here and there a rocky peak or mountain precipice; and the traveller is never weary of beholding, and admiring what he beholds. In riding from Umsunduzi, I crossed one stream nine times; and I think its beauty surpassed that of almost anything of the kind which I have ever seen.—At one place it flowed gently between its grassy banks; at another it dashed in cascades over sloping rocks; at another it meandered in deep ravines; and thus it assumed almost every aspect of which it was capable. And some of the mountain peaks appeared, in the distance, like vast spires of rock; and the openings between the perpendicular, extraneous mountains, appeared like windows to admit the light of heaven into the vast basin below. Scattered here and there is the mimosa, giving the country the aspect of a peach orchard, with the perennial freshness of spring. As you go out among these groves, you now and then startle the springing buck and the bounding deer; which leap forth and are out of sight beyond the hills, leaving no time to admire their beauty." The mountains, which are not large, and tabular rather than conical in

shape, have their "summits and sides covered with verdant groves, or thick shrubbery, or large fields of green grass;" while the "plains rival in beauty the richest meadows on the Connecticut."

The air of this land of mountains and valleys, hills and plains, and streams of water, is delightfully pure; and the climate salubrious. In the summer months, which are the same with those of our winter, the heat is not too oppressive for labour to be pleasantly performed; and in the winter it is seldom cold enough to render a fire necessary.

Soil and Productions.—The Soil is fertile. As one rides over the plains, the grass, which is thick set at the bottom, often reaches as high as the back of his horse, and if he turns his course to the fields of corn, of which two crops may be raised in a year, he finds it higher than he can reach. Productions are abundant, being such as corn, sweet potatoes, pumpkins, peas, beans, beets, carrots, cabbages, onions, oranges, lemons, bananas, pomegranates, indigo, and cotton.

The people, their dress and habitations.—If from the descriptions of the country one would be almost led to conclude it is a paradise, yet a slight acquaintance with its inhabitants would convince him, not only that the spoiler has been there, but that he has been leading them captive at his will so long, that it was not possible for them to be brought down much lower in their degradation. True, they are brave, and in some of their wars have manifested no little military skill; they are impatient of oppression and wrong; they have never engaged in the slave traffic; they are of a highly social nature; in their appearance there is much that is noble; but in their idolatry they have descended to the worship of four-footed beasts and creeping things, lying, deception and theft are every day affairs, murder is not uncommon, polygamy is their darling sin, filthy conversation and singing impure songs are daily practiced by all without any shame; licentiousness, as a matter of course, and intemperance abound. Of their dress, Mr. L. Grout, says: "A few feathers upon the head; a profusion of beads upon the neck and arms, and sometimes upon other parts of the body; a small piece of the skin of some animal about the loins; and, perhaps, a brass ring upon the wrist and a strap covered with hair about the ankles, constitute as much wearing apparel as most of the natives are in the habit of using. Some who are under the more immediate influence of the missionaries, have procured blankets; and a few dress somewhat in the style of civilized people. But for one person properly clad, hundreds and thousands go destitute, even of the beads and skins of animals to which I have referred." Their habitations, as described by the same observer, are nearly as hostile to their rising from their degradation. "Their huts which are made of wattles and covered with thatch, are simple, small and rude; hemispherical in shape, having a diameter at the base of some eight or ten feet; being in height at the centre and apex, only four or five feet; having but one aperture, and that at the base, about two feet high, and made to answer for doors, windows and chimney. When they need a fire, they build it in the centre, and sit around it on their usual seat, the earth. A mat woven of reeds, for a bed, a low wooden stool for a pillow, calabashes and baskets for containing water and food, a spear which is used also as a knife, and, perhaps, a wooden spoon, constitute their chief articles of furniture. Five or ten of these huts, arranged at about equal distances between two concentric circles made of stakes and bushes, eight or ten feet high, the outer circle having a diameter of four or five rods, and the inner one a diameter of three or four rods, and enclosing a yard for the cattle by night, constitute a kraal. Every kraal is owned by one or two men who have each a hut to themselves, while their several wives occupy each another hut by themselves."

Language, Government.—Their language belongs to the great family of languages which prevails south of the equator. It is very regular and far from unphilosophical in its structure; with the exceptions of a few clicks, quite harmonious in sound, and easy of acquisition, Mr. Bryant having preached in it in ten weeks after his arrival. Since British authority has been extended over the Natal Colony, locations have been assigned to the Zulus, in which it was intended they should be distributed to the number of 5,000 to 10,000 in each. The number now in the colony is about 110,000. They are under the protection of British law, and have magistrates who are appointed by the Colonial Government. The stations occupied by the mission have been fixed upon, to a considerable degree, in reference to their locations.—*Jour. of Miss.*

JERUSALEM, PALESTINE, AND SYRIA.

BY DR. J. V. C. SMITH.

Jerusalem is tolerably clean from its location on a steep hill-side, and not because its inhabitants are disposed to keep it in good condition. Filth pertains to Arabs wherever they are. Deep cisterns abound, cut into the solid rock, in which rain water is carefully collected, which is used for all domestic purposes. Water-carriers bring some in skins on donkeys from the pool of Siloam, but few only are able or desirous to have a supply without the walls. A fine stream is conducted to the city from Bethlehem, winding about the mountains, which is exclusively devoted to the purposes of the celebrated mosque of Omar, on the very plot once occupied by the temple of Solomon.

Wood for fuel is always dear, being sold by the weight, and is principally roots of olive trees, brought from a distance on camels. If trees were planted as suggested in this communication, fuel would be abundant and reasonable. No house has a fire-place or chimney. A little char-

coal in a copper dish, placed in the centre of the room, is the extent of an attempt at a social fire. At Bishop Giob's and one other house, stores were noticed. At Dr. Spaulding's missionary-room at Damascus, a regular Boston store displaced a comfort that could no where else be found in the town.

Old as Palestine is as the residence of civilized man, there is not one decent road, five rods long, in the whole territory. Paths are struck out where there are the fewest stones or the least mud, upon any one's field, and through any premises the rider chooses to go. If Herod the Great, whose passion for building magnificent cities was equal to Ahab's, had built in Egypt for creature comforts, had made for miles of good roads from Jerusalem toward Jaffa, he would have conferred a blessing on his abused and degraded country. I have roamed over the stupendous ruins which mark the mission of that energetic but wicked wretch, with feelings that were never called into activity in stepping from one fallen column to another in any pleasure. With all his determined ambition to leave enduring monuments in granite that should withstand the assaults of the elements or the destructive agencies of concrete in after years, the besom of destruction has swept them all, away, and Caesarea, the magnificent capital of Judaea, has not one human being within its boundaries.

The only living thing in sight, where there were the finest specimens of architecture—palaces beyond palaces, and marble, and an exhibition of wealth and refinement, while he was in the zenith of his glory—was one solitary horse, feeding among crushed fragments of sculptured stone, as I passed over the lonely site of a once grand and beautiful treacherous and splendid court.

From the days of the Jebusites, whose capital was the present rock on which Jerusalem stands, every successive people who have had possession of Palestine have had their habitations on the very summits of the mountains. Every town and village, therefore, is up there. No one resides in a valley. From some hill tops the spectator has an admirable view of many distant places that appear quite near; but to reach any of them, he must descend a mile or so, and cross a horrible ravine or yawning gorge, and subsequently wind up and onward like the graticles of a cork screw, for ten or twenty hours to get at the proposed place of meeting. Miles are untravelled, and the longest journeys are made in a few hours who degans a movement. It is seven hours to one place, for example, two to somewhere else, and forty to another.

The making of a journey through the Holy Land to Syria, is an expensive affair indeed. There must be pack-mules for carrying beds, food, and all that may be required from day to day. Three persons could not do well without a cook, and a cook, a hire, a horse, a baggage-man, who does all the talking, and answers all your questions, for the Arabic is difficult to acquire, and without an interpreter, it is impossible to know where you are, or what you see. Finally, each rider is mounted on a horse, who is followed by a groom, and he must have a mule to carry the provisions. All this makes a kind of caravan, a long string of animals, slowly winding up and down the steep trails of the land, single file, at the rate of two or three miles only an hour.

In the course of the day, many places of peculiar interest, mentioned in the Old Testament, are distinctly seen which are not approached.—When I stood at Bethel, Ramah was in full sight, and the mosque over the tomb of Simeon the prophet; both Horns the Upper, and Gibbon also, where Joshua took a position when he said, "Sun, stand thou still upon Gibeon, and thou Moon in the valley of Ajalon," and other localities of immense interest to the biblical scholar and sacred geographer. At night it is necessary to seek a stopping place in a village for security.—Beyond a town or hamlet, there is not a single habitation.

All lodge in the same apartment on the ground, on your own beds, surrounded by armies of insects every for your blood. Poor things! if it were not for strangers, fleas would soon be extinct, for they seem to despise an Arab, who sleeps soundly in defiance of their nippers. Horses, cows, camels, goats, dogs, and the family, are not unfrequently congregated in one room. The night before reaching Damascus, we suffered exceedingly on account of the multitude of lodgers in one room, for the landlord had, in addition to all the beasts and creeping things of Noah's ark, three wires with their restless children.

The reason for taking hill-tops for towns has reference, in the first place, to security; they can discover the approach of visitors, and if they don't like them, keep them at bay with the balls always at hand, (great stones) which, when once put in motion, would sweep through all opposition. Secondly, when the winter rains come, the steep hills are deluged with angry torrents that gorge out of the side-hills, so that not a resting place for a house could be found. An air of desolation reigns every where, and every person you meet is armed to the teeth with pistols, blunderbusses, long guns, dirks, spears, down to a simple club.

Although an advocate for peace, and almost a non-resistance in sentiment, I have been hugging a stone to my breast all over the country, knowing not what might come. Had an attack been made upon our caravan, I am quite sure I should have run, for I have a mortal antipathy to powder.

JERUSALEM

The following extracts of two letters from Jerusalem (very lately received) are from John Mesulliam and appeal to the heart of every Christian who loves Zion. As a converted Jew, he has gone to Palestine to establish a manual labor farm. They are addressed to the author of the "Tidings from Jerusalem," who has returned to Palestine.

JERUSALEM, 1851.

I had, in my last letter, informed you of the sale of our hotel, furniture, &c., and of our entire settlement in Artes (Bethlehem). Here I soon found my presence necessary, to reinstate the order and tranquility thereof, and by my personal presence, to direct those who were intruded to the charge of usually Arab men, who began to stirre against one another, and would have been productive of the worst results, had I not taken them by surprise, and made them retreat their proceedings. My first object, after settling the quarrels of my labourers, was to build some enclosures round my lands, and continue raising the various American articles. I received; and my agents labourers in thankfulness to those friends who gratuitously presented them to me.

My farm is wonderfully progressing, and exhibiting its verdure notwithstanding the sultry dryness of the surrounding country. I have added to my establishments two new rooms, conveniently situated on the eastern part of the valley, so that in all I am proprietor of three new rooms for lodging, one for keeping my sheep, and another for provender. Adjoining these I have a small enclosure for poultry, and also the down of the valley a small lot; the cows, horses, &c. I have recently also added a camel to my domestic animals, as the most convenient beast to carry my vegetables to the city. In being the first year of the entire establishment at Jerusalem, and of my brethren: the latter are, beyond all doubt, persuaded that my object will one day be effected in leading the Jews to follow me, not for the sake of my money, but for the sake of the blessing of whom those that are united to labour, fear greatly, particularly of forbidding by their allowance. As it is, my farm would already be crowded with poor Jewish labourers. All I could promise them at present would be a moral share of my productions, but could not afford to allow them means for the private wants of their families.

Respecting the purchase of land, I beg to suggest that the Arabs are ever willing to dispose of as much soil as they have means of purchasing; but my circumstances at present being very limited, I cannot raise more than my limits. You could easily buy up a fine large tract of land for the sum of £20, (\$100), being the amount of 8,000 piastres in Turkish money, which would render the purchase a permanent possession, granted by government; but you are aware that land must be here purchased through the medium of a raph, or (Turkish subjects) as for those who are desirous to buy land on their own account. This amount, however, would be far from affording the annual subsistence of a family, as the work required before land would be great to clear it of stones, &c., and make it ready to undergo a rough good ploughing. To purchase land unimproved, and ready worked for sowing, requires higher price, and this would vary according to the circumstances of the seller. As for those who are desirous to buy land, it is to be sold, to buy cheap—he must be worked with ready money. This year, had I only £20 (\$100) in hand, I could not only have purchased a tract of land, but also hired several pieces in addition.

I will also venture to add, that if I were now stocked with sufficient means, I could do much more than I have hitherto done in improving the Jews, and my family. I have repeatedly applied with anxious pursuit for my farm; but farther than this I have no prospect yet to go for them. A poor woman, with a large family, recently applied to me, and I gave her twelve measures of wheat for their support, for which she was very thankful; and my poor brethren generally are united in prayers for my prosperity; and I trust that God will be pleased with our poor, weak efforts in encouraging, in the best degree, the starting condition of the sons of Israel.

But what is of the first and greatest importance, beloved friends, is, that well-splendid co-workers should be near: to hold up my feeble hand in this great labor. I shall be happy to hear from you by this opportunity that offers, and especially to know how long you will have to carry in America will be my great wish. I have repeatedly applied with anxious pursuit without assistance, (excepting Arab helps) and I even fear that the extensive tract of land that I leased in view of your speedy coming, will leave me without means to carry it on, without only aid of American men and means. I, therefore, am anxiously awaiting your arrival in Palestine, and beg to know how far I may proceed. I remain,

Your, and the servant of Jesus Christ,

JOHN MESULLIAM.

Seven practical agriculturists have gone to Palestine, (about the time this letter was written, last autumn), with farming tools, seeds, &c., and about \$1,000 in money, to defray their expenses on the journey. And we would here appeal to Christ's Gentile people, to sustain the hands of this tract, Jerusalem, and of our Christian brethren who have gone forth to manual labor for the temporal and spiritual benefit of the perishing brethren of our Lord Jesus Christ. Can any heart who are of Jesus' mercy, these laborers in the vineyard of the desolate land of Israel fail in responding to this call? Shall they faint and die for want of sustenance? We trust not. We confidently hope and believe that this labor of love may be one of the means by which some of the cast-off branches may be brought in again to "their own olive tree."

ARTOS, BETHLEHEM VALLEY, PALESTINE, Dec. 29, 1851.

DEAR CHRISTIAN FRIENDS:—I have the honor to acknowledge the receipt of your kind letter, and am glad to hear that you are in the midst of your journey. Under the circumstances in which it has pleased our heavenly Father to place me, there are many and various incidents occurring, well calculated both to excite the curiosity of the no-vice and to inspire with sympathy the faithful dependent upon Pro-

vidence. Many, indeed, in Jerusalem, entertain a species of resentment (the English and foreign residents) respecting my exposure in such a 'Patmos' of solitude, (among surrounding wild Arabs, while others whose desire to be admired for their sympathy, are struck with astonishment at my (so-called) undaunted courage, which is just this, that I depend upon "the divine assistance." In these characteristics I am here so known, far removed from their circle of dependence, or the compensating overreach of their malice. In these respects I can only humbly attach to my enterprise, and to the success hitherto realized, as the result of the providence, restoration, constancy, and perseverance, in living elevated and the souls of a mountainous and lonely country, which has hitherto required all genius, labor, and constant attention, on the part of myself, to set it on its present prosperous basis; and, withal, being advanced in age, and much worn with labor and forethought, I sought to inspire all who wish well to this undertaking with full dependence on Providence, and to all the events it may please Him to bring about for the good both of him that soweth and him who may in future be caused upon to reap a harvest of blessing for Israel, "His treasure."

The country within which I am surrounded at the present time, has all the aspect of a dead desert. I am alone, with only my family (and an Arab or two). My living me in solitude, I have full confidence of hope in the same "divine assistance" to prosecute our proposed plan with more patience and resignation to the will of God. The impulse given me from an unseen Providence does (notwithstanding all my many difficulties and trials) inspire me with encouragement and confidence, especially from such quarters as have already proved themselves disposed to sympathize with and animate me in my path of duty; yet the prospect before me is such as *does* require a decided token of disinterestedness from all who will come forth, either to do likewise, or to help me on in my weak efforts to cultivate the desolate land of my fathers.

In calling upon some of the intelligent Christian public to patronize this plan, I am not involved in views that are, in themselves, not appreciable, and which fall in the intended object I have set about; neither do I venture to ask co-operation and dispensing liberality for any incomprehensible object of fancy. My motive is not to imitate those who have long imposed upon the grandees of Europe, which has never been, either in fact or matter of intention, as can be clearly seen by the most superficial observers. My purpose is not equal with those who sit engrossed in schemes to reap a harvest of lively imagined success, and which will end at length, before the light of a simplified gospel-worship, in finding that they have neither had a real commencement nor any true-grounded purpose from beginning to end. I trust in the Lord that my object is good, my purpose open, and my motives, views, and prospects are disclosed to all who will be inclined impartially to appreciate my undertaking as one, not of mere dependence upon others, but of united and indefatigable labor on my part. My means are, however, feeble and small, and my success, up to the present, but limited. My achievements hitherto have greatly reduced my own poor stock, but the means I had I have gladly laid out and expended in view of a plan which is irresistible from its *right aim* and promising tendency, and if I am, at this juncture, humbly led to apply for the concurrent action of co-workers, and to the liberality of beneficent Christians, it is simply to take into their hands a cause from under my prostrate and enfeebled shoulders, in order to render more extensively successful for the end it has set in view, for all those who wish well to this isolated land, and its ancient but benighted people, must contribute their mite of interested action, which is at no distant period, I believe, destined to build again its walls and breaches, and repair its many and mournful desolations. And let it be our prayer, Christian friends, not only that the Lord would build up Zion, but that, with the restoration of the land, he would very shortly restore also the "remnant" of his people, (according to his sworn promise to our father Abraham), to reinhabit their pristine abode, and, for this end, that he will be pleased, ("for the failures' sake," to raise up sincere benefactors and workers, to usher in these glorious events—the temporal and the spiritual salvation of Israel's sons. Arrogant is in no way backward towards this restored result.

At the present time, (on account of the Sultan attempting to recruit his army from the tribes of Arabs, who, in consequence, have fled back towards the Desert of Arabia, and among them, those Arabs who inhabited and owned part of the valley, and left me indefinitely the sole master of the valley.) land is for sale, with oxen, &c., for a mere trifle of ready money; yet I cannot venture to engage it upon credit until I know that some of my American Christian friends are arrived, but my hopes are centred in the Lord, upon the spirit of industry that so greatly characterizes Americans, who, in any way, when animated by His spirit to feed, clothe, and open the field, and to sustain a proselytizing of souls (and my Master's brethren, is yet to be signally used by the Dispenser of events for the future glory of this land, and to the saving of many soul who are ready to perish.—*Jerish Chronicle*.

THE JEWS IN CHINA.

We are happy to be able to lay before our readers the following additional particulars respecting the efforts which have been made to arrive at correct and full information relative to the descendants of Abraham in the Chinese empire. The Bishop of Victoria writes, in a letter dated Hong Kong, August 22—

"I write a few lines to inform you that our two Chinese travellers returned last month to Shanghai, from their second trip to Kae-fung-foo, having succeeded in their mission as far as we could have expected.—

They have brought with them six of the twelve rolls of the law. They had the whole synagogue assembled, amounting to about three hundred persons, and it was decided, in full council, that the rolls should be given up. The price demanded was equivalent to about \$533, which was mainly paid, and the rolls forthwith conveyed, in open day, to their lodgings. They obtained, besides, about forty smaller books, which may possibly contain some records of their early history and migration to China.

Our friends at Shanghai were at first disposed to lament that only half the number of the rolls had been procured, but, on examination, each was found to be a complete copy of the Pentateuch, so that the other six would probably have been of no additional value.

They are written on the thick, strong sheep's skin, without joints, and are not divided into sections, or even books, so that (in the opinion of our friends at Shanghai, they may have been brought into China before the middle divisions were invented. They are beautifully written, and very legible. One of the rolls is defective, and very much injured, having been, as the Jews state, immersed in the flood which occurred during the Mong dynasty. It is, however, apparently the oldest, and critically considered, the most important. The MSS. are probably now on their way to me here from Shanghai, there being about to be sent in each of two different vessels, to insure us against total loss in case of shipwreck. They will be sent forward to you by an early opportunity to England.

The last, though not the least, important circumstance, is the arrival also with them of two native Jews, who are now diligently studying Hebrew under Dr. Medhurst's roof. They seem very alive to the humiliation of having lost Hebrew from amongst them.

ON THE SOCIAL CONDITION OF THE ENGLISH JEWS.

In externals, and in all secular thoughts and actions, the English naturalized Jew is an Englishman, and his family is reared with the education and accomplishments of other members of the community. Only in those private and personal characteristics, and in religious belief, does the Jew differ from his neighbors. Many of the British Jews are descended from families who resided some time in Spain; others trace their origin to families from Germany. There have always been some well-defined differences in the appearance, the language, and the manners of these two classes. The Spanish Hebrews had occupied so high a position in Spain and Portugal, that, even in their compulsory exile, their pecuniary high and honorable principles; their hatred of all meanness, either in thought or act; their wealth, their inclusiveness, and strong attachment to each other, caused their community to resemble a little knot of Spanish princes rather than the cowed and bending bargain-seeking individuals, usually known as Jews.

The constant and enduring persecution of the German Hebrews had naturally enough, produced on their character a very different effect. Nothing degrades the moral character more effectually than debasing treatment. To regard an individual as incapable of honor, charity, and truth, as always seeking to gratify personal interest, is more than likely to make him such. Confined to degrading employment, with minds narrowed as the natural consequence; allowed no other pursuit than that of usury, with its minor branches, pawnbroking and old clothes-selling; it was not very strange that when the German Hebrews did make their way into England, and were compelled, for actual subsistence, still to follow their occupations, that their brethren from Spain should keep aloof, and shrink from all connection with them. True, however, looks on many curious changes; not only are mutual prejudices of the Jews subsiding, but the position of the two parties is transposed. The Germans, making good use of peace and freedom, have advanced not in wealth alone, (for that, even when oppressed, they contrived to possess) but in enlightenment, influence, and respectability. Time and closer connections with the Spanish Hebrews, will, no doubt, produce still further improvements.

These distinguishing characteristics, which we have just pointed out, (along with some modifications, to the poor as well as to the rich of these two Jewish sects. The fruits of the community, and Portuguese Jews are so exactly similar to those of the lower orders of native Spaniards, that they can easily be traced to their long naturalization in that country. Pride is their predominant and most unhappy failing; for it not only prevents them from advancing themselves, either socially or mentally, but renders powerless every effort for their improvement. The Germans, more willing to work and push forward their own fortunes, and less scrupulous as to the means they employ, are more successful as citizens, and, as a class, are less difficult to guide. Both parties would be improved by the interchange of qualities. And, comparing the present with the past, there is some reason to believe that this union will be effected on British ground; and that the idle distinctions of Spanish and Portuguese, Dutch and German, will be lost and consolidated in the proud designation of British Jews.

The domestic manners of both the German and the Spanish Jews in Great Britain are so exactly similar to those of their British brethren, that were it not for the observance of the seventh day instead of the first, the prohibition of certain meats, and the celebration of certain solemn festivals and rites, it would be difficult to distinguish a Jewish from a native household. The characteristics so often assigned to them in tales professed to introduce a Jew or a Jewish family, are almost all incor-

fectly long drawn out from the impressions of the past, or from some special case, or perhaps, from attention to some Pole, Spanish or Turk, who may just as well be a Polish or Spanish Christian, or Turkish Mussulman, as a Jew. These great errors in delineation arise from the supposition that because they are Hebrews, they must be different from any other race. They are distinct in feature and religion, but in nothing else. Take the rest of the human race for me, as individuals, neither wholly good nor wholly evil, as a people, the virtues very greatly predominate. Even in the lowest and most degraded classes, we seldom find those awful crimes with which the public records teem. This perhaps may arise from the fact, that the numerous and well-ordered charities of the Jews prevent those horrible cases of destitution, and the consequent temptation to sin, from which such a mass of crime proceeds. A Jewish beggar by profession is a charitable object; if, nor do we see the blind or deformed belonging to this people lingering about the streets. The virtues of the Jews are essentially of a domestic and social kind. The English are noted for the comfort and happiness of their families; and, in this laudable school of virtue, the Hebrews not only equal, but in some instances surpass their neighbors. From the highest class to the most indigent, affection, reverence, and tenderness, mark their domestic intercourse. Sometimes four generations may be seen sitting together, the women performing the household duties of parent, wife, and child; the men, those of husband, father, and son. As members of a community, they are industrious, orderly, temperate, and contented; as citizens, they are faithful, earnest, and active; as the native denizens of Great Britain, ever ready to devote their wealth and personal service in the cause of their adopted land.—*London Jewish Herald.*

THE INHABITANTS OF ANEITUEN.

BY THE REV. JOHN GEDDIE.

I sent communications to you dated in December last, since which I hope you have received. No favorable opportunity has since occurred of sending letters to you, or I should not have been silent so long. This letter goes by a vessel which has touched at this island on her way to Ohau, and as my notice has been short, I must confine myself to a single sheet.

I received a letter from the Rev. J. W. Adell, under date August 21, 1850, in which he refers to a young man who has just attained the age of nearly two years. I read with delight the account which that letter gives of the prosperity of our beloved Zion, in Nova Scotia, and of a continued interest in the cause of missions.

Since I last wrote to you, there has been much affliction in the mission. All our native teachers and their wives have suffered severely from fever and ague. Two of their number, a *Kanagwanan* man and a *Sakwan* woman, died, the former in March, and the latter in June. It was present with them in their dying moments, and they departed this life in the hope of a blessed immortality beyond the grave. I had slight attacks of intermittent fever in the month of April, and also my daughter Lucretia, Mrs. Geddie and our youngest child escaped.

The history of the mission for the last nine months has been one of great trials, and I will also add, of great encouragements. The struggle between Heathenism and Christianity has begun on this island, and must go on until the latter is established on the ruins of the former.—The natives who have given up the old system, have been much persecuted by their heathen countrymen. The plantations of many have been destroyed, their property stolen, and in some instances life has been endangered. These trials, I rejoice to say, have in most cases been endured with a forbearance and patience, scarcely to be expected from a people just entering from a state of heathenism into the Christian era.

Our prospects at the present time are more cheering than at any former period since we landed on the island. After a night of toil it seems as if the dawn of a bright and happy day were not far distant. The whole population are in a state of excitement about the respective claims of the old and new systems, in so far as such a people are capable of being excited on such a subject, and many are coming over to the Lord's side. We have lately been favored by a number of conversions in the natives desiring to build up a church which a few months ago it was their aim to destroy.

I have been in the habit, for a few months past, of *sending out* ten or twelve of our best men on the Sabbath day to converse and pray with their heathen countrymen. Their labors have been attended with great success, and under the influence of the Holy Spirit, they are in favour of Christianity, must be traced to the agency of these native auxiliaries in the work. In the prosecution of their labors of love, our poor natives sometimes met with harsh treatment, and only two Sabbaths ago they were violently driven away from a heathen village where they visited, and brought home a number of spears which were thrown at them.

You are aware of the existence of a Sandal-wood establishment on this island. I regret to say that ever since we have been enabled to exert an influence over the natives for good, we have experienced from that quarter a most ungenerous, unfeeling, and unmanly opposition. I have been represented as a liar and an impostor, and the natives have been told that wherever missionaries go, that disease and death follow in their train. The rage of certain parties has, if possible, burned more fiercely against Mrs. Geddie, than against myself, perhaps, because she

has been more directly instrumental in raising some of the poor native families from degradation and ruin. I am happy to add, however, that we occasionally meet with individuals who bewail the degeneracy of their countrymen, as well as the opposition offered to the best of causes.

I read with feelings of surprise and dismay in the letter from your Secretary, that no movement had been made to fill up the vacancy in the mission. I had suggested above for a considerable time ago, difficulties which I believe have fallen to the lot of few missionaries, and cherished an almost confident hope that help was near at hand. Oh, it was sad, sad, and to learn that I am still to be left in the dark, dreary, and inhospitable land, without an associate in the missionary work.

We had a visit from our esteemed friend the Bishop of New Zealand, last month. He was accompanied by the Bishop of New Castle, Australia. They came in a schooner called the *Boomer*, about 20 tons burthen, lately purchased by the Australian Board of Missions, for £1200. She is particularly designed for New Zealand, New Caledonia, and other islands. We were delighted to see Bishop Selwyn, for we believe him to be a sincere friend, and he takes a deep interest in our work. The other Bishops appeared very amiable also. The party invited to the cause and myself on this island, had many complaints to make to the Bishop of New Zealand regarding him, but they went to the winter quarter for sympathy. After hearing what they had to say, the good Bishop gave me the following advice: "Go on as you have been doing, and by the blessing of God you will prosper." It was some comfort to receive such an advice as this, from such a quarter and under such circumstances.

I went next to the Bishop's institution in New Zealand, for the instruction of natives. His name is Tapani, a lad about 15 years of age. He has been living with me about two years and can read and write his own language. He goes to learn the English language and some industrial employment, most probably printing. The Bishop offered to take him gratis, but I thought it improper to tax any other society for his support, while we are able to support him ourselves. His expenses for the first year are already paid. An uneducated lad in New Zealand gave the Bishop £3 before his departure for missionary purposes, and wished him to give me credit for that sum; this, with £5 which I added on my own account, will amount support the boy for one year. As I wish the boy to remain about three years in N.Z., would the board grant the sum of £5 a year, for the next two years to assist in his support? If the boy is spared to return to his own island, he may, by the Divine blessing, be a useful agent in the work.

I have prepared and printed another little book in the native language. It consists of translated portions of Scripture, with six hymns appended. It is something to have even a few fragments of the word of life in the language of these benighted Islanders. I am not aware that any portions of God's word have yet been translated in any of the dialects of the Papuan or *Heranic* Negroes. I forward a copy of the little book to you, and another to the Rev. Mr. Selwyn. I allude to the fact, that a quantity of paper is required. I think it was since I last wrote you, that I printed 600 sheets of words and sentences in the *Lifu* language, and I have a quantity more ready for the press.

The supply of clothing for the natives came to hand about six weeks ago, after lying a year in Sydney. The desire for clothing among the Christian youth is now becoming intense; but the heathen still persist in going naked. The most of the clothing sent out, is intended for females and little provision is made for the wants of the men. It is highly desirable that we should clothe the latter as well as the former. A piece of cloth of any description about two yards long, tied around the waist is the garment usually worn by those who can procure it, and while it meets the wants of the climate, it, to some extent, answers the purpose of decency. In time, our natives will raise food and purchase clothing from vessels that come at the island, long ere this they will be clothed in us. Anything in the shape of clothing will always be thankfully received.—*Nova Scotia Pres. Rec.*

RED RIVER SETTLEMENT.

Intelligence up to the 26th January has been received from Mr. Black, and we are happy to report favourably of the health of our esteemed Missionary, and his increase of his usefulness. He continues, "to enjoy good health, and to be treated by the people with the most kindness and respect. The attendance at our meetings continues as usual; the house always well filled by a respectable and attentive congregation. The Sabbath School, also, is as encouraging as ever. On Sabbath last our number was ninety-seven, of whom thirty-six were in my own Bible-class. The attendance at the prayer-meeting is very full. All else went on as of two other late meetings, but I cannot say so of the Gaelic. The lecture on Wednesday afternoon, was attended by a great number. The piece of intelligence which will be gratifying to you, is that we are about to have a second Church in the settlement. A few families residing about 14 miles below our present station, have resolved on the erection of a small wooden building as a house of worship, and will proceed with it immediately. There is a dense population in that quarter, most of which *should have been Protestant*. I am inclined to think there would be good attendance were there a certain and regular agent and minister, and we are well assured that there would, even now, be a larger church attendance were there only larger church accommodation."

Mr. Black has sent us some particulars regarding the Aborigines. They are a branch of the great Chippewyan nation, so widely spread

over North America. Their language is, of course, the same as that of Peter Jones, and the Indians lately on the Credit River, now at Munceytown, C. W. These, however, are called *Saulteaux*, from their having come originally from the neighbourhood of the Sault Ste. Marie, at the lower end of Lake Superior. The number of the Indians in and around the settlement, it is not easy to ascertain, but it must amount to several hundreds. Such of them as are not located at the mission stations, are in a degraded state; and from their habits, and total loss of independent spirit, have become a heavy burden on the settlement. They generally live in wigwams on the banks of the River, consisting of a few poles set up in a circle, and meeting at the top, and covered over with birch bark—no very comfortable habitation. They are also very poorly clad, and often, in winter at least, suffer the gnawings of hunger. Their habits are exceedingly indolent. Still they are a harmless, honest sort of people, and it is very seldom that the settlers suffer any injury by them.

As to their spiritual condition, they are still, to all intents and purposes, heathen, although some pains have been taken to instruct them. Some of them know a little of Christianity, and have been baptized, but never professing Christianity from any thing but a worldly motive, they do not retain even the profession. Thirty years in contact with civilization and Christianity, they are heathen savages still! Any effective mission among them would require to be conducted on the principle of settling them in some one place and teaching them the arts of life. They are not unwilling, to listen to the word of life, when affectionately spoken to them in their own tongue.

It is somewhat discouraging to think that so much labour and so much money have been already spent on missions in the Hudson Bay territory among the natives, and with so little effect. Within thirty years 27 missionaries, Popish and Protestant, have been labouring within a range of 200 miles of the Red River Settlement, and a sum approaching to £50,000 sterling, has been spent in the work! The Romanists have attempted three missions within the space spoken of, but these have all been abandoned. They have others, however, at a greater distance. The Protestant churches which have missions on the Red River are, the Wesleyans and Church of England. The former have two missions; the latter three. If the fruit is not very abundant, it is not for want of zeal and diligence. The causes of want of success may be the uncommon sterility of the soil, and the want of skill in its culture.

One thing is clear, that the accounts which have been circulated through the press, as to the success of these missions, are by far too highly colored. We hope this hint will be taken in the proper quarter.—*Eccles. and Mis. Record.*

NEW YORK INDIANS.

Expectation Realized.—In the annual survey of the missions in the *Herald* for January, after the low state of religion among the Indians is brought to view, it is added. "There is no reason for discouragement, however; and at the close of the present year a very different report may be made." That expectation began to be realized, perhaps even while those lines were being penned, and now Mr. Rockwood says, February 2, "Many among the Tuscaroras are indulging the hope that they have passed from death unto life; while others are still anxious and inquiring. Backsliders are reclaimed, and professors of religion are revived. No extra meetings have yet been held, except that we have had inquiry meetings on two Wednesday evenings. There were more than twenty inquirers present at the last, embracing some who were quite young, and others far advanced in life. Among them were some of the most hardened and abandoned persons in the tribe. Thus far the work has been silent, solemn and impressive. There is nothing like excitement. I have never known a work of grace where the feelings were so subdued and silent. Even the hope of the young convert is 'quietness and assurance,' rather than ecstasy. In some cases the peculiar calmness and sweetness of expression in the countenance are a true index of the calm of the soul."

Two weeks later Miss Thayer says, "The Lords is working for us, and my soul is filled with grateful joy, for the desire of my heart is granted. Twelve of my Bible class and thirteen others of my scholars are now hoping in the Lord. More than forty have recently found the Saviour. Some of these cases are exceedingly interesting. Their countenances are so expressive of joy and peace within, that it does my soul good to look at them. They are doing works meet for repentance; putting iniquity from their midst. Temperance meetings have been multiplied, and some of the hardest cases are now sober Christians."

The first Fruits of the Harvest.—The first Sabbath in March thirty-eight united with the church by profession. "Among this number," says Mr. Rockwood, (including two who were received the previous evening on account of their not being able to be present from the sickness of one of them,) "were eighteen heads of families. The youngest is twelve years old, the oldest seventy-two. This last is a chief. Seven of the ten chiefs are now members of the church. Two others are hopefully pious, and the remaining one is "almost persuaded to be a Christian." There are fifty-two families among these Indians; in forty-two of these, at least, one of the heads is a member of the church or is hopefully pious. In eighteen families both heads are Christians. There are but three families in which there is not at least one who is either a member of the church or indulging hope, and in two of these three the Spirit is striving with some of the members. Most of those who have recently united with the church are young persons or not far advanced in life, and the greater por-

tion of them had been baptized in infancy, showing that God has respect unto his promise, 'I will be a God to thee and to thy seed after thee,' when parents have respect to the seal of that promise.

In every respect in which we view this people now, whether it pertains to religion, temperance, morals, education or their temporal affairs, it is highly encouraging. There is an increasing refinement in their manners, their personal appearance, and their sense of propriety.

"What God has wrought surpasses anything I ever saw; so general, so silent, and brought about not by man's devices or extraordinary means, but solely by the blessing of God on the ordinary means of grace. "This is the Lord's doing; it is marvelous in our eyes."

The temperance movement alluded to above, was commenced in the fall, by a few devoted temperance men, in a portion of the settlement where most of the intemperate lived. The meetings, which were first held in a school-house, had to be removed before long to the council-house, on account of the growing numbers in attendance. Those who have been most addicted to drinking are now drawn into the weekly temperance meeting, many of them have already signed the pledge, and gave promise of adhering to it.—*Jour. of Miss.*

OPENING OF THE THEOLOGICAL SEMINARY, NOVA SCOTIA.

The Seminary of the Presbyterian Church of Nova Scotia was opened at the West River, on Wednesday, 3rd of March. The Rev. Messrs. McGillvray, McCulloch, Bayne and Paterson, with Mr. Daniel Cameron, of the Board of Superintendence, were present, together with the Rev. James Waddell, Murdoch McPherson, Esq., of Norway House, and John Yorston, John McKinlay, and David Matheson, Esqrs. There was also a large attendance of the friends of the Institution from the neighborhood.

The business of the day was commenced by prayer by the Rev. James Bayne, after which the Rev. Professor Ross delivered an admirable dissertation upon Ancient Mythology. In his prefatory remarks he entered somewhat extensively into the etymology of the term *Mythology*, showing that the meaning commonly attached to it gave a very inadequate idea of its true signification; and that instead of comprehending a confused mass of superstition and fable, it in reality presents a symbolical representation of the Science and Philosophy of the Ancients, embracing many truths and physical facts which our own experience and modern research only tend to confirm. One important object gained by the learned Professor, and to which his lecture evidently tended, was to redeem Classic Literature from the inferior position to which some modern Educational Reformers would reduce it.

After the delivery of the Lecture, the Students were suitably addressed by the members of the Board and other gentlemen present, and the business was concluded with prayer by the Rev. James Waddell.

The number of Students expected to attend the present Session is 20, of whom there were present 25, in various stages of advancement, and many of them are prepared to enter upon the study of Natural Philosophy.

The proceedings were all that the warmest friends of the Institution and the Church could anticipate, and not the least gratifying incident of the day was the generous manner in which proprietors of the Hall placed it at the sole disposal of the Board of Superintendence, for the accommodation of the Professor in his preparation for the Philosophical and Chemical Classes.

Judging from the successful operation of the Seminary, and the increasing interest manifested in its welfare, the time cannot be far distant when the services of an additional Professor will be required.—*Mis. Reg.*

DEFENCE OF BIBLE BURNING.—Many of our readers will recollect that a large number of Bibles were burned some three years ago, by Roman Catholic priests, not a great distance from Plattsburgh, New York, within the Canadian territory. Recently a Roman Catholic priest was tried in Ireland, and found guilty, for burning a copy of the Bible. This has brought out in the *London Tablet*, a Roman Catholic paper of high authority, the following blasphemous effusion:—"One of the tricks of the seducers is with a book which they call the Bible; an heretical work, issued by heretical authorities, condemned by the Church, and no more the *Word of God than the Koran is the Word of God.*" The writer of the article also says, that he "has burned a Protestant Bible, and is prepared to burn a thousand more if he can gratify his taste economically; and he heartily wishes that the whole seed, breed, and generation of them was extirpated, except, perhaps, a stray copy in a collector's library, as you sometimes find a copy of Jacob Boehmen's narrative of the spiritual illumination that fell upon him from the reflection of the sun upon a pewter plate. *We decidedly consider it, and are prepared to deal with it, in all proper ways, as an objectionable book.*" The priesthood are now plainly admitting by their conduct, that it is the Bible which they have to dread, and that it is its diffusion in Ireland, by means of the Irish Scripture readers, which is causing the many conversions from Romanism that are taking place in the sister kingdom.

A LARGE PRESBYTERIAN TERRITORY.—A man may travel twelve hundred miles north from Galveston, Texas, without passing beyond the limits of the Brazos Presbytery. The two other Presbyteries cover an equal extent of territory. A large Scotch emigration is passing into the State, who will become farmers, and be ready to support the institutions of the gospel.—*Presbyterian.*

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

The Canadian Presbyterian Magazine.

TORONTO, MAY, 1852.

TO SUBSCRIBERS.—We have to remind those who commenced with the first number, and have not yet paid, that one number more will complete the year. In our next issue we wish to be able to say that every subscriber for the year has paid, and therefore, trust, that all arrears will be transmitted without delay. Some may be intending to send by their ministers who come to Synod, but as our publishing day will then be past, we hope to be favored earlier.

METTING OF SYNOD.—The Synod meets on the evening of Wednesday, June 16th, in Toronto. It is to be hoped that there will be a full attendance of ministers, and as business will not be finished till the week after, that they will, except those near at hand, if supply cannot be procured, leave their congregations vacant for one Sabbath, that they may have full time to devote to the business of the Church at large. Our Synod meetings have always been too hurried, and, therefore, somewhat unsatisfactory, both judicially and devotionally, but we hope to see a great change for the better. We have spoken of ministers, but the eldership require to be roused up in this matter. Every congregation should send a ruling elder, and as he appears as a representative, it is the duty of the congregation to furnish him with a sum sufficient to pay all his expenses. We believe that elders often do not attend, because they cannot afford it; and as we do not see why they should bear the expense, and give their service too, we therefore suggest that, in each congregation, where elders have not been paid hitherto, the session take up the matter, and we doubt not but the congregation will heartily and liberally respond.

The Presbytery of Toronto, will meet in Toronto, on Wednesday after the second Sabbath of June, at 12 o'clock, noon, when all members are specially requested to be present.

JAMES DICK, P. C.

The Presbytery of Flamboro' will meet in the United Presbyterian Church, Toronto, on Wednesday the 16th June, at 2 o'clock, P. M.

ORDINATION.—On Wednesday, 28th April, the United Presbyterian Presbytery of Flamboro', met according to appointment, and ordained the Rev. John McClure over the church of St. Catherine's. In the absence of Dr. Ferrier, the Rev. William Christie preached from Romans i. 12. The Rev. John Hogg ordained, and afterwards addressed the minister and people. Mr. McClure was introduced by Mr. Hogg to his new charge on the following Sabbath. The attendances, on the day of ordination, and at the various stations, on Sabbath, were large and attentive and from the cordial reception which they gave their young minister, as well as from his enlightened piety, unimpeachable integrity, amiable disposition, and accurate scholarship, we expect that this settlement will promote the peace and prosperity of our Church, and that it will prove a blessing to the whole neighborhood. "Peace be within thy walls, and prosperity within thy palaces. For our brother and companion's sake, I will now say, Peace be within thee."

Original Articles.

REASON OR REVELATION;

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

(Continued from last Number, page 156.)

PART I.—No. IV.

3rd. The third, and last topic, in the first part of the subject, that now remains for consideration is, THE CIVILISATION OF THE ANCIENTS.

Ancient civilisation! how it has been depreiated by some historians: how it has been extolled in lecture-rooms of colleges: how it has been made to relapse that which is modern, as its presumed and asserted proofs are carefully gathered and preserved in museums, and proudly pointed to by the antiquarian; and how travellers will narrate, with wonder, the character and magnificence of oriental ruins, as in their hoary and fallen grandeur they are held to attest the high refinement of the people that erected them! We are well accustomed to behold the halo that has been made to encircle ancient civilisation, but we are not prepared to allow that it is other than a false glow, which modern admiration of styles of architecture that were remarkable for immensity of lofty towers and firmness of taste, has unobtrusively cast it over all that pertained to the nations which are now signalled by their monuments. Using civilisation not in a limited but in a broad and accurate sense, we must confess—even at the risk of sundry disjunctions, if not accusations—that we have the same opinion of that of the ancients that we have expressed of their religion and philosophy. They were the tripartite conjuncts, that by necessity occupied the same level. If we are enticed to our views of the religion and philosophy, how can it be otherwise than, that reason, independent of facts, should compel us to this opinion! Some do speak of civilisation leading to religion and philosophy; and others say that philosophy is the product of mind, a sure natural and spiritual discernment—and they call it inspiration, though, by that they understand, and mean, an divine teaching—and that first, civilisation, and then religion, are its results. Sound reason and fact teach us, that the contrary to either of these views is the truth. Civilisation is not the parent but the offspring of wisdom and religion; and wisdom, or philosophy, that which is true in first principles, as well as useful to mankind, is, in fact, a part of religion, and has its beginning in the fear of God. Man, then, we maintain, becomes truly civilised, just in proportion as his religion and philosophy are derived from heaven. And, we ask, could civilisation, in its proper acceptation, be expected from such systems of religion and philosophy as we have referred to? It is an axiom, "that like begets like," and from a debasing idolatry, how could its devotees be under the influence of proper sentiments, or display the sterling virtues! When it is indicated all that was gross, how could the people be refined! And when the philosophy was but an offshoot from the idolatry, and merely claimed a little more latitude of opinion, and had a little less superstition, but still sanctioned all that religion taught and tolerated, how was it possible that there could be civilisation! As well expect sweetness from the worm-wood, or to find a garden of roses on an iceberg, in an arctic sea, and an arctic night. Some of the ancients did, indeed, try, after their own fashion, to make society better, and they made their own mould in which the pattern statue of virtue was cast, and then exhibited; but none of them had a higher idea of virtue than self-interest, or love of approbation. Virtue, they said, was all that was required to elevate the social condition, but Aristotle defined it to be, only that which is praiseworthy; and Plato, that which is pleasant or profitable. They gave it no broader foundation than selfishness, and no higher object, or aspiration, than praise and self-advantage. Thus it was taught as an interest, not a duty; as a selfish motive, but not as a religious or moral obligation.

But let us settle what civilisation is. In the general application of it, it is, perhaps, the most indefinite of all terms. It is used comprehensively, loosely, or restrictedly, according to the individual idea. Some consider civilisation to be the perfection of man's whole condition in all his relations, interests, and acquirements; and hence, when they employ it, it is only in degree to the religious, moral, and intellectual excellencies which are found predominating. Others employ it to designate only a difference, and higher distinction from uncouth barbarism, and in this way apply it to ancient nations, such as Egypt, Greece and Rome, because, in certain respects, they were superior to other nations. This latter view merely contemplates what is external, and has little or no reference to what is true in religion, and pure and elevated in morality. We take the former view. Some may ascribe to Chaldaea, and some to Egypt, the parentage of civilisation in the ages before Christ, but we deny that thence ever was any, from a period soon after the fall of man, till the introduction of the gospel, except, occasionally what was enforced under particular reigns among the Jews, and when they strictly conformed to the law of Moses. Our idea of ancient civilisation, is in the legislation of Moses, though it was peculiar, and not adapted for universality; and our

idea of modern civilisation is embraced in the letter, and spirit of the legislation of Jesus Christ. Some may tell us that other causes, since the birth of Christ, have led to that which has been, and is; they may point to political influences, social amalgamations, the improvement and extension of science, and the decrease of superstition, and hence human freedom, independence, and greatness; but we go back to Christianity as the cause, for without it, we do not find in the long history of 1800 years, sufficient proof in any nation of what we understand by the word. It by a civilised nation, is only meant one that was terrible in war, then, the Scandinavian hordes, Goths and Vandals, who rushed over Europe, were more civilised than the Romans. Then, by that estimate, as for a time, they were all victorious, they must have been the civilised! Then Hannibal, with his dusky Carthaginians scaling the Alps, and the fierce Moors invading Spain, must rank among the civilised! and why not? for if by war we are to judge, and victory or defeat makes the conqueror or the bandit, the hero or the rebel, so, in such a case, we ought to apply civilisation to the most victorious. Or, if it be estimated by the time a people have existed in the possession of letters, and certain arts, then the Arabs and Chinese have for ages surpassed the modern English. Or, if the estimate is to be by enormous pillars, extensive buildings, gorgeous temples, magnificent amphitheatres, and intricate sculptures, or historic bas reliefs, then, civilisation has been on the decline, for we have nothing modern to compare with what must have existed, as seen in the ruins at Rome, Palmyra and Baalbek, of Greece, and of Egypt. It is on such grounds, however, that, very often, the claims to ancient civilisation are made to rest, but it must be obvious that they are untenable—untenable, at any rate, in as far as moral intelligence views the subject. We are ready to allow, that many ancient nations were superior comparatively, that is, that they were, in certain points, superior to other nations, just as we admit that the Chinese surpass the Africans, the Turks the Malays, the popish peasantry of the south of Ireland the 'Flugs of India, the Mexicans the Patagonians, and our Indians the cannibals of the fair isles of the Pacific, but we maintain that they are uncivilised, all of them, in the proper sense of the term. Civilisation is the ascertained progress of mankind upwards to that which is definite, rational, and useful, in religion, science, art, and the social virtues. What though the Australian savage, or the miserable Ethiopian, or the warlike Kaffir built cities outrivalling Nineveh or Babylon, and palaces surpassing the most magnificent of those in Europe, or had temples that would vie with any in any age, yet we would not call him a civilised man!

There is a very common error held, and which, to a great extent, leads to a false notion of civilization. It is this: Many speak of the Indians, and all such uncultured tribes, as being in their natural state, or in the natural condition of man. Now, it is the very opposite, for they are in their unnatural state. In what state, we ask, was man at first created? Surely, it was not that of a savage! Surely, when he came from his Maker's hands in his Maker's image, in knowledge and true holiness, with an intellect unobscured by sin, and a heart unpolluted by vice; when he had Paradise as a birthright, and to "dress it and keep it" was the wholesome industry which was enjoined on him; when he was "made but a little lower than the angels, and crowned with glory and honour;" when "God created man in his own image; in the image of God created he him, male and female created he them;" and therefore in the fullest vigour of every faculty, and the enjoyment of unalloyed innocence, and with God himself to hold communion, surely, the highest dignity of humanity was then; and therefore, the most natural state of man is that, in which he comes nearest to the great original, and civilization, consequently, must be judged of in proportion as the natural condition is regained. The more mankind become like God—the more that they have reinstamped on them the image that has been defaced, the more are they true to their original nature; and surely it is evident that Christianity, only, has done the little that has yet been effected, and that it alone is competent for the mighty enterprise to bring man up from the horrible pit of moral and spiritual degradation into which he has been sunk, and direct him to the now open and straight, and glorious path that leads back to Eden, to the lost image, and the lost innocence, to holiness, to happiness and to God.

There are other criterions of civilisation; such as the extension of human life; for it is a fact, in every country, that in proportion as vice or virtue pre-

dominates, as social order is despoiled or prevails, and as science is unknown or cultivated to ameliorate the physical condition, so is life short or long—Then there is the condition of woman; for just as her virtue is protected, her mind cultivated, and her position and influence allowed her as the helpmate of man, so we have an index of the social state of any people; for the degradation of woman, and civilisation, can never harmonise.—Then there is commerce—in products of agriculture and manufactures, the active reciprocities that enlightenment engenders, and the cosmopolitanism that is cherished—for national seclusion is the proof of ignorance and fear, and mere barter of certain commodities for other luxuries or necessaries—and thus have the name of trade—can never be taken as an evidence of civilisation. The Chinese are not civilised though they export tea and silk, and receive in exchange of iron and gold! The natives of the New Hebrides are not civilised because there is a trade with them in sandal wood, for which they receive beads, tobacco, and rum!—And lastly, there is the criterion of religion. It is not the having of a religion, simply, that we mean, but a religion that has a direct and distinct salutary influence on the moral character. India has its great temples, and millions of divinities. There, religion constitutes a great part of the thoughts and works of the people, and yet we do not call the Hindoos civilised; and why there is the propensity to dignify the nations of antiquity, and refuse the claim to this existing people, is a question that it is not our business to solve; and we leave it to those who are ever so ready to boast of the greatness of the past, and extol the refinement of nations that cannot be shown to have been one whit superior to these very idolaters, that excite so deeply the interest and compassion of the humblest Christians in Britain and America.

Having stated what we mean by civilisation—which, if it is to imply anything real and worthy, is certainly the true definition, it is unnecessary to enlarge on this point, because a mere historical glance will satisfy the most credulous that it would be an abuse, of what even the most lax understand by the word, to apply it to the ancient heathen. Yet there are facts—indelicate though they be—which ought to be known, and then, without a blush of shame, ancient refinement! cannot be paraded for modern admiration. In the capital of Chaldea—and there is every reason for believing it was the same in that of Assyria—there were despotism and slavery, gross idolatry and gross licentiousness; and such was the civilisation, that, by a religious law, every woman was obliged, once in her life, publicly to prostitute herself amid the debauching orgies of the temple of Milytta! The religious law of Egypt enjoined the same. And the Israelites, when they at times adopted idolatry, and copying the surrounding nations, worshipped the queen of heaven, as spoken of by the prophets as outrageous for their "whoredoms," and "enslaving themselves in groves and under every green tree." If ancient civilisation shall be asserted and admired, our morality insulted, and our religion depreciated, perish such civilisation, say we, and perish eternally, and let Nineveh "lie in heaps," and let the mounds of Nimroud be the graves of Assyrian glory; let Babylon be a "desolation and a place for dragons to lie down in;" and the fætid and deadly miasma—fit type of its civilisation—forever rise from its marshes; and the screech owl forever give the dirge over its just fate; and let Egypt remain "as the base of kingdoms." Greece and Rome are not exempted, for in both there was a progressive profligacy, "the sanctity and purity of the domestic hearth were undermined, and the roof-tree virtues, which are a nation's strength, gave way, and the vast edifice of Greek science and Roman power fell before the tide of social corruption." The temples of Juno, Venus, Bacchus, and Diana, were nothing else than the nation's brothels, sanctioned, sacred, and sanctified by a cured idolatry. As far as we have history to guide us, we find the unvarying fact that idolatry produces demoralisation, and there has not been an ancient nation that has not owed its ruin to its social vices. We may speculate—where we have not history, from the histories of other lands—on the traces of lost civilisation—as they are called—in Central America, and on the Californian gulph; and while the hieroglyphics have not yet been deciphered, yet there is enough to prove, by crumbling monuments, wrecks of palaces, and temples over-grown with hoary frosts, that once on this continent, a great race, with an Asiatic religion, and probably of

Asiatic origin, had risen and decayed; and no doubt, as in all other cases, by the fatal influence of a *corrupting and destructive idolatry*.—Certainly, there was once a great nation, extending, in that region, from the Pacific to the Atlantic, but it has dwindled down to the untutored red men who roam the forests and prairies, and who now know nothing more than to construct the rude and frail wigwam. And the Aztec race, (of different) once so famous, with an idolatry that was costly in its service but barbarous in its sacrifices, with an amount of skill in architecture that was great, but, in point of civilisation, could lay no just claim, fell before Cortez, and was utterly grafted by Spanish cupidity, and destroyed by Spanish cruelty; and the heathen glories forever passed away, and left to conquerors and to ruin the total palaces of the proud Montezumas. Of all ancient systems, Hinduism alone remains; and in its proud, solitary, idolatrous grandeur, gives its living testimony to the nature of ancient heathenism, and points out to us the very highest state to which mankind can arrive without divine revelation; and teaches us the lesson that human reason is, of itself, insufficient, and that it requires to be enlightened by celestial rays, and conscience and conduct corrected and directed by the teaching of God, before there can be truth in religion, soundness in philosophy, and virtue, happiness, prosperity, and stability in the social state.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

That the Four Brethren were unwilling to return to the *Julicentories* of the Establishment will never be supposed by persons acquainted with their character and the circumstances in which they were placed. One fact alone is sufficient to prove this. It is, that not only did they give their reasons why they would not accede on the terms proposed by the Assembly of 1731; but they added certain proposals, the adoption of which by the Supreme Court, would remove their difficulties, and give them freedom to return. Of these the following is the substance:—

1. "That a seasonable warning be emitted against the infidelity and gross errors prevailing among us at the present day.

2. That the censures inflicted on the Four Brethren be rescinded, and all that has followed thereupon be declared null and void in itself, and that all ministers of this Church be enjoined to give faithful warning and testimony against the prevailing corruptions of the times.

3. That it be declared that ministers shall be allowed to dispense sealing ordinances to all such as have had ministers intruded upon them contrary to the Word of God, and the rules of this Church founded thereupon, and who have not freedom to submit to the ministry of such, or to receive the ordinances of Christ from their hands, provided they be sufficiently attested, as to their christian life and conversation.

4. That it be declared and enacted, that in all time coming, no minister shall be settled in any vacant congregation, without the call and consent of the majority of that Congregation, who are admitted to full communion with the Church, in all her sealing ordinances; and that there be no preferences of voices in this matter, upon the account of any worldly consideration.

5. That in the licensing and ordaining men to the holy ministry, all Presbyteries be strictly enjoined, not only to enquire into their literature, but also their acquaintance with the power of godliness, and the work of the Spirit upon their own souls; and that they admit none to trials but such as are known to be of sound principles, of good report, and of sober, grave, prudent, and pious behaviour.

And 6. That there be an acknowledgment of the great guilt of this land in having gone on in such a course of backsliding, contrary to the Word of God, and the obligations these lands are under to promote reformation."

"If these things are done," say they, "we might have the comfortable prospect of a pleasant and desirable unity and harmony with our brethren, in concurring with them, according to our weak measure, in all other necessary steps towards a further reformation."

What the Assembly had as yet done was utterly insufficient and nugatory, and seems to have been only the result of fear and policy. There

were no real concessions made, and there seemed to be no sincerity in the alleged conciliatory Acts which were passed. There was no evidence of effective determination to check the current of corruption, and to address themselves to the work of substantial reformation. This Assembly of 1731, was far indeed from being that free, faithful, and reforming General Assembly, to which the Four Brethren had appealed.

Had there been nothing to keep the ejected brethren in a state of separation from the Establishment but the sentences of the Commission, it would have been their duty to return wherever these were reversed by the Synod of Perth and Stirling, which, invested with the Assembly's power, restored them to the exercise of their office, and to their respective ministerial charges. But the sentence loosing them was no ground of their Secession. They were maintaining a Secession for certain great ends, and they were surely entitled to ascertain that their ends were gained before they discontinued it, otherwise they would have condemned their own contending against the defections of the Church.

On the whole, it was most providential, that, seeing the snare, for such it may be called, which this Assembly laid for them, they did not fall into it, but, disinterestedly, rejected the insidious proposals. If they had returned to the *Julicentories*, all the blessed consequences of their honorable struggles would have been lost. They would have put themselves again in the power of the prevailing party, under whose rapidly increasing influence all the good effects of their endeavours to be faithful would have been soon defaced, and, in all probability, Scotland, though under a Protestant, and even a Presbyterian name, would, in the present day, have borne much resemblance to those unhappy countries, on the continent of Europe, where religious tyranny breaks away, and where almost all the grand essentials of our religion have disappeared. Many among the most candid of those who were opposed to the Secession, have not failed to acknowledge, that its influence has been variously and widely beneficial among themselves. It is undeniable, that, in the hands of Providence, it has been a grand instrument for preserving the incorrupt administration, and for extensively disseminating the knowledge of pure christianity.

Even although this Assembly had done something substantial in reformation, it would have been a question of prudence, how far it would be proper to ascertain, by a little experience, whether, from the fluctuation of measures incident to a Court continually changing its members, any scriptural enactments would be practically pursued.

In the meantime the Four Brethren resolved to limit their ministrations to their own spheres, and to associate chiefly for religious exercises. Their resolution will appear the more disinterested and honorable, when we mention, that they had many solicitations to extend their operations, and that from the state of religion in the country, no opportunity could have been better, had they been disposed to use it, for the speedy formation of a large and flourishing Church of their own. Indeed, in a far shorter time than they could have provided preachers and ministers, they might have spread their influence, as they have since done, over the whole land, and gained a sure footing in all its most populous and important districts.

Disappointed by the result of the Assembly of 1731, but still willing to encourage hope, the Associate Presbytery waited patiently till the Assembly of 1735. But this Assembly justified all their caution, discovered the insufficiency of the Deeds of the former, and proved that the prevailing evils were overlooked or encouraged as before, and that there was no real tendency to reformation. Instead of even pretending to remove the obstacles to their return, this Assembly put new obstacles in their way, and almost destroyed the expectation which had been before excited.

Before they would proceed to act judicially, the Associated Brethren even waited till after the meeting of 1736. The proceedings of this Assembly, however, were still worse than those of the former. It would now have been unreasonable to expect the Brethren to wait longer.—Thus, as we read in the Testimony of the United Secession Church.—There is abundant evidence that they were afraid of taking any precipitate step; that they abandoned, most reluctantly the hope of exercising their ministry in that Church in which they had been educated and ordained—waiting patiently, for years, before they proceeded to act fully in a judicious capacity; and that they conducted themselves throughout, with a dignified consistency and with a scrupulous regard to Presbyterian order.

These two Assemblies confirmed all the grounds of the Secession.—

The erroneous were retained and protected, even while an act was passed which recommended an evangelical strain of preaching; and prelates, though rejected by the people to whom they were to minister, were zealously supported. While such were the proceedings of the Assembly, of what avail was an enactment 'against the intrusion of ministers into vacant Congregations, and recommendations to Presbyteries concerning settlements, in which it is admitted that such intrusions are in direct opposition to what has been the principle of the Scotch Church since the Reformation,—except to involve that Court deeper in inconsistency and guilt.' (Testimony of the United Secession Church.)

In the mean time, a draught of a Judicial Testimony was prepared, in which the Four Brethren gave a more extended exhibition than formerly of their various grounds of complaint; and of their views, feelings, and designs, in the prosecution of their ministerial labours. The Secession having, original in testifying against existing and prevailing evils, was highly proper, that the reasons for thus testifying should be exhibited,—that by embodying, in their public documents, the grounds of their past and present conduct, they might stamp upon the very constitution of their Association, the character of a Church witnessing for the truth in opposition to error.

"Having continued waiting, and finding from the conduct of the Assemblies of 1735, and 1736, that instead of reforming, they were going on in their backsliding course, and that truth had gotten a new and deep wound, particularly by the conduct of the said Assembly of 1736, they found themselves at last obliged to emit their Act, Declaration, and Testimony, which bears date at Perth, December 3d, 1736, and which was published in the beginning of the year 1737." (Wilson's Defence.)

In reference to this and similar publications, we have only to remark, in general, that it is in itself most reasonable, and much sanctioned in scripture, that the faithful few should, in times of apostasy, recur, both in their private exercise, and in their exhortations, to periods when religion was more purely professed and practised. Retrospects of this kind are familiar to the prophets and disciples. In the course of their administrations we find them sometimes taking a view of the history of God's dispensations, which they publicly declared for the benefit of the Church. This has likewise been the practice of reforming churches in all ages posterior to the close of the times of inspiration, and the practice of the Church of Scotland in particular. The fathers of the Secession had therefore precedents the propriety and importance of which will not be called in question, for renewing the state and progress of religion in their native country.

From the time that the Four Brethren resolved to enter on judicial procedure, they felt themselves at liberty to do what they could for the relief of persons beyond their own stated spheres of labour; and therefore to visit distant parts of the country themselves, as well as to adopt measures for training young men for the holy ministry. With a view to this last object, the Associate Presbytery made choice of Mr. Wilson to be professor of Theology to their infant Church. He, accepting of this office with much christian hesitation, yet with humble dependence on Divine grace, made immediate arrangements for entering on its solemn duties, and signified his intention to give attendance during the months of March, April, and May, 1737, as the first Session, when he should admit students properly attested, and endeavour to conduct their studies by Lectures, Examinations, and the other usual exercises of a Theological course.

Although, as may well be supposed, Mr. Wilson undertook this important charge full of humility, yet he performed its duties with much credit to himself, and with much advantage to the Secession Church. He took for his Text-Book, the well known valuable Medulla of Professor Mark of Leyden: and, as was then common, read his lectures, and conducted the whole business of his Class, in the Latin language. Under him, the first preachers licensed by the Associate Presbytery were educated, as Messrs. Gib, Swanston, and others, who all spoke of him with great regard. The Divinity Hall, under Mr. Wilson, was in a short time more numerously attended than any of those conducted by the Professors of Theology in the Scottish Universities, with the exception of Edinburgh.

The conduct of the Four Brethren, in providing the means of Theological, education, and in all the former steps to which we have referred, was prudent and honourable. It was, from first to last, dictated by a conscientious desire for the best interests of religion; and was wisely adapted to the circumstances of their own situation, and of the times. Yet, as might

naturally be expected, their proceedings excited not a little jealousy and opposition,—especially from the National Judicatories. These Brethren, and their adherents, were more and more branded as schismatics,—as the instruments of disturbing the harmony of the Church, and exciting divisions and animosities. That they should be thus reproached by their opponents whose unfulfillment they contended, was to be expected from human nature. But it was far easier to make round assertions of such charges, than to give proofs of their truth, and these violent and feeble attempts were soon repelled by Mr. Wilson in his able Defence of Reformation Principles.

In 1737 the Associate Presbytery received the accession of three members, namely, the Rev. Ralph Erskine of Dumfries, the Rev. Thomas Muir of Orwell, who joined the Four Brethren in February, and the Rev. Thomas Naime of Abbotshall, who joined them in September following; and in the month of June, 1738, the Rev. James Thomson of Burntisland, also acceded to the Presbytery. The conduct of the Judicatories towards men so eminently useful, and so blameless and exemplary as the Four Brethren, and the ultimate progress of the Assembly in their sinful measures, account for these accessions to the Associate Presbytery, and for the increasing strength of the Secession. *

"When the Judicatories of a Church," said one of these brethren, on acceding to the Presbytery, "are so far infatuated as to thrust out from Church communion both faithful watchmen, because of their faultfulness, and the purer part of her members who cannot go along with the courses of defection, but desire to keep their garments clean, and when the Judicatories continue thus to treat multitudes of the Lord's people, who, according to the rules of the Church, stand debarred from Church communion for their non-submission to intrusions, &c.,—as this may be compared to the case of a city or nation thrusting out their chariots and horsemen from among them, even at a time when the enemy is not only entered their borders, but is wasting the country, which is the present case, and as thus sudden ruin and destruction is loudly threatened,—so I reckon it both duty and interest for me to adhere to, and embark with, those who are in this manner thrust out, especially, when they are essaying, under the conduct and influence of the Spirit of the Lord, to lift up a standard for the Lord's cause and truth, and against the enemy that is come in like a flood."

The Assembly of 1738, jealous, probably, of the increase and success of the Secession, passed an Act, condemnatory of the Seceding ministers, and empowering the Commission to serve each of them with a Libel.

In consequence, the Commission, which met in March 1739, put a Libel into the hand of each of the eight brethren of which the Associate Presbytery by this time consisted, "charging their Secession, their publication of the Testimony, their administration of Divine ordinances to people in different parts of the country, without the knowledge or consent of the ministers to whom they belonged, and their licensing one or more to preach the gospel, as high crimes, and citing them to appear before the General Assembly at its ensuing meeting, to answer for their conduct." (Testimony of the United Secession Church.) In the month of May, 1739, therefore, when the Assembly met, they all appeared as a constituted Presbytery at her Bar, and gave in their Declination, in which, exhibiting their grounds of Secession, they disclaim the Assembly's authority over them, and maintain their own independent right, liberty, and determination, in the name of Christ,—to watch over the interests of religion in the land, and to preserve, through Divine aid, the scriptural simplicity, purity, and order of God's House—in defending the doctrine, worship, government, and discipline of the Church of Scotland.

It thus appears, that, for a very considerable time, the cause of the Secession was pending, and the ultimate issue of the process unknown. During the whole of this period, the Brethren felt and recognized their connection with the Assembly. They watched her movements, waited upon her deliberations with the deepest interest, and they were at length summoned to her Bar.

Though the Assembly did not proceed to Depose the ministers of the Associate Presbytery, immediately after the Declination in 1739, yet they expressed their conviction that they merited deposition, and strongly enjoined the next General Assembly to proceed to it, unless the eight brethren should retract, which they declared they scarcely expected. The cause of their delay seems to have been the strong leaning towards the Secession among many of their own members, which, probably, produced

an apprehension that to precipitate the extreme measures, would—by tend to multiply desertions—from among themselves.

The Assembly of 1749, did actually proceed to the Deposition of the Eight ministers,—declaring them to be no longer ministers of the Church of Scotland, and enjoining the civil authorities of their respective places to exclude them forthwith from their churches.

To the results of this arbitrary and tyrannical decision of the General Assembly we shall not at present proceed: but they furnish important and memorable facts in the history of our Church, to which it will be proper for us to pay attention in afterward continuing our narrative.

[MARGAT.—Page 156, column 1, line 2 from foot, for "situation of" read "situation full of." Same page, column 2, line 29 from top, insert "of" between "places" and "abode."

KRUMMACHER'S PARABLES.

[TRANSLATED FOR CANADIAN PRESBYTERIAN MAGAZINE.]

Frederick Adolphus Krummacher, was born at Leckelburg, 13th July, 1767. He ought not to be confounded with another individual of the same name, Frederick William Krummacher, author of *Elijah the Tishbite*, and other popular works. The author of these parables died on the fourth of April, 1834, at the advanced age of 77, having filled with honour to himself and with profit to the community, the offices of professor of theology, general superintendent, and pastor of a congregation. He belonged to the strictly evangelical party in Germany; and his death was an impressive commentary on his life. The last sentence that he uttered was:—"Yes, happy—by grace—in the deepest humility of my heart." This broken sentence was begun by him; but it was finished in eternity. The following verse was engraven on his tomb-stone—but as we cannot write poetry, some of our friends may, perhaps, favour us by putting it into English verse.

"Ere hope may shriek with terror, the grave and death may rejoice!
The red dawn of a morning may yet awake the sleeper."

The last and eighth edition of these inimitable parables, was published by his son, Emilius William Krummacher, in 1850. For evangelical sentiment, pathos, simplicity and beauty of expression, they have perhaps no equals, as they have certainly no superiors in any unexpunged production. The author had an exquisite sense of the beautiful, the perfect, is something holy—it should lead us to heaven of which it is the outlet. The truth of this remark will be sufficiently obvious from the following example.

1. DEATH AND SLEEP.

The angel of sleep and the angel of death wandered through the earth in brotherly embrace. It was evening. They stretched themselves on a hillock, not far from the habitations of men. A melancholy calmness reigned all around, and the evening clock in the distant hamlet was silent.

Calm and silent, as is their manner, sat both the beneficent genii of mankind in cordial embrace, and already the night drew on.

Then the angel of sleep raised himself from his mossy bed, and scattered with gentle hand the invisible atoms of sleep. The evening wind wafted them away to the quiet habitation of the tired peasant. Now, sweet sleep embraced the inhabitant of the rural cottage, from the old man who went on his staff to the suckling in the cradle. The sick forgot his pain; the sorrowful his grief, the poor their sorrow. Every eye closed itself.

Immediately, after having completed his work, the beneficent angel of sleep lay down again beside his more active brother. When the morning red awakes, he creeps out with joyful intention: "How will men praise me as their friend and benefactor! O what joy to look around and to do good secretly! How happy are we, the invisible messengers of the good Spirit! How beautiful our calm vocation!"

"Thus spake the friendly angel of sleep.
The angel of death looked upon him with calm melancholy, and a tear, such as immortals shed, stood in his large, dark eye. "Alas! said he, that I cannot, like you, console myself with joyful thoughts. The earth calls me to the grave and to destruction."

"O, my brother," replied the angel of sleep, "shall not the good man on his awakening also recognize in thee his friend and benefactor, and gratefully bless thee? Are we not brethren, and messengers of one father?"

"Thus he spoke. The eye of the angel of death glanced with joy, and he tenderly embraced the friendly genii.

2. LIFE AND DEATH.

Dorothy was a pious, amiable little maiden. All that knew her, loved her. She especially loved Edmund her brother, a little boy, and she was not less cordially beloved by him. Suddenly Dorothy became sick, and Edmund was very much concerned on account of her pain. "For it came into his heart that she should die, and he had never seen a dead body, and he as yet knew not, what death and dying is."

When Dorothy now lay upon the bed, his countenance full of pain, Edmund thought that he might cheer her, and went into the field to gather flowers. For he knew she loved flowers. But after he had departed, Dorothy died, and she was laid out in a white winding-sheet.

"Then Edmund went into the little chamber where she lay, and he held the flowers at a distance, but the little maid saw them not. Then he cried: "See Dorothy, what I bring to you!" but she heard it not. Now, Edmund came nearer, and looked upon the little maid, and said, "She is sleeping! I will lay the flowers upon her breast, wherewith she may be glad, when she awakes. Then will she say, Edmund has done this."

He then did so, gently, and smiled. Thereafter he went to his mother and said, "I have plucked flowers for Dorothy, such, as she greatly loves. But she is sleeping. Then have I laid the flowers upon her breast, wherewith she may be glad when she awakes."

But his mother wept and said, "Yes, the truly sleeps, but she shall not awake again."

"Then William said, "If she sleeps, how then shall she not awake again?"

"Thus spoke the boy. But his mother could not answer him; for she covered her face and concealed her tears.

But the boy was much astonished at this, and said, Mother, why weepst thou?"

3. THE ALTAR OF INERTSE.

"How frequently," asks Odmeel, "must I offer my thanks to the High-god?"

"Let thy heart," said Simon, "be like the altar of incense in the sanctuary."

"Let the sacred fire never be extinguished on it," answered the young man.

"In the evening and in the morning," immediately continued the old man, "let the hand of the priest be filled with new incense. Thus, the fragrant cloud will surround the shining tab, and thoroughly warm the shadow of night."

4. THE MOSS ROSE.

The angel who tended flowers, and who, in a calm night, caused the dew to fall upon them drop by drop, slept in the early morning in the shadow of a rose-bush.

And when he awoke, he thus spake with a friendly countenance,—
"Most lovely of my children, I thank thee for thy refreshing fragrance, and for thy cooling shadow. Canst thou still ask something that I can cheerfully do for thee?"

"Adorn me with a new chain"—the spirit of the rose-bush immediately answered.

And the angel of flowers adorned the queen of flowers with a simple moss.

"Thus, lovely stand in modest beauty, the moss-rose, the fairest of her race.

Sweet Sun, abandon showy finery and the glittering stone, and follow the direction of my soul and nature.

5. CAIN'S DREAM.

When Cain dwelt in the distant land towards the east, far from his parents, and sadly wandered up and down, then spake his wife to him: "Be comforted, my beloved, for I will immediately bear thee a son, who shall bring thee joy. Therefore his name shall be called Enoch."—Thus the spake. But Cain was absorbed in thought the whole day, and there was no joy in his heart.

"How is it possible for the joy of that father to blossom," he said within himself, "who has completely destroyed the joy and hopes of his father and mother? How can the good and joyful spring from evil seed?"

As it was now evening, there fell a deep sleep upon Cain, and there appeared to him a vision, and Cain saw his future race, that should spring from him. At first there appeared to him Lamech, his great grand-son. His countenance was disfigured, in his hand he brandished a two-edged sword, and his wives Adda and Zilla thrunk back from the glittering of the sword, and trembled. But Lamech went out and found a man to whom he said:—"Thou hast wounded me!" Upon which he stabbed him. "Then came the son of the murdered man, and threw himself down on the earth before Lamech, and intreated. But Lamech said:—"Thou hast hurt me" and he stabbed him also. And now there arose a mourning and lamentation from the wives and children of both the murdered men. Then Lamech stretched forth his bloody sword, and cried with angry voice:—"Seven-fold was Cain's revenge; but Lamech shall be revenged seventy times even."

A shuddering fell upon the dreamer. But he rose further, and behold, there appeared to him Tubal-Cain, Lamech's son, as he wrought every kind of metal from the earth, gold and silver and iron, and he melted them and manufactured them into all kinds of beautiful utensils. At his side, and all around him, were arranged precious vessels, golden crowns and silver sceptres, and the iron ploughshare for piercing the earth. Then Cain rejoiced in his dream and said:—"O how glad I am, that I at least enjoy such a pleasing vision. Blessed art thou, Tubal-Cain, my beloved!"

Upon this Tubal appeared to him, Tubal-Cain's brother, and Cain saw, how Jubal, with his brother's axe, felled a tree—"Ah," sighed Cain, "he will again prepare a club, and, to my terror, repeat my own crime." But, Jubal carried and strung it—and, lo, he formed from the tree a harp and a shepherd's flute. And when Cain heard the lovely lute, which was made of wood and resounded with strings, then was his soul refreshed and he cried:—"O Jubal, my descendant, be thou praised above all!—How canst thou breathe into the dead wood the lovely hymn of joy, and teach the dead tree the song? Blessed to me be Jubal; for thou hast

expiated Cam's crime and brought peace and joy to man! Peace be with you, ye sons of Lamech! Let the earth be subject to your plough; let the forest to your axe, and let the wild beast fly before your swords. How pleasantly shine the dwellings of men, adorned with gold and silver and precious metals! What can he still want in order to his felicity! Blessed are ye, ye sons of Lamech!— Cam also saw in his dream, and there swept past him the lovely sound of the harp, and all around a clangour of bugles in the distance; for he then slept sounder than before.

Upon this Cam dreamed anew, and there appeared two brothers, captains of tribes, young men, both of a high stature like Adam, and of a noble appearance like Abel. Thus they stood, like the cedars, and both looked with beaming eyes, upon one of the golden crowns of Tubal-Cain, and on the silver scepter. A multitude of youths stood on either side, and the young men stood out before all. The hymns of the singers also resounded from the harp and the flute. "Magnificent progress of human improvement!" cried the dreaming progenitor. "They have discovered the useful and the beautiful, the noble will be now commonly produced!"

At that moment both the young men drew near, and both at the same time asserted their right to the sceptre and the golden crown. Then the multitude of people were divided into two armies, like as a tempestuous cloud or a mountain is divided, and moves to the two prominent peaks. Each host attached itself to one of the young men and cried, "To the most worthy!"—But both the brothers separated, and bestowed on the head of their people with flaming eyes. A fatal tumult was excited and a rushing, as when the storm raves the sea, and the foaming flood dashes against the rocks.

And Cam raves, and behold! the ploughshares were changed into swords, the blooming trees into javelins. The fields were trodden down, and the trouses went up in flames. With their teeth gnashing and foaming with rage, both hosts struck each other. Brother stove against brother, the sword pierced into the bowels of men, the fields smoked with blood, and the blooming earth was covered with the corpses of the slain, and amid the shout of the combatants and the moans of the dying, sounded the noise of the file and the honoured drum.

Then both the young men struck each other, and the conflict began. Blood and perspiration ran from their heads. At last the sword of the younger pierced the breast of the elder brother. He sank to the ground, and the conqueror seized him by the bloody neck. Upon this the golden crown was brought to the conqueror, a triumphal hymn and a heroic song resounded to the harp and flute; in the distance a fiery plume blazed. They drew the younger prince with a shout of triumph in a crowned chariot over the dead bodies. Then the noise subsided, and there appeared the mothers of the slain, and their wives and brides and children, and they wandered round among the dead bodies; some tore their hair and moaned, others shook like shadows.

"Righteous God, it is enough!"—cried Cam, and woke from his dream, and the preparations stood on his countenance. "O thou eternal judge, he comes, why do I still live, to see the fruit of my own sowing!" Ah! a dream like this is more terrible than the horror of a twofold death! must the gift of prophecy still be a torment to the sinner!

6. PAUL AND LUKE.

Paul, the messenger of the Lord to the heathen, wandered with his disciple, Luke, into Athens, the chief city of Greece, and Paul was serious and sad. For he was deeply concerned to see the multitude of idol temples and altars among a learned and scientific people, and so many tokens of a superstitious nature. But he was silent and troubled, and Luke perceived the Apostle's thoughts, and wandered silently beside him. Then they came again to another altar, and the appearance of the Apostle was more serene and joyful.

Then, Luke was astonished, and said; "Whose idol altar is this one at which thy heart rejoices?" Then, the Apostle said to the disciple. "read the inscription." And Luke read the words: "To the unknown God." Then answered Paul, and said, "Seest thou Luke, that even an idolator and darkness the truth is not entirely lost. It reposes in concealment, and it sleeps and waits for the calls and the beams of light which shall awaken it."

Upon this they went to the market-place, and Paul discoursed to the Athenians on the Unknown One, and many believed, but others said. — "We will hear thee again!"

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

FAITH, A MEANS OF SANCTIFYING THE SOUL.

The Apostle John tells us— "Whoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith." "The world," when in the Scriptures, it is put in opposition to God and Christ, to faith, love and charity, refers to those corrupt dispositions and actions which prevail among men. It includes whatever is opposed to purity, purity and justice. Nay, it refers to any undue regard for the blessings which God may have provided for our temporal service and happiness. The soul, when under the control of these evil principles is enslaved, and if not rescued, will be ruined. Faith in the truth, is the divinely appointed means by which it can be freed from this bondage. It is the belief of the truth, that awakens all the sympathies and powers of the man's soul. This arouses his fears or hopes, his sorrows or joys, his love or hatred, according to the nature of the truth believed. Faith stimu-

lates him to activity in duty, prompts him to resist temptations, to endeavor to subdue evil dispositions. It leads to humility, patience, confidence, love, peace and joy. But it operates thus, only in those who are born of God.

But, in considering the influence of faith, (in sanctifying the soul) it will be necessary to refer to some of those truths, the belief of which, subserves this great end. That all the truths of God is important, may be regarded as an established maxim; but that there are some truths the belief of which, will be more influential than the belief of other truths, cannot be denied. To some of those truths the belief of which will lead us to purify ourselves, as God is pure, we will attend. The following among others, may be specified:—

1. *The truth respecting God's character and perfections has this tendency.*

The Scriptures tell us respecting God's spiritual nature, respecting his infinite, eternal, and unchangeable existence, wisdom, power, holiness, justice, goodness and truth. They tell us of his almighty power, of his knowledge of all creatures and events—that "we cannot get from his presence, or escape from his spirit"—"He is the witness of all actions, the searcher of all hearts." The Scriptures speak thus of God—and the believer receives this testimony respecting him. But did the Scriptures make known no more respecting God, than his being, wisdom, power, presence, and purity—the belief of these truths, would fill the mind with dread and despair. They, however, never leave man without hope—they proclaim, that he is reconciled to us by the death of his Son; and faith views him, as our reconciled God and Father, whose nature is love, and whose unchangeable purposes, are based upon immutable love, whose designs and proceedings are all, by, wise and good. When these truths respecting the Divine character, become the objects of faith, and when they are frequently meditated on, they become powerful motives to purity. If our faith in the truth respecting God, be as the witness of God—and the believer receives this testimony respecting him. But did the Scriptures make known no more respecting God, than his being, wisdom, power, presence, and purity—the belief of these truths, would fill the mind with dread and despair. They, however, never leave man without hope—they proclaim, that he is reconciled to us by the death of his Son; and faith views him, as our reconciled God and Father, whose nature is love, and whose unchangeable purposes, are based upon immutable love, whose designs and proceedings are all, by, wise and good. When these truths respecting the Divine character, become the objects of faith, and when they are frequently meditated on, they become powerful motives to purity.

2. *Those truths which respect the sufferings and death of Christ as the substitute of sinners have this tendency.*

We are told, if not always the same terms, at least to this effect, that, "God loved us, and gave his Son for us." Now, this truth kept before our minds, must produce a deep and salutary impression. Is it not fraught with moral influence most powerful? Reminds the dignity of the sufferer, as well as the nature and intensity of his sufferings—He created all things, and by him all things exist—He is the brightness of the Father's glory, the express image of his person—who, in the fullness of true assumed human nature, and incarnated on the earth among men—while on earth, he suffered the reproach and persecution of those, whom he came to redeem. What a life of benevolence and suffering did he live? yet, he lived for man, and for man he died. We have many proofs of the glorious life of love and peace, and of the suffering and sufferings of mankind. These sufferings, thus deprecating, proclaim it to be that almighty thing which God hates. But the sufferings and death of Christ, in the redemption of the guilty, declares to the universe in more awful terms the fearful nature of sin.

These sufferings, proclaimed in language which all may understand,— "Sin is an exceeding evil and bitter thing." And we may hear in the dying groans of the Saviour, a voice thus addressing us "O do not that abominable thing which I hate." These sufferings were endured, that God might be just and the justifier of the ungodly. Every believer should feel that the sufferings of the Saviour were endured for his sins, for the accomplishment of his salvation. And he surely cannot remember the Saviour's life of love and peace, and not be drawn by it. "The remembrance of the Saviour's sufferings" constrain him to deny himself, all ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world." Also, when he remembers that these things regard himself, that he has an individual interest in them, he will feel constrained to live not to himself, but to him who loved him, and gave himself for him.

3. *The belief of those truths which respect the nature and destiny of the soul, has this tendency.*

The opinions, which the heathen, both ancient and modern, learned and ignorant, held respecting the soul, have been many, and all equally far from the truth. The modern infidel speaks of it, as some modification of matter, and thinks that time bounds human prospects, and death terminates man's being. But the Gospel, which has brought life and immortality to light, tells us, that man's soul is immortal, and that, when separated from the body, it exists in a state of inconceivable joy or suffering—that its capabilities of joy or sufferings are great, and greatly increased after death. Can we believe then, in those solemn truths respecting the soul? Can we reflect on those solemn realities, with which the soul is encompassed at death, and yet not feel their constraining influence? Let us draw near and contemplate a soul about to leave this world. It has done with time, all its earthly hopes and fears, all its sorrows and joys in time, are terminated. It has no more to do with the finities or realities of life, with its pleasures or pains, with its duties or enjoyments. Disease and death are destroying the earthly house of this tabernacle, and the

immortal inhabitant will soon be admitted to the light of heaven, or "reserved in chains of darkness unto the judgment of the great day." Or "a few dissolving pang, and then the soul is in the presence of the Judge of all—and is saluted with—" Come blessed of my Father—inherit the kingdom prepared for you." Or it hears the fearful sentence—"Depart, cursed." Surely the cordial belief of such truths, respecting the state and destiny of the soul, must cause no *man* to waver in all who believe. And it is not in the nature of man to receive full credit to such truths as they which respect the soul, and yet live in a state of indifference respecting its eternal well-being. "The very thought, that we enter, after death, into a new state of being, in which we are surrounded by God and Christ, holy angels, and glorified spirits, all perfect, all holy, must constrain us to desire *holiness* in the inward part."

The glory of those that respect the relation of the believer to God and Christ, will have this tendency.

All believers are spoken of as the children of God by faith in Christ Jesus. They stand in a new and peculiar relation to God. They have been bought, not with corruptible things, as silver or gold, but with the precious blood of Christ, as of a "lamb without blemish." This relation in which they stand, is spoken of by John as a sure token of God's love, "Behold, what manner of love the Father hath bestowed on us that we should be called the sons of God." Say then, will the belief that such a new and glorious relation as this, existing between the Eternal and ever blessed God and our souls, not tend directly to that end of our faith, even our salvation? The conviction that we are accepted in the Beloved, is one of the most powerful motives to purity, that could be presented. It tends to the suppression of sin in every form—and leads to the cultivation and practice of all the graces of the spirit, and is the means of great and constant enjoyment. It soothes and sustains the soul in adversity, and keeps it from being hurt by prosperity. As a means of sanctification its power is great, as the children of God know by their experience. Fear may have its influence in leading us "to put off the old man which is corrupt, with the deceitful lusts." The love of happiness may constrain us to seek conformity to the image of God—but the thought of our privileges, that we are the objects of God's eternal and immutable love, that, in subordination to his glory, our salvation occupied his mind, and was embraced in his purpose of mercy which He purposed in Christ Jesus. When we see these in part fulfilled in the work accomplished in us—when we read their completion in his promises, we will put forth every effort "to live to the praise of the glory of his grace." D.

Miscellaneous.

YET THERE IS ROOM.

Room enough for thee!

Dark is the chamber of thine heart and dear,
Wayward thy path, yet there is mercy here.
For long perchance, in Superstitions chain,
A willing captive thy poor soul hath lain;
But listen now, there is a home above,
A mansion purchased by a Saviour's love,
And room enough for thee!

Room enough for thee!

Poor aged wanderer—all thy precious time
Is gone! 'Tis near the midnight chime!
Yet, in th' eleventh hour awake and give
Thy priceless soul to Christ, and it shall live;
Doubt not a moment—though unwilling, come,
For in yon heaven, the righteous sinner's home,
There's room enough for thee!

Room enough for thee!

Heart-broken sinner, though thy failing faith
Hath long been tried—'tis e'en a night to death—
Though stern affliction's blighting power hath tamed
Each lovely ground, ere yet, in ripeness fade;
Though the still grave closed o'er each cheering voice,
Think of the many mansions, and rejoice,
There's room enough for thee!

Room enough for thee!

A countless crowd hath lither past—the meet
To perfect bliss,—but, ah, not yet complete
Thy holy number. Sport of my Lord,
Through earth's broad circle spend thy living Word,
And tell each fainting spirit (though forgiven)
That longs, half faithless, for the joys of heaven,
"There's room enough for thee!"

Room enough for all—

From India's plains—from Africa's burning strand—
From the wild tribes that track the desert sand—
The outcast Jew—the Indian stern and lone,
Who dwells in forest wilds obscure, unknown—
These, these will in that glorious temple meet;
These cast their blood on earth, their life in feet,
Who freed them from their thralldom!

Yet, sinner, there is room!
Forake the refuge of lies—the hollow creed,
That defiles weak reason. Such a road
Will easily find thee. Or, if thou dost pray,
Through others than thy Lord, the only way,
Awake in time, be cleansed from thy sin,
For nothing aching ere can enter in
That land beyond the tomb!

Yet, Christian, there is room!

Surely, if we shall meet beyond thy life,
Dwell there in love—no jealousies or strife
To mar the scene—our spirits *here* should prove
That we are pilgrims to that land of love,
And its pure atmosphere each deed pervade—
Dwell in our lives—revealing we are made
Meet for that heavenly home.

E. S.

SANCTIFICATION OF THE SABBATH.

[From the German of the *Flying Leaves*, published by Dr. Wichern
Translated for the *Presbyterian*]

"Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates."

I shall tell you what happened in the Ementhal, (a fertile valley of the Canton of Berne) in Switzerland, to a farmer who cared for neither God nor men, and who wished in every thing to have his own way. It was on a Sabbath afternoon. He had a large quantity of cut grain in his field, and observing the clouds gathering round the top of the mountains, and the spring becoming full of water, he called his domestics, saying, "Let us go to the field, gather and bind, for towards evening we shall have a storm. If you house a thousand sheaves before it rains you shall be well rewarded."

He was over-heard by his grandmother, a good old lady, of eighty years of age, who walked supported by two crutches. She approached with difficulty her grandson. "John, John," said she, dost thou consider? As far as I can remember, in my whole life, I have never known a single ear of corn housed on the holy Sabbath-day; and yet we have always been loaded with blessings; we have never wanted for anything.—Granting that it might be done if there were a famine, John, or appearance of a long continuation of bad weather; but thus far, the year has been very dry, and if the grain get a little wet, there is nothing in that very alarming. Besides, God who gives the grain, gives the rain also, and we must take things as he sends them. John, do not violate the rest of this holy day, I beseech of thee." At these words of the grandmother, all the domestics came around her; the oldest understood the wisdom of her advice, but the young treated it with ridicule, and said to one another, "Old customs are out of date in our day; prejudices are abolished; the world now is altogether altered." "Grandmother," said the farmer, "every thing must have a beginning; there is no evil in this; it is quite indifferent to our God whether we spend the day in labour or in sleep, and he will be altogether as much pleased to see the grain in the corn-loft as to see it exposed to the rain; that which we get under shelter will nourish us, and nobody can tell what sort of weather it will be to-morrow."

"John, John, within doors and out of doors, all things are at the Lord's disposal, and thou dost not know what may happen this evening; but thou knowest that I am thy grandmother; I entreat thee for the love of God not to work to-day; I would rather eat no bread for a while than do that." "Grandmother, doing a thing for one time, is not a habit; it is not a wickedness to try to preserve one's harvest, and to better one's circumstances." "But, John," replied the good old lady, "God's commandments are always the same, and what will it profit thee to have the grain in thy barn, if thou lose thy soul?" "Ah! don't be uneasy about that," exclaimed John—"and now, boys, let us go to work 'till time and weather wait for no man." "John, John," for the last time, cried the good old lady; but, alas! it was in vain; and while she was weeping and praying, John was housing his sheaves; it might be said that all flew, both men and beasts, so great was the despatch. A thousand sheaves were in the barn, when the first drops of rain fell. John entered his house, followed by his people, and exclaimed with an air of triumph, "Now, grandmother, all is secure; let the tempest roar, let the elements rage, it little concerns me; my harvest is under my roof." "Yes, John," said the grandmother, solemnly, "but above thy roof spreads the Lord's roof."

While she was thus speaking, the room was suddenly illuminated, and fear was painted in every countenance.

A tremendous clap of thunder made the house tremble to its foundations. "Lord!" exclaimed the first who could speak, "the lightning has struck the house!" All hurried out of doors. The dwelling was in flames, and they saw through the roof, the sheaves burning which had scarcely been weeded out.

The greatest consternation reigned among all these men, who, but a moment before were so pleased. Every one was dejected and incapa-

ble of acting. The aged grandmother alone preserved all her presence of mind; she prayed an incessantly repeated, "What shall I profit a man, if he shall gain the whole world and lose his own soul? O Heavenly Father! let thy will, and not ours be done!"

The house was entirely consumed; nothing was saved. . . . The farmer had said, "I have put my breast under my roof."—But above thy roof is the Lord's roof," had said his grandmother. "Thou teaches us the lesson, that all is in the hands of God, whether in the fields or in the barn; and what we endeavor to preserve from the rain, can be reached in any place by Him who commands both the rain and the thunder."

PROFANE SWEARING.

Agesilaus, king of Sparta, being asked, "What things he thought most proper for boys to learn?" answered, "Those which they are to practise when they become men." Were this excellent maxim universally adopted, many things would neither be learned by the young nor practised by the old.

Among the unprofitable lessons of youth, we may notice the sin of profane swearing—a lesson very easily acquired, and soon formed into a habit. That profane and filthy language should be freely used by those unfortunate young persons whose association from birth, has been with the vulgar and the abandoned, is not a matter of so much surprise, though to all correct taste it is sufficiently disgusting. But to hear the language of indecency and blasphemy, from the children of moral and even pious parents—from them who are under the daily influence of moral instruction, is calculated to fill the heart with painful emotions.

The young gentleman whose attention is devoted to the acquisition of polite literature, little thinks how his progress is impeded by his profane oaths and indecent jests; and how the vigour of his mind is impaired by that petulance and passion which seeks to vent itself in cursing and swearing and bitterness; much less does he reflect how his obscurity pains the ears of all but the abandoned boy from whom he has learned the degrading habit, and whose continued companionship effectually serves to harden him in opposition to wholesome reproof, and in defiance of proper restraint. It is related of Dr. Beattie's son, that so careful was he to cultivate intellectual and moral purity, and refinement of imagination, that he would read nothing by which his mental taste might be corrupted, or his imagination defiled, much less would he associate with companions whose conversation and influence tended only to contaminate and deprave.

But the chief evil of profaneness lies in its great sinfulness in the sight of God. We cannot suppose that the Holy Being, in whose eyes the beautiful heavens are said to be unclean, can hear the constant profanation of his glorious name with indifference. He has declared that he will not hold them guiltless that take his name in vain. The commission of this sin, therefore, is a presumptuous and blasphemous contempt of the Divine dignity, authority and power.

When, by cursing and swearing we imprecate God's wrath upon ourselves, or others, we do in effect pray "that God would hasten our everlasting destruction, and that our eternal perdition may not slumber, but be speedily inflicted;" a wish more daring, malicious and abandoned, even than that which rests in the hearts of devils; for they, we are told, *believing* there is further wrath awaiting them at the final judgment, tremble as they apprehend its fearful approach.

As there can be no justification of this shocking practice, so there is no excuse for it. It may be palliated by affirming "that one has formed the habit of swearing, and is not aware when he uses profane language;" then it is a sufficient apology for *continued murder*, "that one has formed the habit of unconsciously killing his fellow beings."

The evil consequences of this sin are not always immediately apparent; yet God having declared that "he will not hold him guiltless that taketh his name in vain," there seems to be a peculiar and comprehensive denunciation of Divine wrath against the profane swearer, to be executed in a peculiar and sovereign manner. How many have been struck dead, and otherwise terribly afflicted, when in the very act of belching forth some horrid malediction! But if there were no other punishment of profaneness than the defilement with which it debases and corrupts the whole character, that alone would be a fearful retribution. It disqualifies for the enjoyment of virtuous society upon earth, and educates for the companionship of hell.

Dear youth! guard against the first approaches to this great sin—Give earnest heed to the admonition of the Divine Redeemer—Swear not at all, neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King, neither shalt thou swear by thy head, for thou canst not make one hair white or black. Let your communication be, yea, yea; nay, nay; for whatsoever is more than these cometh of evil.—Matt. v. 34-37.

THE FOUNDER OF RAGGED SCHOOLS.

John Pounds, the cripple and the collier, yet at the same time one of nature's true nobility, was born in Portsmouth, in 1766. His father was a sawyer, employed in the Royal Dock Yard. At fifteen, young Pounds met with an accident which disabled him for life. During the greater part of his benevolent career he lived in a small weather-boarded tenement in St. Mary's street Portsmouth, where he might be seen every day, seated

on a stool, mending shoes in the midst of his busy little school. One of his arrangements was that of raising singing birds, jays and pitcoats, which he so perfectly domesticated that they lived harmoniously with his cats and guinea pigs. Often, it is said, might a canary bird be seen perched upon one shoulder, and a cat upon the other. During the latter part of his life, however, when the scholars became numerous, he was able to keep fewer of these domestic creatures. Poor as he was, and entirely dependent upon the hard labor of his hands, he nevertheless adopted a little cripple nephew, whom he educated and cared for with truly parental love, and in the end established comfortably in life. It was out of this connection that his attempts and success in the work of education arose.—He thought, in the first instance, that the boys would learn better with a companion. He obtained one, the son of a wretchedly poor mother, then another and another were added; and he found so much pleasure in his employment, and was the means thereby of effecting so much good, that in the end the number of his scholars amounted to fifty, including about a dozen little girls. His humble workshop was about six feet by eighteen, in the midst of which he would sit engaged in that labor by which he won his bread, and attending at the same time to the studies of the little crowd around him. So efficient was John Pounds' mode of education, to say nothing about its being perfectly gratuitous, that the candidates were always numerous; he, however, invariably gave the preference to the poorest children—to the "little black-guards," as he called them. He has been known to follow such to the Town Quay, and offer them the bible of a roasted potato if they would come to his school. His attendance on these degraded children was extraordinary. As a teacher, his manners were pleasing and facetious. Many hundred persons now living usefully and creditably in life, owe the whole formation of their character to him. He gave them "book learning" and taught them also to cook their own victuals and mend their shoes. He was not only frequently their doctor and nurse, but their play fellow; no wonder was it, therefore, that when, on New Year's Day, 1830, he suddenly died, at the age of seventy-two, the children wept and even fainted, on hearing of their loss, and for a long time were overwhelmed with sorrow and consternation. They, indeed, had lost a friend and benefactor. Such was the noble founder of the first ragged school.

THE WAY TO BE SAVED.

"When converted persons in the apostles' day *cried* out, What shall we do to be saved? In the answer was, *Believe*, and you shall be saved. To Believe in Christ and in the remission of sin by his blood, is the first thing that convinced sinners are called to. They are not directed first to assure their souls that they are born again, and then afterward believe; but they are first to believe that the remission of sin is offered to them in the blood of Christ; and that by him they may be justified from all things from which they could not be justified by the law. Nor is the object of men to question whether they have faith or not, but actually to believe; and faith in its operation will evidence itself. See Acts 13. 38, 39. Suppose, then, that you do not know that you are born of God, that you have no prevailing, refreshing evidence of it; should this hinder you? Should this discourage you from believing forgiveness, from cloving with the promises, and thereby obtaining in yourselves an interest in forgiveness with God? Not at all; nay, this ought exceedingly to excite and stir you up to your duty herein. For, suppose that you are indeed yet in the state of sin, and are only brought under the power of light and conviction, this is the way for a transition into a state of spiritual life and grace. If you deny the exercise of faith in forgiveness until you are regenerate, you may, and probably you will come short of both forgiveness and regeneration. Here lay your foundation, and then your building will go on. "This will open the door to you, and give you an entrance into the kingdom of God. *Christ is the door*. Do not think to climb over the wall. Enter by him, or you will be kept out."—Green.

THE FATHER AND HIS THREE SONS.

It is said of a pious man of old, living in the East, having three sons and an immense fortune, that he made the following proposals to his sons, when they were grown to manhood.—"Go," said he, "my sons, from my roof for one month, and return. He that performs, during his absence, the best and noblest deed, shall receive one half of my estate, and the other half shall be divided between the other two brothers." They went and returned at the stipulated time. The eldest began the story of his most philanthropic. "I was walking along the banks of one of our native streams, and I heard the shrieks of a female. I hastened to the spot from whence the cry proceeded, and lo! it was a mother in the very act of leaping into the flood to save her boy, an only child of four years old, who had unfortunately fallen in, and the waters were choking the avenues of life. Had the mother made the desperate leap, they both must have perished together. I bade her desist, and I plunged into the roaring current. By hard struggling and mighty efforts, I saved the drowning child, and rescued him to the arms of the frantic, but now enraptured mother." "Thou hast order, I done nobly, my son; the pen of immortality shall record that deed, and the mother shall cherish thy memory with tears of gratitude. My second son, what hast thou to say?" "Father," said he, "in my journey, I found an old man lying on his couch, feeble and decrepit; he could not walk nor see up. Two little children were left with him; their parents had gone to a neighbouring town about ten miles dis-

tant. "The old man was sighing heavily, and the children wept bitterly. The bleak winds innumerable through the trees; the ground was covered with snow; the cold was piercing and terrible. And while your parents return to night," I implored of the lad, as he stirred up the little fire on the hearth, which his tears might have quenched. "They have been gone four days, was the reply, 'and we are starving, and can neither go far for food nor for father and mother?' I hurried back to the nearest house I had left, to obtain food for these famishing ones, and information of the parents. The former I procured, but of the latter I could obtain no tidings. I went in search of them, and when within a mile of the village, I was surprised to my amazement, that they had been found dead, having perished in the snow." I need only say, these orphans, and the more helpless old man, are to share in my sympathy, whatever it may be. "The father burst into tears, and could only say, 'The youngest brother, a youngest son now began:—'On my return, however, having almost departed of accomplishing my wish, I found a man prostrate and bleeding on the cold ground. He was my bitter enemy. He must have perished in a few hours, had there been no assistance. I took him to a hospitable shelter, and he is rapidly recovering.'" "My dear boy," said the father, "to thee, to thee belongs the reward. Were it the world, thou shouldst have it. Thou hast sanctified humanity, and spread the autopsy of heaven. Thy brothers have done well, nobly; but thou hast acted God-like. 'Thine is the spirit of heaven: fill my wealth is thine, and well may I intrust it to such a son.'"

A WORD TO THE YOUNG.

Beloved youth, when I, who am old, look upon your condition, I cannot but pity you. I do not envy your gaiety, and pleasure. The cup which you hold in your hand is intoxicating, it is poisoned. The pleasures which you are seeking are "the pleasures of sin," which are short-lived, unprofitable, and leave a sting behind. Many are cut down like the flower of the field in the midst of their earthly career.—*Oh! how many are hurried to a premature grave!* Many others, when the seasons of youthful gaiety and thoughtlessness is past, are visited with afflictions, in the suffering of which, all their former pleasures are forgotten, and often culminated by the reflection, that they were sinful pleasures or were mixed with sin. Repose for the sons of youth, is an unwelcome visitant, but one which cannot easily be shaken off. When afflictions are sanctified, they become real blessings. But many suffer, who, instead of being made better, are made worse by all their sufferings. They become impatient, and murmur at the dispensations of God towards them, as though they were punished more than their sins deserved.

Oh, young man, permit me call your attention to your soul's salvation. This you cannot but know as your great, your highest interest.—*And why do you neglect it? Why do you put off the evil day?*—Your continuance on earth is altogether uncertain. Prepare, I beseech you, to meet your God. "Behold now is the accepted time, now is the day of salvation." You will lose nothing, but be great gainers, by giving your hearts to God in the days of your youth. "Wisdom's ways are ways of pleasantness, and all her paths are peace."

A good conscience, and a lively love of everlasting life, are the purest sources of joy upon earth. When affliction comes upon the pious—and they are not exempt—there is a precious promise that it will be for their good; yea, that it will work out for them an "exceeding and eternal weight of glory." Lay the summons of death come when it will, they are ready. The day of death to such is far better than the day of their birth.

Young man, as you have but one short life to live upon earth, have you no desire that it should be occupied in doing good? Are you willing, at the last account, which all must give, to be in the class of those who have lived to no good purpose, who have done nothing for the benefit of their race? You say that you intend to be religious hereafter.—What a delusion! Evil habits will grow with your age, sinful desires will not be lessened but increased by indulgence. Old age, if you are permitted to reach it, will find you a hardened sinner; your conscience will be the wallings of a multitude of souls now in hell, methinks their lamentation would be that they procrasted attention to the salvation of their souls. Why will you run the dangerous risk! Consider that eternal life and eternal death, are now set before you; and God calls on you to choose which you will have.—*H. P. Mag.*

A CHILD'S SYMPATHY.—A child's eyes! those clear wells of undefiled thought—what an earth can be so beautiful! Full of hope, love, and curiosity, they meet your own. In prayer how earnest; in joy how sparkling; in sympathy how tender! The man who never tried the companionship of a little child, has carelessly passed by one of the greatest pleasures of life, as one passes a rare flower; without plucking it or knowing its value. A child cannot understand you, you think; or speak to it of the holy things of your religion; of your grief for the loss of a friend, of your love of some one you fear you will not love you in return; well take, it is true, no measure or soundings of your thoughts; it will not judge how much you should believe, whether your grief is rational in proportion to your loss; whether you are worthy or fit to attract the love which you seek; but its whole soul will incline to yours, and engrave itself, as it were, on the feeling, which is your feeling for the hour.—*Alfr. Norton.*

THE BLIND BOY AND HIS BIBLE.—A little blind boy, about twelve years of age, wished to learn to read the Bible with raised letters, prepared for the use of the blind. In a very short space of time he learned to run his fingers along the page, and to read it with ease. The highest object of his wishes was now to possess a complete copy of the Bible for the blind, which consists of several large volumes. His parents were unable to buy one, but his mother obtained one from a benevolent society. It was in several volumes.

Not long after the little boy received the books, his pious mother saw him retiring to the room where they were kept, and she stepped softly to the door to see what he would do. And why do you think the dear little boy went alone to his room! His mother saw him kneeling by the side of these precious volumes, and lifting up his hands in prayer to return thanks to God for this blessed gift of his holy word. He then rose from his knees, and, taking up one of the volumes in his arms, hugged and kissed it, and then laid it on one side and proceeded to the next, and so on, till he had, in this simple but such through the medium of touch, had special before his mind the wonders and the glories of God's love to man.

"The statutes of the Lord are right, rejoicing the heart. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honey-cumb."—*Jac. Miss Mag.*

RELATIVE STRENGTH OF POPERY AND PROTESTANTISM.—Protestantism reckons as its followers nearly one-half of the number that Popery claims as its adherents. And although numerically one-half less, in all the great elements of character and progress, it is vastly its superior.—In wealth, in enterprise, in national liberty, in literature, in commerce, in all the elements of political and moral power, Protestant are to Pagan nations as the sun and moon in the heavens are to the fixed stars. That you may see this, blot from the map of Europe all that it owes to Protestantism, and what is left for the people to desire? Blot from these nations all that they owe to Popery, and it would be like Moses lifting up his wonder-working rod heavenward, and rolling back the darkness that enveloped Egypt. If this does not picture our idea, stop for a month or a year, all that Protestantism is doing to civilize, enlighten, and bless the earth, and the world is moved and astounded, from its centre to its circumference; even old Austria, the Sleepy Hollow of the world, would spring to her feet and ask, "What is the matter? Stop for the same time all that Popery is doing for the same ends, and it would be no more moved than is the light of the lost planet from the sky."—*Kilman.*

INQUIRIES.—Whoever goes forth in search of notes in the eye of his neighbour, will come back with a beam in his own.

Prayer that reaches no deeper than the lips, will rise no higher than the head.

Every man is his brother's keeper—keeping him for heaven, or from heaven.

The woods in winter show a few trees as green as ever—so in the Church there are but few evergreens.

Linen is bleached by rain and the sun—the saint's robe by tears and the Sun of Righteousness.

The very white come out of great tribulation.

The first utterance of the heart towards an injurer is, "Let me go and take off his head; but Christian meekness replies, "So let him curse, for God hath said unto him, curse David."

To the believer, every providence is but another stroke of the chisel upon the marble block, shaping it for its position in the heavenly temple.

At Hierapolis, in Syria, stood a noted temple, within which the air was so highly perfumed that the robes of the devotees long retained the odour. So should the Christian's robe smell of the incense of the altar.

To the Christian, death is the last rough ascent of life, from whose top he steps into heaven; to the sinner, it is the precipice from which he plunges into hell.

RECEIPTS FOR MAGAZINE,

Being for one year.

Toronto—J L; G C; W F.

York—A W.

Caledonia—E R.

Tullamore—J D; M S.

Edmonton—R W; R M; R D; R A H; D C; J McL.

Cambridge Cross—H H; A S.

Paris—Per J S. £1 15s.

London—Rev. J. P.

FRESH ARRIVALS OF NEW BOOKS.

THE Undersigned has just received from the United States, a choice assortment of NEW BOOKS, &c., and expects shortly to receive, direct from the Publishers in Britain, a large addition to his present Stock, consisting of STANDARD WORKS, ENGRAVINGS, &c., which he will offer for sale at the least possible advance.

New Book Store,
51 Yonge Street, Toronto.

CHARLES FLETCHER.