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# Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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

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## Religious Intelligence.

### LETTER FROM CEYLON.

(To the Young People of the U. P. Church, Glasgow, supporting a Printer in Ceylon.)

KANDY, CEYLON, August 13th, 1852.

MY DEAR YOUNG FRIENDS,

I have much pleasure in sending you an account of the next three little books to be printed at your expense. The subject of the first is "Creation." The people of Ceylon do not believe in the existence of God, the maker of all things. They say that there are innumerable systems of worlds which are successively destroyed and reproduced. At the end of a period of time, called a Calpe, seven suns arise, the system catches fire, and is utterly consumed. As when oil is burnt in a pot, not even ashes are left, so it is with the worlds. Afterwards, in some extraordinary manner, they again come into existence. When the Singhalese are asked to explain how men came into being, the answer generally given is, that they are born in consequence of the merit or demerit of actions performed by them in previous births. It is objected that persons must have first existed before they did anything good or bad, as trees must be in existence before they can bear fruit; that it as well might be said that a hen was hatched from one of its own eggs, as avert that a man derived his origin from the virtue of his own deeds. This often puzzles them, and they are prepared to listen with more attention to the account of creation given in the Word of God.

The second publication will contain translations of two little tracts, published by the London Religious Tract Society. One of them entitled "Daily Mercies," shows the numberless blessings we are every day receiving from God, and the debt of gratitude we owe Him. The other, "Now! Now!" points out the importance of attending to religion immediately and the awful consequences of procrastination. The third little work is a translation of a tract called "The Broken Cup." It is designed to show the sin of lying, a vice fearfully common among the Singhalese. Truly do they deserve the character given of the Cretans, "always liars." Even in courts of justice, perjury is the rule, truth the exception.

VEDDAHs.—I shall now give you a description of the Veddahs or wild men of the jungle, the descendants of the original inhabitants of Ceylon. According to the native annals, Wijeya, the son of an Indian king, landed on the island with 700 followers, about 543 B.C. He gradually made himself master of the country, but some of the aborigines fled into the depths of the forests of Bintenne, and there preserved the purity of their race, and their ancient superstitions. The district they inhabit lies to the eastward of Kandy. It is wild and hilly, with immense forests scattered through it. Being occasionally subject to severe droughts, and very unhealthy, it contains only a scanty population, and is seldom visited by people of other parts of the island. It abounds, however, with deer, wild elephants, bears, and cheetahs.

The Veddahs are of a dark brown colour. They are small in stature. They have long black shaggy hair, tied up in a knot behind. Their only covering is a very small piece of cloth round the loins. Those who cannot obtain cloth, use the bark of trees. This, when gathered is cut into pieces of the proper size, the inner coat is then separated from the outer, and steeped in water for a few hours, after this, it is beaten between two stones until it becomes very soft, smooth, and pliable. It is next dried, and is then ready for use. If they wish a larger covering, they sew pieces of the bark together with fibres obtained from the descending shoots of the banyan tree. They generally carry about with them bows and arrows, their principle weapons for the chase.

The village Veddahs have rude huts constructed of branches of trees, sometimes with walls and sides, but often without, and open to the weather all around. They are usually placed against large trees for support. The walls and roof are formed by interweaving in the simplest manner, the smaller branches, and pieces of bark. This class of Veddahs cultivate small patches of land, and carry on a little traffic with the other natives.

The forest Veddahs wander from place to place, and in dry weather often sleep under the trees; during the rainy season they sleep in caves or overhanging rocks. The flesh of the deer or elk is their principal article of food; this is usually eaten boiled or roasted, with yams or such other edible roots as are found in the forest. They are skillful hunters, and approach the game so stealthily, that they seldom startle it; hence the Singhalese believe that no wild animal will fly from a forest Veddah. When the quantity of deer killed is more than they can consume, the surplus is cut into pieces, placed on a wooden frame over a fire and dried; it is then soaked in honey, carefully packed in bark, and hung up on a tree, as a supply against future necessities. They eat also wild hogs, monkeys, lizards, and various other animals. They never cultivate the ground, or attempt to raise rice, yams, sweet potatoes, or other vegetables, although they are sometimes put to severe straits by an occasional scarcity of food. The last resource in this case, is to strip off the bark of the wild mango tree, which is then pounded and eaten with a little water.

The Veddahs hunt wild elephants for the sake of their tusks. They creep up close to the animal and shoot to the heart. Should the elephant charge them, they evade it by their agility and presence of mind. If it escapes after being severely wounded, they follow it until it falls from exhaustion, or by fresh attacks, when, in addition to the ivory, they recover their arrows.

I never went myself to the Veddah country, but I had an opportunity, in Kandy, of conversing with some of them. A Veddah was tried for murder before the supreme court, and three male Veddahs and one female came to give evidence. They were exceedingly ignorant. They could not count beyond five, and even in doing so, they used their fingers. To express a great number they hold up the fingers of both hands repeatedly. When the Veddahs are told to do anything in six or seven days' time, as many knots must be made on something, one of which they loose each day, and when the last is untied, they do the thing. Those with whom I spoke, did not know who gave them being. When asked who Buddha was, the founder of the religion most prevalent in the island, the eldest answered, "I never saw him." A Buddhist priest was standing near with his long flowing yellow robes, the Veddah did not know exactly what he was, but he said he did not like him because he wore such a long useless dress. Sickness, in many cases, is ascribed by the Veddahs to the influence of demons. They therefore perform devil dances to cure the disease. Upon these occasions, they procure cocoa-nuts, rice, fruit, &c., which they offer as sacrifice to the devils. When any of their number dies, they bury him and leave the place. They have no idea of any state of existence beyond the grave; they believe that they perish like the brutes.

I may mention that the Veddah was found guilty, but the sentence of death was commuted to that of imprisonment with hard labour. He was sent to a prison, admirably conducted, near Colombo, and part of the preceding account of his tribe was obtained from him. He is now learning to read, though very slowly, since he took three months to master nine letters. In arithmetic he has succeeded somewhat better, as he is now able to count as far as eighteen. When telling the age of his children, he places his hands at such a distance from the ground as the head of the

child may be supposed to reach; and in speaking or any particular time of day, he points to that part of the heavens in which the sun would be at such an hour.

The Veddahs continued in the same degraded condition for a two hundred years. The inhabitants of the other parts of the island were comparatively civilized—their habits were different from those of their own—but they made no effort to ameliorate the condition of the poor Veddahs. The more remote the Veddahs were, the more they were disposed to impose on them, and obtain for a trifling quantity of their goods, the produce of their bows. In the year 1835, however, Governor MacKenzie, a truly Christian ruler, turned his attention to them. He went himself to their country, though he thus cut himself out of a disease, which afterwards brought him to the grave. The attempt to enlighten them was made through the Wesleyan mission, the first settlement in the Veddah country. The Governor offered to give each Veddah who would settle, three acres of land, to afford him assistance in building his house, to provide him with hoes, axes, &c., and to give seed-grain for the first year. Schools were also to be established for their instruction. A missionary went from place to place through the district, conversing with the Veddahs, and making them small presents of cloth and rice. Afterwards some of them were induced to settle in villages; they have been taught to cultivate, schools have been opened, Christian instruction has been given, and two or three hundred of them have been baptised. I must try to send the Veddah children some of your little books.—I remain, &c.,

JOHN MURDOCH

### CAFFRARIA.

#### THE TIDINGS BY THE LAST MAIL.

The Rev. R. Niven has favoured us with the following summary of the intelligence brought by the last mail from the Cape.

On 6th August, his Excellency Gen. Cathcart had marched from his rendezvous on the Imvani river, fifty miles due north from Umundale, with 4000 troops and 1000 burghers; that is, colonists. These last have turned out on the Governor's call to join in a commando, against the independent chief Kreilli, who was charged mainly with harbouring in his country, refugee-Geikas and their cattle. On the way to Kreilli's kraal, which was eighty miles in advance, in a south easterly direction, Kreilli sent a remonstrance, and offered to give 1500 head of cattle, which Sir Harry had demanded of him, as penalty for the murder of an English trader in his country, during this war, and in token of his sincerity and good faith. This was declined by General Cathcart, and a demand made for the surrender of the insurgent refugees, in his own person, as a hostage, until all the Geikas quitted the Waterkloof and the Amatolas, and were over the Kei river. Kreilli being unable to do this last, and mindful of his father's fate, at the hands of Sir B. Durban's invading force of 1835, naturally shrunk from these conditions. The army advanced, he retreated to the sources of the Bashee, 150 miles to the northward, with the most of his clan and their stock, and the troops and burghers captured in nine days 13,500 head of cattle, besides horses and small stock, with little resistance from their owners, not a few of whom were killed, but only one on the side of the British—an unhappy artilleryman, who acted as a cattle drover.

With this booty, which was divided at the rate of ten head of cattle to each colonist, and one for every soldier, and the burning of Kreilli's deserted kraal, His Excellency was satisfied, and returned to the colony, leaving 300 armed colonists, who remonstrated against the shortness of the campaign, and were allowed to remain behind in Kreilli's country under their own leaders and rationed at the public expense. All the rest returned, soldiers and civilians, to their respective quarters and homes, happily for humanity, without accident or loss of life to any of them. A painful interest hangs around the burgher contingent, that has sought to linger in the country of the invaded Galeskas.

In the rear, within the old boundary, while the British arms were "tooming faulds and sweeping glens" beyond the Kei, marauding bands of insurgents were busy making off with stock from the military posts, and the camps and homesteads of the distressed farmers—who suffered no loss of life, however; while in various ways the natives fell—friendly blacks as well as foes. Macomo retains his hold of the Waterkloof; Sandili of the Amatolas, Uithaelder, with about 600 Hottentots, is to be near Auckland, within seven miles of our Chumie station.

Conjecture is equally baffled as ever to decide on the actual position of affairs. The desire for peace seems cordial on both sides. Macomo and Uithaelder have again sued for a cessation of hostilities—and Kreilli, we see, sent an embassy to the dreadful English chief, while he was "yet a great way off, and desired conditions of peace." His Excellency, it is confidently affirmed, will now act within the colony for the consolidation, settlement, and security of its involved interests as the "war is now on its last legs." For the sake of the innocent sufferers alone, were there no others, mercy would, in this case, rejoice over judgment. Not a word of accusation is borne by this mail against the hundreds of Caffre converts who, as a class, have endured the weightiest sufferings of any I know of. At King William's Town, for example, the misery and wretchedness of many of them is extreme. Worthy men, elders of the church and assistants in our mission, have at length brought their wants under the eyes of their teachers. A great mortality has overtaken the children—mothers, too, are falling. The collecting of firewood is their main source of subsistence. That is got only at a distance, and with a risk of life. In

these circumstances, one does not wonder at one of them writing thus:—"What has deprived us of our wonted allowance in the service of the mission? You know that we have been dispersed by the war. We could do no more, we had formerly got, but we did not think we could do any more. We were dispersed solely by the war, just as you your selves have been dispersed by it." Though the kindness of their wretched supporter, Pape, Ntati, and now Festeri, Tovo's brother, has not been able to get on such an appeal. The ungrateful and ungrateful, I hope will soon enjoy a similar reprieve. And it should be so that the masses of the poor class will be an indirect alleviation of the pressure of the private members, with whom they have always looked down to hate their means, in urgent need. May the gratitude of the masses be the last for the exemption from war and its offspring, labour and persecution, had year in the direction of their afflicted brothers and sisters—and I am, &c.

#### LETTER FROM NYOSI, A NATIVE TEACHER.

The following letter which Mr. Cumming has translated and sent to us, shows the severe distresses to which the dispersed members of the Chumie Church have been reduced. Mr. Cumming says:—

"Thy accompanying letter from Nyosi, an elder and exhorter belonging to the Chumie, I have just received from Caffraria. In translating and transmitting it to you, I wish to draw the attention of the friends of the Mission to the wretched condition to which so many Christian Caffres are subjected in that distracted country. It is a simple but impressive tale of misery. It requires no assistance from my pen in awakening the sympathies of the good and the pious. At one time Nyosi was in comfortable circumstances, but like many others of that noble band of Christian Caffres, with whom I was associated—to what is he reduced? a hewer of wood, and that at the peril of his life! The hearts of those who truly know the virtues of these suffering people must bleed at a recital of the woes which are being wafted to the ears of their friends in this country by every post.

13th August.

"My Dear Teacher,—I wish to acquaint you with our present condition. We are now at Iqonee (King Williamston). We came here in great distress, after we left the Chumie. We were plundered of all we had. Even the clothes of our body were taken from us, and were left only with our shirts. After this we were driven forth and scattered throughout the country. We were in perplexity. Some went amongst the Caffres, but we came among the white people. The number of those who are here is thirty, not including children. The famine is amongst us. To obtain money for a livelihood we cut firewood. It is exceedingly trying to us. Nevertheless, we perceive the goodness of God, who doeth all things well, in the support of his people. The firewood is scarce—it is far away, and got at the peril of our lives; but hitherto the Lord hath helped us.

"We are suffering great misery from war, famine, sickness and death. Nakedness is a great grief to us. Sickness has entered in amongst the children, and is destroying them most certainly. To-day five have died over and above the two belonging to myself. Henry (Renton) died in the month of April, and John on the 11th of August. Nohu Tabeh is another that is dead. Toby has three dead. There is a great sickness amongst the children. We still endeavour to walk according to the will of God, who has sent the sickness amongst us."—U. P. Mis. Record.

### JAMAICA.

#### MONTEGO BAY THEOLOGICAL HALL.

The following gratifying account of the first session of the Montego Bay Theological Class, is taken from *The Cornwall Chronicle*, 17th August.

The first and opening Session of the Theological Hall, in connection with the Presbyterian Church of this Island, was closed on Thursday last. It must be gratifying to the friends of the cause of Christ in general, and to the friends of the Presbyterian Church in particular, to know, that the Session has begun and terminated, under very happy auspices. The number of Students has not been large, only eight. A variety of circumstances has prevented the number from being considerably larger. Of the eight, seven were natives, and one European. Though the Session has not been a long one, it has been one, we are happy to understand, of uncommon diligence, the students attending on an average, six hours each day, the rest of the day being chiefly spent by them in preparation for the business of the class. Before the close, several days were spent in examination, partly oral, but chiefly in writing, and the answers given in, have, as a whole, proved satisfactory. On the Wednesday, an interesting meeting was held, on which occasion the students under Mr. Miller were present, and resolutions were agreed, to, in order to form themselves into a Student's Missionary Association. On Thursday, at the close of the business of the class, the following address was presented by Mr. William Clarke, catechist, Negril, to the tutor, the Rev. Mr. Renton, an address, the spirit of which, while highly gratifying to the Reverend instructor, must also be gratifying to the friends of the Institution, both in this Island, and in the mother country.

Montego Bay Theological Hall, August 12th, 1852.

"Reverend and Dear Sir,—By the deputation of this class, the honorable and delightful task of conveying to you our united feelings, at the close of this first Session, now devolves upon me; I feel inadequate to

the discharge of this duty,—but, as the pure and high principles of love and gratitude, which, during the past month, have animated our bosoms, can now, no longer be restrained—allow me then to say, for myself and fellow-students, that we have spent a most pleasant and profitable season.

“We have indeed found the ancient maxim true, that—there is no royal road to learning! Your thorough acquaintance, however, with the path along which you have led us—your admirable tact in legislation, on the one hand, what appeared to us heights insurmountable, and in filling up on the other what appeared depths impassable—have rendered the way so straight and smooth that we have been enabled to travel along it with comparative ease and delight, and we trust, with great advantage.

“Permit me now, Dear Sir, to state, without considering yourself flattered,—that your blandness, courtesy, and desire for our improvement—your readiness, ever and anon, to help us in any difficulty, and more especially your high-toned and unaffected piety—have be gotten in our hearts a love and esteem which will last with our lives.

“In testimony of this, we beg to present you with a standard work, which we trust, you will be pleased to accept at our hands.

“And now, Reverend and Dear Sir, May the richest blessings of Heaven rest upon you and yours,—May our Heavenly Father long spare your most useful life,—May He render your labours greatly successful in promoting his glory in this land. This is the sincere and humble prayer of your most devoted and affectionate pupils.

(Signed on behalf of the students.)

“WM. CLARKE.”

The book presented, an elegant copy of the Poetical Works of Milton (Daly's Edition), bears the following inscription:—

“Presented to the Rev. ALEX. RENTON, Professor of Literature and Sacred Theology, to the United Presbyterian Church, Jamaica, by the undersigned Students, as a small token of their Esteem and Affection.”

“Mr. Renton, who was totally unprepared for any manifestation of this kind, replied in brief but feeling terms, stating, that as this session formed a deeply interesting period in their lives, so it did in his. To them an introductory session could not occur again. He complimented them on the diligence and good spirit they had displayed in all the business of the class—high expectations would be held by him and the Church in consequence, and he hoped these would not be disappointed—he thought that as a class, they had great reason to thank God and take courage; and he concluded by commending them earnestly to the grace of God.”

“We most cordially wish this new and higher department of the Presbyterian Institution success.”

ORDINATION OF MR. ALEXANDER ROBB AS A MISSIONARY TO JAMAICA.

On Monday evening, 11th October, Mr. Alexander Robb, A.M., was solemnly ordained and set apart to the work of a missionary by the Presbytery of Aberdeen. The services took place in the Rev. Mr. Angus' Church in that city, of which congregation Mr. Robb was a member. The Rev. Mr. Turner, Craigmad, preached from Luke xii. 49, “I am come to send fire on the earth;” the Rev. Mr. Angus ordained; the Rev. Mr. Somerville, Mission Secretary, addressed Mr. Robb, and the Rev. Mr. Renton, Kelso, Moderator of the Synod, addressed the audience. The services were very interesting, and the crowded audience seemed to be deeply impressed and affected. Mr. Robb is expected to leave this country for Jamaica about the close of November.

THE DESIGNATION OF THE REV. H. H. GARNET, AS A MISSIONARY IN CONNECTION WITH THE UNITED PRESBYTERIAN CHURCH, TO JAMAICA.

A public meeting was held on the evening of 19th October in the Synod Hall, 5 Queen Street, Edinburgh, for the purpose of designating the Rev. H. H. Garnet, as a missionary for Jamaica. After devotional exercises, conducted by the Rev. Peter M'Dowal, Alloa, the Rev. Andrew Somerville, Mission Secretary, addressed the meeting on “The special promises given to the negro race;” the Rev. James Kirkwood offered up the designation prayer; the Rev. John Cooper, Fala, addressed Mr. Garnet; Mr. Garnet took farewell of the audience in a few appropriate and touching remarks; and the Rev. F. Muir, Leith, closed the proceedings by prayer. The occasion was a highly important one, and the whole services were peculiarly solemn and interesting. The Rev. Mr. Garnet, who is of African descent, is the first negro missionary sent out and employed by the United Presbyterian Church as an ordained minister of the Gospel. He was born a slave in Maryland, United States; escaped from bondage, along with his parents, when about nine years of age; obtained by his own diligence and zeal a literary and theological education, and was licensed and ordained by the Presbyterian Church in America, as a minister in the State of New York. About two years ago he came to this country, at the invitation of a number of the friends of the enslaved; and has since been occupied with much acceptance in pleading the cause of negro freedom. But as he felt a burning desire to have the opportunity of preaching the Gospel to his sable race, and as the horrid fugitive slave law forbids his return to America, he offered his services to the Mission Board of the United Presbyterian Church—having previously been admitted a minister of that body—as a missionary for Jamaica, and was unanimously accepted. He is to sail with his wife and family in the steamer which leaves Southampton on the 2d of November; and we are certain that many will follow him with their fervent prayers. An ordained minister of sable hue going out from a Scottish Church as a fully accredited ambassador of Christ, charged with the

honourable work of preaching the Gospel to the perishing heathen, is an event full of hope for the long-deposed African race. May he prove the glorious harbinger of an ever increasing band of Ethiopia's sons, who shall be raised up in Jamaica and elsewhere, and who shall, as the messengers of Christ, labour to their blest and exalted countrymen that God is true to his promises, and that they man has an equal right to the Gospel as he who is white and of the flesh, when they believe, are one and alike in Christ Jesus.—C. P. M. Record.

IRELAND'S MISSION FIELD.

By JOHN E. GALT, D. D., Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church in Ireland.

IRELAND'S MISSION FIELD, ABOVE.

Such, then, being Popish Ireland, the fact is of truth and righteousness should look well to the position which she occupies on the map of the world, and the influence which she exercises on the destinies of our race. She lies near, very near, Scotland and England, and can neither be drawn nor pushed away, and modern improvements are bringing her every day nearer the great New World of the West. Glasgow, Edinburgh, Dundee, and other towns of Scotland, are oppressed and despoiled by increasing swarms of illiterate, profligate, Irish Romanists, and are taking measures for mitigating the intolerable evil; crime in Liverpool has tremendously increased, on account of the huge proportion of its people who are now Irish Romanists; Manchester groans under a similar bane; and London feels it necessary to devote a special agency in her City Mission to bring reforming influences to bear on the increasing masses of Roman heathenism which are adding fearfully to the number and atrocity of her dangerous and perishing classes.

America, above all other countries, has an interest intense and alarming in Ireland, as a missionary sphere. The poor Irish Papist, with a desperate patriotism, long clung to the land of his father's grave, but the tie is broken. While the Irish priesthood are busy raising up a huge system of tyranny, and, by opposition to every reforming influence, are preparing for the people a heavier, deadlier bondage, the people, rising up in masses from the land which priests defile, are rushing away to the wilderness of the Far West, in hope of finding among the wild woods, and in the country of the stranger, the liberty, prosperity, and happiness, which were denied them at home. 279,000 persons emigrated in 1851; from 700 to 1000 daily land in New York alone; and of these by far the greater number are Irish Romanists.

Little did the great Dr. Beecher think what a tremendous verification of his own words he would live to see, when, twenty years ago, he wrote thus, in his “Plea for the West.”—“Since the irruption of the northern barbarians, the world has never witnessed such a rush of dark-minded population, from one country to another, as is now leaving Europe, and dashing upon our shores. It is not the northern hive, but the whole hive, which is swarming out upon our cities and unoccupied territory, as the effects of overstocked population, of civil oppression, of crime and poverty, and political and ecclesiastical design. Clouds, like the locusts of Egypt, are rising from the hills and plains of Europe, and, on the wings of every wind, are coming over to settle down upon our fair fields; while millions, moved by the noise of their rising, and cheered by the news of their safe arrival and green pastures, are preparing for flight in an endless succession. The rapid influx upon us of such masses of uneducated minds, of other tongues and habits, would itself alone demand an immediate and earnest national supervision, on the same principle of self-preservation that would dyke out the ocean, or turn the mountain torrent from carrying desolation over our fields. There is no despotism so terrible as a popular despotism, under the names and forms of liberty, where ignorance, and prejudice and passion, and irreligion and crime, are wielded by desperate political ambition, and a corrupting foreign influence; and if ever our liberties perish, it will be by the explosion of the volcanic power of the European and American populace; and foreign influence and American demagogues, in bad alliance, who will ride in the whirlwind and direct the storm.”

Here, then, is a view of Ireland, as a missionary field, which attaches to it an overwhelming importance. We have no serpents in our land, but our Romish population, like fiery flying serpents, are spreading over the face of other lands. Here are the head quarters of infection, from which goes forth disease more fatal than cholera or plague. Here the reckless spirits are trained who destroy the peace of Scotland, England, and America; our Maynooth produces more priests than Ireland needs, and thus the public funds of Britain are employed in training agents for ill, ringleaders in rebellion and riot, in lands across the sea.

Every true Protestant, every friend of his race, is deeply interested in the prosperity of America. The destinies of Britain and America are so united that they cannot be severed. It is now, as it has long been—England and America against the world—Popish and pagan world. No deadly wound can be given to Protestantism in America without our feeling it to our heart's core. But to whom is it a secret, that the Popish despots of Europe have been long gnashing their teeth with rage against the Protestant liberty of America?—who does not know, if the Pope had got hold of Penn or Washington, Witherspoon or Edwards, how graciously, by the help of his dear Inquisition, he would have handed him over to the civil power, beseeching tender-hearted Job to deal gently with the young man, even with Absalom, for his loving father's sake? It has long been notorious that Rome looks with anxiety and hope to America,

as yet to become a chief department of her empire. It is twenty-two years since the Romish bishop of Cincinnati wrote thus, in the *Quarterly Register*: "The missions of America are of high importance to the church. The superabundant population of ancient Europe is flowing toward the United States. We must make haste, the moments are precious. America may one day become the centre of civilisation; and shall truth or error establish here its empire? If the Protestant sects are beforehand with us, it will be difficult to destroy their influence."

Bishop England, of America, in an address to his clergy, after his return from Rome, said of the Romish bishops of Ireland—"They are ready, as far as our hierarchy shall require their co-operation, to give it their best exertions in selecting and forwarding, from among the numerous aspirants to the sacred ministry that are found in the Island of Saints, a sufficient number of those properly qualified to supply our deficiencies. In Paris, and at Lyons (said he), I have conversed with these excellent men who manage the affairs of the Association for Propagating the Faith. This year, their grant to this diocese has been larger than usual. I have also had opportunities of communication with some of the Council, which administers the Austrian Association; they continue to feel an interest in our concerns. The Propaganda in Rome, though greatly embarrassed, owing to the former plunder of its funds by rapacious infidels, has this year contributed to our extraordinary expenditure, as has the Holy Father himself, in the kindest manner, from the scanty stock which constitutes his private allowance."

Let us now look at the bearing of all this on our present subject. In 1775, the United States had twenty-six Romish priests, and fifty-two congregations. About the year 1830, the Roman Catholics of the United States were estimated at 500,000; in 1832, 150,000 were added, and their numbers have continued steadily to increase, so that now the Roman Catholic church in the States has thirteen colleges, four archbishops, thirty bishops, 1,073 churches, 1,081 priests, and 1,199,700 members. Archbishop Hughes estimated the American Romanists at 3,000,000 in 1850, but the *Catholic Almanack* makes them 1,650,000.

To strengthen the hands of these, the three great Romish missionary societies of Paris, Vienna, and Rome, are lending effective aid; and the Irish church is sending to their help those hopeful students of Maynooth for whom she has no room at home.

For what purpose do this money and these men go forth? From all that the lessons of late years have taught us, we may be quite sure that Austrian money does not go for the diffusion of light and liberty and the free Gospel of Christ; for according to the report of an American traveller, "the Austrians are slaves, slaves in body and mind, whipped and disciplined by priests to have no opinion of their own, and taught to consider their emperor their God. They are the jest and byword of the northern Germans, who never speak of Austrians but with a sneer, and as slaves, unworthy of the name of Germans—mentally and physically slaves." France, too, needs no expositor of her intentions in helping American Popery. Rome's people unhappily know it too well. Rome's Pope, protected by French bayonets from the vengeance of his own subjects, no doubt knows well that France is prepared to do again what one of her "MOST CHRISTIAN" majesties did before—bind himself by *concordat* to the Pope "to employ, in concert with the Holy Father, all the means in his power to cause to cease, as soon as possible, all the disorders and obstacles which obstruct the welfare of religion and the execution of the laws of the church." Were all disorders and obstacles which disturb the welfare of the Romish religion to cease, woe to the Protestant missions, and Protestant churches, and Protestant men! For what is the explanation which, from the lips of a pope, we have of the laws of the church? Pope Pius VII., in his instructions to his agents in Poland, in 1806, says, that the laws of the church do not recognise any privileges as belonging to persons not Catholic; that their marriages are not valid; that they can live only in concubinage; that their children, being bastards, are incapacitated to inherit. "From this polluted fountain of indifference," says a succeeding pontiff, "flows that absurd and erroneous doctrine, or rather raving, in favour and defence of liberty of conscience, from which most pestiferous error the course is opened for that entire and wild liberty of opinion, which is every where attempting the overthrow of religious and civil institutions. Hence that pest, of all others most to be dreaded in a State—unbridled liberty of opinion, licentiousness of speech. Hither tends that worst, and never sufficiently to be execrated and detested liberty of the press." He then proceeds to quote, with approbation, the words of his predecessor, Clement XII., respecting what he esteemed bad laws. "No means must be here omitted, as the extremity of the case calls for all our exertions to exterminate the fatal pest, which spreads through so many works; nor can the materials of error be otherwise destroyed than by the flames, which consume the depraved elements of the evil."

There can be no mistake as to the motives and aims of France, Austria, and Rome, in contributing money to the Romish cause in America. They are of one mind in promoting the interests of a religion which never prospered, but in alliance with despotism; and which always has been, and which will ever be, the deadly enemy of liberty of conscience, free speech, and free inquiry. Are the Irish prelates influenced by different motives in sending their supply of men to the help of the same cause? Assuredly not. These young priests go forth to teach in America what their seniors teach at home, the avowed and sanctioned, and stereotyped and unrepented principles of Romanism—that theirs is the only true church, out of which there is no salvation—that no man may read the Bible but by permission of the priesthood, nor understand

it differently from what they prescribe—that heresy is a capital offence, to be punished by loss of property and death—that priests have at their command both heaven and hell—that popes may dethrone kings and release from a thralldom—and that a priest may grant pardon for any crime.

Since, then, Ireland exercises such a powerfully pernicious influence in spreading over Scotland, England, America, Australia, that fell religion which, despotic in its own constitution and doctrines, has ever been the friend of despots; which extinguished the last lingering remnant of liberty in old Rome; which waged a thirty years' war against the revival of civil and religious liberty in Europe; which for ten centuries has swayed an iron sceptre over one-third of the population of the globe—blood-stained system which has murdered about 68,000,000 of human beings, and holds in darkness and bondage one-half of the civilised world, what is to be done?—what does duty to the church, and the world, and to God, require? Whatever is to be done, one thing is clear—the Man of Sin is doomed. Babylon shall sink, like a millstone, in the great deep, to be seen no more. With impossibilities, therefore, we have nothing to do; God does not command impossibilities. There is nothing practicable which we ought not to do for our brother's good and our Redeemer's glory; if we fail, on our own negligence or cowardice be the blame. Englishmen, Scotchmen, Americans! it is wise and well that your great and all-important work should be the education of your own nation, the culture of its conscience, the regulation of its affections, heart, and conduct; you must, as you would live and die in peace, and meet your God in peace, you must extend intellectual culture and evangelical light to your Roman Catholic population; but is that all? Did Hannibal wait to allow the Roman army to ravage the towns and desolate the homes of his native land, or did he mow down their armed thousands, in the field of Cannæ, at their own gates? Did William wait till the Popish bigot James had so broken the strength of Protestantism in England that weak nations like his own would fall an easy prey? The crocodile's egg is easily crushed; it is astonishing what a multitude of ugly grubs a couple of swallows will carry to their young in a single day.

(To be continued.)

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto. The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

## The Canadian Presbyterian Magazine.

TORONTO, JANUARY, 1853.

We take the liberty of sending parcels of extra copies of this number of the *Magazine* to several ministers, with the view that they may extend its circulation, and trusting that their aid in this matter will, as formerly, be cordially given. In cases where subscribers cannot be procured to the extent of the copies sent, it will be a favor if the remaining copies be returned. Where new subscribers are obtained, we particularly desire to have their names by the 10th of February, that arrangements may be made so that enough copies may be printed to disappoint none, and not more than enough, to cause unnecessary outlay.

No means have been used to increase the circulation, except in the *Magazine* itself—and we gratefully acknowledge the hearty response that has been given in this respect. But there is another matter to which allusion may be made—that is, the want of regular contributions of Presbyterian news, general Church news, and articles on various religious topics. It is true that Presbytery Clerks, or others, may think the business coming before their Presbyteries so unimportant as to be unworthy of report, but still we could wish to have it; and it would be agreeable to the most of our readers, as well as tend considerably to make our congregations feel less isolated in their interests, and to cherish more of the denominational fraternity. We shall always be glad to insert communications relating to the progress and efforts of congregations, and trust that ministers will not, under a false modesty, hesitate to chronicle what may be to the credit of their respective charges.

There are many topics connected with the operations and success of our Church which require to be taken up for discussion, and practical articles of that nature will be always acceptable, and the *Magazine* be made doubly useful, by conveying, through its pages, what may be profitable for doctrine, or reproof, or correction, or instruction in righteousness. We hope, then, that several ministers who have given their promise to write, will begin in earnest to fulfil. There has been too much of trusting to one or two, and hence a few have had a too great burden to bear, though they have done it cheerfully; and there has not been that variety of topics introduced which is desirable, and which would be, were more to take a share in a work they have hitherto left to a few.

**RE-OPENING OF THE U. P. CHURCH, HAMILTON.**—This church having been enlarged, and almost re-built, so as to hold five hundred persons, was re-opened on Sabbath, the 2nd of January, by Rev. Dr. Taylor, Professor of Theology, Toronto. The Rev. Dr. preached in the morning an excellent and appropriate discourse, from Psalm lxxxiv. 1—“It was amiable are thy tabernacles, O Lord of Hosts,” and in the evening, from 1 Cor. ii. 29—“Let a man examine himself.” Mr. Hogg, the pastor of the church, preached in the afternoon. The audience, especially in the evening, was large and attentive. May the Head of the Church fill the house with his gracious presence!

It may be also stated, that at a congregational meeting held on the 10th, it was unanimously resolved to make an addition of £25 to Mr. Hogg's stipend. Hamilton is not only one of the best Presbyterian fields in Canada, but the Presbyterians are of a liberal, energetic character, and those connected with this congregation are not behind any in that city, and are entitled to be well reported of through the Church. There is no notice yet that Mr. Hogg has received “The Gown.”

**PRESBYTERY OF TORONTO.**—The Sessions and Managers of Congregations are respectfully reminded, that the Congregational Finances are required to be made out, and returned by the meeting of Presbytery. It is very important that they be made out as fully and accurately as possible. The Presbytery meets on the Tuesday after the first Sabbath of February, at two o'clock, p. m.

J. DICK, P. C.

The congregations of St. George and Glen Morris, formerly constituting a united charge under the late Rev. Mr. Roy, have separated, each desiring a stated pastor; and at the meeting of the Presbytery of Flamboro', on the 11th inst., each applied for a moderation, and offered £100 as stipend. That speaks well for their spirit and principle, and what is better, and which we could wish to be able to say of some others, we believe they will pay what they promise.

#### CLERGY RESERVES.

The following is from the published return to an address to Parliament, relative to the Clergy Reserves. The figures show the amounts paid to the different denominations, since the return of last year, and up to as recent a period as the records of the Inspector General's office will permit:

**Church of England—Upper Canada.**—Salary of the Archdeacon of Kingston, £333 6s. 8d. Salary of Venerable G. O. Stuart, as Minister of the Church of England, £111 2s. 2d. Salaries and Pensions of Missionaries and Widows, £5,409 0s. 7d. Surplus Revenues.—Paid to the Rev. A. N. Bethune, Rev. J. A. Grasett, and Thomas G. Ridout, Esq., Treasurers to the Society for Propagating the Gospel in Foreign parts, (old sales) £3,307 5s. 4d.; new sales, £3,485 13s. 2d.—Total, £12,646 7s. 11d.

**Church of England—Lower Canada.**—Surplus Revenues.—Paid Thos. Trigg, and T. B. Anderson, Esqrs., Agents to Society for Propagating the Gospel in Foreign parts. Amount—old sales, £2,022 9s. 7d.; new sales, £111 7s. 11d.—Total, £2,133 17s. 6d.

The average to each minister of the Church of England, would seem to be about £60 per annum from the Clergy Reserves Fund—though owing to large salaries to some of the clergy, and pensions to widows and superannuated ministers, the actual average is less.

**Church of Scotland—Upper Canada.**—Salaries of the Ministers of the Presbyterian Synod in Canada, in connection with the Church of Scotland. Old Sales, £430 13s. 4d. Salary of the Rev. W. Bell, Presbyterian Minister at Perth—old sales, £111 2s. 2d. Surplus Fund.—to Hugh Allan, Esq., Treasurer to the Board of Commissioners appointed by the Synod. Old sales, £1,830 5s. 1d.; new sales, £1,742 17s. 7d.—Total for Church of Scotland, Upper Canada, £7,114 17s. 2d.

**Church of Scotland—Lower Canada.**—Salaries of Ministers.—Old sales, £277 15s. 6d. Surplus Revenues.—to Hugh Allan, Esq., Treasurer to the Board of Commissioners of the Synod of Canada. Old sales, £733 9s. 3d.; new sales, £75 14s.—Total, £1,089 12s. 9d.

Taking these figures, the average to each minister of the Church of Scotland, seems to be about £140 per annum; but our impression is, that the actual sum each minister realises, with some exceptions, is about £85 or £90 per annum.

**United Synod of the Presbyterian Church—Upper Canada.**—Salaries of Ministers. Old sales, £565 13s.

On this United Synod we must say a word by way of explanation; and for our good name's sake we beg all to take notice

Be it known, therefore, that this United Synod, salaried from the Clergy Reserves Fund, never was, nor is, nor can be in any way connected with the United Presbyterian Church in Canada. There has been a suspicion thrown out against us because of this annual return of the United Synod, and it has been supposed that we are the partakers of the spoil. The United Synod of Upper Canada was an hierarchical conglomerate of Scotch and Irish Seceders, Scotch Kirk and Synod of Ulster men; a Congregationalist or two; an adventurous American or two; some educated for the ministry, and some half-educated, and some not educated at all, and altogether formed the queerest sort of Church that could well be conceived. Some two or three respectable ministers were connected with it, and by them it had a character—as a man may have for swimming, who is kept floating by bladders—but beyond these two or three respectables, the less we say of the others the better. Well, this Synod existed for perhaps twelve or fifteen years, but towards the latter end ministers were dropping off to the Church of Scotland—and in 1841, if we remember rightly, the very few who remained, formally united with that Church—and so ended the United Synod. The sum paid in that name, is under an old Provincial guarantee to certain ministers, who are now, if we mistake not, almost all in the Free Church. The United Synod does not exist, but the cash from the Reserves is a fact, and if sin there be, the Free Church must answer for it, as in her communion are the parties who continue the annual farce of drawing money in the name of a Church that is—defunct.

**Roman Catholic Church—Upper Canada.**—Salary of the Bishop. Old sales, first six months, 1851, £277 15s. 7d.; stipends 22 Priests, do. do. £740 13s. 4.; do. do. new sales, £648 4s. 5d. Total, £1,666 13s. 4d.

How absurd it is for the Church of England and Church of Scotland, to cry out about the destruction of “vested rights,” and so forth, when it is proposed to interfere with the present Clergy Reserves settlement. We are told that King George the III., of “pious memory,” gave the Reserves for the support of a protestant clergy. And so he did. But with their consent the Roman Catholics receive £1,666 13s. 4d., and are they a protestant clergy? One of the chief fundamental principles in the original grant has been ignored; and after that, what vested right can be so sacred as not to be denied. If a vested right at all, it was a vested right for protestants, but the protestants pecuniarily interested, have given it up, and allowed those having no such original claim to be partakers, and after that they need talk of no sacrilege, unless they value their emoluments more than their faith and their principles.—It is a strange hash after all; Episcopalians and Presbyterians, Methodists and Papists, with the ghost of a dead Synod, amicably hobnobbing with each other to live and let live on such “vested rights.”

**Wesleyan Methodists—Upper Canada.**—Salaries of Missionaries. Old sales, £574 0s. 10d.; new sales, £203 14s. 8d. Total, £777 15s. 5d.

The Wesleyan Methodists have the funniest way of receiving their £777 15s. 5d., and clearing their tender consciences of the sin of taking Clergy Reserves money. They take it for Indian Missions; and there are on the government books, the names of persons, at certain places, receiving each so much a year, who never were nor are missionaries at these places any more than we. But, moreover, these missionaries do not get that cash. It all goes into the Treasury of Wesleyanism in England, and then comes back here, forming a part of the appropriation of the British Conference for Canadian Missions!! The money is given, and they get it, only it undergoes certain purifications. It is Indian Missions money on the government books. It is Clergy Reserves money on its way to England. It is missionary money when the Wesleyan Treasurer converts the draft into his account. It is part of the grant of the British Conference to Methodist Missions in Canada, when it is sent back—and now it is clean every whit; and who dares to say that the Methodists take money from the Clergy Reserves Fund? We have been dumfounded and bamboozled many a time, when hearing statements, arguments, and defences on many subjects, but, really, when hearing a Methodist brother explaining and defending the taking of £777 15s. 6d., and proving that the Methodist Church does not take Clergy Reserves cash, drives us entirely stupid; we lose our seven senses, and would lose seventy more if we had them.

## Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

## UNITED-PRESBYTERIAN-CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALLEDONIA.

In proceeding to trace the origin and organization of the Relief Church, it is necessary to follow a course similar to what we have already done in narrating the rise and progress of the Secession. It was the corrupt and degraded state of the Church of Scotland which gave birth to both denominations, and it deserves to be noted that both disruptions were brought about in a manner, and under circumstances, greatly alike. The Secession Church arose, as we have seen, out of a diversified course of defection, carried on for upwards of forty years in the National Church, in which evangelical truth was, in many instances, renounced and ridiculed—multitudes of careless, inefficient, and ungodly ministers thrust upon the Church, and the few faithful remaining restrained from bearing testimony against the errors and backslidings which prevailed, till the dominant party, with infatuation probably unparalleled, cast out those venerated "Four Brethren," who were among the pillars and the ornaments of the Church of Scotland. It was in the same course of defection, continued for twenty years longer, and, especially in the tyrannical exercise of Patronage, by which not only, as before, were unacceptable, and sometimes unprincipled ministers imposed on reclaiming congregations, but attempts made to compel ministers, who conscientiously opposed the admission of such Presentees, to be present, and even to officiate at such ordinations, that the Relief Church originated.

It is true that, after the Associate Brethren had constituted their Church, the Courts of the Establishment were considerably on their guard, and avoided an open procedure to such enactments as might displease the evangelical ministers who remained with them, or the Seceders who had been driven out. But their corrupt courses, and, in particular, their strenuous efforts to secularize their Church, by exercising the popish law of patronage, were not abandoned. Unchanged in character and predilection, the prevailing party only watched their opportunity for pushing their unscriptural measures to the utmost extremity.

It was, however, only whilst it was hoped the Seceders would return, that there was this relaxing on the part of the prevailing party in the Assembly, and a pretence, as it seemed to be, to conduct ecclesiastical business with more consistency. As soon as it was seen that they would not return on the very defective terms proposed in 1734, and especially when in 1739 they had in a formal and constitutional manner declined the authority of the General Assembly, all care about conciliating them was discontinued, and again, the loose reins were given to violent measures—a proof surely that the prevailing party were not sincere in their professions of reformation, but had only outwardly modified their conduct for minister purposes. They hoped, too, that if this artifice did not succeed in enticing the Seceders and inducing their return, it might at least, by the appearance of lenity, prevent others from withdrawing from the Establishment. To a certain extent it had this last effect, for we find some of the evangelical party, to excuse themselves for remaining in the National Church, now very unjustly blaming the Seceders for not returning, and even lifting up the weapons of calumny against them; a proof surely of the truth of a remark of Dr. Witherspoon's, in his Apology for his Ecclesiastical Characteristics: that "there are few greater instances of the weakness of human nature, than the readiness of men to give protection and countenance to those who are worse than themselves, because they are staunch friends to their party views."

We cannot believe that the moderate party had any sincere wish for the return of the Associate Brethren; and there is sufficient evidence that they studiously exerted themselves to extinguish the evangelical party remaining. With this view the law of patronage was more and more practised and encouraged. For they knew well that the hopes of their party triumphing over all opposition, was to have the parishes of Scotland filled with ministers of their own stamp; and that this could only be secured by Patronage, to which they were themselves indebted for a pass in their Church. It was with this view that they combined to advocate what they now called the legal rights of Patrons; and that they

even held up the exercise of Patronage as necessary to the prosperity of religion—maintaining, as they did, that popular election should be entirely superseded, as Patronage was no deprivation of privilege to the people, who were not capable, as they alleged, of judging of the good and bad of ministers, but rather a valuable boon to the Church. It was not any serious persons among the laity began to reason in a similar manner and to vindicate Patronage, not only on the ground that the uneducated people were unable to make a judicious choice, but, which is equally disproved by experience, that they were ever ready to quarrel among themselves about the fittest candidate.

"The popular or orthodox party in the Church, though now the minority in the Assembly, continued for several years sufficiently strong in the Presbyteries to render, in a great measure, nugatory the power of patrons. If they did not manage, with a good body of lay elders to back them, on some plea or other, to get the Presentee set aside, and to get appointed what they called 'a moderation at large,' they refused to take any part in his ordination; and if the Presbytery were unanimous in this judgment the matter stood still, unless the General Assembly sent a Committee of their number, which they not unfrequently did, to perform the ungracious work, often rendered more unseemly and ungracious by the presence of a troop of dragoons opening the way through the people to the pulpit."—(Dr. Struthers' History of the Rise of the Relief Church.)

The great body of serious people in Scotland considered Patronage as an oppression, and felt that their rights and privileges were taken from them in the choice of ministers by this grievance. At length, however, when many such conscientious persons had taken refuge in the Secession, where the privilege of popular election was enjoyed and held sacred, a tame submission to Patronage was rendered in almost every case, and both Presbyteries and people of the Establishment looked upon it as a thing of course; and rather than be troubled to contend against it allowed its operations to proceed without opposition.

The efforts of the prevailing party to secularize the Established Church are said to have been greatly increased when they saw the Seceders striving among themselves, and, as they imagined, becoming powerless by the division in 1747; for they naturally supposed that few or none would be disposed to join either party of the Associate brethren amidst the discord which prevailed, both before and after they became two denominations; and it did not occur to them that it was possible to provoke another breach in the Establishment, from which a third denomination might spring up. The leaders in the Assembly at this period were evidently becoming more and more intolerant, were setting all principle and reason at defiance, and were even going the length, as we shall find, of endeavouring to force a passive obedience to their unconstitutional and tyrannical measures.

At the period to which we now refer, the Church of Scotland was in a cold, torpid state, and wholly under the direction and control of what was called the Moderate Party, that is, those that were opposed to the doctrines of grace, and to the exercise of scriptural discipline and government in the Church. These ministers "did not refuse to sign the Confession of Faith, but they were very shy as to preaching its truths, spake of it as containing antiquated notions, hinted in quarters where they thought themselves safe, that they did not believe some of its doctrines, and constructed their discourses so as to indicate an Arian or Arminian cast of sentiment which could not be misunderstood. They flattered human nature as to its ability to obey the moral law. What the Apostles would have called sinful pleasures, they called human weaknesses. The gospel was spoken of as a kind of remedial dispensation to mitigate the severity of the moral law, to afford help for the sincere performance of good works, and to place motives of recompense before the mind for the cultivation of virtue. The pungency of sin, the doctrine of salvation by grace, and joy in the atonement, were thrown into the shade. Honesty and friendship, temperance and charity, as enforced by the sages of Greece and Rome, were the themes on which they were wont to expatiate in polished language and well-turned sentences. To be orthodox, was to be without learning or taste! Justification, adoption and sanctification, were rude scholastic terms. Learned allusions and flights of fancy clothed in a half poetic dress, occupied the room of simple, grave, scriptural, and experimental preaching, such as Scotland, in her best days, had been accustomed to hear. The younger clergy were also laying aside

the plain and somewhat austere manners of Scottish Presbyterians, and aping the gait, look, dress, and easy manners of the men of fashion, who had been at London and seen the Court. They were becoming apt scholars in practising the duties of life, which they called polite accomplishments, but which the pen of inspiration called 'the lust of the eye, the lust of the flesh, and the pride of life.' Discipline, except for one or two of the grosser teachers of the moral law, was falling into disuse, and even these were now compounded for by money. Prayer often ceased to be made in the minister's family circle. The religious exercises on Sabbath were short, formal, bland, and pointless. The modish minister ascended the pulpit with the graceful ease of a gentleman, sweetening his words as he wiped his mouth with his white perfumed handkerchief, while a few of the richer heritors, the poorer having mostly gone elsewhere, came and smiled, and bowed, and listened to his essay of thirty minutes, and went away. Religion was no longer a thing of deep earnestness." (Dr. Struthers' History.)

At this period there was a visible revolution to the worse among the ministers of the Establishment. The Moderates took higher ground, and the Orthodox became, in a great measure, what the Moderates had been. Formerly, the evangelical party contended for popular election, that is, for the people at large, in full communion, having the choice of their ministers, and they condemned patronage in every form; whilst the Moderate party in supporting, as they did, the law of Patronage, did it with limitations. They were willing or desirous to have the call regularly moderated and subscribed by the heritors and elders, and as many of the people as possible. But now the advocates of popular election rapidly diminished, and the friends of Patronage multiplied in the same proportion. Both parties shifted their ground. The evangelical party gradually ceased to insist on popular election, and seemed satisfied that the form of a call should be kept up, and should be subscribed by the elders and heritors, and as many of the parishioners as possible; and the moderates now adopted the doctrine that a Presentation was sufficient without any call at all, although the concurrence of the people might tend to encourage the Presentee.

The opposition to Patronage, and the difficulty which was felt in settling ministers where the people made resistance, induced some of the Patrons to defend their rights by law. They carried such cases to the Court of Session, by which they were always sustained and encouraged; for it was thought vulgar to be obliged to consult the people, and thus the system of Patronage was strengthened, and the people soon entirely denuded of their Christian privilege to choose their own ministers.

About this time the General Assembly thought of petitioning government for an augmentation of stipend, as many of the ministers were in circumstances of pecuniary embarrassment. This, however, was resisted by the Scottish landholders, who were afraid that any increase of stipend would be made from unexhausted teinds which were in their own hands. In consequence they circulated a printed statement among the members of the British Parliament, showing that the Presbyteries in Scotland were disobedient to the law in regard to Patronage, and that the legal rights of Patrons were often invaded, and that, therefore, it would not be the duty of government to increase their stipends till they proved themselves obedient subjects.

The ministers were aware that this argument would tell against them in the legislature, and, therefore, at the meeting of the General Assembly in 1750, where they appointed deputies to go to London to advocate their petition for augmentation, they recommended to their Commission "to consider of a method for securing the execution of the sentences of the Assembly as to presentations, and, in the meantime, if any Presbyteries were disobedient and did not execute the sentences of this Assembly, in the particular causes which have been determined by them, the Commission are empowered to call such Presbyteries before them, and censure them as they shall see cause."

This, however, had not the effect with the government which was expected. The ministers were given to understand that submission to the law of Patronage was necessary if they wished to be regarded as loyal subjects. This operated powerfully with the leaders in the Establishment. They needed not to have the lesson repeated. They set themselves with determined zeal to protect the rights of Patrons, and to trample more and more upon those of the people. This led to a new era of backsliding

and corruption in the history of the Church of Scotland. The Assembly had now recourse to measures the most stringent and obnoxious, to secure the settlement of the Presentees of Patrons.

"A fresh crisis" says Dr. Struthers, "was now hurried on. A whole community, however, was not to suffer themselves to be ridden in the dust, and to have Pastors placed over them by a riding Committee from Edinburgh, without struggling for their ancient freedom, and seeking relief. There is a point at which oppression becomes intolerable, and to a religious people no oppression is half so galling as that which is spiritual. An instrument was unexpectedly found to be the mouth of God to a generation who were enslaved, groaning under oppression, and eagerly panting for relief. Relief came."

It had been common, as already hinted, for the General Assembly, when Presbyteries refused to ordain Presentees, to appoint Committees to do it, and thus to attempt no violence to the consciences of the members of those Presbyteries who declined this service. This leniency to the Presbyteries arose from a fear of ministers withdrawing from the Establishment, and joining the Secession. It was very soon after the breach in the Associate Synod that the different method, already referred to, was adopted. For, as has been observed, it was thought that the fact of the ministers of the Secession, having quarrelled among themselves, and divided into two parties, would operate as a check against leaving the Establishment, and that, therefore, the Assembly might be more firm in enforcing obedience to their authority from Presbyteries themselves, it having been found that their authority was weakened by leaving it, as they had done, to the option of Presbyteries to instal ministers in vacant parishes, or not, as they thought proper. For upwards of twenty years, "riding Committees," as they were called, appointed by the Assembly, were sent in such cases as those where Presbyteries refused to act, and the refusal of the Presbyteries was overlooked. But such indulgence was no longer to be extended, and the Assembly resolved that, on the peril of censure, every Presbytery should do its own work in the ordination of new Presentees, even where the people resisted their admission to be their Pastors, and where Presbyteries themselves had conscientious scruples about yielding obedience.

"The doctrine of non-resistance, and of passive obedience," says Dr. McKerrow, "was never carried to a higher pitch, by any despot, or by any society of men, than it was at this time by the General Assembly of the Church of Scotland. This despotic exercise of ecclesiastical authority excited disgust both in ministers and people, and the attempts which were speedily made to compel refractory Presbyteries to yield compliance, considerably swelled the ranks of Seceders, and in addition to this, gave birth, ere long, to a new class of separatists."

After the aforementioned decision of the Assembly, the first case of disobedience was in the Presbytery of Linlithgow, and Parish of Torphichen. Lord Torphichen the Patron, with some of the Heritors, complained to the Assembly, that the Presbytery refused to ordain and admit Mr. Watson as Minister of the Parish. In consequence, the Assembly resolved to censure the Presbytery. The Presbytery were accordingly rebuked, even although a strong dissent was made against the sentence by twenty two ministers and one elder; and they were enjoined to meet at Torphichen, with a committee named, and to ordain the Presentee, and if they did not meet, the committee were to proceed without them. This was the first instance of a committee of the Assembly being appointed for such a purpose.

The next occurrence of a similar kind was the case of Mr. Richardson, who was presented to the Church and Parish of Inverkenning. But as this case requires more particular consideration, being that which led directly to the rise of the Relief Church, we shall not enter on it at present—reserving it, with its important results, for the subject of our next communication.

To be continued.

#### ERRATA.

Page 88—Column 1, line 17 from foot, for "evil," read "civil."  
" " " 2, line 31 from foot, dele "not."

#### THE WEDDING GARMENT.

What is meant by the Wedding Garment? On the answer to be given to this question, there is among commentators a pretty general agree-



ment. Nor, if due regard is paid to the context in which mention is made of it in scripture, (Matt. xxii., 11, 12,) is there room for much diversity of opinion concerning it. Some commentators indeed affirm that it signifies *faith*; others, that it denotes *righteousness or holiness*, and others, that it includes *both faith and holiness*. But when the remarks of these different persons are duly considered, it does not appear that in this variety of statement, there is any real diversity of opinion. On the contrary, if we call to mind the relation in which faith and holiness stand to each other—that faith is the cause from which all true holiness proceeds, the root from which all true holiness springs—we will easily perceive, that in this variety of statement there is really no diversity of opinion, but only that independence of thought and expression, which belongs to different minds when they separately consider the same thing. And this opinion is confirmed by the fact, that we find the same individual explaining this Wedding-Garment, at one time to mean faith, and at another to mean holiness. Nay, more, we find the same individual, at the same time, and in the same sentence, or in two consecutive sentences, and without thinking there is any contradiction in so doing, affirming that it means both faith and holiness. And, indeed, this is the full and complete meaning of the phrase—the *Wedding Garment*. It signifies the whole of the Christian's deportment—all the gifts and graces, all the spiritual ornaments of his character. It includes that faith which is the fundamental principle of his character, that righteousness of Christ, which is apprehended and made his by faith, and that personal righteousness or holiness in himself, which is the fruit and effect of the imputed righteousness of Christ. It includes that faith, which is the first in order of all the Christian graces, and without which it is impossible to please God; that righteousness of Christ, on the ground of which the sinner is accepted by God; and that personal holiness of heart and life, without which no man shall see the Lord. In short, in this wedding garment is included the whole of that which one of the early fathers of the Church most beautifully calls, "*the supercelestial man*"—the whole of that which Paul meant, when he said to the Ephesians, "*put on the new man, which after God is created in righteousness and true holiness*"—the whole of that which he meant, when he said to the Galatians, "*for as many of you as have been baptized into Christ, have put on Christ*." It includes the whole Christian man, from the first and primary principle of faith in the heart to the last acquired grace in the walk and conversation. It is well described by a living writer, when he says, "it is righteousness in its largest sense—the whole adornment of the new and spiritual man—including the faith without which it is impossible to please God; and the holiness without which no man shall see him; or like this guest only see him to perish in his presence; it is the faith which is the root of all the graces, the mother of all the virtues, and it is likewise these graces and these virtues themselves." Sr. C.

#### SERMON, BY REV. R. TORRANCE, GUELPH.

*Continued from last Number.*

II. God's command in reference to these battlements, "Take them away." Without entering upon the illustration of this topic, we would remark, 1. There should be their *immediate removal*. 2. There should be their *complete removal*. 3. There should be their *permanent removal*.

III. We shall illustrate and enforce the reason assigned for their removal, "for they are not the Lord's."

1. These battlements have not been appointed by the Lord.

Scripture, we think, will sustain the truth of this remark in regard to gradation of rank among religious teachers. You do not read of an hierarchy in the pages of the New Testament, and it is the only statute book of the Church. No official precedence existed among the apostles—those extraordinary office-bearers. We read of no higher functionary than the presbyter, or bishop, or elder, for these terms are synonymous, and frequently interchanged in the writings of inspired men. In the history given of apostolic and evangelistic labours, we read of the appointment of no office-bearers in the churches that were planted, except elders and deacons. Epistles are inscribed to elders and deacons, but no mention is made of any higher class; and while the epistles contained in the commencement of the Apocalypse, are addressed to the "Angel" of the respective churches, he must be viewed as the presiding elder in the congregational presbytery, or session, rather than as

one who had an exclusive or paramount authority, standing at the prototype of men in lawn sleeves and ermined robes. And in subsequent ages, when it may be expected that but few changes had been wrought upon the constitution of the Church, as left by the Apostles, we hear of no one receiving a higher title than that of "first among his equals," which may be understood of the Moderator of Session according to Presbyterian form.

And we may well inquire, where is there any authority in Scripture for committing things sacred to the charge of him who has been called to preside in things secular? for making the monarch in the nation a monarch in the Church? Christ himself shunned all interference with the political questions which, during his day, were engrossing the attention of the Jews. To one who urged him to speak to his brother to divide the inheritance with him, he replied, "man, who made me a judge or a divider over you?" thus refusing any management in their temporal affairs. "My kingdom is not of this world," was the avowal which he made in the presence of a heathen judge, following it up with the remark, that if it were, his servants would have recourse to those measures of force and bloodshed which civil rulers adopt to enforce their claims or carry out their ambitious projects. That statement, we think, is sufficient to settle the point that civil rulers, as such, should have no sacred function or character. If his kingdom is not identical in kind with worldly empires—if it has its peculiar constitution, laws, and immunities—if its rewards are different from the favours, and its punishments from the penalties which the State dispenses—then, why should its keys be committed to the hand of the supreme magistrate? Observe that Pilate's desire was to know whether Christ was a temporal prince. When he asked, "Art thou the King of the Jews?" his question amounts to this: Art thou come to establish a kingdom such as the Jews formerly had, and which they are now expecting? His reply is, "My kingdom is not of this world,"—not such as the Jews anticipate—not one that will be a rival or an enemy to any earthly kingdom—not one of which the Romans need entertain any apprehension—it is not of earth, but from heaven—it is not civil, but sacred—it is not to be established by wars and bloodshed—it is quite distinct from the empires that exist. Upon what pretence, then, can those rule in it who rule over kingdoms which are of this world?

Our position receives confirmation from the preaching of Christ and his apostles. Reformation was insisted on, but Herod is never exhorted to take the Church under his guardianship. Pilate is not urged to throw aside his idols, and take the truth and its disciples under the fostering wing of his official patronage. Righteousness, temperance, and judgment to come, were the subjects of Paul's reasoning before Felix, but he does not enjoin him to take the doctrines of Christ under his protection. When the same Apostle so eloquently pleaded his cause in the hearing of Agrippa, and drew from that king the acknowledgment, "almost thou persuadest me to be a Christian," he is met with the response, "I would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am, except these bonds;" but there is not the slightest intimation that he should become the royal patron of Messiah's kingdom. To the very palaces of the Roman Emperors had the gospel sounded; before Nero had Paul been summoned, and in his presence had he pleaded, but we hear of no command from heaven to that monarch that he should become head of the Christian Church throughout his extensive empire. Rules are laid down for the subjects of Zion in their several relations, social and civil; servants and masters, children and parents, church members and church office-bearers are instructed in their relative duties; believers are commanded to be in subjection to the powers that be, that is, to the civil authorities; they are told that those who resist, resist not man but God, and is it not strange that, if it were the duty of emperors and kings to assume the headship in the Church, or the office of defender of the faith, they are never enjoined to do so in the Scriptures, nor are they informed how they should act in that capacity? And it must appear the more wonderful, when it is considered that the civil powers were then engaged in the work of persecution; for would there not have been the greater anxiety to make them acquainted with their duty, that the Church might have rest and walk in the fear of the Lord and be edified, that those in authority might not contract the guilt of persecution, and that the heralds of the cross might be entitled to the name of faithful ambassadors for Christ Jesus?

We may be met with the remark, that the Jewish kings had power in the ecclesiastical state, as well as in the civil polity of their country, and that it may be warrantably inferred that had there been any essential impropriety in the connexion, this would not have been allowed, much less appointed, and if it was not wrong then it cannot be so now.

One important consideration should be stated here, namely, that the Jewish economy was not regular in its first institution, but form of government was strictly and literally a *theocracy*. God was king of the Israelites, and when they desired to be made like to the surrounding nations, by having a king appointed who should take the command of their armies and attend to the administration of their affairs, they departed from the revealed code of spiritual and political laws which had been given them. "They have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day, wherewith they have forsaken me and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice; howbeit, yet protest solemnly unto them, and show them the manner of the king that shall reign over them"—1 Sam. viii. 7-9. Now if the State had been governed according to the original form, there would have been no monarch to hold the reins—monarchy was one of the battlements which the Jews would have for their defence and security, and showed their want of confidence in God.

Let us look, however, at the historical fact, that monarchs did arise in Israel—that they had an ecclesiastical as well as a civil character, and that the prosperity which was vouchsafed so long as they were upright men, and fearing God, is evidence that the Divine blessing rested upon their counsels and their measures.

Now observe that a covenant of peculiarity had been made with the tribe of Judah. Kings were to be chosen from it, because Christ, who was to be a priest upon his throne, was to descend from that tribe; and a covenant or royalty was made with the family of David, as the covenant of high-priesthood had been made with the family of Aaron; and the throne was to be possessed by David's descendants, provided they fulfilled the conditions of the covenant, till He came whom they typified and pro-figured, and who should take the administration of the holy nation, the peculiar people, the royal priesthood, that is, all the New Testament Israel, into his own hands. At present there is no covenant of royalty with any branch of the Church, with any family, or with any individual. As this was part of the typical institutions introduced among the Jews, it ceased when the Shiloh came, and there is no more reason, so far as that economy is concerned, for having a king reigning over the Church, than there is for having a priesthood established. It was not binding except under the Jewish theocracy. It was typical of Him who is a priest for ever after the order of Melchisedeck, king of Salem, and priest of the Most High God; and since he has appeared, and been exalted to the right hand of the Majesty in the heavens to be a Prince and a Saviour, such a covenant can no longer have an existence, the divine right of kings has ceased, and they have no longer any warrant for stretching the sceptre of their government over the kingdom of the Redeemer. It follows, then, that before any argument, drawn from the fact that there was a monarchy in Israel, can be valid, in proving that there should be a regal supremacy in the Christian Church, it must be demonstrated that the covenant made with the family of David, is still in force—that the nations which constitute christendom are under a theocratic form of government—that earthly sovereigns are sprung from the seed of David—that the sceptre has not departed from Judah, nor the law-giver from between his feet—that Christ has not appeared in the flesh, nor been actually invested with mediatorial sovereignty.

Moreover, we maintain that the difference between the New Testament Church and the Mosaic Economy is so great, that there can be no reasoning from the existence of monarchy in the one for the existence of royal headship or magisterial pre-eminence in the other. Civil and sacred interests were combined in Israel. The nation was the Church, and the Church was the nation. Both were of Divine institution, and were founded in grace. God was the author of law for the civil polity, as well as for ecclesiastical affairs. No change could be made upon the constitution except by his authority. No repeal could be made by man of the laws which were recorded in the statute book, for they were divine. No representatives of the people could be chosen to meet in Par-

liamentary council for legislative purposes; if any difficulty arose, or event occurred, which required special consideration, enquiry was to be made at the oracle of God, the people, and the Urim and Thummim had been appointed for this end, and God also declared his mind by the prophets. Now the kingdoms of the world are not founded in grace, but in nature. God is not the author of the constitutions that may be adopted nor of the laws that may be in force. No political code is contained in the New Testament scriptures. The ecclesiastical and the secular have not been combined. Those who hold office in the one, do not thereby become office-bearers in the other. In fact the Jewish nation was a type of the Christian Church, and not a type of what nations would be under the New Testament economy. To reason, then, that because there was a kingdom in Israel, the kings of modern nations should be head of the Church, is a piece of most palpable sophistry, and assumes that two institutions, between which there exists a very great difference, are parallel.

Neither has it been ordained of the Lord that his ministering servants should be paid out of the national treasury. Such a conclusion must, we think, follow immediately from the fact that he has not authorized a state and church connexion, for if his kingdom of grace and the kingdoms of the world are distinct in their constitutions, laws, office-bearers, and effects, why should the one devote its revenue to the support and extension of the other? It is in vain to refer to the Mosaic dispensation in proof that there should be a state-paid clergy, for it was the Divine law which prescribed the mode in which the priests under that system were to be supported, and we never read that the tithes were collected by regal enactment or compulsory measures. No commutation can be produced from the New Testament for the state to endow ministers of religion. "Thou shalt not muzzle the ox that treadeth out the corn," is one of the forms in which instruction is conveyed as to the manner in which the spiritual labourer should be supported—teaching that his maintenance should be derived from the immediate sphere of his labour. Again, "Let him that is taught in the word, communicate to him that teacheth in all good things," showing that it is the duty of him who enjoys the service of a pastor, to give for his support. "Who goeth a warfare at any time at his own charges? Who planteth a vineyard and eateth not of the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"

Such is the gospel precept respecting ministerial support, and in accordance with this was the conduct of the primitive christian teachers. They were not endowed out of a national treasury. No petitions were lodged by them at the foot of the imperial throne, to have a portion dispensed out of the funds that were appropriated to the support of the established religion. They gave their services depending upon the christian liberality of those to whom they ministered, and went forth on their missionary tours, brought on their way by the churches they had planted. To no other quarter did they look for provision; and yet their doctrine commended itself no less forcibly to the consciences of men, because they were not supported by imperial enactments, or did not revel in the abundance possessed by some of our state-paid bishops. Nor was an endowment accepted for some centuries after the truth in Christ began to be preached. Not till the Church had become infected with a worldly spirit—not till she had lost sight of the line of demarcation drawn between her and the world—not till she had become unfaithful as the spouse of Christ did she consent to receive provision from powers that had been her persecutors—thus taking a step for which nothing but heathen example could be pleaded—for which no divine command could be alleged—a step which was at variance with the easily ascertainable mind of her Lawgiver and King.

2. These battlements are not sanctioned by the Lord.

Prelacy among the clergy—the spiritual supremacy of the reigning sovereign and the state-maintenance of christian pastors—may appear to give influence and strength to Messiah's kingdom, but he does not approve of them, and says, respecting them, "take them away." They are the objects of an unlawful confidence, and they tend to gross it.—They engage expectations that should be directed to God alone. By them the heart is prevented from saying, with all confidence and sincerity—My safety cometh from the Lord. Can he approve of that which interferes with the place he claims, and the undivided confidence he demands?

Again, they are all truly and properly of heathen origin, and can ho approve of them coming from such a source? We could fully prove this to be the case in respect to clerical dignitaries. In the Roman empire the Emperor was the chief Pontiff (Pontifex Maximus) of the established religion. Constantine the Great never renounced this after he took christianity under his protection, but acted as supreme Pontiff both to it and heathenism. It was adopted by the papacy, whose head, the Pope, glories in the title; and it was continued in Britain at the time of the Reformation—the king or queen being established supreme Pontiff in the nation. Space will not permit of our showing that the orders of the Roman clergy were borrowed from the heathens. Now, all these battlements are at variance with the simplicity of the ecclesiastical economy described in the New Testament, with the republican character of the gospel kingdom, and with its spiritual nature.

3. These battlements are positively injurious to the Lord's cause, and should therefore be taken away.

Princely authority assumed by the Bishops, gained for them the awe of their people, but was hostile to the power of the truth. The duties of their office were neglected, and they surrendered themselves to effeminacy and indulgence. Rights which pertained to them were usurped by the deacons, and very soon these gave evidence of their incompetency for duties they had assumed, and the evil consequences of blending functions, which should have been preserved distinct, became visible. Most serious were the effects arising from taking the Church into connexion with the state. Constantine did this, that he might rob it of its independence, employ it for his own political purposes, and be the acknowledged head of every religious interest, as he had made himself of every civil. Could it prosper under one who was still supreme pontiff of heathenism, and who did not undergo the ordinance of Christian baptism, till a few days before his death?

The union then formed has never been dissolved, and its injurious effects are traceable throughout its entire history. You see that union in the Papacy—you see the injury it has done to truth and religion—in the confiscation of property—in the prohibition of gospel preaching—in the imprisonment of the saints, and their condemnation to instruments of torture—to the flames and to the scaffold, which history charges home upon the Papacy. Tried by the Church inquisitors, convicted of heresy, and refusing to recant what they knew to be the doctrine of Christ, Protestants were delivered over to the civil magistrate for the infliction of the penalty adjudged—priests standing by to see that it was carried into effect. This union was the most formidable barrier to the Reformation. The Reformation was more than a struggle between reviving truth and long prevalent error. It had to encounter civil authority, and this was one reason why it was arrested in some lands, and did not gain universal prevalence in others. But for the sword, Italy would not have been in such darkness and degradation as she is at the present day; and the city whose church members were, in the early history of Christianity, distinguished throughout the world for their faith, would not now be without an evangelical congregation; nor would Captain Pakenham have been banished from its walls because he circulated some copies of the Scriptures during the late revolution. And the same remark applies to every country on the continent of Europe in which the endeavour was made to introduce the light of the Reformation. With civil pains and penalties were the Reformers met; and those who received them were spoiled of their goods, and subjected to banishment or death. A similar state of things now prevails. A protestant church cannot be opened in Rome: Great opposition has been made to the erection of one in Turin. In Tuscany, the Madiai, husband and wife, have been sentenced to the gallows for reading the Bible, and the Duke has proclaimed the penalty of death against all who do any thing against religion—that is—Popery. Austria has lately expelled, upon a few days notice, and despite every remonstrance, missionaries who had been laboring for a time among her population. Great danger is incurred by attempting to circulate the bible in Spain—Borrow was actually led out to be shot; and an evangelical preacher would not be tolerated. France is far from being friendly to the Christian religion. We could go over every state-connected church, and show that the Lord's cause, so far from being benefited by the connexion, has really been injured, and that in state churches of the present day, error is tolerated—spiritual darkness abounds—infidelity is

prevalent—and that if any one would arise to revive and reform, he would be regarded with suspicion, and compelled to retire from the denomination.

What is your duty in such circumstances? What is the work to which the Lord is calling you in this state of matters? Evidently you should not sit still. You have an influence which you ought to exert—there is an end to which your energies should be devoted, and there is a course for the attainment of that end which you ought to adopt.

In the first place, ground yourselves in the knowledge—establish yourselves in the enlightened persuasion that these battlements are not the Lord's. Familiarise yourselves with the scriptures, with the view of discovering whether they contain any warrant for them. Inquire into the genius of Christianity, and see if they are not condemned by it. This should be your first step, and it is an important one. Friends of the truth are rallying for her emancipation from the golden chains of the state, and the cry is heard through our borders, "Go ye up to the help of the Lord, to the help of the Lord against the mighty." But let your help be that of honest men, who know the ground they occupy—who are fully convinced of the legitimacy of their object—and who feel that they are fighting the battle of the Lord. For this purpose study the scriptures, that you may have a distinct idea of the nature and design of the christian church, and avail yourselves of other means of information—whether the pamphlet or the treatise—the weekly sheet or the monthly periodical.

Next, try to have those injurious arrangements which exist at present, remedied or abolished. You are under obligation to do so, by your loyalty to King Jesus; for every endeavour should be made by his subjects to get removed out of his kingdom that which is inconsistent with its constitution and adverse to its extension. While so much is being done by the enemies of the church without—while so much injury is wrought by false friends within—will you stand still, as if you saw it not, or look on as if you had no duty to perform? When the emissaries of satan are so busy, will the disciples of Christ refuse to move? Owing to the connexion that has been formed, you require to approach the Legislature of our Province, and ask them to demolish those battlements that have been thrown up in the interest of Methodism, Presbyterianism, Episcopacy, and Romanism. The State has thrown its patronage over those denominations, and you should urge the State to withdraw it, and confine itself to its proper functions. Public lands have been given in behalf of sections of the Church, thus doing injustice to loyal subjects of the Province, and inflicting an injury upon the truth. Your endeavour should be, to get these lands reclaimed and set apart for purposes of which all can approve. Ecclesiastical corporations have been formed—it should be your aim to have these abolished; and our legislators, in the session that has been adjourned—several of them professing themselves staunch voluntaries—have granted every application that has been made for a corporation, and even gone the length of passing a bill to tax a parish for the building of a cathedral. The Rectories have been thrown into Chancery, that it may be decided whether they are legal; whereas, the speedier course, and one which could not have been charged with injustice, would have been, to decide the point upon the floor of the House of Representatives. Resolutions, strongly worded, have been drawn up, it is true, by Mr. Hincks, and transmitted to the British Government, on the subject of the Reserves, but the ministry have not pledged themselves to secularise them, even if permission be granted to dispose of them as the good of the Province may seem to demand.\* The time has not yet arrived when you may rest on your arms, or cease from your labour. Every influence is being used at home, to hinder the diversion of the Reserves from their present use—witness, for example, the letter of Archdeacon Bethune, in the London Times. Addresses and memorials should be prepared, and that, too, speedily, that our legislators may understand that we are alive to the subject, and that we may crush in the bud attempts which may be made to saddle the country with a State Church.

\* The Secretary of the Colonies has announced, in reply to a question from Sir W. Molesworth, that liberty will not be granted to the Canadian Parliament to deal with the Clergy Reserves. No one acquainted with the high church prejudices of the Earl of Derby and Sir John Pakington, will be surprised at this. We are more convinced than ever, that the proper course would have been to proceed by bill, for the Home Government was not so likely to lay their veto upon a bill, as to refuse the request of a series of resolutions. It remains to be seen what step shall be taken by the Provincial Cabinet.

Let your measures be adopted, and carried into execution with a prayerful spirit, and not with a factious temper. Whatever you do in word or in deed, do all in the name of the Lord Jesus. Ask his direction, and seek his blessing. Wait him upon your side, success may be expected. We are persuaded that it is his will that these battlements should be overthrown, but have an eye to him in your attempts for their abolition. Let your governing motive be his glory and not your own—the advancement of his kingdom, and not the praise that you have come off victorious. “Go ye up upon her walls and destroy, but make not a full end; TAKE AWAY HER BATTLEMENTS, FOR THEY ARE NOT THE LORD’S”

[TRANSLATED FROM THE GERMAN, FOR CANADIAN PRESBYTERIAN MAGAZINE.]

### THE NIGHT IS PAST, THE DAY IS AT HAND.

*Extract of a Sermon, by DR. JULIUS MÜLLER, delivered on the first Sunday of Advent, from the text, Rom. 13th, 11—14.*

With the present Sunday, my beloved, we enter upon a new church year. The world indeed concerns itself little about the church's new year—it is scarcely cognizant of the presence of such an event; and when it accidentally hears of it, it is greatly astonished. But we, who give it to be understood by our presence in this holy place, that we participate in the heavenly concerns of the church, that we will not be the children of the world but the children of God, should we be indifferent to the importance of this Sunday? Should we allow the new year of the church to pass without thought over our heads? Are there not very serious, important considerations to which it calls us? Not merely the universal recollection as to the rapid flow of time, and as to the changeableness of every thing earthly to which indeed every great period in our life gives occasion, and which may be properly suggested by the civil new year; but other thoughts, considerations, questions, here force themselves on our notice, which are more intimately connected with the importance of the passing from one new year to another. Behind us, a long course of Sundays are concluded, every one of which was celebrated in the house of the Lord, by the common divine service; for the purpose of imparting strength to the spiritually destitute every time was the word of God proclaimed, explained, enforced; many fine, pious hymns were sung for the honor of God and for the edification of the community, and the table of the Lord was prepared; but how has every one of us employed them all? The Sunday clock has called us to this place; have we followed its call, and have we diligently appeared here for the purpose of praying to God and of receiving his holy word? And has the preached word every time found an entrance into our heart and a well prepared soil, for the purpose of bringing forth fruit? Has it promoted in us obedience to the divine precepts?

The present Sunday summons us not merely to more serious self-examination, the result of which must more or less shame us all, but also to very joyful feelings and considerations. The dawn of a new church year is likewise the entrance to the time of Advent, and this is a period of holy joy, of joyous hope. Now already the heavenly message sounds in our ear from afar, the word is made flesh, that to us a Saviour is born; already the sun of the Christmas festival approaches, and as the beams of the day-blush break out upon the mountains, for the purpose of announcing to the night that the day cometh, so the time of advent, as a herald of the joy of Christmas, prepares the way to our hearts.\* On the life of many of us lies the dark night of sorrow and care, or there spreads out the still darker night of sin; but now the magnificent lustre of advent-time shines on this night, and calls upon all hearts, who open themselves to its beams, to light and joy. The night is past, the day is at hand! this is the principle of all advent preaching, and the source of all right advent feeling in the hearts of the community. And as the first of the advent texts meets us with this announcement, should we not hear so very joyful a proclamation with pleasure; and ought we not willingly to linger on such a subject that we may refresh our memories with its meaning? We will, therefore, employ, for this purpose, the hour devoted to common devotion.

[After a short introduction, Dr. Müller considers first, the past night and the coming day, and then enquires if the night is past and the day come for us? We shall translate his illustration of the first of these particulars.]

The prophet Isaiah says, “Darkness covers the earth, and gross darkness the people.” As a dark night of the latest harvest-time is spread over the earth—mountain and valley, wood and field, cities and villages being wrapped in its dark shadow, the nearest objects are hidden from our view, the stars send only a scanty light on the path of the wanderer

\* Christmas is celebrated by the Roman Catholic, Episcopal and Lutheran Churches, on the 25th of December; while the Greek Church asserts that Christ was born on the 6th of January. Immediately before the birth of Christ a census was ordered of all the Roman empire, and Luke says “all went to be taxed every one into his own city”—Luke ii. J. Now it is not very likely that Augustus would issue such a decree during the depth of winter. The inference from this is, that the precise period of our Saviour's nativity is unknown.—Note by the Translator.

—so once the night of ignorance and superstition covered the human race. And indeed it was so through their own blame. Had the nations truly preserved the light, which was given to them from the beginning, that light would have in return preserved them from the folly of superstition and idolatry. For the nature of the invisible God, that is, his eternal power and Godhead, are so clearly seen, that it can be truly perceived in his works, namely, in the creation of the world, so that they are without excuse. For although they knew that there is a God, they have not worshipped him as God, neither were ungodly, but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the ever changeable God into an image made like to changeable man and to four-footed and creeping beasts.” Desiring the knowledge of the true God, the heathen dreamed of a great multitude of deities, of which they sometimes made to themselves very strange and unholy representations; they moulded them into a variety of forms, and fell down before the image after which their heart lustred, for the purpose of supplicating them. And though many of the nations of antiquity were far advanced in human culture, skill and knowledge, they could not tear themselves away from this dark error.

But though the nations wandered from God; yet they could not wander back again; because they thought not that God perceived them. God consequently gave them over to a perverse feeling to do that which is not convenient. His law was written in the heart, whereas their conscience bore them witness, even their thoughts agreeing thereto, which accused or excused among themselves; but fallen from the holy God they wished not to hear the voice of conscience, which reminded them of Him and of his holiness. For the light that was in them was dark; their knowledge of good and evil was perplexed and darkened; the voice of conscience spake lower, at last, it was almost entirely silent; they regarded sin not so much as sin as what ought to be avoided; they not only themselves did evil deeds, but had pleasure in those that did them. Thus great was the power of darkness in their heart.

But the Lord chose one nation for himself from the nations of the world; as his peculiar property, the people of Israel; that they might preserve the knowledge of the truth. Abraham, the pious progenitor of this people, indeed, held fast to the worship and service of the one God, and God had complacency in him, and revealed himself in divers manners to him and to his descendants, for the purpose of preserving them from the contagious power of idolatry all around; he gave them, by Moses, the law, that they might know his holy will and live according to it.

Though the seed of Abraham was, however, highly favoured above all the nations of the earth by the divine revelation, yet it was still imperfect, only the first rudiments of the Divine word, such as was necessary for immature children; the law was a shadow of good things to come, not the nature of the good things themselves. In the revelation of the Old Testament there shone a dusky glimmering light, yet not the clear light of day itself. The Lord summoned Moses to the top of Mount Sinai for the purpose of making known his will to him and his people; the fire of the Lord burning on the mountain, but veiled with thick gloom, and darkness and tempest. Solomon built a house to the Lord for a habitation, the priests prepared to serve the Lord with wind and stringed instruments, but, behold, a cloud filled the house of the Lord, and Solomon, astonished, went back and said, “the Lord has said he would dwell in the thick darkness.” The law possesses clearness, yet it is not to be compared for clearness to the superior clearness of the Gospel; as the light of the moon pales and disappears before the clearer splendor of the sun. The light of Goshen appeared amid the surrounding darkness of Egypt, yet was that light darkness in comparison with the pre-eminent glory of Christ on the Mount of Transfiguration, and when there Moses and Elias appeared with him in light and splendor, yet it was only the reflection from the countenance of Christ that enlightened them; the law and the prophecies of the Old Testament, when alone by themselves, being surrounded with darkness, must receive their true light from their fulfilment in Christ.

But as the traveller, on whom the night has fallen in an unknown path, so that he goes into error and knows not where he is, thinks on the light with earnest longing and sighs for the break of day; so also the heathen long for light and truth. It is not, indeed, all the heathen, but only a few, who long for something better and higher than earthly pleasure and honor, and with corresponding earnestness endeavoured to do the work of the law that was written on their hearts; these perceived the darkness that lay out stretched upon the nations, and were sensible of their misery. Then some in the agonies of despair, raised a melancholy complaint over the ruins of all human knowledge and wisdom. “He cutteth out rivers among the rocks, and his eye seeth every precious thing. He bindeth the floods from overflowing, and the thing that is hid bringeth he forth to light. But where shall wisdom be found? and where is the place of understanding? Man knoweth not the place thereof, neither is it found in the land of the living. The abyss saith it is not in me; and the sea saith it is not in me.” And only some venture, in humble confidence, to add to this complaint the words, “God knoweth the way thereof, and understandeth its place.” A prement of the higher light enlightens your souls, as the star the wise men in the east, and they longed to see it; they were earnestly desirous that it might recommend them to the favourable consideration of that God who was still unknown to them, that he might reveal himself to poor man inclined to error.

But the earnest longing after light and consolation was still more strongly excited among the people of Israel, which were, in a peculiar sense, the people of expectation and desire. The most precious promises of future salvation had already been given to their progenitor, as God made a covenant with him and his seed after him; yea he had already seen in spirit the day of Messiah, and rejoiced regarding this futurity as it was to all a time of light and salvation. Then the pious in Israel earnestly expected the dawn of this period, and their earnest longing continually rose higher in proportion as the fulfilment of the promise tarried, in the same proportion must they have sighed in vain—"Watchman, what of the night? Watchman, what of the night?"

The watchers who looked from the lofty towers for the coming day, were the prophets, whom God sent to watch over the house of Israel.—They saw the day grow grey out of the dark night, and the darkness turned back at its approach; they saw it always glimmering clearer and clearer from above, they saw with exultation the first beams of its day-blush breaking through the mist, and announcing its continuance to the entire people. But the earnestly-expected rising of the sun came not; the answer of the watchmen seemed to sound, and though the morning had already come, yet it was night. Dark clouds and mist veiled the glimmering lustre more densely than before; the voice of the last prophet had long been silent, troubled dark times came upon Israel; God seemed to have forgotten his people; centuries flew past, and the Promised One came not, so that the complaint was forced from many hearts, "Where is the promise of his coming? for since the fathers fell asleep everything remains as it was from the beginning of the creation. We wait for light, but behold obscurity; for brightness, but we walk in darkness."

Then God spake the second time, "Let there be light! and there was light." To the waiting and earnestly enquiring, to the mourning and weeping, to the doubting and anxious heart, the word of the Lord came, "The night is past and the day is at hand." "Arise, shine, for thy light is risen upon thee." This heavenly light was the Son of the living God himself; the word who was in the beginning and was God, and by whom all things were made. This was the true light which enlighteneth all men; not merely a single ray of light, such as fell into many souls among the heathen, and a divine longing was enkindled within them; not even the merely glimmering twilight in which the people of the law and of the promise walked; but the full, pure, divine light itself, the reflection of the father's glory, with whom there is no alteration, neither change of light, and in whom is no darkness at all, the image of God's nature. "No man hath seen God at any time; he dwelleth in light into which no man can come, but the only begotten Son who is in the bosom of the Father, he hath declared him." For he appeared that he might glorify the Father among men and manifest his glory; and as he was looking back on his perfect life, on the last evening before his sufferings and death, he traced in the circle of his disciples, saying, "Father, I have glorified thee on earth, I have finished the work thou hast given me do." He has glorified the Father by his word, having announced the Father's holiness, in whose presence all sin is abhorrence; before whom not a mere external righteousness, but only a pure, upright heart will avail; the father's love and compassion, who has condescended to sinful men, and sent his Son for their deliverance from the dominion of darkness. He has glorified the Father by his works, by wonderful signs, in which they that believed saw the glory of God by unnumbered deeds of love and compassion, and by the purest, holiest disposition, which he above all manifested, so that he could bear witness of himself, "He that seeth me hath seen the Father." He has glorified the Father by his death, by which he completed the sentence of God's law and wisdom, so that God is only "just and the justifier of him that believeth on Jesus." And as, in this manner, his life and death is an enlightening sun for our temporal life, that we might not miss the true path to an eternal home, so his resurrection and ascension diffuses a clear blessed light over the future life of his own people, that they may perceive and know the glorious termination of their pilgrimage to which he points. "I am the light of the world," says Christ, "he that followeth me, shall not walk in darkness, but have the light of life."

And the light which streams from him over the entire human race, is not a transitory splendor, as the glory of Moses' countenance, of which ye have heard; or as the light of John the Baptist, in which the Jews walked for a little while joyfully. The light of the Son of God is permanent and unchangeable, in which the glory of Moses and John is lost, as is the shining of a star in the clear beams of the rising sun. It can itself neither be quenched or darkened by any higher light, because it is itself the highest and most perfect; neither can it ever be taken from the Church of Christ, for "I am with you," says he to his own, "continually to the end of the world." What a glorious, consoling promise, my beloved! The night is past, but the day which has come with Christ, shall never more go down. And though human perverseness has, at different times, greatly endeavored to put that light under a bushel, which shines in the word of the Lord, and to surround it with the darkness of their own enactments, yet it shall never entirely succeed; the most essential truths of the Gospel shall never be swept from the Christian Church. A part, at least, of which has been always held by those who are called after the name of Christ, is: that there is an invisible communion of saints in the midst of the visible Church, a belief in the fundamental principles of the Christian faith, a belief in God the Father, Almighty maker and preserver of the world, who is not only holy and righteous, but good and merciful, and in the only begotten Son of God, who, as

true man, was sent by the Father for the redemption of his brethren, and who shall one day return as judge of the world and as king in his glorious kingdom; and in the Holy Spirit who has established the Church in which all who exercise true repentance and genuine faith, shall receive the forgiveness of sins, and shall one day become partakers of a glorious resurrection and eternal life. And as there has been always many members of the Christian Church who love the darkness rather than the light, who will not walk in the ways of Christ, but prefer the dark way of sin, so there is addressed to such the admonition of the Apostle in our text, to put off the works of darkness, and to put on the armour of light—to put on the Lord Jesus Christ—to enter into the closest alliance with him—to live according to his holy, lovely, heavenly disposition—and by true imitation to announce the "virtues of him who hath called you out of darkness into his marvellous light."

#### REPORT OF A MISSIONARY TOUR IN THE OWEN SOUND DISTRICT.

##### Concluded.

At my first meeting with Mr. Wylie, on our way from Sydenham to Leith, I had expressed a wish to go to the head of Colpoy's Bay, on a visit to Mr. Kribs, a Congregational Missionary among the Indians, of whom I had heard through a family residing in the neighbourhood of Guelph. I knew that he had been highly honoured in the work of his Master in one station where he had been located, and was told that he was now engaged in building a small steam-boat, to transport him from place to place on his missionary labours among the sons of the forest.—On stating my wish to Mr. Wylie, he very kindly offered me the use of his boat any day, and we had arranged to commence our trip on the Wednesday morning, he and his son having both agreed to accompany me, a French Canadian being added to the number. The four of us accordingly put off from Leith, and the wind being favourable we were not long of arriving at Point Commodore, one of the head lands at the entrance of Colpoy's Bay. Here we landed to prepare dinner. A fire was soon blazing, and the store of provision which Mrs. Wylie had supplied, including currant cakes and rhubarb pies, was brought ashore; but it was now discovered that we had no vessel to boil water, for we had been anticipating the pleasure of regaling ourselves with a cup of young hyson. Necessity, however, is the mother of invention, and we were not to be deprived of the intended beverage. On board there was a tin dipper, and also a wash-hand basin, used, I believe, for bailing the boat; the former was boiled three times full of water, and the tea was infused into the latter, a flat stone serving for a lid. Spreading out the paper of sugar, two or three small stones were picked up on the beach, and employed as *teaspoons*. The tea was drunk out of tins, and in this way we made a hearty meal, shaded from a scorching sun by trees, whose branches were covered with thick foliage, the waters of the Georgian Bay stretching away to the north further than eye could reach, and the waves dashing with playful murmur at our feet.

At two o'clock, after an hour's rest, we pushed off once more. Our course was to be different now from what it had been during the former part of the day, and the wind, which had helped us forward so far on our journey, was now ahead. The sail had to be taken down and the oars put into requisition. On consulting with Mr. Wylie he seemed to think that by rowing out into the deep water for some distance, we might again make use of the sail, and tack up the bay; but on getting out into mid channel, we found that the wind was blowing with too great violence, and the sea running too high to admit of this. For an hour they pulled with the oars without making a mile of headway. It was then judged necessary to lie in towards the shore, where the water was smoother and more sheltered, although by adopting this course the distance would be considerably increased. Our situation now was more comfortable, the wind did not strike us with such fury, and the water was not in such agitation as farther from the land.

Having gone a few miles we met an Indian canoe, with two men and a squaw on board, scudding away before the wind, with a blanket for a sail. We came within hailing distance, and inquired how far we were from the village at the head of the Bay, and were answered about eight miles. Shortly after four o'clock, having had two hours of hard rowing, it was agreed to land and rest for a little. At five we again started; the wind had now died away and the water became calm. A canoe put out from the mouth of a creek about a mile behind us, paddled by a man, a squaw, and a boy, and in a short time they had pushed ahead of us, their bark canoe sitting lightly upon the water, readily yielding to the stroke of their paddles, and leaving a track of foam behind her as she was urged along. Those on board had left their dog on shore, and he was hurrying after barking and howling for his master. On coming opposite to our boat he swam out, but when he came near and saw that we were not red men, he would not come on board, although we stopped and encouraged him to do so, but swam back to the land.

In a short time the shades of evening began to gather around us, while we were still some miles from our place of destination. The water was smooth, not a ripple appearing on its surface. On the one side of the Bay the land rose to a considerable elevation, presenting two ridges, one higher than the other—the side of the higher appeared to be a precipice, for the naked limestone was distinctly visible, while the summit was covered with the wild, unbroken forest. We were close in shore upon the other side, and consequently in unfavourable circumstances for judging of its appearance, but so far as we could observe, this evening

and on our return next day, it was perfectly similar to the other, with the two ridges and the wall of limestone rising from the lower to the upper. The shore was composed for the most part of sand and stones, a narrow line of these intervening between the water and the trees, but in some places the trees grew down to the very water's edge. A small island lay White Cloud Island, Hay Island, and Grassh Island, apparently of considerable size, while in the distance forward we could see what was considered to be the head of the bay. Reared by the Indians we founded a point and was lost to our sight. Night fast closed in, and as yet we could discover no traces of the village. We had been upon the water now for nearly twelve hours, and it might be expected that those who were at the oars felt fatigued. A consultation was held, and the resolution formed, that if we did not come in sight of the village by the time we got to a head land which was some distance before us, we would put ashore and encamp for the night, intending to start by daylight next morning and complete our journey. Secretly had this decision been come to, when a clear mace was seen alongside, and putting on in shore we were hailed by a friendly voice, which directed us how to steer so as to get safely into the mouth of a creek which here emptied itself into the Bay.

Leaping from the boat I inquired if Mr. Kribs was at home, and was answered by that gentleman himself. I at once announced my name, told him where I had come from, and where I had heard of him, adding, that having been on a missionary excursion to Owen Sound, I had come on for the purpose of seeing him. We all started for his house, where we received a kind and christian welcome, and could not but feel ourselves at home, from the very handsome manner in which hospitality was extended to us.

Mr. Kribs and myself sat and conversed after the others had gone to rest. He mentioned that when he came first to the place, eleven individuals of them lived in a shanty only twelve feet square, containing their household furniture and a cooking stove. He had now erected a commodious log building, but had not got it finished. Around him there were fifteen families of Indians residing, but some of these were at present from home. Village lots had been laid out of a certain measurement, and one of these had been set apart as Mission premises. A saw mill had been built upon a little stream just at hand, but orders had come down from head quarters for it to be stopped, perhaps in the misapprehension that it was an infringement upon the rights of the Indians.—Mr. Kribs likewise mentioned, that on the other side of the Bay there were three families of natives—one of the persons composing these had never been induced to make a profession of Christianity—and that he had been applied to by the Indians at the mouth of the Saugeen, to take them under his care, as they had become dissatisfied with the present missionary who was labouring among them. He did not consider it essential that he should make himself acquainted with the Indian language, as he could avail himself of the services of an interpreter with more efficiency and success, while it was his object to have the children instructed in English, so as to be able to employ it in conversation, and understand it when spoken. In consequence of the stopping of the saw mill he had been hindered in the building of his boat, but was expecting that upon a proper representation being made to those who were appointed to superintend Indian affairs, he would be allowed to saw a sufficient quantity of lumber to proceed with his purpose. My conversation with Mr. Kribs fully impressed me with the wisdom of the Congregational body in choosing him for a missionary. He is a man of practical sagacity, and possessing force of character. His piety seems genuine, although unostentatious. He is fitted to instruct his people in the truths of Christianity, and advise them to the adoption of the arts of the white man, so far as they can be persuaded to become imitators, and show how much such a procedure on their part must tend to the elevation of their character, and the promotion of their present comfort above the continued employment of those to which they have been accustomed.

Rising before day, and looking out from the window of my bedroom, I perceived, from the direction in which the clouds were being carried, that the wind was favourable for our return journey. Dressing and going out I found Mr. Kribs and Mr. Wylie both astir at that early hour, but on proposing to start, the former insisted that we should accompany him out on the Bay till he lifted his nets and fishing lines. Indeed he was very unwilling that we should make our visit so short—but engagements called us elsewhere, and, besides, it was advisable to take advantage of the wind, as it was highly probable that towards noon it would either die away or blow from another quarter. However, we accompanied him, according to his request, but on again reaching land we immediately entered our own boat and committed ourselves again to the bosom of the lake. A gentle breeze was blowing when we left—carrying us forward at the rate of three miles an hour—the morning was pleasant—and the sun rose in his majesty, affording the prospect of an agreeable day.

Colpo's Bay branches off from the Georgian, and reaches for twelve or fourteen miles into the tongue of land which may be considered as commencing at the Indian path between Sydenham and the mouth of the Saugeen. Upon the qualities of the land in the neighborhood I cannot speak, but every visitor must acknowledge that the Bay is beautiful, and as it is well sheltered and the water deep, there can be no doubt but that it will be a favorite resort for shipping as soon as the white man is permitted to settle, and has had time to develop the resources of the place. At present the entire district belongs to the Indians, who are but few in number, and many years cannot elapse till the same thing shall occur here that has occurred elsewhere—they shall retire before the tide of

European immigration into remote regions, where they can fish and hunt till the story be accomplished which has been progressing to its consummation in the period that America was discovered—the extermination of the Indians—the first occupancy of the country, and its entire possession by the colonies that have been produced by the dense population of the native soil, and come had to settle a home in the west.—The history of these things, so far as they have transpired, forms a most interesting chapter in the volume of Divine Providence. Why is this race perishing? And yet it would appear that another has passed off the stage before them—that they are not the aboriginals of America. And may it not be, that the "pale faces"—the Anglo-Saxon race—who have become the most widely spread, most advanced in civilization, and most illustrious of all people—shall, in their turn, give way, and be followed by others, before the funeral knell of time shall have sounded, and the present economy brought to its termination?

The light breeze with which we started, gradually increased in strength, bearing us along in famous style. Two of my companions went to sleep, and the other sat beside me, intent upon the perusal of some book. Onward we sped through the channel, where the wind blew so strong and the waves ran so high yesterday—and at this part of our course I should reckon that the little craft made four miles in the space of half an hour. We arrived at Point Commence in two hours and a half from starting—a distance which required seven hours and a half to accomplish when we were going. After this our progress was not so rapid, as, on turning the Point, we got into the whirl of the breeze as it recoiled from the land. Sometimes, too, there would be a sudden lull, and then again we would be at the breeze rushing down upon us, frequently laying the boat upon her side till her gunwale was almost under water, and suggesting the necessity of reefing the sail lest there should be any accident. As we had anticipated, it became quite calm at ten o'clock—the sail flapped uselessly at the mast, and the oars had once more to be employed; but we were already within sight of Leith, where we landed before midday, having accomplished our home journey in less than six hours—being less than one-half of the time spent in going.

Next day, which was Friday, Mr. Wylie brought me to Sydenham village, and, after making a few calls, I walked out three miles and stopped all night. Starting next morning, I travelled to the Garafraxa Road, and having procured a seat in the stage, came on to Sullivan, where I was to preach next day. On my arrival I found that the people connected with the congregation had put up the walls of a log church, and that they were now busy putting things in order for to-morrow's meeting. I went and saw them at their work, made some family visits afterwards and returned to my lodgings for the night. Preached next day to a respectable audience, and endeavoured to impress the people with the privilege of having a place for the stated administration of ordinances, and urged them to go forward with the work they had commenced till the house was finished, and could be comfortably occupied. Discoursed upon the Resurrection of Christ, adducing the arguments we have in favour of that event, and shewing its importance, being one of the cardinal articles of the Christian system. After sermon, I travelled three miles, and had a happy meeting with a small company in a barn.

Went next day to a back settlement and spent the afternoon with a few families that had located themselves there. Took the stage on the day following, and travelled that night to Smith's tavern, thirteen miles from the village of Durham. Resumed our journey at five next morning, and arrived at Fergus early in the afternoon. From this I walked down to Elora, attended a meeting of Presbytery on Thursday, and got home by stage on Friday. Shortly after my arrival a brother minister came to assist me at the ordinance of the Supper, which was to be dispensed to my congregation on the ensuing Lord's day.

An extensive and important field for missionary labour presents itself in the Owen Sound, and one which must commend itself to the Preacher of the Gospel, who desires to be active in his Master's service, and is prepared to deny himself for the benefit of others. The congregations of Brant and Sable River have agreed to unite their efforts for the support of a minister between them, but owing to the poverty of the people they can offer very little stipend. Could not some of the older and stronger congregations contribute and help them? Some of these are already giving liberally that ordinances may be moved by people who would be unable to maintain them were it not for this assistance; although it is our wish to name these, yet we must forbear. The Presbytery of Durham appears to be acting nobly for the stations that lie in their rear, and the congregations of the Presbytery of Wellington, have borne, as yet, all the expenses incurred by their own ministers, when out on service in the Owen Sound. But there is need for greater effort, and will not these congregations come forward now, and say to these poor people of that destitute locality, "go forward with your resolution to obtain a pastor and we shall assist you?"

Settlers are pouring in rapidly by the Durham road, and along the line which runs from the Garafraxa road to the mouth of Saugeen. Carrick is being peopled fast. Bentinck already contains a large population. Nearly every lot is taken up along the line which leads to the mouth of Mud River. Derby has many inhabitants. No Presbyterian minister has yet been settled in any of these townships. Shall not the effort to procure one, about to be made by the congregations already named, be encouraged? and shall not those who assemble weekly in the house of God, and enjoy the stated dispensation of Christian ordinances, give of their substance that their destitute brethren and kinsmen, according to the flesh, may have appointed over them pastors who will

care for their souls, feed them with knowledge, urge upon their acceptance the blessings of the great redemption, and interest themselves in their children that, when their fathers are removed, these may become noble pillars of the Church!

### Miscellaneous.

#### THE HOLY SEPULCHRE.

Now that the first gaze of curiosity had subsided, and the mere novelty of such sublime scenes of desolation had passed away, so far from being joyful at what I had accomplished, I felt something unusually heavy and humbled at the heart. The impression was so intense that a kind of faintness came over me, and without thinking of it or being able to prevent it, I first burst into tears, and then gave utterance to prayer. I saw already several aged and feeble Jews, mean and melancholy, engaged at their devotion, muttering the law aloud, and tearing at it as it were the stones of the street. With wild lamentations they were imploring the God of their fathers to restore to them the sceptre that had passed away, and to send them the Messiah that this land might be their own. I thought the coincidence remarkable, when I heard at the same time from the minarets of the Turks, the well known Mahometan cry sounded and sung in long triumphant chorus, "There is no God but God, and Mahomet is his prophet."

In the evening I visited the Church of the Holy Sepulchre,—certainly the most venerable in the world. It was remarkable to find this burial place of our Lord guarded by Mahometan soldiers. A great crowd was pressing for admittance, and their struggles were scarcely becoming their character as pilgrims. I entered the large circular hall supported by a colonnade of eighteen pillars, and surmounted by a large dome. Local tradition has fixed this remarkable spot as the centre of the earth. Immediately within the door there is a large flat stone on the floor, surrounded by a rail, and having lamps suspended over it. The pilgrims were pushing towards it, some of them even on their knees; and they all kissed it, and prostrated themselves before it, and offered up prayers in holy adoration. This is said to be the stone on which the body of our Lord was washed and anointed for the tomb. But every thing around is hallowed by events unparalleled in the theatre of this lower world. Turning to the left, and proceeding a little forward, I came to a round space immediately under the dome, surrounded with large columns that support the gallery above. In the midst of the space there is a pavilion containing the Holy Sepulchre. At one end it is rounded, and on the outside of it there are arcades for prayer. At the other end it is squared off, and furnished with a platform in front. The Sepulchre is thus enclosed in an oblong monument of white marble, ornamented with pilasters and cornices, and surmounted by a small marble cupola. Within there are two small sanctuaries in the front of which stands a black polished marble, about a foot and a half square. Here sat, it is said, the angel who announced the tidings of the blessed resurrection to Mary Magdalene and Joanna, and Mary the mother of James: "He is not here; he is risen, as he said: Come see the place where the Lord lay."

Going forward about a yard, a curtain is drawn aside, and I was told to take off my shoes. I then stepped down, and bending with my hands on my knees, I entered a low narrow door into a small apartment, lighted up with a profusion of golden lamps, and filled with an oppressive atmosphere of incense, and simply adorned with a variety of flowers. This, I was told, was the mansion of the Saviour's victory, where he burst asunder the fetters of death, and rose from the dust of mortality. On my right hand was the grave in which his body was buried. This cave, hewn out the rock, where the body of our Lord Jesus Christ was laid, has been covered with marble to protect it from injury by pilgrims chipping the rock with hammers and carrying away the fragments. Two young Greek women, dressed in white, with consumptive faces and a hectic flush, were bending over the tomb in the attitude of very fervent devotion when I entered. They seemed to be sisters, and down their pale marble faces, unmoving as statues, tears gushed in penitence. I kneeled over the tomb, trembled, wept, and muttered a short prayer for humility, repentance, faith, and mercy, for myself, my family, my flock and friends. And in so far as I knew my heart, I may say that the gratitude of it ascended with a risen Saviour to the throne of the Father on high. Alone and in silence, at the supposed centre of the world, and far, far from home, I tried fervently to remember my sins before God, and all the places and persons in the East Indies and in Europe most near and dear unto me. I rose, pulled a flower, which was afterwards sent home to my dear daughter Maggie, and came back from this scene of hope, joy, and sorrow, to give room to other visitors, for not more than three or four can be admitted at a time.

Without and around the door of the sepulchre, but still under the dome, there was a crowd of pilgrims, Copts, Abyssinians, Syrians, Maronites, Greeks, Armenians, and Roman Catholics, all prostrate on the marble floor. Deep silence obtained. Every body seemed pale, and as if struggling for breath. As each trembling traveller was admitted to the grave, he seemed to feel in the nervousness of his frame as if he were about to pass into the presence of God, face to face. When I entered, I felt almost as if I had been summoned by death to give an account of the deeds done in the body.

Very intense indeed were my feelings when I approached Gethsemane, and the solemnity was elevated when I noticed that no adorning what-

ever had been attempted at the spot where the Man of sorrows suffered agony in the garden. With the exceptions which shall be mentioned, and with which the heart of every pious man will sincerely concur, the grove, the rock, and the whole garden of Gethsemane, still present almost the same appearance they probably presented in that awful night "when the heathen raged and the people imagined vain things." The only material alteration effected has been the building of a wall of stone and lime fifteen feet high round the sacred spot, by the Mahometan authorities, to prevent Christian pilgrims from destroying the olive trees by carrying off twigs and even branches as relics of the spot. Turning the northern corner, with face eastward, I came to the door of the garden, which I found locked. But I had procured a Turkish permit, and had been told the hour at which I would be received; and thus although nobody answered my first call at the door, I knocked loud and long, when at last a bandy-legged, bronzed, siney Arab opened the door from within, rubbing his eyes to convince me that he had been sound asleep. But before taking me into the garden, I was shown the spot where Peter, James, and John, were said to have tarried, and to have fallen asleep, while Jesus went from them about a stone's cast to pray. It is exactly opposite the door, and upward a little on the slope, and it presents a small flat of stone raised a little from the rest of the rock, apparently of not much more extent than would admit of three or four men sitting or lying in the way in which they are said to have been.

The principal feature in the garden was eight olive trees gnarled and time-worn, probably the most aged, and undoubtedly the most venerable in the whole world. Their large trunks much decayed, and small tops of foliage, still survive the lapse probably of two thousand years or more.

The Jew will bend, but he will not break. I saw him walking down the south and eastern slopes of Zion towards the tombs of his fathers. His step was firm, his face erect, and his frame unbending. Stern and steady was his eye, his upper lip was well drawn back, and his teeth were set like a victim's under the torture. He stepped past with stately stride, lending me but one glance of his eye, quick and restless, and then, lifting it up in defiance, it appeared to take in the whole valleys of Jehosaphat, and Hinnom, and the site of the temple at a look; and giving his head a toss, he seemed as if to say, this holy city and that land is mine and was my father Abraham's. And you are a Nazarene intruder. I wandered round the valley and over the brook Kedron, and down past the garden of Gethsemane, and found myself among the tombs of Absalom and Zechariah. I heard here some moaning, muttering sounds of anguish and supplication. I followed it up, and there on his bended and bare knees, with his mouth biting the dust, I found the same Jew lamenting the captivity of Israel and praying for the coming of the Messiah.

Still the Jews as a body fervently expected their Messiah to come, according to their own interpretations as a temporal Prince, to redeem Israel and trample the Gentile nations under foot. There was a conviction, I was told by the English Consul, amounting almost to a certainty, that he was to appear last year according to the Scriptures. And great was the mortification of Israel when the year 1850 run out, month after month, and still no signs appeared, no stir in Palestine, and no movement among the nations, or any of the isles afar off. It was noticed by one who stated this fact to me that last year, on the morning of new year's day, the salutation of the Jews to each other when they first met, was, the Messiah shall come this year, and the land shall now be ours. But their salutation this year, it was noticed, was *my* the Messiah come this year, and the land be ours. As the coming of the Messiah is understood and admitted to break all contracts,—in every house let in Palestine from one Jew to another, a saving clause to this purport is inserted in every lease. Nobody seemed to be able to explain from law or tradition or how this notion first began to obtain, but through use and wont it has now become universal. It probably originated in the shrewd conception for which this strange people are remarkable above all other, that on the return of the Jews to their promised land, heritable property will rise greatly in value. And of this there can be no manner of doubt.—*Extract from the Rev. Dr. Aiton's Lands of the Messiah, Mahomet, and the Pope.*

#### POPERY—BLASPHEMOUS PANTOMIME.

In the little town of San Lorenzo in Campo, forty miles distant from Ancona, the following procession takes place on the Good-Friday of every year. The line of procession extends from the town, through an almost open country, for about a mile and a half, the whole way having been previously prepared for the purpose. On platforms, erected at certain distances, the different stages of our Saviour's passion are represented. On one of them you see the judgment-seat, and Pilate condemning Christ to death; on another, Christ crowned with thorns; on a third, Christ falling under the load of the cross on his way to Calvary, and so on. Next comes the crucifixion, represented in four different acts. The first exhibits Christ with one of his hands nailed to the cross; the second, with both his hands nailed; the third, with both hands and feet; and in the fourth, our holy Redeemer is exhibited as expiring, and with his breast pierced by a spear. At the foot of the cross may be seen the three Marys. All these personages chosen to represent our Lord's passion are picked out from the very dregs of the people, and are paid more or less, according to the uneasiness of the posture which they are made to assume. He who personates our Saviour receives the greatest pay, a crown; while the respective representatives of Pilate and Mary obtain the smallest named, eighteenpence. All these sacrilegious pantomimers are

at their post half an hour before the procession begins, and dressed suitable to the character impersonated by each. The miscreant who hangs upon the cross (we shudder to relate such abominations) has only a belt and his middle, the cross being so constructed as to lessen the difficulty of his posture. About an hour and a half after sunset, the priests, in their pontifical robes, issue from the church, accompanied by all the civil authorities, and by a great concourse of citizens dressed in mourning and carrying lighted torches in their hands. On the way they kneel down before every platform, offer up a prayer, and sing a part of some sacred hymn. This impious ceremony is performed with becoming gravity, so soon as the priests and the bulk of the procession draw nigh to the respective platforms; but before their arrival, and after their departure, the scene presents a most revolting and disgusting spectacle. Many of the lazzaroni go round, laughing and shouting, and address those who impersonate our Saviour and the Virgin, in the most insulting and profane language—“You may hear many saying, ‘Ha, ha! thou art here, Theresa!’ ‘Thou art the Virgin, art thou not? Ah! you—’ (modestly forbids us to repeat the remainder of the sentence). ‘Ah! Francesca, thou art the Magdalen!’ By my troth, it is not long since thou repentedst—or, ‘Oh, Paul! Paul! there is some mistake. Thou oughtest to represent the impudent robber, and not the Christ, thou arrant thief!’ But we must draw a veil over the rest of that infernal scene. “So abhorrent is idolatry to the Court of Rome!”—*Nicolini's History of the Jesuits*, pp. 131, 132.

#### WOMAN WITHOUT THE GOSPEL.

One can faintly imagine,” says Mr. Tyler, who is labouring among the Zulus, in South Africa, “the pitiable condition of females in heathendom, till he has seen it with his own eyes. The slavery both of body and soul which we daily behold, is most abject.” Let us look with his eyes upon some of the scenes which he is constantly called upon to witness.

See that group of females, coarse in features, clad only in the native dress, and offensive to all that is refined and pure in manners, conversing earnestly with a missionary. They are three wives of the man who possesses a neighbouring kraal. He has four others. They have not come, however, to be taught the way of life. They have no enquiry to make in respect to an improvement of their condition. What they wish is, to strike a bargain for the purchase of a heavy Kaffir hoe, which they will pay for by digging in the missionary's garden. He does not want such help; but as it will afford some opportunity, not otherwise easily gained, for him and his wife to do them good, he yields to their proposal.

Behold that company wending their way along the hill-side, in the cold dew of the morning. All but one are women, each of whom carries a heavy basket of corn on her head, while their husband saunters on at his ease. Their destination is at last reached, the baskets are emptied, and their master orders them home, while he wraps the blankets around him which he has thus purchased, and proceeds to his kraal at his leisure.

Brandy has been dispensed with a prodigal hand on the view which now lies before you. Flowers of rare sweetness and delicacy are everywhere springing amidst the verdure that carpets the valley and the swelling hills which surround it. How busy, too, the scene at this time of preparing the ground for seed. But those swarms of labourers, so diligently plying their unwieldy picks in digging up the ground over the valleys, are female, the wives of the men who own the kraals that are scattered along the hill-side. So also are those others, wearily climbing the steep ascents to their huts, with heavy pots of water on their heads. One reason why the men pursue, as their chief end, the object of procuring as many wives as possible is, that they may thus use them as beasts of burden.

Go now to a kraal when the work of the day is done. Are these huts the places where women, capable of such refinement, and with whom we instinctively associate so much delicacy of feeling, must lodge? And yet, comfortless as they are, they might be put up with, if love too had her abode there. But you can discern slight tokens of affection. The husband does not welcome his wives from their toil with any manifestation of regard, and few are the acts of sisterly kindness which they perform for each other. Nay, you have no cause for being shocked at that harsh contention which begins to arise. What should hinder, what under the circumstances could hinder these wives from quarrelling with each other and with their husband? Must not jealousies of necessity burn between them; must they not often look upon him as, what in fact he is, a selfish, lazy, unfeeling tyrant? He often resorts to the tyrant's weapon, and inflicts serious beatings on those who ought to enjoy his protection; so that at times they endeavour to escape from his power, in the forlorn hope that they may fall into the hands of some one who will treat them with more of consideration.

Shall not these wretched ones have our sympathy? Will we not stretch out our hand to lift them from their degradation? How tender as well as constraining is the appeal which their condition makes to woman's heart—woman as she is blessed by the gospel? That which has availed to make woman's condition so pleasant a one in our land is of equal efficacy for them. On some few places it is beginning to take effect. If supplied to them in the fulness with which it is in our power to bestow it, woman there will soon occupy her appropriate sphere in a multitude of happy homes.

#### THE RIVER JORDAN.

The manner in which the Jordan has lately come under our notice, and the prominence given to that river in the Sacred Books, awaken the de-

sure to know something of that famous stream. This desire we are enabled to satisfy with more advantage than at any former period, for the portions of the Bible which are a source of any Scriptural interest, and which, until lately, were known to only two or three points, have now been explored throughout their whole length. This portion is that which extends between the Lake of Tiberias, the Dead Sea, and the explorer is Lieutenant Lynch of the American navy, who, at his own request, was sent by the government with a party of picked men and with proper boats, on this enterprise and very interesting service. This was in 1848. It is true that in the preceding year, the whole of this portion of the river had been explored by one of our own officers, Lieut. Molyneux, of H. M. S. *Spartan*. But the river was too low to enable him to pass down in his boat from one lake to the other, as the Americans did. It was carried partly on a camel, and this officer made his journey by land. Besides, even if he had done this, the public would not have resented the benefit, for his untimely death prevented the results of his observations from being imparted to the world. The notes which he left were also in cypher, and not likely to be rendered available; and their value is now, indeed, superseded by our acquaintance with the more complete exploration by Lieut. Lynch and companions.

The boats provided in America for this service were of metal—one of copper and the other of galvanized iron. These were mounted on trucks and drawn by camels from the sea shore across the country to the Lake of Tiberias. Here the only native boat upon that once populous lake was taken into the service of the party, and the three proceeded together to thread the whole course of the lower Jordan to the Dead Sea.

There was, in fact, an important geographical problem to solve. It had been ascertained that the Dead Sea was more than a thousand feet below the level of the Lake of Tiberias—and as the distance between the two was but sixty miles, this would give a fall of about twenty feet per mile—greater, it was then thought, than any river in the world exhibited. The Mohawk river in America was held to be the one of greatest fall, and that averages not more than four or five feet to the mile; but it is now known that the Sacramento in California has a fall of two thousand feet in twenty miles, or an average of one hundred feet to a mile. It was then, however, that such a fall as it seemed necessary to suppose in the case of the Jordan, from the difference of level between the two lakes which it connected, was without example; and as its course was presumed to be tolerably straight, and as it was not known to contain any rapids, an error in the calculation of the difference of level was more than suspected. This problem it was left for Lieut. Lynch to set at rest.—The boats plunged down no less than twenty-seven very threatening ones, besides a great number of lesser magnitude; and then, although the direct distance does, as stated, not exceed sixty miles, the course of the river is made at least two hundred miles by the exceedingly tortuous course of its stream. This reduces the fall to not more than six feet in the mile, for which the numerous rapids in the river sufficiently account.

The descent by the river occupied no less than a week. So great were the difficulties caused by the rapids, that in two days not more than twelve miles were accomplished; and on the third day the wooden boat brought down from the Sea of Galilee was abandoned on account of her shattered condition. None but metal boats could have stood the severe work of the passage. It was, nevertheless, made at the time of flood—at the same season that the Israelites passed the river—and which, although the most unfavourable without boats, should be the most favourable with them. In fact, it is stated, that a few weeks earlier or later the passage down the river in boats would, as in the case of Lieut. Molyneux, have been impracticable, from the want of sufficient water to carry them over the rapids.

The wide and deeply depressed plain or valley (Ghor) through which the river flows, is generally barren, treeless, and verdureless; and the mountains, or rather cliffs and slopes, of the river uplands, present for the most part, a wild and cheerless aspect. We have no generalized description of the river; but the following condensed description, which applies to the central part, may be taken as sufficiently indicating the general character of the whole:—

“The mountains towards the west rose up like islands from the sea, billows heaving at their bases. Deep rooted in the plain, the bases of the mountains heaved the garment of earth away, and rose abruptly in naked pyramidal crags, each scar and fissure as plainly distinct as if it were within reach, and yet we were hours away; the laminations of their strata resembling the leaves of some gigantic volume, wherein is written, by the hand of God, the history of the changes he has wrought. The plain, that sloped away from the bases of the hills, was broken into ridges and multitudinous conelike mounds, resembling tumultuous water at the meeting of two adverse tides; and presented a wild and chequered tract of land, with spots of vegetation flourishing upon the frontiers of irreclaimable sterility. A low, pale, and yellow sidge of conical hills marked the termination of the higher terrace, beneath which swept gently this lower plain with a similar undulating surface, half redeemed from barrenness by spare verdure and thistle-covered hillocks. Still lower was the valley of the Jordan—the sacred river! its banks fringed with perpetual verdure, winding in a thousand graceful mazes; the pathway cheered with the songs of birds, and its own clear voice of gushing minstrelsy; its course a bright line in this cheerless waste. Yet, beautiful as it is, it is only rendered so by contrast with the harsh encircled earth around.”

\* Lynch's Narrative of the Expedition to the Dead Sea and the Jordan, pp. 232, 233.



The waters of the Jordan are described as being clear and transparent, except in the immediate vicinity of the rapids and falls; and numerous fish are seen in its deep and steady course. There is no trace of the lions and bears which once were found in the thickets, but the tracks of a leopard were observed, and several wild boars were noticed.

On approaching the Dead Sea, the mountains on either hand recede, or rather, the cleft which forms the valley of the Jordan widens, having a broad plain traversed by the river—the portion on the west being called "the plain of Jericho," and that on the east the "plains of Moab." It was here that the Israelites crossed; and here, probably, that Jesus was baptized of John, when multitudes resorted to his baptism. In that belief, and in the persuasion that the same spot was the scene of both events a pilgrim host comes yearly from Jerusalem at Easter to bathe in the Jordan. This part of the river has, therefore, been the most visited and is best known. The American expedition adds nothing to the information previously possessed respecting this portion of the river. The lofty mountains that bound the valley of the Jordan on both sides, continue to bear the same essential characteristics which have been already indicated. Those to the west are the most precipitous, while the eastern, rising by a more gradual slope, attain to nearly double their elevation. The plain, generally, is bare of vegetation, but about a mile from the river, a meagre sprinkling of shrubs begins to appear, giving the plain here much the appearance of the Arabian desert. Half a mile farther we descend to a lower stage of the plain, into what may be properly regarded as the outermost channel of the river. This is separated from the higher level by a bank of mud or clay, from thirty to forty feet in height, generally precipitous, but cut through in many places by channels, formed, perhaps, by the passage of the water that falls in the rainy season upon the upper plain. The plain, all along the base of this high bank, is covered with mud, but clay predominates towards the river, on approaching to which, one is soon involved in a jungle of luxuriant shrubs and low tangled bushes. The immediate banks of the river are covered with a low luxuriant forest of willows, oleanders, tamarisks and canes. The highest of the trees do not attain an elevation of more than thirty or forty feet, and few of them are more than five or six inches in diameter. The willow is held in high estimation by the pilgrims, who prefer it for staves, which they dip in the river and preserve as sacred memorials. It is this part of the channel, this lower terrace, covered towards the stream with jungle, which is overflowed with water when the river is in flood. Hence the Scripture alludes to the wild beasts driven from their retreats in the thickets by "the swelling" of the Jordan. Jer. xlix. 19. The inundation does not now, nor is there any probability that it ever did, extend beyond the wooded verge of this lower terrace. Just beyond this narrow fertile tract, the ground rises several feet, and the region extending thence to the high bank, is quite too elevated to allow of the supposition of its being inundated by the overflowing of the river. It exhibits no traces of such inundation; and although the river is usually visited at the season of flood in the spring, no traveller has ever seen the waters extend beyond the narrow verge already described. The language of the text, "Jordan overfloweth all his banks all the time of harvest" (Joshua iii. 15.), does not necessarily imply an inundation of greater extent than this.

In its proper channel, when the bed is full, but not overflowed, the river is in this part from thirty-five to forty yards wide. The stream sweeps along with a rapid turbid current. The water is discoloured, and of a clayey hue, not unlike that of the Nile, and although muddy, is pleasant to the taste. It has the appearance of being deep; but we do not know that the depth has been ascertained. Persons entering the stream are soon out of their depth, and are borne rapidly towards the Dead Sea by the current.

It will, from these particulars, be seen that although only relatively and historically an important river, the Jordan still satisfies abundantly all the statements made in reference to it by the sacred writers. It still "overfloweth all its banks in harvest;" and a miracle would be no less necessary now than in the days of Joshua, to enable an immense multitude of men, women, and children, and flocks and herds, unprovided with boats, to pass it at that season.—*Kitto*.

#### MINISTERS' SALARIES.

One of the worst evils, on the whole, in the relation between pastor and people, is the failure to secure for him pecuniary independence, when the people are able to do so. One can hardly understand how any one should fail to see the truth on this subject, or to practice it, did we not see some lamentable examples to the contrary. The law anxiously provides for the independence of the judiciary, by giving the judges an adequate salary and forbidding it to be diminished during the term for which they are commissioned. Our organic law both in scripture and constitution, is no less particular as to the clergy. They are to be kept free from worldly care and anxiety. As a general rule, they are not so kept. They are dejected by pecuniary responsibilities they cannot meet, or by sacrifices they ought not to make. Their families are often perplexed beyond measure, even to provide for the necessaries of life, while very few are able to purchase the books that are the very tools with which they work. They feel their minds dwarfing, and sigh for mental food, but do not deem it honest to go into debt even for what seems indispensable to their preparation for the pulpit. Worn out by long-continued labour, they are blamed if they take a summer journey. The temptation to be too com-

plaisant to the rich, frets the honest-hearted minister, and perhaps leads him to the opposite extreme of discourtesy. Worse than all, perhaps he begins to cherish hard feelings against his flock. Here are people, he feels, who are perfectly able, without distressing themselves, to take the mountain weight of responsibility off his heart, and they will not so much as touch it with one of their fingers. Must he not be almost superhuman if, with such feelings, he can, with gentle tenderness, fulfil his pastoral duties? It is most difficult to school his heart to love for the brethren, who, he sometimes says bitterly within him, are starving his family; and to kind feeling for those who, he thinks, do not sympathise with the severest troubles of his lot. The prayers of his flock for him sometimes sound like mockery; professors of love to him, and to the cause of Christ, send a pang to his heart. Gladly would he engage in any other pursuit, which would supply his family, but he cannot see his way clear to leave his Master's work. And so he suffers on, as far as may be, in silence, but the interest of the church suffer with him. For a half-hearted service will show itself in a half-hearted church.

Now, we submit that this is the refinement of cruelty. It is like that torture in the Inquisition, where a man was so fastened that drop after drop of water falling on his head, at last pierced his brain. Such slow and lingering anguish as many a minister suffers, no church surely would inflict, if they understood the matter.—*Presbyterian Quarterly Review*.

**CHURCHES IN THE UNITED STATES**—The Churches or edifices for public Divine worship, in the United States, number 36,911, of which the Methodists own one third, or 12,067; the Baptists nearly one-fourth, or 8,791; the Presbyterians the next number, or 4,584; and if we count the Dutch Reformed, Congregational, Lutheran and German Reformed with the Presbyterian, (and the differences between all these seem slight and unessential,) the total is 8,112. But the estimated capacity of the Presbyterian and allied Churches is greater in the average than that of the Baptist and Methodist Churches, so that while all the Methodist Churches will accommodate but 3,209,333 worshippers, and all the Baptist but 3,130,872, the Presbyterian and related Churches altogether have room for 3,705,211 worshippers. The Catholics have but 1,112 Churches, accommodating 620,950 worshippers. The Episcopalians have 1,422 Churches, accommodating 625,213 worshippers. The average number that each church edifice in the Union will accommodate, is 384; the total value of Church Property is \$36,416,639; and if all the Churches should be filled at one time they would hold 13,849,896 persons—probably something near the total population that could at one time attend church.—*N. Y. Tribune*.

**CERTAINTIES**—He who cannot find time to consult his Bible, will find one day that he has time to be sick; he who has no time to pray, must find time to die; he who can find no time to reflect, is most likely to find time for sin; he who can find no time for repentance, will find an eternity in which repentance will be of no avail.—*H. Moore*.

#### Receipts for the Magazine.

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##### VOL. II.

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Chesterfield—Rev. R. R., W. F., J. S., J. H., W. O., J. L., G. B.

Norwichville—J. McK., — B.

\* They say "a tiger," ignorant that Palestine never had tigers.