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Especially devoted to the interests of the United Presbyterian Church.

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

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Religious Intelligence.

CHANGES IN CHINA.—A GREAT FIRE FROM A LITTLE SPARK.

Not very many years ago I was working in his father's little shop, as a carpenter, in Newcastle. One might have thought, to see him, he would have remained a carpenter all his days, and known about little else than the making of a window, flooring a room, or fitting up a cupboard—just as most boys would have done, had they been in his place. He had not been long at school—but he was diligent when there—and now, when obliged to work hard with hammer and plane, there was little time for self-improvement. But by knowing the Saviour, he learned to "redeem the time;" and spare moments, wasted by others in idleness and fun, were spent by him in learning Latin and Greek, sitting on a log of wood, among the shavings and sawdust of his father's workshop.

Years passed away. Many school boys had grown up to be men; some, idle when scholars, were getting slowly on, and dunces were found to be dunces still. Some had gone to sea, because too wild and careless to live on land, and had found out, when too late, that wise men still think there is nothing like a rod for the back of a fool. But our young carpenter is far away, living in a strange-looking little room, in a town on the borders of China. He is not a carpenter now, but a man of extensive learning—a missionary of the cross, sent out there by a Society in London. It was no easy task he had undertaken; for he was the only Protestant missionary in all that immense empire; he was not able to preach to the people in their own tongue, and even if he had, the Government would not have allowed him. They would not permit him to go farther in the country, and it was only by stealth he could live where he was. But, from a boy, he had learned to overcome difficulties; and he was not to be baffled now. For a long time he had often to hide himself all the day, and only venture out at night. At length by great perseverance, he mastered the strange, difficult, Chinese language, translated the whole Bible into it; and wrote a large dictionary for the use of other missionaries who might come after him.

At last the Bible being translated into Chinese, chapters of it were printed off and given to the people. But they would not believe it.—Some tore them up, threw them away; others burnt them in the fire; and some even mocked the missionaries as fanatics and fools. But God had not forgotten them; for, after a time, the clouds began to break, and streaks of daylight to appear. A man, called Leang Afa, was employed in printing the Scriptures; and although a wicked idolater at first, he was eventually brought to a knowledge of the Saviour. He became a new man, changed by the spirit of God; and so precious was the Saviour to him, so happy did he feel as one of the Lord's freemen, that he longed to make known the blessed Gospel to his Heathen countrymen. He soon became a good missionary himself, wrote tracts and printed them, and then went from place to place, scattering "the good seed of the Word."

But some police-men, hearing what he was doing, seized all his printing-blocks and tracts, and threw poor Afa into prison. The missionaries tried to get him out, and although they paid a fine for his freedom, his cruel persecutors would not let him go until he received thirty strokes on the back with a bamboo cane, covering it with wounds and blood. But all this did not discourage him; God blessed his labours, first in the conversion of his wife, and then of some of his friends. In 1834 Afa and three of his friends went to the examination of a Chinese school at a place called Canton. They stood before the door of the Hall and gave a tract to every one who would take it. They gave away ten thousand. But, poor men, they soon had to suffer for this. One of them was killed, another was cruelly beaten, and Afa was glad to make his escape. Their work was not in vain—no one can tell even yet how much good was done; a spark was let fall that day which God was afterwards to blow up into a great flame. Many of the tracts were, no doubt, soon destroyed, but not all. One student took his home. He read it carefully, and it left a deep impression on his mind. He wished to know more about God and about Jesus. Long afterwards he met with a missionary, who gave him further instruction. He went home, and, like Afa, began to teach his friends. They too, believed, and gave up their idols. Others joined them, until there was a large company. But soon they were persecuted, forbidden to pray to Jesus, or speak to others in his name.—Some were beheaded, others put in prison, and all so cruelly treated that at last they were forced to defend themselves. They fought, and conquered; and from one place to another they have gone making war against their cruel oppressors, breaking down the Heathen temple, and casting the idols into the sea! They pray to God, many of them believe in Jesus, and they have printed,—the only portion of the Bible, we fear, that they have,—the first twenty-eight chapters of Genesis; and some other good books they have themselves written. It is expected they will soon turn the king from his throne, and, if God gives them light, destroy the idolatry of China, and proclaim her to be free!

You see how wonderful are the ways of God; how great things He can bring out of small beginnings! And all this we can trace back to the poor carpenter-boy, Robert—afterwards Dr.—Morrison.

Now, this is the reason why we wish, at once, to send so many Bibles to China. These people cannot succeed without the Bible—China will never be free without it—souls will never be saved. But send them this glorious Bible, this "Lamp and light," and the darkness of that land will flee, their dumb idols it "will utterly abolish;" and the voice of joy and rejoicing shall be heard in the tabernacles of the righteous. Is not this worth an effort!—a noble, vigorous effort? Surely it is. And it is an effort in which all may join—the youngest boy or the oldest man. With a field so wide before us,—teeming with dark, imprisoned souls, seeking light and liberty,—they must have Heathen hearts, cold as the dumb idols, who would not pray, and give, and gather, to help on a work so glorious! Reader have you done all you can, or is it not possible to add a little more to what you have already done!—*English Pres. Mess.*

THE JEWISH PEOPLE.

As everything relating to the Jewish people, who have been so remarkable for their peculiar calamities, will be of interest to many of our readers, we will subjoin a schedule of their present numerical force, compiled with considerable labor and care from the different journals and records at our command, setting forth the number of the Hebrew population in the world, together with the authorities from whose data we arrive at the total estimate:—

Under the dominion of the Grand Seigneur.....	2,800,000
State of Barbary.....	1,000,000
In Poland, before the Partition, 1775.....	2,600,000
In Russia, comprehending Moldavia and Wallachia	2,500,000
In different States in Germany.....	1,500,000
In Holland and Belgium.....	400,000
In Sweden and Denmark.....	50,000
In France.....	200,000
In Great Britain and her dependencies.....	250,000
In the Italian States.....	500,000
In the United States.....	60,000

In Persia and Hindostan	2,500,000
In China	2,000,000
In Bombay, Cinnamora, and their vicinity	5,000,000
Total	21,500,000

Making in all, twenty-one millions five hundred and thirty thousand, besides those residing in Catholic countries, and concealing their religion from motives of policy; and several hundred thousand in Spain who embraced the Catholic religion in the days of Ferdinand and Isabella, preferring to outwardly embrace the Catholic faith to avoid banishment.

The number of the Jewish people dispersed in every part of the world will surprise no one who takes into consideration that, for the last four hundred years, they have been in a measure exempt from those persecutions which they suffered prior to the Reformation; nor have they been included in the various wars which have for several hundred years desolated Europe and Asia. Naturally a specific people, adhering at a very early age to their international marriages, and exceedingly temperate, their self-augmenting population, from those causes, must greatly have increased their numbers, and warrant the belief that they are at this time as numerous as they were in the palmy days of David and Solomon!

The increase of the population of the Christians is settled at thirty-three and a third per cent. in every ten years:—there is no reason why the Jewish nation do not increase in the same proportion; but twenty-five per cent. in ten years—which is according to the best information upon the subject (allowing the same from 1832 till 1854)—will make the number above thirty millions of Jews, as believed to be the case by Tochanan, Millman, and others.

There does not appear to exist among them any of those deteriorating causes which so sensibly check the growth of a people. They are peaceful and industrious, abstemious, and not characterized by any of those vices which afflict humanity and shorten life, such as *drunkenness*, &c. The criminal courts seldom or never record a crime of a heinous dye perpetrated by a Jew; and in England, it has been a subject for remark, that no Jew has been executed there for seventy years, for felony or homicide; and in the United States, not a single instance can be produced.—Thus the Jews, not to speak of the lost (1) Ten Tribes, are more numerous than the total population of Great Britain and Ireland! more numerous than the population of the United States of America!

THE GREEK AND ROMAN CHURCHES.

The Greek Church, which is the Established Church of Russia, is, in practice, in a state scarcely better than the Church of Rome. This, however, arises rather from the ignorance of the Russian people than from any such complete corruption in their doctrines as exists among Roman Catholics. There is some hope that the Greek Church will cease to obstruct the gospel by becoming reformed. The Church of Rome admits of no reformation, and can cease to oppose the cause of Christ only by being destroyed. As the war between Russia and Turkey has been the means of calling attention to the established faith of Russia, we shall present in double columns a few of the leading points in which the Greek and Roman communions differ. It will be thus seen at a glance how widely they differ in doctrine, and how hopeful the case of the Russian Church is, compared with that of Rome; though, meanwhile, they are in practice so sadly on a par, with respect to superstition and idolatry.

The statements that follow are derived from a published paper by the Rev. J. C. Brown of Aberdeen, and are presented in an abridged form.

About the year 1815, through the labours of the Jesuits, many of the Russian nobility were led to join the Church of Rome. To counteract in some measure the effects of this movement, and to bring back the stray sheep to the fold of the Mother Church, Philaret, afterwards Metropolitan of Moscow, wrote a comparison between the doctrines of the Greek and Roman Churches, a translation of which was published by Dr. Pinkerton in his work on Russia; and, as it throws considerable light on a subject which is but imperfectly understood, the following extracts have been here introduced.

DOCTRINES OF THE EASTERN CHURCH. | DOCTRINES OF THE WESTERN CHURCH.

Source of the Doctrines of Faith.

The only pure and all-sufficient source of the doctrines of faith is the revealed word of God, contained now in the Holy Scriptures. "All Scripture is given by inspiration of God; and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17.

The Holy Scriptures contained in the 39 Canonical Books of the Old, and 27 of the New Testament, serve as a rule of faith.

Holy Scripture is not an adequate source of saving doctrine; for in Christianity there is much necessary to be known which is not in the Scriptures; as, for instance, that the Feast of Easter should be kept on a Sunday, etc.

The Books of Tobit, Judith, Wisdom of Solomon, Wisdom of Jesus the son of Sirach, Baruch, and two Books of Maccabees, like the other Books contained in the Bible are canonical; because the Church acknowledges them to be such.

Every thing necessary to salvation is stated in the Holy Scriptures with such clearness, that every one reading it with a sincere desire to be enlightened, can understand it. Psalm cix. 105; 2 Cor. iv. 3.

The most authentic texts of the Holy Scripture are contained principally in the Hebrew and Greek originals; for all translations receive their credibility from the originals.

Every one has not only a right, but it is his bounden duty to read the Holy Scriptures in a language which he understands, and edify himself thereby. Ps. i. 2; Col. iii. 17.

Holy Scripture being the word of God himself, is the only supreme judge of the controversies.

The decisions of Councils are to be tried by the Holy Scriptures.

The traditions of the Church are to be tried by the Holy Scriptures. Prov. xxx. 6. Gal. i. 8, 9; Acts xii. 18.

Concerning a Mediator.

The sufferings and death of Jesus Christ are an abundant satisfaction for the sins of the whole world, "Christ loved the Church, and gave Himself for it, that he might sanctify and cleanse it; that he might, etc. Eph. v. 25, 27, 27.

Concerning Grace.

Grace justifies through the power of the merits of Jesus Christ, which a man receives by a living faith; good works are the fruits of faith and grace, and therefore they do not constitute in man any kind of personal merit. Rom. iii. 23—28; Luke xvii. 10.

Concerning the Sacraments.

All Christians ought to communicate in the body and blood of Jesus Christ, under the symbols of bread and wine. 1 Cor. x. 16. "Drink ye all of it." Matt. xvi. 27.

The clerical office is consistent with the married state; that is, he who is entered honourably into the married state may be a priest, as Paul writes to Titus.

Concerning the Church.

Jesus Christ is the only Head of the Church. "And gave him to be the Head over all things to the Church; which is his body, the fulness of Him that filleth all in all."

Concerning a future State.

The condition of man's soul after death is fixed by his internal state; and there is no such thing as purgatory.

Holy Scripture is so unintelligible, that it is impossible to understand it without an interpreter; for many passages of it admit of various interpretations, etc.

Sacred Scripture, in its original tongue, is adulterated; and the Latin translation of it, known by the name of the Vulgate, is the most authentic; because from ancient times it has been received by the Romish Church, and established by the Council of Trent.

The Laity ought not to read the Holy Scriptures in their native tongue; because, in reading, they may fall into error.

The Pope of Rome is the supreme and infallible judge of controversies.

Councils have an equal degree of exemption from error with the Holy Scriptures.

Unwritten traditions ought to be received with the same reverence as the written word of God.

Though Jesus Christ has satisfied the justice of God, for our sins, yet we ought to merit an interest in this satisfaction, by making satisfaction ourselves; because we ought to be conformed to his image. Rom. viii. 29.

Concerning Grace.

Grace and faith only lay the beginning of the work of justification: a man acquires perfect justification, and eternal life, by his own merits, which are his good works. James ii. 21, 22.

The priests only ought to communicate in the eucharist in the two symbols of bread and wine.

Priests ought to be unmarried—"For a bishop must be temperate;" Titus i. 8.

Jesus Christ is the invisible, and the Pope of Rome the visible Head of the Church. "Thou art Peter, and upon this rock I will build my Church." Matt. xvi. 18.

Between heaven and hell there is a purgatory, into which those who die in pardonable sins fall, and in which they are purified by fire, in order afterwards to enter bliss.

ANIMOSITY OF THE GREEKS TOWARDS THE ROMAN CATHOLICS.—The Mayor of Athens said a short time since to Dr. King—"With the Protestants we may one day form one fold, under one Shepherd; but with the Roman Catholics never." The increased hatred of the Greeks towards the Catholics, which is very apparent, is owing in part to the dispute about the holy sepulchre at Jerusalem.

CHANGES IN THE MODERN GREEK.—Dr. King finds that works printed in Modern Greek ten or fifteen years ago, now need a thorough revision on account of the great improvement made in the language within that time. A distinguished Professor in the University remarked to him two or three years since, that he could not use his own lectures prepared a few years previous, without re-writing them, such were the changes in the language.

THE MISSION TO THE MARQUESAS ISLANDS.

The Hawaiian Missionaries who were sent to the Marquesas Islands at the request of the Marquesas chief, have been safely landed on Fatuhiva. Matunui was joyfully welcomed by his countrymen. Mr. Parker, who accompanied the missionaries, was his guest ten days, and saw the fullest evidence that he is what he professed to be. The missionaries were well received, and will probably, in the course of a few weeks, be able to use without difficulty the dialect of the island. The two Sabbaths that Mr. Parker was there, religious services were held, conducted in part by him and in part by the Hawaiians; the natives were attentive and respectful, and only interrupted to ask questions relative to what was said, or to express their approbation; during prayer they were all silent. Every evening a large number came to the house where Mr. Parker stopped, to attend family worship. They came also nearly every evening to the house occupied by the missionaries, and to Mr. Bicknell's, to write on plates and to learn the alphabet; and before the end of the first week a, e, i, o, was heard from many of them, and they were asking each other Have you prayed to God!

It is a significant fact that, four days after the arrival of the missionaries, and while they were establishing themselves with the full approbation of the people, a French brig-of-war came in and landed a Catholic priest, and two Hawaiian missionaries who have been a long time at the Marquesas Islands. The natives anticipated this, and had repeatedly asked, Will not French missionaries be likely to come, if the Hawaiian take up their residence here? The Catholic priest was attended, when he landed, by the commander in full uniform, and they had a long interview with Matunui and the other chiefs, in which they demanded that the Protestant teachers should be sent back, on the ground that the islands belonged to the French. This demand the chiefs resisted, one of them saying to the priest, "No, the land is not yours. It belongs to this people; and there never was a Frenchman born on Fatuhiva; and these teachers must not be sent back. They are good, and we wish the American teachers; but the land is ours." The interview was a long one, and the priest seemed much agitated, directing his conversation first to the chief and then to the captain. The vessel took the priest away after a few days, leaving the Catholic teachers in the same valley with the Protestant, and giving out that a French priest would in two or three months come and reside there permanently. Mr. Parker, in closing the account, says, "Seeing the natives located in their house, and satisfied with the kindly disposition of the natives, I prepared to take my leave of them, and on Monday afternoon the missionaries assembled at the place where they had met on the two previous Sabbaths, with such of the natives as were disposed to come; and after a short conversation and prayer, I left them."

IRELAND AND HER FAITH.

By one of the Hundred.

In a recent number we promised some additional remarks on the late mission to Ireland, and especially on the history of Ireland's faith—how she received and how she lost a pure Christianity, and became so intensely popish. We now redeem that promise, and take leave first of all to animadvert on one or two current objections to the recent mission.

It is difficult to please cavillers who having become exceeding wise after any work is done, instead of helping on a movement of Christian benevolence, use their wisdom only in finding fault. One says that our mission was too open and formidable, and another that it was insignificant; but neither has shown us a more excellent way. We have not yet been able to see that anything would have been gained by an attempted concealment of our numbers, or of the time and mode of our visit, from popery and its priests. They love the darkness—we prefer the light of open day. Why should men who have no sinister object in view, go sneaking through any portion of their Queen's dominions with the stealthy step of the Jesuits? The openness and simple honesty of the movement is one feature of it which we by no means regret.

But it was insignificant! It may be so. Certainly the instrumentality employed was sufficiently humble. No proud pretensions were put forth. No prelatric arrogance was assumed. But small means, in God's hand, have often achieved great results. And if, in the opinion of Rome, it was so insignificant, why was so much notice taken of it, and why so much alarm? Why do Father Mahor and Priest Egan write newspaper paragraphs and publish placards against it? Why do all the priests of Munster send forth their fulminating anathemas at the altar? Why does Dr. Cahill, so smooth and oily-tongued in Scotland, make himself a merry mountebank and a bold blasphemer about it, on the banks of the Liffey? Why does Dr. Whatley warn his clergy not to countenance it? And why does the famous Dr. McHale himself venture to growl forth a curse against the paltry intruders? Surely, there must have been some slight cause for trepidation, some fear lest the little heaven should find a lodgment in the heart of the Green Isle. St. Patrick was but a poor Scotch herd boy, yet he planted the standard of Christianity in Ireland; Luther but a solitary monk, yet he shook the papal throne and lighted up the glory of the Reformation!

But enough of these things for the present. Let us glance for a little at the religion of Ireland in ancient times. In the popish newspapers

the expressions "old faith," and "old catholic city," are constantly occurring—the design of the priests obviously being to impress the ignorant people with the idea that Ireland has held the popish faith, and that Limerick has been a Catholic city from time immemorial. Now this is by no means the fact; and lest some of our readers should have an impression similar to that which rests on the minds of the Irish population, we shall briefly recall, for their benefit, the historical facts of the case.

About the year of our Lord 432, St. Patrick, the great apostle of Ireland, went over there to preach the gospel. Various traditions which are current respecting his birth and country, have come down to us. The common people of Ireland stoutly maintain that he was a native of their own isle; but for this opinion there is no evidence; and amongst all the other views, the whole of which represent him as an apostle from another land—by far the most probable, and now the most commonly received is, that St. Patrick was born in Scotland, on the banks of the Clyde. To a poor Scottish boy, under God, Ireland owes her conversion from Druidism, to the faith of Christ! For seven hundred years after the mission of St. Patrick, Ireland was free from popish domination. The people elected their own clergy, and were entirely independent in all matters ecclesiastical, till near the middle of the twelfth century. She continued in the apostles' doctrine, and was in those days a chief school of the prophets, so that large numbers resorted thither from England and foreign parts to receive their education. The Bible, now hated and suppressed, was then loved and studied, and the form of Christianity then known among the Irish people was in most of its features of a pure and simple character.

How then came such a change for the worse? After the war with the Danes, a famous individual called Gillo, became bishop of Limerick.—He had studied in Normandy, and had acquired there a great fondness for the discipline and practices of Rome, and through his influence part of these were introduced into Ireland; but Ireland was still free from popish jurisdiction. After him came St. Malachy, who laboured assiduously to unite Ireland to the church of Rome. With this view, he visited the Pope in 1139, and was received and treated with great kindness. He was afterwards, in the year 1139, canonized by Pope Clement, being the first Irishman who was named a saint by the authority of the church of Rome. Ireland was now entangled in the net, but her freedom was not yet entirely gone. Soon after the death of Malachy, the Pope's legato came to Ireland, and conferred with the clergy, so as speedily to bring them, under the Pope's authority, and ere long a combination of circumstances arose, by which this was accomplished, and an English monarch placed that unhappy isle under the power of the Man of Sin.

In 1154, Henry II. became King of England, and about the same time, another person of English extraction became pope, under the title of Adrian the Fourth; and between these two a compact was made which placed Ireland completely under the spiritual supremacy of Rome.—Henry was resolved on adding Ireland to his dominions, and he sought the Pope's influence to assist him in his attempt, promising in return that he would do all in his power to favour the rights of the church there. A bargain was struck—the Pope issued a Bull—Henry obtained the temporal, and the Pope Adrian the spiritual supremacy of Ireland. The first council which formally ordered the practices of the church to be regulated in accordance with the system of Rome, was the synod of Cashel in 1172, and from that hour to this, Ireland has been trodden down of popery, and its hireling priests like a shower of locusts, have settled upon the land, and devoured every green thing! It is well, however, to let it be more generally made known, that Ireland had her day of gospel light, and that her darkness has continued, not as papists assert, from the beginning of the papacy, but only for seven hundred years. The true light is returning; already it sheds its lustre over half the land, and soon it will illuminate its remotest corners. The romantic hills and lakes of Killarney are now irradiated by the Sun of Righteousness; Macroom and Ballyvourney have abandoned their wild faction fights, and begun to assume the aspect of civilization, and all things promise happier days for Ireland.

Meanwhile, let not British Christians cease their benevolent exertions and their earnest prayers on behalf of the sister isle. We in Scotland especially owe her a debt of gratitude. Soon after St. Patrick had promulgated the gospel in Ireland, she discharged her obligation to us by sending over one of her most pious and devoted sons, St. Columba, to preach the same gospel to our fathers, in the western isles, and since that famous saint settled in Iona, Scotland has enjoyed the light of truth.—Scotland will not refuse to return the kindness done her.

Evidence more clear and more abundant is every day appearing amidst Ireland's troubled waters, to prove that multitudes of her people are weary of their yoke, and are thirsting for the truth. We adduced some fractional portions of evidence in our last paper on this subject, but in nothing is this desire for emancipation more apparent than in the ceaseless flow of emigration, and in certain circumstances connected with it. When the poor people abandon their home, they for the most part abandon popery too, and seek eagerly that Bible which they dare not freely use under the eye of their priest. Every week the harbour of Cork presents abundant proof of what we now say. Out of a multitude of cases let the following suffice for illustration:—"A stone mason came to me," says the Bishop of Cashel, "and asked if I would give him a recommendation. Knowing that he was a Roman Catholic, I was surprised at his request. He said he was going to America; and putting his hand into

his pocket he pulled out an Irish Testament, and said, *I am convinced of the error of my religion, but were I to declare that in this country, I should not get a day's work, and therefore I am going to America.*"—*U. P. Mag.*

CENSUS RETURNS OF RELIGIOUS WORSHIP IN ENGLAND.

The estimated number of attendants at the service of each religious body will be found in the summary tables.

DENOMINATIONS.	Estimated Total Number of Attendants.	Proportion per 1000.	
		Of the Population.	Of the Number of all Attendances.
Protestant Churches—			
Church of England.....	3,773,474	210	500
Scottish Presbyterians—			
Church of Scotland.....	8,712	1	1
United Presbyterian Church.....	23,207	1	3
Presbyterian Church in England.....	28,212	2	4
Independents.....	793,132	44	109
Baptists.....			
General.....	12,223	1	2
Particular.....	471,283	26	65
Seventh Day.....	29		
Scottish.....	1,246		
New Connexion General.....	40,027	2	5
Unendowed.....	63,047	4	9
Society of Friends.....	18,172	1	3
Unitarians.....	37,156	2	5
Moravians.....	7,264	1	1
 Wesleyan Methodists—			
Original Connexion.....	907,313	51	125
New Connexion.....	61,319	3	8
Primitive.....	266,555	15	37
Bible Christians.....	38,619	2	5
Wesleyan Association.....	56,430	3	8
Independent Methodists.....	1,659		
Wesleyan Reformers.....	53,434	3	7
Calvinistic Methodists—			
Welsh Calvinistic Methodists.....	151,046	8	21
Lady Huntington's Connexion.....	29,678	2	4
Seminarians.....	587		
New Church.....	7,082	1	1
Brothers.....	10,414	1	1
Isolated Congregations.....	63,572	4	9
Lutherans.....	1,284		
French Protestants.....	221		
Reformed Church of the Netherlands.....	70		
German Protestant Reformers.....	140		
Other Christian Churches—			
Roman Catholics.....	305,323	17	42
Greek.....	240		
German Catholics.....	567		
Italian Reformers.....	20		
Catholic and Apostolic Church.....	4,908		1
Letter Day Saints.....	18,500	1	3
Jews.....	4,150		1
Total.....	7,261,032	405	1000

As to the total of attendance, morning, afternoon, and evening, (whether in the two latter the same or new individuals were present,) this is a matter which the tables give with certainty, and their showing marks the inferiority of the Church to the collective strength of the Chapel by three hundred thousand attendances; thus—

Total attendances in Unendowed Places of Worship on the census-Sunday..... 5,603,515
 Total in the Churches of the Establishment..... 5,292,551

Majority to Nonconformists..... 310,964

Such are the results of the application of the test of attendance; yet alas! (says the *London Watchman*) instead of the Church or Nonconformity boasting against each other, both should join in humiliation, and the strife in future should be only to provoke one another to love and good works, seeing that together, including nominal Christians and casual attendants, they can claim only about 405 from among every thousand of the people.

From the fallor table given in the returns, we learn that there were 16,000 persons present in the Mormonite convocations. Mormonism, we regret to say, appears to be on the increase, notwithstanding the summons of Brigham Young, for the Saints to come to the city of the Great Salt Lake. They have, it seems, 242 places of worship, which, though generally more rooms, will nevertheless hold 30,729 people. The greatest number of Unitarians was under 30,000, showing that this body is decreasing; that of the Irvingites was about 17,000; of the Plymouth Brethren, 7300. The Society of Friends appears to be decreasing; its greatest number was 14,300. The Moravians in this country appear to be 5000.

The following, on the state of Presbyterianism in England, is from Mr. Mason's Report:—

"The National Church of Scotland has three Presbyteries in England, that of London, containing five congregations; that of Liverpool and Manchester, containing three congregations; and that of the North of England, containing eight congregations.

"Various considerable secessions have from time to time occurred in Scotland from the National Church, of bodies which, while holding Presbyterian sentiments, differed from the particular mode in which they are developed by the Established Kirk, especially protesting against the mode in which Church patronage is administered, and against the undue interference of the civil power. The principal of these seceding bodies are—the United Presbyterian Church, and the Free Church of Scotland—the former being an amalgamation (effected in 1847) of the Secession Church (which separated in 1732) with the Relief Synod (which seceded in 1782); and the latter having been constituted in 1843.

"The 'United Presbyterian Church' has five Presbyteries in England, containing 75 congregations, of which, however, 14 are locally in Scotland, leaving the number locally in England, 62.

"The 'Free Church of Scotland' has no ramifications, under that name, in England; but various Presbyterian congregations which accord in all respects with that community, and which, before the Disruption in 1843, were in union with the Established Kirk, compose a separate Presbyterian body, under the appellation of the 'Presbyterian Church in England,' having, in this portion of Great Britain, seven Presbyteries and eighty-three congregations.

NORTH AMERICAN INDIANS IN THE UNITED STATES,

MISSIONS OF THE PRESBYTERIAN CHURCH, OLD SCHOOL.

The Indians of our days may be divided into two classes—those who are now partially civilized, and live in a somewhat settled state, and those who are yet savages. It is among the former that our missionary stations are chiefly found. Indeed, their partial civilization must be ascribed in no small measure to the influence of Christian missions. These tribes are mostly the remnants of once powerful nations. Some of them are found in the western part of New York, others in Michigan, but the larger part live in the territory west of the Mississippi river, known as the Indian Reservation. This Reservation lies immediately west of the States of Arkansas and Missouri, between Red river on the south and Platte river on the north—a territory about three hundred miles in breadth, by five hundred miles in length, from north to south. The General Government has set apart this country for the exclusive use of the Indians. It is of unequal fertility, but embraces a large amount of choice land, and it enjoys the great advantage of being penetrated or bordered by several noble rivers. Here are collected—beginning our enumeration at the south, and proceeding northward—Chickasaws, and Choctaws, Creeks, Seminoles, Cherokees, Osages, Wyandots, Potawatomies, Weas and Piankowsaws, Pottas and Ka-kashias, Ottawas and Chippewas, Shawnees, Canzas, Delawares, Kickapous, Iowas, Foxas and Sacas, Otoes and Missouries. Immediately north of the Reservation, the Osageas and other tribes have an uncertain abode.

Most of the Indians in this Territory belong to tribes which formerly lived on the eastern side of the Mississippi; some of them in the Atlantic States. The Cherokees dwell in Georgia; the Choctaws, in Mississippi; the Creeks, partly in Alabama. The interests of the people of these States were supposed to require the removal of the Indians out of their bounds, a measure not to be justified on any other ground than that of stern necessity. It may be well questioned whether this plea should have been admitted. The happy working of a Christian policy towards the Indians has been shown in the State of Michigan where laws were passed by the Legislature to facilitate their becoming citizens. This humane and enlightened policy has wrought no evil to the State, while it is gradually leading many of the Indians to become owners of small farms and to support themselves and their families by honest industry.—But these liberal views were not prevalent at the period when the removal of the Cherokees and other southern tribes was enforced. The measure was carried through at the urgent instances of the States, by the power of the General Government, with as much humanity as the severe circumstances of the case would permit, but unquestionably with very great suffering to the poor Indians. Yet good has been brought out of this great evil. The Indians, in their new abodes, are under the protection of the General Government, dwell in peace, and enjoy many opportunities of improvement. Considerable sums of money are paid to many of these tribes in annuities, as a compensation for the lands formerly held by them; and these annuities are partly expended in the

support of schools. Several of the tribes enjoyed the instructions of missionaries previous to their removal, and they are now fairly entered on the march of civilization. Their numbers are beginning to increase, which is a sure sign that they are becoming free from the wasting habits of savage life.

Besides the partially civilized tribes in the Indian Territory, there are some small bands in the States of New York and Michigan, whose progress in the arts of peace may be rated at a similar grade. Some of the Indian families in New Mexico, particularly the Pardo's, live in a somewhat settled way; and the Indians of California, it is believed, could be induced by the adoption of suitable measures, involving some expense at first to the General Government, to group themselves on reservations of land, and under the care of missionaries to engage in the cultivation of the soil. It would cost infinitely less of money and effort to provide in this way for the civilization of these Indians, and thus to make them useful citizens, than to employ a military force for their restraint or punishment. Which method of dealing with an ignorant, heathen people by a great Christian nation would be most humane and praiseworthy, it requires no argument to show.

The other general class of Indians are those who are yet addicted to the ways of savage life. Numerous tribes are still found ranging over the vast tracts of country lying east and west of the Rocky Mountains. These tribes differ greatly from each other; some like the Comanches, being numerous and fierce, living by war and violence as well as by the chase; others, like the poor River-diggers, being objects, not of terror, but of pity. Amongst these wandering and savage tribes no missionary station is to be found. And it deserves serious consideration, whether any thing can be done for them. It must surely be expected that some way of carrying to them the story of the cross will be presented. The streams of emigration to Oregon and California are now flowing through these Indian hunting-grounds, and our countrymen are in almost feverish expectation of railway travelling across the continent. May these signs of the times hasten the blessings of the gospel, carried by the churches of this land to these long-neglected tribes!

The first Indian mission commenced in 1833 by the Western Foreign Missionary Society, which was the germ of the Board of Foreign Missions, was established among the Wasa, a small band, occupying a part of the Indian Territory, near its northern boundary. With this mission the Rev. Messrs. Joseph Kerr, Wells and Bushnell, and their wives, were connected, and several male and female teachers. The Rev. William D. Smith had previously made an interesting exploring tour amongst the tribes on the Missouri, which led to the formation of the Wea mission. Encouraging success followed the labors of the missionaries; a church was organized, and a number of native converts added to its communion; but the mission was relinquished after a few years, partly because of the failure of health and removal of some of the brethren, and chiefly because a mission had been afterwards formed by another denomination amongst a small neighboring and kindred band. As the number of Wasas was but some two or three hundred, and their kinmen were hardly more numerous, it was a measure of questionable propriety to form a separate mission among the latter band; but this having been done, it then appeared to be inexpedient to maintain the Wea mission, and the laborers who had health to remain were transferred to the Iowa tribe. Some of the noblest examples of self-denying and faithful missionary labor, and some of the brightest displays of the power of divine grace, were witnessed in the brief history of the mission amongst this little tribe.

The Indian mission of the Board are found now amongst the Chickasaws, Choctaws, Creeks, and Seminoles, occupying the southern part of the Indian Territory; the Iowas and Sacs, near the northern part; the Onshas and Ores, in the vicinity of Council Bluffs, on the Missouri river; and some bands of the Chippewas and Ottawas, on Grand and Little Traverse bays, Michigan.

The Iowa and Sac mission is the oldest on this list, having been formed in 1835. These Indians live near the northern boundary of the Indian Territory, the river Missouri separating them from the white settlements. The Iowas numbered about 1100 souls, and the Sacs 500, when the mission was first commenced amongst them. Owing to the prevalence of intemperance, especially among the Iowas, their numbers have been decreasing. Their vicinity to the settlements of white people has proved a serious drawback to their improvement. For several years the whiskey-trade was carried on with little restraint, and it is still too easy for the beattled Indians to cross over the river and seek their most deadly enemy. Amongst the demons of our race, a front rank must be assigned to the whiskey-traders on the borders of the white and Indian settlements. They have carried on their destructive business in defiance of the laws of God and man, tempted by enormous gains. An Indian has been known to exchange a fine horse for a small keg of whiskey. The authorities of the Government have endeavored to prevent this demoralizing traffic with the Indians, but it is a difficult thing to restrict it. Its influence on the poor Iowas has been most degrading. They are becoming fewer in number, dispirited and degraded. The Sacs are a more sober and industrious tribe, but they are equally indifferent to the gospel.

The missionaries have prosecuted their work steadily in the face of great discouragements, and at times in the midst of serious perils to life, owing to the excitement and quarrels of the Indians under the influence of intoxicating liquor. When sober, they regard the brethren as their best friends, and place the greatest confidence in them.

Preaching and visiting from lodge to lodge have occupied much time

and attention, but without much visible fruit. It would seem that but little good can be done to the adult part of these tribes. For the children, schools have been opened. For several years a day-school was maintained, attended by from forty to fifty scholars. In 1846 a boarding-school was established, a large building having been erected for this purpose. In this school the number of scholars has been from thirty to forty. In this department of their work the missionaries find their chief encouragement.

The language of the Iowas was reduced to writing, a grammar prepared, a small printing-press set up in 1843, portions of the Scriptures translated, a hymn-book and some elementary works published. Efforts have not been largely extended in this line, however, as it is deemed more important to teach the children to read the English language. For a full account of the mission, the reader will consult the Annual Reports of the Board; and these will convey a strong impression of the self-denial, industry, patience, and faith, with which the missionaries have continued year after year in this discouraging field. Their labors have not been in vain. A few converts have been admitted to the church, one of whom finished her course in 1847, being supported by a good hope through grace.

According to the last Report of the Board, this mission has one station, two ordained missionaries, four female assistant missionaries, eighteen boys and seventeen girls in boarding-schools.

Next in date is the Chippewa and Ottawa mission, which was commenced in 1836. Reserving a somewhat full account of this successful mission for a later place in this paper, I will only give here the numerical statistics contained in the last Annual Report of the Board. It has two stations, one ordained missionary, six male and female assistant missionaries, a church embracing over thirty communicants, buildings and arrangements for a boarding-school completed, and upwards of fifty scholars in day-schools.

The mission among the Creeks was commenced by the Rev. Robert M. Loughbridge in 1842, under circumstances of peculiar interest; and its progress has been marked by the favor of Heaven. The district of country occupied by the Creeks lies west of the State of Arkansas, in the Indian Territory, between the Choctaw district on the south, and the Cherokee on the north. Their number is over 20,000 souls. They are advancing in the knowledge of agriculture and the simpler mechanic arts. Missionaries had been stationed among them in former years by several Societies, but they had been required to leave the Indian country by the chiefs; and for some years previous to Mr. Loughbridge's visit to them, this large tribe had been destitute of missionary laborers. Mr. Loughbridge spent some months during the winter of 1841 and 1842 in the Creek country, visiting the leading chiefs and the different settlements in the nation, and he thus gained their confidence and good-will. The result was a kind of treaty, a written agreement signed by both parties, giving him permission "to establish a mission at some suitable point, with a school, to be under the control of the mission; but preaching to be only at the mission station, and the number of missionaries not to exceed four at the commencement; the missionaries not to interfere with the government schools or the national affairs; the chiefs to afford their countenance and protection, and the use of as much land as may be wanted for the mission families." The precise concerning intercourse with their schools and public affairs was probably inserted with reference to the events of former years.

Early in 1843, Mr. Loughbridge with his wife reached the Indian country again, and met with a most cordial reception. A log-house was built for his family, and another for a school-house. The boarding-schools at the two stations contained for some time one hundred and twenty scholars, in equal numbers of boys and girls; there are still eighty pupils at Tallahassee, but the number at Kowetah, owing to various causes, has been reduced. These schools have proved a means of great good to the youth connected with them. A considerable number of the scholars have become members of the church; "times of refreshing from the presence of the Lord" have caused the hearts of the missionaries to rejoice in their work, many of their beloved scholars having sought and found the way of life. No one of the Indian missions of the Board has been more honored in the hopeful conversion of souls. And the missionary work is still going on with marked encouragement and success.

One of the most important of these missions is the institution called Spencer Academy, among the Choctaws. This was placed under the charge of the Board by the Council of the nation in 1845.

Christian missions were commenced among the Choctaws by the American Board, in the year 1816, while these Indians were living east of the Mississippi. Under the labors of devoted missionaries the happiest fruits were beginning to appear, before the removal of the tribe from their native lands. These fruits were not altogether lost at the time of their reluctant and afflictive change of abode. They were accompanied to their new homes by their best friends, the missionaries—some of whom were permitted to continue long as their work of faith and labor of love. The names of Kingsbury, Brynson, and Wright, will be ever regarded as amongst the greatest of this people. One of these fathers, the Rev. Alfred Wright, has been lately called to his rest; but before his death, and while a member of the General Assembly which met at Charleston, S. C., in 1853, he could speak of more than eleven hundred church members, he himself being the pastor of a church of nearly three hundred communicants. The Scriptures also had been translated into the Choctaw language.

The Choctaw people are no longer to be classed among the ruder tribes, though doubtless many of them are far from having reached the standard of a Christian civilization, and still more, alas! have not become Christians even in profession. Yet in 1846 they were described as "all living on farms, and sustaining themselves by cultivating the soil. Many of their farms and cabins are small, yet not more so than is found in every new settlement in our western forests. But many of their farms are well improved and the buildings good. Their country has in it abundance of good land, and stock is easily raised."

The Choctaws have now an organized government, consisting of a Legislative Council and Courts of Justice, with an excellent Code of Laws. In the administration of their civil affairs they would not suffer by comparison with some of their white neighbors, if indeed their proceedings would not put to the blush "the law and order" maintained in some of our States. In one important matter they are greatly in advance of many of the States, they have made a most liberal provision for the education of their children. They expend upwards of \$30,000 annually for this object, or a sum equal to a tax for education alone of about one dollar to each person. This money is paid out of their annuities from the government.

In the expenditure of their funds for education, the Choctaws naturally and wisely availed themselves of the help of their missionary friends; and they adopted the system of boarding-schools. Appropriations of money were made for the erection of buildings, and for the current expenses in part of several schools of this class which were placed under the charge of the American Board, the Methodist and the Baptist Missionary Societies. The Missionary Societies provide the teachers, books, &c., and also the board and clothing of a certain number of scholars, involving on their part an expenditure estimated at about one-fourth more than the amount received from the Indians. The Council reserved one instructor for their own control, intending to make Spencer Academy neither a local nor a missionary school, but one which should receive scholars from all parts of the nation, to be trained under a superintendent and teachers appointed by the Indian authorities. The Academy was projected in 1842, and endowed with an appropriation of \$6,000 per annum from their own funds, and \$2,000 from the Indian Department. A reservation of land has been set apart for its use, which however, is too sterile to admit of profitable cultivation, though it furnishes fuel and partial advantages for farming. Buildings for the accommodation of one hundred scholars are placed in the centre of the reservation. The Academy was opened in February, 1844, with sixty pupils, and the average number while it continued under the direction of the Council was seventy five.

After trial, serious difficulties were found to attend the actual working of the institution as originally planned—difficulties relating to its expense, instruction, and government. The Council therefore proposed to transfer the charge of this Academy to the Board, on the condition of the Board contributing \$2,000 per annum to its support. This was an unexpected sphere of missionary labor, and in view of the importance of having the youth connected with the Academy under Christian influence, the Committee could not long hesitate to accept the trust. The mission was commenced under the care of the Rev. James B. Ramsey, as superintendent, in 1846. Mr. Ramsey's health having become impaired, he resigned this post, and was succeeded in 1850 by the present superintendent, the Rev. Alexander Reid. It is a mission which requires a great amount of labor, both at the station and at the Mission House. I will only add, to show the exempting of the Board from any just charge of seeking their own things instead of the benefit of the Indians, that while the stipulated number of pupils is one hundred, the actual number has always been considerably larger, and last year amounted to one hundred and thirty; and while the agreement between the Board and the Council requires an expenditure of \$2,000 per annum by the former, over the amount received from the latter, the sum actually expended has averaged over \$3,100 per year above the amount received. This, however, is a very small sum to be expended by the Church of Christ towards securing the Christian education of more than one hundred Choctaw youths, the flower of their nation, the magistrates, legislators, and professional men of their generation. May they be found the true disciples of Jesus!

According to the last Annual Report of the Board, the force employed in this mission consisted of two ordained missionaries, one licentiate preacher, and twelve male and female assistant missionaries.

The attention of the Board was directed to the Otoes and Omahas for some years before it was found practicable to establish a mission among them. Arrangements were made to receive some of their children into the boarding-school among the Iowas, but their fears prevented any thing being done in that way. In the autumn of 1846, the Rev. Edmund M. Kinney and his wife removed from the Iowa station to Bellevue, in the neighborhood of Council Bluffs, on the Missouri river,—a place which afforded convenient access to the Otoes and Omahas. A building of hewn logs was completed in the spring of 1848. It is two stories high, sixty-four feet in front by twenty-eight in width, with two side wings of proportional size, and is well suited for a missionary family and boarding-school. The number of scholars has varied from twenty-five to forty-five, of both sexes, including the children of Otoes, Omahas, Pawnees, Panches, and half-breeds.

The numbers, character and condition of these remnants of once powerful tribes were thus described in former Annual Reports of the Board. The Otoes are divided into six bands, and number 1166. They are

much renowned by the neighboring tribes for their daring spirit, both in war and the chase; but their moral character is far from being good.—They indulge in excess in the use of intoxicating liquors, and have at times displayed the character of perfect savages in acts of ferocity and violence. As they live mostly by hunting, the men, women, and children follow the buffalo herds to the west and south-west.

The Omahas number 1150, and are esteemed more docile and harmless than the adjoining tribes. They have long been most anxious to have missionaries and teachers among them; and since the location here of one, they have given them a most cordial welcome.

Likewise some of the other tribes on the Missouri river, the Omahas are strongly addicted to intoxicating liquors. First as they are, they will often give a horse for a few gallons of whiskey; and their wisest and most influential men are often engaged in drunken frolics. Their agents and missionaries are doing everything in their power to combat this dreadful evil.

This mission now consists of one ordained missionary, six male and female assistant missionaries, with twelve boys and thirteen girls in the boarding-school.

The little mission among the Seminoles was the next established, having been formed in 1849. It is an offshoot from the Creek mission. They are the remnant of a once powerful and warlike tribe. They consider themselves to have been most deeply injured by the white man.—They have no school funds, and are poor and discouraged. What property they have is exchanged for strong drink, of which large quantities are consumed among them. Thus was their condition described in the Annual Report of the Board in 1849, and in 1859 it was represented as but little if at all more hopeful. "The temporal condition of this small tribe is not improving, and is in many respects discouraging. Intemperance is still prevalent, and is even on the increase, wasting their means and destroying their health; and their number is diminishing."

Almost the only thing that encourages the hope of a better state of things amongst this tribe, is the patient labor of their missionary teachers.

The establishment of this mission was at first an experiment. They had expressed no wish for missionaries or schools, and it was known that they would even send their children to be taught. They, however, received the teachers kindly, and the chiefs made no objections to the school, or to the religious services conducted at the mission. As the children advanced in learning, their parents became more interested, and others became desirous that their children should be permitted to share in the benefits. The parents of the Creek children esteem it a privilege to support their children under such good instructions.

The Chickasaw mission is the latest that has been planted among the Indian tribes by the Board. It was received upon in 1849, but the work of preaching and instruction in schools was not begun until 1852. These Indians have purchased a part of the country belonging to the Choctaws, amongst whom some of them are still living, but many of them are settled in their own district. Their number is stated at over 5000 souls. They receive large annuities from the Government, and are a spirited and interesting people, though less under the influence of the Christian religion than their Choctaw neighbors. Living near the south-western extremity of the Indian Territory, they would enjoy advantages, if themselves evangelized, for extending the blessings of the gospel to the tribes farther west and south.

Two stations are now formed among this people—one at Wapanucka, the other at Boggy Depot.

The last report of the Board gave as the statistics of this mission—two stations, two ordained missionaries, twelve male and female assistant missionaries.

The complete returns of these Indian missions, as stated in the Annual Report of 1853, were eleven ministers of the gospel, fifteen male, thirty-four female, and four native assistant missionaries—teachers, farmers, the wives of missionaries, &c.; ninety-six communicants; two hundred and twenty-seven boys, one hundred and twenty-seven girls in boarding-schools, and forty-six boys and twenty-seven girls in day-schools.

For the support of these missions, the sum of \$47,358 was expended in the year ending May, 1853, a part of which was on account of the buildings for the Chickasaw and Ottawa boarding-schools. The sum of \$23,240 was received from the Government, in aid of the schools, being mostly moneys appropriated to this object by the Indians, out of their annuities. This leaves a little more than \$20,000 as the amount furnished by the Presbyterian Church to the cause of missions among the Indians—a very small sum for an object so good and noble.

EDUCATION IN TURKEY.—The Boston *Atlas* states, on the authority of a recent English work, that since 1846 a law of the Turkish Empire requires every citizen, as soon as his children have reached their sixth year, to inscribe their names in the books of one of the public schools, unless he can prove his ability to educate them at home. At Constantinople it is reported that are now 396 free schools, frequented by 23,700 children of both sexes. There are also six secondary schools with about 1,000 pupils. In order to gain an entrance into these, five years must have been spent in the free schools. There is also a high school for young men who are intended for public employments, a college for the same object, a normal school for the education of professors, an imperial college of medicine, a military, a naval and agricultural school. Of these schools the Sultan is the superintendent, and he attends their examinations. The public libraries of Constantinople contain 80,000 volumes.

A REMARKABLE PETITION.—A petition from Mysore was received a short time ago, in England, addressed, "To all the societies of wise gentlemen in England," asking that a school may be established there, in which the English language may be taught. Three thousand three hundred and forty names were appended to this petition, in eight languages. Mysore is not nominally under British rule; those who petition are Hindus and Mussulmen; they petition in behalf of all the inhabitants of the city; the petition is forwarded by a missionary, and they understand well that, if a school shall be established, it will be conducted on Christian principles. What a change, it shows, is taking place in the feelings of the people of India in respect both to education and to Christianity.

A MISSIONARY MEETING IN NEW ZEALAND.—At a missionary meeting in New Zealand held in the open air, on account of the numbers present, very many were provided with good and capacious tents, and all were remarkably well dressed in European costume. Twelve native teachers and three chiefs addressed the audience, and a collection was taken amounting to about \$240. One individual present proposed that these meetings be discontinued, but the people, on its being referred to them, exclaimed with a hearty voice, No, never. When we give up our missionary collections, we shall have renounced Christianity.

MISSION PRESS IN CEYLON.—Since the Establishment of the press in the mission of the Board in Ceylon, upwards of one hundred and sixty-six millions of pages have been printed.

A CHINESE ALMANAC.—An Almanac has been issued by the immigrants in China, in which the year is divided into weeks, and each Sabbath is duly marked as a day of worship. The distinction of lucky days, and the calculation of destiny with which Chinese works of this kind are filled, are rejected from it on the ground that "times and seasons are at the disposal of our Heavenly Father, and he who glowingly performs his duty will at all times enjoy the divine protection."

LEANG AYA.—Leang Aya, the first Chinese convert, is still actively engaged in the service of his Master. He is, says one who recently heard him, very earnest and happy when addressing his countrymen on the subject of the great salvation.

THE NEW TESTAMENT FOR CHINA.—The British and Foreign Bible Society has resolved to print, with the least possible delay, a million copies of the New Testament for circulation in China.

A REINFORCEMENT FOR CHINA.—The London Missionary Society is making strenuous efforts to add at least ten new labourers to the present number of its missionaries in China.

CONGREGATIONALISM IN NEW ENGLAND.—In the New England States there are 1,378 Congregational churches, 1,530 ministers, and 164,600 members; 3,694 were added the past year.

The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

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

The Canadian Presbyterian Magazine.

TORONTO, MARCH, 1854.

THE TORONTO UNITED PRESBYTERIAN CONGREGATION, under the pastoral care of the Rev. Mr. Jennings, has paid off one hundred and nineteen pounds of debt on church property within the last four months; and has had added fifty-five members during the last nine months.

ORDINATION AND CALL.—The following notices we take from the *Huron Signal* of Feb. 16th, sent for insertion:—

The Presbytery of London met at Harpurly, in the United Presbyterian Church there on Tuesday, the 14th inst., and after Divine service by the Rev. Mr. Logie, proceeded to the ordination of the Rev. Mr. Barr, to the ministry and pastoral charge of the United Presbyterian Church at McKillop, lately presided over by the Rev. Mr. McKenzie. The Rev. Mr. Cavan ably and very impressively charged the members and congregation on the relations between a minister and his congregation. A Solemn took place the same evening, which was well attended, and passed off very pleasantly.

We are happy to learn that the Rev. J. A. Devine, A. M., has received and accepted an unanimous call from the United Presbyterian Congregation at Goderich.

On the 27th February, the United Presbyterian congregation of Esqueping, invited, by a unanimous call, the Rev. Robert Terrance of Geolph, to be their pastor.

REPORT OF THE MISSIONARY SOCIETY, IN CONNEXION WITH THE U. P. CHURCH, HAMILTON,

HAMILTON, 19th January, 1854.

Agreeably to intimation, the annual meeting of the Missionary Society was held this evening. Mr. Thomas Fotheringham was called upon to act as Secretary.

The Committee's Secretary, Mr. John Y. Reid, read the following report:

In presenting their fourth annual report, your Committee would desire to express their gratitude to the Great Head of the Church, for the increase of success with which he has heretofore blessed their labours; but while grateful to God for the past, they are yet sensible that the missionary zeal of the congregation has not been sufficiently called forth, since nearly as much money, as at present, was collected for missions when the church was not one half its present size, and they, therefore, hope that their successors in office will be stimulated to still greater efforts, in the cause of their common Master. Your Committee are thoroughly persuaded, that the spiritual prosperity of a church is intimately connected with its missionary operations—that churches, in a larger sense than individual christians, are the salt of the earth and the light of the world, and that the command is just as obligatory as at its first announcement—"Go ye into all the world, and preach the Gospel to every creature;"—they would therefore call upon the members of the church to increased liberality in the work of missions, and would express an ardent hope, that the next year may be characterized with greater and much more sustained effort than the past.

The congregation has been divided into five districts, and a collector has been appointed for each. They have laboured with diligence and fidelity in the good cause, and it is chiefly to them, that your Society is indebted, under God, for its success.

Your Committee have to report that there has been collected during the past year, the sum of twenty-five pounds seven shillings.

Your Committee would recommend that the missionary collections should be applied to ameliorate the spiritual condition of the province, and that it be appropriated to the following objects:—

Theological Library, in connexion with the U. P. Church, Canada	£10 0 0
Theological Institute, do.....	5 0 0
French Canadian Mission.....	5 0 0
Synod Missions.....	5 7 0

£35 7 0

In conclusion, your Committee would recommend the cause of missions to the sympathies and prayers of the congregation, and they would remind them of the honor and rich spiritual blessings which result from being workers together with God. May the kingdoms of the earth soon become the kingdoms of our Lord and his Christ, and may the predicted period soon arrive, when the days of heaven shall be on earth, and when all flesh together shall behold the salvation of our God.

The report was adopted, and agreed that the monies collected during the last year be allotted as recommended in the Committee's report.

J. Y. R.

ELORA, 20th February, 1854.

Mr. Editor,—

The Annual Meeting of the Juvenile Bible and Missionary Society, held on the evening of the 7th inst., in Knox's Church, was opened with praise, prayer, and a short address by myself. John Keith, Esq., in the chair. The Report having been read and adopted—office-bearers chosen—the money voted—new subscriptions taken, and a very suitable and encouraging address given by Mr. Wilson, Teacher, Irvine—the meeting was closed with the benediction.

JOHN DEER.

First Annual Report of the Juvenile Bible and Missionary Society, in connection with the United Presbyterian Church, Elora, for the year ending February 7, 1854.

Your Committee, in reporting as their efforts in support of the above named Institution, with the management of which you entrusted them during the past year, have great pleasure in recording the flourishing state of the Society: It has prospered far beyond their most sanguine expectations, and the fact that we have now 107 members on our list, gives ample proof of its prosperity. Your committee have great pleasure in recording the "noble efforts" of the members. They seem to have taken seriously and earnestly to the good work, and have been very successful in the collecting, of small sums it is true, but given, as we believe, freely, and with the sincere prayer, that their efforts may be increased an hundred fold.

Your committee would here take the liberty of proposing a "motto," to be adopted as the motto of this Society, (as indeed it ought to be of every missionary society,) "Freely have we received of the Gospel, freely let us give." The gospel of Christ has been given to us freely and fully, consequently, we are only acting in the spirit of its doctrine, in taking these words as our onward cry in the spread of the Gospel.

In conclusion, they have only to state that it now rests with you to dispose of the funds on hand, (amounting to £25 1s. 1½d.) to whatever mis-

show you may think proper, and regarding the trust reposed in them they earnestly hope that the labours of their successors in office may be blessed far beyond what theirs have been.

Signed, on behalf of the Managing Committee, by

Patrick A. Peck, Secretary

The funds were disposed of in the following manner: £1 to the British and Foreign Bible Society; £3 to the Protestant Church Mission in Lower Canada; £3 to the Rev. J. Keith of Colby's Bay, Lake Huron, to assist in payment of a boat that he is now building, with the view of being more useful among the Indian tribes, residing on the islands of that great inland sea; £3 to the Caffaria Mission in connection with the United Presbyterian Church; and £1 to the Calabar Mission of the same.

MISSION FUND.

Some months ago there appeared a notice in the *Scottish Press* which went the round of the religious papers, giving the gratifying intelligence that the missionary income of the United Presbyterian Church in Scotland for last year, was £20,000. However, it now turns out to have been a mistake, for the Treasurer states that it will not be more than £17,500, though by special efforts, not connected with the Mission Board, and in some not passing through his hands, there have already been raised by the church, for the China Testament fund, and for continental churches, upwards of £2,000; £1879 being for the former. The actual state of the mission fund remains such as formerly; but to which, if it had been increased by some thousands, we might, as a church here, have clung on, and saving ourselves, by a whining satisfaction, that the venerable parent was rich and increased in goods. As it is, we have not that apology, even for ourselves; and it is now a good and fitting time for us to begin in earnest to ask the question, ought the church in Canada, any longer, to take any portion of that fund? On our conscience can we honestly say that we require it; that our church cannot be self-supporting? The Church in Nova Scotia, smaller and poorer in actual means, has always been self-supporting; and it is flourishing, increasing in congregations and number of students; and finds ministers willing to leave Scotland to it without the guarantee of a penny, except, in some instances, having their passage paid; and besides, has a Seminary, as well as Theological Institute, for the training of young men for the ministry, superintended by three professors; and supports one foreign missionary, and wishes another. O! that our church in Canada would but understand that its external strength, and prosperity, and extension lie in its self-reliance. We shall rejoice in all the additions to the funds of the church in Scotland, but should rejoice more if our church here, with one voice, would, giving thanks for all past favors, now say, let our share of that fund go to the support of missionaries in the dark places of the earth.

Moreover, when on this topic, may we not add, that it is rather singular, indeed contradictory for us as a church, to be professed voluntaries, and condemn the Clergy Reserve, and be opposed to any subdivision scheme by which we could obtain a share, because we say that the church as a whole, and individual congregations and ministers will be better sustained by the contributions of the membership; and yet in point of fact, when taking money from Scotland, it is equivalent to saying that we cannot support our ministry. If we are truly sincere when we say, among other reasons, that receiving from the Reserves Fund would be an evil, because hindering the voluntary liberality of our people, then does not the grant from Scotland also hinder that liberality? Or, if we take another reason given, that the church itself ought to support its ministers, and not take from the Reserves Fund, then ought not the church to support its ministers, and not take from the Scotch Fund? We must either give up the fund in Scotland, or give up not a few of our arguments against the Reserves. We prefer the former. We are not consistent as it is, for we are not doing what we say the church ought to do, and can do. But it may be said to this, we are not taking from the State, we are only taking from a voluntary source voluntarily supplied. Grant it, but is our taking not a proof that we feel we cannot exist self-supporting, and that it is not true when we say that our church can support its pastors; and may we not give an argument to other denominations to reason thus, "you will not take from the Reserves, but you are obliged to take from another quarter; you feel you cannot do without assistance; but as we have no mission fund to fall back on, we must take from the Reserves." To such an argument as that, how can we say that the

church is able to support its ministers. that it is its duty, and that ministers will be best supported in that way? We look on the Clergy Reserve as a social evil; but a scheme of distribution among all denominations, if carried out, would be a public calamity. And though from them our church should receive £2,000 annually, yet it is but a nice simple bit of arithmetic, if £6,000 a year from the Reserves would do our church so much evil in restraining the liberality of our people, how much do £1,000 a year from the fund in Scotland to the same effect at this moment?

MORE PREACHERS from Scotland may be expected early in the spring. Three are already engaged in course, in the usual way, from the Mission Board; and some more, as several in the province have already done, think of coming on their own resources. We welcome them all, but in regard to those who come without scrip, or purse, or staff, or two oxen, from the mission fund, we may say that they need not fear. Men who will do that are not the men to perish. Indeed, judging from facts, we find that both those who have come unaided by Home funds, and those who, after they came on the fund, resolved that they would rely entirely on their congregations for support, have, to say the least, not been less successful than others.

PRENTICE CANADIAN MISSIONARY SOCIETY.—From the *Missionary Register* of this Society, just issued, giving a detailed account of its proceedings and financial state in 1853, we are rejoiced to see its increasing prosperity. All has prospered with it during the past year, except the lamentable loss of devoted missionaries in the *Annis Jans*. The Rev. Mr. Clarke, the agent, now in Britain, had collected £486 11s. 10d., and, no doubt, will be still more successful. For many years, the income of the Society stood at about £800 per annum, then rose gradually to some £1500. Last year, from all sources, it was £3,604 19s. 5d. May it abound more and more. No astounding success can be given in regard to its converts: for Popery is not so easily overthrown. Ignorance, prejudice, and priestly anathemas, are all in the way of the *habitués* becoming protestants in large numbers. The work must be slow and gradual—though we confess it has been slower than we could, with all allowances, have expected—but the little leaven is there, and if Protestants do their duty, under the blessing of the Most High, the whole will soon be leavened. Are our Congregations doing their duty to the Society? or to their fellow subjects who are under the spiritual and temporal blight of Popery? We think not. We all feel a wish in Canada West, that the papal influence of Canada East were destroyed, for we are under it politically, and to parliamentary enactments we may look—in vain—for the secret of our liberty, as well as theirs, lies in Protestants, with a right-hearted, earnest, prayerful determination to destroy it by "the sword of the Spirit, which is the Word of God." That is our weapon; let us use it boldly and well, for it is mighty, through God, to the pulling down of strong holds.

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY, TO 7TH MARCH, 1854, TOWARDS THE "JUBILEE FUND" OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Amount already advertised.....	£335	1	4½
Collection, S. S. Children, Free Presbyter'n Church, George Street, Toronto, Rev. R. Irvine		12	16 3
Do. S. S. Children, Cong'l Church, Unionville, Markham,		0	13 2½
Do. West'n Church, Proton Mission, Rev. S. G. Mandley,		1	16 3
Markham Branch Bible Society, China.....		3	0 0
Do. Collection, Congregational Ch., for China, £3		0	0 0
Do. do. Juvenile, do.		0	3 10½
Do. do. Wesleyan Church, do.		0	18 0
Do. do. Master E. Wilson, do.		0	1 10½
		3	3 9
Richmond Hill Branch Bible Society, for China		4	3 4
Eramosa Branch Bible Society, do. £1		18	9
Do. do. for Ireland.....		1	18 9
		3	17 6
Collected by the children, Union S. S., Eramosa, for China,		0	6 3
Do. Eliza Hunter, Orillia, per T. Dallas, Esq., for China		20	11 6
Do. Henry Hunter, do. do.		0	3 9
Do. Isabella Wilson, do. do.		0	18 6
Do. Miss Wilkins, do. do.		1	13 3
Do. Catherine McKinlay, do.		0	10 10½
		3	17 10½

Do. Jane McKinlay, do do for Prisons	0 17 7 1/2
Do. Panny Ardagh, do do for Ireland, £0 3 1/2	0 3 1/2
Do. John Morley, do do	0 9 10 1/2
Do. Master James Hanson, Toronto	0 12 11 1/2
Collection, P. P. Church, Watonsville, Rev. J. Logie	0 7 6
Do. do do do do do do	£9 15 0
Do. do do do do do do	1 10 0
Do. Wesleyan Methodist S. S. Children, Adelaide Street, Toronto, Million Testament Fund	4 5 0
Sundry collections, Town of Chatham, per Rev. A. McCall	3 1 4
Collection, St. Paul's Church, Norval, per Rev. Thomas W. Marsh, for China	7 0 0
Niagara Branch Bible Society, Million Testament Fund	1 18 1 1/2
Donation, Rev. A. J. Jupp, Pine Grove, Vaughan, per M. A. Christie	5 0 0
Additional, Congregational Church, Whitby, per Rev. J. T. Hynd, Mission Fund	1 5 0
Collection, P. P. Church, Ayr, Mr. Robt. Black	0 2 6
Do. Sabbath School children, Nassapawaya	4 0 0
Do. Methodist New Connexion, do	£2 0 0
Collection, W. M. Church, Paris, Rev. Joseph Shipley	0 10 0
Do. W. M. S. School children, Thetford, China, £3 10 0	1 15 0
Do. do do do do do do	7 0 0
Do. Congregational Church London	2 10 0
Do. St. Andrew's Church, do	£1 12 10
Do. St. Paul's Church, do	12 7 6
Do. Scotch Church, Dorchester, for China	7 15 0
Do. S. S. children, St. Andrew's Ch, do	0 19 2
Do. S. S. children, St. Andrew's Ch, do	2 0 0
Donation from two lads, do	0 2 6
Collection, Meth. New Connexion Church, London	24 16 7
Do. Methodist New Connexion, Townships of Hullet and Morris, per Rev. T. O. Adkins	3 2 6
Do. Wesleyan M. S. S. children, Yorkville	1 0 0
Do. Free Church, Milton and Marton, per Rev. W. Reid, for China	1 16 9
Do. Congregational Church, Brantford	4 0 0
Do. Paringlan Church, near Brantford, for Million Fund, School-house, Lower Nicol, per Rev. J. Middleton, for Million Fund	1 10 0
Do. Wes Ch, Elora, Rev. J. Armstrong, do	13 5 6
Do. Do. S. S. children do do	£7 3 10 1/2
Do. Do. S. S. children do do	1 0 11 1/2
Do. Do. S. S. children do do	0 12 3 1/2
Do. Do. S. S. children do do	1 2 2 1/2
Do. Do. S. S. children do do	4 10 0
Do. Do. S. S. children do do	1 0 0
Do. W. Methodist, Township of Peel, per Rev. E. Adams	0 16 6 1/2
Do. W. Methodist, Township of Peel, per Rev. J. W. Smithurst	0 10 0
Do. George Barron, Esq	1 0 0
Do. Mr. David Berkendall	0 5 0
Do. Three Sisters	0 3 9
Do. Cash	0 0 4 1/2
Do. from two young friends, Toronto, A.	14 5 0
Do. Collections at St. Thomas, for Million Testament Fund	0 1 3
Do. Nelson and Watdown, per Rev. G. Macdonnell	25 0 0
Do. Guelph	2 10 0
Do. Colborne Branch Bible Society, for China	17 10 0
Do. Haldimand do Prisons and Almshouses, £1 6 9	8 17 10 1/2
Do. do do do do do do	0 17 6
Do. do do do do do do	0 13 9
Do. do do do do do do	0 10 0
Do. General Fund for support of Widows	0 10 0
Do. General purposes	0 12 6
Do. Miss Grosley's S. S. children, for Ireland	0 5 0
Do. do do do do do do	0 5 7 1/2
Do. for Million Testament Fund	4 11 1 1/2
Do. Peterboro' Branch B. Society, do	3 11 6
Do. Cayaa and Manvers, Juvenile	7 10 8
Do. Cobourg, Collection, Prashy, Church, for China, £5 0 0	1 15 0
Do. do do do do do do	2 13 9
Do. do do do do do do	2 10 0
Port Hope, Collection	10 3 9
Do. Annual Meeting	47 11 5
Do. T. Ward, Esq	£12 0 6
Do. G. Ward, Esq	2 10 0
Do. John Brown Andrews	1 0 0
Do. James Madison Andrews	0 5 0
Do. Henry John Meredith	0 5 0
Orono Branch Bible Society	16 5 6
Do. Bowmanville, Collection	0 5 0
Do. Congregational Collections	£4 11 9
Do. Congregational Collections	10 4 8 1/2
Do. Congregational Collections	14 17 5 1/2

Do. Master C. R. Fish, for Million Fund, £0 10 0	0 10 7 1/2
Do. Master C. Gurnett, do do do do	0 0 7 1/2
Whitby B. B. S., Collection at Meeting, do	0 10 7 1/2
Do. Donation, Mrs. Temperance do	£20 12 3
Do. do Mr. A. Spear do	0 5 0
Do. do Mrs. Burns do	0 5 0
Do. do Miss Burns do	0 5 0
Do. do W. S. S. do	0 10 0
Do. do Master W. Temperance do	0 1 3
Do. do Thomas Feller, junr. do	0 10 0
Do. do Amos S. Gardner do	0 0 7 1/2
Do. do Henrietta Fuller do	0 0 7 1/2
Zion's Settlement, Collection, W. Methodist Church	3 1 9
Do. do Ametta Washington, Mil. Fund, £0 9 7 1/2	0 8 1 1/2
Do. do Edwin S. Washington, do	0 0 7 1/2
Beighton, Leanna H. Mack, for Million Fund	0 1 3
Hampson, late Milledge for China	0 0 7 1/2
Clarke, Colbr., U. P. Church, do	1 12 6
Additional, S. School children, Presb. Presbyterian Church, George Street, Toronto	2 0 0
Do. S. School children, Congregational Church, Richmond Street, Toronto, for Million Fund	1 11 3
Do. do do do do do do	2 11 9
Do. do do do do do do	1 5 0
Do. Smith Cayuga Branch Bible Society, for China	4 0 0
Collection, P. P. Church, Hayfield, per Rev. John Logie	1 10 0
Donation, J. Sanderson, Esq., Chingawacoway, Million Fund	2 10 0
Do. J. Arnold, Esq., Toronto, do	1 5 0
Holland Landing Branch Bible Society, do	10 7 4 1/2
Port Sarnia Branch Bible Society, for China	20 0 0
Sundry Collections in Clarke and neighborhood	17 11 3
	£700 16 8 1/2

The following sums received for Canada East:—
 Collection, Port Sarnia, per Rev. G. Watson... £5 1 10
 Do. by the children, Union S. School, Erasmus, 0 6 3
 Do. U. P. Church, Mount Pleasant... 5 0 1
 Do. U. P. Church, Mount Pleasant... 2 0 0
 £7 0 1

Amount received by the British and Foreign Bible Society, on account of the Jubilee Fund, to the 10th January, 1854, nearly £46,000 sterling, and contributions to the Chinese New Testament Fund, to the same date, £10,000 sterling.

REVIEWS.

READING FOR A MONTH PREPARATORY TO CONFIRMATION, compiled from the works of Writers of the Early and of the English Church. By the Author of *Gertrude, A First History of Greece, &c.* Small 8vo. pp. 332. New York: D. Appleton & Co. Toronto: A. H. Armour & Co.

The Author, Rev. Mr. Sowell, is an elegant writer; and there is much in the book that is valuable; but there is also much that we esteem highly erroneous, such as baptismal regeneration, which is prominently and plainly taught. The first day's reading on "Baptism and Confirmation" would of itself, prevent us from recommending it even to a Protestant Episcopalian.

GENESIS AND GEOLOGY; or an Investigation into the Reconciliation of the Modern Doctrines of Geology, with the Declarations of Scripture. By David Crofton, B. A. With an Introduction by Edward Hitchcock, D. D., LL. D. 100 pp. Price 2s. 6d. Boston: Phillips, Sampson & Co. Toronto: A. H. Armour & Co.

This is a little book, but a very able one on the subject on which it treats. It is especially worthy of the attention of ministers, as an excellent exposition of the reconciliation of Geology with Scripture. If infidels are justly liable to the charge of declaring science to be antagonistic to revelation, there are, on the opposite, ministers who push push scientific data under a trembling, well meaning, but unwarrantable anxiety for the stability of the word of God. Both are wrong. The Book of Nature is given to us by God, and to be read as well as the Book of Revelation; both have the same Author, and when carefully examined will be found to speak in perfect harmony. Facts in science cannot be denied with success; and when we obtain such facts, we shall find that they do not contradict one word of the Bible, rightly understood. The recommendation of Dr. Hitchcock is of itself sufficient; and because of his estimation of the work, he advised the republication of it in America, that it might be "within reach of American Christians." He says, "I have met with no examination of the connection between Geology

and Genesis' so able as this." He further says that, in his opinion neither Dr. Chalmers, Pye Smith, Harris, nor Buckland, Silliman, Sedgewick, and Whewell, have shown such skill in the examination of the Biblical questions connected with geology, or have gone so fully into the argument. That is high praise from such a quarter. It is scarcely a book affording quotations; but the nature of the argument pursued may be briefly stated as follows, in these propositions:—

I. That the absolute age of our earth is not defined in the sacred volume.

II. That there may have been a long interval in duration between the creation of "the heaven and the earth," mentioned in the first verse of the first chapter of Genesis, and the continuation of the earth's history, in the second verse.

III. That the term "the earth" does not apply, in every instance, to the whole of our planet, but sometimes only to a part of it.

IV. That the state of the earth, described in the second verse as "without form, and void" does not necessarily mean matter never reduced to form and order, but may signify matter reduced to disorder, after previous organization and arrangement.

V. That the "darkness" "upon the face of the deep," also mentioned in the second verse, is not negative of the previous existence of light, but may have been only a temporary one.

VI. That the commencement of the account of the first of the six days of creation dates from the beginning of the third verse, "And God said, Let there be light."

VII. That the act of "the first day" does not necessarily signify the creation of light, but may have been only the calling it into operation upon the scene of "darkness" described in the second verse.

VIII. That the calling "the light" "day" and "the darkness," "night," with the declaration, that "the evening and the morning were the first day," does not necessarily imply that this was the first day, absolutely, speaking.

IX. That the work of "the second day," mentioned in the sixth, seventh and eighth verses, may have been only an operation performed upon the atmosphere of our earth.

X. That the work of "the fourth day," described from the fourteenth to the eighteenth verses, does not necessarily imply that the sun, moon, and stars, were then first created, or formed for the first time from pre-existing matter; but may only have been that they were then for the first time, in the detail, of the history of the present earth made visible to it, and ordained to their offices with respect to the coming human creation.

SELECT SCRIPTURES, ARRANGED FOR DEVOTIONAL READING, SABBATH SCHOOLS AND BIBLE CLASSES. By the Rev. Samuel Young, Guelph. Small 8vo., 167 pp. Price, 1s. 3d. Hamilton: D. McLellan.

This work is both cheap and useful. Mr. Young modestly lays claim to little merit in it: it being, to a considerable extent, only an abridgement and re-arrangement of a work by Rev. John Warden, published in London, in 1769. Assistance, however, has been taken from other works, and one part is entirely his own. We may say that it is only a part of the Bible in another form, for there is not a sentence, except in the preface and contents, but is scripture. For instance, under "man depraved," all the scripture proofs are given, that he is so by nature, by sinful habits, &c. In like manner of our Lord Jesus Christ, in his nature, all the proofs from the names given to him, from the works done by him, and the worship paid to him, are given to prove his Divinity. It is of the same general design as Simmons' Scripture Manual, though more limited, having chiefly respect to the voice of revelation on certain great doctrines and duties. Were we to suggest an amendment in the plan, we would have a consecutive statement of all the doctrines which, as Presbyterians, are most surely believed among us, with the Scripture passages under each; in fact, an enlargement of the plan of the Confession of Faith. That, it is true, would have made Mr. Young's book less generally applicable, but more particularly useful. However, we sincerely recommend it, and that our readers may have a specimen of the plan, we select a portion, which a great many professing Christians in Canada may be all the better of perusing. On the Relative duties, under the heading of "Duties of Christians to their Ministers," there are the following Bible teachings:—

1st. *Submission.*—We beseech you, brethren, to know them who labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. (1 Thess. v. 12, 13.) Remember them who have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever. Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. (Heb. xiii. 7, 8, 17.) Submit yourselves unto such, and to every

one that helpeth and laboreth. (1 Cor. xvi. 16.) For he that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. (1 Thess. iv. 8.)

2nd. *Prayer.*—Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men: for all men have not faith: (2 Thess. iii. 1, 2.) I beseech you for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayer to God for me; that I may be delivered from them that do not believe in Judea; and that I may come unto you with joy by the will of God, and may with you be refreshed: (Rom. xv. 30, 32:) praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, that I may speak boldly, as I ought to speak. (Eph. vi. 18, 20.)

3rd. *Provision.*—Let him that is taught in the word communicate unto him that teacheth in all good things. (Gal. vi. 6.) Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope: and that he that thresheth in hope should be partakers of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? Do ye not know that they who minister about holy things live of the things of the temple? and they who wait at the altar are partakers with the altar? Even so hath the Lord ordained that they who preach the gospel should live of the gospel. (1 Cor. ix. 7, 11, 13, 14.)

THEOLOGICAL ESSAYS. By Fredrick Denison Maurice, M. A., Chaplain of Lincoln's Inn, London. Second Edition, &c. New York: Redfield. Toronto: A. H. Armour & Co.

The Rev. Mr. Maurice has had attracted to him of late, much notice by his summary ejection from his professorship in King's College, on account of his religious opinions. Mr. Maurice, from all we can learn of him from his writings, is a most accomplished scholar, with a devout mind, an earnest love for goodness, and with a heart naturally disposed to love the generous, whether in men or in opinions which has unduly influenced his thinking, and led him into doctrinal errors, especially in regard to the eternity of future punishment. In this second edition, he has modified some passages and suppressed others which gave offence; but still enough remains to furnish abundant evidence, that, while he does not distinctly avow Universalism, he holds it: and these essays, at least some of them, become the more dangerous, because of their insidiousness. We like the spirit and style, and do not wonder that he was a popular preacher and highly valued by a most intelligent congregation. We should judge him also to be a very amiable man; but his sentiments on many points we repudiate, and regret much that the respectable publisher in New York has issued this edition, for we fear that it will only tend to sow the seeds of errors, and errors that are congenial to the human heart under the plea of religion.

CHAMBERS'S JOURNAL OF POPULAR LITERATURE AND SCIENCE. Part I. Feb., 1854.—The Edinburgh edition sold by A. H. Armour & Co. Toronto.

This is a new "idea," and no doubt will be conducted with the Chambers's usual skill in getting up such publications. The first part consists of 64 pages. It will be published monthly at 12s 6d. a year. We recommend it for the purpose intended. The "Mauderings by a Scotchman," is a left-handed joke on the Scottish Rights Association, which will give a fine comfortable chuckling laugh—that's worth a dollar.

THE POPULAR EDUCATOR, No. II. Price 1s. 3d. a number. **THE HISTORICAL EDUCATOR, No. I.** Price, 1s. 3d. **THE POPULAR BIBLICAL EDUCATOR, Part I.** Price, 7s. 6d. Now York: published by A. Montgomery, and sold in Toronto: by A. H. Armour & Co.

These are most valuable and cheap periodicals. The first is pretty well known, having been issued monthly for some time. The second, enriched by many wood-cut illustrations, will delight and instruct all who read it. It contains articles on the History of ancient Geography, of Greece; of Egypt; American Popular History; and History of English Literature. The third is as large a 7s 6d worth as we ever remember to have seen, considering, especially, the character of the matter: Natural Science and Systematic Theology; Literary History of the Bible; Ancient Agriculture as illustrative of Scripture; Scripture Pro-

plenty, &c. &c. It is the intention to insert lectures on the leading truths of Christianity as professed by the Evangelical Churches of Britain and America; to give exercises for the Bible class and family circle; pulpit sketches, and biographical articles, original and selected from books old and new, home and foreign. If the plan be faithfully carried out, as we hope it may, it will deserve the greatest encouragement.

WHAT MEAN YE BY THIS SERVICE?

This is the title of a sermon preached by the Rev. William Aitken, at the dispensation of the Lord's Supper, in the United Presbyterian congregation of Smith's Falls, in October last, and printed at their request; though, we understand, more for private circulation than for general sale. Mr. Aitken has done good service, along with a few other ministerial brethren in that section of country before now in the printing and circulation of tracts prepared specially by them; and we doubt not but this sermon will be highly acceptable, and read with profit by many. It is an excellent sermon, accurate, earnest and practical, though we do not by any means consider it the best effort the author can make. We have heard many a sermon from him, in point of variety and richness of thought and expression, which far exceeded this, but this did special good; and that is the best sermon that does most good. May this be the means of doing more.

Original Articles.

OUTLINE OF A HISTORY OF THE CONFESSION OF FAITH.

It is a remarkable fact, that civil and religious liberty are always inseparably connected, and that the former is the natural result of the latter. But in no period of English history is this truth more apparent, than during the long struggle that preceded the commonwealth, and which even seemed to call it into existence. The house of Stuart was determined on reigning as absolute monarchs, rather than as constitutional sovereigns; and perceiving that Presbytery was well fitted for creating and upholding popular institutions, they maintained Episcopacy as the national religion, and put down by the strong arm of civil authority, all who expressed the slightest dissatisfaction with their tyrannical proceedings. They forgot that literature, religion, and science, had dispelled the gross darkness of the middle ages; that the human mind had awoken from its sleep of centuries, and had started forward on its march of improvement; and that it had become altogether impossible to make parliament the slave of the royal will, as it had been during the reigns of Henry VIII. and Elizabeth. The people maintained that they could not be taxed without their consent; and the Puritans, who had been gradually gaining strength, demanded that a convention of the clergy should be called, and that the principles of the Reformation should be carried out to their legitimate extent. But King Charles First, guided by the counsels of Laud and Stafford, indignantly resisted these demands, and urged that the granting them would leave only the name of king, without the reality. The great majority of the Episcopal clergy were animated with an intolerant zeal for obsolete customs, and were warmly attached to the royal prerogative. They were, in fact, the Pusoyites of their age; and being possessed of civil authority, they persecuted, with the utmost rigor, all who ventured to dissent from their unscriptural usages. These severe measures terminated in a civil war, in which Episcopacy was abolished, and the king was himself brought to the scaffold.

In 1642, Episcopacy was abolished, as inimical to the liberties of the nation; and on the 12th of June, 1643, an Assembly of divines was called at Westminster, to assist parliament in providing a substitute for the overthrown establishment. This Assembly was called neither on Episcopalian, Presbyterian, nor Independent principles; and it was particularly instructed not to assume any jurisdiction, authority, or ecclesiastical power whatever. It was called the Ecclesiastical Council of Parliament; and so dependent were they on the power which created them, that Parliament even proposed all the subjects of discussion, and when a difference of opinion arose, it was to be referred to the civil authority, as the ultimate judge. The manner in which the Assembly was chosen, shows the impartiality of Parliament; and their desire that it should embrace men of all shades of opinion in church government.

Lists of the best qualified divines were sent up to London by the knights and burgesses of each county, from which two were chosen for each county; though Dr. Calamy says, some counties had only one. There were 121 ministers, among whom were some of the most learned episcopians, though few of them attended; ten Lords and twenty commoners, as lay assessors, with an equal right of voting and speaking. Three laymen and four ministers arrived as commissioners from Scotland, who had a right to speak, but not to vote.

This famous Assembly met on the fifth of July, 1643, in Henry Seventh's Chapel, Westminster. There were sixty-nine members present at their first meeting, though the number was afterwards about one hundred. The rules that they adopted, discovered their piety and good sense. Every session began and ended with prayer; and every individual, when his name was entered as a member, made a declaration, that he would support nothing which he did not believe either to be contained in the word of God, or that tended to promote the divine glory. No question was to be settled on the same day in which it was proposed. No man was to be prevented from dissenting to any article; and all such dissents were to be answered by the Assembly. A mere glance at these rules is sufficient to show, that the individuals who composed this Assembly, were men of exemplary devotion; while their learning cannot, with any show of justice, be questioned. Baxter, who was not a member, speaks of them as eminent for learning, godliness, and ministerial fidelity; "the Christian world," says he, "since the days of the apostles, had not a better Synod than it and the Synod of Dort."

The Assembly, at its first meeting, chose for prolocutor or chairman, Dr. William Iwisse, rector of Nowbury, a man about seventy years of age, and universally esteemed for his piety, learning, and unassuming manners. He had, however, no tact in managing a deliberative Assembly; and, at last, after about a year's trial, he obtained leave to go home, where he expired in July, with these words on his lips, "Now, at length, I shall have leisure to follow my studies to all eternity." Mr. Charles Heric succeeded Dr. Iwisse, as prolocutor of the Assembly—"one," says Fuller, "so much Christian, scholar, and gentleman, that he can unite in affection with those who are disjoined in judgment from him." Immediately on the constitution of the Assembly, Parliament requested it to revise the 39 articles of the Church of England. The debates on this subject lasted ten weeks, during which only fifteen articles were discussed. These proceedings were interrupted by the arrival of Scottish Commissioners, who brought the solemn league and covenant, as the bond of their union with England; and as the assistance of the Scottish army was needed, great court was paid to them. The Assembly took the league into consideration, and after a few unimportant alterations, the object of which was to distinguish Prelacy from Primitive Episcopacy, sent it to the Parliament for their ratification.

The Assembly was next requested to take up the discipline and government of the Church, and to bring it into a nearer conformity with the Scottish Kirk. The general opinion was, at first, inclined to Primitive Episcopacy; but this view was now abandoned. The Presbyterians obtained a majority; and they affirmed that this form of government was of divine institution, and that it was derived from Christ and his apostles. They were opposed both by the Erastians and Independents. The former maintained that no form of church government was prescribed in the New Testament; that the office of the ministry was merely persuasive; and that the Sacraments of Baptism and the Lord's Supper are free to all. They said that scandals must be judged by the civil power, and that the magistrate may establish any form of church government he pleases. These opinions were held by Selden, Lightfoot, Coleman, and Whitelocke, and commanded a majority in parliament. The Independents, numbering eleven persons, contended that every congregation had complete power over its own members, without the right of appeal to any higher court. They were supported by the Baptists, out of doors.

The Directory for public worship passed the Assembly with great unanimity. The ordination of ministers was next disputed, and such questions as these were asked: Could ministers be ordained before their settlements? Who had a right to ordain? Was disputed for ten days. Is imposition of hands necessary? Do the Scriptures teach that a number of congregations should be under one Presbyterian government?

These points were all decided in favor of the Presbyterians; and the arguments on both sides were afterwards published, under the title of the "Great Debate between Independency and Presbytery." This decision was presented to parliament, as the humble advice of the Assembly; where it did not experience that kindly reception which the Scottish commissioners especially expected. Instead of affirming with the Assembly, that the Presbyterian form of Church government was of *divine appointment*, it was simply enacted, "That it is lawful and agreeable to the Word of God, that the Church should be governed by Classical and Synodical Assemblies." In all cases of excommunication, an appeal was permitted to the civil power, without whose consent, the sentence could not take effect. The Scotch commissioners remonstrated against these proceedings, as entirely beyond the province of the civil magistrate; but the parliament, firm to their purpose, and afraid of establishing a Presbyterian, instead of Episcopal tyranny, threatened them with a Proscription, when they silently submitted.

The Assembly next revised a metrical version of the Psalms, to be sung in churches. Its author was Mr. Francis Rous, a member of the House of Commons, and a lay assessor in the Assembly of Divines. After careful revision, it was approved both by the Assembly and Parliament; and being transmitted to Scotland, after a still farther revision, came into general use. It is the version used at the present day in all the Scotch churches.

The most important matter sent down by the Parliament to the Assembly, still demanded their attention—the propriety of revising the thirty-nine articles of the Church of England. These articles were originally composed in 1551, in the reign of Edward Sixth, by Archbishop Cranmer and Bishop Ridley, and then contained forty-two articles. They were formed on the basis of Zwingli's Theology, and were publicly approved at a Synod held at London, in 1552. They were afterwards revised in the reign of Queen Elizabeth, and reduced to thirty-nine; and they still serve as the best medium between Calvinism on the one hand, and Arminianism on the other. The object of the Assembly was to make them more Calvinistic; and to model them as nearly as possible on the decisions of the Synod of Dort. But it was soon found that the task was nearly impracticable, and leave was requested from Parliament, to be permitted to draw up an entirely new creed. Permission having been granted, a committee was appointed by the Assembly in 1645, to draw up a Confession of Faith; but their labor was not completed till 1647, when it was submitted to the Parliament for approval. The English Parliament changed the title into Articles of Religion, and made the following important retrenchments. They refused to sanction the 30th and 31st chapters "of Church Censures," and "of Synods and Councils," and the fourth section of chapter 29, "of Christian Liberty and Liberty of Conscience." In Scotland, the whole was passed, under the title originally proposed by the Assembly; and was approved of at Edinburgh, by the supreme Church Court, on the 27th of August, 1647. In explanation of the clause, that "magistrates may lawfully call a Synod of ministers, and other fit persons, to consult and advise with about matters of religion;" they affirmed that they understood it "only of kirks not settled or constituted in point of government;" though the Westminster Assembly must have understood it, of a body resembling themselves; a mere deliberative Assembly without any ecclesiastical authority whatever.

The question has been asked, when did the Assembly compose the Longer and Shorter Catechisms? To this enquiry, no very satisfactory answer has been returned; and the question is still left in much obscurity, whether it was composed by an individual, or by a committee of the Assembly. The most interesting document of the age, and one which would have given ample satisfaction on all such subjects, the minutes of Assembly, were burnt in the great fire in London, in 1666. The probability, however, is, that these catechisms were composed by a committee. The reason why the private accounts, written by members of the Assembly, shed no satisfactory light on this interesting subject, probably is, that they never became subjects of discussion. On purely doctrinal points, all was unanimity both in Parliament and in the Assembly. Only two dissents on such questions were entered—one on the doctrine of reprobation, and the other on the imputation of the active and pas-

sive obedience of Christ. Amid such unanimity, there was no room for discussion; and hence we have little correct information on the composition of the catechisms. At the Bicentenary of the Westminster Assembly, held at Edinburgh, on the 12th and 13th of July, 1843, the following interesting anecdote, respecting the Shorter Catechism, was related by Robert Paul, Esq.:—"It has been related," says he, "that the Committee of Divines who were engaged in framing it, came to a pause, when it had to be decided which of them should prepare the answer to that most solemn question, 'What is God?' All stood aback from the task—each one feeling himself to be incompetent for the duty. At length, it was agreed that it should be performed by the youngest man among them, whoever he should turn out to be. Why the youngest should be fixed upon for undertaking that from which the most aged and experienced had shrunk, it is not very easy to see; but so it was; and when the individual had been thus selected, it was found that he would consent to engage in the duty assigned to him, only upon one condition, that while he was so employed, the whole of his brethren should separately betake themselves to silent and earnest prayer, that he might be specially guided by the Divine Spirit in the fulfilment of his work. To this they consented, and within a brief space of time he produced that memorable answer, 'God is a spirit, infinite, unchangeable, and eternal, in his being, wisdom, power, holiness, justice, goodness and truth'—a sentence this, containing a definition or statement of the primary truth of religion, which for fulness and concentration, has never been surpassed, and which, under the circumstances that have been mentioned, may be looked upon as having been almost the dictate of inspiration."

The subsequent history of the Confession of Faith may be regarded as almost identical with that of the churches who have adopted it as their symbol. The English Presbyterians soon thought it too stringent, and hence they only required candidates for the ministry to sign it with this modifying clause, "So far as agreeable to the Word of God," an explanation which would have allowed an individual to sign the Mahomedan Koran, or the Indian Shaster. The result might have been easily foreseen. There was a strong tendency in the age to Socinianism; the ministry gradually became first Arian and then Socinian; piety gradually died; and at the present day, the Presbyterian churches belonging to the Puritan divines, are Unitarian meeting-houses. The venerable Matthew Henry was scarcely cold in his grave, before his chapel in Chester passed over to the Arians; and now from that pulpit, where he so faithfully proclaimed the Saviour's divinity and atonement, there is held forth such dogmas, as the dignity of human nature, the beauty of virtue, and the intolerance of what the preacher is pleased to call Calvinistic bigotry. They show strangers the little oak table where Matthew Henry wrote his commentary, and his library; but when one contrasts the glorious past with the mournful present, the exclamation bursts involuntarily from the lips, "How has the gold become dim!" Had these churches insisted that the Confession of Faith should be signed without any qualifying clause, the result might have been different.

The dangers that yet threaten the Confession of Faith are imminent. The tendency of the present age is to low Arminianism and Pelagianism; and men are anxious to divide the honor of salvation between the Creator and the creature. The parties for and against the Confession, have been styled Old and New School; but the terms clearly should be Calvinist and Pelagian. When these new school theologians clearly unfold their views, they intinate that the Bible and the Confession of Faith are not exactly in harmony on the doctrine of election; that Christ is not God's eternal Son; that the doctrine of the imputation of Adam's sin and of Christ's righteousness, is a mere imputation of effects; that the terms, covenant of works and covenant of grace, convey no distinct meaning; that Christ's death is not a satisfaction for sin, but simply a demonstration of the righteousness of God, a *grand sham by which God imposes on the universe*, and that Christ did not die exclusively for his people, or for his church, but for the world; and yet his death secures no man's salvation. When such preachers belong to a Calvinistic Church, they veil their meaning under loose and ambiguous phraseology, and talk about *liberal and illiberal* expositions of the Confession of Faith, till at last the very foundations of Divine truth are subverted.

Miscellaneous.

ENGLISH VERSIONS OF THE BIBLE.

The following table shows the manner and order of time in which the Bible was translated into English:—

DATE.	TRANSLATORS.
706—	Adhelm, Saxon Psalms.
721—	Egbert's Four Gospels.
734—	Bede's St. John's Gospel.
880—	Alfred's version of the Psalms.
1340—	Rolle's (or Hampole's) Psalms.
1380—	Wicliff's Bible.
1526—	Tyndale's New Testament.
1530	— Pentateuch.
1531	— Jonah.
—	G. Joye, Isaiah.
1534	— Jer., Psal., Song of Moses.
1535—	Coverdale's Bible.
1536—	Matthew's (i. e. J. Roger's) Bible.
1539—	Crammer's Great Bible.
—	Tavernar's Bible.
1560.	Geneva Bible.
1568—	Bishop's Bible. (Parker's.)
1582—	Rheims' New Testament. (<i>Roman Catholic</i>)
1609—	Douay Bible. (<i>Roman Catholic</i> .)
1611—	Authorised version.

In speaking of the different translations of the Bible, such expressions are frequently used as would lead those unacquainted with the facts to suppose that they formed so many independent works; but there is, in fact, but one version of the Protestant English Bible in print, altered and improved by different hands, and which has received the subsequent amendments of learned men, but from the first to the last there has been but one actual translation.

Let any one compare the earliest and the latest, and he will find a diversity indeed of words, but such a similarity of expression as cannot be accidental. Let him then look at two independent translations of the same book, of Thucydides for instance, by Hobbes and Smith, (or Homer, by Pope and Cowper,) and the difference will be very visible. The resemblance in the versions of Scripture is so great, that it might safely be maintained that none of the authors of a new one undertook the task without the full assistance of such previous translations as had been made. The wisdom of such a procedure is obvious, unless there be some actual error of translation, and the mere fact that the version has been already received, and is familiar to the ears of the people, is a strong reason why nothing should be altered.—*Short's History of the Church of England.*

THE PURITANS OF ENGLAND.

There are a few epochs in the history of the Church, and fewer still in the annals of our country, so full of glory as that of the Puritans. Its deep earnestness, its unexampled development of the Christian character in living power and beauty, its theological literature, colossal in its proportions and Scriptural in its teachings, its grand principles, religious and political, vindicated by grand achievements, have rendered that age memorable, and largely influenced the destiny of this great empire. To the Puritans the Church owes some of the brightest examples of spiritual life; to their talents and learning she owes her full-orbed exhibition of Divine science; and to their heroism she is indebted for her preservation, when Popery conspired with princes for her destruction. To the Puritan's deep hatred of oppression, whether beneath a crown or a mitre, and to the battle of freedom which he fought, our nation is indebted for the civil and religious liberty of her constitution, the possession of which has raised her to her present rank and moral grandeur among the kingdoms of the world.

For two centuries, unmeasured obloquy has been heaped on the name, the theology, and the deeds of the men to whom Britain owes her fairest inheritance of glory. This arises from the fact that their history has been chiefly written by their enemies. The partisans of that Church which, in the day of their haughty power, persecuted the Puritans in the flesh, have not been slack to use every means, by the pen of the historian and the preacher, to malign, when dead, the memory of the men who overthrew their domination, because it was a despotism. This was to be expected. Those who canonised the infamous Charles as a saint and martyr, while they unearthed the bones and outraged the ashes of Cromwell, the Puritan prince, were not likely to show much respect for truth in the inscription which they placed on the Puritan's tomb. The consequence has been, that in our general histories the Puritans have been grossly misrepresented. Of late, however, there have been signs of vigorous reaction of opinion, and we are at length beginning to awake to some conception of our great inheritance. Through the efforts of Macaulay, Carlyle, D'Aubigné and others, darkness is rolling from off the Puritans' history; but the full light has not yet arisen. We long for a complete delineation of the character, ideas, devotedness, and tendencies of that age. Nevertheless we hail, especially at present, the incipient efforts that are being made to do justice to the memory of the mighty dead.

The present is an age of resurrection and revival. While the idols of ancient paganism are being dug from the tomb of centuries, the idolatries of Romanism are germinating once more to the light from the bosom of the English Church. Rome, with her cardinals, is re-entering England, and erecting her altars on the "high places" of the land. But with their reappearance we rejoice to see the noble spirit of the old Puritan, before whose frown they once trembled and fled, likewise ascending from the grave. The present is a momentous crisis. The "coming struggle" that appears in the European horizon is one between liberty and despotism—Protestantism and Popery. It behoves us, therefore, to look back into the former history of our country, and imbibe the inspiration of our lofty traditions.

The distinguishing principles of the Puritans were few and simple. The headship of Christ over the Church instead of the headship of the sovereign—the supreme authority of the Scriptures alone, not merely as a standard of faith, but also of Church government and discipline—liberty of conscience from all save the lordship of God—and the right of the subject to resist the unconstitutional conduct of the sovereign. These were the leading principles, which as they talked to the cry, "Who is on the Lord's side, who?" they emblazoned on their banners. To the advocacy of their cause they brought the power of no mean erudition. In collegiate scholarship they were eminent throughout the reigns in which they figured; and when, in their civil ascendancy, they were appointed to the professorships of the English universities, they gave to them an impetus which issued in the mighty minds of Whitby, Boyle, Locke, Newton, and others trained up under them, and the vibrations of which are still felt within their halls. If we view them as theologians, we are constrained to exclaim, verily "there were giants in those days." Their contributions to the literature of Christianity would shed a glory on any age or country; and from them, be it known, is derived much of the theological reputation of the Church of England, which, in ignorance of its source, is often paraded, with a view to overshadow our humble Presbyterianism.

There is Philip Henry, with his household gathered around the family altar, whose soul, as it soars in prayer, revels in the joys of the upper sanctuary. There is Richard Rogers, the Enoch of his day, distinguished for closeness of walk with God; and Thomas Hocker, the prophet of New England, pillow his dreams on some selected Scripture for the theme of his walking meditation; Preston, whom the ambitions of the world could not allure; and Hildersham, the convert, suffering the loss of his inheritance and the love of his parents that he might win and confess Christ. And there are Stoke, and Burr, and Gouge, glowing with holy earnestness in the service of their God; and what shall we say of Owen, as, with the death-touch of genius, he pictures the "glory of Christ;" of Charnock, who, in describing the "attributes of God," moves around the altitudes of the Eternal King; and of Baxter, whose soul ever yearns after immortality, and who seems, even while on earth, to anticipate the "Saints' Everlasting Rest."

Such were the Puritan clergy. Faith was their great characteristic; and never did the Spirit of the Most High evince His power over the human heart more than by the strength given to this principle in the breast of the Puritan. It was the living and pervading power of his being, the framer of his disposition, and the regulator of his conduct. Calvinistic in his creed, he regarded himself as the special object of the solicitude of the Almighty. For him had Godhead held counsel together away in the distance of remote eternity. For him had the earth been formed; and sun, and moon, and stars ordained. For him had Deity walked the earth, and Gethsemane witnessed the bloody sweat, and Calvary the cruel crucifixion. For him had the Comforter been sent, and angels made ministering spirits. And for him had his heavenly Father prepared a kingdom beyond death and the grave, of which he was a prince by the gift of an unfading crown. Such was his faith; and as he bent himself to its realisation, it passed almost into sight, and from it resulted the great humility and the stern dignity of his character. Though humble, and simple as a child, he was as inflexible in his purpose as is the Alp in its mountain strength. When he spoke he was in earnest, and when he acted it was with a sublime intrepidity. Such were the men. Let us now speak of their mission.

This had, for one of its objects, the evangelisation of England. In that country the Reformation was largely a political movement. By it the Church was only outwardly reformed. It was not the result of the religious conviction of the nation—of the awakening of conscience among the masses. The yoke of the Pontiff was indeed removed from the neck of the people; but the bondage of Popery was still sealed upon their hearts. Such was their state when said to be reformed; and to remove it to make them Protestants in conviction as well as in name, to make them sensible in their own souls of the life-giving power of Divine truth, to develop among them holiness of heart and life, was the mission given to the Puritan; and with his attempts to regenerate the nation, the Reformation of England in reality began. The land was like the valley in the vision of Ezekiel; and to the Puritan the call was sent to take up his mantle and prophesy. With an energy unwearied, with a heroism undaunted, with a patriotism heaven-kindled, he entered on the enterprise; and He who walks in the midst of the Churches created at his voice a spiritual awakening, such as modern times have seldom witnessed. The Puritan was the prophet of England.

From this mission resulted his effort to reform the abuses of the English Church Establishment. Its robes, rites, and ceremonies were Popish, and therefore polluting; they were unscriptural, and therefore unbecoming a

Gospel freeman; they were calculated to lead the Church back again to Popery, and therefore such bridgeways to apostacy should be broken down; and, above all, among the people accustomed to ascribe to them a magical virtue, and regard them with superstitious reverence, they were opposed to the progress of his mission—to wit, the diffusion of spiritual holiness—and must therefore be destroyed. From the same motive he successively assailed, and, for a time, overthrew the Prelacy of the Church, and the Arminianism of her pulpits. He knew from history that godliness flourishes not under the baneful shadow of the one; and he knew from his own heart that the creature merit and uncertainty of the other, blights the bloom and beauty of holiness in the soul.

But, besides this he had another object, which we may express in the words of the memorable inscription borne on the banner of William of Orange—"The Protestant Religion and the Liberties of England." During the dynasty of the Stuarts, the Puritans came promptly into the political world. The policy of these princes was ever directed to the establishment of civil despotism and the restoration of Popery. The latter was the object dreaded by the Puritan. With James the contest was waged by Parliament, then decidedly Puritanic, refusing supplies for the exigencies of government, without assurances that the constitution would be observed. With the reign of Charles I. came the crisis; and to the Long Parliament was entrusted the guardianship of their country's constitutional freedom. We would love to linger awhile with that high priesthood of British liberty, but our space permits us merely to look in upon them, and pass on. There is Selden, to whom, on account of his learning, the literati of Europe have given the title "England's glory;" there is Hampden, who, when the nation sighed in captivity of her freedom, was the first to dispute the tyranny of the despot, and won the glorious cognomen, "Father of his country;" and there is Cromwell, the farmer of Huntingdonshire, in whose great heart, love for his country is only surpassed by love for his God, intellect is shining on his brow, and genius glancing from his eye.

Space does not permit us to dwell on the lessons which even our passing glance at this noble people is calculated to impart. We love not that sickly sentimentalism which delights in wandering among the graves of history, only to inscribe on the tombstone of the past the lament, "Ichabod, thy glory is departed"—which visits a ruined temple only to muse on the magnificence of its olden grandeur, and wall among the broken music of its shattered columns. The motto of the Church is—"Ever upward, ever onward;" and if we would bring her to meditate on the past, it is only that she may catch from it an inspiration for the present hour; if we would lead her down to the sepulchres of the great, it is only that, like the dead man cast into the prophet's tomb, she may come forth with new life. The cycle of events has placed us in circumstances somewhat similar to those of the Puritanic age. Popery is boldly raising its hydra front in our land. It is seating itself on the benches of Parliament, and under the shadow of Prelacy, is undermining the pillars of our country's Protestantism. Without, the Autocrat of Russia, uniting in his person a civil and ecclesiastical tyranny, and Popery, allied with the despotic powers of Spain, Austria, and France, are marching on the Protestantism and liberties of Europe. That the Church, under such circumstances, may be enabled to lift the standard of a noble testimony, let her copy the Puritan, and live in closer communion with her Divine Head—let her cultivate a loftier holiness among her membership, and light up her temples with a brighter spirituality—let her stir the homesteads and councils of the kingdom with her shout against the Man of Sin; in a word, let her gird herself in the might of the Puritan's faith, and then her banner shall float triumphant in the breeze of the coming battle, under the smile of the Puritan's God.

FAMILY DEVOTIONS OF THE EARLY CHRISTIANS.

The several members of a Christian family were accustomed to rise very early in the morning, and address their thoughts to God by silent ejaculations, by calling to mind familiar passages of Scriptures, and by secret prayer. Clement of Alexandria, A. D. 188, was accustomed, when he awoke, to call to mind the words of Christ; and often anticipated the dawning of the day in these devout exercises. "One must arise," says Basil the Great, "before the twilight of the morning, to greet with prayer the coming day." "Let the sun at his rising find us with the word of God in hand." "Let the day begin with prayer." "Soon as the day returns, and before leaving his chamber, the Christian should address his prayer to his Saviour; and before resuming his daily labour begin the work of righteousness." "Let the child be accustomed, early in the morning, to offer prayer and praise to God; and at evening again, when the day is past and gone, let him end his labour by bringing his evening offering to the Lord."

After their private devotions, the family met for united prayer, which was accompanied with the reading of the Scriptures. The recital of such doctrinal and practical sentiments as might best fortify them against the prevailing scandals and heresies of the times, constituted also, as it would seem, part of their devotional exercises. In the family, as in all their devotions, the primitive Christians delighted to sing their sacred songs.

At the table they reverently sought the blessing of God. Several of these examples of prayer before meals are given at length in the fathers. Here also they rehearsed some portions of Scripture, and sang praises to God; a custom which Clement of Alexandria and Chrysostom earnestly recommend. The meal being ended, they concluded with prayer, giving thanks for the blessing received, and supplicating a continuance of the

Divine mercy. "As the body requires daily sustenance," says Chrysostom, "so the soul needs to be refreshed with spiritual food that it may be strengthened for its warfare against the flesh."

The day was closed by devotions, renewed in much the same manner as the morning. Such was the pious care with which these Christians ordered their households in the fear of the Lord. Chrysostom made it the first duty of the master of the house "to seek so to speak, and so to act, that the spiritual good of the whole household might be promoted; and of the masters of the family, while she oversees her domestic affairs, especially to see that all act in the fear of God, and with reference to the kingdom of heaven."

There is extant a representation of one of these sacred scenes of domestic worship in the families of the primitive Christians; a view of which may fitly conclude our remarks on this subject. It is a large sarcophagus, which Munter, with the approbation also of Dörner, refers to the middle of the second century, on which is exhibited the religious worship of a Christian family. On one side of this sarcophagus are three women standing round a younger female who is playing on a lyre; on the right side stand four men with apparent rolls of music in hand, from which they are singing. This interesting monument indicates not only the existence at that early period of a collection of sacred music, but the use of that delightful portion of religious worship, sacred psalmody, in the devotions of the family.—*Dr. Coleman.*

TIRED OF GIVING.

"I cannot do it," said Mr. A. when he was invited to give for a certain good object, "I have always had to give for these things. I have to keep giving, giving, all the time, and I cannot do so much." And yet Mr. A. was a good man, a more than commonly good man, a man that you would love if you knew him as I do. It was true that he had always had to give, that he had thus far kept giving, and had given willingly too. But now he felt poor. Perhaps he had met with some loss that day.—Perhaps business perplexed him. Perhaps he had just been thinking how prices had risen, while wages—for he was a man on wages—had not risen in proportion. For a moment a shade fell on him, as on Jonah, and he was almost ready to say, I do well to be—stingy. But it did not last long. He put down his name and the figures, and then when the time came to pay, he paid more than he had promised to. I knew he would. It was just like him. Grace has soon gotten the better of nature.

My brother, do you feel as Mr. A. did? So many calls, and you have to give to them all, and have to keep giving and giving till you are almost tired of giving, and almost afraid you shall wrong yourself and your family by giving? You do not feel so always; but sometimes, just for a moment, the dark shadow falls upon your face and your heart, and just for a moment you are loth to give, and you lose the comfort and the joy of giving.

But, my brother, is this demand for constant giving peculiar to Christ's cause? Do you not have to keep giving for yourself and your household? I do for mine. Little mouths opening every day to be fed. The wardrobe as well as the table to be supplied; books to be purchased; things for family use and for individual advantage every day called for. Giving, giving, all the time. And yet I hope you are not tired of giving! You do not mean to let your children go hungry to-day, because you fed them yesterday? You do not mean to deny yourself all the comforts of life in time to come, because you have bestowed so many on yourself in past time! You mean to keep giving, giving to yourself and your children, I hope, as long as you live. Do so by the Lord's cause.

Moreover, what else can you expect but to keep giving? You would not have missionary operations stop, would you? When every other power on earth is spreading itself, you would not have Christ's kingdom shrink? Say, which school would you have disbanded, which station broken up, which church scattered, which missionary called home, which fit young man discouraged from entering on the work? Not one, I am sure. You would have the stream that has begun to flow, flow on wider and wider, deeper and deeper, and the light which now gilds the mountain tops, rise higher and higher, till the landscape shall be flooded with its beams. You mean to keep giving till heaven receives you.

Indeed, what hardship is it and what evil, that you must keep giving? An evil? Why, it is the greatest good that could happen to you. God means by it to develop your Christian principle and Christian affection, to train you to a character which he can approve, and to a preparation for the joy of your Lord; the joy that comes of self-denial and benevolent achievement, with all their happy results. Accordingly, he makes one appeal to you on this side, and another on that, sends you one object of charity to-day, and two to-morrow, and keeps throwing the necessitous multitudes in your way, and asking you, for his sake, to help them. He wants you to keep giving, and giving all the time, till you shall know how good it is to give; till you will do anything, and submit to anything rather than not give; till selfishness shall die out, and a Christlike benevolence shall gain full possession of your soul.

You have to keep giving, it is true, but there is one other thing you have to do. You have to keep receiving. "What hast thou that thou didst not receive?" Rock on up for yourself—I need not for you—the things which you have received, are receiving, and hope to receive. How many! how various! how rich! "FREELY ye have received, FREELY give." God keeps giving. Did he not begin with giving his

own Son for you? Has he not been giving, and giving to you ever since? Do you not hope he will keep giving? Do you not every day ask him to keep giving, until at last he shall give you heaven with all its joys?

Tired of giving? and you a Christian too! Why, my brother, I am tired of not giving. With Christ the Great Giver before me, with the thought of all he has given and is giving me, with his testimony—and who more competent than he to testify on the subject of giving!—that "it is more blessed to give than receive," with the thought of what good I may do by giving, and what joy I may gain by it when I see the fruit of all in heaven, I am more than ever resolved to give, and give, and give, till I die!—*Jour. of Miss.*

THE CROWN JEWEL, OR, THE MISER.

The jewel gleamed bright in its rare setting, and the Miser exulted in his precious treasure. Little cared he that the king was collecting rare gems for his crown. "It is mine," he said, "and I will keep it bright, and it shall not tarnish. I shall not part with my precious jewel. I shall gloat over my bright gold, and exult in my sparkling gem for ever."

So said the Miser. But hark! there is a knocking without; and the gem is clasped convulsively. Who dares to intrude upon the Miser's joy? It is one with haggard cheek and tottering limb; and the Miser cries, "who art thou, and what dost thou want?"

"My name is Sickness. I am sent with graving tools from the king, to prepare a jewel for his crown."

"How should I have a jewel fit for the Royal Diadem? Nay, friend, thou must go further on. Stop not here. Go to the next city, or the next street, or to my near neighbour; but stop not here."

"The commission has gone forth, and I see a gem sparkling in thy bosom."

"Take that one, or that one, but not this, Oh! terrible one."

"Nay; but 'tis this one I must have."

"I will give thee mine own life, but I cannot give thee this."

"Nay, but I may not spare, nor stop to ask thee leave."

And Sickness unpacked his graving tools; and the hammer knocked off the little angles, and the chisel smoothed the faces of the stone, and it shone out brighter and brighter, and the rare setting looked dimmer and more dim, as the stone omitted little flashes of brilliancy; and the Miser's eyes were suffused with tears for the beautiful gold; and he hoesed not that the stone sparkled over brighter in the fading setting; and ever and anon he cried bitterly, "spare, spare my jewel;" and he listened not to the voice of the stranger which said continually, "I am polishing the gem for the Royal crown." But every stroke of the hammer, and every scrape of the chisel, struck and grated on the Miser's heart; and truly it was more than an echo in that heart, for another of the king's messengers, whose name was Affliction, was even then at work with that jewel also.

Soon Sickness said, "I have finished. My mission is fulfilled, and the gem is ready to be taken away. The messenger is close at hand."

As he spoke, the air grew cold, and darkness spread around. The Miser wrapped closer around him his rags of wretchedness, as he felt his idol slipping from his grasp; and he was chilled to the heart, when the messenger laid his cold hand on the jewel. But he spake out fiercely, and said, "who and what art thou, terrible stranger, and why dost thou come hither?"

"My name is Death. I am the king's messenger, and my pale horse waits without. I am come for the jewel." And the Miser started to his feet to wrestle with Death. "Nay, Death," said he, "take not my jewel from me. Take any jewel but mine."

"Thy jewel," sayest thou? "It is the king's, and he hath need of it. 'Tis now too precious for thy keeping."

"I will go with thee, Oh Death! but spare the jewel—the jewel! I cannot part with that. Thou must spare the jewel."

"I spare not. Wouldest thou rebel against the king, and rob him of his own?" Death was stronger than the Miser, and wrenched the jewel from his grasp; and there remained nothing to him but the rifled setting. And the Miser wrapped himself up in his cloak of sorrow, while Death sped away on his pale horse with the inestimable jewel purchased at so costly a price, that the sons of the morning wondered with an exceeding great and everlasting wonder.

Little heeded the Miser that the daylight streamed in. His eyes were covered with his cloak; and he sat and moaned, till an echo in his heart (it might be from the voice of Death as he passed out) whispered, "I will come for thee too, when thou art polished; but not yet.—Thou art not yet fit to be placed beside the Royal gem thou art bereft of." And hark! there is another voice sweet and gentle, yet withal so penetrating as to reach his ear and thrill his heart, even through the many folds in which the Miser sat shrouded: "But assuredly thou shalt again place thy jewel in thy bosom: for what is His is yours; for all things are yours, whether life or death. Look up, and see! the gem sparkles in the Redeemer's crown. And yet thou shalt see it sparkle in its golden setting, when that shall have been purified from all its dross—when the most fine gold shall never become dim any more for ever—when this mortal shall have put on immortality."

Up, then, thou sorrowful one! and bury thy dead out of thy sight; and look no longer downwards to the grave, but upwards to the living.

He is not here, whom thou seekest; he is risen to his Father, and thy Father. His Father's image shone clear and bright in his purified soul; and heaven alone was fit for his dwelling place.

And the Miser found that with Death which had broken, came Consolation too, to bind up and staunch the bleeding at his heart, and to say, "peace, be still," to his rebellious thoughts; and he whispered feebly from beneath his cloak, "it is well: even so, Father, for so it seemed good in thy sight. Thy will be done.—Thou gavest, and thou hast taken away: blessed be thy holy name." He knew his treasure was safe, where neither moth nor rust can corrupt, and where thieves cannot break through to steal. He was a Miser no longer, but a cheerful giver; and he stretched out his hands that he might be led as a little child.

THE GODLY MOTHER.

In a class prayer-meeting, in one of the prominent Theological Seminaries of our land, the members related to each other the history of their conversion, and the steps by which they were led to prepare for the ministry.

In these statements, the remark, "I owe all, under God, to a pious mother," so often occurred, that the writer was induced to make more particular inquiry, which led to some very interesting results.

All but ten had pious mothers, and most of them pious fathers. All were converted when young; some at the age of ten, none over twenty. All attended Sabbath-school. All remember with gratitude the instructions of their parents, and many spoke with touching interest of the happy influence which the teachings and prayers of their mothers exerted upon them. Some of these mothers "are fallen asleep," but others "remain to this present," and rejoice in this result of their efforts.

These facts furnish matters for reflection. Suppose these parents had not consecrated their sons to God, where would have been this class of young men, now in the active ministry? And if other classes, and other seminaries, furnish similar statistics, where would have been the theological students of the land? Our seminaries would be empty, many of our pulpits empty, and the "harvest" would perish for want of "laborers."

Christian mothers, these facts show how much the world's salvation, under God, depends on you. Will you realize it, and act accordingly. You may not, through the agency of the press, leave a name and an influence like Hannah More, or Charlotte Elizabeth; but you may transmit a fragrant remembrance, you may exert an undying influence, through that little boy now by your side, and now under your instruction and control. In daily prayer and faith, dedicate him to God. Store his mind with useful knowledge. Aim to fire his soul with zeal for the Saviour's cause. Mothers, do this, and though your sons come not to eminence, and it be not written of you, "Mother's of the wise," yet it will be recorded in heaven of you, "Mothers of the good."

Sir Benjamin West attributed his eminence to the sweet kiss of encouragement his mother gave him when he showed her his first rude attempt at drawing; and it is said that John Quincy Adams, through his long and eventful life, never omitted that beautiful little evening prayer his Mother taught him when a child:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

What an influence God has intrusted to you. But little of it will find a record on the page of history. Eternity alone will reveal it. Sons and daughters "afar" will call you "blessed."

Have you a refractory son, for whom you have offered fervent prayer, and wept away sleepless nights? Know that he may yet preach the gospel. Follow him, as did the mother of Augustine her dissolute son, with prayers and counsels, and God will hear you. Let not your faith waver. Adopt in this, as in other things, the beautiful motto of Charlotte Elizabeth:

"Victorious faith the promise sees,
And looks to god alone:
Laughs at impossibilities,
And says IT SHALL BE DONE."

WHAT OUGHT TO BE DONE WITH TENANTS THAT REFUSE TO PAY THEIR RENT, AND WILL NOT EVEN BRING THANK-OFFERINGS?—How lamentable it is to see constantly before our eyes; we must observe it—how lamentable it is to see how many act and talk as though the land they occupy were their own? forgetting that, though they may hold a writing conveying it to them from government or from some person,—yet forgetting that the earth is the Lord's and the fulness thereof; forgetting that they are God's tenants, and never bringing him the rent of their ground; not paying him the tithes; not even giving him a thank-offering; not honoring the Lord with their substance, and with the first-fruits of all their increase.

How heart-sickening it is to find so many in the Church, calling themselves the children of God, ranking themselves amongst those who are redeemed, not with corruptible things, as silver and gold, but with the precious, priceless blood of the Son of God—how lamentable, how heart-sickening to see so many of these grasping after and clutching every thing that God places in their way; greedy to lay it up for themselves and for

their children, or their nearest relatives, and mourning to break their hearts when they see any of their silver likely to slip through their fingers and fall into other hands!

How heart-sickening to behold how little they give to the various objects of benevolence; how stingingly and grudgingly they contribute for the support of religious institutions; how deaf they are to the calls of Christ to the Church, to send his gospel speedily to those perishing for lack of it. How sad to see, too, how a *bauntous year fails to soften their hearts, to enlarge their benevolence, or to open their grasping hands; to see that though their property increases in value and productiveness, they make no advance in their gifts to the poor, or for the spread of the gospel; Is not this a kind of ATHEISM; a refusing to own that it is God who sends us rain and sunshine, giving fruitful seasons, giving strength to labor; giving health, with the wisdom and power to get wealth!* Such people may do well to remember how the unprofitable servant was dealt with.—*For. Missionary.*

TITLES IN THE TURKISH EMPIRE.—The frequent use of the words, "Sultan," "Porte," &c., in the newspapers publishing accounts of affairs in Turkey at the present time, are erroneously understood by many persons.

"The Sublime Porte" is the official title of the government of the Ottoman Empire, and not that of any officer of the government, as many suppose it to be.

The Ottoman Emperor is called Sultan, or Grand Sultan, or Grand Seigneur, according to the fancy of the person speaking or writing. They all mean the same thing.

Pacha is the Governor of a province, and according to the importance of his province, he is distinguished by one or two or three tails. Every Pacha has his own army in his own province, distinct from the grand army of the Empire. A Pacha with three tails has the power to punish with death any agent whom he employs, or any individual who seems to threaten the general safety.

Bey is a sub-governor under the Pacha.

The Divan is the Council of State, and consists of the principal ministers.

The Reis Effendi is high chancellor of the Empire, and stands at the head of all the body of attorneys—which body is thought to contain the best informed men of the nation.

Cadi is a sort of judge or justice of peace. To order the bastinado on common people, to impose a fine on a rich Greek or European, to condemn a thief to be hanged, is about all the duty of an ordinary Cadi.—

INFANTICIDE IN INDIA.—Female infanticide exists in India, especially among the Kajpoots, to a great extent. The principal sources of it are the difficulty of meeting the large expense attendant on the marriage of daughters, and the necessity, from custom, for procuring husbands for them of a certain rank in life. Upwards of 2,000 of the chiefs and leading men from all that part of India, with the Commissioners of the English government, came together recently in the Panjab to adopt measures for putting an end to the evil. They met in an immense temporary pavilion, and the measures proposed were received by them with acclamation.—These measures are, that by the general consent, no one shall be allowed to continue the customs which lead to infanticide, and that when the crime is committed, it shall be punished in an exemplary manner. Surely there is a hope for India, says Mr. Winslow, when her own sons can be prevailed upon to take steps for the removal of such an enormous evil in which they themselves have, many of them, been deeply implicated.

NOBLE MUNIFICENCE.—Samuel Wilkes, a member of the Wesleyan church in England, resolved two years ago to give a guinea a day through the year to the Missionary Society. Last year, having prospered in his business, he gave seven guineas a day to the same cause. During 1851 he has resolved to give fifty guineas, or *two hundred and fifty dollars* a day, or more than ninety-three thousand dollars a year to the missionary cause. Mr. Wilkes began business with a very small capital, loaned him by a friend. He has accumulated a fortune rapidly, and as his means have enlarged his contributions to the cause of Christ have increased.

NEWSPAPERS IN ATHENS.—In Athens are not less than fifteen weekly and semi-weekly papers, besides six or seven monthly and semi-monthly magazines. It is only twenty-five years since it began to be re-built: its population is less than 30,000. Truly the Athenians have not lost their ancient character of being eager for news.

THE NEWS OF THE CHURCHES AND JOURNAL OF MISSIONS.—We have received the first number of this periodical, published by Johnston and Hunter, Edinburgh, Scotland. It costs six shillings, sterling, a year. Judging from this number, as well as the objects proposed by it, we hail it as a very valuable publication. Messrs. A. H. Armour & Co. Booksellers, Toronto, will supply parties desirous of subscribing.

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