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Epecially 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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Madiati had come in, when he was immediately arrested, as were also three other persons, who were found sitting together in one of the rooms, though they were not reading the Bible, nor were they there for that purpose. They were all carried off to prison. One of these persons was an Englishman, Captain Arthur de Not Walker. At the representation of the British legation he was afterwards released, but not until he had been kept in prison twenty-two hours. The other two were detained in prison seven days, and then, without trial or judicial proceedings of any kind, or even so much as the allegation of a crime, were offered their choice of indefinite imprisonment, or indefinite banishment. They chose the latter, and are some, one to Geneva and one to Turin. Twelve days after the arrest of her husband, Madame Madiati was taken into custody. Private examinations have taken place, at which they have answered themselves to be Protestants. In addition to the charge implied in the avowal, the infamous charge has been brought against them of keeping a house for immoral purposes. They are still in prison, in separate cells, and are allowed to have no communication with each other.—Under date of October 10th, the informant says, Madame Madiati cannot be visited by any one, but she writes as if her long imprisonment and solitary confinement had much impaired her health, and fears are entertained that she will sink under the rigours to which she is subjected. Even her medical attendance has been refused admittance.

To the foregoing facts, two others are to be added. Some years ago, when the church of St. Felicia was repaired, Count Guicciardini and some other persons had caused some passages from the Bible to be inscribed upon the walls. They were in the Italian language, and from a faithful translation. The priests have had them obliterated, as it was found that persons passing by stopped to read them. They have, however, been clandestinely re-published with a suitable preface.

The other fact is, that the Government have offered a reward of £6 sterling, to any person who will give information to the police of any one possessing a copy of the printed narrative of Count Guicciardini's exile.

In these persecutions it is stated the Jesuits are especially active.—Many preachers are sent out, and principally of this order, to persuade the people that what is sold for the Bible is not that book in reality, but a peculiar Bible which the Protestants have of their own. Special instructions are sent from Rome to the confessors teaching them how to deal with those who confess having read the Scriptures, or having heard them read by others.

It may be inferred from the vigilance which is thus used to discover copies of the Bible, and the tyrannical methods employed to prevent its being read, that a desire to obtain it, extensively prevails. And this is the fact. Great numbers are thirsting after the water of life, as the following statements will show.

After the decree before referred to was published, people could no longer meet, without the greatest caution, to read the Scriptures. But they still continued to collect together in smaller companies, and in the bye-streets and most secluded parts of the city, changing the locality every time, and they went out into the fields, and along the banks of the river.

Urgent applications for the Bible are made from the Provinces, far more than can be supplied, so much so that one thousand copies might be disposed of in the course of ten days. Strict search is made at the Custom-house, and very few are got through. In this scarcity of the Word of God a few persons have copied in MS. the greater part of the New Testament, from one which had been lent them to read.

It is a fact already known, that the Italian service in the Swiss Protestant Church, was suppressed because it was so much frequented. There were between 600 and 700 Italians present, the last time. And none, it is said, but those who are actually labouring, have a complete idea of the plentiful harvest to be gathered in that land, could public preaching be exercised. It is not too much to say, that two-thirds of the whole population would leave the Romish system.

In conclusion, the informant says, "Respecting our need of temporal means for carrying on the work, and provide for so many children and families, without fathers to provide for them, they being in prison or banished, I merely wish thus to allude to it, and to say that the Lord has always made his promises good to us up to this time, and having given us his Son he will withhold no good thing from us."

Religious Intelligence.

ITALY—PERSECUTIONS AT FLORENCE

In this paper it is intended to give a succinct account, derived from private sources, of the war which is at the present time waged in Florence, against the Word of God, and of the persecutions suffered by those who read it, or are suspected of doing so. Some statements also will be made with the design of showing how ardently, and to what an extent the Roman Catholic population of that city are thirsting after it.

On the 25th of April of the present year, Government issued a decree, by which any magistrate is authorised to imprison any person who is known to possess or read the Bible, and, still further, he may commit to prison any person who is suspected to be averse to the Romish religion, or whose tendencies are suspected to be towards receiving the truths of the Bible.

Under this decree Count Guicciardini and seven other persons with him were arrested, on the 7th of May, being surprised by the police while they were reading together the Word of God. The Scripture they were reading was the fifteenth chapter of John. They were several times privately examined in prison, when they boldly and steadfastly confessed Christ, and on the 17th of the same month they were exiled.

On the 10th June, a poor man, or farmer, the informant does not know which, was sentenced to a year's imprisonment and hard labour, for breaking his images of the Virgin and other saints. A Bible was found in his house, which, he stated, had led him to do what he had done. And on the 3th of September, eight or ten men of the Pontic A Ripedi, were committed to prison on suspicion of reading the Scriptures—a suspicion which was, indeed, well founded.

The confessional is used for the purpose of intimidating persons, and inducing them to betray their relatives. A father in this way informed against two of his sons. He was told he should get no absolution until he had denounced them to the police. This he did, and they were both arrested and cast into prison. In another instance a wife betrayed her husband under the solicitations and threatenings of the Confessor. His house was three times searched, but he succeeded in concealing his Bible, once in a basket of chips and nothing else was found to convict him.—He was seized, notwithstanding, in the month of August last, and is still in prison. His name is Pasquale Casacci, and he is well known and respected in Florence, having been for twenty-seven years a servant of the Post Office.

On the 17th August, between seven and eight in the evening, the police visited the lodging-house of Francesco Mudiati. At the moment he was not at home; an active search was made, nevertheless, through all the rooms, even into the attics and the cellars. Two Bibles were found, and an English religious book, which were seized. In the meantime M.

CHRISTIANITY AT CONSTANTINOPLE.

The American Board of Commissioners for Foreign Missions give in their last report a very encouraging account of their missions in the East. The seminary at Constantinople has twenty-five pupils, and the female boarding-school, twenty-two. Five free schools for Protestant children, taught by pious natives, contain 173 pupils. The desire for the Holy Scriptures is steadily increasing all over the country. In the region of Erzurum, more copies were sold last year than in the two or three previous years. Even the enemies of the mission seek for copies, through the native Protestants. The demand is great in the country around Amudshah. More than two thousand copies, in different languages, were disposed at Constantinople in the year ending with June last. Copies find their way into Russia, and are frequently bought and carried into Roumelia and Bulgaria. But the charter granted to the Protestant Christians by the Imperial Government of Turkey is a matter of the highest and most exciting interest.

Say the Board in their report —
 "For some three years or more there has been a general recognition, and the complaints of the community have been listened to by the Porte; but it seems there was nothing which necessarily survived a change of administration. The firmans now obtained, being from the Sultan himself, and placed in their own hands, guaranteed the stability and permanency to our civil assistance; that the older Christian communities enjoy." They are distinctly declared to have the same privileges of building churches, holding burying-grounds, &c., that are granted to the other rayahs. A Turkish Pasha has been appointed to attend to their affairs; and they are to appoint a waker or agent from among themselves, as their organs of transacting business with the Government, and a council or committee to decide upon the civil affairs of the community. At the request of Sir Stratford Canning, the British Ambassador, in which the Christian world is much indebted —
 "Thirteen of the leading Protestants, says Mr. Dwight, called upon him on the occasion of his procuring for them this charter of rights, and for three quarters of an hour he addressed them on their duties and responsibilities in view of their present position in the Empire. He told them that they ought to thank God that they were the first to be relieved from the shackles of superstition, and to be made acquainted with the pure gospel of Christ. He told them that many eyes were upon them here, and that they ought to excel all others in the land in faithful obedience to the Government, in a kind and brotherly deportment to those of other religious opinions, and in a universally honest and upright example. Again and again did he exhort them to act, in all things, according to the principles and doctrines of the gospel. From the impression made upon their minds, he must have spoken with great tenderness and power. Their hearts were all melted, and their countenances betrayed the deep interest and strong emotion with which they were struggling within. Ambassador himself was moved almost to tears, and expressed to them his high gratification at the interest they manifested in his counsel and warnings. The scene was truly affecting, and will long be remembered. How admirable are the ways of Providence, in putting in such a post, for such times, such a man!"

"A letter from our brethren at Constantinople to Sir Stratford, acknowledging his valuable services in this matter, with his reply, may be found in the Missionary Herald for June."

"The present number of Protestants in Turkey is estimated at about fifteen hundred. The following paragraph is from the close of a late letter from the mission —

"No such class of persons existed in this country, when your missionaries first came here; and now they have become numerous and important enough to call for a distinct recognition as a separate civil organization, by and of the Sultan himself. This community is, therefore, composed not only of Protestant Armenians, but also of Protestant Greeks, Jews, Syrians, Maronites, and Druzes; and just now a body of Protestant Germans, who have removed from Russia to the borders of the Danube, and have voluntarily become subjects of the Porte, are asking for admission to its privileges. The firmans are general, and secure protection to all Protestant subjects of Turkey, whatever may have been their origin or former connection. We understand that both Nazareth and Sidde, as well as in some other towns in Syria, a considerable number of families belonging formerly to the Greek and Catholic churches, now openly profess Protestantism, in connection with the Anglo-Prussian episcopate of Jerusalem. These also must be arranged under the same civil organization, having the same civil head with the Armenians in other parts of the Empire."

The Head of the Mahomedan Empire has recently won applause from the world by several good acts; but the charter which he has conferred upon Protestant Christians outshines in glory, as we trust it will in beneficence, all others.

CHARTER OF THE PROTESTANTS IN THE TURKISH EMPIRE.

To my Vizir, Mohammed Pasha, Perfect of the Police in Constantinople, the honorable Minister and glorious Counsellor, the Model of the world, and Regulator of the affairs of the community; who, directing the public interests with sublime prudence, consolidating the structure of the Empire with wisdom, and strengthening the columns of its prosperity and glory, is the recipient of every grace from the Most High. May God prolong his glory!

"When this sublime and august mandate reaches you, let it be known that hitherto those of my Christian subjects who have embraced the Pro-

testant faith, in consequence of their not being under any special appointed superintendance, and in consequence of the Patriarchs and primates of their former sects, which they have renounced, naturally not being able to attend to their affairs, have suffered much inconvenience and distress. But in necessary accordance with my imperial compassion, which is the support of all, and which is manifested to all classes of my subjects, it is contrary to my imperial pleasure that any one class of them should be without the benefit of my offering of aid.

As, therefore, by reason of their faith, the above mentioned are already a separate community, it is my total compassionate will that for the sake of better, the conducting of their affairs, and that they may obtain ease and quiet, and safety, a faithful and trustworthy person from amongst themselves, and by their own selection, should be appointed, with the title of "Agent of the Protestants," and that he should be in relations with the Prefecture of the Police.

It shall be the duty of the Agent to have charge the register of the male members of the community, which shall be kept at the police; and the Agent shall cause to be registered therein all births and deaths in the community. And all applications for passports and marriage licenses, and all petitions on affairs concerning the community, that are to be presented to the Sublime Porte, or to any other department, must be given in under the official seal of the Agent.

For the execution of my will, this my imperial sublime mandate and august command has been especially issued and given from my sublime chancery.

Hence, then, who act the minister above named, according as it has been explained above, will execute to the letter the preceding ordinance; and, as the collection of the capitation tax and the delivery of passports are subject to particular regulations, you will not do anything contrary to those regulations. You will not permit anything to be required of them, in the matter of other petitions, for justice, lower, or restrictions. You will see to it, that like the other communities of the Empire, in all their affairs, such as procuring conveniences and places of worship, they should have every facility and every needed assistance. You will not permit that any of the other community shall in any way interfere with their offices, or with their worldly matters or concerns, or, in short, with any of their affairs, either secular or religious, that thus they may be free to execute the wages of their faith.

And it is my command upon you not to allow them to be molested in any of these particulars, or by any others; and that all attention and perseverance be put in requisition to maintain them in quiet and security. And in case of necessity, they shall be free to make representatives regarding their affairs through their Agent to the Sublime Porte.

When this my imperial will shall be brought to your knowledge and appreciation, you will have this august decree registered in the necessary department, and then give it over to remain in the hands of those my subjects. And see you to it, that its requirements be always in future performed in their full import.

"Thus know thou, and respect my sacred signet! Written in the holy month of Moharrem, 1267. (November, 1850.) Given in the well-guarded city Constantinople."

CONTINENTAL EUROPE.

Dr. Baird, on his return from a tour of observation on the continent of Europe, visited Edinburgh, during the session of the Free Church Assembly, and was invited to give a public statement of the results of his observations. This he did in a long speech, which we find condensed by the Editor of the Boston Recorder. Dr. Baird began his review with

DENMARK.

"This nation with four and a-half millions of people, was wholly Romanish, till recently. In 1836, there were three Protestant clergymen; there are now about twenty. In 1836, he found in Brussels one minister preaching to one hundred and fifty people in a weigh-house. Him he encouraged to go to America, and raise funds to build a church; which he did, to the amount of \$10,000. His church is now attended by three hundred people."

HOLLAND.

In Holland he found great inquiry for the truth, and the prospects of evangelical religion are more encouraging. The National Church is, indeed, in a hopeless state, but faithful ministers are gradually increasing, and there is a great increase of true piety among the people. This is the case more particularly in Amsterdam, and Hague. There is a great demand for Scriptures.

GERMANY.

In Germany a double movement is in progress, a movement of truth and infidelity. The deplorable state of the National Church is the cause of this. The separation of the Government from the church seems manifestly coming. There is a great spread of the spirit of liberty, and of something more than liberty. It is becoming fashionable for the people to turn away from the churches. But at the same time, the number of those who love the truth is increasing, and they are becoming more and more established in the truth. He was present at a meeting at Elberfeld, where eight hundred ministers and two thousand laymen, embracing persons of all shades of faith, from the highest to the lowest, and that was a representation of the state of things throughout Germany. But

on the whole, the state of things is far more flourishing than it has been for a number of years.

HUNGARY.

It is enough to break one's heart, to see the state of things here; the grinding and overwhelming oppression, interfering even with daily avocations. One is not allowed to go five miles to market without a passport; yet the Church of Christ is not destroyed. There are three and a-half millions that belong to the Protestant Churches. And there are 2333 Protestant Churches that are self-sustaining, and schools are attached to each church. Truth is also looking up in Hungary. The number of faithful ministers is greater now than it was twenty years ago—Five hundred missionaries, besides the pastors, are employed in spreading the truth. Within the last twenty months, twenty thousand Bibles have been distributed there, and four thousand of them among the Jews.

ITALY.

When in 1837 he visited Italy, he knew not that there was to be converted and effective minister in all the Italian race. Then the state of the Waldensian Church was very different from what it is now. Then come hundred or two of simple-minded peasants held prayer-meetings, and were called Methodists by their pastors. These increased till, in 1840, they numbered six hundred, and they continued to increase, and now there is a great improvement, and the government allows them to build churches. From what he learned from the United States Ambassador in Turin, who was a member of the Waldensian Church, the Government is well disposed towards this church; and the Government is one of the best constitutional monarchies of Europe. The father of the present king was no enemy to Protestants; and the king now would, if he could carry out his views, establish both civil and religious liberty.

There are some pious Italians at Turin, and it is a most encouraging sign for Italy, that there is such a foundation for the spread of truth in Piedmont. Turin seems destined to be the centre for the spread of truth through all the North of Italy. A great desideratum there is a religious newspaper. They have recently commenced one, which is published monthly. But they need a daily. The liberty of the press is unfettered in Turin. In Tuscany about 1500 families are abandoning Romanism.

He visited Rome, but as to the state of things there, it is difficult to say anything with prudence. He related what we have heard from other sources about the opening and shutting of the American Protestant chapel there. He thinks the immediate occasion of its doing that was, the effort made in England to raise funds for an English chapel in Rome. But the minister, Mr Hastings, is now effecting more with his congregation connected with Mr. Cass's establishment, and in visiting among Italians, than he was before. Dr. Burd represents the Pope as a mere cypher under the control of the cardinals. When he looked at what had occurred in Italy, since 1837, he had far more hope of the spread of the Gospel there, than ever before. He could not but feel that God had begun an interesting work there.

FRANCE.

In France, which he knew as well as his own country, there had been great progress since 1835. The Free Church movement there, though feeble now, is the beginning of a great work. The French Protestants have had great trials, but they have passed their worst. He hoped they would cease looking to Germany, as they had formerly done. The operations for the spread of truth in France are indeed wonderful. In one district, for example, seven hundred people had abandoned Rome, and the same had occurred in other places. There is a great disposition among the people to receive the Scriptures, and turn away from Rome. There is now ten times more active piety in France than twenty years ago.

He briefly alluded to the state of things in Geneva, and to the Portuguese exiles from Madeira. He said that a goodly number of them were fit for colporteurs; two were preaching the Gospel. He thought the design of Providence was to make of this people missionaries for an aggressive movement on Brazil and Portugal. In Brazil there is an open door—Romanism is dying out—there are not half as many priests as formerly.

As to his own country, there are three millions of Papists in it, and in two years from this there will be more Irishmen in America than in Ireland. But we are not afraid of them; we receive them with kindness, and are doing not a little for their conversion. Our society has seventy laboring among them. The Methodists are doing much. For every convert which the Papists make to their ranks, ten are made from them. A correspondent of the Romish paper in New York, eighteen months ago, admitted that where they gained one convert, they lost hundreds. The Pope has given this nation a Cardinal, and doubtless they are much obliged to his Holiness for placing them on a footing with other great nations. But he may give Cardinals, or come himself; yet he will have something else to do if he wishes to spread the Roman Catholic faith.

INDIA—ROMAN CATHOLIC MISSIONS.

From the balance-sheet for 1850 of their great Propagation Society, it appears that the missionary connection of the Romish Church with India is considerable, although they seldom publish in their missionary annals any reports as to their proceedings or success in that field. They appear to support vicars-apostolic at the different presidencies, and at a few other principal stations. They have two of them in Northern India; two in Bengal; one in Bombay; one in Madras; and three others in Southern

India, along with six missions besides. The entire annual sum expended on the whole, is in amount about £10,600. They have also in Ceylon one vicar-apostolic, and one co-adjutor bishop; each receiving nearly £600 annually. A recent notice of their mission at Vizagapatam, on the sea coast, north-east of Madras, states that their missionaries had only been there six years, and three had already died. Other four had just started to reinforce them, thus raising the existing number of the mission to thirty-nine priests, and along with these four, there were also six nuns, & a class who appear to be a necessary appendage to all their missions. The latest communication published from Agra in Northern India, is in a letter from the co-adjutor of their vicar-apostolic. It contains no missionary information, but only some expression of sentiment over the disasters of the recent war in the Panjab. "What must become of the children of Catholic soldiers?" (alluding to the soldiers who had fallen in battle.)—"The Protestants receive them with open arms. Shall we let them fall into the hands of those teachers of falsehood, who shall trample them to blasphemous the God of their fathers? We hope that Providence will not abandon us, and that all good Catholics will hasten forward to our relief." Referring to the small number of their missionaries he says, "Alas! what can a few men, almost sunk with fatigue, and devoured by the scorching of a deadly climatic effect! They are far from being able to meet all exigencies. Several missionaries have abandoned the interior, and hurried to the frontier, to peril their lives in aiding the wounded. The few who remained ministered to two or three stations, distant from each other, ten, twenty, thirty, or forty miles. They are everywhere overwhelmed with labour; and, despite of their efforts, a good number of Catholics die without zealous priests. Wherefore doth not God inspire some of his so zealous and devoted ministers abounding in France to come hither to share our toils? The field is vast and the harvest abundant." The following missionary details are from one of their priests at Trichinopoly, in Southern India.—"All that my European strength was able to bear up against the climate of India, was only for three months. In September I fell seriously ill, and I took six months to recover. Nevertheless, my strength, like that of all our other missionaries, is greatly reduced. He who in France looked upon a journey of from seven to eight leagues as a walk, would not here venture to travel one league on foot. We never go abroad except on horse-back, and no one can travel between nine o'clock in the morning and five in the evening. If we are called to a sick person at more than two leagues distance, we go in the evening and sleep there, then we say mass early in the morning in some little clay built church, after which we discourse some time with the neophytes, if there is any difference between them they make it known to us, and peace is re-established. They then present to us their children in order to have them blessed." "Guided unaware to himself, by a mysterious providence, the missionary arrives at some hut where he finds an old man on the brink of the grave, waiting until the messenger of God shall come to give him the only thing which he now wants for his journey into eternity,—the grave of baptism and the bread of the strong. Sometimes, however, the mission-try is at the distance of eight or ten leagues when the person falls ill. In the apprehension of dying without sacraments, this person gets himself carried to the village where the father is officiating; or if he be gone from it, they still run after him. The mere thought that he will have the happiness of going to confession, and receiving his God, keeps up the poor sick man. And when his prayer is heard, then he says to those who have brought him, 'Oh! do what you like with me now, I desire nothing more, the Almighty may let me die.'" Such are the consolation of the Romish missionary.—*U. P. Mag.*

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

Why has Africa been reserved? Why has a continent of such extent, of such resources, of such stupendous capabilities, been so long kept back? What is the destiny of this mysterious Africa? We can speak with no prophetic ken; we may be able to form no probable conjecture; yet the idea will cling to us, that the Hand which has formed nothing in vain, has purposes to answer through the African continent, which have as yet but feebly entered into the mind of man, or been but faintly indicated by the course of Providence towards that singular portion of the globe. The aborigines of America, of Asia, and many islands of the sea, seem destined to dwindle and disappear before the encroachments of a more civilized race. Japheth dwells in the tents of Shem. He takes possession, dispossesses the old occupants, and becomes himself a permanent resident. But not so among the sons of Ham. While they may dwell with the Anglo-Saxons, serve them, and in their turn derive from them most substantial benefits, yet neither the Anglo-Saxons nor any other branch of the family of Japheth may dwell in the tents of Ham. An impassable barrier is set about Africa, a sanitary cordon drawn about her. If the white man pass it, he will soon sicken and die.

The climate of Africa in general, has to a very great extent, settled the question that Africa is not to be, like North America, another vast area open to the expansion of man in the Anglo-Saxon type. What then? We look for a different destiny for Africa; but what shall it be? Other races dwindle under oppression, and end in extermination; but there is no dwindling of the African race. Though forty millions of her sons have been feloniously extracted from her by the ruthless hand of slavery, and a vastly greater number by the villainous means used to ensnare her people and reduce them to bondage, yet there seems no

tendency to diminution. Place the negro where you will, and he will multiply and fill the land.

The past history of Africa would seem to justify, at least, the opinion that, whatever be her destiny, that desy it to be wrought out by herself, by her own men and resources. She may not be an exception to the general rule announced by Fourier, on wars, commerce, civilization, and more than all, by pure religion; yet in the case of Africa the mode is, in many respects, reversed. Instead of a more and more advanced race coming to her, her sons are involuntarily carried to them, there to live in "distance vile," still permitted to return through their offspring, to bless their own unhappy land. Instead of a war waged upon her by other nations, and the steady unfolding there the standard of a higher national life, she has waged the most ruinous war on herself, and yet these wars have been made the first links, which, though dark and bloody in the beginning, shall be light and blissful in the end. Africa has had a commerce, but it has been a commerce of the flesh and blood of her own sons and daughters, and thus traffic has engaged in its prosecution all the worst passions of men; yet this very traffic is being strangely operated by Him who brings good out of evil, to the great good of this unhappy continent.

We shall assume—and hope to make the assumption wear the face of probability—that Africa is reserved for the development of a higher civilization and a better type of Christianity than the world has yet seen—There is nothing in the character of Africa, and certainly there has been nothing in her past condition, which makes such a supposition absurd, certainly no more absurd than it would have appeared to an intelligent Egyptian in the days of Senositis, had he been told that the illiterate wanderers of Greece, to whom Calmus was then attempting to make known the letters of the Phœnician alphabet, should produce a Plato, an Aristotle, and all for which Greece was so justly famous. The present condition of the Greek, the Eouah, or the Heber, is not more hopeless than that of the ancient Greek. Nor is there any thing in the position of Africa, in her soil and climate, which precludes our supposition—Or, is it not as likely that Africa will yet produce a higher order of civilization, and a better type of Christianity; that her sons shall yet astonish the world, and bless the Churches of Africa, and certainly her good men, and with institutions which are the glory of any people, as it was that the ancient Hebrews should do it? Yes, it is much more likely. For neither the Greeks nor the Hebrews had ever shown, as the Africans have, their capabilities, or that higher civilization which they afterwards realized.

We have a gnaty in what Africa has done for what she may do—Native Africans have shown themselves masters, as already intimated, in every station and avocation in life, in every art and science, in genius and eminent talent, in qualities intellectual or physical, and in moral and religious character. The past history of Africa leaves no doubt of the abstract capabilities of Africans to become the highest type of man. Whether in warlike enterprises, in philosophies or sciences, Africa has shown herself equal to the exigencies of any past age. Thus we may receive, as a pledge that she shall not be found wanting when her sons shall be called to act in a more advanced age. Her present degradation and the inferiority of her races, present no argument against her equality to any other portion of the human family. Her present degradation and evident inferiority is most evidently a result of circumstances, namely, of external causes, and not of any inherent and original incapacity; a result, perhaps of the malediction of Heaven. It is at least the fulfilment of some woe and meretricious purpose of the King of Nations, and argues nothing as to what the same race may become under other circumstances, and under the benediction of Heaven.

We have called Africa the land of Ham, and we shall undertake to show that not only is this vast continent a land kept in reserve for some great future realizations in the progress of the redeemer's kingdom, but that there remains a blessing in reserve for the poor down-trodden sons of Ham. Shem has largely and for a long time shared in the rich benedictions of Heaven. Up to the advent of the mediatorial King, the descendants of Shem were the favored race. Religion dwelt with them. Here were the patriarchs, the prophets, the living oracles of God, the city and temple where God chose to place his name and reveal his glory. Here were the revelations of Heaven by types and shadows, dreams and visions. But since the advent of the great Reality, the embodiment of old truths in the more practical form of Christianity, the ark has passed from the tents of Shem to the tentacles of Japheth. But there is no blessing for poor Ham! Shall the curse of Canaan hang over the certain family? We think we hear the voice of a Father's love speaking conformably to this alienated and long-forsaken son. Shall the ark rest for ever with Japheth? Shall not this other great branch of the human family come up in remembrance before the Lord, and He yet give them double for all their afflictions—N. Y. Col. Jour.

PHYSICAL INTERIOR OF AFRICA.

Evidence is rapidly multiplying that Africa is a widely different country from what it has appeared to be. A missionary to Liberia thus speaks of what he saw on a tour to the interior of 253 miles:

Such a country as we pass through in this missionary tour, I have never seen passed in either of the West India Islands which I have visited, from Trinidad to Tortola and the Virgin Islands. It is an elevated, mountainous country. Ranges of mountains running most generally par-

allel with the line of coast—from north-west to south-east rise up before the delighted eye of the traveller, convincing him that he is no longer in the land of burning sands and desiccated swamps, such as are encountered in proximity with the shores, but in quite a other region. And such are the gradual undulations of its surface as would greatly facilitate the objects of agriculture and commerce. There are few, if any, rivers; no mountains, though like the bold, precipitous mountains of our eastern States. Beautiful and extensive valleys lie at the base of these mountains, which generally slope down to the level country lying between them.

It is a well watered country. During the eight hours travel which we were formerly obliged to perform in a day, we never walked more than one hour, or two and a half at one time, without coming to some beautiful stream of cool and very pure water. Within the twelfth country especially, any number of the most eligible situations may be found, where, at any time during the year, good water power may be obtained, for any of the purposes of an enterprising community, agriculturists and mechanics, may require. My journey was performed in the very middle of the dry season, and yet we found plenty of water in the different streams.

It is a well-timbered land. I measured several trees, and my journal, kept at the time with scrupulous exactness, recorded 23, 24, 25 feet as the circumference of many of them within six feet of the ground. Let me remark, that the variety and superior quality of the wood found in these forests, and indeed all along the borders and around the settlement of Liberia, from Grand Cape Mount to Cape Mesurado, cannot be exceeded any where within the tropical zone. Upon a species of poplar, soft and adapted to all the purposes for which the white pine is used in America, the oak, a variety of mahogany, a beautiful species of larch very abundant at Cape Palmas, the iron wood, the balm-tree, susceptible of a polish for furniture of surpassing beauty, and many others, an almost endless supply may be found.

It is an exceedingly fertile soil. The immense undergrowth of shrubs and tree interspersed among the gaps of the forest so thick, so impenetrable without much effort, and through which a foot-path only conducts the traveller, is the best proof of this. But the gums, roots, fruits, vines of the tropics, all concentrate here, and may be found with a degree of copiousness and variety of growth, and an abundance that is almost incredible. I have stood erect under the branches of a cotton tree in a Gouah village, as they spread forth from the main trunk, laden with bolls, and supported by forked sticks to prevent their being broken down by their own weight, and found, on measuring, that the tree covered a space of ten feet in diameter. On examining the staple as the ripened bolls burst spontaneously, it was found as good and equal in the fineness of its fibre, to the cotton of any country.

But the region in the vicinity of Liberia is one of great mineral wealth. And such is the purity of the iron ore obtained by the natives of Africa immediately in the vicinity of Liberia, which they describe as being abundant, that they have no furnaces; they need none. All their rude agricultural and artistic instruments are made by them of one pure metal, when heated, it becomes at once sufficiently malleable to admit of being wrought into any shape or form. They make knives, bill-hooks, waxes, cutlasses, axes, spears, hoes, &c., out of this ore, without the process of smelting.

BADAGRY—WESTERN AFRICA.

Intelligence from the Episcopal mission on this coast, just published, is of somewhat varied, but generally of painful, interest. The two missions of the Church of England Society, one at Badagry on the coast, nearly 65 miles of the Calabar river, the other at Abbeokuta, a large town 70 miles inland from Badagry, were undertaken in consequence of a large number of church members in Sierra Leone, who were natives of Abbeokuta, returning to reside in their native land. Of these, some 100, with their wives who reached Badagry in March, 1850, one of them, a female, was cut off so early as May; another, one of the missionaries, in June of the same year; and a second of the missionaries in March last. Three days after their arrival, four native catechists from Sierra Leone joined them, one of the most useful of whom died in May of the same year. Their hindrances have arisen more from the continued state of political turmoil and warfare in which the tribes, among whom they are located keep themselves, than from the moral and mental condition of the people. The great existing contest is, "slave trade or no slave trade." The coast is now firmly blockaded by the British squadron, that some of the chiefs are resolved to relinquish the traffic in slaves entirely, and give their whole attention to the lawful trade in the natural produce of the country; while others are fiercely resolute in continuing the traffic in slaves. The missionaries have been greatly useful as peace-makers between the contending parties. The missionaries have been, in the first instance, favourably received by almost every town and village which they visited. The chiefs have listened with child-like interest to the sacred narratives of the creation and deluge, and the fall of man into sin. One chief expressed much surprise and said, "He had heard many things, but he had never heard this." Another chief at once commenced learning A, B, C; and as he knew one letter, he began teaching it to the children before him. "I went," says the missionary, "through the life of our Lord Jesus Christ with him, which seemed to strike him much, as he asked me many questions, and seemed to be desirous to know some other event of his life." By the month of October, after their arrival, the interest of the people had to some extent cooled, and beca. suc-

ceeded by aversion. One missionary writes of that date, "The Popo people seem to be more estranged from us, instead of coming nearer, and becoming one with us. Our work seems to go backward instead of forward. Our boarding school is almost broken up, so many of our best and oldest boys having been taken away simply because we do not give the parents, or friends, presents. Several times we have been insulted when preaching to the people in the street, and occasionally, some got quite violent when we spoke. They are determined they will not hear. One of the chiefs has sent us impudent messages, greatly insulted us, and even spoken of driving us away." *Abbekuta*—The favourable reception which was at first given to the missionaries, both Wesleyan and Episcopalian, who settled here, has been succeeded by violent persecution, stirred up by interested parties. The slave-traders and the leaders of their superstitions, both perceived that their craft was in danger, and got their public councils persuaded, not indeed to attempt the expulsion of the missionaries, because all Egbo received them, but to prevent the converts from attending church. The funeral of a native Christian having been conducted after the Christian fashion, the Igbone, who had hitherto engrossed the management of funerals and made much gain thereby, became alarmed and indignant. The candidates and communicants in Iduis Town, Itoku, were caught and put in chains; and after five days having been severely scourged, and fined beyond their means, they were released from their chains, not without threats. About five days after, in another district, between seventy and eighty converts, young and old, men and women, were bound, flogged, and their feet thrust through holes perforated in walls, into the stocks placed within, while their bodies lay outside, exposed to the scorching sun by day and at night to the cold and heavy rains. To their other sufferings starvation was added. But in vain; they sent comforting messages to their missionary, exhorting him to be of good cheer, and not to be cast down for their sakes. Their persecutors were themselves astonished at their constancy. After four days, they were liberated on the same conditions with those of Itoku; they were told that if they attended church, or resorted to the missionaries for instruction, the punishment of death would be inflicted on them. Many prayers were offered for them during the time of trial. Efforts were now made to obtain the repeal of this iniquitous law; which at length succeeded. In the meantime, the adversaries, not content with prohibiting the converts from visiting the missionaries, and attending church, tried to get them to violate the Sabbath even by force; but the converts would not yield, and the attempt was at last given up. As the chiefs of other towns would not persecute their people after the example of Itoku and Igbone, the persecutors became ashamed to recall their laws. Some of the converts removed to Badagry for a season; others found their way to the class and to the church again; and as time passed it was believed the matter would die away, and the scattered people return to the house of God. No public meeting had been held to settle the matter; but it was said that the chiefs of Itoku and Igbone had been made to pay, and been reproved by the other chiefs for their offence, and that notwithstanding their threats, they would never attempt to repeat it. The congregations were increasing.—*U. P. Mag.*

SOUTH AFRICA.

Between six and seven years ago, the natives at Mr. A. Grout's station were unclad heathen, and the sins of some of them were of so gross and open a nature, as greatly to pain those who lived among them. Now, thirty-two of them are the professed followers of Christ. Four were received into the Church the first Sabbath in April. The day these were accepted, nine others presented themselves for examination, all of whom appear well; but as these were more recent cases, it was thought best to give them a little longer time for trial. At the communion, all who had joined the Church from the beginning were present, and all are in good standing. There were, besides, about as many more at the meeting, on whom the truth has not as yet taken effect. No wonder Mr. Grout says, "such seasons not only refresh our hearts, but encourage us wonderfully. I cast my eye over them, a company of sixty or more, nearly every one of whom was respectably clad with clean garments, and exclaimed within myself, 'what hath God wrought!'"

Mr. Grout is keeping up two out-stations by the aid of the young men in the church, who take turns in this work, and so are at home mere than half of the Sabbaths. They give much encouragement at the concerts, as well as afford subjects of prayer, by reporting their labors and prospects. At the concert in April, a collection of six English shillings was taken up.—*N. Y. Colon. Jour.*

HUNGARY—PROTESTANT STATISTICS.

The accompanying statistical account of the kingdom of Hungary and its dependencies is extracted from a work on that kingdom, just published; these accounts pretend to be correct, and to have been taken from authentic records. They go far to show the importance of that section of Protestantism, which looks very much like the remote outpost of Gospel truth, facing a host of benighted beings, and is thus called upon to shine as a bright and glorious light, known and read by all men, in regions of utter darkness.

General Statistics of Protestantism.

Superintendencies.....	5
CHURCHES.	
I.—Lutheran.....	803
II.—Reformed.....	2805

ADHERENTS.

I.—Lutherans	1,006,210	} 2,853,054	
II.—Reformed	1,846,844		
<i>General Statistics of Hungary and its Dependencies.</i>			
Denominations.	Dioceses.	Parishes.	Adherents.
Romish	22	3521	6,130,188
Greek, united	5	2187	1,322,344
Greek, not united	9	2187	2,283,505
Protestants	5	2805	2,853,054
Unitarians.....	47,230
Jews	244,035
No. of Inhabitants	12,880,406

LIBERIA.

The time was, and not many years since either, when the people of the United States were almost as weak and dependent as the people of this infant Republic, and surrounded, too, by difficulties, and called to endure hardships, arising from unhealthy locations, and savage foes, as appalling as any that have obstructed the progress of Liberia. But by an uncompromising spirit of industry, enterprise, and economy, and a determination to grapple with and overcome every obstruction in the way of liberty, wealth, and national grandeur, they have succeeded to the admiration of all, and now command the attention and respect of the civilized world. And why may not Liberia arrive at the same distinction? Her natural resources, whether of mind or matter, are assuredly equal; and we maintain that it only remains for her citizens to studiously cultivate the one, and industriously develop the other, to gain for her the same importance and standing that her elder sister now so proudly boasts. Liberians, recollect, then, before no difficulty. God is just, Heaven is still propitious; do your duty, and your advance in national glory is certain.

THE INTERIOR.—A few days since we had a conversation with a chief of the Pesse tribe, respecting the trade of the interior. He professed to have considerable knowledge of it, and said—that many have long known—that a few days' walk beyond Bo-poro the country is thickly settled, and the inhabitants are a trading people. The trade of that country does not find its way here, owing to the rapacious character of the people of Bo-poro. Some of our readers may remember that, at one time, gold was brought into our market, and that it was through the Bo-poro people that the trade with the rich interior ended.

Coming from beyond Bo-poro, travellers necessarily had to pass through or near it, and the chances are ten to one that they fall in with strolling parties of Bo-porians, who either rob or carry them before some of their head-men, and then under some pretext, they are compelled to retrace their steps with empty hands.

The people of the wealthy interior have no intercourse with us. They carry their ivory, gold and hides, to Sierra Leone, and the Gambia. They would, comparatively speaking, have but a short distance to come, if they had an unmolested route to Liberia, to the journey they now have to make to carry on their trade.

The Bo-poro people live by plunder. They attack defenseless towns, take away everything they can find, and make the inhabitants slaves.

COMPILATION OF LAWS.—We are gratified in being able to inform our fellow citizens, that H. Teage, Esq., who has been engaged in compiling the statute laws of this Republic, has nearly completed his labors, and the volume will be ready for the press in a few days. That a work so desirable may be published and given to the public in the shortest possible time, additional force has been added to the printing department of this office, and we hope in a few weeks to have the satisfaction of announcing to our readers that the volume is ready for delivery.

President Roberts received by the Liberia Packet a splendid copy of the latest edition of Webster's Dictionary; a present from the publishers, Messrs. Merriam, Springfield, Mass., U. S. The volume is a counterpart of the one presented by the same gentlemen to Queen Victoria. It is in every respect a desirable book. The English language, unquestionably, will be spoken by the millions who are to constitute the population of this Republic, and will through them be made the medium of conveying the blessings of civilization and Christianity to a large portion of this dark continent. It is, therefore, exceedingly important that the language should be preserved in its purity, and be written and spoken in accordance with the best standard.

STATISTICS OF LIBERIA.

In 1847, a regular republican and independent government was formed, having a President, (J. J. Roberts, Esq.,) a Vice-President, (S. A. Benson, Esq.,) a Secretary of State, a Treasurer, and a House of Representatives. England, France and Prussia, have acknowledged the independence of the Liberian Republic, and the first named has made a treaty of commerce with it. Upwards of 80,000 of the natives have become partially civilized, and have enrolled themselves as citizens of the Republic. The colonists have a flourishing commerce. They have not only succeeded in suppressing the slave-trade along their own coast, but have also made treaties with several tribes, numbering more than 200,000 souls, for the discontinuance of that traffic.

The country is watered by many streams, some of them navigable for thirty or forty miles. Though low along the coast, it gradually becomes undulating, and even hilly. At the distance of less than 100 miles, there

are high mountains, which defend the colonies from the burning winds of the Sahara towards the north-east.

The productions are numerous, among which we may name rice, corn, coffee, all tropical fruits, cotton, &c. Cottonwood & other dye-woods, ivory, shells, palm oil, many other things are articles of export, and the commerce of the country is now estimated to be worth \$500,000 annually.

The progress of this colony has been indeed wonderful in all that concerns its material interests; and it will not be long till the 300 miles of its coast will be lined with settlements of European men; not will it be many years till these colonies will penetrate into the interior, and open roads up to the mountains, whilst its inhabitants will be following its rivers and their estuaries, as well as pursuing their way along its coasts.

Not what shall we say of the progress of these colonies in all that relates to their moral and religious interests? Impartial witnesses represent this progress to have been and more remarkable. The same astonishing testimony is borne by the ministers and missionaries who labor among them, of every denomination.

There are now more than thirty schools, a school among them, several, such as the Alexander High School, at Matruvia, the Episcopal Mission School, at Cape Palmas, the White Plains Methodist School, on the St. Paul's River, hold quite an elevated rank.

Faithful ministers of the gospel, of the Methodist, Presbyterian, Baptist and Episcopal Churches, are laboring with success in this colony. We can not much doubt the glory of our Lord has had greater success in any part of the New World, in proportion to the number of the people, than among these colonies. The Methodist Mission has had sixteen missionaries, thirteen principal stations, and between 1100 and 1200 communicants, of whom from 100 to 200 are native converts.

The Presbyterian Board of Missions has three missions in Liberia, and one among the natives, at Sierra Leone, near Cape Palmas.

The American Baptist Union has had a mission for several years among the Basas, comprising one station, several outposts, and five or six native helpers.

The Board of Missions of the Protestant Episcopal Church has had a mission at Cape Palmas and a vicinity for fifteen years. This mission now includes four ordained missionaries, a physician, a teacher, and several native assistants.

The reports of all these missionaries (of whom only two are white men) display a remarkable spirit of devotion to the work, and strong confidence in its importance and success. They rightly judge that these colonies furnish admirable points of irradiation, from which the truth may be made to shine far into Africa, and ultimately enlighten it, even in its most interior portions, now and for ever.

Northward of Liberia is the English possession of Sierra Leone, with its 43,000 inhabitants, its printing-presses, its prosperous missions, its schools, its many churches and chapels, from which the gospel is destined to penetrate far into Africa.—*Christian Retrospect & Register*, for 1850.

MISSIONS IN ST. HELENA.

On Sunday morning, the 16th inst., the Rev. J. McGregor Bertram, of St. Helena, delivered a highly interesting address on the missionary worth of that island, in the Presbyterian Church, corner of Houston and Thompson Streets, New York. Mr. Bertram having designed laboring among the natives of South Africa, had spent some time at the Cape of Good Hope. While there, a young man, a native of St. Helena, who had come to the Cape to carry on his business, became a Christian, when he presented the claims of the island to the churches at the Cape as a missionary field. St. Helena is a rock in mid ocean, 1650 miles from the Cape of Good Hope, 2000 miles from Rio Janeiro, 1200 from the African coast, and 600 from the Island of Ascension, and with its lofty and precipitous cliffs rising from 500 to 2000 feet in height. It is like a vast rock in the sea. Yet, though forbidding in its approach, on entering the harbor, and penetrating into the valleys, the most delightful climate, the most lovely valleys and landscapes, and the most romantic pictures of natural beauty are to be met with, probably unsurpassed in any part of the world. The island is about the size of a circumferer, and from nine to ten in diameter. The population is about 2500, and is composed of 1500 whites, 1000 liberated Africans, rescued from slave-ships, and 500 natives, who are a mixture of Portuguese and Africans early introduced in the brilliant period of Portuguese discovery and navigation. They are ignorant and degraded, and were without any knowledge, without the idea of a soul or of a God, until they were taught by the missionaries. Being three fourths colored, they had been enslaved by the whites, until the glorious period of British emancipation.

Mr. Bertram, on the representation of the young convert before spoken of, turned his attention to this island, as a missionary field. He was the first dissenting minister who had ever entered the harbor for the purpose of settling there. The accession of the Rev. Mr. Bertram, the first presiding elder, and the first convert—a young man of the finest talents and education, who is now an ordained minister in one of the churches—the gathering of the natives, and their habits, together with the occasional descriptions of natural scenery, were highly interesting. It is but about five years since the speaker first went to St. Helena, and there are now a church of whites and two native churches, and several Sunday schools. Mr. Bertram is seeking assistance to support this mission, and to build houses of worship for the poor natives.

MICRONESIA.

Under its proper head will be found the embarkation of several missionaries, who are expected to commence a new mission among those groups of islands of the Ocean, which are comprised under the general name of Micronesia, a term which signifies "a group of small islands." The substance of what is known of them and of their inhabitants, is contained in the charge, given to Dr. Gish on his ordination, by Dr. Forsyth; from which the account that follows is taken.

Micronesia comprises several groups of islands, lying north of New Guinea and the Torres Islands, east of Crete and the Philippines, and south-west of the Sandwich Islands, extending through about forty degrees of longitude and twenty of latitude, a vast whole of it being north of the equator. The principal groups in the division, are the Pelew, Ladronne, Catalue, Ralik and Radek Islands, Malagratas and Kingmid. The islands are very numerous, but not large.

The Micronesians are of the same race with their neighbors, the Polynesians, to whom the Sandwich Islands belong, and are like them in complexion, features, physical structure, language, customs, and general characteristics. There are, however, some dissimilarities in the different groups of the region. The more southern islands have evidently received some accessions, and some modifications of complexion and character, from the Melanesians on their southern border, while the western section has clearly been affected by influence from the Asiatic continent.

They are social and enterprising. A constant intercommunication is kept up by the inhabitants of the different groups and islands, a circumstance highly favorable to the spread of the gospel among them. In their voyages, it is said, they govern their course by the stars with great accuracy. They divide the horizon into twenty-eight points, giving to each a name.

Their skill in some of the arts is considerable. Their canoes, which sail either way with equal facility, are covered with a tannish of native manufacture, which renders them water-tight. The girdles or sashes which they wear, are made of the bastards of the banana plant, not braided as in other parts of the Pacific, but woven in a simple loom, the shuttle being much like that in use among us.

In regard to general character, all navigators who have visited them, are strangely agreed, and testify that they most strikingly bear a certain native kindness of heart, sweetness of natural temper, and an absence of harsh and violent feelings, very rarely to be found among men in the savage state. They are distinguished also from the other inhabitants of Oceania, by the unusual consideration awarded to the gentler sex, as well as by the degree of purity and honesty which are said to prevail among them. They are described as intelligent, courteous, and acute reasoning, and anxious to understand the meaning of any novel appearance. It is the opinion of some that they have descended to their present condition from a higher level of civilization, once enjoyed by their forefathers, and some traces of which, it is thought, are still visible. Wars are not frequent among them; and when they do engage in them, they give the notice of their enemies that they are coming.

Their religion is said to consist mainly in the worship of the spirits of their ancestors, which fact shows that at some former period they have had a connection with eastern Asia. They pay and perform certain ceremonies, and among these offer a portion of their food to the spirits; but they have neither temples, images, nor sacrifices. It does not appear that the idea system, which once prevailed at the Sandwich Islands, has any existence among them. It is certain there is nothing of the kind in that part of Micronesia which bears the name of Kingmid group.

Of the probable population of Micronesia no estimate has been made by navigators, though many of the islands are said to be thickly peopled. The result of all our researches is, that Micronesia promises to be an open and exceedingly interesting field of missionary labor. Some of the inhabitants have heard of the message wrought at the Hawaiian Islands, and have earnestly inquired that missionaries might be sent to their islands. This mission is to be a branch of the Sandwich Islands mission, and will be composed partly of American and partly of Hawaiian Christians, chiefly of the latter, both males and females. The Hawaiian missionaries, it is expected, will be sustained wholly by their own churches. Other missionaries, who may accompany them, will derive their support from the same sources, so far as may be found practicable.—*Journal of Miss.*

THE INHABITANTS OF ANEITEM.

Five years ago, that branch of the United Presbyterian Church called the "Presbyterian Church of Nova Scotia," with a laudable zeal to engage in the holy enterprise of Missions, sent two Missioners, Rev. Mr. Geddie, and Mr. Archibald, to Aneitem, the southernmost island of the New Hebrides group. Mr. Archibald has lately retired from the work there, and the Board of Missions in Nova Scotia is advertising for a licentiate of our Church, to be sent to supply his place. The following extracts are by Mr. Geddie, who seems to have entered into his work with his whole soul—has made remarkable proficiency in acquiring the native language—and, taking all things into account, has already, we think, been remarkably successful. Might not our Church in Canada

become affiliated with that in Nova Scotia, in supporting and extending that mission!

PHYSICAL APPEARANCE AND CHARACTER.

The inhabitants of Aneiteum are evidently a mixed race, and it would be hard to enumerate many characteristics, that would admit of general application. Countenances of almost every cast may be recognised among this people. In appearance there is little that is either dignified or prepossessing about them. They are of moderate stature, being rather under than above the middle size. I have seen athletic men among them, but such instances are rare.

The skin is a very dark brown, something of the color of old copper coin and in some cases approaches to a black. At birth, the skin is of a light brown color, but constant exposure to the rays of a tropical sun adds to the darkness of its hue; and I am not sure that dye is not used for the same purpose. The skin, unlike that of the more eastern islanders, is thick and tough, caused by exposure to the weather without the protection of clothing.

In some cases the hair is short and crisped, but in general it grows coarse and long, and is of a brownish color. It contrasts unfavorably with the black and glossy hair of their eastern neighbors. Contrary to the order of nature as well as the letter of Scripture, the men wear their hair long, while that of the women is cropped short. The hair of an Aneiteum man is his chief pride, and the pains that he takes with it often excites wonder. * * * Since we have told the natives that it is wrong to labor on the Sabbath day, the dressing of each others' hair has become a very common Sabbath occupation.

Another singular custom is the cutting of an enormous hole in the ear. Men of rank have these holes filled with tortoise-shell rings, many of them an inch and a half in width and 10 inches in circumference,—others again fill up the space with a round piece of wood 3 or 4 inches in diameter; nor is it uncommon to meet a native with a fig of tobacco protruded through one ear and a pipe with something to fill up the vacant space through the other.

The practice of boring the cartilaginous division of the nose, also prevails. A piece of wood is placed horizontally through the opening formed in order to distend the nose, which of course gives it a broad and flattened appearance. I observed a somewhat analogous custom among the inhabitants of Fate. Instead of the horizontal wood they insert a round polished stone or piece of pearl about three quarters of an inch in diameter, which gave a most awkward projection to the nose.

Painting the face prevails among all classes. The colors most in use are black and red. Each one paints according to his fancy. One native paints one cheek black and the other red; a second paints the upper part of the face of one color and the lower of another; a third draws a line across his forehead, down the ridge of the nose, around the eyes, &c. It is almost needless to say that the painting gives to the face a ludicrous and sometimes a ludicrous appearance.

DRESS.

The men go naked, at least they wear nothing that admits of description. In their estimation it is effeminate for a man to wear clothes, and we find it difficult to keep a wrapper of cloth around those whom we find it needful to employ. It is only in cool weather that they can be induced to wear covering, and then a shirt is all they wish. They place little or no value on anything in the shape of clothing. The women are far in advance of the men, as regards covering. Their dress is a girdle made of the Pandanus leaf, which reaches from the waist to the knee. This girdle when new and clean looks well, but is not inferior to any covering worn by females in the Polynesian islands, in the days of heathenism. Their desire for clothing is very great. I am sure it would pain the heart of our ladies at home, could they but witness the attempts which they sometimes make to cover themselves. It is no uncommon thing to see a native female going about with a tattered shirt on her back, or the fragments of an old jacket. I greatly wish that it was in our power to furnish them with decent clothing.

INTELLECTUAL CHARACTER.

Of the intellectual capacity of these islanders, I shall be able to speak with more confidence at some future day, than at the present time. But even were I inclined to enlarge on this subject, by what standard are we to measure them. While one nation is distinguished by a heavy and massive temperament of mind, capable of deep and profound research, another is remarkable for its quickness, vivacity, and slightness. I dare say, as Britons we consider ourselves the most intellectual people on earth, but a South Sea islander will often smile at our stupidity about many things in which we are evidently inferior to them. It should ever be borne in mind that the most High "hath of one blood made all nations of men for to dwell on the face of the earth," so that in the whole human family there must be a radical identity of nature, and whatever difference exists between one class of men and another, rises from adventitious circumstances. The peculiar condition of these islanders has been most unfavourable to the development of their mental energies; nevertheless indications of a moderate degree of intellect are traceable among them. They have a mythology, which, though absurd and false, is at least ingenious; they have their historical traditions, which are transmitted from generation to generation; they can express their thoughts in a humorous manner, and often in figures of speech, forcible and appropriate,—their language too, is copious; and promises to become a good vehicle for imparting instruction. If we could but secure the attendance of the natives at our schools, I do not think that it would be difficult to teach them. Some have already learned

their letters and been able to form small words but by the time they have advanced thus far their curiosity is satisfied and they leave us. The great barriers to their progress in learning, at present, are their indolence, volatile disposition, and fugitive habits. Let us but persevere and there is no peradventure as to the issue,—we must and will succeed.

It is neither generous nor just to pronounce an unfavourable judgment on the intellectual capacity of a people until they have been fairly tried. Missionaries who labour among the more degraded portion of the human race, have often been ridiculed by the wise men of this world, because of their efforts to elevate their fellow-men. But the past history of missions proves the opinions of such cold-hearted speculators to be unfounded.—The man who would oppose the offer of salvation to any portion of the human race on the ground of mental imbecility, proves that he knows little of man, and less of the Gospel's elevating influence.

But why talk of mental capacity? If all races of men are not in circumstances equally to ascend into the loftier regions of literature and science, it is most certain that they are all capable of comprehending the way of salvation. This momentous theme, so simple and yet so sublime, may be understood by the wisest child. To question the capacity of these islanders to receive the truth as it is in Jesus, is to obliterate from our view the achievements of the Gospel among the most degraded tribes of men. Already the message of mercy has been received, believed and embraced by the stupid Greenlander, the debased Hottentot, and the roving Indian of the American forest, and what it has done for them it will accomplish for the islanders of this great ocean.

DISSENT IN ENGLAND.

Some of our readers will remember that a committee of the House of Commons was appointed last session, "to consider the law of Church-rates, and the difference of practice which exists in various parts of the country in the assessment and levy of Church-rates" in England. The committee has separated without coming to any report. The evidence has, however, been published in a large blue book, containing about 800 pages. Independently of the immediate question for which the committee was appointed,—the propriety, or impropriety, of levying church-rates, and on which they could not agree as to the formation of a report, there are some interesting facts on the extent of English Dissent. For these we are indebted principally, if not exclusively, to the evidence of Mr Edward Baines of Leeds. In a document which he laid upon the table, there is the following estimate of the Nonconformist churches in England and Wales, drawn up, as he says, with great pains to obtain accuracy:—

Denominations.	Number of Chapels.
Wesleyan.....	4450
Independent.....	2572
Baptist.....	1943
Primitive Methodist.....	1662
Roman Catholic.....	597
Calvinistic Methodist.....	778
Bible Christian.....	415
Society of Friends.....	330
Wesleyan Methodist Association.....	322
Methodist New Connection.....	281
Unitarian.....	260
Free Church of Scotland.....	77
United-Presbyterian Church.....	61
Church of Scotland.....	12
Lady Huntingdon's Connection.....	30
New Jerusalem Church, Jews and minor sects, four per cent on the ascertained chapels of larger sects.....	530
	14,340

Mr. Baines added that he supposed the Churches of the Establishment about the same, or rather, indeed, fewer than Dissenting chapels.

In addition to churches or chapels, by which he means buildings appropriated exclusively for public worship, he puts down the number of preaching stations in villages, having either school rooms, or hired rooms. These amount to 7472. According to this calculation, the number of churches and preaching stations is 19,812. That this statement is beneath the truth, is ascertained from the authority of the Registrar-General, who furnished Mr. Baines with the number of dissenting congregations in England and Wales, from which returns were received last census. The total amount returned to Mr. Horace Mann, is 20,133, which he acknowledges to be an under statement, as some might yet come in. This, of course, includes congregations which meet in school-rooms and other places, as well as those who meet in churches, strictly so called. The number of churches connected with the Establishment, is nearly 14,000. It thus follows that dissent has supplied England and Wales with a larger number of buildings erected exclusively for public worship (not including preaching stations), than the Establishment has done.

A very instructive fact came out in the course of examination, serving to show the manner in which statistics have been too often manufactured to subserve the purposes of an Establishment. About twenty

years ago, the late Mr. O'Connell moved for some ecclesiastical returns. These were all destroyed in 1833, by the fire in the House of Commons with the exception of the County of Lancaester. According to this return furnished by the ministers of different denominations, the aggregate number claimed for the different forms of Dissent, was 261,528. As the total population of Lancaester was 1,032,250, the number of Dissenters was subtracted from this, and the residue was claimed as the undoubted children of the Church. The like process, we remember, was adopted by the late Dr. Cleland, in his religious statistics of Glasgow. Set returns from dissenting ministers of their Gorks, add them all up, subtract this sum from the aggregate population, and thus by a method as accurate as it is easy, you arrive at the number of persons who claim connection with the national Church. Mr. Baues in reply to the statement of Sir Robert H. Inglis, regarding the Lancaester returns, presents returns of 1843. And what is the general result, for we do not wish to load our pages any more with figures! The Dissenters have nearly three times more churches, and nearly five times more sittings than the Establishment in Lancaester. A general impression is given, that of the persons who attend public worship in England, five parts attend the Churches of the Establishment, and four parts the Dissenting Churches,—the Establishment preponderating in the agricultural, and Dissent in the manufacturing districts. The Establishment in England is thus much stronger than it is in Scotland. In Scotland not more than one-third of the Church-going population are connected with the Establishment, the rest worship in Dissenting churches. And had we a national parliament sitting in Edinburgh, the separation of Church and State, north the Tweed, would not cost us much trouble.

We are acquiring from various sources, a valuable collection of facts on the ecclesiastical condition of Great Britain. They are weapons which shall yet be wielded with advantage. Two important conclusions are drawn from these returns. First, it is possible for religious societies to sustain their own worship on the Voluntary principle. And second, the hardship of Church-taxes is very extensive, as pressing upon a large number of persons who support their own religious ordinances, and who, for the most part, do not belong to the more wealthy classes.—*On Free Neg.*

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

The Canadian Presbyterian Magazine.

TORONTO, JANUARY, 1857.

THE MAGAZINE.

We particularly request that we have the names of all *intending* subscribers not later, if possible, than the 1st of February: because, by next number we intend to confine the issue, as near as may be, to the supply of those then actually on our list. Many of the congregations have given us support far exceeding our expectations; many have come quite up to them; but a few want the ecclesiastical *esprit de corps*, which is not simply desirable, but absolutely necessary for denominational progress, and for their own congregational prosperity. Let us not be misunderstood. We are not urging from a selfish motive, for we can prosper though those congregations which have aided us so little should do no more, or though they should do nothing at all—we can rely safely on the energetic ones that will do more still—on those ministers who consider the interests of the Magazine in their keeping as much as in ours—but we urge for their good, and that, whatever the Magazine can effect, they have a share of the benefit.

We are gratified and encouraged, by receiving, from every quarter, approbation of the way we are conducting it, and our desire is, to make it more and more worthy of the support of the Church. We are responsible, not the Church, for what appears in its pages; but our desire is, never to put a face in, that the Church, as such, would disclaim. We consider ourselves unfettered in judgment, but still we mean to be, though unofficially, the representative of the denomination in Canada. Now, then—and it is the last we intend to say on the subject, for we are tired of harping on this string—let there be one more vigorous effort to put it into every family in our communion. Take the tide at the flood, and it will lead us on to fortune. At this date, with one exception, we believe, on good evidence, that we have the largest circulation, by *bona fide* subscribers, of any denominational periodical of the kind in the Province; and while we have not the same accurate data to judge by, we believe

that we do not err, when we say, that there are not many more than half a dozen newspapers, if an many, in the Upper Province, that surpass us in circulation. All that may go as Editorial egotism, and let it go—but it will gratify many to know it, and therefore it is right to tell it. Our motto' let it be re-echoed through the Church' "Speak unto the children of Israel that they go forward."

The Board of Missions in Scotland have unanimously nominated the Rev. Dr. Taylor, of Achermethy, as a Professor for our Church in Canada. Dr. Taylor has not pledged himself definitely to come though invited by our Synod, but has, on the nomination of the Mission Board, allowed his name to be sent out for consideration.

According to the new Post Office regulations between Canada and Great Britain, the periodical, by being called a Magazine, was charged 7½d. per vol., when sent to Britain. We found this to be a severe restriction, and that it scarcely came under what was meant by a magazine, in the British sense of the term. Having applied to the Hon. James Morlie, Post Master General, he took the same view of the case with ourselves, but as he had no power to alter or amend, he very cordially agreed to lay the matter before the Post Master General in England. We are now favoured with the gratifying reply, "that his Lordship is pleased to decide that your magazine may pass through the post in Great Britain, under the privileges afforded to Newspapers." Subscribers desiring to send numbers to their friends in Britain, have now the full privilege, without a postage that amounted to an interdict; and, to use official language, they may govern themselves accordingly.

BROWN, FEATH, AND SMITH'S FALLS MONTHLY VISITOR.—We have received several numbers of the Visitor, and take blame to ourselves for not noticing it sooner. It is published by the Rev. Messrs. Wardrop and Duncan, ministers of the Free Church at Bytown and Perth, and Rev. Mr. Aitken, United Presb. Church, Smith's Falls, and distributed gratuitously in that section of country. We heartily commend their effort, and wish much that they may be imitated in this by ministers in other localities. There is much virtue in a tract published in the place, for the people of the place, and we have no doubt but this monthly will do more good than the tracts of Foreign Societies, though scattered thick as snow flakes. These brethren have formed a basis of union on which to do a good work. We wish them God-speed—and will chronicle with delight the Christian patriotism of any other three ministers who may follow their example.

We learn that the Rev. Alex. Henderson, formerly of St. Catharines, has received a call from the U. P. Congregation of Italian, Northumberland, England.

Dr. Robinson, the Oriental scholar and traveller, sailed for Palestine by the *Arctic*, from New York for Liverpool, on the 20th December, to make additional researches of importance in respect to the topography of the Holy Land, with special reference to Biblical history.

The Toronto Presbytery meets on Tuesday, the 3rd of February, and all the members are respectfully requested to have the statistical reports of their congregations for 1851 filled up and forwarded then.

It is hoped that there will be a full meeting, as the following business should be taken up, viz: The Synod's remits respecting (1.) the Draft of Dred for Congregational Property; (2.) the Report of Committee of Synod on the Literary and Theological course to be pursued by Students. There will also be several discourses to be heard from Students, as well as other exercises and examinations to be attended to.

JAMES DICE, P. C.

PRESBYTERY OF WELLINGTON.

The Presbytery of Wellington, in connection with the United Presbyterian Church of Canada, met in Guelph, on the 25th November last; and after sermon by the Rev. Mr. Duff, from Rev. i. 15—"And his voice as the sound of many waters"—was constituted by the Rev. Mr. Barrie, moderator. The roll being called, the following members answered to their names:—Messrs. Barrie, Duff, and Torrance, ministers; with

Henry Scott, Alexander Watt, and Wm Cowan, junior, ruling elders. The minutes of former meeting were read and approved. Papers being called for, there was laid on the table a petition from Sable River congregation, that a minister be sent to preach at an election of elders, and proceeded in their ordinance with as much dispatch as practicable, and also to dispense the Sacrament of the Lord's Supper.

Mr. Buxie gave in a verbal report of his visit to the district towards Owen Sound—that he had preached to the presbyterians of Holland and Sullivan, and formed them into a congregation, now known as the Sable River United Presbyterian Congregation—that he had done the same among the presbyterians of Brant, and that on the third Sabbath of his appointment, he had preached in Garrafaxa.

The clerk then stated that he had written to the "Committee of Investigation," acquainting them with the vacancies in the Wellington Presbytery, and requesting a proportionate supply of preachers' services, but had received no answer.

Proceeds to take up the petition of Sable River congregation, when after deliberation, it was unanimously agreed that its prayer be granted. Appointed Mr. Torrance to that region for the second, third, and fourth Sabbaths of December, to moderate in the election of elders, and ordain, as he shall see proper, and likewise to dispense the Sacrament of the Lord's Supper.

It was moved by Mr. Duff, seconded by Mr. Watt, that the urgent wants of the presbyterians of the Owen Sound District, be pressed upon the attention of the committee of missions here, that they may be brought under the attention of the Board of Missions in Scotland.

Appointed the annual Festival visitation to take place at Guelph, on the Monday after the second Sabbath of January, 1852; at Etaness, on the Tuesday, and Elora, on the Wednesday of the same week.

Next meeting of Presbytery to be held in the church at Etaness, on the Tuesday after the first Sabbath of March next, at eleven o'clock.—Mr. Torrance to preach.—Com.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

THE SPIRIT OF THE CANADIAN PRESS.

It may be safely affirmed that there are few intelligent, moral living (not to mention christian) families, in Canada West, who do not take and read some political newspaper. This is just as it should be. For newspapers, when properly conducted, are the means of imparting to the community much important information and real enjoyment. How many articles to be found in their pages, rich with intelligence, sparkling with gems of wit,—and with what intellectual vigour and earnestness they reason and remonstrate, when they attack or defend some topics in morals or politics. The politician could not exist without his newspaper. From it he learns the rise or fall of parties; and he laments or rejoices just as he sees his party in or out of power. "The village Hampden" learns from the newspaper the progress of liberty or the ascendancy of despotism; and rejoices when *Rossuth* is triumphant, or grieves at his reverses. From it the merchant learns the state of different markets, and regulates his purchases accordingly. And the christian reads it as a page from the book of Providence, from which he sees the progress of truth, or the momentary ascendancy of error. All intelligent and honest men love the newspaper, and hail its arrival with feelings of delight. They know that when it is free, independent, and honest, it is the palladium of civil liberty—despotism and such a press cannot exist in the same country. It is the duty, therefore, of every lover of true liberty—of every friend of his country—to support an able and independent paper.

The newspaper press of Canada West is in many respects worthy of esteem and support; but in other respects the spirit manifested by it is painful to every rightly-regulated mind. Is it not true that several Editors, speaking of each other, through their journals, use, sometimes, few courteous or gentle terms? They often impute to each other the basest motives; and if one journal is convinced that it is duty to support or attack public men or public measures, there are others who freely and openly impute to its Editor the most base and dishonest motives. The following are a few of their choice epithets:—"the charlatan"—"the sabbie prostitute"—"the preacher of sentiments the reverse of his convictions"—"the reciever of bribes"—"the dog returning to his vomit, gulping down the precious stuff previously emitted"—and the character of the journal is said to be notorious for "disgraceful and disgusting inconsistency." There are many more such titles and expressions which they are in the habit of conferring on each other, which we may not quote. Then there is the garbled extract, stuck at the head of a leading article, as a text from which to preach defamation of character, or to contrast the

consistency, loyalty, independence, and unimpeachable disinterestedness of the writer and his friends, with the changeable, selfish, and unsteady character of the person or journal attacked.

Again, there is the studied concealment of facts, well known to the writer, which should at once satisfy any candid person—may, these facts are such as might be regarded sufficient to satisfy instantly itself, though it were as insubstantial as the breeze. Yet these facts are designedly ignored, and character is held up to public reproach, as if the objects of their easy were unimagined villains. Moreover, when facts are so stated that they cannot be denied, and which are satisfactory to all honest men acquainted with them, there is often, notwithstanding these circumstances, a bold attempt made to arrest them, and to impart to them a certain colouring, that they may tell against the character of the person, or journal, that may be the objects of their attacks. Also, the lie direct is not infrequently given by one editor to another, which conduct, most certainly, degrades the person who is guilty of it, as much as the person against whom it is given.

The above statement is no fiction, but a true, though deplorable representation of the present condition of the Upper Canada newspaper press. Yet, if we take the report of the community, the gentlemen who edit the majority of these journals are persons of ability and considerable mental attainments. In private, they are kind, courteous, and sociable, and who would scorn being guilty of any act having the least impress of dishonesty or meanness. How comes it, then, that when they occupy their editorial chairs, they are transformed into such Ishmaelites! They are greatly mistaken if they suppose that their personal squabbles are interesting to the public. These may be read just because they are mixed up with some political question, or the conduct of some public character, whose acts or professions are proper subjects for investigation and remark, but apart from these, the only feelings which they excite, are pity and disgust.

But though, among the intelligent and wise, these are the sentiments which are produced by such editorial assaults, yet it is to be feared that they endanger the morality of many of the community. What can the public think of the morality of their leaders—of men in authority—men of intelligence—the reputed guardians of the public morals, and the liberties of the people—who so publicly and frequently charge each other with dishonesty and falsehood, and represent each other as the vilest miscreants? These manifestations of editorial malice and envy may amuse the thoughtless among the Canadian populace, but certainly such amusement is dangerous to their morality. How lightly must they think of truth and honesty, when they are told by Journalists that they hold it in small reputation. What contempt must they have for moral and intellectual attainments, when, according to the aforesaid testimony, these are so frequently praised and abused. What desires can they have for gentlemanly qualifications, when the editor of their favourite newspaper appears so completely destitute of these? What would be the character of a community, if editors, according to their representations of each other, were to be the examples followed?

It is also well known that most of these editors are professors of christianity—may, according to public report, some of them are preachers of the Gospel. Well, this makes bad worse. Where, in the pages of the scriptures, will they find a text from which to preach defamation of character? Are there any doctrines, or precepts, or examples, after which their conduct to each other is formed? There are no precepts, and but one example, viz. of that Being who is represented as the accuser of the brethren. What can christians think of such men, and what can the world think of such examples of christi-*an*ity as they manifest! Let Journalists improve the spirit of their Editorials, or the community of Canada will have to egitate for a "R-form of the Spirit of the Press." D.

When we received the above communication from our esteemed correspondent, we had resolved to write on the same subject. So far, the word is taken out of our mouth; but still, "line upon line" may not be uncalled for to a few of the Editorial fraternity. We are sorry to cry it, but we say it because we believe it true, and we say it distinctly and decidedly, that the tendency of the spirit of a great part of the Canadian political press is to sap the foundations of public and social morality and constitutional order, and also, the very Constitution itself. The truth is, that many of the editors are mere political scribblers, not politicians, and consequently are pliable and purchasable, by

love, hate, or money. Moreover, it is an evil that most of them assume too much the personal, and forget, or deny, the representative in their papers, and hence their own miserable quarrels, passions, ambitions and disappointments get veiled, under the name of patriotism or political principle!! We do want, very much, editors of high heart and high character, who shall be the manly, consistent, honorable exponents of the principles of the party to which they belong—no matter which—and not a class of men who make their papers the exponents of their own selfish interests, caprices and passions.

The reform of the press will be effected with amazing rapidity, if we have not occasion, very soon, to revert to this subject. Perhaps, what we and our correspondent have written, will bring down a storm of types and ink upon us. Perhaps this, that, and the other Editor will say, "Do you mean me?" Our reply is—by all means put on the cap if it fits you. A good many will have no difficulty in this, if they honestly try.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALLEDONIA.

We have noticed, particularly, the two principal causes leading to Secession, from the National Church of Scotland, viz:—the tyrannical exercise of the law of Patronage, and the mournful departure of the majority of ministers from evangelical doctrine. There were other operating causes, such as dereliction of church discipline, infringement on ecclesiastical order, restriction of ministerial freedom in testifying against mal-administration, and the pettuous zeal with which the dominant party prosecuted their corrupting measures. But on these it would be unreasonable to enter particularly. Suffice it to say, in the words of the historian of the Secession, (Dr. McTearrow,) "Never were reasons more valid stated by any individuals, for withdrawing from the communion of a church, and forming themselves into a distinct religious society." Even these, however, would have been insufficient, for a time, at least, to have induced them to make up their minds to come out spontaneously from the Church in which they were reared: for so avowed were they to this, and so dark did such a step appear, that it required a special interposition of Providence to clear their way, and to give the impulse to that new and untired ecclesiastical career which they were destined to prosecute.

We have seen that the many glaring corruptions in the Church of Scotland were not permitted to accumulate, without being met by faithful remonstrance. The few remaining zealous advocates of scriptural doctrine and order, were in the habit of exonerating themselves by protestations and dissents, a course which had ever been recognised and permitted as legitimate, reasonable, and just. Its practice, how ever, becoming increasingly necessary, was felt the more galling by the dominant party, who were desirous to carry their measures with a *lega hand*, and were therefore impatient under any obstruction. This led the Assembly, in 1730, to pass an act, by which no reasons of dissent against the decisions of Church Judicatories were in future to be entered on the Records. The consequence of this was, that it became more common among the evangelical party, as the only way left for them, to bear testimony from the pulpit against prevailing corruptions: and this they did more pointedly and solemnly, in order to preserve a conscience void of offence towards God and men. This practice could not but be most harassing to those whose principles and measures it exposed, and they were therefore determined to take a wise step to prevent its continuance. But although the prevailing party well knew that this public testimony-bearing was now common with the minority, who were true to the doctrines of the Church, yet it was difficult to find a case with sufficient evidence to warrant, in their view, a prosecution before the ecclesiastical courts. Besides, it was not every individual who was considered a fit subject for an example to others. It was felt necessary to fix on some person of celebrity and influence, and occupying a prominent sphere, in order that inferior characters might be deterred and silenced. With this view, the Synod of Perth and Surling, having chosen, as their moderator, Mr. Ebenezer Erskine, of Surling, a man of great weight and character, of distinguished piety, and of the most attractive eloquence, the moderate party expected that on the opening of next meeting of Synod, when, according to custom, he would preach before them—he would commit himself by bearing testimony to

their very face against their sinful proceedings. Pretending to honor him, it would seem almost that they had had a sure to entangle him. Knowing that he zealously opposed their views and measures, they doubted not but that he would take the opportunity to express himself with sufficient plainness to give them an occasion against him. Their anticipations were realised. Mr. E. came, at the opening of the Synod, on the 15th of October, 1732, without any apprehension of their intentions, but merely from his conviction of duty in the existing circumstances of the Church, preaching from Psalm cxviii. 22—"The stone which the builders refused is become the head-stone of the corner;" and took an opportunity of affectionately and faithfully warning his brethren against the evils which prevailed, and pointing out their duty in the perilous situation of their Church.

Many who have not seen Mr. Erskine's sermon, which was printed, and is still extant, may be apt to conceive unfavourably of it, from its extraordinary results. They will, perhaps, suppose, that it exhibits a spirit unworthy of a minister of the gospel, inconsistent with pulpit dignity, and dishonouring to the King of the Church. It will, however, be found a faithful evangelical sermon, free from all heat and violence, breathing much of the spirit of Christian love, and manifesting the most temperate zeal for the Redeemer's glory, and for the good of souls—zeal which it would have been well for the accusers of this venerable minister to have imitated, and which every sincere servant of Christ must admire, and wish to cultivate.

The suitability of the subject to the occasion, is well worthy of being remarked, for it is easy to conceive that had Mr. Erskine been setting himself indelicately to rail against the Church of Scotland, (if which he was a minister, or to expose any real or supposed defect, he might have chosen one of many texts which would have better suited his purpose. His choice seems to us to have been made, not from any unpreconceived design, even to introduce the things which were so severely censured, but merely because it was a subject suited to the occasion.

In the whole body of the discourse, there is no straining to get at a favourite object. The method is natural, and the illustrations most serious and interesting. There is not even the smallest inexcusable digression from the strain of reasoning which the text itself naturally suggests. He keeps close to his point, and the five heads into which he divides his discourse, are judiciously, affectionately, and faithfully illustrated.

Strangers may imagine, that at least the passages which were objected to, and which led to such serious consequences, constituted the body and scope of the discourse. The very reverse is the case. The first of them is nearly as far on as the middle of the sermon, which is certainly no way indicative of anxiety to expose his brethren and his Church. Had this feeling existed, it would unquestionably have induced him to proceed to something pointed at once. The following is the example referred to:—

"There is a twofold call necessary for a man's meddling as a builder in the house of God. There is the call of God and of his Church. God's call consists in his qualifying a man for the work, and inspiring him with a holy zeal and desire to employ these qualifications for the glory of God, and the good of his Church. The call of the Church lies in the free choice and election of the Christian people. The promise of conduct and counsel, in the choice of men that are to build, is not made to patrons, heritors, or any other set of men, but to the Church, the body of Christ—to whom apostles, prophets, evangelists, pastors and teachers are given. As it is a natural privilege of every house or society of men, to have the choice of their own servants or officers, so it is the privilege of the House of God in a particular manner. What a miserable bondage would it be reckoned, for any family to have stewards or servants imposed on them by strangers, who might give the children 'a stone for bread,' or 'a scorpion instead of a fish,' poison instead of medicine? And shall we suppose that ever God granted a power to any set of men—patrons, heritors, or whatever they be—a power to impose servants on his family without their consent—they being the freest society in the world!"

It is also to be remarked, that there is nothing arrogant or violent in the whole discourse. In the very clauses objected to, of which there are but six in number, there is the utmost modesty and diffidence, there is nothing of violence—nothing which any candid, enlightened, faithful and zealous minister would blame, or would himself not have readily introduced in similar circumstances. The whole was every way suited to the occasion. His main design was to seize the opportunity of preaching to

his brethren an edifying, warning, reasonable, and affectionate gospel sermon. Even the parts alleged to be exceptionable, seem to come in naturally, and without the slightest effort. They are so faithful a preaching of Christ, that he had his accusers, who so vehemently objected to them, been humble, zealous ministers, and not, as they seem to have been, actuated by pride, and opposition to evan-gelical truth and order; they could never have thought of writing any accusation on grounds so unsteakable. Let us quote only two additional passages from the sermon—

"I am persuaded," says Mr. Erskine, in language which might be applied to many of the successors of his opponents of the present day, "that carnal notions of the Kingdom of Christ, which is not of this world, lie at the bottom of many of the evils and corruptions of the day we live in."

And again—"Let us observe the signs of the times, and whenever we observe the danger approaching, either from open enemies or pretended friends, or our fellow-builders going wrong, let us give the cry, like faithful watchmen. And though they be offended, there is no help for that. It is a heavy charge that is laid by God on almost some, as above, that they were dumb dogs that could not bark, but preferred their own carnal ease, unto the safety of the Church."

Instead of affording just cause of complaint, these passages, and the others objected to, cannot but be regarded, by every impartial person, as mild, yet manly statements of truth, and warnings for God, against evils, which had not an imaginary, but a real existence; and they appear to have given offence only because they were true.

We have been the more particular in our reference to this sermon, on account of its importance in relation both to the character of its author, and to the events which it occasioned. One sermon has often produced great and glorious results. We refer not to the conversion of sinners, and the progress of believers, which a preached gospel, in solitary instances, has sometimes most signally accomplished, through God's blessing; but we refer to the rise of influential churches, in all the world to myriads of immortal souls which they have become the means of securing, as having been brought about by the bold and faithful testimony of honored individuals on some special occasions. Hence our sermon in modern times, by the Rev. Dr. Marshall, of Kirkcaldy, Scotland, gave the impulse to the voluntary controversy, which will be allowed by impartial posterity to have originated the Free Church of Scotland, as a leading minister of their own, is said to have, with spirited candour, publicly acknowledged—a denomination by which chartered Christianity, although still advocated by many of them, has been materially weakened, and which is still more to their honor, by which the royal prerogatives of Christ, and the Christian rights of the people, have been in some measure vindicated. And hence also, this one sermon of the venerated Mr. Ebenezer Erskine may be regarded as having originated the United Presbyterian Church—the principles and constitution of which we humbly believe to be entirely scriptural, and to be in the highest degree congenial to the spirit, and conducive to the ends of the Protestant Reformation.

When Mr. Erskine's sermon was delivered, it gave offence to the prevailing party, and he was forthwith called to an account. And now the ecclesiastical courts entered on a process with this distinguished minister, and his distinguished coadjutors, which has led to results the most important, and which is still telling, and destined to tell, on the interests of pure Christianity in many parts of the world.

"At the afternoon meeting (10th October,) of the Synod, Mr. Adam Ferguson, minister at Logierath, moved that some things were uttered by Mr. Erskine in his sermon in the forenoon, which had given offence." Mr. Mercer, minister at Aberdegar, and Mr. Mackie, then at Forteviot, afterwards at St. Ninians, joined Mr. Ferguson, upon which there was a good deal of reasoning in the Synod, if there was any ground of offence given by any of the expressions condescended upon, as they stood in connexion with the other parts of Mr. Erskine's discourse. The debates and reasonings upon the sermon, begun at this diet of the Synod, continued both on the second and third days of the Synod's meeting, and then, by a plurality of six votes, Mr. Erskine was found censurable, on account of several expressions emitted by him in his sermon before the Synod.

The proceedings of the Synod were published afterwards, together with some remarks on their procedure, in a printed edition, "The true state of the Process." Those who reasoned most warmly for censuring, were Mr. Mercer, a hot, violent man, a plague on the Presbytery of Perth, and most active always in a bad cause; and Mr. Mackie, more smooth, and

more subtle than his brother, but his heart still as deep in a course of detection. He was afterwards transported to St. Ninians, a larger benefice, and a vast charge, and there he was visited by a committee of the commission, the greater part, by far, both of elders and people, reclaiming. He was set in the eminent station, for the good service he did to the party carrying on the present backsliding course, and did he in great strength their hands in the Presbytery of Perth. As Mr. Robert Craigie, of Glendog, advocate, elder, reasoned very warmly for censuring, "He is a man that follows the fashion of the present time—his principles and conduct in the pulpitations appear to be of a piece."—Mr. Wilson's manuscripts partly unprinted.)

If just conclusions are drawn from these notices of the character of those who were strenuous for censuring Mr. Erskine, they cannot be favorable to the party to which these persons belonged. Mr. Erskine, in his sermon, asserted that God's people, as a Church, are "the freest society in the world." But the conduct of the Synod, in this cause, was like that of a company of slaves, who, instead of thanking the person who boldly and kindly maintains their right to be free, combine to insult him, and express their contentment and determination to remain in pitiable bondage.

It is well known that, from the commencement of the attack, neither Mr. Erskine nor his discourse received justice. The different propositions objected to "were jumbled together by a sub-committee, without noticing their connexion with the other parts of his discourse, and not one of them in the shape in which it was laid before the Synod, so that they could not be justly reckoned his; and though Mr. Erskine replied, yet the Synod never noticed his answers. They were determined to proceed to censure, that he and others might be deterred from the like honest, faithful freedom." (Wilson's Memoirs.)

The discussion in the Synod, it would appear, was conducted with the utmost violence, and continued for three days. The prevailing party discovered an unhalloved determination to crush, if possible, everything like faithfulness and zeal for the purity of religion, and the prosperity of the church. A paper had been prepared by a committee containing what were considered exceptionable passages in the sermon. Mr. Erskine, with difficulty, obtained a sight of it. He exposed the charges made as misrepresentations of his discourse, and the comments offered by the Committee as uncandid and frivolous. Mr. Wilson, and others who honourably stood forth in his defence, declared that the condemnation of Mr. Erskine, for any thing that he had said, was not only to do him serious injustice, but was to introduce a new and obnoxious term of ministerial censure, namely, that no minister should preach against any Act of Assembly, though convinced in his conscience that it was unscriptural in principle and subversive of the liberty and purity of the Church. Notwithstanding every effort of the faithful few to vindicate Mr. Erskine, the Synod, by a majority, as has been stated, of six votes, declared him to be deserving of censure.

As soon as this decision was passed, Mr. Alexander Moncrieff, of Abernethy, entered his dissent and protest against it, and in doing so, he was joined by Mr. Merik, the Moderator, Mr. Wilson of Perth, and ten other ministers, and two ruling elders. Mr. Erskine himself protested and appealed to the next General Assembly, in which he was joined by Mr. James Fisher of Kinclaven, his son-in-law. Mr. Erskine, having insisted that all further procedure should, in the meantime, be suspended, now withdrew from the Court. "But," says Dr. Andrew Thomson, "undeterred by this formidable minority, and uncheckt by Mr. Erskine's own appeal of the case to the revision of a higher Court, the Synod proceeded the case, and gave it as their judgment that he should be rebuked and admonished to-morrow at their bar, on account of the passages in his sermon, reported by the Committee; and, in the event of his not being present to-morrow, that he should be called up at their meeting in April next, and rebuked and admonished there in terms of the sentence. It is one of the surest marks of a corrupt Church, when ecclesiastical offences are visited with greater severity than doctrinal errors or immoral acts."

(To be continued.)

ERRATA.

- Page 91, col 2, line 15 from foot, for "grievances" read "grimacies."
 "..... 92, ... 1, 14 from foot, for "this" read "their," "believed,"
 "..... 92, ... 2, 3 from foot, for "were believed," read "were not
 "..... 92, ... 2, 23 from top, for "Mr. Eag." read "Mr. Hog."
 "..... 92, ... 2, 31 from top, for "Mr. Eag." read "Mr. Hog."
 "..... 93, ... 1, 51 from top, for "has," read "have."
 "..... 93, ... 2, 46 from top, for "ameliorated," read "accelerated."

(FOR THE CANADIAN PRESBYTERIAN MAGAZINE.)

APOSTOLIC FATHERS.

The term Apostolic Fathers is employed to designate those men who were companions of one or other of the Apostles, and whose writings have come down to our day. They are usually said to be five in number—Barnabas, Thomas, Clement, Ignatius and Polycarp. But the writings of Barnabas and Thomas are now very generally regarded as forgeries of the third century, abounding with absurd and childish reasonings, and even, occasionally, with doctrines subversive of the gospel. We shall, therefore commence our account,

I. With CLEMENT. He was a companion of the Apostle Paul, and is referred to in Philippians iv 3. Nothing is known with certainty of his country, whether he was of Jewish or Gentile extraction, the exact time he was minister of the Church of Rome, and whether he suffered martyrdom under the emperor Trajan or Vespasian. After Paul's death, however, those dissensions which had been partially healed, raged anew in the Corinthian church; and "every one said, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." Clement wrote an excellent epistle in the name of the Roman church, in which he endeavours "to compose their dissensions," and to unite them into one spiritual body, of which Christ is the head. Its commencement is truly Apostolic. "The Church of God, which sojourns at Rome, to the Church of God which sojourns at Corinth, to the called, to the sanctified by the will of God, through our Lord Jesus Christ. Grace to you and peace be multiplied, from the Almighty God through Jesus Christ." Clement first endeavours to heal the divisions which had crept into the Corinthian church, and then to confirm them in some doctrines which the heretics of that age had called in question.

1. He endeavours to compose their dissensions. He praises the unity, humility, and other Christian graces which they exemplified previous to the introduction of those dissensions which had torn their church into factions. "They were subject to those net over them in the Lord, and they treated the presbyters who were among them with deserved honour. Their young men were temperate and honest; their women without blame, honest and chaste, loving their own husbands, as duty required. But this pleasing state of things soon came to a close. The mean rose against the honourable, the foolish against the wise, and youths against the elders. Clement next shows the many evils that result from envy and malice—the bad passions from which dissensions flow. This was the reason why Cain slew Abel—why Jacob fled from Esau—why Joseph was sold into slavery; together with many other instances mentioned in the Old Testament. And then, speaking of his own times, he says—"Let us place before our eyes the good Apostles. On account of wicked zeal, Peter did not sustain one or another, but many labours, and so, having suffered martyrdom, departed into the allotted place of glory. On account of zeal, Paul also received a reward, was seven times cast into chains, fled, was stoned. Being the herald of the gospel in the east and west, he obtained the greatest reputation for his faith, instructing the whole world in righteousness, and going to the borders of the west, and suffering martyrdom under the prefects, so he emigrated from the world, and departed into the holy place, being the greatest example of patience." By the remotest boundaries of the west, some understand Britain; and others, with far more probability, think that Spain is referred to, a country which Paul certainly did visit in his third Apostolic journey. But humility is essentially necessary that we may maintain the unity of the spirit in the bond of perfectness, and therefore Clement adduces the example of Christ, as the noblest instance of humility. The sceptre of the majesty of God, says he, the Lord Jesus Christ, came not in the boasting of pride and arrogance, though he was able, but in humility.

2. Clement endeavours to prove the truth of the resurrection. Some false teachers, arguing from those passages in which conversion is spoken of as a spiritual resurrection, maintained that the resurrection is past, and that it is the regeneration of the soul effected by the gospel. Others, misled by heathen philosophy, affirmed that the resurrection-body is an ethereal vehicle, by which the soul acts, and that a proper resurrection can not take place. To counteract these dangerous errors, Clement reminds the Corinthians that Christ is the first fruits of the resurrection, and he proves this important doctrine by the alterations of day and night, by

the seed which, after being buried, rises up in a more glorious form—and chiefly by the supposed case of the Phoenix. The other historians allege that the phoenix is a solitary bird, without a mate, which was supposed to live fifty years. It collected various aromatic herbs, as if to embalm its body, and then died. From its ashes a worm rose, and feeding upon the body of the dead animal, became a bird. When sufficiently grown, it carried the body of its parent from Arabia into Egypt, to the city of the sun, when it deposited it there; and so regularly did this occur, that the priests employed it as a measurement of time. But naturalists have sufficiently proved that such a bird as the Phoenix never existed—a fact which demonstrated that though Clement was the companion of Paul, yet he was not inspired. He does not insist, like Paul, upon the resurrection of Christ as the proof and pledge of our resurrection; and one of his proof passages from the third psalm, "I laid me down and slept, I awaked, for God sustinued me," has no relation whatever to the subject. These facts clearly show, that though this epistle is a faithful historical record, and though it was, at one time, read in the church as though it had formed part of the New Testament canon, yet it can lay no claim whatever to inspiration.

II. JONATHAN. Nothing is known with certainty of the birth, age, or country, of this distinguished individual, though some have asserted on the testimony of a rather doubtful tradition, that he was one of the little children whom Christ took into his arms and blessed, when he said "Of such is the kingdom of heaven." He was a disciple of the Apostle John, and was ordained by him over the Church of Antioch. He suffered martyrdom in the persecution raised by the Emperor Trajan against the Christians, after he had obtained a signal victory over the Scythians and Dacians—Barbarians who constantly attacked the northern parts of the empire. In his journey to Rome, where he suffered martyrdom about the year 115, he wrote seven epistles to various churches, and one to Polycarp, another disciple of John. He was torn to pieces by wild beasts in the theatre, on the last day of the Roman games. The faithful gathered up a few bones that remained, and gave them decent burial. We have a long account of his martyrdom by an unknown writer, but it is evidently not in accordance with Roman usage, and is largely intermixed with fable.

The writings of Ignatius have been greatly corrupted by those who, in a later age, wished to uphold priestly domination by the authority of a name; for we find mention made of bishops, priests and deacons, as distinct from each other—a scheme which was not perfected before the end of the third century. In confirmation of this opinion, William Cureton, a minister of the Church of England, discovered a Syriac version of three of Ignatius' epistles, in which, the bishop-idolizing passages, as they have been termed, are all omitted. Ignatius was minister of the Church of Antioch when Syriac was spoken; and therefore these epistles, if written in Greek, would be translated into the language best known by his own converts. Thus, the expression so often applied to by high-churchmen, "It is necessary that ye should do nothing without the bishop," is shown to be a forgery, introduced at a late period by some one who endeavoured to seduce the church from the simplicity of the gospel. This correct edition of Ignatius' epistles was published in 1845, and produced a perfect storm of indignation from the Puseyite party in the Church of England.

Ignatius wrote against two classes of heretics; against those who affirmed that circumcision was necessary to salvation, and those who denied that Christ was both God and man. The first class of heretics are sufficiently known from Paul's epistles; and he himself declared that if any submitted to circumcision for the purpose of meriting the divine favour, he had fallen from grace, and Christ could profit him nothing. "There is neither circumcision nor uncircumcision, Barbarian or Scythian, bond or free, but a new creature, in Christ Jesus." "Be not deceived," says Ignatius, "with foreign doctrines, neither with ancient fables, which are useless. For, if we still live according to the Jewish law, we confess that we have not received grace." The second class of false teachers maintained, that though Christ was the supreme God, yet he was not a perfect man, and that he merely assumed the appearance of a body. Now, Ignatius proves that Christ was truly born of Mary, that he ate and drank, that he suffered, was crucified, and rose again—facts which could only be affirmed of a true and proper body. "Close your ears," says he, "when any one shall speak to you without Jesus Christ, who is truly born

of Mary, of the race of David, who ate and drank, truly suffered persecution under Pontius Pilate—without whom we have not life." This error seems to have crept into the church during the lifetime of the Apostle John, for he says, "Whosoever denieth that Jesus Christ is come in the flesh, the same is a deceiver and an Antichrist." During that early age, none professing Christianity denied the Saviour's supreme divinity, and hence we meet with no formal attempts to prove what was never called in question.

Roman Catholics maintain that Ignatius teaches transubstantiation—that is, that the elements employed in the Lord's Supper, after consecration, are changed into the body and blood, and divinely quite part of the Jesus Christ. In proof of this assertion, they generally quote part of the seventh chapter of his epistle to the Church of Smyrna. When speaking of the Doctæe, who denied the real humanity of Christ, he says, "Let them abstain from the Eucharist and prayer, because they do not confess that the Eucharist is the flesh of our Saviour, Jesus Christ, who suffered for our sins, and whom the father raised up by his benignity." Now, the question is, what does Ignatius mean? In his epistle to the Trallians, he says, "Regenerate yourselves by faith, which is the flesh of the Lord, and by love, which is the blood of Jesus Christ." Instead, therefore of teaching the Popish doctrine of transubstantiation, Ignatius merely enjoins the necessity of faith and love, and he intimates, in highly figurative language, that these two graces are implied in prayer and in the reception of the Lord's Supper. There is consequently no reason why heretics should bear Christ's name but not his image; why they should preserve the mere dead letter without the living spirit; and thus be chargeable with the mockery of drawing near to God with the lip, while the heart is far from him. It is conceived in the same spirit as the wathing rebuke which God addressed to the hypocritical Jews—"Bring no more vain oblations, increase is an abomination unto me; it is new moons and Sabbaths, the calling of assemblies, I can not away with; it is iniquity, even the solemn meeting." II.

To be continued.

REPLY TO MR. SCOTT'S LETTER.

It is of importance to enquire, before we write, What benefits we expect to confer on the Church, or on each other, by our communications? Under the influence of this principle, I have had doubts respecting the propriety of replying to Mr. Scott's communication, published in the last No. of the *Presbyterian Magazine*. But, as I suspect our worthy brother is labouring under some *misapprehension*, the following remarks are offered in explanation.

1. It is my opinion that, in our present dependent circumstances, a minister without a charge, should not have any more than £70 per annum, *along with his own board and horse-keep*, except in peculiar cases, and which should be judged of by the Synod.

2. That ministers without charges, paid as above stated, may certainly live on less, at least to the extent of the articles referred to, than ministers with congregations, who have these to pay for, and that too at the highest rate.

3. That £70 per annum is a comfortable living, I never thought, and no where asserted; but I hope Mr. Scott will obtain from his own congregation what he regards as a comfortable living—in this we would all rejoice.

4. As to our toils and usefulness, I trust that we all labour to the extent of our abilities, and endeavour to be as useful as God will enable us.

5. With respect to the liberal support of ministers, I only wish that our congregations and stations could be persuaded to act in this matter, and in all others, as the scriptures direct them—"to give as God prospereth them"—"to the extent of their power." We need not ask them "to give beyond their power." But ministers should not prudently in this very matter, lest they should give cause to the enemies to speak reproachfully. It would never do to be accused of being "greedy of filthy lucre."—see Tim. iii. 3-8, Titus, i. 7, 1 Peter, v. 2. And with respect to the distinction between ministers with and without charges, it is not of my making—the scriptures speak of Evangelists and Pastors.

6. Whether it is meanness or not, in our congregations and stations in this country—with such an abundance of God's mercies as are enjoyed by all persons connected with them, compared with the scanty fare of many of our christian fathers and brethren in Scotland, to take from the funds charitably contributed, out of their hard-earned wages, to aid in sending the gospelmen to the most distant and poor—I will leave this to the judgment of those who know the circumstances of those who give, and of those who receive.

7. That the ministers are the recipients of this charity, I deny. The liberality of the churches in Scotland, only supplies the lack of proper spirit and action in the churches in Canada. If they properly understood their position, that from them the gospel should go forth "to the regions beyond," they would rejoice in being workers together with God.

In conclusion, permit me to say, that I do not intend to reply to any attack which may be made against any of the above remarks.

JAMES DICK.

REVIEWS.

THE LITERATURE AND LITERARY MEN OF GREAT BRITAIN AND IRELAND. By ABRAHAM MILLS. A. M.: 2 vols. New York: HARPER & BROTHERS. Toronto: sold by A. H. ARMOUR.

In many respects, this work bears a great similarity to Chambers' Cyclopaedia of English Literature; and it is somewhat difficult to say which is best. "We'd be content with either were 't'her away." Twenty years ago Mr. Mills began, professionally, as a Lecturer on English Literature, and has annually, in different places, repeated his lectures with the corrections and additions caused by subsequent investigation. In his opinion he has gathered the best examples in style and power, and the truth in the biographies, of the literary men whose merits he discusses; and we have now the whole in two handsome octavo volumes, at the low price of 17s. 6s. We recommend the work not only for private libraries, but as a popular and valuable addition to those of congregations. Its tone and aim are decidedly good, and we think, so far as we have examined, that the author has succeeded in realizing his aim, "to leave a correct impression of the moral influence which the life of each author and each work noticed, is calculated to produce."

THE YOUNG CHRISTIAN. By JACOB ABBOTT. New York: HARPER & BROTHERS. Toronto: sold by A. H. ARMOUR.

Many authors ought to give away their productions, and then, on their headless knees, beg the public to read them; others may thank the public for buying their books, whether they are read or no, but in some cases the public may thank authors for giving them books to buy and read. The last applies to the work before us. We thank thee, O Jacob Abbott! for all thou hast written! Long ago, ere we had entered on the ministry, we read "the Young Christian," and, Jacob Abbott! we thanked thee then; we thank thee now. This book should be in every family, every Sabbath School and congregational library, and should be read alike by youth and age. This edition has been carefully revised by the author, is beautifully got up, and embellished by many excellent engravings. Even the Harpers come in for a share of our thanks in publishing this edition, which will be so attractive, especially to the young. Price 5s.

THE EXCELLENT WOMAN, as described in the Book of Proverbs; with an Introduction, by WILLIAM B. SPRAGUE, D. D. Boston. GOULD & LINCOLN. Toronto: sold by A. H. ARMOUR.

The "Excellent Woman" is the description given in the xxxi. chapter of Proverbs, from the 10th verse to the end, and each verse forms a characteristic topic. It is a charming book, and embellished—really embellished—by twenty engravings, descriptive of Eastern customs and manners; and sold at 5s. The Rev. Dr. Sprague, of Albany, has written the commendatory introduction, and that is warrant enough for any one to purchase it. We entirely concur with the following extract from Dr. Sprague:—

"Whoever makes a discreet and well-directed effort to improve and elevate the character of a woman, is certainly to be regarded as a benefactor to his race. On this ground, I hesitate not to say, that the author of the following work has richly merited such a distinction. In a simple and beautiful commentary on Solomon's description of a virtuous woman, we find much light thrown upon the text, by a reference to ancient usage; a fine illustration of various points of difference between the Jewish and the Christian woman; and many of the soundest maxims of wisdom bearing upon the subject of female education. It is a work that will bear to be read more than once, and each successive reading will be likely to reveal some new gem of thought, which in the general mass of excellence had been overlooked before. It is a book suitable for the husband to present to his wife, the mother to her daughter, and the brother to his sister; and the more widely it is circulated, the better for the country and the world."

THE CHURCH AND THE NATION. By REV. JAMES MACFARLANE, D.D., Duddingston. Edinburgh. MYLES MACFARLANE. Toronto: sold by A. H. ARMOUR.

This is a duodecimo of 170 pages. It is a reprint, or collection of the articles noted in the contents, which originally appeared in McPhail's Edinburgh Magazine. It was got up to defend the Kirk, from the Free Church in particular. There is a good deal of cleverness displayed, and the author defends the Kirk and Church Establishments like a hero; nevertheless, if he live to the ordinary age of man, we imagine he will survive his book.

THE PRINCIPLES OF GEOLOGY EXPLAINED, and viewed in their relation to Revealed and Natural Religion; by Rev. DAVID KING, LL.D. Glasgow, New York: CUNEN & BROTHERS. Hamilton: sold by D. McLELLAN.

This little treatise purports to what it professes—an explanation of the principles of Geology, and the relations of the science to what we read in the Bible, and what we see and know in the natural world. To the uninitiated, who desire to understand what Geology is, as a science, now fairly beginning; and by the most accessible data, though far from being fully explored—and who may have their fears about it, arising from deep regard for scriptural narratives—we would put into their hand this work of Dr. King's, as in any one we know. "The science of Geology is now a great fact, and it is met by Christians as a fact. Some few years ago, the cry was 'No! No! the Bible is a lie!'" "The truth of Inspiration is avowed by infidelity; and so on; and Geology was pushed into the parlour, and anatomized from the pulpit; but now, it is divested of its imagined terrors by a rational and candid inquiry, and many who once dreaded it are now its warmest advocates.

True science is never the enemy of revelation, but its handmaid. The object of Dr. King, in this work, is two-fold, to reconcile the principles of geology with religion; and second, to prevent those who have the little knowledge, which is a dangerous thing, from assuming that they are opposed to each other; and as geology is a known and seen fact, that, therefore, revelation must be a false. In this age, when an insidious infidelity from many points, is, as an angel of light, assisting revelation, it becomes ministers, and all Christians, to be armed at all points to fight the battles of the Lord. Dr. King has opened up a little, but complete armoury, wherein ample and sharp weapons may be obtained. Geology is shown not simply to be harmless against truth, but proven to be another greatly of the "Word of God," and to be a "benefit forever." By all means we desire to see it in all the libraries of our Church, both public and domestic. It is a fac simile of the British edition, and sold at 4s. 4d.

Miscellaneous.

OUR AIN FOLK.

The following inimitable poem we have the pleasure of inserting from the author's autograph. It was composed by the Rev. H. Scott Riddell, minister of Carlburgh chapel, Teviotdale, Roxburgh-shire, Scotland. When on a visit, with his family, to a relative at a considerable distance, and the weather becoming cold and stormy, Mrs. Riddell said, "I wish we were home to our ain folk;" which sentiment aroused his muse, and is here so beautifully and touchingly carried to the very climax of christian faith. What can be finer than, especially, the last six lines—"Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb, who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters. And God shall wipe away all tears from their eyes." Under the stars of the world, christians sometimes wish—as well as Mrs. Riddell in the Moorlands of Roxburgh—to be "home to their ain folk."

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
Where the gracie are leal, and the simple are weal,
And the hames are the hames o' our ain folk.
We've met wi' the gay and the guid where we've come,
We've canny wi' money and coothly wi' some,
But something's awa'ning we never can find,
Sin' the day that we left our auld neebers behind.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
When daffin' and glee, wi' the friendly and free,
Made our hearts aye sae fond o' our ain folk.
Some tauld us in gowpens we'd gather the gear,
Sae soon as we cam' to the rich millstans here;
But what is in millstans or what is in mill,
If 'tis nae enjoyed in the land o' our birth.

Oh, I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—

When maidens and men, in the strath and the glen,
Saul weelcom'd us aye as their ain folk.
The' spring had us true, and summer us leal,
And autumn craw'd fish ere we gather'd its spoils;
But winter repaid a' the toil that we took,
When ilk ane craw'd cold at his ain ingle nook.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
But deep are the hoves, and heigh are the knowes,
That keep us awa' frae our ain folk.
The a' at the door, where our auld fathers sat,
To tell o'er their deers, and their views, and a' that.
While down by the ha'ly-yard the bonnie wurd clear,
Is dear to my liking than naught that is here.

I wish we were home to our ain folk—
Our kind and our true-hearted ain folk—
Where the wild thistles wave o'er the lea o' the brave,
And the graves are the graves o' our ain folk.
But happy-gae lucky we'll todge on our way,
Till the arm waxes weak and the ha'ff grows gray,
And though in this war' our ain still we miss,
We'll meet them at last in a war' o' bliss;
And then we'll be home to our ain folk—
Our kind and our true-hearted ain folk—
Where far 'yond the moon, in the heavens aboon,
The hames are the hames o' our ain folk.

HENRY SCOTT RIDDELL.

Teviotdale, 1851.

TEACHING AND TRAINING.

It is much easier to teach children than to train them. And in this early-going age, it is not to be wondered at, that teaching has become far more popular than training. Teaching is informing, instructing, supplying with knowledge. Hence a person with very little positive knowledge of science, art and literature, not infrequently renders himself a popular instructor, from his ability to employ his very small stock, in such a way as to amuse, excite, and entertain the young. Training is something more than this. It is doing, and not hearing only—it is forming, as well as informing—something and so shaping the young, that they exhibit to the world the impress of that discipline which is indispensable to right training.

A child that has been taught only, is ready to prattle with his parent, or teacher, when requested or commanded to do, or leave undone any thing. A child that has been rightly trained never does. When told to do, or not to do a thing, it is enough for him. He never asks why, or whether, because he has been trained to honour and obey his parents, as well as taught the precept, that requires the performance of this duty.

Eli, when he heard of the wickedness of his sons, said unto them, "Why do ye such things? For I hear of your evil dealings by all this people. Nay, my sons; it is no good report that I hear. His sons made themselves vile and he restrained them not." Here is the account of a family brought up, very much as children are at the present day. Children do evil, and the parent, like Eli, asks, Why do ye such things? My son, have I not taught you better? Why then do such dishonourable acts, and disgrace yourself and your parents? The boy might answer, Yes, father, or mother, it is true you told me better, but you never restrained me from wrong-doing—or, in other words, you taught me well enough, but alas, you never trained me to do what I ought to do, and to leave undone what I ought not to do, i. e. you let me do the one, and did not hinder me from doing the other.

The language of inspiration is not teach up, inform up, instruct up, amuse up, a child in the way he should go—and then the promise—that when he is old he will not depart from it—but it is TRAIN up a child, &c.

But, say one, "it takes more time to train a child than to teach him, and I cannot find time to do the latter, even, how then can it be expected that I should do the former?" I send my child to school on the week-day to have this done, and between the teachers of the secular and the Sunday-school, this work will be well done." How do you know this? Are you acquainted with the teacher of secular knowledge? "No! I never saw him—but then 'they' would not employ an instructor that is not competent to teach, you know?" No—I do not know this.

Again: do you know the Sunday-school teacher? "No—but then he is a good instructor—because the children like him so well;—but then he is so interesting and amusing—they say he makes them laugh right out loud sometimes, he is so funny."

So children grow up. The mother has no time to train them, because she must keep her house in order, and make "calls," and entertain such as have little, or rather, do little or nothing else, and the father has as much as he can do, to provide the means to live upon, and keep up fashionable appearances for a few months year.

Many children for these reasons are growing up without any religious training in the midst of Christian institutions. This work belongs to parents, aided by the Church of God. Thus may children be educated and trained, both for the life that now is, and for that which is to come. Otherwise there is no hope of training children so that they shall seek first the Kingdom of God and his righteousness, and thus secure all earth-

ly good, which alas, is too frequently sought without complying with the condition by which it can be secured and enjoyed. Train your children then to do right as well as to know right.—*Genesee Evangelist.*

WHAT IS EXPECTED OF MINISTERS.

1. It is expected that they will always be at home, ready to receive and treat with hospitality strangers, and ready to treat courteously any of their congregation that may choose to visit them. And, in itself considered, it is very pleasant and desirable that they should be able to answer this expectation. And yet,
 2. It is expected by very many, that they should spend a considerable portion of their time in visiting families, or attending meetings in remote parts of the congregation. With the attribute of ubiquity, they might gratify these expectations; without it, they cannot.
 3. It is desired and expected, that they should support themselves and families, on the smallest possible salaries, and thus be examples to their churches and congregations of frugality and economy. Such an example is indeed highly becoming in ministers and their families. And yet,
 4. It is expected they will be examples of Christian liberality; and if any important collection is to be taken up, or any benevolent subscription to be circulated, it will be thought strange if the country minister is not a little in advance of any other contributor or subscriber.
 5. It is expected that they will be scrupulously strict and punctual in fulfilling all their pecuniary engagements; and their greatest as-fairness requires that they should be prompt in paying the debts they often find it necessary to contract. And yet,
 6. It is expected they will wait silently and patiently for the full payment of their salaries for a year or two, or more, after they are due.
 7. It is expected they will thoroughly and faithfully prepare their sermons, and study to show themselves approved unto God, workmen that need not to be ashamed, rightly dividing the word of truth, and this every faithful minister will wish to do. And yet,
 8. It is expected they will have ample time to attend to every call that requires time; and to some extent labour to make up the deficiency of their maintenance.
 9. It is expected they will lay up so much from their scanty salaries, that they may never become a town or county charge in the advanced and superannuated stage of life. And yet,
 10. It is expected they will be perfectly contented, if at the end of each year, they can say, they have just been able to pay their necessary expenses, and saved nothing.
 11. It is expected that if any of them should, by the Divine blessing, on the strictest economy, lay up fifty dollars a year, to meet the greater demand of a growing family in future, they would soon become rich, and too worldly-minded to feed the flocks of which they are pastors. And yet,
 12. If many of their parishioners should lay up one, two, or three hundred dollars a year, it would not be expected that such small incomes, could make them worldly-minded.
- Of the congruity of such expectations it is left for every candid reader to judge.
- It is expected, moreover, that they will furnish themselves with horse, waggon, and other conveniences for travelling for the benefit of the congregation, and yet it is expected they will furnish the poor of the congregation with horse and waggon, to go to funerals, weddings, mill, store, &c.—*Presbyterian.*

WHAT WILL YOU HAVE?

After a day's work of calculation and copying, I was under the necessity of waiting an hour in the tap-room of a tavern, to secure the services of a mail-guard, who was to carry a parcel for my employers. Amidst the smoke, the spitting, and the clatter of a crowd of inn-haunters, I could not but find some subjects for reflection.

The presiding genius of the bar was a bloated, whiskered young man, whom I had long known as the abandoned son of a deceased friend. I sighed and was silent. Ever and anon, as one after another, or squads of two or three approached his shrine to receive and empty their glasses, and deposit their sixpences, I heard the short, peremptory formula of the Bacchanal minister, "What will you have?" "Brandy! gin? punch? What will you have?" And the victims severally made their bids for a smaller, a cocktail, a sting, or a julep, as the case might be. The constant repetition of the "form in that case made and provided" set me upon a drowsy meditation on the pregnant question, *what will you have?* "Methinks I can answer the question," said I to myself, as I cast a glance around the murky apartment. And first to the young shoemaker, who, with a pair of newly-finished boots, is asking for "grog."—What will you have? Young man, you will soon have an empty pocket.

There is a trembling ragged man, with livid spots under the eyes. He is a machine-maker, and has lodgings in the house. What will you have? Ah! the bar-keeper knows without an answer; he takes gin and water. Poor man! I do not know what you will have. Already you have been twice at death's door; and the gin will not drive off that chill. You will have typhus fever.

The glasses are washed out, not cleansed, in the slop-tub under the bar shelf. Now a fresh bevy comes up, cigar in hand. Gentlemen, what will you have? I supply the answer for myself. The baker there will have *consumption*, or a sudden fall in his shop. That tailor in green glasses will have *consumption*. And I fear that the three idlers in their tram will have the next epidemic that shall sweep off our refuse drunkards.

Sorry indeed am I to see in this place Mr. Scantling, the cooper. Not to speak of himself, I have reason to believe that both his grown sons are beginning to drink. He looks about him suspiciously. Now he has plucked up courage. He takes whisky. You will have a pair of *drunken sons*.

That young fellow in the green frock coat and coloured neckcloth is a musician, a man of reading, and the husband of a lovely English woman. He takes his glass with the air of a Greek drinking hemlock. You will have a *heart-broken wife*.

What! is that lad of fifteen going to the bar? He is; and he tosses off his Cognac with an air. You will have an *early death*—The old man that totters out of the door, has doubtless come hither to drown his grief. His last son has died in prison from the effects of a brawl in the theatre. Wretched old man! you will have the *halter of a suicide*.

I must take the rest in mass, for it is Saturday night, and the throng increases. The bar-keeper has an assistant in the person of a pale sorrowful girl. Two voices now reiterate the challenge—*What will you have?* Misguided friends! I am greatly afraid you will all have a *death-bed without hope*.

My man has arrived. As I walked home across the common, I thought thus: "And what will he have who day after day, and year after year, doles out the devil's bounty to his recruits; and receives his sixpences, as it were, over the coffin of his victims? You, hardened tempter! (if memory live hereafter) will have the recollection of your triumphs, and the vision of their eternal results. You will have a terrible judgment, and an eternity of such retribution as befits your life."—*Dr. Alexander.*

DANCING.

The printers of Cincinnati, in the arrangements for a grand ball which they proposed to give, inserted the name of that veteran editor, C. J. Cist, as one of the managers. Mr. Cist, in a characteristic letter, declined the intended honor. This we insert for the amusement of our readers, as well as for their edification:—

"I fear that I should make a poor ball-room manager. I never danced in my life, and at the age of sixty, should make an awkward figure in going through the elements of the performance.

"Who drives fat oxen should himself be fat." Who assigns places to dancers, and superintends the exercise, should know how to dance.

"I fear that I should be a fish out of water, in the midst of the gay throng. All my labours make me more familiar with the head than the heels. Dancing has always appeared to me a very silly employment. To see a number of ladies and gentlemen springing and capering about for no other apparent or assignable reason, than that a negro or white fiddler is employed in rubbing the hair of the horse against the bowels of the cat, is in my eyes excessively ridiculous. I know that there are some persons who say that it is natural to jump and spring under the influence of rejoicing. That may be an appropriate mode of manifesting the feeling of joy—but in the ball-room, jumping is not the effect, but the contemplated means of raising enjoyment.

"But it is said, even the animal creation skip and dance under the exhilaration of happiness. They do, in extreme infancy, the kitten and puppy, the lamb and the kid—frisking and capering about. But when these animals attain years of discretion, they dance and frisk no more.

"Dancing then is a sport for children, one of those amusements or diversions appropriate to their age and knowledge.

"For me to oversee a collection of grown up children indulging in such pastime, I fear would give my jaws such severe strains in yawning, as to deprive me of the comfortable use of them at the dinner table for weeks.

"I beg leave, therefore, to decline the distinction thus conferred on me. I trust I shall be considered neither proud nor saucy in so doing."—*Pres.*

BURNING THE MARTYRS.—In the pages of that honest old chronicler, Strype, may be found the annexed bill of expenses for the burning of Bishops Ridley and Latimer, by the Roman Catholics, at Oxford, on the 17th of October, 1555:

For three loads of wood faggots, to burn Ridley and	
Latimer.....	£0 12 0
Item, one load of fuzee faggots.....	0 3 4
For the carriage of these four loads.....	0 2 0
Item, a post.....	0 1 4
Item, two chains.....	0 3 4
Item, two staples.....	8 0 6
Item, four labourers.....	0 2 8

£1 5 2

THE MORMONS.—Having published the substance of Judge Brooch's statement, in reference to the Mormon difficulties, which agrees in the main with the statement in the *St. Joseph's Gazette*, endorsed and adopted by the retiring Chief Justice and Secretary of State, we content ourselves with taking from that document the following startling piece of news:—

"The plurality wife system is in full vogue here. Governor Young is said to have as many as ninety wives. He drove along the streets a few days since, with sixteen of them in a long carriage—fourteen of them having each an infant at her bosom. It is said that Heber C. Kimball, one of the Tribune Council, and the second person in the trinity, had almost an equal number—among them a mother and her two daughters. Each man can have as many wives as he can maintain, that is, after the women have been picked and lily culled by the head men. The Judges and Secretary of State had the honour of being introduced by his Excellency the Governor, to several of his wives, and also by Heber C. Kimball to several of his.—*Presbyterian*.

TARIFF.—Gratifying intelligence has arrived, since our notice last month, that the trial of Mr. Howe, which took place on the 16th and 17th June, has resulted in his full acquittal; the evidence of eleven witnesses examined, having entirely failed to substantiate the case. The court constituted for the occasion, consisted of four Frenchmen, two Scotchmen, and an Israelite.—*U. P. Mag.*

CHRIST'S LOVE.—It is a peculiar kind of expression where the apostle prays that they might "know the love of Christ, which passeth knowledge." We may know that experimentally which we cannot know comprehensively; we may know that in its power and effects which we cannot comprehend in its nature and depths. A weary person may receive refreshment from a spring, who cannot fathom the depth of the ocean from whence it proceeds.—*Dr. Owen*.

THE SCRIPTURES.—Sent from heaven, but little thought of—locked up in that trite small-printed book, the Bible—lies the germ of moral reformation—the only secret for making base spirits noble, and fallen spirits pure. Received into the confiding heart, and developed in congenial affections, comes forth in all the wonderful varieties of vital Christianity; and according as the recipient's disposition is energy or mildness, activity or contemplation, it creates a bold reformer or a benign philanthropist—a valiant warrior, or a far-seeing thinker. In bolts that melt as well as burn, it flashes like Luther's scathed spirit; and in comprehensive kindness, spreads its warm atmosphere round Melancthon's loving nature. In streams of fervour and fervour's earnestness, it follows Zuingli's smoking path, and in a halo of excessive brightness encircles Calvin's awful brow. In an impulse of fond beneficence, it tangles in Howard's restless feet, and in a blaze of in-door welcome to Cowper's friends. But whether its manifestations be the more beautiful, or the more majestic, of all the influences which can alter or ennoble man, it is beyond comparison the most potent or pervasive. In the sunny suffusion with which it cheers existence, in the holy ambition which it kindles, and in the intensity which it imparts to character, that gospel is "the power of God."—*North British Review*.

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