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Especially devoted to the interests of the United Presbyterian Church.

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CONTENTS.

| | PAGE | | PAGE |
|-----------------------------------|------|------------------------------------|------|
| RELIGIOUS INTELLIGENCE— | | Address by Rev. Mr. Ducken..... | 119 |
| Present Crisis in China | 113 | Reviews | 120 |
| First Impression of India | 113 | ORIGINAL ARTICLES— | |
| Close of the Caffro War | 114 | Conclusiveness of the Evidence | |
| Fernando Po | 114 | that Christianity is Divine .. | 121 |
| New Miss to Caroline Islands. 114 | | Death of the Rev. W. Jay..... | 122 |
| The Island of Trinidad | 115 | MISCELLANEOUS— | |
| Waldenses—Jona..... | 116 | Moral Influence of Christianity.. | 123 |
| Report of Summary of Presby- | | The Chain of Truth | 124 |
| terian Church of Nova Scotia. 117 | | Difficulties in the Congregation.. | 125 |
| Support of Christian Ministry.. | 117 | Scottish Educational Question.. | 125 |
| EDITORIAL NOTICES— | | Our Pastor | 126 |
| Rev. Mr. Scott—Rev. Mr. Mc- | | Japan and Japanese | 127 |
| Konzo | 118 | Mountains of the Moon | 127 |
| United Presbytery of Toronto.. | 118 | Babylon | 127 |
| Correction | 118 | Items | 128 |

Religious Intelligence.

THE PRESENT CRISIS IN CHINA.

SHANGHAI, August 6, 1853.

The Revolution at present going on in the Chinese empire, must excite emotions of wonder in every Christian heart. The Christian will regard it, not as the work of man, but the work of God. Others may see in it nothing but a political movement, and in scanning its probable results will measure only the apparent strength of the parties engaged in the conflict, and the resources each may have at command. But the Christian must view it in connection with the promises of God, and the purposes which He designs to accomplish, as far as they can be discovered in his providence and in his Word. The merchant and political economist will be chiefly concerned to calculate the probable influence of the movement on commerce, but the disciples of Christ will be anxious to discern the influence it may be expected to exert on the evangelization of the Chinese, and the new duties and responsibilities it may impose on themselves.

Although this were indeed a mere political movement, it might well excite the hopes of the people of God, for it is not likely that foreign governments interested in the trade of China would allow a new settlement to take place without embracing the opportunity of securing an enlargement of their liberty of intercourse with the people. No change could well be for the worse. Considered as a mere political movement, too, it might be regarded, when viewed in connection with the promises of God, as affording some evidence that the Great Head of the Church is preparing the way to accomplish speedily his purposes of mercy to this people. This, however, is greatly strengthened when we remember that God has, in a most wonderful manner, given a religious element to the movement. It is this that confirms our belief that God has wrought this work as the means by which he intends to answer the prayers which his people have long been offering in behalf of China. The labours of missionaries have had just sufficient connection with the origin of the movement to show that the Lord of the harvest does not intend to dispense with laborers, while it has from the first been evolved in a manner independent of them. The hope, then, that this movement will result in something advantageous to the cause of missions, does not arise simply from the fact that this is a religious movement, but from this fact viewed in connection with the promise that "the heathen shall be given to the Son for his inheritance," and with the indications, seen throughout the world, that the set time for the accomplishment of this promise is drawing near.

Nor does the realization of this hope depend upon the success of the effort to reestablish a new dynasty. There seems to be every reason to anticipate the speedy downfall of the old régime, but it is not so certain that the now aspirant for the dragon throne will be able to reign in security and peace, even if he should succeed in seizing the prize. Who can tell what scenes the world is about to pass through? We cannot fathom the purposes of the Almighty. It may be his design to visit

China, as well as other lands, with his judgments. Be it so. Still will the whirlwind and the storm be under the control of the Head of the Church, and in the midst of the raging tempest we shall hear his voice of love. Then when he gives the command—"Peace, be still"—the Sun of Righteousness shall shine forth with a glory and power which earth has never yet witnessed.

The present is a time, therefore, when the children of God should call mightily upon him in behalf of China. Much may depend upon their prayers. Although the leaders of this movement may, some of them, be converted men, they are all very much in the dark on important points, and there is no reason to suppose that the mass of their adherents are spiritually enlightened. They may make mistakes—they may be betrayed into a harsh, persecuting spirit, and involve themselves and their country in dire calamities.

In any event, the attention of the whole empire must be effectually aroused by the promulgation of the great truths of the gospel in proclamations from such a source. Many souls might be given to the prayers of God's people through the truth thus made known in the darkest corners of the land.

Preparations should be made to occupy the land as soon as the door is opened. It promises to be "a great and effectual door," and woe to us if we take not heed to such a call!—*For. Missionary.*

FIRST IMPRESSION OF INDIA.

BY MRS. FULLERTON, OF THE AGRA MISSION.

The first approach to Bengal, India, is not calculated to produce a pleasant impression upon the mind of the weary voyager. The low, jungle-covered shores of Saugor island which appear in view, are wild and desolate in the extreme, almost without a sign of civilization or inhabitant, or indeed any thing upon which the eye can rest with pleasure. But sailing northward, the scene altogether changes, and as the shores of the Hoogley gradually close in, the sight is refreshed by something of the richness and picturesque beauty of Oriental scenery. Fine groves of the cocoa-nut and date-palm line the banks of the river, here and there interspersed with the bamboo, the banana, and the mighty banian; while in the openings, extensive fields of rice and sugar-cane are seen stretching away in the distance. At the fine bend of the river called Garden Reach, four miles below Calcutta, a scene of rare beauty and interest presents itself. On one hand, the magnificent houses and gardens of wealthy Europeans open to view, and on the other, the verdure of perpetual summer; while the river itself—instinct with life and activity, with its forest of masts, bearing flags of almost every nation, and hundreds of small native boats, or curiously-shaped coasting-vessels—cannot fail to make a striking impression upon one who views it for the first time.

But the Christian missionary, going forth in obedience to the last command of the blessed Saviour, and imbued with his compassionate spirit, sees other objects of far deeper interest and more impressive character, in the masses of human beings which surround him, and who he feels are, with himself, rapidly hastening to the same judgment-bar and endless eternity. Everywhere the margin of this sacred stream is studded with poor benighted heathen,—some trying to gain a scanty subsistence by their little boats, or rude fishing-tackle; others coming to fill their vessels with water to pour upon their idols; and many others to bathe, and, as they hope, wash away their sins, and purify their souls, in its sacred waters. Here, on a rude native charpoy or bed, may be seen the withered and wasted form of a poor female, brought here to die; there another, worn down by disease and suffering, whose sunken and ghastly features tell only of ignorance, poverty, grief and despair; while at a little distance, floating down the stream, is a half-burnt corpse, with vultures and other insatiate birds hovering over it, waiting to feast upon the human prey. Oh! who, unaccustomed to such scenes, can gaze upon them for the first time, and not feel the heart sink within, and the inquiry involuntarily arise in the mind, Can human nature become so low and degraded? Are these our brethren,—those for whom Christ died?

On entering Calcutta, a no less gloomy picture is presented. Idol temples, and the domed cupolas of Mohammedan mosques, are seen on every hand, with the follower of the False Prophet repeating his sense-

less prayer in the one, and the idol worshipper offering his impure sacrifices, or practicing his superstitious rites, in the other. The stranger missionary feels that he has entered one of the dark places of the earth; and though the spire of a Christian church may here and there, at distant intervals, meet the eye, it is as the first ray of dawning light, which while it shoots no giving promise of approaching day, also serves to make the surrounding darkness more visible. These things of which he had so often read and heard are now before him, a living reality, such as imagination had never pictured.

The city of Calcutta contains a population of 500,000 souls; but so densely is the surrounding country peopled, that within a circuit of twenty miles there are said to be three millions of inhabitants; and subtracting from those the few thousands who are nominally Christian, how many remain, even in this small space, over whom idolatry, superstition, and darkness still prevail! How distressing this prospect must be to every compassionate heart, and especially to the ambassador of Christ, who feels that each soul is of more value than the whole world! Strong faith is necessary to enable him to look away from the darkness of the present to the glorious light of the promised future, when the "heathen shall fear the name of the Lord, the Gentiles shall see his righteousness, and all things shall behold his glory; for everywhere the name of the Lord shall be great among the heathen." But it is when the heart of the missionary is sad and sorrowful, and his spirit bowed down in view of the magnitude and importance of the work before him, and his own helplessness, that the promise comes with peculiar force and sweetness, "The eternal God is thy refuge, and underneath are the everlasting arms." He knows that the gospel which he has come to preach shall overpread this dark world with millennial glory, and under the benign influence of the religion of Jesus, "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—Blessed period, when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold!—*For. Misc.*

CLOSE OF THE CAFFRE WAR.

A missionary at Grahamstown notices, under a recent date, that during the continuance of the late war they had little encouragement to write, as circumstances were generally of a discouraging character in relation to their work. But now that peace was restored, it was hoped that the brethren generally would have satisfactory tidings to communicate. The late missionary anniversaries of the Wesleyan stations had been well attended; and the interest felt in the cause of missions to the heathen had in no degree subsided. Generally the missionary income would not be found to have decreased, though they had their fears that it would. In the circuit of Grahamstown there were some signs of spiritual prosperity; recently several had been deeply convinced of sin, and had been led to the Saviour, in whom they found peace. The present arrangement of the country had led to the removal of many of the native members and hearers from that circuit, who, however, it was trusted, would carry the word of life whither they were gone. By the latest accounts from the missionaries of the United Brethren, we find that these missionaries have their feelings of satisfaction at the termination of the war mingled with much regret at some of the conditions of peace, and also with misgivings as to the continuance of the peace which has been concluded. The Caffre tribes which had taken a part in the war have been expelled from the territory adjoining the colony, which they previously occupied, and pushed farther back into the wilderness; which, there is reason to fear, will not only lead to a diminution of their means of subsistence, but also interpose fresh obstacles in the way of their conversion and civilization. Meanwhile, the missionaries are reviving the ruins of their stations, and renewing their religious services with all diligence. One of the missionaries of the United Brethren writes:—"Peace has indeed been concluded with Creli, the chief of the Caffres, beyond the river Kei. Two other chiefs, Macomo and Sandilli, sent a message, announcing that they had left the country west of the Kei, and had crossed that river. They had afterwards a conference with the Gaika commissioners, and report says that peace was made very much on their own terms. The fact is, the Caffres are tired of war; but they are by no means so entirely subdued that the governor could dictate such conditions as he might have wished. I fear there is but little hope that the peace will be of long duration." Brother Bonally writes: "We must go on in our work with humble confidence, although, humanly speaking, we must not anticipate a long-continued season of tranquillity." From the proclamation of General Cathcart, it will be seen that the chiefs who have crossed the Kei, had acknowledged themselves to be subdued, humbly craving for pardon; and that the governor has extended to them the royal clemency, allowing them to occupy a district of country, the limits of which are defined. Sandilli is to be responsible for their true and loyal conduct in future. It seems very easy for a nation like the Caffres to sue for pardon, if one considers how ready even their very chiefs are humbly to ask for presents, and not ashamed to beg for a piece of tobacco. If they had been compelled to give up all their guns and all the stolen cattle, it would have been a more convincing proof of real submission; but this they refused to do. They have lost the Amatola mountains, but they have kept the colonial cattle; and whether they can be prevented from returning to their mountain fastnesses, whenever they please, is still very doubtful.—

FERNANDO PO.

The name of this Island is familiar to all those who have been interested in geographical discoveries, as the burial place of Michael Lander, the discoverer of the course and termination of the Niger.

The Island is situated almost in the Delta of the Niger. It is eighteen or twenty miles long, and ten or twelve in breadth, and is one of the most beautiful Islands in the world.

It can be recognized in clear weather at an immense distance, by a mountain peak that rises up in its centre to the height of eight or ten thousand feet.

It was discovered in 1471, by a Portuguese navigator, whose name it bears, and became the property of the Portuguese crown by right of discovery. By the discoverer himself it was called *Ilha Fernão*, the beautiful Island, on account of its exceeding beauty and the richness and exuberance of its natural scenery. According to Harbot, the Portuguese had a colony here at one time, extensively engaged in the growth and manufacture of the sugar cane.

It was subsequently transferred to the Spanish crown, in exchange for another Island on the coast of Brazil, and although the Spaniards have never had any settlement or consequence on the Island, it has always been regarded as their property.

Thirty years ago, or thereabouts, the British Government obtained a temporary lease of the Island, with the view of settling their captives on it, instead of taking them to Sierra Leone. But this plan was soon abandoned.

During the time, however, that it was in their possession, a colony of eight hundred or a thousand blacks from Sierra Leone and Cape Coast was formed at Clarence Cove. They still continue to be the principal settlement on the Island, and retain all their English customs and partialities, though under nominal Spanish jurisdiction.

There is also a large number of aboriginal inhabitants on the Island, called by Europeans *Babies*. They are a very degraded order of savages, having little or no covering for their bodies, and live in houses that are insufficient to protect them either from the sun or rain. They are however, a mild, peaceable and inoffensive people, and, if brought under the influence of the gospel, would become a very happy and respectable people.

Fernando Po, is rapidly becoming a great centre of commercial influence in Western Africa. May we not hope that it will also become a great centre of moral and religious influence to all the surrounding regions of darkness and heathenism?

The English Baptists have a missionary station at Clarence, and have gathered a large and interesting church, from among Cape coast and Sierra Leone emigrants.

Nothing of importance has been done as yet to introduce the gospel among the native population.

NEW MISSION TO THE CAROLINE ISLANDS.

A new mission has been commenced by the American Board of Missions among the Caroline Islands, or, as they are sometimes called, the Micronesian group, lying directly north of New Zealand, and close to the equator. They consist in part of low, flat, coral islands, from one to five or six feet above the ocean, and in part of high, mountainous, volcanic islands.

The natives are the same race of people with their neighbors the Polynesians, and are described by different navigators who have visited them as remarkable for their sweetness of temper, kindness of manner, and absence of harsh and violent feelings. They are said to be an intelligent and thinking people, sharp-sighted, and curious to learn the meaning of any new object which they see. Their women are treated with much consideration. They are social and enterprising, and a constant communication is kept up by the inhabitants of the different groups and islands, which will help much the spread of gospel truth.

The girdles or sashes which they wear are made of the filaments of the banana plant, not braided, as in other parts of the Pacific, but woven in a simple loom.

Their canoes, which sail readily either way, are covered with a varnish of native manufacture, which makes them water-tight. In their voyages they direct their course by the stars with much accuracy.

Like the generality of the heathen, their religion mainly consists in worshipping the spirits of their ancestors. To these they pray and perform certain ceremonies, and offer a portion of their food; but they have no temples, images, nor sacrifices, nor does it appear that the tape system, so general throughout the isles of the Pacific, has any existence amongst them.

This new mission, interesting in itself—as every effort must be to extend the knowledge and blessings of the pure gospel to new tribes—is rendered still more so by the fact, that the missionaries consist partly of Americans and partly of native Christians from the Sandwich Islands, which are now evangelized, through God's blessing on the labours of the American missionaries. Not only has compassion been kindled on behalf of the inhabitants of the beautiful yet benighted islands which constitute the new sphere of labour, but the spiritual welfare of the Christian Hawaiians, and their confirmation in the faith, has also been considered—there being no surer way to strengthen our own faith in the gospel than to be diligent in making it known to others; for just in proportion as we give, shall we receive—"With what measure ye mete,

it shall be measured to you again." A Society, therefore, with this object in view, has recently been formed in the islands, auxiliary to the American Board. This Society takes the first step in exploring the field, and obtaining necessary information. It is expected that the Hawaiian missionaries will be sustained wholly by their own churches, and the American missionaries who may accompany them from the same source likewise, so far as may be practicable.

There is no stronger proof of vitality than the power of reproduction. Protestant missions, in various parts of the world, have now, by the blessing of God, attained such a point of advancement, that they are reproducing themselves in kindred efforts around: and places which, some few years back, had been the extreme points of missionary work, are now centres of new efforts, which are being pushed farther on, in different directions, into the wilderness. The blessed missions of the Popish Church have never reached as far as this — *For Missioners.*

THE ISLAND OF TRINIDAD.

The following is part of an address, descriptive of Trinidad, delivered in the Rev. George Johnston's church, Nicolson Street, Edinburgh, on the evening of Monday the 14th November, on the occasion of the designation of the Rev. George Lambert as a missionary to Aruca in that island.

1. *The Name.*—Trinidad signifies the Trinity. The island of Trinidad was the first land that Columbus reached in his third voyage. It was discovered by him on the 31st July 1498. This great, gifted, and enterprising man had in the voyage encountered very severe hardships and perils, and he vowed, according to the superstitious piety of that intensely papish age, to give, should God deliver him from his dangers, the name of the sacred Trinity to the first land that he should meet with.

"About mid-day," says Washington Irving in his life of Columbus, a mariner at the mast head beheld the summits of three mountains rising above the horizon, and gave the joyful cry of land. As the ships drew nearer it was seen that these mountains were united at the base. Columbus had determined to give the first land he should behold the name of the Trinity. The appearance of these three mountains united into one, struck him as a singular coincidence and, with a solemn feeling of devotion, he gave the island the name of La Trinidad, which it bears at the present day."

2. *Its Situation.*—Trinidad is situated ten degrees north from the equator, and sixty-one degrees west from Greenwich, near London. It is the farthest south of all the West India islands, being in reality close upon the great continent of South America. It is separated from the continent only by what is called the Gulf of Paria. The south-west point of the island is not more than twenty miles from a projecting part of the continent; and, indeed, the mountains of Cumana can be seen from that district of Trinidad. Its situation is thus one of great importance for trade and intercourse with the extensive regions of South America; so that were Trinidad fully evangelized, it would have peculiar facilities for sending the Gospel into those countries, long wanted by the withering influence of Popery, but where at present God seems to be opening the way for the establishment of religious liberty, and the dissemination of the truth. The river Orinoco, one of the largest in America, pours its immense flood of waters by numerous mouths into the sea a little to the east of Trinidad, and covers the ocean for many miles with fresh water. Indeed, various rivers of the continent empty themselves into the Gulf of Paria, and at certain seasons cause strong currents and violent agitations in the narrow straits at both ends of the gulf. This circumstance exceedingly alarmed and perplexed Columbus. He could not account for the turmoil of rolling, boiling fresh waters in which he feared that his ships would be engulfed, and hence he gave to the pass on the east the significant name, "the mouth of the serpent," and to the pass at the west and the corresponding name, "the mouth of the dragon," and was extremely gratified when he had escaped from them. It is an interesting fact that it was when Columbus was in these places, that he first saw and touched at the great Continent of America, of which he had been so long in quest. In his two former voyages he found islands only, and now when he had discovered the Continent he did not know that he had done so, and actually gave to several parts of it island names. It was only when afterwards he reflected on the mass of fresh waters which he had seen filling all the gulf, which island streams could not discharge, that he felt assured that he had seen a Continent—a conclusion which his subsequent enquiries confirmed.

3. *Its Extent and Character.*—Trinidad is about sixty miles in length from north to south, and is about forty miles in average breadth. It is in many parts especially beautiful and fertile, abounding in mountains, woods, and streams. It is thus described in Hall's Geography—"Along the south and north sides of this island run two ridges of mountains, extending nearly across the country, and along the north shore, giving it the appearance, at a distance, of being nothing but an immense line of rocks. The western side, for some distance, is flat, richly wooded, and is described as presenting a most beautiful appearance. The high mountains of Cumana on the American Continent, are visible from this side. The centre is diversified with many finely wooded hills and valleys of the greatest fertility. The highest land lies on the north side, and in some parts reaches 3000 feet in height. The other mountains are not of any great elevation, but they are all thickly covered with wood and pastures. There are numerous rivers in this island, several of which are navigable for ships of some size." The Encyclopædia

Britannica says of it, "The richness of its soil, the luxuriance of its vegetation, its finely wooded hills, beautiful rivers, and magnificent landscapes, have distinguished Trinidad as the *Indian Paradise.*" Washington Irving states that Columbus "was surprised at the verdancy and fertility of the country, having expected to find it more parcel and arid as he approached the equator; whereas he beheld groves of palm trees, and luxuriant forests, sweeping down the sea-side, with fountains and running streams. The shores were low and uninhabited, but the country rose in the interior, was cultivated in many places, and embellished by hamlets and scattered habitations. In a word, the softness and the purity of the climate, and the verdure, freshness and sweetness of the country, appeared to him to equal the delights of early spring in the beautiful province of Valencia." Surely an island marked by "groves of palm trees and luxuriant forests," "fountains and running streams," "a soft and pure climate, a verdant, fresh, and sweet country," must be a delightful place in which to live and labour. "No more remarkable natural phenomenon on the island is a pitch lake, situated on a small peninsula, about eighty feet above the level of the sea," said to be about a mile and a half in circumference—a fit of heathenism, black, restless, and contaminating. The capital is Port of Spain, regarded as the finest city in the West Indies, and having the most extensive bay in the world.

4. *Its History and Population.*—It was taken possession of by the Spaniards in 1498; was visited by Sir Walter Raleigh in 1595, who committed some ravages in the capital, and was invaded by the French in 1696, who plundered it and left it. It remained afterwards under the dominion of Spain, till it was taken by Sir Ralph Abercromby in 1797, and finally ceded to this country by the treaty of Amiens in 1801. We cannot state how long it had been inhabited before the rapacious and gold-seeking Spaniards found it, nor give any account of its previous history, for its early tribes have left no memorials. But its native inhabitants seem to have been a fine looking and an interesting people;—and there is something very touching in the brief notices that Columbus has left of them. He says that he saw a large canoe filled with twenty-five of the natives, that these were all young men, well-formed, and naked, except band and fillets of cotton about their loins, and coloured cloths of the same material about their loins; that they had long hair, and were even fairer than those more distant from the equator; that they were armed with bows and arrows, the latter feathered and tipped with bone; that they had bucklers, an article of armour seen for the first time among the inhabitants of the new world; and that they gazed at, and notwithstanding all his efforts to entice them, fled in terror from his ship. When Columbus wrote to the Queen and King of Spain an account of his discoveries, he used remarkable language, "May it please our Lord to give long life and health to your highness, that you may prosecute this noble enterprise in which, methinks, God will receive great service,—Spain vast increase of grandeur, and all Christians much consolation and delight, since the name of our Lord will be divulged throughout these lands." Such was the noble aim which this singular man contemplated by his discoveries. He looked upon himself as a harbinger sent forth by God, to prepare the way for the spread of the Christian religion in heathen lands. But, alas, the history of Spanish rule in South America, is the history of rapine, cruelty, bloodshed, and desolation. They went to search for gold, pearls and precious stones, and they subjected the natives to a slavery, under which they sank and disappeared. Well might the young men, of whom Columbus speaks, fly with dismay from his ship. It was the precursor of woe, ruin and destruction to their race. We believe that the natives have long since perished, and that there is not one remaining in Trinidad. To supply their place, the Spaniards introduced as slaves, negroes from Africa, who soon formed the great majority of the people. The population of the island is now said to be about seventy thousand, and to consist of persons of Spanish, French, English and African descent, who speak the languages, or corrupt dialects of the languages, which these terms represent. The negroes, who, in 1832, amounted to upwards of 40,000, are now all free.

5. *Its Religious State.*—The Spaniards carried Popery into Trinidad, and that is still the dominant mode of worship. Trinidad is the seat of a papal Archbishop, who is the Primate of the West Indies. There are also Episcopal, Wesleyan, and Baptist Churches. We regret to have to state that Popery, as well as the Episcopal Church, is supported by the funds of Government. Popery is there to be seen in its worst and offensive form, obtruding its senseless and debasing ceremonies upon the attention of all who choose to witness them. A graphic account of some of its ceremonies, connected with festival days, was given by the Rev. Mr. Brodie, in the "Record" for November 1847. The negroes are nearly all said to be papists, at least in name.

6. *Our Mission there.*—It was begun in 1836, and now consists of two stations, Port of Spain and Aruca. The congregation in Port of Spain was formed by the Rev. Alexander Kennedy, who, in the year just named, was sent out by the congregation of Greyfriars, Glasgow. This congregation sustained the mission in Port of Spain for many years, and recently defraying all the debts resting on the church and manse. The congregation at Aruca was formed by the Rev. George Brodie, who was sent out in 1839, and who was for a considerable period supported by the Presbytery of Selkirk, the congregations of which liberally aided in defraying the expenses, incurred by the erection of a church and manse. The Rev. James Robertson, who had taught for a number of years the national school in Port of Spain, having returned to this country, and obtained license, was in 1845 sent out with the view of occupying San Fernando, the second town in the island; but difficulties being found to

stand in the way of his doing so, he went temporarily to Caronago, where, after a few month's labour, he was cut off by cholera. A few years ago the Rev. Mr. Kennedy withdrew from the mission on account of his health; and since that period, the Rev. George Brodie has with great industry and zeal, exerted himself to supply both congregations.

7. *Arson, an inviting Field of Labour.*—Mr. Lambert goes to occupy Arson, which is about twelve miles straight east of Port of Spain.—Between the two places there is an excellent road lined with houses and villages. It is a beautiful and healthy locality, not far from the northern range of mountains. The congregation is small, but there is said to exist a population, much in want of the Gospel, of 3000, within a circuit of three miles. There it is anticipated that Mr. Lambert will labour in peace and comfort. The only adversaries with whom he will have to contend, will be the world, ignorance, unbelief, and the Church of Rome.

The arrival of the ship that carries Mr. Lambert, will in our sense be a more important event than the landing of Columbus. The Spaniards went to rob and impoverish the people; but he goes to confer upon them "the unsearchable riches of Christ." The Spaniards wasted and destroyed the inhabitants; but he goes to bless and save them. Columbus met, after all his toils, dangers, sufferings, and faithful services, with ingratitude and disgrace from his sovereign; but the divine Lord, whom Mr. Lambert serves, will go with him, sustain him in his labours, mark all his doings, and should he prove faithful to his trust, crown him at last with honour and joy.

Nearly four centuries have passed since Trinidad was discovered, and almost sixty years have elapsed since it came into the possession of the British, and still exhibits few traces of the sacred name which it bears. It is to be hoped, however, that Mr. Lambert and his evangelical fellow-labourers will be honoured of God to convert many sinners to Christ, and to baptize them in the name of the Father, the Son, and the Holy Ghost; and thus to consecrate them to the divine throes in the only way in which a permanent relationship can be established between the three-one God and any portion of the human family.—*U. P. Miss. Record.*

WALDENSES.

A LETTER FROM THE REV. J. P. REVEL, D.D., MODERATOR OF THE SYNOD OF THE WALDENSE CHURCH.

La Tour, Vaudois Valley of Piedmont, Italy, October 19th, 1853.

Highly esteemed Sir, and dear Brother.—It was not my intention to wait so long before writing to you, but the accumulation of business has not left me the liberty to choose. I hope also to be able to give you some particulars concerning the public opening of the church at Turin, which was at first appointed for the 29th of September, then postponed to the 9th of this month, and now the director of the work informs me that the ceremony must be deferred, because the building is far from being finished within. These disappointments are painful, because a good number of friends from England, America, and other quarters, had made their arrangements to write with us on that important and solemn occasion. I am, notwithstanding, happy to be able to say that this delay does not proceed from any difficulty raised on the part of the Government or of the people; on the contrary, we receive great encouragement from both these sources. The former, faithful to the spirit of the constitution, leaves all possible liberty to preach the gospel, and to disseminate the holy Scriptures among the Catholic population; and the latter show themselves every day better disposed to receive the good news of salvation. We who are engaged in the work see this, and we bless God; and the foreign brethren who have visited us, and could observe this, are struck with it. One of them wrote lately, "In the kingdom of Sardinia, the state of mind is at this moment such that no one can form a conception of it, without being witness to it. It is the waking up from a long sleep; it is the dry bones beginning to move.—Everywhere the people begin to reflect, to recognize their error, to long for and demand something better. The Scriptures are widely distributed, and their divine author blesses marvellously the reading of them, without the intervention of any human instrument; whilst wherever the gospel is preached, it meets with a profoundly attentive audience, and many prove that it is the power of God unto their salvation. In the principal towns of the kingdom, Vaudois pastors are established, as well for the directions as for the extension of the good work. The workers have admirable success. In one place, during the first week, four hundred copies were disposed of. In another town, as soon as the colporteurs showed themselves, people ran up to obtain these books, and in a quarter of an hour fifteen copies were sold; the people, as they took them away, exclaimed, 'Here is the true Bible! Here is the truth, which has always been kept concealed from us! May we profit by it!'"

During this summer's vacation, two of our Professors were sent on a missionary tour through Piedmont. The reports which they have made to us are very interesting, and communicate to us most important information. In one town they found a Canon who reads the Bible constantly, and who has already well appreciated its instructions that he has given up his canonicate, which brought him two hundred and forty dollars a year; and his love for the truth in Christ prompts him already to make it known, though timidly, to others. In another place there is a priest who cannot say any more read mass. He has procured a copy of the Bible for each of his nieces; he reads it and meditates upon it with the members of his household; and when at distant intervals they still

go to the Roman church, they carry their Bibles, and read in them during the whole service, paying no attention to what the priest is saying or doing. In another place, the Syndic (or mayor) of the commune, received our evangelist with peculiar joy; showed the Bible which he reads, and many religious tracts. He deprecates the state of indifference and unbelief of the masses and of the nation, and added, with address, "It is necessary, in order that your work may prosper amongst us, that the spirit of the people be changed; all is corrupt." Our itinerant missionaries have everywhere met with some well-disposed persons, and such as might serve as points of support for a work of evangelization.—They have sold many copies of the Bible, and since they have returned, they are frequently receiving letters from priests, monks, and other members of the Roman church, asking them for information concerning the principles of our church. You will doubtless join with me in admiring the fine field which Providence appears to design opening to the Professors and students of our Theological Seminary. The masters and their pupils will go during their summer vacation, to make missionary tours in the plains of Piedmont, to verify in practice the lessons of the winter, and to study together the best method of evangelizing our ignorant populations.

I have great satisfaction of being able to say to you that our work of evangelization makes surprising progress. We have now eleven missionaries in the work. We have received encouraging reports from them all. They are placed as follows:—one at *Pignerol*, with more than 300 hearers; two at *Turin*, more than 600 hearers; one at *Casale*, 25 to 30 persons; two at *Genoa*, more than 400 hearers; one at *Chiavari* and *Favale*, 40 to 50 hearers; two at *Nice*, with an Italian congregation of 70 to 80, and a French one of 90 to 100 hearers; one at *Constantinople*, having a small congregation and a school, and one is about to leave for *Plorance*. Although the bigotry of the Grand Duke of Tuscany has reached a point of disgusting stupidity, I hope that our young brother will not suffer himself to be dismayed. With zeal and prudence, he will be able to do something for those unfortunate brethren. What thanks have we to render to the Lord who, to accomplish these things, condescends to make use of a poor church which men have sought to crush by centuries of persecution, and then to smother by centuries of oppression, and which has been but five years cut free from the heaviest chains! But it is not our efforts which obtain these results; it is the sympathies, the prayers, the encouragement of every description derived from the brotherly love of the children of God spread throughout all places, that strive for us with the Lord. I hope that they will persevere, and not grow weary.

We are at this moment embarrassed to pay all our eleven evangelists, who are labouring in the bosom of Catholic populations. In case you do not deem it imprudent, I would pray you to ask the Board of Foreign Missions, of which you are the Secretary, if they could appropriate to us five or six hundred dollars from your receipts for our Italian mission.—If you consider my request as not well timed, I beg you very earnestly to make no mention of it, for nothing would so give me pain as to appear importunate in the eyes of the venerable friends who have become so dear to me, since I have tasted with delight the most precious testimonials of their cordial love. I desire that you will have the goodness to say to each one of them, as occasion shall serve, how happy we are, my wife and myself, to recall them to mind in our home conversation, with our friends, and in our prayers . . . and believe me, I am, dear sir, with respect and Christian love, your devoted brother in Christ,

J. P. REVEL, *Pastor and Moderator.*

IONA—THE SCOTCH ISLAND.

In a recent number we gave a notice of the island of Iona. Here we insert a part of the interesting narrative given by D'Aubigny of this Culdee missionary station. Our forefathers were indebted to it for much of the light of the gospel. Its history shows what may be done by zealous men of God, even though their residence may be assigned to them in a territory of narrow limits.

"Columba landed [in the year 565] near the barren rocks of Mull, to the south of the basaltic caverns of Staffa, and fixed his abode in a small island, afterwards known as Iona or Icolinkill, 'the island of Columba's cell.' Some Christian Culdees, driven out by the discursions of the Picts and Scots, had already found a refuge in the same retired spot. Here the missionaries erected a chapel whose walls, it is said, still exist among the stately ruins of a later age. Some authors have placed Columba in the first rank of the apostles. True, we do not find in him the faith of a Paul or a John; but he lived as in the sight of God. . . . He prayed and read, he wrote and taught, he preached and redeemed the time. With indefatigable activity he went from house to house, and from kingdom to kingdom. The King of the Picts was converted, as were also many of his people; precious manuscripts were conveyed to Iona; a school of theology was founded there, in which the Word was studied; and many received, through faith, the salvation which is in Christ Jesus. Ere long a missionary spirit breathed over this ocean rock, so justly named, 'the light of the western world.'

"The Judicial sacerdotalism which was beginning to extend in the Christian Church found no support in Iona. They had forms, but not to them did they look for life. It was the Holy Ghost, Columba maintained, that made a servant of God. When the youth of Caledonia assembled around the elders on these shores, or in their humble chapel, these ministers of the Lord would say to them: 'The Holy Scriptures are the

only rule of faith. Throw aside all merit of works, and look for salvation to the grace of God alone. Beware of a religion which consists of outward observances; it is better to keep your heart pure before God than to abstain from meats. One alone is your head, Christ Jesus. Bishops and presbyters are equal; they should be the husbands of one wife, and have their children in subjection.

"The people of Iona knew nothing of transubstantiation, or of the withdrawal of the cup from the laity in the Lord's Supper, or of auricular confession, or of prayers for the dead, or tapers or incense; they celebrated Easter on a different day from Rome; synodal assemblies regulated the affairs of the Church, and Papal supremacy was unknown.—The aim of the gospel shone upon their wild and desart shores. In a few years, it was the privilege of Great Britain to recover, with a purer faith, the same ann and the same gospel.

"Iona, governed by a simple elder, has become a missionary college. It has been sometimes called a monastery, but the dwelling of the grandson of Patrick is no more remembered than the fisher's tents. When its youthful inmates desired to spread the knowledge of Jesus Christ, they thought not of going elsewhere in quest of episcopal ordination. Kneeling in the chapel of Icolmkill, they were set apart by the laying on of the hands of the elders; they were called bishops, but remained obedient to the elder or presbyter of Iona. They even consecrated other bishops;—thus Finan laid hands upon Diuma, Bishop of Middlesex. These British Christians attached great importance to the ministry; but not to one form in preference to another. Presbytery and Episcopacy were with them, as with the primitive church, almost identical. Somewhat later we find that neither the venerable Bede, nor Laurentius, nor Anselm—the two last were Archbishops of Canterbury—made any objection to the ordination of British bishops by plain presbyters.

"The missionary fire, which the grandson of Patrick had kindled in a solitary island, soon spread over Great Britain. Not in Iona alone, but at Bangor and other places, the spirit of evangelization burst out. A fondness for travelling had already become a second nature in this people.—Men of God burning with zeal, resolved to carry the evangelical torch to the continent—to the vast wilderness, sprinkled here and there with barbarous and heathen tribes." (History of the Reformation, vol. v, pp. 26—29.)

A valuable little book on Iona has been published by the American Sunday-school Union, in which the missionary spirit and labors of the Culdees, both in schools and on preaching tours, are clearly presented.—Here is a remark, quoted from page 132, which may cheer the heart of many a missionary, and many a pastor too:

"For this diffusing and untiring activity in the service of the gospel, Europe was indebted, in the first instance, to the counsels, exhortation, and example of Columba, whose own missionary zeal was communicated to his disciples, and by them propagated to their successors. How mighty and far-reaching may be the influence for good of one pious and wise man become!"

REPORT OF SEMINARY AND HALL OF PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The Session of the Seminary for 1853, was opened in the Meeting House, West River, on Wednesday, March 2nd. The Board were in attendance. Professor Ross delivered a lecture on "the Freedom of the Will." At the close of the lecture, the students were addressed by the ministers present. Twelve students were enrolled, three of whom were admitted for the first time. The qualifications of the students admitted, were found, on examination, to be of a much higher order on this than on former years. The number of students whose names have been entered upon the Matriculation Book, for the Term commencing March, 1853, is fifteen. Of this number, four have entered for the first time.—The number in attendance upon the Junior Latin and Greek Classes, is ten. In the Senior Latin and Greek Classes, five are in attendance.

THEOLOGICAL HALL.

The Theological Hall was opened on September 1st. Professor Dr. Keir read an introductory lecture, on "the Church; or, the Evangelical, Ritual and Rationalist Systems of Religions." Professor Smith called for specimens of Greek and Hebrew manuscript, which had been prepared by the students during the recess. These were carefully examined by the Board, and highly commended.

Both Professors have forwarded reports of their respective classes; a few extracts from these will exhibit a clear and comprehensive view of the state of those classes, and of the course of study pursued in each:—

Eighteen students have been in attendance in the Systematic class, at the Theological Hall, this session. Of these, one is of the 4th year, seven of the 3rd, three of the 2nd, and seven of the 1st. The behaviour of those students was most exemplary; the attendance of all, regular; and all performed the prescribed exercises. These exercises were the following:—The students of the first year prepared and gave in each a Thesis; of the second year, delivered each a Homily; of the third year, delivered each a Lecture, and the student of the fourth year, delivered a popular Sermon. Besides these, there were some other exercises prescribed on Church History. The class met regularly every day, except Sabbath, when a lecture was read, and some of the students were examined on the lecture of the preceding day. This was the course during the whole session."

Dr. Keir reports the number of lectures which he delivered, the subject discussed in each lecture, and then concludes thus:

"Upon the whole, the state of the class was very satisfactory to me. The students were most attentive and diligent, and I hope, made considerable progress. They afford the prospect of our having, in due time, a supply of able and useful ministers in the Church."

Professor Smith's Report.—The subjects which occupied our attention, during this last session, were chiefly two; namely, Hæresis and the Sacrament; the former on which we had entered the year before, was brought to a close about the middle of the session, having gone over in that time the 2th and 3th chapters of the Epistle to the Romans.

Professor Smith then reports that they had advanced as far as the Book of Job, in the second session of the fourth and last department of the course.

"In the senior Hebrew class, we read, during the session, a considerable number of Psalms and several chapters of Isaiah, giving not only the interpretation, but occasionally referring to the grounds of it, when there was need for it, grammatically or otherwise. The same class went over the whole of the Chaldean Grammar, and read a considerable portion of the Septuagint in Daniel. The Junior Hebrew class, consisting of seven students, went over all the Grammar, and translated several chapters in the book of Genesis, having made very considerable proficiency. The usual portion of the Greek Testament was read by the whole class. Each of the third year students gave an Exercise and Additions. A commencement is now made in turning English into Hebrew."

From all these statements now made, it is apparent that the Theological Seminary, as an Institution of the Church, is not only settling down on a firm basis, but is rising in importance with the public, and in the estimation of most of our members. If true to ourselves, and our great Master and Lord, we cannot but succeed. There is nothing without the Church to disturb or annoy us; let us who are within her pale, only keep firm and united.—Extract from Min. Register.

SUPPORT OF THE CHRISTIAN MINISTRY, GAL. VI. 6.

It is obviously the will of Christ that there should be an order of men in the church for teaching or instructing their brethren. When he ascended on high, "he gave"—that is, he appointed—"some pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is to the person who occupies this place in the church, not to any one who occasionally instructs another, that the apostle refers to in the passage before us, and in Rom. xii. 7, under the appellation, "him that teacheth." In all ordinary cases, the teacher ought to "wait on his teaching"—he ought to "give himself wholly" to the ministry—"to prayer and to the ministry of the Word of God"—and the person who considers the extent and difficulties of the duties of the Christian pastor, must be persuaded that nothing but absolute necessity should ever make the Christian teacher engage in pursuits not necessarily connected with his office. But men, seeing this order of men are precluded by their duties to the church from obtaining the means of support for themselves and families, by employing their time and talents in secular business, provision must be made for their suitable maintenance.

But how is this provision to be made, and who are to make it? The answers which have been given to these questions have been various.—"Let them," says one class, "be maintained, like the Jewish priests, by the tithes of the land's produce"—or, "Let a compulsory tax be raised from the whole community, and apportioned among those Christian teachers who shall profess that particular form of Christianity which has received the approaching sanction of the civil government; or among Christian teachers generally, leaving the inhabitants of each district to choose both their own form of Christianity and their own teacher." "Let them be maintained," say another class, "out of a general fund composed of the voluntary contributions of the whole body, consisting, it may be, of a great number of particular churches, and administered by persons chosen for that purpose, according to the necessities of individual teachers." The two former are materially the system adopted in all civil establishments; the latter is the system adopted by the large, and active, and useful body of Christians denominated Methodists, and to a great extent by the Free Church of Scotland. The apostle's answer seems to indicate a mode of maintenance for Christian teachers different from both. "Let him that is taught in the word communicate unto him that teacheth in all good things;" that is, plainly, "Let the teacher be supported by the voluntary contributions of those whom he teaches." With regard to the kind and measure of maintenance to which the Christian teacher is entitled, that must vary according to the state of society, and the ability of those whom he instructs; but whatever be its measure, it ought to come from the free-will offerings of those whom he instructs. The mode of supporting Christian teachers seems equally a subject of Divine legislation as the mode of commemorating our Lord's death; and it is hazardous for us to interfere with either.

This arrangement is at once just, generous and useful.

Is it a just arrangement. According to the principles of the New Testament, no man is called to submit to a spiritual teacher against his will. They who are taught choose their teacher; and, when this is taken into account, nothing can appear more reasonable and equitable than that "they, who are taught should communicate to him that teacheth." At their own request, either explicit or implicit, he "teacheth"—devotes his time and talents to their instruction; and surely it is not unreasonable that, when he does so, he should be maintained. "The labourer is

worthy of his hire." "Who sows a warfare are any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Nay I these things are a man's or each not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Dath God take care for oxen? Or, saith He it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that treadeth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we sower? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ. Do ye not know, that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel."

3. It is a *generous arrangement*. The principles of genuine Christianity are in the highest degree generous. The teachers are required to act on the principle laid down by our Lord to his seventy disciples, "Freely ye have received, freely give." They are to go forth, asking nothing of the Gentiles. "If they receive you," says our Lord, "eat such things as they set before you." They are to cast themselves on the faithfulness of the Master, who has promised to take care of them.

Whatever the principles of Christianity are received—wherever the mind and heart are made subject to the authority of Christ—and it is only where these things appear to have taken place that a Christian church ought to be formed—provision is made, in the operation of the love and law of Christ on the mind and heart, for the maintenance of those who labour in word and doctrine. The truth known and believed will, by its native influence, secure both the support and diffusion of Christianity. To think otherwise is to think unworthily of Christianity and of its author, and is to think inconsistently with fact, as the period of the rapid progress of Christianity was the period of voluntary churches. During the first three centuries the church was not only not assisted, but fiercely opposed by all the secular powers.

The claim of a Christian teacher for maintenance from those to whom he ministers is, as we have seen, undoubted. It rests on the express appointment of Jesus Christ. But that claim is not of the nature of a civil right. It cannot, without degradation, be embodied in such bonds as may lay a foundation for prosecution in civil courts. Everything in the kingdom of Christ partakes of its spiritual nature. The Christian teacher's hold is on the judgment, conscience, and affections of his people. His services and their support ought to be equally the spontaneous result of love, and of submission to the law of Him whose they are, and whom they serve; and this principle of generous love to "the brethren," implicit submission to "the Master," on the side both of the teacher and the taught, is taken for granted in the precept: "Let him that is taught in the word communicate to him that teacheth in all good things."

3. It is a *useful arrangement*. This mode of supporting the teachers of Christianity not only beautifully harmonizes with the genius of religion, but is calculated to produce the best effects both on the teacher and the taught. It connects, in the closest manner, the duty and the interest of the teacher; and when this voluntary, yet commanded, support is cheerfully yielded, he is bound to his people by the tie of gratitude, as well as duty. It gives the taught a much deeper interest both in the person and ministrations of the teacher, than otherwise they would be likely to take, an interest which is necessary to their own edification, and which exercises a strong and salutary reaction on the mind and conduct of the teacher.

It has often been urged by those who have endeavoured to improve on the divine and primitive mode of supporting Christianity, that to make Christian teachers dependent for temporal support on the voluntary contributions of those to whom they minister, is to degrade their character, and prevent the honest discharge of their duties, by subjecting them to almost invincible temptations to secure the good-will of their hearers by a compliance with their prejudices and humours; that it makes the maintenance of the Christian ministry very insecure; and that it even puts in hazard the continued existence of Christianity. A plain expression of Christ's will, like that contained in the text, in a rightly constituted Christian mind, bars all reasoning of this kind. My speculations about probable consequences must not lead me to disobey, or neglect, or tamper with, any of his commands. Let me do what he bids me, and I may safely leave consequences to him, who not only foresees them, but controls them as he pleases. But let us glance at these objections.

(1.) What influence can dependence, divided into some hundred parts, have in debasing the character? Our physicians and lawyers, not generally—assuredly, not necessarily—men of low time-serving habits, are dependent on their patients and clients, and are not likely to retain their means of support unless they are active and skillful in their respective professions. Besides, ought a Christian minister to think himself, or to be thought by others, degraded, because Jesus Christ has appointed him to be supported in the same way as He himself was when on the earth, by the voluntary contributions of such as believed in Him?

But has the arrangement any tendency to lower the character of the Christian teacher? If a Christian church consist, in any good measure, of the kind of persons it ought to consist of, can the good opinion of the majority be secured in any way but by a conscientious discharge of duty on the part of the minister? In cases where the arrangement is followed, has it any such effect? Are the most time-serving ministers those who

are ministers of voluntary churches? and is it among these churches that we experience the greatest difficulty in finding honest preaching, both on doctrinal and practical subjects, and strict and impartial discipline?

(2.) As to its rendering the support of the Christian ministry insecure, it is enough to say that, if it renders it no more insecure than Christ's ordinance leaves it, where does this objection seek to attach blame? And is there not something like presumption in saying as if we supposed that we could improve on his institutions? It has pleased God to make the support of all classes of men, in the present state, to a certain degree precarious. Important advantages arise out of this arrangement, and why should ministers of religion be excluded from these advantages?

(3.) As to the last objection, we have only to say, the security of the church depends not on human expedients, but on the power, and faithfulness, and grace of her great Author; and the most likely method for either ministers or people to secure that, is not to usurp his authority, but to submit to it—*not to alter his laws, but to obey them.*—*Dr. John Brown on Galatians.*

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

The Canadian Presbyterian Magazine.

TORONTO, PUBLISHED BY, 1854.

The Rev. Joseph Scott arrived from Scotland a few weeks ago, and has entered on his ministerial service in connection with our Church.

The Rev. Mr. McKean, who was obliged, by ill health, some time ago, to resign his charge of the congregation of McKillop, and go down to the sea board, in Nova Scotia—his native land—we are happy to learn is very much better; and there is a probability that he may soon return to this province. As a gentleman, and a scholar, all who had the pleasure of knowing him, will be glad to welcome him back.

UNITED PRESBYTERY OF TORONTO met in Toronto, on the 7th instant. The Rev. Mr. Fraser was chosen Moderator for the year. The Report of Committee on the Vaughan case was read. The admission of the charge of the united congregations of Vaughan and Allison, by the Rev. Wm. Dickson, which lay on the table, was taken up. The Presbytery, by a majority, entered on the case with closed doors. Commissioners from both congregations appeared. Mr. Dickson's admission was unanimously granted, and he was accordingly loosed from the pastoral relation. The other business of Presbytery, relating to students, statistics and appointments was of no general interest. Adjourned, to meet on the first Tuesday of May, at two o'clock.

CORRECTION.—The Canada Christian Advocate—one of our most esteemed exchanges—calls our attention to an error which he says was in our "Ecclesiastical Statistics of Canada," given in last number, in relation to the Methodist Episcopal Church. He says:—

"Instead of 48, there are One Hundred and Twenty-three Travelling Ministers, besides some 150 local preachers, connected with the M. E. Church, many of the latter have been in the travelling connection, and a large portion perform the duties of regular Ministers. Our contemporary will please note this correction."

We derived our information from what we supposed was a competent source to supply it, but it would appear we have made "a great mistake." We did not intend to enumerate the "local preachers" in any of the Methodist denominations, but only regular Ministers; but really we are astounded at the intelligence that there are one hundred and twenty-three ministers in the Episcopal Methodist Church, and not only so, but one hundred and fifty local preachers, a large portion of whom "perform the duties of regular ministers." Say that the "large portion" of the latter is one hundred, that would give two hundred and twenty-three ministers to that church. That would be twenty more ministers than the Wesleyan Methodists, or nearly one hundred more than the Church of England: or forty-five more than all the ministers of all the Presbyterian Churches. We thought we knew Canada as well as most folks, and had a pretty accurate idea of the relative strength of the several

possessions, but really our friend of the *Adocate* has put us fairly into this—*a word—dam—down—erment*. We bow to the corruption, but would suggest that they should not keep their light under a bushel; and when they have a more numerous ministry than the Wesleyans, that they should answer, and take the *shine* out of their dilator brethren who now hold the aristocracy of Methodism. Canadian Churches cannot certainly be charged with modesty, for every one proclaims louder than another its excellencies, growing strength, popularity, &c., &c., but, for once, in this respect, we see a wonder under this Canadian sun, a church so strong that has not told our little world before now that it was here not the lowest, but decidedly, in ministers, the largest of all our tribes.

GERMANY.—ADDRESS BY THE REV. J. G. ONCKEN

The Rev. Mr. Oncken, Baptist minister, from Hamburg, being on a mission to the United States, to collect funds—if possible, \$10,000—for building places of worship, paid a hasty visit to Canada, visiting only Hamilton and Toronto. At both places he preached, being at each on a Sabbath, and afterwards held a public meeting on the Monday following, to give a general address. At Toronto the meeting was held in Knox's Church, on the evening of the 23rd January. The subject—in both places was necessarily the same, and the mode of treating it very similar—the defects of the Reformation in the Lutheran Church, and the Origin and Progress of the Mission in Germany, Denmark, Austria, Hungary, Switzerland, and parts of Poland. In continental Europe, no secession from the dominant Church is permitted; and hence every attempt to form a sect, even in Protestant countries, generally, is put down by the strong arm of civil authority. Religion in all the established churches is at the very lowest ebb. Many of the Lutheran clergy are diabolical infidels; others are Rationalists of various grades; a few are partially evangelical; and very many are low Arminians. In several of the large city churches, where the charges are collegiate, the most opposite doctrines are frequently preached from the same pulpit; and one minister will maintain that Christ is God, while his colleague, in the evening, will insist that he is only a very excellent creature. In consequence of such an uncertain sound, the people are bewildered. Such being the melancholy state of things in Germany, the attempt to revive religion by any denomination of Christians, must be regarded as a great blessing; while additional interest attaches to this mission from the fact, that Mr. Oncken, its originator, was long employed by the Edinburgh Bible Society to circulate the Scriptures, during the period of the Apocryphal controversy. We give the substance of Mr. Oncken's very admirable address. The lecturer pointed out the following defects in the Lutheran Church:—

1. The connection of the Church with the State. Before the Reformation, there was only one Pope; but after it, there were thirty-three; every petty prince being the head of the church within his own dominions. The Headship of Christ, as the only Lord and Lawgiver of his Church was virtually denied; and the Church herself became not the handmaid, but the bondmaid of the State.

2. The most evangelical ministers in Germany believe in Baptismal Regeneration. Several passages were quoted from the symbolical books of the Lutheran Church, that go to show that such was the opinion even of Luther.

3. The practice of Confession. This ceremony is gone through in a room, capable of admitting a large number of people. If the confession-children, as they are termed, are rich, and able to pay well, they are admitted by families, or at most by select parties. The Confession chair stands at the door. The Confession-father, *Beichtvater*, the name given to the officiating minister, calls upon a certain individual, quite promiscuously, to make confession; when he recites some flowery piece of poetry, or prose, containing the sentiment that man is weak and frail; that God is merciful; and that on his mercy we must trust. The minister then looks round on the audience, as much as to say, Is that your confession too? when they reply by a bow. He then pronounces the words of absolution: "In consequence of the power committed to me, in virtue of my office, I pronounce your sins forgiven. In the name of the Father, the Son, and Holy Ghost. Amen." He stands at the door, and each, in passing, presses into his hand the Confession-*penney*, *Beicht-*

offernig, which he slips into a pocket in the inside of his gown. It is not literally a penny, for the poorest do not like to appear so poor as they really are; but generally from the lowest class, *fourpence, sixpence, eightpence*, while the rich give large sums. The clergy likewise derive large revenues from the celebration of marriages, from baptisms, receiving confessions from the sick and dying, and afterwards administering to them the Lord's Supper. They have also a small salary from government. As a proof that Luther taught the doctrine of absolution, the speaker quoted the following passage from one of his catechisms: Minister's question: "Don't thou believe that my forgiveness is God's forgiveness? Answer—I do so believe. Minister's answer—In virtue of this office that God has given me, I pronounce your sins forgiven. In the name of the Father, the Son, and Holy Ghost. Amen."

4. The Lutheran Church has no idea of religious liberty. Luther taught that those who would not submit to religious institutions should be banished from the realm; and the Lutheran Church still acts upon the same principle. Sects are not even tolerated.

5. The low estimate entertained of the moral law, and especially of the Sabbath. The Roman Catholics, in their Catechism, blot out the second commandment, regarding it only as a part of the first, to which they affix an excommunicatory. In order to make up the number ten, they divide the tenth into two. In the Lutheran Catechism, the fourth commandment is blotted out, and in its place we read as follows:—"The Holy Day thou shalt remember to sanctify;" placing the Sabbath merely on a footing of equality with the church holidays. The Augsburg Confession describes the Sabbath as resting wholly on Church authority. There is, therefore, no Sabbath in Germany, and consequently little vital religion. After three o'clock in the afternoon, the theatres and ball-rooms are open; and more sin is committed in a few hours than during the rest of the week. A corpse may remain without material change, for a considerable time; but here both body and soul have vanished. The very form of godliness has fled. In Hamburg, out of a hundred and fifty thousand inhabitants, not more than eight thousand attend all the places of worship together; and the number of churches, since the Reformation, is continually decreasing. The Dome has been destroyed by fire; St. John's and St. Gertrude's have been taken down, and no other churches have been erected in their place. There were more churches a hundred years ago, with a population of 75,000, than there are now with double that number of inhabitants. The clergy oppose church extension; for their income is chiefly derived from fees, and, of course, any increase in their numbers would be prejudicial to their worldly interests.

The lecturer next gave an account of the Rise and Progress of the Baptist Mission in Germany. He was employed by the Edinburgh Bible Society in 1829, as their agent for the distribution of the sacred scriptures. He had, about this time embraced Baptist principles, and when he went to Robert Haldane of Edinburgh, to send a minister to baptize a few converts, and to organize a church, he received the following singular answer, dictated by the fear of exciting a prejudice against Mr. Oncken in the midst of the Directors of the Bible Society:—"In existing circumstances, I see no objection to your baptizing yourselves." But as there is no evidence of self-baptism in the New Testament, the converts determined to wait, till God in his providence, should send a minister to baptize them. After long waiting, Dr. Sears of the United States, came to Germany, and organized a Church of Christ. Mr. Oncken preached his first sermon to seven individuals; and the first church, at its organization, also consisted of seven persons.

Persecution was apprehended; but God, for a time, disappointed all their fears. The chief of the police, who was also a member of Senate, feared God, and, therefore, prevented all open persecution. But in process of time, he was succeeded in this office by another Senator "who knew not Joseph." In an interview that Mr. Oncken had with him, he said, "I am determined to crush you; you may go to England and America, where there are sects, but you shall have no sects here;" and, in spite of the most earnest remonstrances, he adhered to his resolution. When the little church was engaged one Sabbath in worshipping God, the police broke into the apartment, seized Mr. Oncken, and consigned him to prison for five years. The church was in the meantime divided into sixteen sections, and met in as many different parts of the city.—

All the brethren remained faithful and others joined their ranks. Anxious about his flock which had been so cruelly scattered by wolves, Mr. Oncken succeeded in getting a letter smuggled into his prison, giving a most cheering account of the prosperity of his little church. A few days after its reception, it accidentally fell out of his pocket. Being removed to another part of the prison, till his cell was cleaned, when being found, it attracted the notice of the jailer. When Mr. Oncken entered his cell, the jailer pointed to the letter, with the utmost rage, read it, and delivered it up to the chief of the police. It was then perceived that human weapons cannot prevail against the cause of Christ; so that after the lecturer's liberation, persecution almost ceased.

The little church afterwards rented a large ware-room in the Jews' quarter of the city. The entrance was by a dark passage, and several flights of stairs, which might be compared to the valley of the shadow of death in Pilgrim's Progress. There were also four doors between them and the street, which they kept bolted, during the time of public worship, for fear, not of the Jews, who were always friendly, but of the Gentiles. There, they worshipped between four and five months, till a fire broke out and consumed a fourth part of the city; when this large ware-house was offered for the accommodation of the poor. Eighty poor patients were received into it; and there they worshipped God in safety, till the King of Prussia, with a number of smaller states, granted liberty to this persecuted church.

The established clergy were generally Mr. Oncken's bitterest enemies. The only exception was Rotenberg, one of the pastors in Hamburg. When the Consistory, consisting of twenty-six clergymen, met to devise measures against the infant church, Rotenberg alone entered a protest against their proceedings; and, when Mr. Oncken requested him for permission to form a Sabbath-school on the English plan, in his parish, it was cheerfully granted. It was affirmed that Germany was far in advance of England, in learning, literature, religion, and every thing else; and it was predicted that the English Sabbath-school would never take root in German soil. But it has taken root, and has prospered in a most remarkable manner.

The mission churches have greatly prospered. The church in Hamburg consists of about six hundred persons in full communion. There are about four hundred stations where the gospel is preached in various parts of Germany, in the duchy of Oldenburgh, the kingdom of Hanover, and several other states. These churches have baptized about ten thousand people, some of whom are dead, others are in various parts of America. At present, these churches contain upwards of five thousand persons in good and regular standing with the church. It is a rule that none shall be admitted into church fellowship, or retained in it, who will not strive, by active efforts, to advance the kingdom of Christ. It is customary for individuals, after having finished their apprenticeship, to go to France, Switzerland, &c. One individual, belonging to this class, took a bundle of tracts, with the intention of distributing them as he returned home. When he was on the borders of the kingdom of Hanover, he presented a tract to a police officer, forgetful that a law had been passed against the distribution of tracts. He was at once arrested and lodged in prison. He immediately began to pray, when the jailer said roughly, "this is not a place for prayer; we go to the churches to pray, not to prisons." He was then put into a worse dungeon—the lower prison. The young man immediately prayed for the jailer, and that God would save his soul. A little afterwards, the jailer said softly, "you will be more comfortable in this part of the prison,"—the place which he formerly occupied. He came a short time after, and thought the young man would be more comfortable in his own home, and invited him there. When he entered, he found a great many females spinning, as is customary in Germany. He proposed to read to them out of a good book—the New Testament—and they were all delighted, for they had never seen it before. He then prayed with them, and afterwards talked with them. Quite a sensation was produced by this extraordinary young man, and the jailer's house was more crowded the second night than it was the first. He was escorted home by policemen, as a fanatic, whom it would scarcely be worth while to punish, but who could not take care of himself. These cases are of frequent occurrence, and thus an amount of good is done which it would be difficult to estimate.

The lecturer stated, in conclusion, that he had received intelligence

about eight days ago, that the king of Prussia, on whom he pronounced a warm eulogium, had stated in answer to the clergy that whenever an apostolic church was established in Germany, he would willingly resign his power, as head of the church, into its hands; but that he thought it better not to do so in the present state of affairs. The ardent hope was then expressed that better and brighter days were about to dawn on the Christian Church; when Zion's watchmen should see eye to eye, and that sectarianism should not, as at present, sweep the place and wear the honors of Christianity.

Mr. Oncken stated in the writer in private, that Dr. Craig, a missionary from the North of Ireland, was now preaching the gospel in Hamburg, as a Presbyterian minister. He had originally labored among the Jews, of whom there are ten thousand in Hamburg; but a short time since, had turned to the Gentiles as presenting a more inviting field of labor.

REVIEWS.

LECTURES AND MEMOIRS OF THE CHRISTIAN LATE, BY THE SIMILYONS OF A VOYAGE TO THE CELESTIAL LAND—Svo. pp. 229. By the Rev. George D. Cheever, D. D., Brooklyn, New York, author of Lectures on the Pilgrim's Progress, &c. Glasgow and London: Collins. Hamilton: D. McLeod. Price 2s. 6d.

This book was first published in New York, under the inelegant and ludicrous title of "A Real in a Battle for Jack in the Doldrums—By An Old Salt." The intention was to make it a sort of Pilgrim's Progress for Sailors. The "Doldrums" is a term applied by seamen to the weary, do nothing, lay still state in which they often are in the equatorial latitudes, when they have long dead calms or light baffling winds. So, Dr. Cheever takes up the idea, that in the navigation of life most men get into the "doldrum" state; and the work is intended for such, but especially, by the use of nautical language, for men "who go down to the sea in ships." Dr. Cheever has written some books very well, and with his genius for similitude they have been attractive; but when he wrote this, it was one too many. There is no use of any man attempting to come after Bunyan, the glorious and immortal old Dreamer, except he wishes to show himself desirous of measuring lights—a penny candle with the sun. We don't like the conception of the plan: we feel as if some impious hand were doing an indignity to John Bunyan; or some literary coxcomb were coming trippingly to take up the mantle that is left—and which is far too big for any man yet born. We don't like the book; though true there is nothing, we suppose, unowned in it—nothing but what will aid to good in the Christian life; much of it is clever; getting hold of Christian experience, faults, doubts, fears, and hopes, yet the contrast is ever forcing itself on us—Bunyan and Cheever! a diamond and a whinstone—or, to take his own style—a line of battle ship and a jolly boat.

The Rev. Thos. Binney of London, at the request of the Author, but we think with a good nature for an American brother, that got the better of his judgment, gave the book to the British world, with the new title as above; and in a Preface, in which he seems to have been in the "doldrums," endeavoured to put the best face on it. When the book-sellers tire of keeping it on their shelves, perhaps some of our muffled friends may chance to see an odd page of it—which will be enough—as a wrapper to their powdered wood—for that purpose it is well adapted, though the paper would do equally well without the print.

A MONTH IN ENGLAND—Svo. pp. 242. By Henry T. Tuckerman. New York: Redfield. Toronto: A. H. Armour & Co.

This work is now out, and "cracked" up as one of the fairest delineations of British things, and places, and people, that has come from an American pen. There is not much of it, and it is true it deals little with the poor, the "white slaves" of England; but there is quite enough of mistake, a little burlesque, and an American "sovereign" vindicating his own institution, the "peculiar institution" of the greatest nation in all creation; vide chapter v. for example. We have presented to us scenes, and reflections on them, at Chester, London, Windsor, Oxford, Stratford, Kenilworth, &c. &c. "A Month in England," even in railroad days, is too short to see much, and it was not possible for an American to get hold, in that time, of any correct notion of British life; and the author would therefore have been better to have stayed longer, or delayed writing a book till after his next visit. Mr. Tuckerman seems to have got himself well posted up in the "notables," ancient and mo-

den, of the various places he visited. His book swarms with proper names. He must have had a good stock of guide books in his trunk. We mean no impeachment precisely, but we know some men who could write a book of just such a character, without leaving New York, and a good, useful book too, containing a great deal of valuable information.

THE PRINCIPLES AND SYSTEMS OF DIVINE INSPIRATION, AND THE SYSTEM OF IMAGINING THEIR MEANING. By Rev. Edwin Hutchins McGlazier, A. M. New York, H. French, pp. 190.

The respected Author of this Treatise has been well known for some years as the Secretary of the American Society for ameliorating the condition of the Jews. David N. Lord, Esq., a New York gentleman of literary pursuits, and of a devout heart, had devoted himself to the subject of Scripture Symbolism; and gave his researches to the world in a work of much value. Mr. Lord wrote for the learned; Mr. McGlazier lays hold of the principles of the former—with some original observations on spiritual language, &c., and arranges and simplifies them by language more suited to a general class of readers, who would find Mr. Lord's book almost an unknown tongue. We recommend this little volume as worthy of study on the part of those who have a taste for such a subject.

Original Articles.

CONCLUSIVENESS OF THE EVIDENCE THAT CHRISTIANITY IS DIVINE.

There is perhaps no objection more commonly brought against Christianity, at the present day, than that we have no sufficient evidence of its heavenly origin. Like the philosopher who profanely imagined, that he could have improved on the plan of the universe, had he been consulted at its creation, or rather construction; these sceptics affirm that, on the supposition that the Bible is inspired, they could have contrived a revelation on principles which would have compelled the assent of mankind. But these theorists forget, in their zeal, that such a revelation containing no mysteries, and level in every respect to the human faculties, would be unlike all the other works of God, which cannot be fully comprehended even by the most gigantic intellect, and that the very absence of mystery would betray its human origin. It is forgotten that man is a moral being, whose will is not to be compelled, but persuaded by sufficient evidence, which, instead of forcing him to obey God as do the storms and tempests, shall render his obedience the result of free and enlightened choice. This evidence "must not be inconsistent with the exercise of either his reason or his faith, nor prevent the play of his moral dispositions, nor triumph by mere violence over his prejudices; it must not operate purely upon the passions or the senses, nor overthrow all possibility of offering resistance—as would be the case, for example, if a man were placed on the edge of a precipice, and told that he would be immediately thrown over it if he transgressed the rules of temperance or charity." It would be saying little to affirm that the evidence in favor of the divine origin of Christianity, is as conclusive as that which can be brought for any historical event whatever; for, as if to leave scepticism without excuse, the number, variety, and strength of the arguments that have been adduced to prove that the scriptures are the word of God, are such as to convince the unprejudiced, that if man does reject the truth, it is simply because "a deceiving heart hath turned him aside." A few simple illustrations will set the point in a clearer light.

1. The different kinds of evidence that have been adduced to prove the truth of the Bible and the Divine origin of Christianity, are amply sufficient to satisfy any candid enquirer. These evidences are usually divided into three kinds—the external, internal, and experimental. The external evidences, such as miracles and prophecy, are out of, or external to the system, which they prove divine, and they reach the mind directly through the medium of the senses. The internal evidences are contained in the doctrines themselves: such as their holiness, purity, sublimity, adaptation to the moral condition of man, and the fact that they are equally worthy of God to reveal and of man to believe. The experimental evidence results from a trial of the system revealed: from the peace, hope, and joy which it imparts, so that, on its reception, the weary head and troubled heart ache no more. It is to this latter kind of evi-

dence that the Saviour refers, when he says, "If any man will do the will of God, he shall know of the doctrine whether it be of God." Surely such a diversity in the evidences of Christianity indicates that they are adapted to every class in the community; to the sensitive legislator who can duly estimate the nature and strength of evidence, and to the illiterate, whose conscience tells them what is lovely, excellent, and of good report; to the sceptic, who seeks a sign from heaven, and to the humble believer, who has learned that the Lord is gracious. Thus, it is evident, from the very statement of the case, that the path of peace is so plain, that "the wayfaring man, though a fool, shall not err therein."

This variety of evidence in support of Christianity, is generally undervalued. The three kinds of evidences are frequently regarded as three grounds, instead of three species of proofs, each consisting numerous separate demonstrations, all tending to one point. In fact, they resemble the radii of the same circle, which, though connected with various points at the circumference, yet meet in a common centre. Thus, the external evidences of Christianity are miracles, prophecies, the rapid and extensive propagation of Christianity in the first centuries, and the wonderful transformation of character which the gospel has effected, viewed as a historical fact. These may be regarded as four proofs that Christianity is divine: four streams proceeding in different directions from one parent source, and terminating in the same ocean. We prove that Christianity is from God, when we have shown that Jesus and his apostles have wrought numerous miracles in proof of the doctrines they taught. By a second course of argument, entirely different from the preceding, we complete the proof the second time, when we have shown that Jesus is a prophet, as well as the great subject of prophecy. By a third course, from the rapid and extensive propagation of the gospel in the first ages, we reach the same result; and by a fourth, from the moral transformations of the gospel, we clearly prove that Christianity, in all its apparent weakness, has literally turned the world upside down. These are not four steps in a single argument, but they are separate demonstrations. Each by itself is sufficient to prove that Christianity is no cunningly devised tale; but when presented before the mind in all their combined strength, they seem sufficient to prove anything that can be proved by evidence. By a similar process of argumentation, it might be shown that the internal and experimental evidences of Christianity, are various kinds of argument, containing numerous proofs that Christianity is divine, and that the scriptures, in which this religion is contained, are given by inspiration of God.

2. The various kinds of Christian evidence seem admirably adapted to different mental constitutions, and to different periods of the Church's history. The pious, but illiterate Christian, is generally not able to prove the divinity of his religion from miracles and prophecy; and, therefore, to him the internal evidences which appeal directly to the heart, are peculiarly valuable. The most learned may be subjected to strong temptations; when the heart is perplexed, the judgment is easily overruled; and then the experimental evidence is peculiarly needed. In such circumstances, the perplexed and fainting Christian, can "walk by faith and not by sight," and can even say, in that fearful hour, when heart and strength fainteth and flesh: "I know in whom I have believed." Different kinds of evidence are also adapted to various states of mental culture. On one a sign from heaven will make the deepest impression; while another, of more cultivated intellect and deeper religious sympathies, will be more thoroughly convinced by an exhibition of the beauties of holiness. The moral sensibilities of one class in the community may be blunted, and they may require some supernatural interposition to rouse them from their spiritual torpor, and to awaken the dormant energies of the soul; while another class, conscious of guilt and longing for redemption, may be much more easily influenced by showing that the gospel is adapted to satisfy their spiritual wants—that it reveals a Saviour who "has suffered the just for the unjust, that he might bring us to God."

But the different kinds of evidence in proof of Christianity, is no less adapted to different periods of the Church's history, than it is to different individuals. Both Jews and Heathens, in the early ages of Christianity, admitted that Christ wrought miracles; and then endeavored to evade the proof arising from them, by a theory peculiar to the age. The Jews maintained that these miracles were wrought by magic, which they as-

sert, the Saviour learned in Egypt; or, in other words, "By Beelzebub, he casteth out devils." The Gentiles maintained that their gods wrought as stupendous miracles as did Jesus of Nazareth; and, consequently, the very argument which was brought to prove the divinity of Christ, would also prove the divinity of their gods. They were willing to regard Jesus as a God; for they believed that all the gods were equally powerful in their own dominions, and equally powerless beyond them; but they could not endure the *exclusiveness* of Christianity, and they tried to prove that their gods were quite as powerful, and as legitimate objects of worship as the Christian's God, for whom *exclusive* homage is demanded. Now, the Christians, lately emancipated from Jewish tradition or heathen superstition, did not believe that "an idol was nothing in the world," and though such an objection as that brought against Christianity has faded away before the light of the present age, yet believers hardly knew then how to reply to it. They, therefore, turned their attention almost exclusively to fulfilled prophecy, when proving that the scriptures are divinely inspired, and that Christ is the Son of God, and the only Saviour of sinners. Such objections are also of great importance to us, as they show that the miracles, as historical facts, could not be denied in the very next age to that in which they occurred; and consequently, at the present day, the greatest sceptic must admit that "God heareth not sinners, but if any man be a worshipper of God, him he heareth."

3. Some kinds of evidence have greater impressiveness in one age than in another. Those who saw Christ's miracles—who saw the deaf hear, the blind see, and the dead rise from the grave—must have had a deeper impression of the Redeemer's power, than if they merely believed, on competent testimony, that these miracles were wrought. In the latter case the testimony of man comes between us and the operations of God, and so far it is unsatisfactory. But the argument from prophecy comes in to supply the defect, an argument which daily receives fresh illustrations of its validity, and has consequently been styled, a growing argument. Many of these predictions are very distant in point of time, and depend on such numerous, minute, and circumstantial circumstances, that they could not have been foreseen by the most penetrating sagacity. "Behold the former things are come to pass," says God, "and new things do I declare; before they spring forth I tell you of them;" or, as it may be rendered, "before they germinate I will make you hear them." This strong and beautiful language clearly shows that the events predicted, were beyond the reach of human foresight; that they were announced before they had begun to germinate; while the seed was still in the earth, and before any outward indications of the plant could be perceived. Numerous illustrations might be given of this truth. Thus it was predicted that Christ should be sold for thirty pieces of silver—the goodly price at which he was prized. Now, had the Jews given Judas one piece more or less than the predicted sum, or had they paid him in gold instead of silver, the prophecy would have been falsified, and when it is recollected that there are other predictions as minute and circumstantial as the preceding, it must be evident that "holy men of old spake as they were moved by the Holy Ghost."

One of the most impressive illustrations of fulfilled prophecy, may be derived from the dispersion and wonderful preservation of the Jews, together with the present desolation of the land of Israel. The subject is too extensive to be discussed in a general article, and hence we shall only select a single illustration. The land of Israel was once distinguished for its fertility, and hence it is styled, "a land flowing with milk and honey;" "the glory of all lands." But Moses predicted that when Israel became disobedient to God, the land should lose its fertility, and that even the stranger from a far land should be astonished at the desolation. "The generation to come of your children shall rise up after you," says Moses, "and the stranger that shall come from a far land, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, shall say, wherefore hath the Lord done this unto the land? What meaneth the heat of this great anger?"—Deut. xxix. 22, 24. Now, who is "the stranger that cometh from a far land," to whom reference is made? It is the infidel Volney, who, in his ruins of empires, without the slightest knowledge that he was fulfilling an ancient prediction, says, "I journeyed in the empire of the Ottomans, and traversed the provinces, which formerly were kingdoms of Egypt and Syria—I wandered over the country—I enumerated the kingdoms of

Damascus and Idumea, of Jerusalem and Samaria. This Syria, said I to myself, now almost depopulated, then contained a hundred flourishing cities, and abounded with towns, villages and hamlets. What are become of so many productions of the hand of man? What are become of those ages of abundance and of life? Great God! from whence proceed such melancholy revolutions? For what cause is the fortune of these countries so strikingly changed? Why are so many cities destroyed? Why is not that ancient population reproduced and perpetuated?" How striking is such a prediction! and how remarkably has it been fulfilled! And yet this is only an illustration of numerous other instances that might be given; showing that as raising the dead is a miracle of power, so prophecy is a miracle of knowledge.

These observations are intended to show, that while the evidences of Christianity do not compel assent, and thus prove destructive to man's moral nature, they are yet amply sufficient to satisfy any candid mind that Christianity is divine. It is admitted that difficulties do exist, and that there are mysteries which the human intellect cannot fathom. But, there are not greater difficulties to the admission that the Bible is the word of God, than that creation is the work of God. Both classes of difficulties arise from our ignorance; from truths half apprehended, partly known, and partly transcending the highest efforts of the human intellect. And as this is probably after all the efforts of learned optimists, the best possible world, so is Christianity, with all its supposed defects, the best system that could be desired for manifesting the glory of God in connection with the salvation of men. The Rev. Henry Rogers, in the Eclipse of Faith, describes one of his waking dreams, in imitation of Addison in the Spectator. It is designated the "Paradise of Fools." The spirits of the most distinguished sceptics are permitted to construct a perfect revelation, and are furnished with worlds on which to operate.—One perceiving the advantage infidelity derived from the apparent discrepancies of the New Testament, and from the varied testimony of evangelists, constructed a revelation without a single discrepancy from beginning to end. But this revelation was rejected, because it was conceived the various accounts had all been written by one highly inventive mind, and consequently there was only a single witness for the miracles which it contained. Another, in this community of shadows, tried to establish a revelation on the basis of miracles; but instead of trusting to one witness, he recorded the results by ten; and then the critics maintained that such uniformity proved that there had been collusion between the parties who had framed these revelations. A third sage, determined to work miracles so stupendous, "that the very echo of them, as it were, should reverberate through the hollow of future ages;" but, though he succeeded at the time, yet future ages treated them as fabulous on account of their very magnificence. Another miracle-monger wrought miracles constantly, and then men imagined that they formed part of the order of nature. He then changed his plan, and wrought single miracles of such a startling character, as he thought would produce conviction. "He set the sun spinning through the heavens at such a rate, or rather at such a jaunty pace, that no one knew when to expect either light or darkness; men now froze with cold and now melted with heat; the seasons seemed flying on a grand masquerade; the longest day and the shortest day, and no day at all, succeeded one another in rapid succession, and the whole universe seemed threatened with ruin and desolation." The result of all this disorder was, that men became Atheists, and affirmed that the universe was under the dominion of chance. Other theorists had no better success. The drift of all this reasoning is to show that the objections brought against the Bible, are frequently its highest excellencies, and that had revelation been constructed on such principles as infidels prescribe, it would have been wholly unsuitable to the intellectual and moral condition of man.

DEATH OF THE REV. WILLIAM JAY, OF BATH.

"Your fathers, where are they? and the prophets, do they live forever?" Such is the solemn reflection to which we are brought, when we contemplate the death of the venerable and the good. There is something in the death of eminent saints, well fitted to awaken solemn thoughts in the breasts of the faithful who survive; and if ever the ungodly have wisdom enough to consider the event in its proper aspect, they also should find their interests most deeply affected. No longer

do they cheer and animate the faithful, by their activity and counsel in the cause of the Redeemer. No longer is the message of mercy proclaimed by their lips, to the heavy laden sinner. No longer do their prayers ascend to God, for his blessing on the church and the world.— They have "finished their course;" their service is now in heaven; the church has sustained a loss which God alone can repair.

Such a loss has lately been sustained in the death of two very eminent divines. A few weeks ago the Christian public was apprized of its loss, by the announcement, that the Rev. Dr. Ralph Wardlaw, of Glasgow, had gone to rest; and only one week later, is recorded the death of the Rev. William Jay, of Bath. They were pleasant in their lives, and, in their death, they were not divided.

The Rev. William Jay was born at the village of Fishbury, Wilts, on the 1st day of May, 1769, and on the 27th of December, 1853, being then in his eighty-fifth year, was called to his rest. On the day of his birth, was born the Duke of Wellington; and in the same year, Napoleon Bonaparte, and Sir Walter Scott. These were great men; this, great and good. They may have had mental or heroic distinctions, by which their names are to be perpetuated to earth's latest ages; he has gone to heaven and "his works shall follow him."

William Jay has been a kind of marvel, from youth to age. He was a preacher before he was sixteen years of age; and before he was old enough to undertake the pastoral office, had preached nearly one thousand sermons. On leaving the academy, in which he had prosecuted his studies under the faithful, pious, and as some styled him, "celestial" Cornelius Winter, he was only in his 19th year; and, being then too young to undertake a pastoral charge, spent sometime in an obscure village in which he had before laboured, while a student. From this obscurity he was soon drawn, by an invitation to become pastor of the congregation in Argyle chapel, Bath. He accepted the invitation; and on the 30th of January, 1791, was ordained pastor.

In his new sphere, Mr. Jay found that his field was large, his labours onerous, and, humanly speaking, success not likely to be great. "Unbelieving Bishops and slothful Clergy, had succeeded in driving from the church the faith and zeal which Wesley had organized within her pale. The spirit was expelled, the dregs remained. Nineteen out of twenty among the clergy abstained from dwelling on the doctrines of the Christian religion. Such topics exposed the preacher to the charge of fanaticism and hate." These were Mr. Jay's prospects, when he surveyed his new field in Bath; gloomy enough, indeed, but they soon grew brighter. He put his hand to the plough and looked not back. He went forth, leaving precious seed, and returned, with his sheaves, rejoicing. Many strangers, Episcopalians as well as others, flocked to hear him preach, among whom might, occasionally, be found persons of great distinction. Fox and Burke, Sheridan and Wilberforce, heard the gospel from his lips, "and the Lord added to the church daily."

At length Jay became an author. Judging from the number of volumes which have come from his pen, however, we are apt to suppose that he must have become an author very early. This is not the case. With the exception of two or three single sermons, his first work, consisting of twenty-four sermons preached in Argyle chapel, was published in 1803, that is, in the 36th year of his age. It is somewhat remarkable, that Jay, whose name is now associated with evangelical doctrine, should have added but little to his reputation, by his first appearance in authorship. Some of his seniors, indeed, were accustomed to hint that his soundness, on some points, was rather doubtful. An anecdote, somewhat amusing, is told of him about this time. He was in Cheltenham with an elderly lady, who was a member of the Episcopal Church. She told him, that they had a minister in their church of whose orthodoxy, she, with others, was somewhat doubtful; at the same time expressing a wish, that Jay would go to hear him. He went; and, on his return from church, the lady asked him whether he supposed their minister had preached the gospel; the question being put with an air which indicated that she did not think so. "Really madam," was the reply, "this is an awkward question to put to me, for the sermon he preached was one of mine." This is not the only instance in which the sermons of Jay, have been proclaimed by other lips than his own.

Besides these and other volumes, he is the author of the Morning and Evening Exercises. Who has not heard of "Jay's Morning and Evening

Exercises?" They are read, with pleasure by many thousands in Britain and America. Reader! if you have never read these volumes, you will find in them some very pleasant food for the devout soul. There may be a lack of information—there may be felt a lack of power—but the author conducts you through pleasant walks, in which you find a foretaste of heaven. The public is also notified, that there is forthcoming "A Life and Reminiscences," written by himself. This must be interesting, when it appears, if it is only well managed; that is, given as he has left it. The public will then see more fully the character of the man, and receive additional information regarding his contemporaries. Some valuable information is looked for, in relation to Wilberforce and Rowland Hill. There is also already in the press, a series of Discourses on Female Scripture Biography, which will soon appear. The author's last work on earth, was to correct the press for the printing of these Discourses.

Mr. Jay preached his last sermon on the second Sabbath of August, 1853. His text was Ps. lxxiii. 1, 2. Sweet words these, and appropriate to his circumstances. "O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is. To see thy power and thy glory as I have seen thee in the sanctuary."

The venerable man gradually sank. During the last two months of his life, his rest was much disturbed by the severe and almost constant pain which he endured, but his mind remained collected and vigorous.— On Christmas-day he said, "This is a sad Christmas to me, and yet I can say, thanks be unto God for his unspeakable gift." On the following evening, about half-past six "he entered into rest." "Well done, good and faithful servant." "Blessed are the dead, who die in the Lord."— Few men have ever served their generation better than William Jay.

Miscellaneous.

MORAL INFLUENCE OF CHRISTIANITY.

The Influence of Christianity.—The discovery of Pompeii has been worth thousands of sermons as a vindication of the reformation worked by Christianity. Had it not been for the paintings that still survive on the walls of the exhumed dwellings, the moderns would have no adequate conception of the immorality of the ancients. All that Tacitus has written of the licentiousness of the Roman emperors fails to make an impression equal to that produced by these indecent pictures. For that an idle, luxurious and despotic monarch should violate every law, human and divine, seems not impossible; but that private citizens should imitate their example, surpasses belief, which is proved by the walls of Pompeii. On those walls; the walls of dwellings; the walls of the common sitting-room; the walls on which husband and wife, mother and daughter, maiden and suitor gazed in company, are seen paintings which would disgrace the vilest modern bagnio. The universality of those pictures proves that it was not a few dissolute young men who thus covered the walls of their rooms, but that fathers of families, citizens of the highest rank, and even grave senators, were equally guilty. How gross and corrupt must the state of society have been, in which the licentious not only shook off all decorum, but sat in the very domestic circle itself!

We need not go so far, however, to solve this terrible riddle. It was the debasing Paganism of the ancients which gave birth to this sensuality, which nourished this profligacy, which domesticated this licentiousness with its daughters. In all that relates to the cultivation of physical manhood, as distinguished from man the moral agent, the Romans were, perhaps, superior to ourselves. Their frequent use of the bath, by which the skin was kept healthy; the general practice of gymnastic exercises by which the muscular system was developed; the habit of living, not in close rooms, but in the open air nearly altogether, by which the lungs receive pure aliment—these things gave to the inhabitants of ancient Italian cities great physical advantages over the denizens of modern towns. But meantime the morals of the community were left almost wholly uncultivated. Instead of having a religion which held up to imitation the life of a spotless founder—and no creed of morality can long flourish unless based upon religion—the faith of the people, if faith it can be called, demanded that they should credit the existence of many gods, most of whom were grossly depraved, none of whom were immaculate, and all of whom were plainly the creations of the priests.

What else could result from such a religion, but the vicious state of morals we have described? The amours of Jupiter, Apollo and Mars, with the still more scandalous intrigues of Venus and Juno, were not the things to awaken love, reverence, or even respect in worshippers, but were direct incentives, on the contrary, to coarse licentiousness. It requires no laboured argument to prove that the Paganism of the ancient world must have stimulated sensuality—must have rendered the human race more and more "of the earth, earthy"—must have tended continually to lower man to the level of the brute, by eradicating from the cha-

acter whatever was pure, whatever was refined, whatever was spiritualizing. A little work on duty, which Cicero has left behind, betrays, by its numerous short-comings, how incomplete was the ethics of even the wisest and best of the ancients. But the life of Cicero itself, or that of Cato, both "model" men of their day, reveals how far the modern standard of right was the standard of Paganism. When the purest men, of their time advise suicide, and practice other flagrant crimes, what must be the condition of the mass?

It was from this state of moral degradation that Christianity raised mankind. But when we speak of Christianity as doing this, we mean the faith taught in the Bible, and not the creeds, the ceremonies and the trivialities which error or bigotry have added to it. It is in the life of its great founder, in the precepts inculcated by Him, and in the beautiful narratives with which the gospels especially are crowded, that we must look for the living influence, that like a purifying stream has washed away whatever was foul in the past, and made the moderns, as compared with the ancients, what a May meadow is to a stagnant marsh. The whole moral tone of society has been regenerated by the example of Him, who "went about doing good," and of the secret teachings of that sermon on the Mount, where He "spoke as never man spake." No one sect has done this, nor any combination of sects, perhaps; but the life-giving principles of Christianity alone, as taught in the Bible.

In a word, ancient Paganism brutalized man, while Christianity spiritualizes him. The one fostered the animal part of our nature, the other cultivates all our better qualities. The one lowers the human race to the level of "the beasts that perish," the other fits it for high aspirations and teaches it to believe in an immortal life.—*Banner of the Covenant.*

THE CHAIN OF TRUTH; OR, AN UNBELIEVER SHUT UP TO THE FAITH.

BY THE REV. DR. SMITH OF BIGGAR.

It is a very common thing for unbelievers to justify their unbelief on the ground of the unreasonableness of faith. They believe not, they tell us, because their reason will not allow them to embrace a system inconsistent with itself, and at variance with the nature of things. We refer here, not merely to the extreme class of unbelievers called infidels, but to all who from unbelief stop short of receiving Christ as Saviour, and their Saviour. All agree, though they may not express it in the same form, in placing the ground of their rejection of the truth, whether evangelical or simply revealed, in its opposition to reason. But they do this wrongly. Faith and reason are not contrary and hostile principles.—They are to be distinguished, indeed, but they are not opposed. They act in the most beautiful harmony—are mutually dependant, mutually supporting. We may say, in fact, of them, what the Apostle says of the man and the woman, "neither is faith without reason, nor reason without faith in the Lord." It is not the person who believes the Gospel, but the person who rejects it, who acts the unreasonable part. Nothing is more reasonable than faith, nothing more unreasonable than unbelief. The faith of the Gospel, indeed, is the noblest exercise of human reason.

The Apostle in his Epistle to the Galatians, speaks of a person—a person under the law, being shut up to the faith of the Gospel. The phrase is very significant and expressive. The idea is a military one, and seems borrowed from the operation of a besieging army. The original word, rendered "shut up," is that employed by the Septuagint, to describe the state of Jericho, when beleaguered by the army of Israelites under Joshua. The Apostle represents persons under the law as hemmed in against escape, like the inhabitants of a besieged town, driven from position to position, till they are shut up and compelled to surrender.—His meaning is, that if men under the law would follow out the principles of the law itself, would just go where it leads, they would be conducted, as by a schoolmaster's hand, to Christ, and forced, so to speak, to embrace the Gospel.

The Apostle's principle here applied to a particular case may be generalized—extended to the case of all persons whatever, enjoying the light of nature. Truth in general, and especially religious truth, is one—a united whole—a single chain though composed of different links, the lowest link fastened to earth, but the highest and topmost one connecting with the Father, and with his Son, Jesus Christ. Let a man take hold of one link, and if he does not do violence to the system—break the chain—he will be carried forward from link to link,—one link naturally and necessarily leading to another,—till he is brought to the last link—shut up in the faith—the faith of Christ as a Saviour, and his Saviour.—Starting, then, with the simple admission that the external world exists, we wish to show that if men would be faithful to themselves, think and act out consistently their own admitted principles, they would be in succession shut up, not only to the faith of religious truth in general, but to the faith of Christ as a Saviour, and their Saviour in particular. Natural religion and revealed, the works of creation and the doctrines of the Gospel, are all harmoniously connected, forming together a kind of Jacob's ladder, by which we ascend from nature not only to nature's God, but to man's Saviour.

Observe, then, in the first place, how by admitting the existence of the external world, a man is shut up to the faith of a God. The latter follows as a necessary deduction from the former. The argument is simply this, that an effect must always have a cause. Grant that something exists, and unless this something can be proved uncreated, which nothing we see can be, it must follow that there is a God. In this way, even a

stone of the field, or a cloud of the valley may demonstrate the existence of Deity. But when we think what it is that exists—a world, a universe replete with marks of designs, proofs of intelligence, which blindness alone can overlook, or fail to apprehend—the argument is irresistible. "There is not indeed another truth, as one expresses it, within the whole compass of morals, which according to the justest laws of reasoning admits of such strict and rigorous demonstration." What absurdities, —monstrosities, we might say, must they embrace, who can bring themselves to believe that a world so fair, so rich, so admirably formed, and exquisitely laid out, is the product of chance, the work of accident. The Apostle utters not only inspired Scripture, but sound philosophy, when he says, "The invisible things of him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and godhead, so that they are without excuse."

In the second place, by admitting the being of a God, a man is shut up to the faith of a divine revelation. There are just two steps here between the promise and conclusion, but they are intimately, necessarily connected steps. The first is, that God having brought into being, intelligent and rational creatures, must have willed them to subservise certain purposes. "No man, when he hath lighted a candle, putteth it under a bushel, but on a candlestick, that it may give light to all that are in the house." The second is, that God having willed these things in reference to his creatures, must, in some way agreeable to their nature, have communicated to them his will. The servant must know his master's will in order to do it. The only question, therefore is, in what way has God made known his will to the children of men? Now, there are three conceivable ways in which he may have done this. He may have done it by writing it upon their hearts, interweaving it with the very constitution of their nature, as by means of instinct he has done in the case of the brute animals. Or he may have done it by endowing them with a faculty in the exercise of which by comparing, inferring, judging, they may discover this will for themselves. Or he may have done it by divine revelation. We cannot conceive of a fourth mode. But he has not adopted the first of these ways. He has indeed, endowed men with instincts, natural and moral, which are as a light shining in a dark place; but it is very observable that instinct in man does not act with the same force, nor operate with the same certainty, as in the brutal tribes; and especially, that the higher our instincts rise, they become the feebler,—our moral instincts being much weaker than our natural ones. It is evident, therefore, that God has not intended to communicate his will to men in the first of the ways mentioned, at least to such an extent as would be sufficient for their guidance. But has he not done it in the second way? Has he not bestowed upon men a faculty in the exercise of which, by comparing, inferring, judging, they may discover his will for themselves? We answer no. He has, indeed, bestowed upon the faculty of reason—a faculty as high above instinct as spirit is above matter, and which has enabled men to fathom some of the profoundest depths of philosophy, ascend the height of the stars, and take even the measure of the vast globe itself. But when the question is proposed, what we are to believe concerning God, and what duty does God require of man—especially—how are we to be delivered from that state of sin and misery in which we feel ourself plunged, or can we be delivered at all—reason is either altogether silent, or is completely non-plussed. Its deductions in reference to religious truth want the fulness and clearness, and certainty and authority which are necessary in an infallible guide. We are thus shut up to conclude either that God has made a revelation of his will to men, or left them altogether, or almost altogether, destitute of information as those matters which it most concerns them to know; that is, has launched the bark of man upon the tide of time, but has left it to float without chart or compass, or even a rudder. This last alternative we cannot entertain for a moment.

But, in the third place, by admitting the reality of a divine revelation, a person is shut up to the faith of the Bible. That there is a divine revelation, and that that revelation is the Bible, are very nearly identical propositions. There are, indeed, other writings that claim to be divine revelations. Such are the Koran of Mahomed, the Shasters of the Hindoos, and the Zendvesta of the Persians. But these are not to be compared for a moment with the Bible, in regard to the evidence by which their respective claims are supported. While the Bible carries along with its own evidence, and is seen, like the sun, by its own light, these other pretended revelations carry along with them their own constellation. We have only to open them in order to perceive that they are not inspired. Infidels themselves, at least all those of them who make the least pretension to impartiality, will acknowledge that if there be a divine revelation in the world, the Bible is that revelation. The controversy, according to themselves, is not between the Bible and another writing claiming to be of divine origin, but between the Bible and no revelation.

Again, by admitting the inspiration of the Bible a person is shut up to the faith of Christianity. The Old and the New Testaments are so indissolubly bound together, that with the single exception of the Jews, no one ever thinks of separating them. The reception of the one is held to involve a reception of the other. The case of the Jews is indeed a peculiar case. It is just that, however, of a person who, possessing part of an instrument, refuses to receive as its proper complement, the corresponding portion, though answering to it in every respect, and admirably fitting in to it. Who can compare the Old Testament and the New and not observe, not merely the harmony, but the unity of spirit and principle and character which pervades them; or compare the statements of the one with the doctrines of the other, and the types and pre-

dictions of the one with the facts of the other, and not acknowledge that they make not merely one volume, but one system. "What," says one of the ancient fathers, "is the law, but the Gospel typified; what is the Gospel, but the law fulfilled?"

But farther, by admitting the truth of Christianity, a person is shut up to the faith of Christ as a *Divine and gracious Redeemer*. There are persons, indeed, who profess to admit the truth of Christianity, who refuse to acknowledge the divinity of our Lord's person, and the atoning merits of his sufferings. They maintain that he was simply a teacher sent from God to shew men the way of Salvation, and that in every other respect he was just a man like other men, lived as they lived, and died as they died. Such are the Socinians and many others of the Unitarians. But these persons either admit too much, or acknowledge too little.—They ought either to reject the New Testament, or receive the doctrines of our Lord's divinity and atonement. As it is, they stultify themselves. Either their logic or their conscience is at fault. We ask any unprejudiced person to peruse the New Testament, and say if, supposing its statements to be interpreted on the same principles with other statements, they do not find these doctrines like a golden thread running through the whole. Even infidels themselves have not scrupled to admit, that if they could be satisfied that Christianity was true, they would feel themselves shut up to the faith of the Evangelical system. Prejudice alone will explain how any can admit the premises, and refuse the conclusion. "I once," said Mr. Newton, in reply to the statement of a Unitarian, that he had collated the New Testament several times, and had not found in it the doctrine of Christ's divinity, "I once attempted to light my candle with the extinguisher on."

In the last place, by admitting that Jesus Christ is a divine and all sufficient Saviour, you are shut up to the faith of him as *your own Saviour in particular*. "This is the great point—the crowning link in the chain—the link, in fact, to which all the other links conduct, and without which the chain would be broken and incomplete. "These things are written," says the Evangelist John, "that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name." And to this last point, every believer in the New Testament revelation, especially every believer in the divine and gracious character of Christ as a Saviour, is shut up. He must, if he would not act an irrational as well as a sinful part, if he would not contradict himself as well as God, accept Christ as his own Saviour in particular, his prophet to instruct him, his priest to atone for him, and his king to rule over him and in him, and deliver him from all his enemies. There are only two suppositions on which, after admitting that Jesus is a divine and all gracious Redeemer, a man can be justified in not accepting him as his Saviour. The one is that he does not need to be saved by Christ, and the other is that Christ is not willing to save him. The first meets the case of the angels in Heaven. They do not need Salvation. The second meets the case of devils in hell. They cannot obtain salvation. Both believe that Jesus is a divine and gracious Redeemer; but there their belief must stop. There is no link connecting this truth with themselves. But in regard to man, neither of these suppositions holds. When once we have admitted the divinity and atonement of Christ, we have removed the only solid ground on which we can rest a justification or even excuse for neglecting the great Salvation. An Arian or Socinian may, indeed, have the shadow of an apology for not taking Christ as his Saviour, but we have not even the shred of one. First of all we need Christ as a Saviour. As guilty and polluted sinners we need to be delivered from guilt, that we may have a title to Heaven; need to be delivered from pollution, that we may have a meanness for Heaven. And then, as sinners without strength, we need to have that Salvation wrought out for us by another. We cannot save ourselves, and what we cannot do ourselves, no creature can do for us. There is only one name given under Heaven or among men, whereby we must be saved, and that is the name of Jesus. The sole alternative, therefore, is, that we must either be saved by him, or not saved at all. But, secondly, Christ is able and willing to do for us what we need. Does not his incarnation prove this? Do not his dying prove this? Does not his intercession prove this? Do not all the exhortations, and promises and invitations of the Gospel prove this? In short, does not the experience of all who have been saved up to the present time, prove this? This is not a peradventure, but a certainty.

And now, thus shut up to the faith, should not every one at once surrender—believe the truth—embrace the Saviour. There is no resting point between accepting the Salvation that is in Christ Jesus, and absolute Atheism. Refuse to do this, and you are conducted step by step, if the process is only logically carried out, to the conclusion that there is no God and no hereafter. Believing in Christ is "our most reasonable service."—*U. P. Mag.*

"SOME DIFFICULTIES IN THE CONGREGATION."

This is a familiar phrase, of late years, in conversations about churches. The meaning of it, substantially, is always the same; and it does not vary much circumstantially. When I hear the expression, I readily understand that a few of the members have become dissatisfied with their minister, and think it best that they should "have a change;" while others are attached to the good man, and esteem him for his work's sake, and determine to stand by him.

Under-currents of "talk" begin to flow, and the currents grow swifter and more turbid as they run. "Support" gives way under the minister.

Passion pockets its money, and blames the minister for not having eloquence enough to draw it forth. Parties grow warm; sparks and flames burst out; the pastor escapes from a conflagration which he could not extinguish. Then after a surly pause, they go to work about repairs; try to get a new pastor; trial frustrated by party jealousies. Meantime many respectable people withdraw, religion declines, the enemy of Christ laughs and blasphemes. This is generally the meaning of the expression, "Some difficulties in the congregation."

I was lately conversing with an intelligent and pious lady, about a congregation in which we both took considerable interest, although it was not of our denomination. They had gone through the process above delineated; had been without a pastor more than two years; many respectable people had left the church, and the cause of religion was at a very low ebb. And still they were quarrelling. Parties were kept up, and some of the leaders had become veterans during the war. There was a long pause in our conversation, which was at length broken by the lady with a sorrowful exclamation: "What a nice time the evil one has had in that poor congregation!" Yes, it was even so.—Faithful ministers cannot be impeded in doing their work, their persons and interests cannot be injured, without the notice and disapprobation of the Head of the church. Congregations, as such, have a responsibility that they cannot evade, any more than individuals. Difficulties in churches and congregations are often continued as the chastisement for difficulties wrongfully begun. Communities, nations, and churches, having a sort of corporate life and character, are punished for their wrong doings. And it is not uncommon for the righteous Lord to make their sins the means of their punishment. Happy is it when churches that have brought themselves into "difficulties," are led to see their error and its chastisement, and by penitence and reformation, at once to leave their sin and escape its punishment. O, what appeals come to us from the wounds that Christ has received in the house of his friends, to cease from strife, to cultivate love, to study the things that make for peace and things whereby one may edify another. And, O, what alarms are sounded, in the judgments of God upon those who "sow discord among brethren," who introduce strifes or worldly passions into the peaceful family of Jesus Christ. Look at dismembered and debilitated churches! Look at families growing up without pastoral care or public ordinances! Look at individual professors abandoned to insensibility, to passion, to ruin. In view of these sad results of "difficulties in the congregation," let the reader be warned to seek, by prayer and effort, the peace and prosperity of Zion, to keep out "difficulties," and to put them out, as speedily as possible, when the devil, desiring "a nice time," has introduced them.—*Presbyterian Banner.*

THE PRESENT ASPECT OF THE SCOTTISH EDUCATIONAL QUESTION.

After a severe contest which has been protracted over eight years, the religious tests in the Scottish Universities have at length been swept away. The strife is now deepening around the parochial schools, and on the events of the next few months it must depend whether the education of Scotland is henceforth to be national or denominational. Legislation of one kind or other is now absolutely necessary, and the government stand publicly pledged to bring forward an educational measure during the course of the coming session. The salaries of the parochial teachers are settled once in the quarter of a century, and settled according to the average price of oatmeal during the previous twenty-five years. The time for determining their salaries for the ensuing twenty-five years has just arrived, and there can be no doubt that in consequence of the reduction in the price of meal, the incomes of the schoolmasters will be reduced to two-thirds of their present amount. This certain diminution of the paltry remuneration now paid to the teachers was brought under the notice of the government during the course of last session of parliament, and they were strongly urged to pass an interim measure to prevent the reduction from taking effect. It was fortunately discovered, just in time, that the average would affect the salaries of the teachers until Whitsunday next. The proposal to bring forward an interim measure was, therefore, for the present, laid aside; but the premier publicly stated that if a liberal and comprehensive reform of the Scottish educational system were not carried during the course of next session, a measure would certainly be brought forward to suspend the operation of the existing law, and to prevent the reduction in the incomes of the parochial teachers. Since then there must be legislation of some kind or other, the only question that remains to be considered is on what principles it shall be conducted. The clergy of the Established Church, as a body, are united in offering a strenuous resistance to every measure for the abolition of their jurisdiction over the schools, and the tests, exacted from the teachers; and while they contend that the present parochial system should be greatly enlarged, and the salaries of the teachers augmented, they insist that the exclusive and sectarian management of the school shall remain unaltered. The leaders of the Free Church, on the other hand, while advocating the emancipation of the parochial schools from the control of the Established Church, maintain that the religious instruction to be taught in them shall be defined and fixed by legislative enactment. While a third party, comprising the great body of the ministers and members of the United Presbyterian Church, a very respectable section of the Free Church, and a considerable number of influential laymen connected with the Establishment, would abolish the tests and the control of the church courts, and leave the election of the teacher and the government of the schools to local boards popularly constituted.

An intermediate plan has been framed by Sir James Shuttleworth, with the view of reconciling the second and third of these parties, and affording them a common ground of action. The scheme of the ex-secretary of the Committee of Council is intended solely for the northern division of the island, and is founded on the peculiar position of Scotland, and the unanimity which pervades the great body of the Scottish people respecting the mode in which the practical business of education should be conducted. An overwhelming majority of the community are convinced that an extensive reform of the parochial system of education is imperatively required, to adapt it to the altered ecclesiastical position of the country—they are of opinion that a national is preferable to a denominational system of education—they are all at one on almost all the important points of doctrine and discipline—they have the same form of Church government, the same Confession of Faith, the same Catechism, differing only respecting minor points which cannot be introduced into any scheme of instruction for children; and parochial, sessional, subscription, and adventure, are conducted,—proves conclusively that the people of Scotland are agreed in thinking that a complete system of education must include religious as well as secular instruction, and that the religious instruction shall be given through the medium of the Bible, and the Shorter Catechism. Sir James is of opinion that when the points of agreement are so numerous and important, diversity of statement respecting minor matters ought not to form an insuperable barrier to co-operation in the establishment of a comprehensive system of national education; and he has, therefore, propounded a scheme, which he thinks the various sects and parties in Scotland may accept, without any compromise of principle. In accordance with the views of the National Education Association, he recommends that the existing religious tests, and the superintendence and control of the judicatories of the Established Church should be completely abolished, and that the election of the teachers, the choice of the branches to be taught, and the entire management of the schools should be entrusted to local boards chosen by the rate-payers, or heads of families. On the other hand, he seeks to conciliate the other parties, by proposing that the heritors—the present electors—shall retain a share in the management of the schools, and that two-thirds of the local board shall be composed of the minister and two elders, deacons, or wardens, chosen from each of the congregations in the school district, possessed of a certain number of members.

This scheme, it will be observed, provides for the entire abolition of all religious tests, on the part of the schoolmasters, and of all peculiar privileges on the part of the Established Church. It does justice to all parties, therefore, and shows favour to none. It does not prescribe, by statute, any kind of religious instruction, or insist that any public assessment shall be levied for its payment. It leaves this vexed question entirely to the local boards, who have full power to determine both the kind of religious instruction, and the manner in which it shall be imparted in the schools, to require every scholar, if they shall think fit, to pay a specified sum for the religious instruction which he may receive, and to set apart the grants of public money, in whatever way they may be given, avowedly and exclusively for the teaching of the various branches of secular learning, which are taught in the schools. The recognition of the ecclesiastical element is no doubt liable to objection; but it may be pleaded in defence of this part of the proposed measure, that character is a much better qualification for a seat on the educational board, than the mere possession of the money; and that those who have been entrusted by the various Protestant bodies of our country with the oversight of their spiritual or temporal affairs, are as a whole better fitted for the management of the public schools, than the hundred pound heritors, or the fifty pound tenants. But, waving this point, we would remind those who may object to this proposal, in the first place, that we are not responsible for the origination of the scheme, but only for its acceptance, and that it is one thing to propose a system of education as the best that we can devise, and another and very different thing to accept of a system proposed by others, as the best that we can obtain. Secondly, if the ground were entirely unoccupied it might be a fair question—whether it would be better to accept of an imperfect system of national education or to intrust the whole business of tuition to the voluntary liberality of the people; but the ground is not unoccupied; we have already two systems of education established in Scotland, both supported by public money—both open to serious objections, and yet, as experience has shown, wholly inadequate to overtake the educational wants of the community. The scheme under consideration is, therefore, not to be regarded as a proposal to establish a new system, but as a proposal to reform and extend the systems already existing. Every abatement of an existing evil is not merely a gain in itself, but a stepping-stone also to farther advances; and the measure in question, if not a perfect reform, must at least be admitted to be an immense improvement upon the present system, and as such would be cordially welcomed by the great body of the Scottish people. Thirdly, no reflecting person, acquainted with the present state of the country, can for a moment delude himself with the notion that there is any probability of our obtaining a better measure. The Established Church courts take their stand upon their prescriptive rights, and refuse to listen to any proposals of a compromise; and unless the Free and the United Presbyterian Churches can be brought to unite in expressing their willingness to accept of the proposed measure, no reform of the parochial schools can be carried, and the present system will undoubtedly be perpetuated and extended.

The hopes of the friends of things as they are, are mainly founded on our anticipated disunion, and they have very dexterously attempted to

play off the Free Churchmen and the Dissenters against each other. They sent no fewer than three deputations successively to London during the course of last session, to urge their views upon the attention of the government and the legislature; and, in pleading that the parochial schools should be maintained on their present basis, and the salaries of the increased, one of their principal arguments was founded on the alleged impossibility of propounding any measure which would satisfy both the Free Church and the Dissenters. "Leave," say they, "the parochial schools in the hands of the Established Church, and though the Free Church may grumble, their opposition will be neutralised by their acceptance of public money, to aid in the erection and maintenance of their own schools; and thus secure the active support of one religious body; and the acquiescence of a second, you may safely disregard the murmurs and opposition of the third." This plausible advice, falling in, as it did, with the reluctance which all governments feel to stir exciting questions, and their desire to save themselves trouble, was very nearly successful; and though, by the adoption of prompt and vigorous measures, on the part of the Synod's Committee on Public Questions, the danger was for the time averted, it is by no means entirely removed.

The government are now disposed to regard with favour the proposal which Sir James Shuttleworth has made for the reform and extension of the parochial schools; but if they find the prediction of the Established Church deputation verified, by the refusal of the various sects of nonconformists to abate one jot or tittle of their peculiar views and pretensions, there is every probability that they will adopt the policy so earnestly urged upon them, and content themselves with merely supplementing the present sectarian and exclusive system. If this course will be followed, we may bid farewell to all hope of an efficient and comprehensive reform in the educational institutions of the country. In the course of few years the education of Scotland will become entirely denominational and sectarian. In almost every parish throughout the Lowland districts of the country, we shall have a parochial school under the exclusive control of the Establishment, and a Free Church school under the exclusive control of the Free Church. In these circumstances, Dissenters, unless they wish to become the passive prey of both parties, and to see their children proselytised before their face, will be compelled, in self-defence, to erect a school wherever they are able to maintain a congregation. We shall thus have, in every town, and village, and rural district, rival denominational schools, under which teachers, pupils, and managers, will alike belong to the particular denomination with which the schools are respectively connected. It is scarcely possible to overestimate the evils of such a system, which must exercise a most injurious influence on all parties connected with it—the church and the nation, the teachers and the pupils; and which, as experience has fully shown, while totally incapable of supplying the educational wants of the whole community, will lay upon the church a burden which her Divine Master has laid upon her, and which she cannot take upon herself without serious injury to her own peculiar vocation,—will reduce the scanty income of the teacher, and thus lower his status in society, and deteriorate his acquirements and qualifications, and will contribute, more than all other causes combined, to aggravate the evils of our religious dissensions, to stereotype existing differences and divisions, and to perpetuate sectarian animosity and strife to our children's children.—*U. P. Mag.*

"OUR PASTOR."

A SHORT SERMON.

"The labourer is worthy of his reward."—1 TIM. v. 18.

"Our Pastor"—he who watches for our souls as one that must give account—he who studies, reads, thinks, writes, in order to meet the weekly draught upon him—he who taxes his mental, spiritual, physical being to please our fastidious tastes, that haply he may "win" some—he who duly as the Sabbath's light returns, is at his post, to instruct, exhort, reprove, comfort, strengthen, console us—he who cheers us in sickness by his tender ministrations—he who kneels by our death-beds, and commends our parting spirits unto God—he who dispenses to us at the sacramental board the pledge of pardon and acceptance—he who is present at our weddings, and—

* * * "doth impose

"The irrevocable vow, and meek prayer,
Present it to be registered in heaven;"

he who stands beside our dead to utter the words of farewell consolation—he who soothes our doubts, dissipates our fears, counsels us in every emergency—he who prays for us in secret, rejoices over our repentance, or mourns over our obstinate rejection of his message—he who, when he has done all, bears with our ingratitude, our cavilling, our neglect, and loves us in spite of it—"our faithful, devoted pastor"—O! is he not, in the deepest sense of the word, a "labourer"? Did not Christ, with the strictest propriety, call his ambassadors "labourers"?

"The labourer is worthy" of what? "His reward." What is it?—What is the pastor's highest "reward"? That, and that alone, which at first induced him to enter the ministry.

By a call that goes deeper than the ear, God speaks the word to some gifted youth. He temporizes perchance, hesitates, doubts, struggles, decides and re-decides. "The ministry," holds out to him a career of severe toil, with a meagre sustenance—a family exposed to painful an-

noyances and privations—himself compelled to resort for collateral aid to some secular pursuit; and even with this help, every sinew put to its utmost tension in order to keep up appearances, and make the two ends of the year meet. He counts the cost—he is perfectly aware that “in any department of life, except the ministry, he may count with confidence upon acquiring a competent fortune”—he sees it all; but souls are immortal, souls are precious, “Necessity is laid” upon him—he must “preach the gospel.” The language of the heart is, “Here am I, send me.” God accepts the sacrifice. God sends him. He stands amongst us as “our pastor.”

Now will any one assert that all the reward such a man seeks is a salary? Perish the thought. His only adequate reward is souls—reclaimed souls—souls, that through his instrumentality, and because of his self-immolation, are destined to exult in inconceivable bliss throughout all eternity.

Are you giving your pastor his “reward”? Did he find you a thoughtless sinner? And have his words impressed, soothed, sacrificed, saved you? Have they led you in secret to the foot of the cross? And yet you are withholding that knowledge from him? Then you are defrauding the “labourer” of his “reward”—his deepest, sweetest, holiest “reward.”

Or, if he found you walking in wisdom’s ways yet have his tender counsellings often refreshed your spirit? Have you gone often to the sanctuary weary, and worn with earth’s cares, and returned home again, rejoicing because of some sweet message from his lips? Has he ever heard from you, in return, a single word of kind encouragement—an appreciating comment upon his ministrations? If not, you are defrauding him of his “reward.” “Christian pastors” “have like passions with other men,” and can do more work, and do it better, where they experience sympathy and affection, than where they meet comparative coldness, and are left to struggle with want. In point of fact, it may be doubted whether there is any class of persons who are so much alive to offices of kindness as pastors. The most trivial tokens of affection from their people have often sent a thrill of joy through the entire tenantry of a parsonage, and moistened every eye with tears of gratitude. And next to the supports and consolations drawn from above, they find encouragement and strength from the assured confidence and attachment of their congregation.” So, very beautifully, says, the aforesaid “address.”

I have not spoken of the “labourer’s” salary as his “reward,” because, in truth, I consider it as his *right*, not his “reward.” I put it not upon the footing of a “reward,” because, by the law of God, an adequate support is the labourer’s just right: “Say I these things as a man!”—“Saiest thou the law the same also?” “Even so the Lord ordained that they which preach the gospel, should live of the gospel.” The Church is greatly culpable on this point. There is an apathy that ought to be done away with. Would it not be well if every congregation in our wide-spread Republic, were to take home, and prayerfully consider the question, “Is our pastor receiving a sufficient salary?”

Do we need a constraining motive? Let us find it in the fact, that Christ, himself, identifies his “labourer’s” interests with his own. “He that despiseth you, despiseth me.” He that receiveth you, receiveth me.” “God’s cares for his ministers is one of the prominent and delightful themes of the Bible. There is no greater source of encouragement and hope to Christian pastors, than the tender and sleepless care which they know the good Shepherd exercises over them. Can it be believed that He regards with indifference the present state of things in the Church? that He approves of the injustice meted out to His ministers? that He views with complacency the anxiety and suffering they endure under the misguided and oppressive policy we are considering?”

“Believing as we do that there is a *great sin* lying at the door of the Church, for which the frown of providence is upon her, we suggest it for your consideration.”

“Tis not a call of small import,
The pastor’s care demands;
But what might fill an angel’s heart,
And filled a Saviour’s hands.

They watch for souls, for which the Lord
Did heavenly bliss forego;
For souls which must for ever live
In raptures, or in wo.”

JAPAN AND THE JAPANESE.

In their social and domestic life, the Japanese are truly Asiatic. Their females occupy but a subordinate position, although they are permitted to share in all the innocent recreations of their husbands and fathers, and are not held in such jealous seclusion as in some parts of India. Their minds are cultivated with as much care as is bestowed upon the education of the men, and the literature of the country boasts of many female names. They are lively and agreeable companions, and are much celebrated for the ease and elegance of their manners. With all these privileges which they enjoy, they are yet in a state of total dependence, and polygamy and the power of divorce is indulged in to the extreme by the husbands.

Children are brought up in the habits of implicit obedience, and all of every rank are sent to school, where they learn to read and write. Beyond this degree of education, however, the children of the rich are instructed in morals, and the whole art of good behaviour, including the minutest forms of etiquette. Arithmetic, and the science of the almanac,

form another important portion of their education, since it would be in the highest degree disgraceful to commence any important undertaking on an unlucky day. And last, as the finishing study, they are initiated into all the mysteries of the Hara-Kiri, literally meaning “happy dispatch,” but which is in reality the mode of self-destruction, by which every Japanese of distinction feels bound to resort, upon occasions where his life is at stake from any impending penalty.

At the age of fifteen the boys have their heads shaved, and they then become members of society. They also receive a new name at this time, and invariably, upon every advance in rank, the old cognomen is changed for a new one. Nor are these the only occasions when this change takes place; no subaltern is allowed to bear the same name with his chief, and therefore when an individual is appointed to a high station, every one under him who chances to be his namesake, must immediately find and adopt a new name.

In marrying, equality of rank between the contracting parties, is the first requirement, and when no obstacle of this sort stands in the way, the youth declares his passion by attaching a branch of a certain shrub to the house of the young lady’s parents. If this is neglected, so is his suit; if it is accepted, so is the lover; and if the dame wishes to put her reciprocity of this offer beyond a doubt, she forthwith blackens her teeth. Presents, as among most oriental nations, are now exchanged, and after with great ceremony burning her toys, to indicate that she is to be no longer childish, she is presented by her parents with a marriage dress, and some articles of household furniture, among which are always a spinning wheel, a loom, and the culinary implements required in a Japanese kitchen. All this bridal equipment is conveyed in great state to the bridegroom’s house, and exhibited on the day of the wedding.

THE MOUNTAINS IN THE MOON.—It is an ascertained fact that there are three classes of lunar mountains. The first consists of isolated, separate, distinct mountains of a very curious character. The distinguishing characteristic of these mountains is, they start up from a plain quite suddenly. On the earth it is well known that mountains generally go in ranges of groups; but we find these isolated lunar mountains standing entirely apart, never having been connected with any range. The one named Pico is 9000 feet high. This mountain has the form of an immense sugar-loaf; and if our readers can imagine a fairly proportioned sugar-loaf, 9000 feet in height, and themselves situated above it, so as to be able to look down upon its apex, they will have an approximated idea of the appearance of Pico. There are many other mountains of a similar description scattered over the moon’s surface; and these mountains not only stand apart from each other, but, what is still more remarkable, the plains on which they stand are but slightly disturbed. How singular, then the influence that shot the mountain up 9000 feet, and yet scarcely disturbed the plain in the immediate neighbourhood. The second class of lunar elevations consists of mountain ranges. Now this is the principal feature of the mountains on earth. This phenomenon is also found in the moon, but there it is the exception; only two principal ranges are found, and these appear to have been originally one range. One is called the Appenines. It is so well seen, that, just as the line of light is passing through the moon, you will think it is, generally speaking, a crack in its surface; but a telescope of ordinary power will at once manifest it to be a range of mountains. The lunar Appenines may be compared with the loftiest range of mountains upon earth. It is 18,000 feet high, and there is another range still higher, rising 25,000 feet above its base. In this feature, then, the moon corresponds with the earth, but with this difference—what is the rule on earth is the exception in the moon.—*Literary Journal.*

BABYLON.—Tower of Babel.—The Rev. H. A. Stean, in a report to the London Society for promoting Christianity among the Jews, thus describes the result of his visit to this celebrated site in January last: “It was a beautiful day; and as we rode over the vast plain of Babylon, once crowded with streets, palaces, and gardens, now entirely deserted, forsaken and desolate, I read as it were on every tumulus which we passed, and every broken-up canal embankment which we crossed, the denunciations of the prophet: ‘And Babylon shall become heaps, a dwelling-place for dragons, an astonishment and a hissing, without an inhabitant.’ (Jer. li. 37.) The Birs itself, which like a giant shadow of bygone ages rises from the midst of a barren waste, even in its devastated, ruined, and abandoned condition, still seems to utter the proud language of Nebuchadnezzar: ‘Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?’ This elaborate monument of ancient days is generally admitted to be the site of the tower of Babel, and the renowned temple of Jupiter Belus, so minutely described by Herodotus. The name Birs is a corruption from the Birsif of the Chaldeans, and the Borsippa of the Greeks. According to the Talmud it was a locality in the ‘great city,’ and a place unfavourable for the study of the law; for which Raschi accounts very little sagacity, by saying ‘that the air near it made one forget learning’; though the most probable reason is, because vain mortals raised here the first impious monument, and also here the great image was set up, before which a cringing people bent their suppliant knees. On the summit of the huge pyramidal hill stands a fragment of the brickwork, about 35 feet high and 28 broad and thick; it is shivered, broken, and torn on all sides, and rent in the centre. Around it are scattered heaps of conglomerated bricks, entirely vitrified, and as hard and unyielding as adamant. This strange

phenomenon must have been caused by the most violent action of fire or electric fluid: and thus were Babylon's high gates burned with fire, and her costly temple preserved as a beacon of divine vengeance, and an irrefragable proof of the divine source of prophetic revelation. From the top of this smitten tower the eye, in the words of the poet of Israel, wanders over a land of darkness and the shadow of death, without any object to relieve the sight, except the incessant tumult (the traces of former inhabitants,) which extend to the very horizon. To the westward are lakes and swamps, the tomb of the prophet Ezekiel, and a few other straggling buildings, which only enhance the desolate aspect of this forlorn region."

THE INDIA-RUBBER TREE.—From a volume lately published in New York, by G. P. Putnam, entitled *Scenes and Adventures on the banks of the Amazon*, we take the following account of that strange tropical production, the India-rubber tree:

"A number of blacks bearing long poles on their shoulders, thickly strung with India-rubber shoes, also attracted our attention. These are for the most part manufactured in the interior, and are brought down the river for sale by the natives. It has been estimated that at least two hundred and fifty thousand pairs of shoes are annually exported from the province, and the number is constantly on the increase.

"A few words here respecting the tree itself and the manufacture of the shoes, may not be out of place.

"The tree (*Siphilla Elastica*) is quite peculiar in its appearance, and sometimes reaches the height of eighty and even a hundred feet. The trunk is perfectly round, rather smooth, and protected by a bark of a light colour. The leaves grow in clusters of three together, are thin, and of an ovate form, and are from ten to fourteen inches in length. The centre leaf of the cluster is always the longest.

"This remarkable tree bears a curious fruit, of the size of a peach, which, although not very palatable, is eagerly sought after by different animals—it is separated into three lobes, which contain each a small black nut. The trees are tapped in the same manner that New Englanders tap maple trees. The trunk having been perforated, a yellowish liquid, resembling cream, flows out, which is caught in small clay cups, fastened to the tree. When these become full, their contents are emptied into large earthen jars, in which the liquid is kept until desired for use.

"The operation of making the shoes is as simple as it is interesting.—Imagine yourself, dear reader, in one of the serings groves of Brazil.—Around you are a number of good-looking natives, of low stature and olive complexions. All are variously engaged. One is stirring with a long wooden stick the contents of a cauldron, placed over a pile of blazing embers. This is the liquid as it was taken from the rubber-tree.—Into this a wooden "last," covered with clay, and having a handle, is plunged. A coating of the liquid remains. You will perceive that another native then takes the "last" and holds it in the smoke arising from the ignition of a species of palm fruit, for the purpose of causing the glutinous substance to assume a dark colour. The "last" is then plunged again into the cauldron, and this process is repeated, as in dipping candles, until the coating is of the required thickness. You will, moreover, notice a number of Indian girls engaged in making various impressions, such as flowers, &c., upon the soft surface of the rubber, by means of their thumb nail, which are especially pared and cultivated for this purpose. After this final operation, the shoes are placed in the sun to harden, and large numbers of them may be seen laid out on mats in exposed situations. The aboriginal name of the rubber is *cahuchu* from which the formidable word of *caoutchouc* is derived."

MILK TREE.—Mr. Wallace also describes an extraordinary tree, called the milk tree, which was one of the first wonders, he saw near Para. The fruit is eatable, and full of a rich and very juicy pulp; but strangest of all is the vegetable milk, which exudes in abundance when the bark is cut. It is of about the consistency of thick cream, and but for a very slight peculiar taste, could scarcely be distinguished from the genuine product of the cow. Mr. Leavens ordered a man to tap some logs that had lain nearly a month in the yard; he cut several notches in the bark with an axe, and in a minute the rich sap was running out in great quantities. It was collected in a basin, diluted with water, strained, and brought up at tea time, and at breakfast next morning. The peculiar flavor of the milk seemed rather to improve the quality of the tea, and gave it as good a colour as rich cream; in coffee it is equally good. The milk is also used for glue, and it is said to be as durable as that made use of by carpenters.

PRAYER MEETINGS.—It is very important that a prayer meeting should not be wearisome. Such prayer meetings will not merely be uninviting but repulsive; and what is worse, in those who attend it may destroy the spirit of prayer and induce a habit of contended mockery.

A prayer meeting should be conducted with spirit. A dull and heavy mode of conducting a meeting will make it dull and heavy. The person conducting the meeting should be prepared. No time should be lost in turning over leaves. A passage of Scripture, short, and selected for point and impressiveness, should be read; and a few verses, selected in like manner, should be sung. Any remarks should be pertinent and brief. On this point every one should examine himself carefully and unsparingly; for we do not tell each other our faults, and we shall not without painstaking and impartially, suspect our own faults. A prayer meeting should be confined carefully within its limited time. It is far better that people leave a meeting remarking that it has broken up too soon, than that it

has held too long. In case different members of a meeting conduct it in turns, the member should be named at the preceding meeting, that he may be present and prepared. Variety may thus be given. These are small matters, but small things do not always produce small consequences.

NEWSPAPERS IN TURKEY.—In Constantinople thirteen papers are published, in Smyrna six, and in Alexandria one; Servia has eight; Wallachia and Moldavia four; the whole Turkish Empire thirty-four.

Receipts for the Magazine, for one year.

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