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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., 16.

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Religious Intelligence.

CHINA—HONG KONG.

Hong Kong is a small island off the coast of China—so small that a man may walk around it in a day. It is covered with hills rough and craggy in the extreme, and on this account very difficult to build on—yet it contains many fine houses, erected chiefly by the English.

Twelve years ago England wrested this little island from the Chinese. A war was then raging between the two governments. When a treaty of peace was concluded in 1843, Hong Kong was ceded to the Queen Victoria and her successors for ever.

The island now belongs to Great Britain by conquest and treaty, as it formerly belong to China by proximity and long possession. Its harbour is one of the finest in the world, and being but a mile or two from a populous coast, and near to some important cities, it affords its present owners many commercial advantages.

Before the war with the English, foreigners were not permitted to enter China. Of course the missionaries could not carry the gospel among the millions of people composing that immense empire. The single fact that the Chinese prohibited strangers from visiting them, is of itself evidence that they needed the gospel. Christianity makes a brotherhood of nations. It teaches that "God that made the world, hath made of one blood all nations of men for to dwell on all the face of the earth," and though "He hath determined on the bounds of their habitation," yet those bounds are consistent with the interchanges of commerce and mutual intercourse for the general good.

In his beneficent providence those exclusive barriers which selfishness and pride have set up, will gradually be broken down. Already several breaches have been made in China. By the treaty of peace with England, five important cities were opened to other nations, and a free toleration permitted in them to the services of the Christian religion. There, as also at Hong Kong, missionaries have gone, and churches, comprised in part of native converts, have been organized.

It is a notable fact that for several years before any door of entrance was open, the church stood prepared for the Chinese mission. In 1837, The American Board sent forth her men, and told them to find some resting-place without the limits of the empire, until such time as in the providence of God the door should be open for their admission. These brethren were sent out in Faith, and they went, not knowing whither they went. Journeying from place to place along that extended coast, they sent home the following report: "How long the Lord in his inscrutable providence will permit the Chinese government to exclude the missionaries of the cross, is known only to Him who seeth the end from the beginning. If prayer once opened the windows of heaven, the fervent and believing prayer will open the walls of China. It is our place to stand ready and prepared to enter in and reap the harvest." And thus they stood waiting the hour when God should overrule the wrath of man and turn it to his praise. Ten years have elapsed since these brethren were

permitted to engage in their work in their chosen field. And now the church is impatient for new fields for missionary effort. We would not only have five cities open to the free toleration of the services of our holy religion, but the whole empire, with its 300,000,000 of heathen idolaters. And God in his own good time will answer the prayers of his people. Again there are wars and rumors of war. The nation is divided against itself, and however it may sur vive the internal conflict, yet it is evident that its exclusive policy must soon come to an end. It is contrary to the great laws of nature, and contrary to the gracious designs of our blessed Master, who will ere long make all nations, like kindred drops, mingle into one family and brotherhood in Him.—*Foreign Missionary.*

THE COVENANTERS OF MADAGASCAR.

The Rev. Thomas Binney, at the late meeting of the London Missionary Society, said—

"Let me now just recall to you a little about Madagascar. It has been referred to as a noble island. I confess that, lying as it does, to the east of Africa, it appears to me the Great Britain of the African continent—a fine island, having in it a great abundance of raw material, natural and social—raw material that may be wrought up into beautiful forms of commercial prosperity, and virtue and advancement; the principal tribe, the Ovah, being reputed to be rather above the European standard in height—robust, athletic, of noble bearing, having about them a great deal of the raw material of man, which may be wrought up, by God's blessing on the instrumentality of the gospel, into fine forms of humanity. The religion of these people, you know, was a gross and debasing superstition. They were under the influence of their necromancers, the wise men, who appear to have understood priestcraft quite as well as many of a similar type in other lands. It appears that polygamy was allowed on a very extensive scale. There was slavery, and a slave-trade. Well, among these people, some forty years ago, or it may be a little more, there appeared a noble, great minded man—a man of great talents, and I think, of large ambition. He conquered and subdued the best part of the land. He used to collect into large meetings his conquered or submitting subjects. He used to take from them their oath of fidelity. He used to explain to them his laws; and he greatly reformed the laws that had previously existed, and showed great sagacity and political discernment; and thus he united under him a great mass of the population, the finest in the land; and he was the first that took the title of King of Madagascar. He abolished the slave trade, both internal and external. He punished with death either the bringing a slave into the kingdom, or the sending a slave out of it. He did not, however, abolish slavery itself; but I must say, from all that I can learn about the matter, that I think in Madagascar slavery seems to have existed in about the mildest form of that ancient institution. Now, Radama did a great deal previous to any of our missionaries going there. He was, I tell you, a large minded man, and had in view the improvement and elevation of his people; and he sent some of the native youth both to Paris and to England, that they might be instructed, and go back to be useful as reformers and elevators of society. It was quite to be expected that such a man (he looks to me like what we may call the Alfred of Madagascar) should have sagacity enough to discover the value of missionaries, when he came to understand their purpose and aim—And he did so; and I have no doubt that, previous to his own mind being enlightened, and his heart coming under the influence of the gospel, he had sagacity enough to discover that the missionaries were bringing the means of elevating and improving the people, and assisting him in the great political object which he had in view. Well, I must go into all the particulars of the Madagascar mission; and yet do I think it is right that we should have the minds of men stirred up by way of remembrance, that we may pass with intelligence such a resolution as this. Besides, it does appear to me, that what was done in Madagascar by our missionaries during the few years that they were there is perfectly marvellous. From 1818 and up to 1828, six missionary artisans, and two missionary printers, were sent; and during that time they continued their labors under the auspices and with the encouragement of Radama. In 1828 he died, or was poisoned, but if he was poisoned he died, and the Queen succeeding to his power, but under a bad influence, be

came opposed to Christianity; but still it was not till 1835 that the missionaries were expelled, so that they still went on working during those latter years, but not with the facilities and success of the former. Now, during that time, only think, they took a language which previously had only been heard, and they made it visible; they threw it upon paper; they reduced it to a written form; they composed elementary books for grammatical teaching; they compiled a dictionary of the language in two volumes; and they translated the whole of the Scriptures, printed and published them; they established schools; they had four thousand children regularly under instruction in those schools. There was a great number of the people who learned to read without coming to school, by voluntary effort at home. There was a large number of them who learned the English language, as well as learned to read their own. In addition to all this, which Kadama, simply asking of Madagascar, would have eagerly to appreciate and understand, God's blessing on their labours, as the missionaries of the cross, in preaching the Gospel, led to the establishment of two large churches in the capital, and preaching stations round about. The Scriptures were circulated, meetings for prayer and religious teaching were held in various localities, and the press was continually at work. 25,000 Bibles and books of a religious nature were printed and circulated among the people. Then there came a night of weeping. The ferocity of the persecutor at last unrestrained, Christian ordinances put down, Christian meetings prohibited, the profession of Christ treated as a crime, the Scriptures destroyed, the people impoverished, hundreds reduced to slavery, hundreds taking the spoiling of their goods, as you have heard, between forty and fifty being actually put to death—poisoned, precipitated from a rock, dashed to pieces, burnt slowly alive. All this;—and then there comes another change. Only before we pass to that other change, let us remember with gratitude, what we have already heard, how that, in the midst of that dark night, there was light, light, light! being sown by the hand of God in the thick darkness under persecution. Robbed, and spoiled, and trampled on, and buffeted, and threatened, the people still gathered together for worship; in the mountains, in the valleys, in the dens and caves of the earth, they gathered together, these COVENANTERS of MADAGASCAR; they gathered together, and God blessed them; and they were not only instrumental in keeping up the warmth of their own piety, and preserving their own faith, but the work spread, and hundreds and thousands became Christians under the pressure of that very persecution. "Light is sown for the righteous" in the darkness, and when the morning comes it springs up, and the result is seen; and we see it now. Now there is another change, the Queen's son coming forth a Christian man; and now we find that the ports are to be opened, the missionaries reinvited, those who had left the land to return; and we trust there is a day dawning, and that we shall see great results by the blessing of God.

CAFFRELAND.

THE DEPARTURE OF REV. MESSRS. NIVEN AND CUMMING.—The Rev. Messrs. Niven and Cumming sailed for Caffria in the *Norfolk*, which left London about the end of June. Mr. Niven has been instructed to make enquiries respecting various matters which, in the altered circumstances of the country, explicit information is desired; and according to the intelligence which he will send home, will be the decisions formed with regard to the resumption and the future prosecution of the mission in Caffria. It is earnestly to be hoped that the Lord will break up his way, guide and sustain him in the enquiries which he has to make, and prevent there a field of missionary labour so wide and so safe, as to remove all hesitation as to the duty of immediately occupying it. We doubt not that our readers will cordially respond to the request contained in the close of the following paper, written by Mr. Niven, namely, that Mr. Cummings and he may be accompanied with the earnest and the upholding prayers of the church.

SUMMARY OF THE LATEST INTELLIGENCE FROM CAFFRELAND.—Files of papers and correspondence up to the 19th April at the Cape, were received per the *Esperanza*, on the 29th May. The new constitution for the government of the Cape Colony had reached, and was favourably received by none more than by the black population within the Colony, of whom nearly 3000, it is believed, will be qualified to return members to the future parliament. This fact will have a cheering and rallying effect on the hearts of the quaking millions of that race beyond the British lines, who will gladly perceive that something better than extermination awaits the peaceable and orderly at the hands of our beloved Queen, and her oldest colonial subjects, who have of their own accord craved this social boon for their sable fellow-colonists as well as for themselves.

The Governor-General was still on the frontier pushing forward vigorously his peace arrangements in the territories so recently delivered from a war of twenty-seven months' duration. In the forfeited Tablemount country, three hundred farms had been granted to Europeans on a military tenure, and the Caffra Chief Kama moved out of it into the country of the Gaikas. Queen's Town was rising fast in the valley of the Ubankolo, where the late excellent Mr. Campbell, one of our missionaries, laboured. But Tyopo's tribe continued located in the Ixona Dale, where stands the ruins of "Kirkwood's Station," inviting a missionary supply. The land of the Gaikas, which Sandilli and Macomo petitioned might be restored to them, is now called a "Royal Reserve," and its new population is to consist of Europeans, Fingoes, and loyal Caffres, each in distinct locations—Europeans at the military forts;

Fingoes in hamlets of twenty families; and the loyal Caffres in the same manner, or around authorized missionary stations. Our two stations of Iqumiliga and Uindale are in this "Royal Reserve," and the natives who resided at them have all been strictly loyal.

Various friendly pons take notice of the converts and their families, and of the relief sent the destitute among them being in the course of distribution. A good crop of Indian corn had increased the means of subsistence, and work was still to be had by the industrious. Messrs. Liefield (Berlin), Rose (Free Church), and Birt (London Missionary Society), had returned to their desolated stations, and Mr. Kayser was preparing to do the same. By some, these movements are regarded as premature. It is to be hoped they are yet to appear the dictates of rational Christian enterprise. Society is certainly far from being scuttled. The wind has fallen, but the sea is not yet gone down; and little can be said as yet of Sandilli and his expelled tribes, in their new settlement behind his native glens. They are now in the depth of their winter, such as winter is in an intertropical country, and it will be August before the bulk of the Gaikas move into their assigned district, in anticipation of the spring rains, which fall in September, to enable them to sow their corn-fields. Happy emblem! so suggestive of the appropriate language of Hosea, "Sow to yourselves in righteousness; reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."

"Brethren, pray for us," is "the heart's desire" of the two Caffreland missionaries who are preparing to revisit the scene of their earlier labours, in circumstances of altered, solemn, and eventual interest. When the many friends of the Society's cause in pagan lands are reading these lines, their missionary brethren expect to be on their distant voyage. May they be prayed along by "lover and acquaintance," who have risen up so generously in every place they have visited, to sympathize, succour, and animate, and be blessed to send back the only tribute by the promoters of one common salvation, that Caffria has craved to be called desolate, but that her population of mingled race and complexion have become "the ransomed of the Lord, sought out, a city not forsaken."—*U. P. Mag.*

EGYPT.

Egypt is a valley lying between two ranges of mountains, that extend from south to north; and is bounded also, on three of its sides, by deserts. The mountains are of no great elevation; on the east are the deserts of Arabia, interrupted only by the comparatively narrow waters of the Red Sea; while on the south and west stretches out a vast expanse of sand known as the Libyan desert, reaching on the south into the heart of Africa, and on the west, to the shores of the Atlantic. The position of Egypt, therefore, is marked by a striking peculiarity. It is in the centre of the largest tract of uninterrupted sterility and sand, on the face of our globe; and, as one of the consequences of its position, rain in Lower Egypt (which is the only Egypt spoken of in the Mosaic history) is generally said to be altogether unknown. It has however, been known to fall near the shores of the Mediterranean; this, however, is rare. Even in the Thebaid, or Upper Egypt, where it has sometimes fallen, its appearance is so rare, that the occurrence is deemed very remarkable.

This valley which we have described is, throughout its whole length, traversed by the river Nile; which, rising in the regions south of ancient Egypt, holds its course northwardly, and empties its waters into the Mediterranean. To this river Egypt is indebted for its wondrous fertility. Ordinarily the waters of the river are somewhat muddy; and yet the universal testimony, both of natives and foreigners, bears witness to the pleasantness and salubrity of the water. Place the Egyptian where you will, there is no physical enjoyment of his country which memory oftener recalls, or for which he pines with more irrepressible longing, than for the waters of his beloved river. Regularly, every year, about the time of the summer solstice, (June 21), the waters of the Nile suddenly change their appearance, and become red and turbid, being highly charged with fine black alluvial matter washed down by the torrents from the table lands of Abyssinia. They begin gradually to rise within the banks of the stream until about the middle of July, when they overflow them; and as the surface of the valley is convex, and the river runs as it were in a furrow over the highest part, it will be seen that a beautiful provision is thus made by nature for watering a region, that otherwise would be utterly barren. About the 20th of August, the valley presents the appearance of a great inland sea, spotted over with villages and towns. Causeways that have been laid on ridges or mounds erected for the purpose, furnish the only means of land communication between them.

About the period of the autumnal equinox the waters begin to subside, and before the end of November, the river is once more within its banks. The skill and industry of the inhabitants have for years been employed to increase, by artificial aids, this periodical season of natural irrigation. By canals and embankments, and in former times, by artificial lakes of almost incredible size, they have sought to lose not the smallest advantage that could be derived from the increase of the waters.

Another remarkable feature in Egypt is the extraordinary dryness of the atmosphere. The question has sometimes been asked, how it has been possible that the monuments of this ancient nation should have survived the touch of time for so many centuries, and, though dilapidated in some degree, should yet present to the eye of the traveller,

"A noble wreck, in ruinous perfection."

so widely different from the architectural materials of the past, to be found in the tropical regions of our own Central America and Yucatan? The burning sands of the almost boundless deserts have abstracted, from the atmosphere of Egypt, the great physical agent in the decomposition of matter,—moisture. Hence but little corrosion of the monuments, but little obliteration of the paintings, is found. When injury has been sustained from natural causes, it has been produced by other physical agencies than those of moisture: the sand has sometimes done its work of destruction. Thus, among the ruins of Alexandria, an edifice is still standing, which on its north and east faces, retains much of the freshness and sharpness of its original chiselling; while on the other two sides, the sands of the desert, which have been beating against them for several hundred years, have partially effaced the inscriptions. In any other country in Egypt, the whole would, probably, long since have been destroyed. A few years ago, the French transported an obelisk from Luxor, and raised it in Paris, and though the material is granite, and though for many centuries it had stood outlived in its original position, yet it has already been found necessary to cover it with a liquid preparation of camellia-oil, to protect it from the corrosive effects of the atmosphere in Paris.

There are temples in Egypt which have been roofless for 2,000 years; their walls are covered with paintings. The colors are still distinctly perceptible, and in many instances, retain all their original freshness. It is not strange, then, that the sculptured stone should remain, often with the polish undimmed that it received from the hands of the workman, many hundred years ago. Such is at this moment the case with fragments of temples, the demolition of which falls within the historic period, as it is known they were destroyed by Cambyses, 500 years before the Christian era. The same freshness, the same strange union of soiling youth with acknowledged age, is also to be seen in some of the cavern temples and tombs, excavated in the sides of the mountains. At Alcoolimbal, in Nubia, the white of the walls is unstained by any touch of time's finger; the outlines of the figures never could have been sharper, the colors of the paintings never more vivid, than they are now. Indeed, it is said, that when one comes to that part where the tracings and outlines show that this great work was never finished, he is almost cheated into the illusion that it is still in progress, and that the workman have but temporarily suspended their labors; so fresh is the appearance of the portion that is completed. But for the peculiarities of climate, we should probably at this day have few or no memorials of Egypt, to which we could turn, for the study of her history and progress in the arts of civilized and social life. For the last 1600 years these venerable and interesting ruins have been extended to prevent the wantonness of destruction, or stay the ravages of dilapidation. The marvel is, that any thing remains to be destroyed. Egypt has passed through strange vicissitudes since the erection of the pyramids of Ghizeh. An ancient monarchy has crumbled into ruins, repeated conquests have placed over her many foreign masters, civil wars have thinned her population, few of her ancient stock are left. In the circumstances that must have attended national calamities like these, it had not been strange, had almost every architectural or pictorial vestige of the past been lost to the world for ever. It is superstitious to suppose that there have been a Providence in their preservation! It is a presumptuous interpretation of the purpose of God in his providence, to observe that an enquiring, searching spirit, demanding the proof of every thing, predominates in the minds of men at the present day; and from thence to infer the importance of this opening a new and hitherto unexplored field of inquiry, and the value of a powerful array of unanswerable evidence in favor of the Scriptures, which doubtless will be obtained from it! May it not be, that the real and true "philosophy of this age will be the instrument in God's hands wherewith he will oppose its infidelity."—*Egypt and its Monuments.*

NAPLES—THE HOME OF POPYERY.

The priests have everything to their desire in Naples. The king, queen, government—the system of religious instructions, and of education, are entirely in their hands. And so it has been for ages. Naples, with all its institutions, is in the hands of the priests, as the clay is in the hands of the potter; and here is the place where, without let or hindrance, Popery has had the greatest opportunity of showing its tendencies, and producing its fruits. And what are its influences and fruits, as seen in the religious and moral state of the people?

The moment you place your foot on the quay of Naples, you feel at once that you have landed in a city of beggars. You meet them on landing; they dog you to the custom-house; to your carriage; to your hotel. They meet you in the streets, and if you give away a few copiers, they swarm around you. You see them in groups upon all the quays, around all the churches, in all the public squares, and in all kinds of mutilation and rage. They sleep in the markets, or on the steps, or in the porches of the churches; and in the city of Naples there are said to be thirty thousand and upwards of the most beggarly-looking beggars to be seen in the world. And yet, every thing you see in the shape or dress of a priest, save the wretched-looking mendicant monks, are clothed in fine black cloth, and fine linen, and silk stockings, and shining shoe-buckles, and look as if they fared sumptuously every day. The priests of Naples are the most sleek, rotund, joyous, well-fed, self-satisfied set of looking men I ever saw. They look and act as if they were in clover. Somehow or other, priests and beggars swarm together. Where is an exception?

Naples is a city of ignorance. There are humane and charitable institutions there, but there is no system of education, that has in view the masses. None of those swarming beggars can read. There is a college for the sons of the aristocracy, where students wear a military uniform; there are schools where, at great expense, the children of the wealthy may be instructed; but nothing is done for the instruction of the people. There are neither "schools" nor daily schools there. Hence, Naples is an ignorant city. Numbers of other, priests and mendicants are always found together. Where the priests wield the influence, the masses are in ignorance. Where is an exception?

Naples is a wicked city. We collected statistics in proof of this, but we cannot bear state them. But the evidence of this wickedness you meet everywhere. So numerous are the scenes, visions, pictures of Christ, lighted candles, and other Papal emblems, and so much of a ritual reverence is paid to these things, that a stranger might fancy that he were in some goodness there. But when you are seen bowing to the Virgin, and swearing at the same time—gawdoling over a picture of Christ in agony on the cross—drinking, dancing and carousing in the presence of a box with a glass door, containing an image of Mary and bambino, with a candle burning before it; when you see priests in show, I hate, and monks with ropes around their loins playing cards in the open streets, what further evidence do you need of a wicked and corrupt city? If the priests do so, what must be the conduct of the sinful and the common people? And the true state of the case is such as to sustain any inference we may draw. Where the priests wield the influence, the masses of the people are wicked.—Where is an exception?

Of the gross superstition of Naples, what can we say? You see the proof of it everywhere. You see it in the processions of the host to the chambers of the dying; in their general processions; in the multiple action of emblems of worship; in the marvellous miraculous juggle as to the blood of St. Januarius, a cheat practiced by the priests on the people three or four times a year! I was in the cathedral church of that saint on "St. John's day," which is a high day in Italy. There was high mass going on at the altar, at which three cardinals were serving. A servant handed his censor to another, and stepping down from the altar offered his services. We went to the tomb of the saint under the altar—to the little chapel where the blood liquefies, and as the man in livery explained it with an air more of incredulity than of belief, I could not help muttering, *shame, shame!* If the priests here will strive to explain the sentence of the Madini in Tuscany so as to turn away its sharp point from Popery and its priests, what explanation will they attempt of the cheat as to the blood of St. Januarius? If they say it is a true miracle, the country will be in a broad laugh; if they admit it to be what it is, a most gross imposition, what follows? Priests and gross superstition go together. Where is an exception? Surely not where they have all things to their liking.

Naples is most despotically governed.

The king is a despot, and the priests are his tools and his spies. The prisons are filled with prisoners, among whom are the noblest and truest men of the country. The old Bourbon "lettres de cachet," in all their terrible and concealed despotism, are revived; and with the charge, trial, or notice, the very salt of the people are torn from their families, and confined in the most noisome and deadly dungeons. The awful revelations of Gladstone, in his "Two letters to the Earl of Aberdeen," will not soon be forgotten by the world. The present fearful despot granted a constitution—then revoked it—and then cast into prison, and into a felons' grave, the persons that formed it, and sustained it by his command. Cardinals and bishops have written political catechisms, and they are taught by the priests in the schools of the kingdom of the Two Sicilies, which teach that all liberally-minded persons are eternally lost; that the people can establish no fundamental laws, as all such laws must flow from the sovereign; that the people, who are made for submission, can impose no laws upon a sovereign; that a sovereign is not bound to keep his oath, when he thinks it good to violate it, and that the pope can absolve, when necessary, from the obligation of an oath, and from the crime of violating it. With a catechism like this, written by cardinals and bishops, taught by the priests in all the schools, and fully believed by a Bourbon prince, we leave it to our readers to infer what must be the freedom enjoyed, or the despotism felt, by the people of Naples. Priests and despotism go together.

And yet, in view of the Pope and priests, the king of Naples is the model king, and his kingdom the model kingdom of the world. He is the monarch of the earth, whom Pio Nono most delights to honor. Nor is there a model after which the Pope and his priests would more gladly mould our own happy republic, were it in their power, than the kingdom of Naples. The apologists for the Duke of Tuscany, in the case of the Madini, would be the advocates of Ferdinand.

O, the blessings, civil, social and religious, in reserve for our country, when priests are in power here as they are in Naples!—*Kiron in the New York Observer.*

THE MEN OF GENEVA.

(Correspondence of the Presbyterian)

GENEVA, SWITZERLAND, June 20, 1853.

In a previous letter, I spoke to you of those who, more than twenty years ago, formed the nucleus of the Evangelical Church of Geneva. The eminent servants of Christ to whom I allude are yet alive, and la-

bearing as faithfully as ever for the cause they espoused. It has been my delightful privilege, since here, to make their personal acquaintance, and I cannot forget the temptation to record my first impressions, and to enter upon some few details which may gratify a curiosity natural to us all, and certainly quite pardonable.

After Robert Hallam, he who undoubtedly gave the strongest impulse to the Evangelical movement in Geneva was Dr. *César Malan*. At that time, a preacher of great eloquence, and a Regent of the College, he suddenly threw all his talents and energies upon the side of the truth. Appearing one day in the pulpit of one of the churches, he frankly avowed his new-found sentiments, and declared with great boldness and power the doctrines which had so long been ignored and despised. From that hour he became a marked man. Misunderstood by his friends, and hated by his enemies, he has been compelled to bear a load of obloquy, misrepresentation, and persecution, which might well break the spirit of any ordinary man, but which have served only to call out his energies, and to make more desired and striking his testimony in the truth. Dr. Malan is now an old man, perhaps over seventy. His appearance is striking and venerable. Imagine a tall figure, straight as an arrow, quick and graceful in every movement; a face peculiarly intellectual; an eye mild but firm; a lip compressed, and denoting energy and determination; a brow lofty and almost unfurrowed, and hair white as the snow flowing down upon the shoulders, and you have the *tout ensemble* of the exterior man. All that the exterior promises you will find within. Dr. Malan is a man of extensive and varied attainments. Theology has not been his only study. The fine arts find in him a lover and an adept. He can take his pencil and give you a likeness of yourself, or an admirable sketch of those beautiful mountains. He can write his own hymns, set them to appropriate music, and himself sing and play them to you with exquisite skill. The hymn-book used in his little church has been entirely composed and set to music by himself, and I can myself abundantly testify both to the sweetness of the verses and the melody of the song. Of the modern languages, he speaks two at least, the German and English, besides his own, with entire fluency. Indeed, one wonders how a man of such abundant labours in the peculiar field of his choice, should have found the time to gather up and appropriate such varied riches from abroad.

Dr. Malan, even in his old age, is still a hard worker. Indeed, he has not known what it is to rest since he first embraced the cause of Christ. Since then, his life has been a continued warfare with those who have opposed his principles. The cause of Christ in Geneva has been the favourite subject of his solicitude, and to promote it has been his constant aim. His literary labours have been confined, I believe, mostly to this object; and though he has published much, the mass of his writings are such as the occasion has called forth, and which, therefore, it is to be feared, will have but a transient existence. Few pens, as I have been informed, have been more fertile than Dr. Malan's, and more faithfully and effectually wielded, whether for theological controversy or pious instruction. Like our own lamented Alexander, he has a strong faith in the power of the press, and he seems resolved to keep it busy for Christ and his Church till he is called to his reward.

As a preacher, Dr. Malan stands in the first rank. His ability and eloquence are acknowledged by all, and even in his old age there is enough left to justify the eulogiums that have been pronounced upon him. I shall never forget the first time I heard him. It was the day after I arrived here, and a communion Sabbath. The congregation was small—a mere handful; the service was characterized by extreme simplicity; and as the old man gathered his little flock around him; as he spread his hands over them; as, in low and unaffected words, he told them the love of Christ; and as like a father to his children, he distributed the sacred emblems, while with a full heart and tremulous lips, he repeated the familiar words of Christ, it seemed like a heaven upon earth, and all the more solemn to me, as I was borne over the seas to commune with loved ones there—to my own beloved flock fed that day, in the name of Jesus, I know not by whom!

I have heard Dr. Malan often since that day, and always with the same pleasure. His preaching is directly to the heart, pungent, and earnest, and yet glowing with the love of Christ, and with anxiety for souls. His action is energetic, and, I may say, enthusiastic; his voice clear, firm, and melodious. He speaks decidedly, as one sure of his position, and yet tenderly, as one who would win the heart by love. No one can attend upon his services without being both profited and subdued.

Dr. Malan's character is a very *decided* one. He has his own opinions, and expresses them boldly, perhaps bluntly. You are never left in doubt of his position, and never for a moment permitted to believe that honesty yields to expediency. And yet, with all this decision, there is no arrogance. Tempered by a lovely Christian spirit, and showing itself to be sincere and God-fearing, it heightens your estimate of the man. I never knew a person that so evinced in his whole manner, and in every thing about him, the spirit of Christ. In his ordinary conversation, and in the daily intercourse of life, religion seems to be uppermost in his mind. He even shows his faith in a way that may seem curious to American eyes. He calls his little *compagne*, just without the walls of the city, *le pie ben* (the blessed meadow). As you enter his front door, you read over the lintel the words, "As for he and my house, we will serve the Lord;" and in his curious old study, you find the walls covered with like inscriptions in French, Greek, and Hebrew. The word of God is every where obtruded upon your notice, and the impression left upon you

is salutary and solemn. Such is Dr. Malan. He is now enjoying a vigorous old age, in the midst of a large and happy family, and has as yet no thought of laying aside his harness.

I need not tell you who *Méris II Aubigne* is. Thousands in America are now reading his *Immortal History of the Reformation*, and perhaps, trying to figure to themselves the man who wrote it. Well, I may say that the book is just the index of the man. A tall, stout-built frame, a firm, lion-like tread, a dark, swarthy face, strongly marked features, shaggy eyebrows and deep-set eyes, movements quick and impulsive, and beneath all a sunny smile, which smoothes a heart kind and generous. He seems just the man to have dealt the ponderous blows, to have written in words so strong and glowing, in have painted pictures so highly wrought and yet so true, as appear in his History. As his work betokened, he possesses great vigour of thought, a glowing imagination, a spirit of deep research, and what is so often wanting in mere *esquisses*, a wonderful faculty of grasping events and presenting them in the most attractive form. I have not had the pleasure of hearing Dr. Merle preach; but he is represented as exceedingly forcible, eloquent, and imaginative, using much action, and almost carried into enthusiasm by his theme. He preaches but seldom, his whole time being occupied by his labours in the study, and for the interests of the Evangelical School, of which he is President. Dr. Merle is about sixty years of age, but still apparently in the vigour of life. He works hard and constantly, and seems determined to fill up his days with usefulness. He is already very much occupied with the sixth volume of his History, which will relate principally to Geneva, and to the stirring times of Calvin. Dr. Merle is no less agreeable in private life than distinguished as a writer. Courteous to all, loving the society of his friends, he never fails to strike you as one who possesses all those gentler virtues which win and enlist the heart. His piety is genuine and glowing, always apparent, and always testifying to deep and habitual communion with God. His residence is beautifully situated on the shore of Lake Lemán, the same spot where he was born, and where he expects to die. It is just such a home as every one of sensibility might love, and which, perhaps, has had something to do in moulding the character and elevating the imagination of him whom it has sheltered from childhood.

It only remains to me to say a word of Dr. Gausson. He lives directly across the lake from the residence of Dr. Merle, and in a situation, perhaps, more beautiful—far more quiet and secluded. He seems about the same age, but not so strong and vigorous. To express his character in one word, he is what you would call a most lovely man. His heart glows with affection for the human family, with good will to all. His great aim seems to be to convert souls, and to do it in the most tender manner. Everybody loves him, and for this reason his influence is wide and most salutary. To no one would a burdened sinner or a stricken Christian go sooner for relief and consolation than to Dr. Gausson. He is especially happy in his teaching of the young; and every Sabbath (as I believe I have already told you,) he gathers the children of the "Oratoire," and teaches them the way of life. Though the Professor of Theology in the Evangelical School, I have no doubt that he takes as deep an interest in the welfare of his little Sabbath class, as in all the graver teachings of the higher desk. The cause of *Missions* has an especial charm for Dr. Gausson. He loves to gaze upon the advancing chariot of Christ, and his conversation always rises to rapture when he dwells upon the theme. He takes a deep interest in the United States, and watches with anxiety the ever shifting aspects of our political and religious life.

Dr. Gausson is chiefly known in America throughout its excellent work on the "Inspiration of the Scriptures," but here he is not less favourably known as a correct and beautiful writer, an earnest and impressive preacher, and above all, the champion of Protestantism against the aggressions of Popery. You already know of his famous challenge to a boasting and celebrated Romish priest, last winter, and of the dishonourable retreat of the latter. I can fully assure you, that he is still always ready for such encounters, and that, although he cannot bring the priesthood to a public discussion, he is yet doing much by his writings and personal efforts to break the arm of Popery here.

I trust these few details may be pleasant to your readers, and make a little more vivid the features of the men they have learned to love. Men whom I highly honoured before, I have learned to love them now, since I have made their personal acquaintance, and been welcomed beneath their hospitable roofs. Coming a stranger to a strange land, I was taken cordially by the hand, and made to feel at home.

Besides those whom I have particularly mentioned, because enjoying a reputation as wide as the Christian Church, let me testify to the talents, the faithfulness, and piety of all the ministers of the Evangelical Church. They are a noble band of men, feeling the peculiarity of their position, and labouring to come up to the grave responsibilities that are laid upon them. They are here as lights in the midst of great darkness. They feel it, and, alike in their preaching and in their practice, set forth Christ. They have to labour against oppositions of every kind. Infidelity has here the dominion of the mind, and worldliness of the soul. Spirituality secures no honour, but only provokes a sneer. The whole labour in the cause of Christ here is against a strong and ever-flowing current. We have reason therefore to honour the men that so bravely breast this current, and lift up so mighty a voice against error, both in their bold, public teachings, and in their humble, private Christian life. They are, too, themselves felt. Opposition has been at least silenced. Many prejudices have been removed, and the public mind perhaps prepared to re-

recognize some efficiency in truths that have such exemplars. It seems to me, therefore, as if better days were coming, and as if we were again to see Geneva honouring and serving the Lord. This at least is true, that all that man can do, is doing here now, and that those in America who are accustomed to aid the Evangelical cause in Geneva are making a good investment. There is no worthier cause; may it have many new helpers!

OLD AND NEW SCHOOL, PRESBYTERIAN CHURCHES, UNITED STATES.

We published last week the General View of the Presbyterian Church in the United States, made up by the stated Clerk of the General Assembly, from the reports of the several Presbyteries. As usual, some of the Presbyteries and a large number of churches have failed to report, so that these statistics are but an approximation to the truth. We can see enough, however, to assure us that the Church is from year to year enlarging her territory and increasing her numbers, both of minister and members.

On comparing the statistics of the present year with the corrected aggregates of last year, as published in *The Presbyterian* of July 24th, 1852, we find the increase of the ecclesiastical year just passed, to be three Synods, three Presbyteries, eighty-one ministers, ninety-seven churches, and seven thousand two hundred and seventeen communicants. There is also a slight increase in the number of candidates and licentiates reported. This, considering the general dearth of revivals, is encouraging. It shows the Church to be in a tolerably healthy state.

An important fact to be noted in these figures is, that the Old-school branch of the Presbyterian Church has now become as large as both New and Old-school were at the time of the division, fifteen years ago. The following will show the comparative numbers before the division and the present year:

	1837.	1853.
Presbyteries.....	135	143
Ministers.....	2,140	2,139
Churches.....	2,865	2,873
Communicants.....	220,557	219,263

From the above it appears that we have eight more Presbyteries, and fourteen more churches than there were before the division; whilst the number of ministers lacks but one of being the same, and the number of communicants falls short but 1294. Another year, at the same rate of progress, will place us, in particular as to numbers, ahead of where we stood before the accession of the New-school. Probably no denomination of Christians has ever recovered from so large a loss of numbers in so short a period as fifteen years. As to thoroughness of organization and efficiency, the Old-school Presbyterian Church is far in advance of the state of things in 1837. Considering her intelligence, wealth, numbers, sound doctrine, and thorough scriptural polity, she ought to have accomplished more than she has done; but there is reason for encouragement in the constant, gradual increase which appears from year to year. Let there be more united prayer to God, and more faithful labours, and the year coming will show still more cheering results.

The following will show the present relative strength and progress of the New and Old-school Presbyterian bodies. The statistics of both are those of the present year.

	New School.	Old School.
Synods.....	23	28
Presbyteries.....	103	143
Ministers.....	1,570	2,139
Churches.....	1,626	2,873
Communicants.....	140,452	219,263
Licentiates.....	130	232
Candidates for Ministry.....	199	363
Addition to Church Members, both on examination and certificate...	10,934	20,026

From the above it appears that the Old-school exceeds the New-school in numbers, 5 Synods, 35 Presbyteries, 569 ministers, 1253 churches, 78, 811 communicants, 102 licentiates, 164 candidates. The excess of communicants in the Old-school over the New is almost equal to the entire number of communicants in the Protestant Episcopal Church in this country. The number of New-school ministers very nearly equals the number of churches, there being but 56 more churches than ministers—whereas in the Old-school the excess of churches over the ministers is 740. This indicates a more rapid territorial extension on the part of the Old-school. The more prosperous condition of the Old-school, however, will appear more clearly from the following particulars, showing the relative rate of increase in the two bodies during the last year:

	New School.	Old School.
New Presbyteries organized....	2	3
" Synods.....	3	3
Licentiates.....	33	78
Ordinations.....	36	74
Churches organized.....	38	81
Additions to Members.....	10,934	20,026

These results certainly show the Old-school to be in a far more prosperous state than the New-school. After all, however, we shall accomplish but little unless we realize that our strength is not in numbers, but in the presence and power of the Spirit of God.

Revenue Received.—The total income of the Society for the Propagation of the Faith for the past year was £120,500, or more than \$60,000 less than the previous year. The expenditures for missions amounted to £122,000, of which £91,700 were for church purposes in Europe, £32,875 in Asia, £11,267 in Africa, £29,158 in America, and £13,356 in Oceania.

MEETING OF SYNOD OF FREE CHURCH.

The Synod met at Hamilton on the 8th of June. The Rev. Mr. Gale was appointed Moderator. The business was chiefly denominational, and therefore there is little in respect of interest to those of other churches. We extract deliverances on certain subjects, which are worthy of attention.

The Report on the subject of Intemperance, was given in and read by Mr. Reid, Convener of the Committee, embodying the following recommendations, viz:—

1. That the Synod do again petition the Legislature at its next session, to pass a law prohibiting the importation, manufacture, and the sale of intoxicating drinks as a beverage.
2. That the attention of Kirk Sessions be directed to this subject, and that the Synod urge them to greater fidelity in dealing with those who, by intemperate or tipsy habits, bring a reproach on the Church, and on the cause of Christ.
3. That the Synod recommend ministers to preach, from time to time, on the subject of intemperance, solemnly warning their people of the danger resulting from the habitual use of intoxicating drinks.
4. That the Synod earnestly and affectionately intreat all the ministers, office-bearers, and members of the Church to pursue such a course, in regard to these of intoxicating drinks, as shall bear the most decided practical testimony against the sin of intemperance, remove temptation from themselves, and free them from the serious responsibility of countenancing the use of intoxicating drinks by others.

On motion made and seconded, it was Resolved—That the Synod sustain the Report, adopt the recommendations contained in it, and re-appoint the Committee, instructing them to employ all competent measures in general to abolish the great evil of intemperance, and for this purpose, especially, to facilitate the enactment of a prohibitory law.

The following is the deliverance in the case of Dr. Burns and Dr. Willis, and which has caused no little excitement. It is a strife not belonging to us, and therefore shall not enter into its merits, but this may be said—Dr. Burns has declared himself dissatisfied with the Synodical deliverance, and Dr. Willis has said nothing, publicly, though he has ground to be dissatisfied—and nobody is satisfied, so far as we have heard, anywhere, which is the sure and certain consequence of a compromise that involves, and leaves undecided, character, justice, and truth.—*Fiat justitia ruat cælum*—a maxim, heathen though it be—is one that some Canadian Presbyterians require to learn.—Never mind consequences of pleasing or displeasing—do what is right—and deal justly between man and man, though the heavens should fall.

The Committee appointed to consider the reference from the Presbytery of Toronto, presented their report, which was of the following tenor:—

The Committee having conferred with the Presbytery of Toronto and with Drs. Burns and Willis, and ascertained definitely all the facts of the case brought before them in the Reference, viz:

1. What were the words actually used by Dr. Willis in the evidence to which the memorial from Knox's congregation related.
2. What was the meaning Dr. Willis actually wished to express in giving that evidence.
3. Why Dr. Willis delayed so long to explain his meaning, after he found that misapprehension regarding it prevailed.
4. Why his explanation, when given, was so defective, and
5. What had been the action of Dr. Burns which led to the evidence given by Dr. Willis.

(All which particulars will be found fully brought out in the minutes of the Committee herewith given.)

And having considered what seemed best fitted to do justice to the individual parties concerned, and to purge the Church of the scandal which had been caused by the whole case, agreed to recommend the following deliverance for the adoption of the Synod:—

I. In the first place, the Synod rejoice to find that Dr. Willis distinctly disclaims ever having meant to charge Dr. Burns with wilful falsehood or perjury in the sense of swearing to a known untruth, as appears by the Minutes of Committee.

II. Secondly, while the Synod rejoice that the evidence of Dr. Willis as explained by himself, relieves Dr. Burns from the heavy charge, under which it must have been so painful for him to appear to be even for a short time, of falsehood and perjury, (in the ordinary sense of

the term; they feel constrained to express their deep regret, that Dr. Willis appears to have been not only unfeeling but very unguarded in the selection of the language he employed to express his ideas on a subject so delicate as the character of a brother; and moreover, that without sufficient reason, he delayed to make the explanation which was plainly due both to Dr. Burns and to the cause of justice, after he knew, or had reason to suspect the misinterpretation which had been put upon his testimony; and still farther, that when he did profess to explain, his explanation was not of that frank, distinct, and friendly nature which the circumstances of the case called for.

But further, the Synod in pronouncing this opinion about the action of Dr. Willis, had called upon to put on record their sense of the impropriety of Dr. Burns in the case which led to the evidence given by Dr. Willis, viz: his bringing an individual before the Police Court on insufficient legal evidence; though they cannot regard this as furnishing an excuse for the conduct of Dr. Willis.

III. Thirdly, The Synod do not feel called upon to enter upon the consideration of the question, how far Dr. Willis's charges against Dr. Burns, as explained by himself, are well or ill founded; inasmuch as they do not charge any particular act of moral delinquency against Dr. Burns, and are such that the satisfactory investigation of them is from the very nature of the case impossible.

IV. Fourthly, The explanations given by Dr. Willis having certainly lessened the breach which the naked language of Dr. Willis was fitted to produce, the Synod trust that Dr. Burns and Dr. Willis will be enabled to consider the causes of difference still existing between them, in a Christian spirit, and will endeavour, as far as possible, to come to a mutual good understanding in regard to these.

In conclusion, the Committee looking upon the scandal caused by the occurrences, which have led to this investigation, as fitted to shake the confidence of these people in the College, on the efficiency of which, the prosperity of our Church so much depends, would respectfully recommend to the Synod, to have special regard to this in all their action about the College.

On motion made and seconded, it was resolved to sustain the report, and adopt as the deliverance of Synod in this case, the deliverance embodied in the Report of the Committee.

On motion made by Dr. Willis, and duly seconded, the Synod adopted the following Resolutions on the subject of Slavery:—

1. That re-declaring, in terms of the Synod's resolutions at Kingston, in June, 1851, their belief in the sinful and unscriptural character of the Slaveholding system, this Synod judge it to be their duty to God and to man, to co-operate by all moral methods, in promoting its abolition.
2. That it is deeply to be lamented that professing Christian churches in the neighbouring States, do so generally refrain from bearing a clear and decided testimony against laws, which not only involve an eternal usurpation of absolute power over the conscience of the slave, but deprive him of every characteristic privilege of rational nature, and do what God originally stamped with his own image, and in many cases, those on whom that image has been re-imposed by the Holy Spirit, and for whom Christ died, to the rank of venal chattels.
3. That, having regard to the inadequate effect which seems to have been produced on the larger ecclesiastical bodies of the United States, by the respectful remonstrances sent from churches in Britain, and on one occasion from this church in Canada, the Synod resolves, in the spirit of affectionate but faithful testimony, to manifest in every way competent, its determination, not to be a partaker in other men's sins; and therefore enjoin upon all ministers and members of this church to omit no opportunity of respectfully dealing with the consciences of slaveholders,—especially professing Christian slaveholders,—and resolve that while communion in religious ordinances is not to be refused to such as profess and avow by credible evidence that they are sincere in the purpose of taking means to purify their church and land from the sin, at the same time communion should be avoided with ministers and congregations growing or known to be supporters and defenders of this national iniquity.
4. That the Synod heartily rejoices to recognize those Christian societies and individuals in the American Union, who have perseveringly contended against slavery; and desires to cultivate closer union with such churches in the States as decidedly oppose themselves to this oppression, and to strengthen their hands in every competent or possible way.
5. That a copy of these resolutions be published in at least one Canada and one United States newspaper, and also transmitted to such friends of the Anti-Slavery cause in the neighbouring Republic, as the Committee of Synod having charge of this interest may deem most likely to make these resolutions subservient to the advancement of civil and religious liberty.

The Synod then called for the Report or the Committee on the Clergy Reserves. The Report was given in by Dr. Burns, Convener. On motion made and seconded,

The Synod sustains the Report of the Committee and re-appoint the same with instructions to watch the action of the Legislature with regard to the appropriation of the Reserves, and to take such steps as they may see fit to secure that these Reserves shall not be appropriated to the endowment of churches, or to any object which would tend to perpetuate the evils which have flowed from their application to Ecclesiastical purposes.

On the Report of the Committee appointed at a previous diet, the Synod adopted the following minute, with reference to the right of free discussion, and the late riotous proceedings in Quebec and Montreal:—

This Synod having heard of the riotous proceedings at Quebec and Montreal, accompanied in the latter of these cities with the melancholy deaths of right innocent and unoffending citizens, cannot but give expression to a feeling of deep concern and righteous indignation.

As citizens and as Christians we prize the blessings of civil and religious freedom, and we look upon these blessings as most seriously imperilled if such proceedings as those now referred to are perpetrated and winked at. That distinguished Italian refugee, whose visit to Quebec and Montreal was the immediate occasion of the painful events referred to, had a right to fair and free discussion, and it does not appear that he went beyond the bounds which that right has prescribed to it; and if he is to be put down by lawless violence, what will the result be, but a breaking up of the very framework of the social system.

Holding as we do that the system of the Papacy, both in principle and in spirit, is hostile to God's glory and men's spiritual interests, we claim a right for ourselves and others to expose the evils of the system, and to plead for the great principles embodied in what is commonly known as the Protestantism of all the Reformed Churches; and we assert the right of every man to vindicate these principles, when in doing so he does not disturb society, nor violate liberty of conscience.

This Synod further calls upon the Government of the land to take effective measures to protect the rights of all British subjects, and of strangers within our gates so long as they do nothing against law and social order. Yet, this Synod feels itself called on to go a little further, and to press on men in power the duty of the Legislature of a land to discriminate carefully between those matters of conscience which no public law can reach, and those systems of priestcraft which are based on allegiance to a foreign power, and are in their tendency inimical to the rights of loyal subjects, and the interests of public morals and of the public safety.

While the Synod lifts this solemn protest on the grounds referred to, her members are reminded of their duty of using all the means at their command for lessening the influence of Popery in the Province, and advancing the progress of evangelical truth.

TRASURER'S ACCOUNTS.

MISSION FUND.

CHARGE AGAINST THE TREASURER.

		£	s.	d.
1852.				
June 17.	Balance on hand.....	354	9	54
" 22.	Received from Emma Congregation.....	0	17	6
" "	Richmondhill, Thornhill, and King Stations.....	12	2	54
" "	Toronto Township Congregation.....	1	18	104
" "	Brampton Congregation.....	1	4	2
Aug. 2.	" Pakenham and Toronto.....	1	8	5
12.	" English Settlement.....	3	0	114
" "	Proof Line.....	1	7	44
" "	Blenheim.....	2	2	44
" "	McKillop.....	2	0	0
" "	Newton.....	2	10	0
" "	Whitby.....	10	0	0
Oct. 20.	" English Settlement.....	2	18	2
" "	Proof Line.....	1	13	74
" "	London.....	1	5	74
Dec. 31.	" Paris Congregation.....	2	1	104
" "	Do. Sabbath School Box.....	0	15	9
1853.				
Jan. 11.	" Onoda.....	2	6	6
29.	" Brantford Congregation.....	6	0	0
Feb. 3.	" Toronto Missionary and Benevolent Society.....	10	0	0
" "	" Ayr Congregation.....	10	0	0
" "	" Chippawa do.....	2	10	0
" "	" Blandford do.....	1	5	0
8.	" Ayr do., collected in Mission Boxes.....	6	2	6
11.	" Oshawa do.....	5	13	0
21.	" West Gwillimbury.....	1	15	04
" "	" Emma.....	0	17	0
" "	" Tecumseth.....	1	5	24
Mar. 7.	" Hamilton Congregation.....	10	0	0
11.	" Chippawa do.....	3	6	3
12.	" Guelph do.....	3	5	0
" "	" Eramosa do.....	2	10	0
19.	" Amherst Island do.....	3	0	0
April 12.	" Beverley do.....	4	8	6
20.	" Darlington.....	2	5	0
" "	" London.....	13	13	7
" "	" Blenheim.....	2	0	10
" "	" English Settlement.....	5	16	24
" "	" Proof Line.....	2	8	04
" "	" McKillop.....	3	0	0
" "	" Woodstock.....	1	2	6
May 19.	" Ancaster East.....	1	19	44
" "	" Caledonia.....	0	15	0

"	"	Indiana	0	15	0
31.	"	Glenorris	10	14	0
June 10.	"	Calodon	1	0	0
14.	"	Wramness	7	16	8 1/2
15.	"	Pickering	5	0	0
		Balance of Interest	13	9	8
			£851 16 10		

DISBURS.

1852.	June 22.	Paid Supplement, Congregations Toronto Township and Brampton	16	0	0
	"	Supplement Chippawa Congra. for past year	11	5	0
26.	"	Supplement Hantsford Congregation	35	0	0
Aug. 14.	"	Mr. Tweddle, Catechist	30	0	0
Sept. 21.	"	Rev. Robert Torrance, account for Postage, Stationary, &c	1	14	0
Oct. 12.	"	Supplement Hantsford Congregation	25	0	0
Nov. 23.	"	Mr. Sinclair, Preacher	7	15	0
1853.	Jan. 15.	Mr. James Fraser, Catechist	£14	10	8
		Exchange	0	1	3
			14	11	11
Feb. 26.	"	Supplement to Chatham Congregation	25	0	0
		Exchange	0	1	3
June 16.	"	Rev. R. Torrance, Postage, Stationary, &c.	1	15	7
		Balance against the Treasurer	394	14	1
			£851 16 10		

The Committee appointed to audit the accounts of the Treasurer of the Canadian Mission Fund, have done so, and found them accurately kept.

(Signed) R. H. THORNTON, Con. Com.
ALEX. KESEDEY,
WILLIAM ROY.

June 16, 1853.

1853.	June 17.	Balance brought down	394	14	1
	17.	Received from Newton	2	10	0
	22.	Clarkes	5	0	0
	"	Congregations, Toronto Township & Brampton	2	10	8
	"	Richmondhill	9	15	0
	"	Hantsford Congregation Sabbath School	0	12	6

1853.

June 22.	Paid Supplements to Congregations, Toronto Township and Brampton	20	0	0	
"	Rev. J. Jennings, expenses attending Commit.	1	12	6	
July 5.	Mr. J. Sinclair, Preacher	37	6	2 1/2	
"	6.	Supplement to Calodon Congregation	45	0	0
	"	Supplement to Hantsford do	30	0	0
	"	Blenheim Congregation	26	0	2
	"	Mr. James Fraser, Catechist	8	3	10
	"	Mr. Deas, Preacher	22	15	2
	"	Rev. Mr. Cavan	15	19	3
	"	Rev. John Dunbar	22	10	3
	"	Mr. Matthew Barr, Preacher	48	11	0
	"	Printer's Account	2	1	3
	"	Pakenham Congregation	12	10	0
	"	Rev. R. H. Thornton, on account of Amherst Island Congregation	15	0	0
	"	Exchange and Postage	0	17	8

THEOLOGICAL AND SYNOD FUND.
CHARGE AGAINST THE TREASURER.

1852.	June 21.	Received from Whitty Congregation	1	8	9
	"	Clarkes do.	1	5	0
	"	Port Hope do.	1	5	0
22.	"	Rev. D. Coult, Pres. Treasurer—			
		Balance of last year	£0	5	0
		Vaughan	0	12	6
		Chingacousy	0	18	4 1/2
		Calodon	1	0	0
		Gwillimbury	1	2	3 1/2
		Tecumseth	0	13	9 1/2
		Essex	0	19	1 1/2
		Richmond Hill	1	0	0
			6	11	1
		Loss Presbytery fund	2	7	2 1/2
			4	3	9 1/2
	"	Blandford Congregation	1	5	0
Aug. 2.	"	Pakenham and Torbolton	2	1	7
12.	"	McKillop	0	7	6

Oct. 12.	"	Newton Congregation	2	9	10
Nov. 5.	"	Avon	2	14	2 1/2
15.	"	Chippawa do.	2	0	0
22.	"	St. George do.	2	0	4
28.	"	Glenorris do.	1	4	8
28.	"	Wramness	0	17	0
28.	"	Glenorris	4	10	0
Dec. 14.	"	Richmond Hill	2	0	0
	"	Thornhill Station	1	2	0
	"	King do.	1	2	6
	"	Calodon Congregation	1	2	4
	"	Calodon East Station	0	5	8
31.	"	Yates Congregation	1	11	11

1853.

Jan. 10.	"	Montreal, per Rev. Dr. Taylor	6	12	2
	"	Essex Congregation	2	0	0
11.	"	St. Catharines—Thornhill Station	1	6	10 1/2
	"	Wramness Congregation	3	12	6
29.	"	Bramford do.	4	0	0
Feb. 2.	"	Mr. A. Rogers, South Dumfries	1	8	0
11.	"	Hantsford Congregation	1	2	0
21.	"	Tecumseth do.	1	3	11 1/2
	"	West Gwillimbury	2	1	1 1/2
	"	Essex	1	2	2
Mar. 7.	"	Hamilton Congregation	4	7	8
April 13.	"	Dalhousie do.	1	11	8 1/2
	"	St. Catharines	1	7	8
20.	"	Darlington	2	0	0
	"	English Settlement	2	8	4 1/2
	"	Presb. Jno.	1	13	9
	"	Rev. Mr. Legie			0 7 6
June 10.	Received from Calodon				1 0 0
14.	"	Brampton			3 12 6
15.	"	Pickering	5	0	0
	"	Chippawa			2 6 11
	"	Essex			0 15 7 1/2
16.	"	Whitty Congregation—front half	2	0	0
	"	West Gwillimbury	£1	10	8 1/2
	"	Essex	0	12	0 1/2
	"	Tecumseth	0	15	5
	"	Chingacousy	1	1	10 1/2
			4	7	0 1/2
		Loss Presbytery fund	0	5	2
					4 1 10 1/2
	"	Chingacousy	1	15	1 1/2
	"	New Glasgow	1	0	0
	"	Balance of Interest	0	2	9
	"	Balance due the Treasurer			35 1 7 1/2
			£82 8 5 1/2		

DISBURS.

1852.	June 17.	Balance due the Treasurer	11	16	8 1/2
	18.	Paid J. Cloland for Printing Minutes	12	3	9
Nov. 23.	"	Officer for attendance at meeting of Synod, and Theological Hall	6	10	0
1853.	Jan. 11.	Rev. Thomas Christie, Treasurer of the Grant from Scotland	5	0	0
June 16.	"	Rev. Thomas Christie	5	0	0
	"	J. Cloland, for Printing (1851)	2	5	0
	"	Rev. Mr. Fraser, Synod Clerk	10	0	0
	"	Postage account	2	2	10 1/2
			£ 54 13 4		

The Committee appointed to examine the accounts of the Treasurer of the Theological and Synod Fund have done so, and find them correctly kept.

(Signed) R. H. THORNTON, Con. Com.
ALEX. KESEDEY,
WILLIAM ROY.

June 16, 1853.

1853.	July 6.	Paid Rev. Dr. Taylor one quarter's salary	7	0	10
	6.	Exchange and Postage	0	4	0
	6.	Balance against the Synod fund	35	1	7 1/2
		Due Library	10	0	0
		Unpaid accounts, supposed to be	15	0	0

Statistical Report of the Presbyteries of London, Canada East, and Lanark, of the U. P. Church of Canada, for the Year ending 31st December, 1882.

PRESBYTERIES AND ORGANIZED CONGREGATIONS.	EXPENDITURE ON																				
	Nations within Bounds.	Average Attendance.	Members Added.	Members Removed.	Members on the Roll.	Baptism.	Number in Colleges.	Attending Prayer Meetings.	Volumes in Libraries.	Number of Churches.	In Property Deeded?	Congregational Debt.	Total Income.	Church Property.	Theological Fund.	Bye-end and Presbyterian Funds.	Bye-end's Mission.	General Missions.	Courtsions to the Poor.	Incidental Expenses.	
PRESBYTERY OF LONDON																					
London	250	160	3	5	122	10	115	90	750	1	Yes	67 10 0	206 1 0	42 12 8	1 9 11	1 12 6	14 12 3	1 7 3	5 4 4	30 13 7	
English Settlement	15	140	5	10	91	8	90	30	450	1	Yes	15 1 0	43 5 10	32 10 0	1 12 6	1 17 9	1 5 5	1 5 5	1 3 10	2 10 0	
Berlin	2	150	13	10	100	13	100	100	100	1	Yes	100 0 0	63 15 5	47 10 6	1 5 0	1 5 0	4 5 3	0 5 3	4 12 11	4 12 11	
Stonington	180	8 15	190	16	60	30	60	30	100	1	Yes	100 0 0	68 12 5	53 9 11	1 5 0	1 5 0	5 0 0	4 0 0	1 12 6	1 12 6	
Detroit	1	250	18	4	112	14	45	50	120	1	Yes	150 0 0	80 10 0	46 10 0	0 10 0	0 10 0	0 0 0	0 0 0	0 0 0	0 0 0	
Warrenville	200	13 2	200	13 2	78	8 7	78	7	20	1	Yes	50 0 0	95 4 2	31 16 9	0 7 6	0 7 6	0 0 0	0 0 0	0 10 0	0 10 0	
Bayfield	60	5	2	2	40	6	20	5	80	1	Yes	17 10 0	20 15 0	20 10 0	0 5 0	0 5 0	0 0 0	0 0 0	0 0 0	0 0 0	
Broadfield	175	21	21	21	65	18	55	220	220	1	Yes	17 10 0	82 4 7	63 10 0	0 5 0	0 5 0	0 0 0	0 0 0	6 4 7	6 4 7	
Chatham	60	13 2	60	13 2	36	9	36	9	1	No	5 0 0	12 0 0	12 0 0	12 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	
Tilbury	100	7	100	7	60	14	60	14	300	1	Yes	5 0 0	12 0 0	12 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	
Dorval	100	7	100	7	60	14	60	14	300	1	Yes	5 0 0	12 0 0	12 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	
St. Mary's	40	5	1	1	26	9	35	14	300	1	Yes	31 5 0	30 0 0	30 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	
Ingersoll																					
Vacancies—Ingersoll, Adelaide, Warwick, Goderich, Harwich.																					
PRESBYTERY OF CANADA EAST.																					
Montreal	600	160	12	5	270	6	40	150	150	1	Yes	7 13 0	509 0 0	300 0 0	6 13 0	34 0 0	5 0 0	15 0 0	0 123 0	0 0 0	
New Glasgow	3	500	11	5	50	8	50	8	30	1	Yes	86 0 0	65 17 6	60 0 0	0 17 6	0 16 3	6 0 0	0 0 0	0 3 2	0 3 2	
La Chute	500	20	500	20	300	40	140	50	350	2	Yes	125 0 0	86 0 0	64 0 0	1 0 0	0 5 0	0 16 3	40 13 3	22 0 0	22 0 0	
Madell	400	30	30	30	137	200	57	200	57	2	Yes	260 0 0	261 17 7	80 0 0	1 0 0	1 0 0	4 0 0	4 0 0	13 19 7	13 19 7	
Huntington																					
PRESBYTERY OF LANARK.																					
Smith's Falls	3	330	5	1	80	5	161	31	230	1	Yes	104 15 6	104 15 6	87 10 0	2 1 7	1 8 7	12 10 0	4 14 0	4 14 0	4 14 0	
Pakenham	2	180	14	14	81	6	60	60	205	2	Yes	86 10 0	86 10 0	75 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	0 0 0	

* The Vacancies have not met in any returns, except Ingersoll, which regularly pays \$1 25. per Sabbath's services; Harwich, 15s.; Goderich about 15s. (Shipped \$11 10s.); Warwick and Adelaide, no definite sum. The latter promises liberally in aid of the general funds.

The names of 75 Congregations appear. Forty-four "Stations within bounds" are returned—being an increase of four upon last year. The "average attendance" throughout the Church amounts to 19,845. Showing an increase upon the returns of the preceding year of 2,287; 200 Members have been added, and 374 removed, while the numbers in the previous return were, respectively, 719 and 276, showing a total increase of 443, and an increase over the foregoing year of 113. The total membership is 6,409; Baptism has been dispensed to 613, and 2,500 are in Religious Classes; 859 attend Prayer Meetings; "Volumes in Libraries" amounts to 12,684, and the number of Churches is 76. According to the Reports, "Congregational Debt" is \$2,547 7s 4 1/2; the "Total Income" has been \$5,285 15s 8d; and there has been expended upon "Shipped" \$4,060 12s. 10d., and on "Church Property" \$1,200 8s. 8 1/2d. On these items severally there has been a great increase: on that of "Income," for example, upwards of \$1,050; on that of "Shipped" upwards of \$1,200; and on "Church Property," more than \$717. For the "Theological Fund" there have been raised \$76 6s. 6 1/2d.; for the "Bye-end and Presbyterian Funds," \$34 2s. 1 1/2d.; for "Bye-end's Mission," \$197 4s. 6 1/2d.; and for "General Missions," \$285 7s. 9 1/2d. In these two last cases there has been a falling off for the past year. While the total income in the reports for the year ending December, 1881, gave an average of less than one pound to each member, this year it is just about one pound. Let it be remarked, that these general results do not prevent the actual state of the Church; for, in many instances, full returns have not been made—a circumstance which is much to be regretted, and which is highly desirable that Presbyteries should remedy in the future; and again, we are able to compare only with a year's returns for which were imperfect. Substantial evidence, however, is afforded, that the United Presbyterian Church in Canada is prospering; and while we beseech the prayer, upon taking this retrospect, "Establish thou the work of our hands upon us, yet, the work of our hands establish thou it."—At the end of this account, which God has blessed, and is still blessing the liberty of his servants, stimulate them to renewed zeal and activity in subduing and bearing forward the banner, which God has given them to display in the cause of truth.

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. James Jackson, Toronto.

The Canadian Presbyterian Magazine.

TORONTO, AUGUST, 1853.

THE THEOLOGICAL INSTITUTES.—The Session opened on the second of this month, in the Hall of the Mechanics' Institute, Toronto. Nine were enrolled as regular Students of Divinity. Addresses were delivered by the Rev. Mr. Harris, Professor Taylor, and Dr. Porter.

ORDINATION.—Rev. Patrick Craig was ordained to the pastoral charge of the congregation of Mount Pleasant, on the 19th of July.

CALL.—Mr. Dean, preacher, has accepted the call from the Congregation of Warwick and Adelaide, and will be ordained early next month.

The Presbytery of Canada East of the United Presbyterian Church, during their seshion in Montreal, on the 4th July, among other matters of public religious interest, finally disposed of the application of the Rev. James A. Davine, A. M., formerly a Deacon of the Church of England, to be received as a Licentiate of the United Presbyterian Church. The Committee previously appointed to investigate the merits of this case, having reported most favourably of Mr. Davine, and the examinations and trials required by the ordinary rules of the Church having been sustained, the Presbytery unanimously agreed to admit Mr. Davine as a Preacher of the Gospel within the bounds of this Presbytery and Synod.

On the same occasion, a Petition from the Rev. Mr. Stewart, Minister of the United Congregation of Sherrington and Hammingford, praying to be received into connexion with this Presbytery, in which petition the members of the congregation, by personal representatives and official instruments, expressed their earnest concurrence, was, after mature deliberation, unanimously sustained. Agreeably to this decision, the Presbytery appointed the Rev. W. Taylor, D. D., to preside on the occasion of Moderation of a Call to Mr. Stewart, on Tuesday, 23th July.

PRESENTATION.—On the afternoon of Friday, 27th May last, the Rev. Robert Torrance, pastor of the United Presbyterian Church, Guelph, was waited upon by a number of individuals, and in the name of the ladies of his congregation, presented with a handsome buggy, and a sum of money sufficient to purchase a set of harness. William Beattie, Esq., of Puslinch, made a few appropriate remarks, to the effect that the buggy which they had come to present, was purchased with the free-will contributions of the females of the congregation, and was a token of respect to Mr. Torrance personally, and an expression of the value which they set upon his religious teachings. He adverted also to the illustration which this congregation afforded of the efficiency of the voluntary principle, and observed, that while the endowment party were stirring heaven and earth to retain their emoluments, the United Presbyterians of the neighborhood, although few in number, and poor in circumstances, comparatively speaking, could build their own church, support their minister, and had a mite remaining, which they could appropriate to such a purpose as this.

Mr. Torrance, in replying, begged to return his sincere and cordial thanks to the ladies in whose name he had been presented with this testimonial, and stated that its intrinsic value was enhanced in his view by its suitableness, and the indication it afforded of the attachment of his people, and that while he hoped he would be always guarded against deviating from the line of principle and strict duty, although offence might, in some instances be caused, he was well aware that a pastor must be beloved by his congregation if he would be instrumental in promoting their edification. He then adverted to the fact, that although he had been only six years and a half an ordained minister among them, this was the third testimonial he had received: first from the Bible Class, consisting of a Pulpit Bible and Psalm Book; next from the people, on the occasion of his leaving to visit Scotland, more than two years ago; and the present one, which was most valuable of all. He also spoke of the labor to which ministers of this country were subjected, and the labor which he had himself to undergo in consequence of the extent of the country over which the families under his pastoral superintendance were spread; and remarked, that if he was not so frequently in their houses as he used to be, they must remember that a considerable increase of the congregation had taken place since he was ordained among them, so that his travel and toil were even greater than they were at the commencement of his ministry. He concluded by repeating his thanks to the ladies for the handsome, valuable and appropriate testimonial which they had just presented.

To the Editor of the Canadian Presbyterian Magazine.

SIR,—In the July number of your Magazine a letter is published, with the signature, "A Member of Synod," attached, having reference to a letter from the Secretary of the Mission Board in Scotland, respecting the Extension of Congregational Laborers, and proposing to add fifteen pounds if any ten congregations should raise the sum of one hundred each. In the concluding paragraph of this letter the writer speaks of the Mission Committee lying under the suspension of patronage in this matter, which is doing but a full and frank explanation can furnish. Allow me to state, Sir, that the Mission Committee have no knowledge of such a letter—that it was never presented, nor even referred to, at any of their meetings—that it was not addressed to me—nor, so far as I am aware, to any member of the Committee. I hope this statement will satisfy your correspondent and all that were disposed to cast any imputation upon the Committee on Missions.

I cannot pretend to answer the questions of "A Member of Synod," but justice to the Committee on Missions required the statements of the foregoing particulars.

ROBERT TORRANCE,
Secretary, Mission Committee.

Guelph, August 1, 1853.

To the Editor of the Canadian Presbyterian Magazine.

SIR,—In your last No. a letter appeared from "A Member of Synod," respecting which I beg leave to offer a few remarks. Regarding the general spirit of the letter, I have only to express regret that any "Member of Synod" should, by the hasty and harsh imputation of idleness, give evidence of possessing but a meagre measure of the "charity which thinketh no evil."

But in regard to the letter supposed to be written by the Rev. A. Sommerville, Secretary of the Mission Committee in Scotland, I have to say, that such a letter is a "verity," and that I am the party to whom it was addressed, and through whom a knowledge of its contents has been circulated. And as regards the writer, he wrote as a private individual, and to all a private individual in an object of benevolence. The object was not one ever before the Home Committee on Missions, and hence Mr. Sommerville did not write as their organ of communication in this case. And for the same reason he did not consider the Mission Committee here the parties to whom the subject matter of the letter could be most naturally communicated. That nothing was farther from Mr. Sommerville's intention than to slight our Committee I am confident, and I am not less so in thinking that there is not a member of it that feels aggrieved, or that understands the business of the Committee so inadequately as to suppose that such a matter falls within their department. When Mr. Sommerville has anything to communicate from the Committee in Scotland he will address no one but the respected Convener of our Committee.

It must be known to "A Member of Synod," that my name appeared in the Minutes of Synod of 1852, as Convener of a Committee of Correspondence with Mr. Sommerville, upon the subject of books, for ourselves and people; and now, that a private gentleman, Mr. Malrose, has a benevolent proposition to make, closely allied in its object to that in connection with which the Committee upon a Book Depot was appointed, to whom would Mr. Sommerville so naturally write as to the Convener of that Committee?

Then, as to the *mode* of the communication, I took what, in the circumstances, seemed to me, and brethren, whose advice I sought, the *best mode* of making known a proposal, (limited in its nature) to those who were likely to feel interested in it, viz: I handed the letter freely round to brethren in the Synod, and it often passed from one to another without my interference.

As the advantage proposed was only to a certain extent, I was not called on to seek more than ten applicants for it; it would have been easy to find twenty. "A Member of Synod" or any one else wishing to know every word in the letter above noticed, with the object of being satisfied as to its nature and origin, will most readily obtain what he wants by application to myself. As there is a mistake in regard to the proposition made in the letter of "A Member of Synod," I will state it.

"The London Tract Society," it is well known, have often manifested a deep interest in the religious welfare of the Colonies, and have repeatedly offered Libraries at a greatly reduced price. They now, for instance, I am informed, offer for £9, books intrinsically worth £21. Mr. Melrose in Edinburgh, desirous of the welfare of our people here, offers to be one of three persons who will contribute £3 toward ten Libraries, and thereby reduce the amount to be raised by the applicants to £6.

Mr. Sommerville writes to me Mr. Melrose's plan, and asks me to consider the matter, and if ten Churches or Stations are found, he "has no doubt," he says, but persons will be got to cooperate with Mr. Melrose. The number was promptly obtained and forwarded to Edinburgh.

I am, Sir,

R. H. THORNTON.

August 5, 1857.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Having in former communications traced the origin of the Secession Church and its movements, till the time of its unhappy division in 1747; and having seen the two parties, respectively, constituted into distinct Synods: and having also traced the rise and progress of the Relief Church till its erection into a Synod,—we propose now to take a rapid sketch of the character and actings of each of these denominations during its separate existence. It is of little importance which of the Secession denominations is first considered, as they may be said to have had a simultaneous commencement. But whilst we have no intention to enter into all the details which might be thought necessary in a full narrative, and which have been so well brought out by Dr. McKerrow in his valuable history, we shall imitate the courtesy of that able and respected writer in first tracing the progress of the division opposite to that to which we belonged, but with which we had the happiness of forming a union: and as this is the contrary order to his, it may produce a little variety, and at all events will free us from so close a following of his footsteps, even although the substance of what we may bring forward on both denominations must be extracted chiefly from his pages.

After the unhappy rupture, the brethren who were willing to make the swearing of the Burgess Oath a matter of forbearance, remained for a little in the Church where the Court had assembled, but transacted no particular business. Next day they met for prayer and conference; and before they parted they agreed that a day of humiliation should be observed by all their Congregations, and that they should meet at Stirling, Synodically, in the month of June.

This Associate (or Burgher) Synod accordingly held its first meeting in its separate state on the 16th June, 1747. Mr. James Mair, who had been moderator before the division, opened the meeting with a sermon from Isaiah viii. 17, "I will wait upon the Lord that hideth his face from the house of Jacob, and I will look for him." There were thirteen ministers present; and Mr. Fisher of Glasgow was chosen moderator. Part of the business at this and some subsequent meetings, had a reference to the late division; and to the honour of this department of the Secession, it ought to be mentioned that they manifested an earnest desire for healing the breach that had taken place; and in consequence of a petition from Galloway, they agreed "to use all proper means for procuring peace upon the footing of truth among the Lord's ministers and people whom he had divided in his just displeasure." They also appointed a day of humiliation to be observed, on account of the mournful rupture which had taken place in the Associate Synod.

But the matter of chief importance was the renewal, and following out, now and at subsequent meetings, of an appointment to prepare a catechetical exposition of the Westminster Assembly's Shorter Catechism. A committee was appointed for this purpose, and the exposition of the whole Catechism was at length completed. But to give it harmony of style, and other finishing strokes, the whole was committed for revision to Mr. Fisher, who, indeed, had the principal hand in its composition, and by whom it was soon brought to that state in which it was published. Since that period it has been commonly designated Fisher's Catechism. It is a most valuable work—presenting to us ac-

curate scriptural illustrations of all the answers in that admirable epitome of divine truth, with which the distinguished Divines of the seventeenth century were enabled, through grace, to enrich the Presbyterian Church.

This part of the Secession being without a Professor of Theology, the Rev. Alexander Moncrieff having gone with the other party, devolved the charge of their students on the Rev. Ebenezer Erskine in the meantime. But as he was far advanced in life, it was considered only a temporary appointment, and the Synod requested his son-in-law, Mr. Fisher, to direct his attention to this subject, with the view of choosing him, in a short time, to undertake this office permanently.

As early as the year 1748, the Burgher Associate Synod had a movement among them to enlarge the Psalmody. We mention the fact as an evidence of their freedom, in some measure, even at this period, from that species of prejudice against singing any thing besides the Psalms of David, which prevailed in the other division of the Secession almost the whole time of its separate existence. It was long before the paraphrases, usually printed along with the metre Psalms in Scotch editions of the Scriptures, were sung in Secession Churches. For these being human composition, it was considered unwarrantable, if not sinful, to use them; and it was thought necessary to confine the exercise of praise to the metre version of the Psalms, which being perhaps as literal as the prose translation, was considered scriptural language. The proposal referred to proceeded indeed on the general principle, that the public praise should be conducted in scriptural expressions. Hence whilst the proposal of an enlargement of the Psalmody was made, it was not intended to introduce hymns and paraphrases, which although expressing nothing but scriptural sentiments, were uninspired; but it was to select scripture songs, and set them to music in the same manner as the Psalms are employed.

We have always thought, that if we may pray in our own language, we may also praise God in words of our own, which though not the language of scripture, are found to coincide entirely in sentiment. But in Scotland, among serious persons, it was long and extensively thought that the Book of Psalms was intended by God to be used in the Church, for the exercise of praise, to the exclusion of every thing else. To some extent this opinion prevails still, both in Scotland and in the United States.

The proposal in the Associate Synod seems to have arisen from their knowledge of the poetical genius of the celebrated Ralph Erskine, one of their ministers, who has been extensively known from that period to this as the writer of the Gospel Sonnets. Accordingly, the instructions of Synod were given to this pious and distinguished minister to prepare a translation of scripture songs, exclusive of the Psalms, in the metre commonly used in praise. Mr. Erskine set himself to this work, and so far completed it as to have the whole written in short hand. But his death took place before his productions were transcribed, and although they were afterwards published as part of his works, they were never sanctioned by the Synod, or brought into use in the Church.

At this period, too, the Synod agreed to revive an old practice of what was called privy-censure, which consisted in a minute enquiry as to the manner in which the various religious duties were performed, in order to administer reproof and admonition for neglecting and encouragement to prosecute the path of duty. With this view the different Presbyteries were enjoined to prepare questions to be proposed on such occasions. The Synod at length agreed on fourteen questions to be put to elders, and on no less than twenty-seven to be put to ministers. It is unnecessary to introduce these here, as it would occupy too large a space. But it may be remarked that they are very particular and solemn, and bear directly on those duties, public, private, and secret, which are incumbent on all members of the Church, and especially on office-bearers; and that they were calculated to remind those to whom they were put of the responsibilities they were under to lay themselves out for the glory of God, and the prosperity of his Church. The questions are sufficiently minute and particular. But they serve to exhibit the high standard of christian attainment and practice which was expected in ministers and elders at that period, and which with little exception should be considered as applicable at all times; and they afford some satisfactory evidence of the scriptural purity of church membership in this denomination at this early period. The names of these, for which we would refer to

the History of the Secession Church by Dr. McKerrow, might make many elders, and some ministers, humble, under a consciousness of their own deficiencies.

About the middle of last century, the views of religious Presbyterians in all denominations, with regard to Prelacy, were very different from what they are now. They regarded the Prelatic or Episcopal Church as being much the same as the Popish. This arose from the fact, that the Episcopacy of Scotland was much more allied to the Church of Rome than English Episcopacy; or rather that, during the time of the persecution in the seventeenth century, it was nothing short of Popery under a prelatic name. Indeed, there never was persecution more cruel and savage than that which was conducted in Scotland for twenty-eight years before the revolution, with a view to support Prelacy and extirpate Presbyterianism. It is therefore not to be wondered at that, for a century afterwards, the Scottish repugnance to Episcopacy continued keen, and that the very idea of giving it the smallest countenance was considered inconsistent with a Christian profession. This was strikingly seen in a case of discipline which came to the Associate Synod in 1750. A member of Mr. Fisher's congregation, Glasgow, being a mason by trade, became the undertaker for erecting an Episcopal Church in that city. This gave great offence to his brethren of the congregation, as well as to serious Presbyterians in the Established Church; and it was considered an extraordinary thing that a member of the Secession Church should lend any hand in the building of an Episcopal Chapel. The mason was dealt with by the minister and session, and urged to renounce the undertaking; but he persisted in it, and at length declined the authority of the church. The case, however, was considered sufficiently important to warrant synodical consideration, and the Synod gave a deliverance, which, although it precisely accorded with the sentiments then entertained, would perhaps excite surprise, or even ridicule now. Instead of considering it a mere matter of secular business, in which the workman had no interest except to earn a subsistence for his family, it was viewed as giving countenance to superstition, as making innovations on God's worship prohibited in the second commandment, and even as equivalent to the erecting of high places for sacrifice under the Old Testament dispensation, which God condemned. They therefore considered the undertaker as highly censurable, and as inadmissible to sealing ordinances till he professed his sorrow for the offence and scandal of which he had been guilty.

We have adverted to the death of the Rev. Ralph Erskine, by which this denomination sustained a severe loss. After a short illness, this eminently talented and pious minister died at Dunfermline on the sixth of November, 1752, in the sixty-eighth year of his age. The memory of the just is blessed. This man of God was distinguished for the highly evangelical strain of his preaching. It was his great aim to magnify the grace of God in the salvation of sinners, and to honour Christ. His writings, both prose and verse, have been admired by the godly of all religious denominations. He mourned over the breach in the Secession, and it is said had more sympathy with those on the opposite side than any of his brethren. He lived respected and beloved by all, and his death was the cause of general lamentation wherever he was known. Among the last words he was heard to utter, he said, "I will be for ever a debtor to free grace." And he breathed out his immortal soul exclaiming, "Victory, victory, victory."

When his brother, the venerable father of the Secession, Ebenezer Erskine of Stirling, heard of his death, he said, "And is Ralph gone? He has twice got the start of me; he was first in Christ, and now he is first in glory."

In less than two years afterwards, the Rev. Ebenezer Erskine himself was also called into the joy of his Lord. This was an equally trying dispensation to the Church, reminding them that the Lord's work is not to depend on instruments, but on his own power and grace. The health of Ebenezer had been for some time on the decline; and his constitution, originally vigorous, had been gradually yielding to the infirmities of age. To relieve him in part from the arduous duties of his charge, his affectionate congregation had called and received his nephew, Mr. James Erskine, as his colleague in January 1752. Mr. Erskine himself preached one of the sermons on the occasion of the ordination, but after that he was seldom able to officiate. Having been for some time unable to preach through growing infirmity, his people expressed a desire to see

him once more in his pulpit. He accordingly went from his bed and addressed them for half an hour from that text, "I know that my Redeemer liveth." The discourse had been prepared with a view to improve the death of his brother Ralph. His last sermon was preached from his bed, the company having assembled in his room, where he baptized a child, after having discoursed from Psalm xlviii. 11, "This God is our God for ever and ever, he will be our guide even unto death." With this appropriate subject he had previously expressed a wish to close his public ministrations.

The exercise of this eminent minister on his death-bed was deeply interesting.

"His private conversation," says Dr. Frazer, his biographer, "with relatives and other kind enquirers, during his last illness, was at once cheerful and edifying. He often expressed himself in language to this effect. 'I have always found my times of severe affliction my best times; many blasts I have endured through life; but I had this comfort under them, a good God, a good conscience, a good cause.' When one of his elders thus accosted him,—'Sir, you have given us many good advices, may I ask what are you now doing with your own soul?' 'I am just doing with it,' he replied, 'what I did forty years ago, I am resting on that word, 'I am the Lord thy God.' Another friend, surprised at the serenity and cheerfulness he possessed in the immediate view of death and eternity, put the question, 'Sir, are you not afraid of your sins?' 'Indeed, no,' was his answer, 'ever since I know Christ I have thought highly of my promises and duties, nor am I *slightly* afraid of my sins.'

"To several friends who were conversing with him one afternoon, he expressed his assurance of perfect bliss in the following memorable words:—'O, sirs, my body is now become a very disagreeable habitation for my soul, but when my soul goes out of my body, it will as naturally fly into the bosom of Jesus, as a stone will fall to the centre.' To his beloved children he unbosomed himself in the most endearing manner, mingling consolation with his dying counsels. 'Though I die, the Lord liveth; I have known more of my God since I came to this bed than through all my life.'

"During the night on which he finished his earthly career, Mrs. Fisher, having come from Glasgow to visit her dying father, was sitting in the apartment where he lay, and engaged in reading. Awakening from a slumber, he said, 'What book is that, my dear, you are reading?' 'It is your sermon, father,' she replied, 'on that text, 'I am the Lord thy God?'' 'O woman,' said he then, 'that is the best sermon I ever preached!' The discourse had proved very refreshing to himself, as well as to many of his hearers. A few minutes after that expression had fallen from his lips, he requested his daughter to bring the table and candle near the bed; and having shut his eyes, and laid his hand under his cheek, he quietly breathed out his soul into the hands of his Redeemer, on the second of June, 1751. Had he lived twenty-four days longer he would have finished the seventy-fourth year of his age; and had he been spared three months more he would have completed the fifty-first year of his ministry, having resided twenty-eight years at Portmock, and nearly twenty-three at Stirling.

"The death of Mr. Erskine was deeply lamented by the whole Church. They felt that they had lost their head and father, and one of their brightest ornaments. He was distinguished by a dignity of manner, a prepossessing appearance, and a ready eloquence, which, with his evangelical strain of doctrine, made him popular as a preacher with all classes. The Rev. Adam Gib of Edinburgh, having asked a brother in the ministry if he had ever heard Ebenezer Erskine preach, being answered in the negative said, 'Well then, sir, you never heard the gospel in its majesty.'"

(To be continued.)

REVIEWS.

ON MIRACLES. BY RALPH WARDLAW, D.D. NEW YORK: ROBERT CARTER & BROTHER. TORONTO: A. H. ARMOUR & Co.

The substance of this important work was delivered from the pulpit by its venerated author, in seven monthly lectures, on the evenings of the Lord's day. Such a course of lectures was rendered necessary by the revival, especially in large cities, of some of the worst forms of the old infidelity, and by the importation from Germany of those neologics'

views which have imbued such a large portion of the young, the concealed and the half educated, of which Strauss is the chief exponent. The largest portion of this work is employed in refuting Hume's celebrated argument against miracles, and in the application of principles already established in a former part of this volume, to the one great miracle of Christ's resurrection—this prince of Scottish theologians lays down the position, and we think successfully proves, that miracles do not require to be tested by the doctrine in order that we may ascertain whether they are wrought by God or by devils; and that a miracle can, in no possible circumstances, be wrought in attestation of error. Such a theory is completely opposed to all our conceptions of God's moral government; and consequently the language of Nicodemus must be maintained without qualification or reserve—"No man can do these miracles that thou doest, except God be with him." This able work contains, in a condensed and masterly style, the entire argument in defence of Christianity, and of our Redeemer's divine mission; and it is of the utmost importance that it should not only be read, but studied, at a time when the various forms of infidelity and Romanism so extensively overpread the land, and threaten to blot the sun of truth from the heavens.

Dr. Wardlaw, in the outset of his argument, defines miracles "*as works involving a temporary suspension of the known laws of nature, or a deviation from the established constitution and fixed order of the universe;*" or, perhaps more correctly, of that department of the universe which constitutes *our own system.*" Now we object to this definition of a miracle, because many of its terms—such as nature and the laws of nature—are as obscure as the thing defined; and because it gives essentially erroneous views of the nature and mode of the divine government. By nature, we simply mean that state of things and course of events which God has appointed; and by the laws of nature, we do not understand any independent principle inherent in things, giving to events the powers of agents; but simply the uniform mode of the divine operation. The common vague belief that God, at first, endowed creation with certain powers and properties, and then left it to itself, just as a mechanic makes a time-piece, winds it up, and then interferes no more with it till the chain has run down, we conceive to be equally irrational and unscriptural. The scriptures represent God as always working, as constantly "*upholding all things by the word of his power,*" as every moment acting directly on creation; and hence, what we commonly ascribe to the laws of nature, the inspired writers uniformly attribute to the direct operation of the Almighty. Our common notions of cause and effect have greatly contributed to conceal from our view the wonder-working hand of God. We think and speak as if an inherent power existed in every cause, and consequently we fail to connect every event immediately with God. Such a fallacious mode of reasoning might be obviated by considering every cause as nothing more than an invariable antecedent, and every effect as an invariable consequent; so that every cause might be viewed as an effect in relation to a more extended system of the universe, than what falls within our present knowledge. Suppose, for instance, that a dozen of balls were placed at certain distances from each other, and suppose that the first six were concealed from view: if the seventh was observed to impinge upon the eighth, this seventh would be regarded as a cause, and all the rest as effects. If the seventh ball was exposed to view, then the seventh would sink into an effect; while to the individual who saw the hand of the operator acting on the first ball of the series, all would be equally effects; and the hand of the individual who set them in motion would be the only cause. It is thus with the system of created things. We see that various objects and events are related to each other; we trace the connection till our knowledge fails, when we designate the highest recognized event in the series a *cause*, and all the rest *effects*; while, perhaps, to an angel, Jehovah might be seen at the fountain-head of existence, acting every moment on creation, and constituting, by his direct operations, what we call the laws of nature. The series of causes and effects, it has been well remarked, may be compared to the links of a chain hanging down from heaven: part of which is concealed amid clouds and darkness; the links that are visible support each other; while the last link in the series is bound to the throne of the Eternal. It follows, therefore, that miracles are produced, like other events, by the direct and immediate agency of God; and that instead of being suspensions of the laws of nature, they are

events out of the ordinary course of nature altogether—events entirely distinct from the ordinary mode of the Divine operation. Dr. Wardlaw seems to have partially apprehended this truth when illustrating the position, "*that in the working of a miracle, there is, in every case, a direct and immediate interference of Deity.*" "There is," says he, "no transference of power from God to the divinely commissioned messenger. Neither is there any committing of divine omnipotence to his discretion. The former is, in the nature of the thing, impossible. It would be making the creature for the time Almighty; and that (since omnipotence can belong to none but divinity) would be equivalent to making him God. And the latter, were it at all imaginable, would neutralize and nullify the evidence—inasmuch as it would render necessary to its validity a previous assurance of the *impeccability* of the person to whom the trust was committed—that is, an assurance, and an absolute one, of the impossibility of its ever being perverted by the improper application of the power to purposes foreign to those of his commission. * * * There is, strictly speaking, in any miracle, no agency but that of the Divine Being himself. Even to speak of the messenger as his *instrument* is not correct. All that the messenger does is—to declare his message; to appeal to God for its truth;—and if, at his word, intimating a miracle as about to be performed in proof of it, the miracle actually takes place, there is, on his part, in regard to the performance, neither agency nor instrumentality; unless the mere utterance of words in imitation of what is about to be done, or an appeal to heaven and petition for its being done, may be so called. God himself is the agent." Page 52-53.

The definition of a miracle to which we object contributes nothing to the proper understanding of the subject. When Christ cured the sick, healed the blind, and raised the dead, we never enquire what particular natural law is suspended, nor how that suspension constitutes a miracle; but we at once address our Lord in the language of Nicodemus: "*We know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him.*" We may, therefore, define a miracle in harmony with this view; as a work wrought by God in confirmation of some doctrine, manifestly beyond the unassisted power of man.

The question may now be asked, What are the objects which miracles were designed to accomplish? Dr. Wardlaw gives a substantial answer to this important enquiry, when exposing the falsity of Hume's argument against miracles. They manifest, in general, the glory of God, by breaking in upon the ordinary events of Providence. And they thus convince the most careless and inconsiderate, that there is a God distinct from and superior to nature, who governs all things according to the counsel of his will. "*If in one sense,*" says Trench, "*the orderly workings of nature reveal the glory of God (Ps. 19, 1-6), in another they hide that glory from our eyes. If they ought to make us continually to remember him, yet there is danger that they lead us to forget him, until this world around us shall prove—not a translucent medium, through which we look to him, but a thick impenetrable veil, concealing him wholly from our sight. Were there no other purpose in the miracles than this—namely, to testify the liberty of God, and to affirm the will of God, which however it habitually shows itself in nature, is yet more than, and above nature,—were it only to break a link in that chain of cause and effect, which else we should come to regard as itself God, as the iron chain of an inexorable necessity, binding heaven no less than earth, they would serve a great purpose, they would not have been wrought in vain.*"—*Trench on Miracles*, page 24. But miracles—especially the miracles of Christ—serve other and more important purposes than these, bearing directly on man's salvation; and to a brief consideration of such designs we shall proceed:

1. The miracles of Christ were intended to authenticate his divine mission. Were an individual to assert that he had received a message from God unto us, and were he to command our instant obedience, since the fact of such inspiration could only be known to himself, in order to protect ourselves from imposture, we would naturally demand a sign from heaven. If, without the application of any medicine, he should heal the lame with a word; if those who wanted a limb or an arm had it instantly restored, and if the dead were in a moment raised to life, we would say that such a man was what he professed to be—"a prophet

mighty in word and deed." We should perceive that it was utterly impossible for a God, infinite in truth and holiness, to set the broad seal of his omnipotence to the attestation of a falsehood. And the miracles wrought by Christ are of the decisive character here supposed. Leprosy was a disease beyond the power of the healing art, and for which the Jews never seem to have sought any cure; and yet Christ healed the leper with a word, or a touch. The maimed—those deprived of a leg or an arm—were brought to the great physician, and, in a moment, the last member was restored. There is even a regular gradation in our Lord's miracles, intended to place his glory in the clearest and strongest light. With the same ease, he restored to life Jarius' daughter when she was newly dead; that he did the widow's son of Nain, when they were carrying him out for burial; and Lazarus, after he had been four days in the grave. Such miracles were admirably calculated to carry the conviction to every candid mind, that Christ is the sent of God, and that every doctrine which he taught is attested to us by the seal of omnipotence. Dr. Wardlaw has clearly stated the nature of this purpose contemplated by miracles, as follows:—"You will further have observed, that I have represented miracles as attesting the one or the other of two things—either a divine commission in general, or the truth of any particular article in the communication made. It is in the former of these two lights that the words of Nicodemus present them as evidence of commission: 'We know that thou art a teacher come from God.' And in the same light our Lord himself, on various occasions, appeals to them: 'The works which the Father hath given me to finish, the same works they do bear witness of me, that the Father hath sent me.' On the other hand, when Jesus said to the Jews, 'But that ye may know that the son of man hath power on earth to forgive sins'—and then, as a proof of this particular fact, or truth, commanded the paralytic to rise, take up his bed and walk, we have an exemplification of the second of the two lights in which we have said miracles may be regarded: the miracle having been wrought in immediate connexion with that one position, was the direct divine attestation of its truth."

But the particular miracles by which Christ proved himself to be the sent of God, Isaiah had predicted as an accompaniment of the gospel dispensation: "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert."—Isaiah xxv. 5, 6. These were the prominent miracles that Christ wrought. And when John the Baptist sent two of his disciples to Christ to enquire, "Art thou he that should come (the Messiah), or look we for another?"—the answer was manifestly borrowed from Isaiah's prophecy—"Go and show John again those things which ye do hear and see: the blind receive their sight, and the lame walk; the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the gospel preached unto them." Dr. Alexander rather arbitrarily denies that Christ refers to John the Baptist to this prophecy, and asserts that it can only refer to our Lord's miracles in a secondary and general sense, as forming part of the same prophetic picture. But it will be observed that our Lord does not say, I am the Christ, and then work certain miracles in proof of his claims; but he simply wrought the very miracle mentioned in Isaiah, and then, in the very words of the prophet, he commands the disciples to tell their master what they had seen.

2. The miracles of Christ prove his supreme divinity. This proof flows not so much from our Lord's miracles, considered as works of power, as from the mode in which they were performed. While the prophets of the past dispensation always said, "Thus saith the Lord," and the apostles, under the present economy, said, "In the name of Jesus of Nazareth," Christ wrought miracles in his own name and by his own authority. His uniform language was: Be clean—Young man, I say unto thee, arise—Lazarus, come forth; showing that his power was neither exhausted nor exerted to the utmost; and manifestly identifying himself with that divine being who spake, and creation sprang into existence. The very manner of working shows that our Redeemer is "God manifest in the flesh;" and that all power has been committed to him in heaven and earth." The disciples evidently believed that their master is the supreme God, and hence, when working miracles, they exchanged the Old Testament formula, "Thus saith the Lord;" for "In the name of

Jesus of Nazareth," and since they were filled with the Holy Ghost, they could not err.

3. Christ's miracles showed the benevolent character of his mission. Dr. Wardlaw simply refers to this feature of our Lord's miracles among other characteristics, which he did not intend to illustrate. Its importance will, at least, claim for it a passing notice. It is evident that Christ could have proved his divine mission by works which only showed the greatness of his power, and not the tenderness of his love. He could have cast a mountain into the sea, or changed the dry land into a lake, or brought down fire from heaven; and such mighty works, as evidences of power, would have as certainly proved his divine mission, as cleansing the leper, or raising the dead. The miracles of Christ, therefore, not only demonstrate his love to us in working out our redemption, but also in the mode in which that redemption is accomplished. We have a detailed account of thirty-three of our Lord's miracles, while, from many incidental notices, it is evident that the greatest number are only mentioned in general terms. After he had healed the centurion's servant—it is said: "When the even was come, they brought unto him many that were possessed with devils; and he cast out the spirits with his word, and healed all that were sick." Now, what do these numerous miracles intimate, but that our Redeemer is "full of compassion," and "plenteous in mercy;" and that equally in nature and in grace, he "does exceedingly abundantly above all that we can ask or think." There is only one apparent exception to this statement—his cursing the barren fig tree, in consequence of which it withered to the very roots. This was, however, a symbolical warning to both Jews and Gentiles, and intimated, in the plainest and most impressive manner, that vengeance should ultimately overtake all unfruitful professors. Such a miracle was, therefore, prompted by the purest benevolence; and its object was completely served by being wrought on an unfeeling tree, instead of any sentient creature. "That he should have put forth his anger on a tree," says Trench, in his usually pointed and searching manner, "the real objection lying at the root of this in many minds oftentimes is, that he should have put forth his anger at all; that God should ever show himself as a punishing God; that there should be any such thing as the wrath of the Lamb, as the giving account of advantages, as a dreadful day. But seeing that such things are, how needful that men should not forget it; yet they might have forgot it, as far as the teaching of the miracles went, but for this one—all the others being miracles of help and of healing. And even the severity of this, with what mercy was it tempered. He did not, like Moses and Elijah, make the assertion of God's holiness and his hatred of evil, at the cost of many lives, but only at the cost of a single unfeeling tree. His miracles of mercy were unnumbered, and on men; his miracle of judgment was but one, and on a tree."

It has been suggested that Christ's miracles were also symbolical of spiritual cures effected on the soul. Some have even gone so far as to assert, that he never wrought a miracle on the body without working a corresponding miracle on the soul. But whether or not this statement can be proved to its full extent, it has manifestly its foundation in truth. There is sufficient evidence in the gospels that the cure of diseases is intended to symbolize the cure of sin—the casting out of devils, the destruction of Satan's empire—and the raising of the dead, that we shall be raised from a death of trespasses and sins, and made alive together with Christ. These facts fully show, that both body and soul are the objects of our Lord's benevolent care—that he went about continually doing good.

Dr. Wardlaw, in the seventh chapter of his treatise, gives a short account of rationalism, mythism, spiritualism, and Romanism, in reference to miracles. The two prominent feelings that lie at the foundation of all genuine religion are, a feeling of personal guilt and a conscious need of redemption. Now the great effort of the unrenewed heart has been, in all ages, to deny these doctrines, and to uproot such feelings from the human heart. In harmony with these representations, the Saviour has been viewed, not as a propitiatory sacrifice, but as a gifted teacher, a distinguished reformer, who came to deliver men from the bondage of superstition, and elevate our nature to its highest point of perfectability. And as the doctrines of the gospel flow from its facts, these, by a peculiar system of criticism, were explained away. According

to these philosophical divines, these "great thinkers," when Jesus said, "All power is given to me in heaven and in earth," he must have meant, "To me is committed the right of inculcating doctrines on Jews and heathens." When he says of himself, "Before Abraham was, I am," it was as much as to say, "Already long before Abraham, God determined on the plan to send me as a teacher of virtue into the world." And when Jesus said, "Let the dead bury the dead," the meaning is, "Let the grave-digger bury the dead." This system of interpretation commenced with Dr. Paulus of Heidelberg about the year 1770; and with him it ended. His disciple, Christopher Frederick Ammon, boldly endeavored to reduce all the miracles of scripture to the level of natural events, and to deny that they contained a single supernatural element. The statement of such absurdities is a sufficient refutation; and hence Dr. Wardlaw puts the case with his usual point and precision in the following language:—

"Are men really worthy to be reasoned with, who can satisfy themselves with alleging that the vision of Zecharias was effected by the smoke of the chandeliers of the temple; that the magician kings (so called) with the offerings of myrrh and gold and incense, were three wandering merchants, who brought home glittering tinsel to the child at Bethlehem; that the star which went before them was a servant bearing a flambeau; that the angels in the scene of the temptation was a caravan traversing the desert laden with provisions, of which they ministered to him; * * * that he did not walk *on* the sea, but only *by* it on the shore; that he did not tell Peter to find a piece of money in the fish's mouth, but to catch as many fish as would sell for that money; that he did not raise Lazarus from the dead, but guessed, from the nature of his disease, that he was only in a swoon, and happily found it so; that the two angels in the tomb, clothed in white linen, were an illusion, caused by a white garment; and that the transfiguration was a storm—a storm! that scene of heavenly grandeur whose very stillness we conceive to have been one of the elements of its sublimity—a breathless stillness, unbroken save by the whisperings of the celestial visitants, and the divine voice from the excellent glory."—Pp. 237, 238.

But it is manifest that such a system could only be upheld by doing the grossest injustice to the very letter of scripture. Hence Strauss, another "great thinker," arose, and resolved all revelation into a series of myths. What is a myth? Strauss, in his life of Jesus, affirms that when the most honest witness gives evidence in a court of law, he unconsciously mingles his own feelings, imaginings, and reasonings, with what he really sees, and that this compound of truth and error, of imagination and observation, is properly called a myth. In like manner, when the evangelists saw one of Christ's wonderful works, they describe the event from their old Jewish stand-point; they attribute a supernatural character to events for which they could not otherwise account, and they uniformly confound their own reasonings with what came under their own immediate observation. This explanation, it has been asserted, will account for the discrepancies in the various gospels; and it has been said, that it is the province of this destructive criticism to destroy this mythical shell, and to exhibit the kernel of truth. Most certainly the authors of this foolish system destroy both kernel and shell together.

It is obvious from this imperfect sketch, that the progress of error is ever variable and downward. Ammon ridicules the system of Paulus, while Strauss pours contempt on both. Dr. Tholuck is now writing a history of German rationalism, in which its connections and tendencies will be fully developed, and in which it will be doubtless rendered apparent that "the world by wisdom knew not God." Dr. Wardlaw does not indeed enter into all the minutiae of this system of German rationalism; but he gives a sufficiently full account of it to satisfy the curiosity of most readers. We commend his work on miracles to our readers, as one of no common ability, and which every man, in this age of controversy, ought not only to read, but also to study, who wishes to give a reason for the hope that is in him.

DISCOURSES PREACHED ON VARIOUS OCCASIONS. By the Rev. Robert McGill, St. Paul's Church, Montreal. Montreal: How Ramsay, John Armour & Co. Toronto: A. H. Armour.

The Rev. Mr. McGill has been long and favorably known in Canada, as one of the superior class of Presbyterian ministers—a class, by the way, not too numerous—and consequently, a volume of sermons from

him might be expected to command attention, and no doubt it will, though perhaps not to the extent it would have done, had the discourses been of a more purely doctrinal or expository character, and not, as several of them are of a mere local bearing, and peculiar in their reference, to events on the cause and consequences of which there is a difference of opinion. The author has eleven sermons on "Love of Country; The Authority of Law; God's Chastisement of Cities; Respect for the Burying-places of the Dead; On Graves; The Cemetery; Death—how came it? Death—what is it? The Dead—where are they? Is the Child dead? Death—the fear of it a bondage; Peace in Christ? The Precedent Claims of the Spiritual in Religion over the External; The Religion of Feeling; Christ—in Him was life; The Soul—a Book.

As a Canadian work we hope it will have a wide sale, and take the lead in opening the way for the introduction of a higher and better kind of literature than has hitherto, except to a very insignificant extent, come from our press. We would recommend it for congregational libraries, as well as for private purchase. It is highly evangelical in its matter, and elegant in its diction.

FEMALE PIETY; OR THE YOUNG WOMAN'S FRIEND AND GUIDE THROUGH LIFE TO IMMORTALITY. By the Rev. John Angell James. New York: Robert Carter & Brothers. Toronto: A. H. Armour & Co.

This is an excellent book, and should be read and studied at every fireside, by matron and maid. It is designated the "Young Woman's Friend," but there is much in it for the "old woman;" and even the old man, and the young man, too, may read it with pleasure and profit. It should be in every family and church library.

THE MESSIAH IN MOSES AND THE PROPHETS. By Eleazer Lored. New York: Charles Scribner. Toronto: A. H. Armour & Co.

This is a well written volume, on an important subject, and indicating considerable research. The object is to prove Jesus Christ in the Pentateuch, and that the Ancient Church had its faith resting, as well as the Christian Church, on the Cross. Indirectly, it argues against Unitarianism, by maintaining that the Christ, the Jesus, the Immanuel of the New Testament, is the same with the Messiah, Messenger, Adoni and Elohe of Abraham, and that, by various designations, he appeared in a form like that of man to the Patriarchs and Prophets. One chief bearing of the whole is in regard to Jewish unbelief, and a valuable gift it would be to a Jew, if he would read it, to show him that his Messiah has come already. It is delightful to find one of the retired "merchant princes" of New York employing his leisure and his talents in such a cause. The work has obtained already a deservedly large sale.

Miscellaneous.

MY FATHER—A HYMN FOR CHILDREN.

Father, thou mad'st this little frame,
Fashioned with wondrous skill;
To thee I dedicate its powers,
Teach me thy holy will.

These eyes shall read thy blessed word,
And learn my duty there,
And gaze with gratitude and love
Upon thy works so fair.

These ears shall hear the gospel sound,
And holy hymns of praise;
This voice shall tell a Saviour's love,
To him glad anthems raise.

These hands shall bind the bleeding wounds
Of sorrowing children here;
These feet shall run on errands swift,
The sad in heart to cheer.

This beating heart shall love and bless
All thou didst die to save,
O Lamb of God, who bore for us
The thorns, the cross, the grave.

My Father, help a little child;
Grant me thy grace, I pray,
To live thus wholly unto thee,
Throughout life's little day.

RULES FOR A PROFITABLE SABBATH.

In the first place, watch and pray, as you value your souls, against a spirit of carelessness and indifference in religion. Remember that the life of a Christian is a life of self-denial. It is a race, a pilgrimage, a warfare; its exercises are described by wrestling, striving, watching, and the like. And of all the drones in the world, drones in God's hive are the least deserving the approbation of the Church, and the most under the frown of heaven. The Scriptures probably contain no expression of displeasure more impressive than that which is addressed to the Lædæans on this very subject:—"So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Yet it is astonishing how soon we may be beguiled into such a frame of mind. The commonness of religious exercises, the attractions of the world, and above all the corruptions of depraved nature, have a constant influence to produce this awful indifference. And few greater evidences can be afforded of it than the neglecting the worship of God in his sanctuary, or carelessly trifling with the morning of a Lord's day.

Secondly. Rise early. Your enjoyment of the Sabbath, and your attendance upon the worship of God in the morning of it greatly depend upon this. If you have much to do before you can unite with God's people in his house, the time of your rising must be arranged accordingly. A lazy, sluggish professor who can satisfy himself with consuming the best part of the morning in bed, is but ill prepared for the service of his Maker in the course of it. And scandalous it certainly is to any one who names the name of Christ, that a man who would rise for a sixpence at almost any hour on any other day in the week, should shut his ears on the morning of the Sabbath, when God is calling to him from heaven, and be lulled by the devil to sleep. The conduct of the wicked, who can rise at any time to unite in a party of pleasure; the conduct of heathens, who are waiting the rising of the sun, in order to pay the earliest adorations to him as soon as he makes his appearance; in a word, the conduct of even Satan himself, who is always on the alert to destroy, if possible, the comforts and souls of men, is a sufficient reproof to such individuals.

Thirdly. Endeavour to enjoy a good Saturday evening. It was a custom with the Jews to have a season of preparation previous to the duties of the Sabbath. Their Sabbath began at six in the evening, and at three in the afternoon began the preparation. God grant us that anxiety for the enjoyment of the Sabbath which will lead to a preparation for it as far as we are able; and a good frame of mind on a Saturday evening will seldom lull a person to sleep, or make him indifferent about the worship of God on a Sabbath morning.

Fourthly and lastly. Think of the rapid approach of death, and endeavour to realize to yourselves the views and feelings you will then have of what you have done, and what you have left undone, when you are just going to give in your account unto God. It is a lamentable fact, there are not a few in our churches or congregations who are all their life long planting thorns in that pillow upon which at last they must lie down and die; and none are doing this more effectually than the careless and the slothful. "Ah!" says one on a death bed, "that I had been more actively engaged in the service of God!" "O!" cries another in the anguish of his soul, "that I could but live my time over again! What a different person would I be! O! the sins I have committed, the duties I have neglected, the Sabbaths I have murdered!" But it is in vain! He is just on the borders of eternity; and all the wealths of worlds can neither purchase him a respite from death nor afford him an opportunity of retrieving his condition for ever! "O, that they were wise, that they understood this, that they would consider their latter end!"—*Old Period.*

THE ANXIOUS INQUIRER DIRECTED.

How shall I come to God, for I am a sinful creature?

Jesus said, "I am the way; no man cometh unto the Father but by me." John xiv. 6.

But how can I feel sure that Jesus will receive me?

"I'll tell that cometh to me I will in no wise cast out." John vi. 37.

I have nothing that I can bring to Him.

"I will give unto him that is athirst of the fountain of the water of life freely." Rev. xxi. 6.

But should I not first endeavour to purify my soul from sin?

"Who can bring a clean thing out of an unclean? not one." Job xiv.

4. "Without me ye can do nothing." John xv. 5.

How then shall I come?

By a new and living way, which he hath consecrated for us through the veil; that is to say, his flesh." Heb. x. 20.

Is God sure to receive me? Can he love me?

"I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 18.

What should be the object of my life?

"Ye are bought with a price; therefore glorify God, in your body, and in your spirit, which are God's." 1 Cor. vi. 20.

Can any unimportant actions in any way glorify the everlasting God?

"Herein is my Father glorified, that ye bare much fruit." John xvi. 8.

What do you mean by fruit?

"The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, faith, meekness, temperance." Gal. v. 22, 23.

Does God, then, take notice of my daily conduct?

"I know the things that come into your mind, every one of them." Ezek. xi. 5. "He that planteth the ear, shall he not hear? he that formed

the eye, shall he not see? he that teacheth man knowledge, shall he not know?" Isa. xlv. 10.

I am very ignorant, who shall instruct me?

"Search the Scriptures" John v. 39. "The Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus" 2 Tim. iii. 15.

But I have so many evil habits to combat; what shall I do?

"Gird up the loins of your mind" 1 Pet. i. 13. "Fight the good fight of faith" 1 Tim. v. 12. "For he hath said, I will never leave thee, nor forsake thee." Heb. xiii. 5.

But there are trials and temptations in my way which others have not.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. x. 13.

I wish I had some friend who could understand all the trials of my spirit.

"We have not a High Priest which cannot be touched with the feelings of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv. 15.

It is my desire to walk uprightly; but I feel I have no strength.

"He giveth power to the faint; and to them that hath no might, he increaseth strength." Isaiah xl. 29.

May I go and ask him, then?

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." James i. 5.

How will God give me wisdom?

"I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" Ezek. xxxvi. 27.

When trouble comes, what shall I do?

"Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Psalm l. 15.

In the hour of death?

"When thou passest through the waters, I will be with thee." Isaiah xl. 2.

And in the day of judgment?

"Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died." Rom. viii. 33, 34.

O! I will cast in my lot with God's people, for they only are happy!

"We are journeying unto the place of which the Lord said, I will give it you; come thou with us, and we will do thee good." Numbers x. 23.

"The Lord bless thee, and keep thee; the Lord make his face shine upon thee, and be gracious unto thee, and give thee peace." Numbers vi. 24-26.—*Quiet Thoughts for Quiet Hours.*

HINTS TO SABBATH-SCHOOL TEACHERS ON THE EXERCISE OF DISCIPLINE IN THE SABBATH-SCHOOL.

Gentleness is one of the chief tributaries to good discipline. The government of a Sabbath-school is strictly parental, and should be, in every respect, kind and gentle. Have you a child of disagreeable and repulsive manners? Perhaps it is the want of gentleness in her domestic training, or in her week-day school that has formed them. Perhaps her natural disposition is unhappy and irritable, and nothing but gentleness will win her confidence or affect her heart. At any rate, whatever may have occasioned her defects, it is certain that harshness and severity will not remedy them. The servant of the Lord must be gentle, showing all meekness to all men.

The discipline of a school should be equal and impartial.

Partiality is a fault. It is occasioned by the indulgence of improper feelings. It proceeds from judging, not according to the exact truth of things, but according to the unjust inclination of the will and affections. To be partial to one is to favor him without just cause. There can be no appearance of this in a good Sabbath-school teacher. It should be borne in mind, however, that the treatment of the members of a class may be entirely different, and yet no charge of partiality be incurred.

Prayer and affectionate private exhortation have been the means not only of reforming, but, by the blessing of God, of converting some of the most wayward and depraved children. It is unquestionably true, that reproof before the class is attended with many hazards which are not incurred in private reproof; and that many advantages which the teacher might derive from the former, in the general management of the class, he loses in the latter.

Were we required to reduce the whole subject of discipline to three simple rules, they would be the following:

1. Let it be a rule that no one shall speak so loud as to be heard beyond his own class. This rule is often broken by the teacher, but more commonly by boys, who are taught in their day-schools to read in a loud coarse tone. A little practice will make it very easy for all to speak so as to be perfectly heard by the class to which they belong, and yet not disturb others. The stillness that is thus produced invites, and indeed compels, attention.

2. Another important point in maintaining order is to keep all the scholars engaged. The principal cause of disturbance lies in the conduct of the children who are left to themselves whilst the teacher is questioning others. A good rule on this point is to address the whole class, and require the attention of all to every part of instruction. If the class is of a proper size, and the general stillness of the room allows the

teacher to be heard, this is easily done. In addressing them, look from one to another, check the slightest inattention or misconduct, and in asking questions, put them promiscuously, and not more than one or two to the same scholar. It is a miserable plan in all respects to take one at a time, and make the impression that the rest of the class have no interest in the lesson until their turn comes in order.

3 Another important rule is, that every scholar and teacher should take their proper seats on entering the room, and keep them until the school-time is expired. When the session is not more than an hour and a half, it should be the general law that no one should leave his seat. The practice of permitting children to leave the room is a very pernicious one. It should be known as a rule of every school, that no child is allowed to leave his seat until the school is dismissed, and no exception should be permitted except at the request of a teacher to the superintendent.—*The Teacher Taught.*

DANIEL, A MODEL OF PIETY TO MEN IN BUSINESS.—Daniel was a busy statesman. Darius had made him his chief minister. He had charge of the royal revenue, and was virtual ruler of the empire. But amidst all cares of office he maintained his wonted custom of praying thrice a day. For these prayers nothing was neglected. The administration of justice was not standing still; the accounts did not run into confusion. There was no mutiny in the army, no rebellion in the provinces from any mismanagement of his. And though disappointed rivals were ready to found an impeachment on the slightest flaw, so wise and prompt and impartial was his procedure that they at last concluded, "We shall find no occasion against this Daniel, except we find it against him concerning the law of his God." He found leisure to rule the realm of Babylon, and leisure to pray three times a day. Some would say that he must have been a first-rate man of business to find so much time for prayer. It would be nearer the truth to say that it was his taking so much time to pray which made him so diligent and successful in business. It was from God that Daniel got his knowledge, his wisdom, and his skill. In the composure and serenity which these frequent approaches to God imparted to his spirit, as well as in the supernatural sagacity and forethought and power of arrangement which God gave in direct answer to his prayers, he had an infinite advantage over those men who, refusing to acknowledge God in their callings, vex themselves in vain, and who, when the fret and worry and sweetening of their jaded day is done, find that they have accomplished less, and that little far more painfully than their wiser brethren who took time to pray. The man must be busier than Daniel who has not time to pray, and wiser than Daniel who can do what Daniel did without prayer to help him. Daniel was in a place where prayer was eminently needful. He was in Babylon—a place of luxury and revelry—and from his position in society he was peculiarly exposed to the idolatrous and voluptuous temptations around him. It was difficult and ere long it was dangerous to maintain his singularity. But so far as there was any seduction in the mirth of that jovial city, prayer kept him separate; and so far as there was any danger in withholding countenance from his idol-orgies, prayer made him bold. Though the clash of the cymbal and the shouts of the dancers were coming in at the window, they did not disturb his devotion; and though he had not forgotten the king's decree and the lions' den, he did not close the lattice nor try to conceal his faith and his worship; and secure alike from spiritual detriment and personal danger, the Lord hid his praying servant in the hollow of his hand.—*Dr. James Hamilton.*

A CANDID MIND—There is nothing sheils so fine a light upon the human character as candour. It was called *whiteness* by the ancients, for its purity and beauty; and it has always won the esteem due to the most admirable of the virtues. However little sought for or practised, all do it the homage of their praise, and all feel the power and charm of its influence. The man whose opinions make the deepest mark upon his fellows; whose influence is the most lasting and efficient; whose friendship is instinctively sought, where all others have proved faithless, is not the man of brilliant parts, or flattering tongue, or splendid genius, or commanding power; but he whose lucid candour and ingenuous truth transmit the heart's real feelings pure and without refraction. There are other qualities which are more showy, and other traits that have a higher place in the world's code of honour; but none wear better, or gather less tarnish by use, or claim a deeper homage in that silent reverence which the mind must pay to virtue.

As it is the most beautiful, so it is the safest of moral qualities. None fall into such few mistakes—none darken and deform themselves with so little falsehood and wrong—none so free from the pain of doing wrong as those who walk amidst the pitfalls and misamas, passions and errors, of our tainted life, clothed habitually with candour. The rare and comely union of prudence and of principle, of firmness and forbearance, of truth and zeal, of earnestness of feeling and discrimination of views, is to be found only in minds pervaded and enlarged by candour. To love and to seek, in all things, the truth—to choose and adhere to, before all the solicitations of passion, or the power of prejudice, or the force of public opinion or the claims of interest or power, whatever is right and true—to believe, at every juncture of experience or thought, that nothing is so good, or desirable, or trustworthy, as truth—to scent the truth amidst all the unpopular disguises which too often disfigure it in this world—this must be safest and best, whatever we may think of it, if God really reigns, and there be an eternal distinction between truth and falsehood, right and

wrong. In nothing have men so vital an interest as in truth. Nothing should we so earnestly strive to get at, or hold fast when obtained. "Buy the truth, and sell it not."—*Green Leaves.*

THE ERA IN WHICH JOB LIVED.—The time of Job's existence is not less remote than his situation and manners. It is involved in the highest antiquity. We must unroll the records of time beyond all other history, except the brief accounts contained in the early chapters of the Book of Genesis. Not only had the Roman empire not arisen, the Roman city not been founded, but even those Etrurian kings, whose tombs, after being closed from all human sight since a thousand years before the Christian era, have recently disclosed their crowned and sceptred tenants, to glitter a moment, and vanish into dust—even these had not yet learned to sway the sceptre, or their subjects to delve the virgin soil. The Grecian States were as yet unsettled by Pelops in the South, or the wandering Pelasgi from the North. The Egyptian monarchy, and its mighty rivals, in Nineveh and Babylon, the warlike children of Ham, did alone divide the empire of the East; for Persia and Media had not yet risen into notice. No great state had been formed from the sacred family of Shem; but petty kings ruled in Canaan, and over the free tribes of the East, who wandered far and wide for pasture and merchandize, without limit or restraint, over the yet uninclosed regions between the Nile and the Euphrates, the Caspian Sea and the Persian Gulf. The Pyramids had probably not yet reared their all-enduring summits; and only the sun-burnt masses of Babylon, and the scorched marbles of Nineveh or Calah, remain to remind us of those mighty nations which were contemporary with the prince and patriarch Job.—*Hulbert.*

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