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Canadian Presbyterian Magazine :

Especially devoted to the interests of the United Presbyterian Church.

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

VOL. II.—No. 5.]

TORONTO, NOVEMBER, 1852.

{PRICE \$1 PER ANNUM.
Paid in advance.

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Religious Intelligence.

HAWAIIAN ISLANDS.

Situation.—The Hawaiian Islands were brought to the knowledge of the world by Capt Cook, in 1778, when on his second voyage of discovery. The name, Sandwich Islands, was given them by him, in honour of Lord Sandwich, at that time first Lord of the Admiralty; but the appellation by which they were known to the natives is *Hawaii nei pai aina*.—These Hawaiian Islands,—a term derived from Hawaii, the largest, and which is fast supplanting the other name. They lie in the Pacific Ocean, between 18° 50, and 22° 20, north latitude; and 151° 53, and 160° 15, west longitude. This position is one of commanding importance, it being about equally distant from the great States that will grow up on the west coast of North America, on the one side, and from China, Japan, and the Philippine Islands, on the other. They are twelve in number, of which eight only are inhabited. The extent of these, in the order of their size, is as follows:—Hawaii, 88 miles long, and 73 broad, contains 4,000 square miles; Maui, 48 long and 30 broad, 620; Oahu, 45 long and 25 broad, 530; Kauai, 22 long and 25 broad, 500; Molokai, 40 long and 7 broad, 190; Lanai, 17 long and 9 broad, 90; and Kahoolawe, 11 miles long and 8 broad, contains 60 square miles. The number of square miles in all, is not far from 6,100; which is about three-fourths the extent of Massachusetts.

General Appearance.—As the Islands are approached, they present little that is attractive to the eye, particularly on their western shores, where rain seldom falls. No trees, no appearance of vegetation cheers the voyager; but instead, there rise up before him bare lava rocks, steep volcanic ridges, running inland, and lofty mountain peaks. On the opposite side of the Islands, where rain is frequent, vegetation clothes the surface throughout the year, wherever there is nourishment for its roots, and cataracts are seen "leaping from precipices of a thousand feet, and waterfalls hanging like ribbons fluttering in the air; but these sea walls are of great extent, sometimes rising up sheer, three thousand feet, and the ocean dashes against them with stunning violence. Unlike most islands of the Pacific, they are not surrounded by a reef of coral, but there shore, for the most part, is free from every obstruction. Their surface is exceedingly diversified. Mountains everywhere present themselves, some them of the height of 14,000 feet. Over the whole group they afford scenery of a peculiar and beautiful character, their base being covered with green-sward, whilst higher up are found the densest forests. The largest active volcano known, is on Hawaii. The craters of numerous others, of every age, size and shape, the most of them extinct, are scattered over the islands. The lava which has, from time to time, poured out of them, lies in vast and rugged masses on the high grounds, sometimes extending to the sea; and whole plains are met with, the soil of which is composed of cinders and ashes. Plains abound, often broken however, by steep ravines, and valleys are somewhat frequent, affording at times a bed for some stream, which having leaped down into it, all of a foam in its hot haste, is taken captive, and made to exhaust itself before reaching the sea, in clothing the entire surface with the richest verdure. There are some rivers of considerable depth and size, formed by the union of several cascades. Four miles west of Honolulu, and a

mile back from the ocean, is a salt lake, in the heart of an old crater, nearly oval in form, and about a mile in circumference. It is probably connected with the ocean, as though in general, only a foot and a half in depth, yet near the centre there is a hole twenty-five or thirty feet in circumference, to which no bottom has been found; it is also in some degree affected by the tides. At times a stratum of salt crusts it over of sufficient strength to bear a man.

Climate.—The climate varies with the situation and elevation. In some places, as at Honolulu and Ewa, it would seem to be as near perfection as any that is known, the heat being so moderated by the trade winds as to bring the mean temperature very near the point which physiologists have given, as most conducive to health and longevity. At Honolulu the greatest heat in the shade for twelve years, was 90°, and the greatest cold 53°, while the mean temperature was about 75°. In the interior, the climate is more like that of the temperate zone; and on the mountains may be found any degree of cold which is needed to brace up the system.

Productions, Animals, &c.—A comparatively small portion only of the surface of the Islands is fit for cultivation on Molokai, for example, according to Com. Wilkes, not more than one-eighth. Some of the valleys, these however being of limited extent, are exceedingly fertile.—The soil, generally, being formed of decomposed volcanic rocks, sand, mud and ashes, is poor, and better adapted to grazing than to cultivation. It needs constant irrigation, but with this, it may, by much labour, be made to yield good crops. The kalo,—commonly known as the wild Indian turnip,—the sweet potatoe, (these two being still the principle articles of native food) the banana, yam, bread-fruit, cocoa-nut, arrowroot, sugar cane, strawberry, raspberry, *ohelo*,—a berry,—and *ohia*,—a juicy red apple, but of poor flavour—are native to the Islands and abundant. Numerous products, both of tropical and temperate climates, have been successfully introduced, such as oranges, pine apples, peaches, grapes, figs, coffee, cotton, rice, mulberry, milngo, tobacco, potatoes, and wheat. Animals, birds and insects were very few at the time of the discovery of the Islands, being confined chiefly to dogs, hogs, rats; domestic fowls, wild geese, ducks, snipe, plover, owls; caterpillars, spiders, and a wood louse. Domestic animals have been extensively introduced, and much pains are taken to improve their quality. The first American cow arrived in May, and was of great interest to the natives. Mosquitoes, fleas, cockroaches, scorpions and centipedes have also been imported, and no lack is found in their number. The forests are usually very dense, and the trees being overgrown with ferns and parasitical vines, thickly interlaced, and spreading their shoots in all directions, it is exceedingly difficult to pass through them. The sandal wood, once sought for so eagerly to be carried to China as an article of commerce, is nearly extinct. The koa, the Hawaiian mahogany and capable of a fine polish, is found on the mountains, where it attains such a size, that a canoe has been hollowed out a single trunk, seventy feet long and three deep, and which would carry seventy men. The cocoa-nut palm tree, adorned at the same time with both blossoms and fruit in every stage of growth, springs from the sand by the sea side, and from clefts of lava, where nothing else will thrive. Fish are found in great variety; some of delicious flavour, are kept in artificial ponds.

Inhabitants, Language, Government.—The Islands were originally peopled, it is highly probable, from south-eastern Asia, and by the Malay race. The language spoken by the inhabitants, in which a striking affinity can be traced with the Malayan, is soft, flowing, mellifluous, not copious, not rich, but adapted to the tender and the pathetic. One of the first labours of the missionaries was to reduce it to writing; something of a body of literature is already formed in it, at the foundation of which lies the Bible.

The government was formerly a complete despotism; and what made it worse, the despots were as numerous as the kings and chiefs. The kingly authority extended over life, liberty, and property. The people were attached to the soil, and were transferred with it like the serfs of modern times. Respect to their persons or property was unknown, when in conflict with the whims or the desires of a superior. If one of them made use of any consecrated property belonging to a chief; if he walked in the shade of a house of a chief, with his head besmeared with clay, or a wreath about it, with it wet, or wearing a kapa mantle; or violated any one of numerous other regulations, equally whimsical and absurd; or if his shadow fell on the king; or if he did not prostrate himself when

any thing was carried to or from the king, his life was the forfeit. Property, if possible, was more insecure than life, as the death of a king or of a landlord, or even a mere caprice, would produce a change of owners throughout; yet theft was punished more severely than murder.—The king sometimes took the advice of the principal chiefs, but he was responsible to no one.

A great change has gradually taken place. In 1839 a code of law, prepared entirely by a native, was adopted by the king and chiefs, which, though in many respects injudicious and defective, and having no lawyers to expound it, or judges skilled to execute it, removed a great abuse. The next year, the chiefs, under the instruction of Mr Richards, adopted a brief constitution for the nation, and in the two or three years following, a new and better prepared code of laws took the place of the first. It was now proclaimed, that no enactment was binding, unless printed with the king's signature. This was a death-blow to the universal tyranny and deception that had so long crushed the people. In 1846, the different departments of a general government were organized; the organization of the judiciary soon followed; and within the last two or three years a criminal code has been formed, and considerable progress has been made in the formation of a civil code. The new constitution which has just been adopted, and which has been prepared with great care, will, it is hoped, lay a solid foundation for a more complete development of civil and political rights.

The government is now a constitutional monarchy. There is a Kuhina Nui, or premier; a cabinet consisting of a Minister of Foreign Affairs, of Finance, of Public Instruction, &c.; a Parliament composed of a House of Nobles, who are for the most part hereditary, and a House of Representatives, chosen by the people. The first election took place in 1851. The administration seems to be quite efficient, and the government is one of the very few which is out of debt.

The Hawaiian Churches are coming up to the help of the Lord against the mighty, and we risk nothing in engaging on their behalf, to support the native part of the Micronesian mission. We are persuaded, from the present indications of Providence, that there will be a religious community on these islands who will take an interest, and an active part in the missionary operations of the day, especially in such as may be undertaken for the salvation of the islanders in these seas. Facts, which are given, fully substantiate this hopeful view. At Hilo, the contributions averaged, through the year, more than \$90 a month; and at the semi-annual female festival, \$40 were contributed for the micronesian mission, in addition to which, more than \$2,000 in labour, materials, and cash were expended on meeting-houses. At Kau, besides aiding in building four meeting-houses, the people have given about \$300, chiefly for the new mission, which is nearly twice as much as in any former year. The contributions at Kohala were \$744 83, and this too in a year of almost unprecedented adversity. At Molokai, in a church of 1,095 members, \$171 50 were paid for the support of their pastor, \$1,809 in cash, and \$1090 in labour and materials for meeting houses,—not including labour and materials for houses of prayer,—and \$622 at the monthly concert. The total amount of contributions from the first church in Honolulu, was \$2,153 10, of which \$1,000 was for the support of their pastor; and from the second church \$1,374, of which \$417 was for their pastor. In the first church \$138 was paid to the Hawaiian Missionary Society, and in the second \$175. The people of Ewa contributed in nine months, \$150 for their pastor, and for foreign missions during the year \$90. An effort to raise \$2,500 for the repair of their church prevented these sums from being larger. At Waialua \$1,000 11 were contributed for various objects. The people of Kahuku, besides building a stone wall, a tenth of a mile in length, to aid in closing the passageway, and erecting and paying for a good framed meeting house, with doors and windows, have paid \$175 75 towards the support of their pastor. The contributions at Kanohe, were \$757 60, of which \$100 were at the monthly concert, and at Waiohi, \$521 36, of which \$121 56 were at the concert.—*Jour. of Mis.*

SANDWICH ISLANDS.

EDUCATION.

From the beginning of the mission the great importance of schools has never been lost sight of, and they are now found in every nook and corner of the Islands. The whole expense of the common schools, and also of the seminary at Lahainaluna, is borne by the government, to which the Minister of Public Instruction makes a yearly report of their condition. Of the 15,482 who were in the schools last year, more than 8,000 were readers, and more than 5,000 writers. These schools are doing a great and good work for the nation. A decided advance has been witnessed within ten years, in the intelligence and mental capacity of all classes of the people. An increasing value is set on education. Parents are more desirous of having their children educated, and more ready to furnish them with books and other means of improvement. The seminary at Lahainaluna has had 70 scholars. A class of 25 is to be admitted the present year. A class has also been selected, who are, to some extent, pursuing the study of Theology, with a view to the Christian ministry. Among the studies are Algebra, Geometry, Trigonometry, Surveying, Navigation, Hawaiian Laws, History, Sacred and Ancient, Chronology and Geography.—The Royal School, to which formerly the children of the chiefs alone were admitted, is now open to the children of all foreign residents. A building has been erected for it during the

year, in a desirable situation, at an expense of \$8,000. Its pupils number about 60, a large part of whom are from families once belonging to the mission, but now occupying stations of great influence and importance in the nation. The mission school at Punahoa has averaged 39 scholars, not excluding, however, children of missionaries. A growing necessity is felt for a higher institution, one which will afford all the facilities for a thorough education. It would be difficult to name anything which would be more auspicious in its bearings on the welfare of the Islands, than the founding of such an institution.

GENERAL IMPROVEMENTS.

Under the influence of the Bible the people have been casting off the garments of darkness, and putting on the robes of light. This change is moving onward. As fast as they are able, they are adopting institutions of enlightened nations. Roads are in a process of construction in every part of the Islands, built by a tax of six dollars on every taxable inhabitant. Some substantial bridges have also been thrown over difficult streams at important points. In the district of Waialua, five such bridges have been built, at a cost of nearly \$8,000. The coasting vessels have more than doubled their speed within twenty years. At Honolulu many of the old thatched and adobe houses are giving place to others, built of lumber, the yards are enclosed with picket fences, gardens are cultivated and fruit trees planted. Most important of all, the Commission appointed to settle land titles, have nearly completed their work. The titles which they give, are intended to be as perfect as those which are enjoyed by the people of any nation on earth. They will invest the people with rights hitherto unknown to them. So long as they had no property in the soil, they could be expected to do little in the way of bettering their condition. Now that they have substantial ground for exertion, and stand in the condition of men, new energy will be infused into them, and the work of improvement will go rapidly forward.

RELIGION.

The Sandwich Islands mission was established in 1820. At the end of five years, the native church members numbered only 10; and in twelve years no more than 577. Eight years afterwards they had swelled to 20,120. The number of churches is 22. The whole number received into them on profession of their faith from the beginning is 31,271. The present number of church members is 20,118. The number received on profession last year, is 1,404, which is an increase of 544 over the preceding year. More than usual interest has existed at several of the stations. In these places the cases of discipline have been few, no outbreaks of gross immorality have occurred among the people, and several of the prisons are nearly destitute of inmates. At some of the stations, moreover, there are signs that cannot be mistaken, of abounding more and more in the fruits of the Spirit. A more consistent and enlightened piety is becoming manifest, and many professing Christians, both male and female, would not suffer, if brought into comparison with those of any country whatever, on the score of benevolent and efficient action.—*Jour. of Miss.*

RIO DE JANEIRO—BRAZIL.

Few portions of our globe possess more interest in a natural point of view, than Rio de Janeiro, the capital of the Brazilian Empire. There is no city in the world more favoured in its situation and climate. On the southern verge of the tropic zone, it enjoys a perpetual spring and summer. No wintry blasts ever sweep rudely from the stormy and frigid region of Cape Horn. No cold "sear and yellow" autumn strews the ground with dead trophies of rustling foliage; but gentle breezes blow, and perpetual verdure blooms, and fruition reigns in this favoured land. The heat of the warmer months is tempered by cool currents of air from the ocean and the mountains, and there is not, as in other tropic regions, a rainy season with its torrents and gloom, and dampness, but a kind Providence waters the earth at all times in the year with refreshing showers and copious dews.

The immense Bay of Rio, which can float the combined navies of the globe, is more than thirty miles in extent, and, although of great depth, it is diversified with many beautiful Islands, whose bold shores permit navigation in their immediate vicinity to be free and unimpeded. The entrance to this magnificent sheet of water is flanked by precipitous mountains, which form an impassable barrier to the blue Atlantic which rolls beyond. So near is the city to this portal of old ocean that it receives the constant benefits of the refreshing breezes. Rio de Janeiro much resembles Naples, though it is more picturesque, from the fact that many island hills (if I can so say,) rise in the midst of this vast metropolis, like the elevation upon which the castle of St. Elmo is situated in the latter city. These hills form with their verdure and flowers a most beautiful contrast with the walls and vermilion tiles which border their bases and sides.

From Rio de Janeiro the stranger gazes upon an amphitheatre of lofty mountains, some of them covered to their very summits with flowering trees and innumerable tall waving palms, of which there are in the Empire of Brazil alone more than one hundred species. The mountains instantly recall Switzerland, and indeed some one has felicitously named the vicinity of Rio de Janeiro, the Southern Helvetia. The scenery is truly Alpine, though mountain summits tipped with snow, which form a part of every landscape in the land of Tell, are never seen here. Nature has been gigantic in her efforts here, as can be seen in a most

luxuriant vegetation, which in some instances attains an enormous size, almost leaving us in doubt whether they are plants or trees. There are many varieties of fruits, to us unknown, and the forests abound in trees whose wood is rich, and sought for throughout the world. These forests at certain seasons of the year, seem like immense flower gardens, for many of them bloom themselves, and besides are interlaced with a thousand creepers and vines, and are also covered with brilliant blossoming parasites, which altogether form a *tout ensemble* which realises the glowing descriptions of Chateaubriand.

And nature here, aided by cultivation, returns to man an hundred-fold. Ships from all nations sail to this port to bear to other lands the fruit of the little green-leaved coffee-tree. Of many important articles of food, the slovenly labour of slaves will produce two crops a year; while with diligence, of some things, three harvests might be had.

Such is the nature of this lovely region. But what is man?

The history of the first settlement of Rio de Janeiro should be interesting to every Christian. It is not generally known that the first attempt to people this locality was by Protestants, and if treachery and Romish intolerance had not been triumphant, perhaps there might have been seen in this territorial paradise a flourishing Protestant state with an open Bible, and all the blessings and privileges which attend a pure religion. Dr. Kidder in his work on Brazil, says: "The first settlement in this harbour (that of Rio de Janeiro) was commenced by the French as early as 1555. The leader of the expedition was Nicholas Durand de Villegagnon, a man of considerable abilities, and of some distinction in the French naval service. This individual had the address, in the outset, to secure the patronage of Coligny, the admiral of France, the distinguished statesman and friend of the Protestants. He proposed to found a asylum for the persecuted Huguenots. A respectable number of colonists were enlisted, many of whom, however, abandoned the expedition when driven back to Dieppe, after a severe storm. The remainder reached Rio de Janeiro, and there commenced the colony. On the return of the vessels to Europe, considerable zeal was awakened for the establishment of the Reformed Religion in these remote parts. The Church of Geneva, Switzerland, became interested in the object and sent two ministers and fourteen students, who determined to brave all the hardships of an unknown climate, and of a new mode of life in the cause."

But the enemies of Christ triumphed. Many were induced to embark, and already reached the distant shores, where there "was every reason to hope that the Reformation would take root, and fill the South, as well as the North, with a Protestant people." But Villegagnon, instead of showing himself a friend to Protestantism and Coligny, displayed the blackest ingratitude, and demonstrated that he was a persecuting Romanist, and a worthy follower and imitator of the Huguenot-hating Guises. Those that were sent back to France suffered most severely. Those who remained (with the exception of some who escaped to the Portuguese) were put to death by the unrelenting Villegagnon. Those who reached France arrived just in time to undeceive a body of Flemish adventures who were ready to embark for Brazil, and also about ten thousand Frenchmen who would have emigrated if the object of Coligny in founding a colony had not been wickedly betrayed."

Thus was frustrated a noble undertaking, which, if it had not been for the designs of wicked men, would have been of incalculable benefit to South America. I know not if there has been another like enterprise on the South American Continent which resembles in certain degree the settlement of our New England, and which in a Christian and historical point of view is so full of interest.

But Villegagnon did not succeed in holding for France this fertile land. It was wrested from him by the Portuguese, and the country ever since has been in their hands, or in those of their descendants, the ruling people in Brazil. Of course, under their sway a corrupt religion has prevailed, and but few attempts have been made to preach the pure Gospel. In 1806, the Royal Family of Portugal fleeing from the Conqueror of Europe, sought a refuge in Brazil. Rio became the Court Capital, and from that time commenced her great prosperity, which continues in an increasing ratio unto this day. Before the residence of the Royal Family on this Continent, Brazil was shut up to foreigners, with a Chinese jealousy. But from that period the ports were thrown open. In 1831, Brazil became an Empire, independent of Portugal, with her sovereigns of the same house, in whose veins course the blood of the Imperial House of Austria, and of the Dukes of Braganza. As early as 1520 or 1523, an English Chapel (for the use of British Legation and the many Englishmen in Rio) was erected, in which place there has been worship each Sabbath, up to the present time. It is now under the charge of an Evangelical Clergyman, the Rev. Mr. Graham. The Germans also have a Church connected with the Prussian Embassy, but the clergyman is unevangelical, and, I have been informed, rationalistic. There have been American Seamen Chaplains here from time to time; and about twelve or fifteen years ago, the Methodist Episcopal Church of the United States, established a mission under the direction of the Rev. D. P. Kidder, D.D., the present efficient Editor of the Methodist Episcopal Sunday School Board's Publications, in the city of New York. He did much to circulate the Scriptures, and is affectionately remembered both at Rio and elsewhere in this Empire. He travelled extensively among the cities of the coast-provinces, and has written the most useful and entertaining work on Brazil that has yet appeared. His investigations and researches have been complimented in England, and having almost the body of his "sketches" transferred into one of the books

called forth by, and published for, the British Parliament. Just as he had become familiar with the language, and was about to open services for the Brazilians, severe affliction and bereavement made it necessary for him to abandon the field of his hopes and prayers.

The Constitution of Brazil is most free. Although the *Presiding Officer* of *Egypt* is confined to one family, and is hereditary; yet the nobility cannot transmit to their descendants noble honours and titles—it is a nobility of merit. Suffrage is almost universal. The press is entirely free, and although the religion of the State is the Roman Catholic, yet the laws are more tolerant than those of any other country in the world where the Romish Religion prevails, and in this nation, where is a language easily acquired, where people respect not their priests, where there is a free press and a rising population, now ought the professors of a purer Christianity to endeavour to cause to be planted here the truth as it is in Christ Jesus. Let us not neglect the heathen; but are we not neglecting nations near us—who have a greater bearing on the civilised world than any heathen people, and who have a greater need of the Gospel?

The law of this country says that although the Roman Catholic Religion is that of the State, yet all other forms of religion are allowed to be held and practised, except in buildings "having the exterior form of a temple," and persecution on the ground of religious opinion is strictly forbidden. Now the cities of the coast might all be occupied as well as Rio de Janeiro, and it is these cities which influence, and I might say govern, this country of five or six millions of people. Such establishments might not be enabled to do much more than to sow the seed for some years, yet we know that "in due time we shall reap if we faint not." Let the seed be sown now, let the missionaries learn the great lesson of perseverance—"learn to labour and to wait;" and Christ, the Captain of our salvation, will give the victory if God's people are faithful, prayerful, and charitable.

Your missionary at Rio de Janeiro has had much to encourage him. He has one service upon the water and one upon the land each Sabbath. The latter is attended by Americans and foreigners, and by some Portuguese and Brazilians. A number of young men, Portuguese, are constant attendants, and distribution of Tracts and Bibles has no hindrance. And he has good reason to know that they are read: In his next communication he will speak particularly of the mission and its prospects.—Rev. J. C. Fletcher.

AMERICAN INDIANS.

WHAT THE GOSPEL HAS DONE FOR THE CHOCTAWS.

The report on The Success of Indian Missions, read by Mr. Treat at the meeting of the Board in Troy, embodied the following statement in respect to the Choctaws. Some of the facts appeared before in the *Journal*, but they are of so much interest, that our readers will not be sorry to see them again;—

In 1818 the Choctaws, were emphatically a pagan and savage people. The worst vices of heathenism prevailed. Polygamy and infanticide, wars and fightings, were a part, and only a part, of their sad heritage. On their native stock, moreover, they had engrafted some of the worst vices of civilization. They were a drunken people. When Mr. Kingbury once inquired, "Is there not a sober man among you?" he was told in reply that there was one!

But as we go to their present home, and survey their fields, and look into their dwellings, we obtain abundant evidence of comfort, of thrift, of progress. When we examine their schools, we discover the sure signs of quickening and expanding intellect. When we enter their churches, we feel that the Lord, in very deed, is in the midst of them. With joyful surprise we ask, "Is this the people that our missionaries found, thirty-four years ago, so ignorant and so degraded?" It will be well, however, to go into some detail.

1. A large number of the Choctaws are the followers of the Lord Jesus Christ.—The Board are already apprised, that the number of such under the care of our mission is thirteen hundred. Other societies, which have entered the field at a later day, report about the same number of communicants; so that one eighth of the whole tribe belong to the visible church. Of the evidence of piety furnished by those connected with other organizations, we cannot speak. But we have taken some pains to ascertain the facts in regard to our own churches; and the result is, that they give nearly the same evidence, in kind and degree, that we find elsewhere. With them, as with us, there are the lukewarm and the unfruitful. With them, as with us, there are the inconstant and the wayward. But we find there, as here, bright examples of godly living, of large-hearted benevolence, of progress in knowledge and holiness. And there too, as here, we see happy deathbeds, joyful anticipations of coming blessedness, and triumphant departures to the rest which remaineth for the people of God.

In some things, moreover, these churches are ensamples to us. As might be expected, cases of discipline frequently occur; but we are assured by Mr. Byington that there is no occasion for the taking of testimony. The delinquent becomes himself the witness; and the truth is soon disclosed. A member of a Choctaw church, in good standing, never refuses to pray, whatever may be the occasion. If the head of a family makes a profession of religion, he is sure to set up an altar in his household; and if at any time the daily offering is withheld, it is freely admitted that "sin lieth at the door." After what has been said, it will

excite no surprise to hear that the Choctaw Christians pray much for the heathen. "Heldom," says Mr. Copeland, "do they forget to intercede for the success of missions in this and in every land." The Board, too, with its officers, is often remembered at the morning and the evening sacrifice.

2. *Intemperance among the Choctaws has been greatly curtailed.*—The early habits of the people, in this particular, have just been mentioned. Through the efforts of the missionaries a law was passed in 1823, embracing the principles of what is now known as the "Maine law," but which, with greater propriety, may be called the "Choctaw law." This enactment continued in force till the statutes of Mississippi were extended over the nation; then it became a dead letter. But when the Indians removed to their present home, their very first act of legislation was to restore this abrogated law. And whatever may be the fate of such enactments, in New England or out of New England, the Committee feel quite sure that the Choctaws will never undo their work. It ought not to be inferred, however, that the evils of intemperance have entirely ceased. This is not true. But the change is very great, and it is all the while becoming greater. Public men are vigilant and determined; and the forbidden article is destroyed, wherever it is found.

But why, it may be asked, has not temperance fully triumphed? Because of the whiskey shops kept by white men along the borders of the Indian country. Could these be closed, the mischief would soon come to an end. Gladly would the Choctaw government arrest this unholy traffic, if they could. Last autumn a petition was addressed to the legislature of Texas, praying that within its jurisdiction there might be no sale of intoxicating drinks to the Indians. It was signed by three hundred persons. It was sanctioned by the General Council. A delegate was sent to the city of Austin, a week's journey and more. But the remonstrance was in vain. The traffic still goes forward; and every year it sends its score of victims to a dishonored grave.

3. *The Choctaws are an agricultural people.*—They have given up the chase, and live by the produce of the soil. "The man who marries," Mr. Byington says, "and does not provide a house and farm for his family, is in as poor repute among the Choctaws, as he would be among the whites." It will be understood, of course, they have much to learn in developing the resources of their ample domain. But they are making rapid advances in skill and industry. Teams of horses and cattle, wagons, large and small, are becoming more and more frequent; and their implements of husbandry are constantly improving. With their present means and knowledge they raise corn enough, in favorable seasons, for their own wants; and generally thousands of bushels are offered for sale. Many are turning their attention to other crops, and Mr. Hotchkiss says that more wheat has been raised this year than in all the previous years of their history.

4. *Education is highly prized by the Choctaws.*—Indeed, their desire to obtain suitable instructions for their children is near universal. "If they had the means and competent teachers," Mr. Hotchkiss says, "almost every child in the nation would be sent to school forthwith." "There has never been a time in their history when this subject received so much attention." Large sums are freely expended. First of all, there is a fund for the training of lads and young men in our academies and colleges. Then there is an annual appropriation of \$25,500 for the support of boarding schools in the nation, placed under the care of four different missionary societies, representing the Methodists, Baptists, Presbyterians, and Congregationalists, they having agreed to contribute largely therefor. And it is but simple justice to the Choctaw government, to say, that in the management of these institutions they have shown remarkable tact and ability. Such has been the success of the experiment, indeed, it is often said in the adjoining States, "The Indian schools are better than ours." A few parents send their children to the boarding-schools at their own expense; and more would be glad to do so, if there were room. In fact, the Committee have been solicited, within a few weeks, to open a school on this very plan.

The provision for common schools, it must be confessed, is wholly inadequate. But as soon as suitable teachers shall be raised up, it is presumed that every neighborhood will be supplied; for large sums are frequently collected for this object, in the absence of national grants, by individual effort. That competent instructors may be prepared, some of the leading men in the nation wish the Good Water school to be converted into an institution that shall hereafter equal any female seminary in the United States; and the change is to be made this very year.

It is an interesting fact, that in all the Choctaw schools, the Christian religion holds a place of singular prominence. And not only so, Saturday and Sabbath schools, as they are called, are sustained at the expense of the nation. "I know of no State," Mr. Copeland says, "where appropriations are made from the school fund for the support of Sunday schools. But such is the case here."

5. *The Choctaws have a good government.*—They have a written constitution, with a "declaration of rights" which embodies the liberty of the press, trial by jury, the rights of conscience, proper safeguards of person and property, the equality of all Christian denominations, and almost every great principle of civil and religious freedom. They have a General Council, composed of a Senate and House of Representatives. They have a fourfold executive, consisting of a chief for each district elected once in four years, the greatest anomaly in their system. They have county courts, district courts, and a "supreme national court;" the county courts judges being also judges of probate. Every free male, eighteen years of age, who has been a citizen of the nation for six months,

is entitled to vote. If twenty-one years of age, he may be chosen to the House of Representatives; if twenty-five years of age, he may be chosen District Judge; if thirty years of age, he may be chosen to the Senate, or the supreme national court, or the executive department, provided, however, that he does not deny the existence of God, or reject the doctrine of future rewards and punishments. And all officers, whether chosen by the people or by the General Council, are liable to impeachment for selling whiskey, or for "being found drunk twice." All general elections must be by ballot; and the electors themselves are protected from arrest for the time being, save in cases of treason, felony, and breaches of the peace.

The statutes of the Choctaws are simple, sometimes defective in phraseology, but for the most part commendable in their aim and spirit. Of the laws which relate to slavery, the Committee have no occasion to speak, as they were laid before the Board four years ago. It is supposed, however, that the Choctaw people entertain more enlightened views on this whole subject than the adjacent States. It should be said, perhaps, that there are some failures and lapses in the administration of justice; but this is generally owing to ignorance, and not to deliberate unfaithfulness. And the improvement in this respect, even within two years, is palpable and decisive.

Other signs and marks of an advancing civilization might be mentioned, such as changes in dress, better houses and better furniture, the elevation of woman, weddings and funerals conformed to the customs of the white men; but these will be inferred. No people, receiving the gospel as extensively as the Choctaws, grapple with intemperance in their determined spirit, cultivating the soil with their quickened industry, prizing education as they do, and having such a government as theirs, can be stationary in other things. They have the elements of progress. They have the spirit of civilization; and the form will not be slow in coming.

But the Committee cannot dismiss this topic without adverting, more particularly, to the condition of the adjoining States. They have no wish to institute invidious comparisons; but all good men in those States, it is believed, complain of a lamentable dearth of churches and schools. It is greatly to the credit of the Choctaws, therefore, that with such an example before them they have pressed forward, with such zeal and success, in their career of improvement. In some respects, indeed, the missionaries give the preference to the Indians. "In the erection of churches," Mr. Stark says, "in the establishing and support of schools, in efforts for the Bible, tract, and temperance cause, the Choctaws stand where the people bordering on us have never stood. We can show this by numberless facts." And Mr. Hotchkiss affirms with confidence, that his people are more civilized than their immediate neighbors. "This has been said by the whites themselves."—*Journal of Miss.*

MONASTIC INSTITUTIONS IN ITALY.

We give below the ninth chapter from Dr. Murray's book, entitled, "Romanism at Home." It will be seen that the Doctor speaks out plainly. On one point we should be disposed to differ with him. It is in relation to the *poverty and degradation* of the classes from which the monks and nuns are taken in Italy. We apprehend that a larger number of them especially of the monks of certain orders, are from families in good and even wealthy circumstances, than Dr. M. supposes. This is one way by which Monasteries have been made rich, by inducing young men of some fortune to become members of them, and then getting them to make their wills in favour of the establishment. See what Ciocci says in his account of his life and conversion:—

My Dear Sir,—I am not yet through with the Paganism of Romanism. The evidences of the paternity of the religion of the Seven Hills, grows with investigation. Like the ruins of Pompeii, they lie concealed beneath a slight external covering, which is easily removed.

On landing at Naples, I was struck with the large number of ecclesiastics, in different garbs, that were to be seen in all the streets.—They all looked extremely fanatical and self-satisfied. Some wore a three-cocked hat, and some no hat. Some wore shirts and stockings and shoes with large buckles, and some wore sandals without stockings; but whether they wore shirts or not, I could not tell from their flowing dress. Some wore an elegantly priestly coat of black cloth, girt with a sash around the waist, lifted up a little on one side in order to facilitate their walking; while others wore a coarse garb, flowing from their shoulders to their feet, with a cord around their loins. I soon learned that the fat, well-fed, and well-dressed persons, with large shovel hats, were priests; and that the persons without hats, wearing sandals and no stockings, and a kind of a shoe with no hind part to it, and which flapped against the sole of the foot as they walked, were monks and friars of various and varying orders. Of these persons I had often read, but now they were before me a living reality. The walk, the look, the whole appearance of the priests seemed to testify that they belonged to the better class of society; and as I was subsequently informed, they were persons whose parents had purchased for them admission to the priesthood as the cheapest way of securing to them a competent support for life. But the monks and friars that were swarming every where bore the strongest evidence of a mean origin. Their low foreheads—their shaven pates—their unwashed faces and uncombed hair—their coarse and filthy garments, and unwashed feet, bore evidence against them.—Of these monks and friars there are many orders in Naples. Some you see with backs, and others with baskets in their hands, begging from

door to door; while others are confined to their rooms in their houses, the voluntary subjects of rules and customs the most superstitious and degrading. On the side of the hill which rises up in the midst of Naples, and which is surmounted by a strong fortification, is a monkish house. It is a very large establishment, making a hollow square, with the grave-yard in the centre; and each of the posts of the fence by which the grave-yard is enclosed is surmounted by a naked skull. These monks never speak, and never eat at the same table eave on the Sabbath! And these establishments you find every where in Italy. I visited one of their churches in Rome, where I witnessed the most revolting scenes I have ever beheld. It is the Church of the Capuchins, where is the magnificent painting of the Archangel by Guido. In a glass case, under one of the side altars, is the body of a monk laid out in his old robes, in a state of *miraculous* preservation. Whether it was dried flesh or wax, I could not tell; I suspected the latter. I asked the monk who attended on us why the flesh of this man was preserved, while that of others decayed. His reply was most ludicrous. Putting his hands together, and turning up his eyes like a duck in a thunder-storm, he answered, "Because he was a good fellow." The burying-place of these monks is a horrible sight. It seems to have been gotten up to outrage all the feelings of humanity. It is partly under the church, and is entered from the yard by a series of arches. The burial spot may be twenty or thirty feet by seven or eight. The clay of this bed, I was told, was brought from Palestine. In this bed the monks are buried, where they lie until the flesh falls from their bones. Then the bones are taken up, and some of them, after being jointed with wires into a perfect skeleton are dressed up in their old garbs, and hung up around the place, while the skulls and ribs of others are wrought into fantastical arches and candlesticks, which every where cover the walls and meet the eye. Even Rome does not present a more revolting spectacle. And shreds from an old dirty garment of that preserved monk, whose name was Crispini, are said to have wrought miracles, and have been sold at exorbitant prices. And in this revolting den of superstition and indolence are one hundred and fifteen of these dirty Capuchins, who, judging from their appearance, stand far more in need of a thorough washing than they do of victuals or wine!

These monks, who spend their time between praying, begging, sleeping and sinning, you meet everywhere. One of them was regularly stationed in the hall of the Hotel d'Angleterre every morning to beg alms from the strangers retiring from the breakfast-room. My travelling friend, who liked them about as much as I did, put his hand in his pocket, one morning, as if hunting for a franc for the shorn monk. Fingering his pocket, he went up stairs, and the monk after him, his eyes beaming with hope. At the top of the first stairs, he signified that he could not find anything to give him. He stopped a little, but cast a longing, begging look after him. Again my friend commenced to finger his pockets, and, again flushed with hope, the monk renewed his pursuit. But, while ascending the next flight, the incorrigible Protestant came down upon the lazy rogue with a thundering rebuke, under which he went down stairs, at least as fast as he ascended them.

And you, Sir, must well know how large a space in the history of Romanism is filled by the rise and the progress, the conflict and the crimes, of the various classes and orders of monks and friars.

It has also called into requisition female monks, called nuns, who have contributed not a little to the extending of its plans. The first of these persons I saw abroad, was on a funeral occasion, in the Madeline, in Paris. The deceased was obviously very poor, and the priest in waiting mumbled a service over the coffin so hurried and so heartless as to fill me with contempt for him. The nun, who, perhaps, was the nurse of the deceased, was there, and a more common or ugly woman no man need wish to see. There were three of them on the steamer from Lyons to Avignon, and, in appearance and manners, they were the very ditto of her I saw in Paris. The great vulgarity of their appearance in Italy put to flight all the images of beauty and delicacy and modesty which I had ever associated with them; nor could I account for what I observed until my visit to the Catacombs at Naples. As you approach the subterraneous graves, there are two large buildings on either hand; that on the left is devoted to the care of poor old men, and that on the right to poor young girls, who are deserted by their parents, or "who had no parents," as said our valet. This building is capable of containing between one and two thousand girls, and is usually full; and all of these are compelled to be nuns. The fact that they are taken from the very lowest walks of life, accounts for the commonness of their appearance; and it is the same fact which accounts for the yet more common, and dirty, and sensual appearance of most of the monks and friars that I saw abroad. Here and there a disappointed maiden may flee to a nunnery to hide her blushes or her shame, and become a lady-abbess; or a greatly criminal nobleman may flee to a monastery to hide his crimes, and to play the gentleman fanatic among bores; but as a rule, monks, friars, and nuns are from the very sweepings of society, and ever have been. Italian nuns, as far as they came under my observation, needed not the walls of a nunnery to protect them from marriage; for I have seen many females far prettier, enjoy the pleasures of single blessedness without any to disturb or make them afraid. And such are the monks and friars that are shipped here in cargoes to civilise and Christianize us!

But the question again arises, Whence these orders of monks and friars? Whence these nuns of various names and various colored veils? There is nothing like them in the Old Testament—nothing certainly in the New. Celibacy is nowhere enjoined on man or woman, saint or

sinner, in the Bible. Seclusion from the world, like that practiced in monasteries, is nowhere enjoined by the sacred books of our religion.—When Paul speaks of persons wandering in deserts and in mountains, in dens and in caves of the earth, he refers to those banished from their homes and friends by the ferocity of persecutors. Whence, then, these orders? They are all of pagan origin. You, Sir, need not be told how orders of priests abounded among the Egyptians and the Greeks, nor how they were copied by the Romans. The merest novice in mythology, will remember the Pagan confraternities, to which Franciscans, Benedictines, Dominicans, and Jesuits, so nearly correspond, and the Vestal Virgins, to which Popish nuns are so exact a counterpart. How exactly Homer and Plato painted the monks of La Trappa in their descriptions of the priests of Dodonean Jove! Anchorites, hermits, recluses and monks, existed in Asia long before the Christian era, and at the present time, the countries which profess the religion of Brahma, Fo, Lama, and Mohamed, are full of fakirs, and santons, toners, talapoms, and dervises, whose fanatical and absurd penances are the arts of deception, and not the fruits of piety. And in some of the countries of Asia, at this hour, you will find priests and monks under vows of celibacy, without keeping them, with shorn heads, with and without turbans, and wearing peculiar robes tied about their loins, as thick as under the shadow of St. Elmo, or as on the banks of the Tiber!

But why these monks and friars, and nuns? Has the question ever occurred to you? The bishops are generally engaged in the higher affairs of the State or the Church; the priests are saying masses in deserted churches, and faring sumptuously; and the monks and friars and nuns, collected from the common people, and sympathizing with them, are abroad among them, as the curates or assistants of the priests and bishops, for the purpose of filling their minds with fables, and keeping them in bondage. They are priestly spies among the people, save those that go into seclusion; and hence you find them begging for the people in the streets mingling with them in the market-places, lounging with the lazaroni, and laughing with them, and all for the purpose of doing the dirty work of the priests, and filling their minds with superstitious legends. The object of importing to our shores monks and nuns cannot be mistaken; and as soon as public sentiment will allow it, you will see these lazy and wicked wretches sticking their shorn heads into the cottages of the poor, to warn them against all the elevating influences of Christianity, and flouting their coarse robes in our thorough-fares for the same purpose for which the Pharisees of old made broad their phylacteries. These monkish orders were, and are, the curse of Pagan nations; they wofully corrupted the Christian Church; they were mainly the authors of the lying legends of the Dark Ages, which Papal priests are endorsing even in America; they are now a grievous curse to the Papal nations of the world. O, Sir, will you not join me in the prayer that they may never curse either by their presence or their arts, our own happy, thrice happy country!—*Christian Union.*

THE MYSTERY SOLVED, OR IRELAND'S MISERIES; THE GRAND CAUSE AND CURE.

We beg our readers' attention to the following chapters taken from the admirable work of the Rev. Dr. Dill, recently published by the Carvers. They are the first three chapters of the work, and will give a good idea of it, as well as of the nature of the subject of which it treats. We hope that many of our readers will purchase and read this masterly production. It is certainly the best thing that has been written respecting unhappy, but still beautiful Ireland. Dr. Dill writes like a man who has a clear comprehension of his subject, an understanding able to grapple with it, and a heart deeply penetrated with the love of a vital Christianity, and a deep conviction of its being the panacea for the woes of Ireland. If our readers can read that book—we forewarn them—without being made to feel in their inmost souls a deep compassion for Ireland, and send up most fervent prayers that she may soon enjoy the blessings of a pure Gospel, we are entirely mistaken in our opinion of them.

GENERAL WRETCHEDNESS.

The first thing that strikes the traveller, is the air of desolation which begins to pervade whole districts—especially in Munster and Connaught. As he wanders through these provinces, he sees half decayed towns, which once were so flourishing as to send members to the Irish Parliament. He finds whole villages in ruins so complete, that nothing remains but a few tottering wall studs, to tell that the hum of life was ever there. In some cases, even these monuments of desolation have disappeared, and the coachman points to a bare deserted spot, as the site of a former hamlet. And as to the destruction of farmsteads and cabins, he can scarce move in any direction but the scene appears as if some invading army had passed by.

He finds, on enquiry, that this decadence had commenced long prior to the famine, and was only hastened by that fearful visitation. On the eve of that calamity, and while yet the tide of events flowed in its usual channels, Ireland contained one-third the population, with one-fourth the surface of the United Kingdom; and yet her national revenue was not one-eleventh, being £4,500,000 sterling, out of £52,000,000. The registered tonnage of her shipping was not one-twelfth, being 250,000 tons to near 3,250,000. And the proportion of her persons employed in her factories, was one twenty-third, being, in round numbers, 23,000 to 540,000; while her agricultural condition could scarce be compared to

Britain—there being then in Ireland near 1,000,000 of holdings on 13,500,000 of acres of arable surface. And of these holdings, one seventh did not exceed three acres; one third consisted of from 1 to 50 acres; not one twentieth were above 50 acres each; and two-thirds, at least, were wretchedly cultivated.

If we look to the circumstances of the population of that period, our results are not less remarkable. While the English upper-classes have long been the wealthiest in the world, few of the Irish were even out of debt, and numbers were hopelessly embarrassed. While the English middle classes have long been surrounded with comforts, Ireland can scarce be said to have had a middle class. And of the few that even then existed, the means were so slender, that often the Irish merchant was poorer than the English clerk; and the Irish farmer would have been thankful for the food which English servants threw away; while the entire agricultural class, representing seven-tenths of Ireland's substance, were fast sinking into poverty. How, then, shall we compare the lower classes of both countries—the starved Irish peasant in his wretched hut, with the happy English hind in his cheerful cottage?—More than three-fourths of all the dwellings in Ireland were at that period built of mud. Near one-half of all the families in Ireland lived in dwellings of but one apartment each. Two-thirds of that entire population lived by manual labour, and subsisted on potatoes. Near one-third were out of work, and in distress thirty weeks in a year; while not less than one eighth were paupers, or on the very verge of pauperism.

We think no one can read these statistics without being able to account for all the horrors of the famine of 1847. No prosperous country could be utterly prostrated by the failure of one crop—least of all the potatoe—for no prosperous country depends upon it. It is the staple food of poverty or sloth. That nation must have been foundering which such a calamity could so completely engulf. The above statistics demonstrate that Ireland was foundering—that the people were already so impoverished as to be unable to bear any additional privations; and many of them, indeed, so sunk in the gulf of wretchedness, that the least rise of its waters was sure to overwhelm them.

The census of 1851 has accordingly shown the disastrous effects of the famine upon Ireland. Ten years before, the population was 8,175,124. At the same rate of increase which had marked all previous decennial periods, it should at least have been 9,000,000 in 1851; and many believed it had reached that number in 1846. Yet it was found to be only 6,515,791—thus revealing the astounding fact, that in five years the population of Ireland had virtually decreased *ten millions and a half*, or near one-third! This number is within about 370,000 of being equal to the entire population of Scotland. We have only, therefore, the almost total extinction of the Scottish nation, in order to form some estimate of our loss. Moreover, in the year 1841 there were 1,381,360 dwellings in Ireland. According to the census of 1851 the number was then reduced to 1,115,007—showing that in the meantime, no less than 266,353 of all the habitations of the country had been levelled to the ground! We find, from the same source of information, that this dreadful clearance has chiefly taken place among the small farmers—the humble class so graphically described by the poet, whose little plot

“Just gave what life required, but gave no more.”

In 1845 there were as already stated, near 1,000,000 of holdings in Ireland; and of this number, those which contained from 1 to 50 acres each, amounted to 310,436, and supported 1,562,250 individuals—more than one-fifth of the population. The census of 1851 has revealed the awful fact, that near three-fourths of this entire class have been swept away—there being then but 92,618 holdings, supporting 519,768 individuals! We find, moreover, that of all the holdings which are under 15 acres each, one-half have disappeared, involving the clearance of 1,500,000 souls. All in a few short years! yet even now, the depopulation goes on as rapidly as ever. Who that has a heart can read these details without emotion? NEAR TWO HUNDRED AND SEVENTY THOUSAND DWELLINGS SWEEP AWAY! And in these the pulse of affection once beat warmly; for nature has endowed the peasant with feelings as well as the prince. To these, the poor man proudly brought his bride. In these they, no doubt, spent years of contentment, cheered amidst their sorrows by each other's love. There the mother has smiled over her infant's cradle, and perhaps wept over its coffin too; and the hardy father has had his toils beguiled by the innocent prattle of his little ones. And there, too, have they often knelt around their dying embers, and in their own humble way and simple strains presented their evening prayer to heaven.

THE FAMINE.

Such are the general statistics of our depopulation—the brevity of this sketch forbids minuter details. It is enough to say, that of the above 2,500,000, the famine destroyed about 1,000,000, and emigration has removed the remainder; and let any one imagine, if he can, the scenes of woe embraced in these fearful figures! During the horrors of 1847, our country was transformed into a grave-yard and lazaret-house. It was quite common to see the people staggering like drunken men along the roads from the utter exhaustion of nature, their faces and legs being swollen with hunger! and pages might be filled with the bare record of cases the most affecting, of starvation, pestilence, and death. Let us just present the reader with an instance or

two. At Killalla, the famished creatures used to crowd round the house of the Rev. Mr. Rogers, well-furnished with hunger; and men once athletic and muscular, would stand before his windows, take the skin which once covered a brawny arm, but now hung loose and wrinkled, and double it round the bone in order to prove the extent of their emaciation. One woman was found stretched on the bed by the side of her dead husband, and after having just given birth to a poor wasted infant. It was not uncommon to find whole families dead in their cabins together. Nor were cases rare in which the famished creatures became deranged before expiring; and in one such instance, the most awful of all the occurrences predicted against the Jews, was found to have taken place—the delirious mother had fed on her dead infant! Our missionaries were doomed to witness daily the most heart-rending scenes. The Rev. Mr. Brannigan one day observed a man and his wife dozing in a stubble field. He approached and enquired what they were doing. They told him that they had five children, whom they had for a fortnight supported on cabbage and mill-dust, but that they were now actually starving; that for the last two days they had kept them in bed to try to sleep off the hunger; and that they had been out from the early morning in quest of some wild roots, of which they exhibited a handful as the fruits of their protracted labours. Mr. Brannigan was moved, and, uttering some kind words, he handed them two shillings. This relief, coming so unexpectedly on the poor man, weakened as he was by sorrow and hunger, completely unmanned him, and he sobbed and wept in the minister's face; while his wife, still less able to control her feelings, clasped her husband in her arms, exclaiming—“My dear! our children won't die yet.” And yet these are mere samples. How many scenes more tragic still, were enacted during that dreadful calamity, which no chronicle has ever recorded, of whose existence the world never heard, and over which no tears of sympathy were shed, except perhaps by some fellow-sufferers! Nor must we forget that in consequence of the partial failure of the potatoe ever since 1847, many districts have been suffering an annual famine, and have now, therefore almost equalled Egypt's seven years of dearth, without its seven of plenty.

EMIGRATION.

For many years a large portion of Ireland's shipping-trade has been more emigration. And its aggregate amount can be best seen from the fact that, according to a late estimate, there are in America 3,000,000 of native Irish, and 4,500,000 more of Irish descent. In other words, America now contains of inhabitants of Irish blood, 1,000,000 more than does Ireland itself! Even previous to the famine of 1847 the annual number of emigrants had in six years steadily risen from 40,000 to 95,000; and since that time it has increased so prodigiously that the Colonial Land and Emigration Commissioners give the number emigrating in 1851 at 279,600. The daily arrivals of emigrants at the port of New York alone, range from 700 to 1,000 daily, and of these the great mass are Irish. Thus, after flowing westward for half a century, the stream of emigration, so far from diminishing, has swollen into a mighty flood, and the world now gazes on a phenomenon which can only be likened to the migrations of the Gauls or the Huns, or other wandering tribes of yore. Multitudes are flying from their once-loved homesteads, as though Ireland were the scene of some physical as well as social convulsion, to a land which comprises all they can henceforth call a country; deeming even its wild forests an asylum from their woes. They daily hear of the untimely end of thousands of their fellow-emigrants by shipwreck on the passage, or hardships on their arrival; but so far is every other feeling overborne by the one desire to escape, that the most timid brave the deep, and the most infirm encounter the hardships. Of the crowds that thus hurry along in this general “exodus,” scarce one returns save the few who come back from ill health, or indolence, *nulla restigia retrorum*; so that a large portion of the country's business arises from emigration. From it our railways are reaping a transient and ruinous harvest—the numbers continually pouring along the Great Southern and Western routes alone are surprising. And sea-coast villages, at which vessels were never known to touch before, ships now regularly visit for their human cargoes. Churches and chapels ure fast being emptied. The country begins to feel the fearful drain, and faints from excessive depletion; yet on goes the increasing tide, and on it promises to go. In many cases the wail of the emigrants who crowd our ports is not so heart-rending as that of their friends, whom poverty compels to remain behind; and had the people but the means of getting away, whole districts would rise and take their departure. Even the warmest advocates of the clearance-system begin to feel alarmed. Instead of a competition for land, as formerly, there has at length commenced a competition for tenant; and some are seriously speaking of the necessity for parliamentary interference with the emigrant, to save the country from depopulation—it being a matter truly of easy enough calculation, that at the same increasing rate of emigration, a very few years indeed would leave Ireland a lonesome solitude.

Here is a state of things as mournful as it is unparalleled. We refer not so much to the previous dreadful hardships which such a general flight implies; when, by a people proverbially attached to *home*, a Canadian log-hut is now deemed a blessing; when the spell of *country* is so completely broken, that America, once their last resource, is now the goal of their hopes; and what used to be dreaded as a land of exile, is now sighed for as a place of refuge. Nor do we refer so much to the anguish endured by our warm-hearted countrymen when thus torn from

their humble, but yet beloved homesteads! What this must be, the heart-rending cries of the emigrants who through our quays but too painfully show; or their still more bitter wail, when taking their last farewell of those homely abodes which were endeared to them by a thousand recollections! Not surely that these woes are to be overlooked or underrated; on the contrary, they must command the deepest sympathy of our nature. He cannot be a man who could witness such scenes without emotion, or feeling all that our native poet has so touchingly expressed—

"Good Heaven! what sorrows gloomed that parting day
That called them from their native walks away,
When the poor exiles, every pleasure past,
Hung round the bowers, and fondly looked their last;
And shuddering still to face the distant day,
Returned and wept, and still returned to wail."

Most affecting of all is it to see amongst those mournful groups, not the young and active men, but many a poor old man who had hoped to lay his bones in his father's sepulchre;—to see trembling old age thus turned out on the world when almost leaving it;—doomed to recommence life's pilgrimage at its close; and forced to encounter hardships fit only for elastic youth, and beneath which grey hairs are all but sure to sink. But we refer not now to these calamities.

We allude rather to the moral and social evils of this unnatural state of things. For many years it has been the very flower of the people who have been leaving—our enterprising upright yeomanry—who were not content to live on dry potatoes. It is the bones and sinews of the country we have been losing, who, besides contributing their labour and skill to America's national wealth, have been carrying with them each from £10 to £1000. By the departure of this class, it is reckoned that since 1815, the country has lost, in cash alone, about half a million sterling. Thus Ireland has for years been little else than a nursery ground for America, whence the hardiest plants are being annually removed, while the least thriving and healthy are left behind. The cream of the nation has for years been flowing off—like some liquid of which the purer portion at the bot has been repeatedly drawn away, till the very sediment itself begins at length to run off. Such has been the draining process of Irish emigration, on which Britain has looked with indifference, till now the best of the people are going to rear cities beneath a foreign banner, and all that remains for England's proud flag to wave over, is the pauperized and prostrated remnant.

Nor are the political bearings of the case to be wholly disregarded.—It were idle to deny that America now holds that place in the hearts of most of our countrymen which England ought to possess. Hearken to their conversation, and America is the theme of their eulogies; while England is spoken of in terms of invidious contrast, and in a spirit of moody discontent. Never was this fact more clearly proved than during the American ambassador's late visit to Ireland. While at a recent festival in Limerick, the health of our beloved Queen was received with huzzas by some of the party, the people everywhere gave Mr. Abbot Lawrence a royal reception, and flocked around him as though he had been a visitant from some better world. In truth, the hearts of the people are now in America. Enter almost into any dwelling, and the great aim of the very servants is to save what will "take them out of this country" to that land of promise. Conversé with our struggling farmers, and the last hope of many is, that their sons, who have gone before, may be spared to send for themselves and their families, and enable them to change the condition of British subjects for that of American citizens. Follow that youth to these distant shores, and you find him sustained amid their summer droughts and winter snows, by the hope of soon rescuing his revered parent from hunger and "oppression," and welcoming him to that "land of liberty" and wealth.

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

The Canadian Presbyterian Magazine.

TORONTO, NOVEMBER, 1852.

NEW CHURCH.—We owe an apology to our old friends of Clarke congregation, for inadvertently omitting in last number, to notice the progress of the cause in their region. On Sabbath, the 8th of August, a new place of worship was opened for public service, in the 7th concession of the Township of Clarke, and in connexion with the Clarke congregation. The Church is commodious and suitable, and has been erected by the liberality of the people themselves, and is exceedingly creditable to their principle and energy. The highly respected pastor, Rev. Mr. Lawrence, is thus much encouraged in cultivating a field that is neither barren

nor unfruitful. Fourteen years ago, Mr. Lawrence began with a comparatively feeble cause, and now, beside his own charge, there are those of Newton and Newcastle, and this new offshoot to the north, thus proving the strength of his congregation; and that instead of being weakened, is strong to stand, and strong to extend.

We have learned with regret that, in some few instances, of late subscribers have not received the Magazine. We have been assured that the mailing from the office, in all cases, was correct, and the cause must therefore be with the local post offices. On notice being sent to us, we shall endeavor to supply the numbers not received in due course; but we desire it to be understood, that, though held responsible for the mailing, we are not responsible for the delivery—that rests with the postal department.

The *Senatus* of Amherst College, Mass., U. S., of which Dr. Hitchcock is President, have conferred the degree of D. D. on the Rev. John Keir, Professor of Systematic and Pastoral Theology in the Theological Seminary of the Presbyterian Church of Nova Scotia.

JUST PUBLISHED, "REASON OR REVELATION," a Tract of 48 pages, by the Rev. John Jennings, Toronto, containing the series of articles which appeared, under that title, in the preceding numbers of the Magazine—with some additions and corrections. To be sold to Ministers and Booksellers, at per dozen, with cover, 3s. 6d.—without cover, 3s.

APPOINTMENT OF PREACHERS.

The following is the Scheme of the supply of Preachers to the different Presbyteries, adopted by the Committee of Distribution. Although the period of four months is embraced, to furnish all concerned with opportunity to make timely arrangements, it is not the wish of the Committee on occasion any obstruction to the settlement of any Preacher who may have previously visited the different Presbyteries. But in case that this arrangement be not implemented; it will be necessary that Clerks of Presbyteries, in whose bounds the settlement is to occur, give the Committee notice of the same at least one month previous to his ordination.—The Committee have to complain that only one Clerk of Presbytery has responded to the notice issued in last number of the Magazine; hence, should there be any disproportion between the demands and the supply in any case, the Committee cannot be blamed. The Presbyteries concerned in the Plan, viz.: London, Wellington, Flamboro', and Durham, are indicated by their respective initials.

Preachers' Names.	December 4.	January 5.	Feb. 4.	March 4.
William Deas	D 1. F 2.3. W 4	W.	L.	L 12 F 3.4
John Danbar	F.	L.	W.	F.
Patrick Greig	F 1. D.	D.	D.	D.
John Scott	W.	W.	F.	F.
John G. Carruthers	D 1.2. F 3.4.5	L.	L.
Gilbert Tweedie	D 1.2. F 3. L 4.5	L.	W.

N. B.—The figures indicate the Sabbaths in each month.

Nov. 2, 1852.

R. H. THORSTON, Con. Com.

NOTE.—Rev. James Sinclair, lately come into Canada from the United States, has been receiving appointments from several Presbyteries, but is not recognized in the above scheme, because not yet admitted as a minister in connection with the Church.—It may be proper, however, to state, that all the official documents from the Associate Presbytery, with which Mr. Sinclair was connected in the United States, and, necessary in his case, have been received by the Clerk of Toronto Presbytery, and are quite satisfactory.

LICENSE.—On Tuesday, the 9th inst., Mr. John Dunbar was licensed by the Presbytery of Toronto to preach the everlasting gospel.

CALL.—Mr. William Deas, preacher, has received a unanimous call from the congregation of Mount Pleasant.

PRESBYTERY OF FLAMBORO.

The U. P. Presbytery of Flamboro met on the 12th October, in the Rev. Mr. Christie's Church, Flamboro, and was constituted. A Petition was read from the members of the U. P. Church, St. Catharines, residing in and around Port Dalhousie, requesting to be formed into a distinct church and congregation. Heard Mr. McClure in support of the prayer of the petition, when its prayer was unanimously granted.

Read a petition from the congregation of Mount Pleasant, requesting the Presbytery to grant the moderation of a call, and promising £75 of stipend towards the support of a minister. The petition was granted. Mr. Carr to preach in the moderation of a call on the 2nd of November, at 11 o'clock, A. M.

A Petition was read from the Rev. J. E. A. S. Fayette, and church, signed by twenty-four members and twenty-three adherents, requesting admission into the United Presbyterian Church. Read also a petition from six members and two adherents in Hamilton congregation, resident in that neighbourhood, requesting that the prayer of the petition be granted. A certificate in favour of Mr. Fayette was also read from the Niagara Presbytery, C. W., signed by Abijah Blanchard, D.D. After the commissioners were heard, and the members of Presbytery had given their opinion, the following motion was unanimously adopted: "That a Deputation consisting of Dr. Ferrier, and Mr. Hogg, with Robert Christie, Esq., elder, be appointed by the Presbytery to visit the congregation known by the name of the Church in the swamp, with the view of ascertaining their present condition, their prospects in respect to the support of divine ordinances in future, and that this Deputation report at the next meeting of Presbytery." The Deputation was appointed to meet with the congregation on the first of November.

Read a testimonial from the Rev. Dr. Taylor, Professor of Theology, certifying that Rev. Mr. Christie Moffatt, student of the first year, had regularly attended the Hall during the whole session, had performed all the exercises and conducted himself with propriety. The Presbytery appointed him the following exercises, to be given in at next ordinary meeting of Presbytery: To be examined in Latin, the first chapter of the first Book of Calvin's Institutes of Theology; Greek, first three chapters of Luke's Gospel; Hebrew, first Psalm; and an essay, On the Being of God.

Mr. McNaughton appeared as a commissioner from Esquimaux congregation, requesting that that congregation be disjoined from the Flamboro Presbytery, in order to facilitate their connection with the Wellington Presbytery. The prayer of this petition was unanimously granted, and the Esquimaux congregation was disjoined accordingly. The Presbytery appointed its next meeting in Hamilton, on the 23rd November, at 11 o'clock, forenoon.

To the Editor of the Canadian Presbyterian Magazine.

GUELPH, 10th November, 1852.

MY DEAR SIR,—

In the October No. of your Magazine, a statement is made by Mr. Drummond, respecting the congregations of Blandford, Paris, Mount-Pleasant, and Brantford, which are found blank in the Statistical Report of the Church for last year. Mr. Drummond says, "Now, to prevent any misapprehensions in the congregations above mentioned, I have to state, that they all reported their statistics to the Presbytery Clerk. These reports, I believe, could not be procured at the time they were needed, owing to the sudden and lamented death of the Presbytery

Clerk, and therefore this seeming reflection cannot have any reference to them."

Upon this let me offer the following observations:—

That the death of Mr. Roy is as much a reason for every congregation in the Flamboro Presbytery being left unreported, as for those specified by Mr. Drummond.

That on the day of Mr. Roy's funeral, the Rev. Mr. Hogg of Hamilton, was appointed Clerk, *pro tempore*—an appointment which was rendered permanent at the ensuing ordinary meeting of Presbytery.

That Mr. Hogg addressed an official letter to all the ministers in the Flamboro Presbytery, requesting them to procure him a second copy of the statistics of their congregations—knowing, or anticipating, that the ones formerly given in were not to be found.

All the congregations reported, complied with that request—and so has Blandford, although too late for publishing.

Mr. Drummond received Mr. Hogg's letter, but returned no answer—and some time after assigned as a reason, that the Clerk of his congregation lived at a distance in the country, and that he had not called upon him—and Mr. Hogg has not yet received his statistics.

The want of these reports is not owing, therefore, to the death of Mr. Roy, but the failing to comply with the official letter of the Clerk who succeeded him.

Allow me to state further, that I had no intention to reflect upon any congregation in the remarks appended to the statistical report, but merely to express a desire to have future returns as full and accurate as possible.

I may mention that some of my own congregation are anxious to have it stated that the stipend promised me is £100. Although there were paid only £30 10s. 6d. at the time of the Presbyterial visitation.

ROBERT TORRANCE, *Con. Miss. Com.*

Original Articles.

(FOR THE CANADIAN PRESBYTERIAN MAGAZINE.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALSPOIA.

It is with something of fear and trembling that we enter on the subject of this communication. We would not offend the feelings of a single brother who happened to belong to the different section of the Secession Church from our own. We feel as much united to those who were on the opposite, as to those who were on our own side of the question.—We might, indeed, with safety follow the example of Dr. McKerrow, in making each side speak for itself, and waive our own opinion. That was almost necessary at the time he wrote, and with the design he contemplated. But events have since occurred which make it less necessary to be silent as to some personal leanings, and which will justify what we trust will be an impartial sketch. We can attempt this, with the more freedom, as we have much to condemn, as well as something to commend on both sides.

We found in a late communication, that the Associate Presbytery engaged harmoniously in the work of renewing the National Covenant of Scotland, and the solemn league and covenant of the three kingdoms. In doing this, they were taking their stand, as a Church, on an era and occurrences of earlier date than the Revolution settlement. They were declaring that although they were loyal subjects of the reigning Monarch, and supporters of the civil constitution of their country, yet they were not satisfied with the Revolution settlement, as it respected the interests of the Church, and that they looked back to former times—to the period of the Protestant Reformation, soon after which the National Covenant was first framed, but more especially to what has been called the Second Reformation, when this National Covenant was renewed, and when the solemn league and covenant of the three kingdoms was framed and ratified; and that they regarded the independent stand of this Second Reformation as their standard of religious attainment, and, according to the views of that period, they contemplated still greater advances.

It is well known that many things were considered as omitted in the Revolution settlement, which the faithful desired, and of which they deplored the want. For instance, there was no recognition of what God had done for the Church of Scotland during one of the brightest periods of her history, from 1638 to 1650; there was no condemnation of Pre-

lacy as contrary to the word of God, and abjured by the National Covenants; and there was no approval of Presbytery, as agreeable to Scripture, but only as in accordance with the wishes of the people. Oaths unnecessary and oppressive were also imposed, and the freedom of the Church Courts was greatly circumscribed.

On these accounts, and others, the Revolution settlement was unsatisfactory to many; although, after a long season of oppression and suffering, it was felt to be a relief and a privilege. But, at this period, the Church wanted strength and courage, not to say fidelity and zeal, to insist, as might have been done with success, on arrangements more advantageous for the interests of Christianity.

These views of the defects of the Revolution settlement, were particularly understood and declared by the Associate Presbytery, when they engaged in the solemn work of renewing the Covenants; and by proceeding to this, they committed themselves, by their own act, to the rejection of the Revolution settlement as their standard, and to the adoption of the purest times of their fathers; and they committed themselves likewise, by the same act, to the work of progressive reformation.

Keeping these things in view, we shall be prepared to give our opinion, decidedly, and we hope satisfactorily, on the merits of the great controversy, which commenced in the Associate-Synod, even at its first meeting in 1745, respecting the religious clause of some Burgess oaths.

An Overture was introduced on this subject by Mr. Moncrieff. It was reserved, however, for subsequent consideration. But afterwards the subject was found so difficult and perplexing, and such different views were entertained, that it took two years to bring about the crisis in which the controversy ended—a crisis which was seemingly disastrous to the Secession Church, for it divided it into two parts, which separated from each other, and continued separate, for more than seventy years.

We cannot enter into all the particulars of this controversy, nor is it necessary. We must content ourselves with a general view. The following is the tenor of the religious clause of the Burgess oath, which occasioned the dispute:—

“Here I protest before God, and your Lordships, that I profess and allow with my heart, the true religion presently professed within this realm, and authorised by the laws thereof: I shall abide thereat, and defend the same to my life's end, renouncing the Roman religion called Papistry.”

“The question,” says Dr. McKerrow, “What is meant by the true religion, presently professed within this realm, &c., gave rise to long and keen discussion. One party in the Synod interpreted those words to be of similar import with the true religion as presently professed and authorised, &c., and maintained that swearing this part of the oath was equivalent to giving a solemn approbation of those corruptions that prevailed in the Established Church, and against which the Secession had publicly testified. Another party maintained that this clause of the oath bound the individual who swore it, to approve of the true religion itself, as that which was settled and professed in this realm, but did not bind him to approve of the manner in which it might be settled and professed; and that, therefore, it did not require of him any approbation of the prevailing corruptions in either Church or State.”

Various meetings of Synod were occupied with this dispute, and various proposals made; and it must be confessed that the debates were conducted on both sides with too much acrimony, and that the keenness with which each party upheld its views, tended only to alienate and separate them from each other.

At the meeting of Synod in April, 1746, the following motion was carried by a majority of thirteen to nine:—

“The Synod find that a swearing the religious clause of some Burgess oaths by any under their inspection, as the said clause comes necessarily in this period to be used and applied, does not agree with the present state and circumstances of the testimony for religion and reformation which this Synod, with those under their inspection, are maintaining; particularly, that it does not agree unto, nor consist with, an entering into the bond for renewing our solemn covenants; and that, therefore, those of the Secession cannot further, with safety of conscience, and without sin, swear any Burgess oath with the said religious clause, while matters with reference to the profession and settlement of religion, continue in such circumstances as at present. Moreover, the Synod find,

that Burgesses of the Secession, who are already concerned in such oaths should be required, in order to their admission into the Bond for renewing our solemn covenants, to attend conference with their respective sessions, for signifying satisfaction with the present judgment of the Synod, and a sense of the mistake they have hitherto, through inadvertency, been under concerning such Burgess oaths.”

This determination, we think, was in consistency with the character which the Secession had taken to itself, by standing, not on the Revolution settlement, but on the earlier attainments of the Presbyterian Church, to which, in the National Covenant and Solemn League and Covenant which they had lately renewed, they expressed their adherence, and from which, as a foundation for further reformation, they expressed their resolution, through grace, to advance. Consistently with this view of the matter, we cannot see how they could come to another conclusion. For to have allowed the lawfulness of swearing these Burgess oaths, it appears to us, would have been a relinquishing of the earlier and higher attainments, and a resting on the Revolution settlement—would have been a virtual renouncing of their covenant engagements, and a giving of their sanction to the present legal Establishment, with all the corruptions and defects from which they had seceded.

But there were several ministers who thought otherwise, and to whom it appeared no way inconsistent with their testimony to take the oath.—Forgetting, we think, that every oath must be understood in the view of its administrator, and that in this view this oath could only be taken by members of the Established Church, these ministers reasoned that their secession, as was true, was not from the Standards of the Church of Scotland, but only from its Judicatories, and that, true to these Standards, theirs was the religion presently professed and authorised, and thus they considered that, in consistency with their testimony, against prevailing errors in the Establishment, they could, with a clear conscience, take the oath.

A strong protest being therefore taken against the decision of Synod by five ministers and two elders, a committee was appointed to prepare answers to the reasons of protest.

This decision of Synod, though lawful, was scarcely expedient. Even supposing those who considered it inconsistent with their testimony to take the religious clause of the oath were right, yet seeing that so respectable a minority were of a different opinion, they should have given in, at least for some time longer, to the sentiment of the other party for delay: and in the meantime all parties might have united in adopting means to get this religious clause altered or erased, which very probably might have been easily accomplished. But when it was carried by a fair majority, the other party were wrong in not quietly submitting.

The opposers of the oath were culpable, likewise, in not having their answers to the reasons of protest ready at the meeting of Synod in September, for this might have prevented the question which was then brought forward, and which at length divided the Church. At this meeting, after spending some time in conference and prayer, with a view to better understanding, and when the Synod refused to read the reasons of protest because the answers were not ready, the protesting party pushed another question, as to whether the taking of the oath should be a term of communion before it was considered by inferior Judicatories. This question was surely irregular, since it would have been a submitting to inferior Courts what had been substantially decided by the Supreme Court, and since a decision in favour of the Protesters would have been virtually to make the Synod stultify itself by reversing, in another form, their own decision. For what else could be meant by the deliverance of Synod than a prohibition to their members from taking this oath? It would have been wiser and better for the protesting party to have submitted to the decision, and for both parties, even at this stage, since they had not done it before, to have united in steps to have the religious clause of the oath abolished. But the protesters pushed this question, and even afterwards, when their answers to their reasons of protest were ready, they insisted too keenly to have it decided, instead of yielding to what was considered the proper order of business, which was, reading the reasons of protest, and the answers that had been prepared, with a view to terminate the cause.

The urgency of the protesters gave rise to wrangling discussion, and led to great disorder, in which the evil passions of members of Synod,

on both sides, were allowed to vent themselves to an unbecoming extent. One protest followed another in opposition to their motion, and the majority were evidently against it. It carried, however, because it was almost physically obstructed, and because the majority having protested against its being put at all, felt themelves shut up by their protests, not to vote in the matter. For already Mr. Gib, with others, had protested that this vote should not be put, and that every thing regarding the question should be thrown out of the minutes; and Mr. Moncrieff, with others, had protested that in the step they were now taking, amidst so much strife and confusion, the meeting was not, and ought not, to be held and reputed a due and lawfully constituted meeting of the Associate Synod. But when in opposition to these remonstrances, coming from a majority, and whilst both Moderator and Clerk had ceased to act, the others carried their question through the silence of all but themselves, Mr. Mair, the former Moderator, read out the following declaration and protestation:—

“Whereas this meeting of Synod have now passed a vote, and made a resolution upon the affirmative of that question which has been insisted upon, in opposition to a proceeding unto the Reasons of protest against the sentence of Synod in April, 17th, with the answers to said Reasons: and considering the two protestations which have been entered this day, concerning that affair: and considering that, by the foresaid step, this meeting of Synod have materially dropt the whole testimony among their hands, allowing of, at least for a time, a material abjuration thereof: and considering that, besides a considerable number of elders, the majority of ministers in this meeting, who are the proper judges in a controversy of faith and ease of conscience, and who could be judges in the present controversy, have been all along, at this meeting, contending for the proper business and duty of the Synod, in opposition to the contrary torrent:—Therefore, I, Thomas Mair, minister of the gospel at Orwell, Do hereby Declare and Protest—That the lawful authority and power of the Associate Synod is Devolved upon, and must lie in a constitute meeting of the foresaid members, ministers, and elders, together with any other members who shall cleave unto them, in a way of confessing what sinful steps and compliances they have fallen into on this occasion: As likewise I declare and protest, that the foresaid members ought, in duty to the Lord and his heritage—to take up and exercise the authority and power of the Associate Synod, lawfully and fully devolved upon them as above: and, for this end, to meet to-morrow, at ten of the clock forenoon, in Mr. Gib's house—that they may regularly enter upon and proceed in the business of the Synod.”

When this Protest was read, Mr. Mair, with twelve ministers and ten elders, withdrew. The two parties, in this manner, separated from each other; and afterwards each constituted into a distinct Synod, under the same designation, which each claimed as properly and exclusively its own.

It would be tedious, and it is unnecessary, to quote at large all the motions and protestations that were made, and to bring forward the diversity of sentiment which appeared in the Court during this season of altercation. “Let it be admitted,” (says Dr. Thomson, in his sketch of history,) “that, in the stormy contentions which ended in the breach, there was a mournful display of unhallowed human passion, still, a calm and unprejudiced onlooker might have marked throughout the contest on either side, the working of a sincere though imperfectly enlightened conscientiousness. It was not the squabble of opposing ecclesiastical factions for power or secular advantage, but the stern unyielding struggle of men who were haunted with a morbid dread of lowering or defacing the testimony which they had raised. The lesson which these good men now needed to learn was that which the present age of the Church seems destined pre-eminently to develop—that there are many points on which men may conscientiously differ, and which ought to be left to each individual's personal conviction; and the meaning of the Burgess Oath is one of these. Luther, at the Reformation, forgot this principle, and his vehemence divided between the Churches of Germany and Switzerland. The Fathers of the Secession forgot it, and hence a degree of unbending obstinacy, made stronger by their very conscientiousness, growing into alienation and fierce contention, and ending at once in the rupture of private friendships, and of public bonds.

‘Each spake words of high disdain
And insult to his heart's best brother.’

The Lord divided them in his anger, and covered the daughter of Zion with a thick cloud, giving them also the wine of astonishment to drink. The breach is almost the only dark spot in the history of the Secession, and it is the only fact in its history of which many of its enemies and detractors seem to be aware.”

It will be seen, in our next communication, how Providence has overruled this controversy about the Burgess Oath for good to both parties, and for the general interests of the Church.

To be continued.

CHARACTERISTICS OF THE PSALMS.

The Book of Psalms is the best expression of the devotional feelings which were cherished by the Jewish Church. As a fruitful tree strikes a deep root into its proper soil, raises its trunk aloft, and spreads abroad its branches, covered with foliage, blossoms, and fruit; so is this book; as it enters into the depth of human feeling, the best exponent of the faith, hope, and love, which for centuries previous to the coming of Christ, nourished the sacred fire of devotion in the heart. But we ought not to suppose that the Psalms lost their significance with the past dispensation; or that they formed any part of that fading and antiquated economy which, previous to the introduction of the Gospel, waxed old and was ready to vanish away. They still describe the feelings and exercises, the joys and sorrows, the hopes and fears of believers; for, under every dispensation, “as in water, face answereth unto face, so the heart of man to man;” and hence, when the child of God is about to depart and to be with Christ, he generally prefers the book of Psalms to every other portion of the inspired volume. He seems to feel as if the veil were removed that conceals the most holy place from his view; as if he were permitted to obtain a glimpse of the now heavens and the earth, wherein dwelleth righteousness; and he sings amid his tears, almost in the language of that world where tears shall be wiped from every eye. “O sing unto the Lord a new song, for He hath done marvellous things; his right hand and holy arm hath gotten him the victory.” The Psalms are, in fact, both a nourishing and a manifestation of the life of God in the soul, during every period of the Church's history. In the words of Professor Umbreit, “When Christ says, ‘I am the way, the truth and the life,’ according to this threefold distinction of the nature of religion, we can distinguish, as a very profitable contemplation, the corresponding contents of the Scriptures which he came to fulfil. Moses pointed out to his people, on the stoney tables of the law, THE WAY in which they should walk; how they might be rendered worthy of the complacency of the Holy God, who made heaven and earth; and who, as the Eternal One, had entered into covenant with Abraham and his seed. The prophets announced THE TRUTH in the thunder of their discourses; and they demonstrated it in the clear mirror of history. The Psalmists reveal in eternal songs THE LIFE of the pious, who walk in the way of God, and are led by the truth.”* When such is the moral and spiritual value of the Psalms, it must be a profitable exercise to specify some of their leading characteristics.

1. The Psalms abound in references and allusions to the historical parts of the Old Testament. Thus when the Psalmist describes the character and blessedness of the righteous, he says, “His delight is in the law of the Lord, and in his law doth he meditate day and night—whatsoever he doth shall prosper.” Now this passage, as to language and sentiment, is just a poetical version of the command given to Joshua.—“But thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein; for thou shalt make thy way prosperous, and then thou shalt have good success—that thou mayest prosper withersoever thou goest.” The reason why the later sacred writers so frequently quote the earlier, is, because the Bible contains the literature, as well as the religion, of the Jews; and because the history of the Israelites is viewed as an emblem of the religious experience of God's peculiar people in every age. The bondage of Egypt is a type of the more degrading slavery of sin and Satan; the wilderness is this world, Jordan is the river of death, and the land of promise is an emblem of the heavenly Canaan, “the inheritance of the saints in light.” The reference, therefore, to Joshua in the first Psalm, seems to indicate, that

* Umbreit's Christian edification from the Psalms.

as those only entered Canaan who meditated in God's law day and night, and were thus morally prepared to believe the divine testimony; so those only shall enter heaven who are possessed of "like precious faith," and who "hold fast the beginning of their confidence, steadfast unto the end."

We have many examples of this emblematical mode of presenting divine truth in the book of Psalms. Thus, in Psalm xxiii. 6, David says, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of Jehovah for length of days," that is, for ever. The Psalmist obviously intimates, that as water from the smitten rock followed the Israelites through the desert, till they took possession of Canaan, so nothing but goodness and mercy, like a continuing stream, had followed him through this desert world; and that he had the firm assurance of dwelling in the house of Jehovah—that house not made with hands, not for a day, but for ever—that house of which the temple, with its sacred furniture, was only a feeble representation. These emblems are fully explained in the clearer revelation of the New Testament. The Apostle tells us, that the spiritual Rock, whose waters followed the Israelites through the desert, was Christ, the Rock of Ages, from whose smitten side flows the water of life; that the Jewish tabernacle, with its furniture, were only patterns of things in the heavens, and that the most holy place was a figure of the true sanctuary, of heaven itself, into which Christ has entered with his own blood, to offer sacrifice and to make intercession.

Another remarkable historical allusion is contained in Psalm xxix. 10. "The Lord sitteth upon the flood, yea, the Lord sitteth King for ever." The term translated "flood," is only applied to the destruction of the old world by a flood of waters. The Psalmist, therefore by employing this term, intimates that Jehovah then sat upon the flood in the dignity of calm repose, and in the consciousness of almighty strength, governing and restraining, and directing its most boisterous waves. Instead of putting forth a vigorous effort to produce and regulate so remarkable an event, he sits with perfect ease on the flood and directs its angry surges, and the proudest billows obey him as implicitly as a faithful subject does his sovereign. Thus creation originally sprang into existence by the word of his power; the Man of Sin shall be destroyed, not by a blow of his arm, but by the word of his mouth and by the brightness of his coming; and in the day of wrath, before the face of him who sitteth upon the throne, the heavens shall flee away. God's power is infinite, and therefore, the greatest results are produced by the smallest efforts.

2. In the Psalms, sacrificial language is employed to denote spiritual worship. The New Testament writers inform us, that the sacrifices and ceremonies of the law were only a "shadow of good things to come," the type, or dim outline, of a more perfect dispensation. The Psalmist has a distinct conception of the same truth; and, as if he stood among evangelists and apostles, he speaks of the sacrifice of righteousness and the sacrifice of a broken and contrite heart. Thus in Psalm v. 3, he says, "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer to thee and look up." The phrase "I will direct," means to arrange, or place in order; and elsewhere denotes the laying or arranging the wood and victim on the altar, preparatory to sacrifice.—Every morning a lamb was sacrificed on the Jewish altar, and on extraordinary occasions, a spark of fire from the shekinah consumed it, as a token of the Divine approval; and in like manner would David present to God, every morning, the sacrifice of a broken and a contrite heart; and as the ceremonial worshipper looked up for a visible token of the divine regard, so would he look up for a gracious answer. The Apostle Paul has carried out this mode of representation to a still greater length, when he speaks of the believer himself as the sacrifice. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

God frequently testified his acceptance of sacrifice, under the law, by consuming it with fire from heaven. Hence Elijah proposed it as a well known test to the idolatrous priests of Baal: "The God that answereth by fire, let him be God." And so reasonable did the proposal appear, that "all the people answered and said, It is well spoken." Now, in the Psalms, to accept a sacrifice is to turn it to ashes; as in Ps. xx. 3, "Remember all thy offerings, and accept thy burnt-offering;" or, as it is in

the margin of our Bibles, turn to ashes thy burnt sacrifice. Prayer is here the subject of discourse; and, therefore, by the metaphorical terms "offering," and "burnt-sacrifice," we are to understand prayer, combined with a request that God would hear our prayers and answer all our requests. Such a mode of representation is conceived exactly in the manner and spirit of the old Testament, and is parallel with the phrase used by Hosea, "the calves of our lips." Hosea xi. 2, "So will we render the calves of our lips."

3. The leading characteristic of the Psalms is prayer and praise. This is the very first idea that they suggest to the mind; and on an accurate examination, we find in almost every Psalm, that the sacred writers uniformly blend prayer with praise, as they almost insensibly glide from the one to the other. And as the feelings and wants of believers are the same under every dispensation, they have been extensively used by the Church in the service of God. In the primitive Church, many could repeat from memory, the entire book of Psalms, and from its constant use in the praise of God, the ancient fathers quote it much more accurately than they do any other portion of scripture. These sacred hymns are still of inestimable value to the believer. We have here the most affecting views of the evil nature of sin, its native baseness, and the dishonour it has brought on the divine government. "Against thee, O God, says David, "have I sinned, and done this evil in thy sight." The murder of Uriah, the injury done to Bathsheba, the withdrawing of the divine favor from himself, and the scandal brought on the Church, are all absorbed in the one consideration, that sin is rebellion against God, and that it is committed in his sight. When viewed aright, what infatuation is impiety! The presence of a little child is often sufficient to prevent the commission of any gross sin, and yet how frequently do we disregard an ever-present God, to whom the secrets of the heart are naked and bare! There is no darkness, or shadow of death, where his eye cannot reach us. And we should ever recollect that an object may bear the light of a torch, when it cannot stand in the light of the meridian sun; and that we may, in like manner, bear the scrutinizing gaze of our fellow-man, who can only look to the outward appearance, while we may be altogether unable to stand in the piercing glance of that God whose omniscient eye enables him to search the secrets of all hearts, in all times, and in all worlds. O thou prayer-answering God, "Hide thy face from my sins." Having obtained the pardon of sin and the assurance of the divine favor, the Psalmists, as a necessary consequence, repose the most implicit confidence in the providence of God, even in the most troublous times; and they see, as it were, a ray of future glory tinging the dark clouds that are closing round our world. Believers still continue, through these Psalms, to express their feelings and hopes and triumphs; and hence the hymn which Luther composed and sung in adversity—"A strong city is our God"—is closely modelled on the 46th Psalm, "God is our refuge and strength, a very present help in trouble."

Praise generally precedes prayer, and is frequently intermingled with it. The reason of this is obvious: "The Giver," says Hengstenberg, "will be more disposed to bestow new gifts when he sees that those already conferred are kept in grateful recollection. A spirit of thankfulness is one of the marks by which the family of God is distinguished from that of the world. He who cannot from the heart give thanks, shall beg in vain." Besides, praise is a nobler exercise than prayer.—In heaven there shall be no prayer, for there shall be no sense of need, and no sins to be forgiven. But all shall be praise, for all shall be enjoyment and triumph; and whatever may be the feeling, praise, eternal praise shall be its expression. Now, in the Psalms, there are far more words descriptive of praise than of sorrow—words which frequently rise above each other in a climax—as if to show that human language is too feeble to express the pent up emotions of the renewed heart. "I will praise thee, O Lord," says David, "with my whole heart; I will show forth all thy marvellous works; I will be glad and rejoice in thee; I will sing praise to thy name, O thou most High." It is also a remarkable circumstance, that whenever a Psalm commences in deep sorrow, it uniformly ends in a burst of triumph, showing, that though weeping may endure for a night, yet joy cometh in the morning. The 13th Psalm commences in the deepest despondency, and yet at its close David says, "I will sing unto the Lord, because he hath dealt bountifully with me."

* Hengstenberg on the 9th Psalm. Fairbairn's translation.

And, in like manner, though the Christian is sometimes compelled to go all the day without the sun, yet frequently at evening time it is light. In the morning, the dense fog may conceal the sun from our view, but as he climbs the horizon, and rejoices as a strong man to run his race, the mists are dispelled, and as he reaches his goal in the west, at the close of day, the very clouds which obscured his beams, are transformed into floods of molten light, and every object is invested with a living glory. Such is often the Christian's experience, whose progress in the diurnal life is compared to the "morning light, which shineth more and more unto the perfect day." H.

ON THE CREATION AND FIRST STATE OF MAN

BY THE REV. ANDREW KENNEDY.

(Concluded from last Number)

In inquiring into man's moral likeness to God, originally, we meet with no small difficulty in the circumstance, that his image has, long ago, alas! almost as soon as it was received, been effaced, lost. We are by nature deprived of it, and, therefore, very ill qualified to form an adequate conception of it. Ah! it is but too generally evident that mankind are destitute of it, and unable to recognise and admire, even in speculation, its lovely and excellent features, and they neither see the infinitude of the Creator's moral beauty, nor desire to be adorned and blessed with it, as the first pair were at the beginning. But to those whom divine grace has, in some measure, renewed in the spirit of their minds, and given spiritual discernment, the difficulty of comprehending the original resemblance of man to God has, to a great extent, been removed by the Scriptures in the delineations which they give of the divine character, and of what man is again made to become by restoring mercy. There are two passages, in particular, which throw much light on this interesting and grand subject. One is to be found in Colos. iii. 10: where, speaking of the great radical change which takes place in those who are saved by Christ, it is said, that having put off the old man—the corrupt nature which sin has produced—they put on the new man, which is renewed in knowledge after the image of him that created him; and in Eph. iv. 24, they are called to put on the new man, which, after God, is created in righteousness and true holiness. Here, then, we have a general description of that moral image of God which is replaced in genuine Christians—replaced as to beginning and progress, though not in completion; and the language employed very plainly intimates, that the restored image is in accordance with the original one; and that the same power which produced the latter, now also produces the former.—Indeed they must correspond, both as to their identity, and as to their author; for there can be no other moral image of God than that which is described in the portions of his word referred to; and if none but He, himself, could impress it first of all, surely none but He can restamp its lineaments on the soul, after they have been destroyed, and covered over with the vile effects of sin.

It thus appears that the original likeness of man to the Divine moral image, consisted in knowledge, righteousness, and true holiness. In knowledge, his mind was brightly illuminated with truth, especially moral truth, and this is incomparably the most important knowledge; whilst, probably, he had a very extensive acquaintance with the nature of things, of which there is one striking proof recorded—his giving names characteristically descriptive of all the animals—he clearly understood his duty. The law of God was indeed written on his inward parts, and in his heart he distinctly read all its lessons. The divine image in man also consisted in righteousness and true holiness. God made him perfectly upright and pure, as well as intelligent. The word, which we translate upright, signifies straight, direct, and every thing about the mind of man was indeed straight and direct, without the smallest obliquity. His heart was as good as his intellect, his will as his understanding, his affections as his judgment. What God loves, which is nothing but spotless holiness, he also and entirely loved, and practised, although capable of erring, because free,—a possibility which was, alas! too soon realised—he was not inclined to any wicked thing. There was no error in his understanding, and no perversity in his will. Such was the glorious character of man at his creation; a character which must have been connected with the most exquisite happiness: for a mind all light and all purity, and all rectitude, and thus resembling God, must resemble him likewise in his unmingled felicity.

But man also was like God in being invested with "dominion over the fish of the sea, and over the fowls of the air, over the cattle, and over all the earth," &c. God is the supreme Governor, and his kingdom ruleth over all. And in making man after his own image, in an intellectual and moral point of view, he was also pleased to constitute him a kind of a representative of Himself, a vicegerent, as to authority and control over the other creatures. They were all made subject unto him, and probably paid obedience and homage to him in a manner of which we, perhaps, can have little idea. A remarkable example was given in their all coming and receiving names from him. Gen. iii. 19. How great, then, was the distinction with which he was thus marked, in being made the earthly representative of Deity to the whole creation; and what favour and exaltation did his Maker thus show him. For this

dominion he was abundantly filled by the possession of reason and elevated knowledge. "Knowledge is power," and the truth of this maxim was never so fully exemplified as in the ruling superiority which man's high knowledge in his first state gave him over the whole range of irrational animals. There was, however, no tyranny, no injustice, no oppression, no cruelty in his sway. No unmerciful conduct in man towards the other creatures, such as is now often witnessed, then existed. This was completely prevented by his moral rectitude and goodness which rendered his government perfectly equitable, kind, and beneficent. To promote the happiness of all the creatures near him, would be his delight; while they, no less charmed by his benevolence, as awed by his superiority and dignity, willingly and submissively owned him as at once their lord and benefactor. His heart never knew cruelty or wrong to the meanest insect, until sin entered and despoiled all its affections.

The last thing mentioned in the account of man's creation is, that God created them male and female. This was necessary that the earth might be replenished with human inhabitants (as he did not see fit to give existence to the whole race at once) and that they might mutually enjoy suitable and equal society, and the happiness arising from the most tender and endeared relation—the conjugal. We are told that Adam was first formed, and that while he remained in this solitary state, God said of him, "it is not good that man should be alone, I will make him a help meet for him." The manner in which this was accomplished is also fully related—Gen. ii. 21–24. Such was the singular mode in which Eve, the first of her sex, the universal mother, and doubtless the fairest of her daughters, received her existence; and thus was Adam furnished with what the simple, but expressive language of inspiration, calls a help meet for him; one admirably adapted to be so, by her sweet and winning influence, her gentle manners, her greater elegance and tenderness of mind, qualities in her which were well counterbalanced and assisted on the other side by his superior mental energy, his active boldness, his superior strength and protecting courage.

We need be at no loss to discover that there were strong reasons for the particular way in which woman was formed, instead of being immediately created from the ground like Adam. Eve was taken out of Adam, even from one of his ribs, and not from the dust, in order that he might thus be most tenderly taught to view himself as her natural defender and friend, and to regard her as a part of himself; and that she might look up to him with affectionate confidence as her deeply interested guardian and companion. It was also done in order that the connection between them and every similar connection, should be of the closest and dearest nature possible, that they should feel themselves to be one, and love and promote each other's felicity, as such. And the same lessons were intended to be taught to all their descendants, placed on the same relation, particularly to impress man with the dependence of woman upon him, and the claims which she has on his constant affections and his faithful kindness. "So ought men," says the Apostle Paul, "to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it." And the same Apostle after saying, "wives submit yourselves unto your own husbands, as it is fit in the Lord," and as may be readily pointed out by the manner in which woman received her being at first, further says to husbands, "husbands love your wives and be not bitter against them." Colos. iii. 18, 19, along with Ephes. v. 28, 29.—These apostolic sentiments, dictated by the spirit of God, are highly important, for whatever tends to promote the domestic virtues, powerfully conduces to advance the interests of religion, and human welfare.

Having taken a general view of man's illustrious introduction into the world by his benign Creator—a world which was then, not such as it is now—to pursue through it a course of holiness and enjoyment, leading him to a far better and most blissful state beyond, knowing no sorrow, and no death, if he had continued to be what God made him, we shall now finish with a few brief reflections:—

1. How dignified and excellent was man at first. According to the beautiful description of David, in the 8th Psalm, God made him a little lower than the angels, and crowned him with glory and honour. He made him to have dominion over the works of his hands, and put all things under his feet; all sheep and oxen, yea, and the beasts of the field, the fowls of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. Yes, God indeed crowned him with glory and honour, by the high excellence in himself, and in his circumstances with which he was invested, and especially by putting on him the divine image, in the capacities and character of his soul, thus qualifying him for intimate converse and fellowship with his Maker. But why now dwell upon the grand picture of man's primeval condition, seeing it so speedily ceased to be a reality, and the most fine gold was changed into dross. For,

2. How evident is it that man is no longer what he was originally.—God made him upright, all good and perfect, and happy; but he found out many inventions, evil inventions, the first of which was aspiring to be as God, and thus he destroyed himself. Instead of being now a complete and magnificent, and glorious structure, such as Adam was, in an united body and soul, and such as could not but come from the hands of the Divine Architect, he is only one in ruins; his body debilitated and mortal, and his soul all infected with the foul leprosy of sin. He has lost his chief and best ornament, his highest excellence—the Divine image. This is abundantly proved by the statements of Scripture, and by facts. Scripture declares, that so far from being now after the image of God, in knowledge, righteousness, and true holiness, he is alienated from the life of God, through the ignorance that is in him, because of

the blindness of his heart; his mind, now a carnal mind, is enmity against God, and is not subject to the law of God; and that his heart is deceitful above all things and desperately wicked. These statements are amply corroborated by every view that can be taken of human society at large. And every man who has been brought to know himself at all aright, must feel convinced of the melancholy truth. How obvious is it, too, that man has lost much of his sovereignty over the creatures; since he is obliged to have recourse, partly to force and partly to art, or both, to retain any of them under his power. But

3. We may rejoice that though man is fallen, he has not been suffered to remain so forever. No, his gracious Creator resolved to raise him up, to do so in the experience of all who will avail themselves of the offered remedy, and to make such ultimately, even more than was at first. And oh, the depth of the riches, both of the wisdom and knowledge of God. He resolved to do this by sending his own son, in the room and in the very form of man, to be the repairer of human nature and the human condition; and to effect this by dying that man might live, and by putting into execution the effectual plan, consummated by his death, by which man might be made righteous and enjoy eternal life. What praise is due unto the God of salvation, a triune God! May all who read these lines, seek and realise an interest in and connection with the great Redeemer; that as sin hath reigned unto death by the first Adam, even so, to their unspeakable benefit forever, may grace reign through righteousness unto eternal life, by Jesus Christ, our Lord, the second Adam, who came to be "a quickening Spirit," and is so to all who truly believe in him.

REPORT OF A MISSIONARY TOUR IN THE OWEN SOUND DISTRICT.

(Continued from last No.)

Southampton, or Saugeen, is an infant village pleasantly situated upon the western shore of Lake Huron, at the mouth of the river Saugeen, which has here a deep and broad channel. Formerly it was a trading post of the Hudson Bay Company, and the graves of some of the traders are still to be seen near the bank of the river. Although it is only a short time since it was chosen as the site of a town, and laid out into town lots by the surveyor, yet, already a number of houses has been erected, including a Free Church. At the time of my visit I counted twenty-two buildings, and the people are sanguine in their expectations that the village will rapidly increase—outstripping its rivals upon the same shore, and coming in the course of time to be as large and populous as Hamilton or Toronto upon Lake Ontario. One hindrance to its progress is the difficulty encountered by schooners in coming in to the mouth of the river, and injury has already been done from the fact that some wrecks have taken place in the neighbourhood, attended in two instances, at least, with loss of life. One of these has occurred since the period of my visit, when four persons were drowned, five others narrowly escaping; another occurred nearly twelve months since, when all perished, one of them being a personal and intimate acquaintance of my own, whose body was not found for several months after the melancholy accident. The people of the village say that if a wharf were constructed running out into the lake, past the bar which is formed at the entrance, vessels could put in with safety, even when a heavy sea was rolling, and lie undisturbed by a storm. Expectations are entertained that Government will advance the money necessary for this purpose, and that then the interests of the place will be materially benefited.

In the immediate vicinity of Saugeen the soil is of a light sandy nature, but at a short distance changes, and so far as we could observe, and from all that we heard, becomes of an excellent quality. Settlers are fast crowding in—shanties are being raised—the axe of the backwoodsman is heard in the forest, and the place which a few years ago was trodden only by the trapper and the trader, will soon be a cleared district, occupied by a population busily engaged in agricultural labours.

On entering the village we saw a number of Indians in their canoes fishing. I asked the landlord if he could procure some fish for supper, and, putting off in a boat, he soon returned with a plentiful supply. My fatigue was too great to allow of my walking far out in the course of the evening, but rising early next morning, we had a stroll while the landlady was preparing breakfast. The sun had risen with unclouded brightness. Lake Huron stretched away to the west farther than eye could reach—its waters lay at rest—and, in the distance, a sail was seen bearing up from Goderich. The village occupies an exceedingly pleasant situation. Standing upon elevated ground—with a large stream running close by—it promises to be healthy. There is no stagnant water in the neighbourhood.

After breakfast I inquired of the landlord if there was a baker in the place from whom we might obtain provision for our journey through to Owen Sound, and was informed there was not, but that I might try if the landlady could supply me. She consented to give me twopence worth of bread, and placing this in the carpet-bag, my companion and I started about seven o'clock, expecting to arrive in Sydenham village in the course of the afternoon. There is no road between the two places but an Indian path, and we were told that the distance was reckoned at 25 miles, allowing for turnings and windings. We were further cautioned to be attentive to the path we took on leaving the Indian village, which stood about two miles up the river; and to make us more careful, were inform-

ed that, two or three days previously, a party set out in the same direction we were going—that they wandered into a beaver meadow, where they found they were off their way—and had returned to Southampton in the afternoon.

Starting at seven o'clock, we got ferried across the river to the Indian side, and made our way up to the village, which consists of about fifteen houses, including a church occupied by a Methodist missionary, and a school-house. The buildings are all frame, erected by government, and, to all appearance, very commodious. Down on a flat by the river-side we saw patches of corn and potatoes—the raising of these being the utmost extent of the red man's farming operations. Called at a house to inquire what path we should take—found no person in but a squaw, who did not deign to give us an answer—and, on repeating our inquiry, she still maintained her silence. Taking what seemed most likely to be the way, we entered the woods, inwardly resolving we would hasten through and astonish both ourselves and others by the shortness of the time in which we could perform the journey.

On we travelled till ten o'clock, when our path opened into a beaver meadow, and there ended. Carefully as we had been warned, we had just committed the same mistake that the party just spoken of had done some days previously. Instead of the Owen Sound path, we had taken a sleigh track which the Indians have for bringing home their hay from this meadow. My companion asked what shall we do! turn back to Southampton or proceed? I replied that we were some miles nearer to Owen Sound than when we started—if we turned back it would detain us a day longer, which I could not afford. We had some idea of the direction in which Owen Sound lay, and although we might have to remain in the bush all night, better to proceed, for we might expect to reach our destination some time on the following day.

Crossing the beaver meadow we entered upon the pathless forest, keeping east as nearly as we could judge. We soon found ourselves in a black ash swamp, and had scarcely got extricated from it when we came upon a small lake. Things now began to look very gloomy. It was hard to say how many lakes and swamps we must encounter on our way through to Owen Sound. It would have required persons more accustomed to the woods, and better prepared for them than we were, to persist in attempting to pass through. We knew, however, that there was a road distant, we thought, about twelve miles to the south, on which men were then working, and that if we could make it we would be safer, and might find a house in which we could stop all night. We now turned back, round the western end of the lake, through grass which was almost as high as ourselves, and succeeded in crossing the creek by which the lake was fed. Once more we entered the trackless woods, and in a short time came providentially, and most unexpectedly, upon the Indian trail, and were thus, for the first time since leaving the Indian village, upon our proper course. My readers may be assured that this was a moment of joy.

Forward we now pressed with renewed ardour. A little before 12 o'clock we came to the place where the Sable river crosses the track.—Here a large jamb of timber has lodged, and the river is, in consequence, very broad. Going forward till nearly half-way across, we sat down to appease our hunger, and, taking out our bread, threw it into the water to soak, that it might be more easily eaten. A sudden splash in the water aroused our attention, and looking down we saw a big sucker making off with a lump of bread, and eating it under the shelter of a log. Very soon there was a shoal of smaller fry that seemed determined to partake of our meal, thus levying a bread-tax, although our stock could very ill afford it.

After a short rest we went on our way, and about two o'clock in the afternoon reached a large swamp, through which the Indian trail passes. When we had got nearly through, we sat down upon a log and finished a crust of bread which remained of the morning's purchase. An hour after we came into a clearance—the first we had seen since leaving the village—and calling at the house and asking for a drink, we were supplied with vinegar and water. Earnestly did I wish that this were the end of our journey, but we had still five miles to travel. We stopped an hour, then started once more and reached Sydenham about six in the evening, having been eleven hours on the road. On taking off my boots one of my stocking-feet was red with blood.

Before leaving Guelph I had received a petition from a Free Church congregation, seven miles out of Sydenham, desiring to be admitted into connexion with the United Presbyterian Church. I had written them to say that I would be with them (D.V.) on a certain day, and I was thus near my destination. Soon after my arrival I was informed that, in addition to the Lake Shore Line, arrangements had been made for me to preach in Sydenham village on the afternoon of the ensuing Sabbath—an arrangement which I had not anticipated, but with which I agreed, after reflecting for some time, to comply. I had not long sat down, till Mr. Wylie, of Leith, came in, and was introduced to me. On telling him of my travel, and consequent fatigue, he said he had a boat with him, and could give me a sail down next day to his place, which was within a mile or so of the place to which I was going. Showing him my boots, he kindly took them to be repaired, and returned to inform me that they would be ready in the morning; he then bade me good night, and went to his boat to await the arrival of the steamer, which he expected to bring some goods he had ordered from Toronto.

To be continued.

THE BLESSING.

It is surprising how little we know of Isaac, in comparison with his father and son. He makes no stir in the world; no noise; he excites no emotion. We only catch glimpses of him now and then, sufficient to enable us to recognize him as a dutiful son to his father, a loving son to his mother, an affectionate and uxorious husband, a partial father, and a pious but weak old man. He seldom speaks. He wants force of character; and soon subsides into an instrument in the hands of others, who use him for their own purposes. It is the destiny of such to be acted upon, rather than to act upon others. So we never meet with Isaac in positive and decisive action; but commonly find him in some instrumental position or other. He seems to have also been of a weakly constitution. We read of infirmity or illness in none of the other patriarchs, till they came to their death-beds; but at an age far short of that which his father, and even his son, attained, we find him blind and feeble, confined to his bed, and expected to die.

By far the most important and most fully recorded incident of his life occurs while he is in this condition; and as thus the fullest picture of him is given,

"In age and feebleness extreme,"

we perhaps derive therefrom an impression of his character, different from that which might have been entertained, had we been permitted to behold him as distinctly in the prime and vigor of his days. We would suppose that the quiet and home-staying Jacob was more likely to be a favourite with such a father than the rough, boisterous, and rambling Esau. But we constantly observe that persons manifest the greatest liking for those whose character and habits are least similar to their own. Esau, and not Jacob, was the favorite of Isaac. Believing death to be near, he privately desired this beloved son to procure him, by his hunting, some food, such as he was particularly fond of, that after partaking of it, he may bestow on him the paternal benediction. This is overheard by Rebekah, whose skilful cunning contrives to pass off Jacob upon him for Esau; and thus the blind old patriarch is led to believe that he is invoking blessings upon his elder son, when it is in fact the younger whom he addresses. The details of this scene of unprincipled deception—the more shocking from such advantage being taken of the infirmities of a father—are familiar to the reader, and we may gladly be spared following the particulars which the Scriptures necessarily, for the coherence of the narrative, relates. By sparing ourselves this pain and regret, we obtain room for a few observations on some remarkable circumstances in the narrative.

It is the mother who suggests the device, and who, in fact, seeks to ease the alarm of Jacob's conscience by taking all the consequences upon herself. It is quite possible that she thought she was doing a duty. Knowing that the blessing Isaac was about to bestow on Esau belonged, in the purposes of God, to Jacob, and was his also as a portion of his purchased birthright, she might easily conceive that she was preventing a wrong—was only doing evil that good might come. It was "a pious fraud;" and when we consider how dubious great authorities—favoured with all the light of Christian morality and doctrine—have been on the subject of such frauds, we need not too greatly wonder that Rebekah and Jacob failed to see the path of right and duty clearly. It appears to us that Rebekah felt all to be right—both means and end; and that Jacob thought the end to be right, but was staggered at the means, until his mother succeeded in soothing, if not in extinguishing, his alarms. Jacob was, however, not a child. He was fully forty years of age, and very well capable of exercising an independent judgment in a matter which concerned him so nearly. All the responsibility of the transaction cannot be shifted to the mother, willing as she was to take it upon her.

Rebekah, with only a kid, prepares for Isaac "savory meat," intended to be passed upon him—and which does pass upon him—for the very same that he loved, and desired as the produce of Esau's hunting. How is it that he, the possessor of numerous flocks, should depend upon his son's hunting for a feast, which might thus easily be prepared to his liking with his own kids? And what kind of game might that be, for which the flesh of a kid could be taken? In answer to this, it suffices to refer to a former statement—that an animal from the flocks or herds is rarely killed and eaten, save to entertain a stranger; and the possessors of untold herds and flocks would deem it unheard-of extravagance to slay an animal to supply a meal for himself. Hence the Israelites, with all their cattle, in the wilderness groaned for the taste of flesh, and had to be supplied with game by miracle. Particular objections is also felt to the slaughter of young animals, regard being had to the value to which they will grow if suffered to live. In fact, this is regarded among pastoral people in the same point of view, as that in which living upon a capital is regarded in this commercial country. Thus a stray wild animal, or bit of game, is as highly prized and as eagerly sought after by them as by any people. It may thus appear that Isaac, at a hundred years old, scarcely knew the taste of kid's flesh. Or if he did, the flesh of a kid is not unlike that of a young gazelle, and, prepared in the way that both are usually dressed in the East, might easily be taken for one.

Esau must have been a remarkably hairy person—for, that Jacob may pass for Esau, in case Isaac should feel him, the skin of the kid is placed by Rebekah upon his hands and "the smooth of his neck." If he were thus equipped to resemble Esau's smoothness, what must Esau's roughness have been? The smooth of his neck, however, means the part not covered by the beard. There is no doubt that Esau's hairiness was very extraordinary—he being, even at birth, described as if invested all over

with a hairy garment. There is, however, perhaps no animal whose skin might be so easily taken for that of a very hairy man as the skin of a kid. It is well known that the long silky hair of the Angora goat was used among the Romans as an artificial succedaneum for human hair. Wigs made of Angora goat's hair are mentioned by the Roman satirist Martial. Besides, it is to be borne in mind that the senses of Isaac appear to have become obtuse with age, which had produced the failure of his sight.

It is an interesting fact, that Jacob was clad in a dress of Esau's, which, notwithstanding that he had several wives, and therefore a home of his own, his mother had in her charge. The object seems to have been, that the fresh smell, which the garments had imbibed from the herds of the field, might assist the deception. Isaac expressly alludes to it,—*"Behold, the smell of my son is the smell of a field which the Lord hath blessed."* Some think the garments were perfumed,—but if so, this could not have been distinctive of Esau. Others apprehend that the odor was that peculiar one which the dress of a hunter contracts, from his handling the skins and furs of animals. But, it is surely enough to suppose, that the fragrance of Esau's garments proceeded from the herbs and flowers of the field, his constant abode. Ancient writers concur with modern travellers, in speaking with delight of the aromatic odor of the Syro-Arabian meadows and plains. The natural odors of Lebanon are frequently mentioned in the sacred Scriptures.

It is remarkably true that every scene of deception, however well planned and artistically managed, fails in some point or other. The ordinary reading or experience of every one will supply examples of this. So, in the present instance, while Rebekah and Jacob had so carefully disguised the outward man of the latter, the necessity of disguising the voice had been wholly overlooked. This single oversight had nearly exploded the entire plot. The suspicions of Isaac were violently awakened at hearing a voice, which he recognized as that of Jacob, speaking in the person of Esau. At the first sound of that voice he asks, *"Who art thou, my son?"* and still not satisfied with the assurance, *"I am Esau, thy first born,"* he says, *"Come near, I pray thee, that I may feel thee, my son, whether thou be really my son Esau or not."* An alarming moment was that for the deceiver—a moment of agony, almost a sufficient punishment for his crime, when his father passed his hands over him. *"The voice,"* said the old man, *"is the voice of Jacob, but the hands are the hands of Esau."* But he was satisfied; the feel of the hands and fresh smell of the raiment prevailed over the misgiving which the voice had awakened;—and the much-desired blessing was bestowed.—*Killo.*

RELIGION PREFERABLE TO INFIDELITY, EVEN FOR THE PRESENT LIFE.

When the unbelieving and worldly-allege or imagine that a religious life consists of nothing but self-denial, and penance, and mortification, and whatever else is vexing for the flesh and wearisome for the spirit, they make the charge on the ignorant presumption, that there can be no pleasures but those which gratify *them*—their balls, and routes, and theatres, and gambling, and debauchery; and when they see the saints abstaining from such things, they affect to pity them, as if they could have nothing else in which is possible to find delight. But what signifies it, in forming a judgment in this matter, though *their* depraved minds cannot comprehend how there can be any pleasure in life, in the absence of such indulgences? And what signifies it, though they wonder and stare in incredulity, at any one saying, that he finds a wide field of enjoyment in the exercises of religion? When the enquiry respects a man's happiness, the question is not, whether he be possessed of what gratifies you? but whether he be possessed of pleasures which gratify him, as much as yours gratify you? Accordingly, though the Christian is shut up from many things in which the worldly revels, he is admitted to other pleasures in their stead, which are as gratifying to his regenerated taste, as are those of the natural man to his depraved and vitiated taste. When the one chants with *glor* his loose or bacchanalian song, in the midst of his dissipated companions; the other may, with joyous feeling, I ween, be singing a hymn in praise of his Redeemer, in company with brethren ransomed from the world's follies and sins. When the one is away to the race-course to delight himself with its cruelties, is it difficult to conceive of the other being as pleasantly engaged in visiting the abodes of indigence, and witnessing the happiness which his alms-giving communicates?—When the one at the theatre enjoys the scenic representations of some bloody murder; may not the other be as pleasantly occupied by some death-bed, in ministering the triumphs of faith to a soul about to pass into eternity? And when the one lies on his bed and delights himself with the fancy of that splendour and high station in the world, to which, by the success of his speculations, he hopes to attain; the other may be surely as joyous in the anticipation of that time when he shall be raised to a principality in the kingdom of God. It is thus that the Christian neither shares, nor desires to share, the enjoyment of the pleasures of the worldling, but possesses others, which, in their sweetness and dignity, far more than compensate for them.

Although, then, religion had demanded of its disciples the surrender of much that is naturally and truly pleasurable, yet they would have had no ground of complaint, since it opens up for them so many other sources of enjoyment. But when profane men are accustomed to mock at the superstitious weakness and cowardice which submit to so many restrictions, we claim that they state with some precision and particularity what

those restrictions are to which they refer. What pleasure is there, even according to their own estimate of pleasure, which our faith denies us?—Let them mention one which will bear to-morrow morning's reflection, and we engage to shew that the saint is not forbidden to enjoy it. Is he forbidden to taste of the fruit of the vine, and to be merry with his friends? Did not his Master stigmatize constantly by his presence—yea, minister to it by a bodily exercise of his power? Is he forbidden to read about a wife in honorable wedlock, under the clear shining of the sun,—so unlike the infidel, who curses star light and lamp-light in the prosecution of his low and guilty amours? Is the saint prohibited from being a musician, or a poet, or an astronomer, or a boatman, or a student of any department of science whatever? Surely that Nature which his Father has framed is as patent for his contemplation, as for the unbelieve's; while he has a principle of devotion within his heart, which capacitates him for a sweeter relish of its pleasures. O, there be men, scarcely able to write their own names, who, because they have contrived to spell through the ill-written pamphlet of some profligate atheist, will set themselves forward as persons emancipated from the thralldom of superstition, and talk about the narrow-mindedness of christians, as if Newton had been no philosopher, Milton no poet, and Hampden no patriot; and as if Thomas Paine had been a scholar, and as if Robert Owen, who mocks at the remembrance of his mother's virtue, were possessed of the common properties of a man! Brethren, I warn you again—"Beware of dogs." I will tell you in what consists the liberty of the infidel beyond that of the Christian—he is at liberty to gain for himself the ruined character, the desolated fortune, the palsied frame, and the untimely death of a drunkard; he is at liberty to gain for himself the violent death of the murdered duelist, or the Cam-like conscience of his murderer; he is at liberty to gain for himself the shame and torment of the public exposure, and unrelenting vengeance of his paramour, whom he has betrayed and cast off—she, too, a hag, and monument of the light-hearted, mocking ungodliness of her sex; or to gain for himself that rottenness of bones which is the fruit of his profligacy:—See him as he goes—there is your man of pleasure, who mocks the saint for his gloomy and slavish superstition!—*Regeneration: by William Anderson, D.D., Glasgow.*

TRIAL AND PRAYER.

Nothing so quickens prayer as trial. It sends us, at once, to our knees, and shuts the door of our closet behind us. In the day of prosperity we have many comforts, many refuges to resort to; in the day of sorrow we have only one, and that is God. Our grief is too deep to tell to any other; is too heavy for any other to soothe. Now we awake to prayer. It was something to us before, but now it is *all*. Man's arm fails, and there is none but God to lean upon.

Our closets, in truth, are the only places of light in a world which has now become doubly dark to us. All without and around is gloom. Clouds overshadow the whole region; only the closet is bright and calm. How eagerly, how thankfully, we betake ourselves to it now! We could spend our whole time in this happy island of light which God has provided for us in the midst of a stormy ocean. When compelled, at times, to leave it, how gladly do we return to it! What peaceful hours of solitude we have there with God for our one companion! We can almost forget that the clouds of earth are still above us, and its tempests still rioting around us.

Prayer becomes a far more *real* thing than ever. It is prized now as it was never prized before. We cannot do without it. Of necessity, as well as of choice, we must pray, and send up our cries from the depths. It becomes a real asking, a real pleading. It is no form now. What new life, new energy, new earnestness, are poured into each petition. It is the heart that is now speaking, and lips cannot find words wherewith to give utterance to its desires. The groanings that "cannot be uttered" all now burst forth, and ascend up to the ear of God. Formerly, there was often the lips, without the heart; now it is oftener the heart without the lips. Now we know how "the Spirit helpeth our infirmities." We begin to feel what it is to "pray in the Holy Ghost."

There is now nearness to God. Communion with God is far more of a conscious reality now. It is close dealing with a living, personal Jehovah. New arguments suggest themselves—new desires spring up—new wants disclose themselves. Our own emptiness, and God's manifold fulness, are brought before us so vividly that the longings of our inmost souls are kindled, and our heart crieth out for God; for the living God. It was David's sorrow that quickened prayer in him—it was in the belly of the fish that Jonah was taught to cry aloud—and it was among the thorns of the wilderness and the fetters of Babylon that Manasseh learnt to pray.—*H. Donar.*

PORTRAIT OF VOLTAIRE.—The distinguished Frenchman, who conspired with Frederick the Great, to put out the light of christianity—whose common motto was—"Crush the wretch."—meaning *Christ*—exhibited in a rather mean plight in the vivid pictures of Macaulay! How wonderful the providence of God! These learned and powerful atheists, who no doubt expected that long before the middle of the nineteenth century, by means of their labors, the religion of Jesus would be ranked with that of Jupiter, are now brought out and exhibited in private life, as worthy of the honor of plotting to destroy the only religion which inculcates rational doctrine in connection with purity of morals. How striking a fulfilment of the Saviour's declaration, "Upon whomsoever it shall fall, it shall grind him to powder."

DA SOUZA, THE PRINCE OF SLAVE TRADERS.

Da Souza, it is supposed, scay from Africa, during his career as slave trader in more than 20,000 slaves. "His commencement," said Mr. Wilson, in 1817, "is a fair index of his character. Through a Portuguese, by birth, he long ago put away the costume of civilized life. And not only does he dress like the natives; in almost every respect he has conformed to their habits. He is said to have more than two hundred native wives. While he is very rich, he is compelled to hide his gold in the sand for safety. He spreads a princely table for strangers, but is so afraid of being bewitched that he takes his meals in a dark closet and eats with his fingers." The following sketch of him, in the *Colonization Herald*, is extracted from a paper, presented to Parliament by Thomas Hutton, of London, on the destruction of Lagos.

M Da Souza, the notorious slave dealer, died about fifteen months ago; this man was in his 81st year when he died. He went to Whydah in the year 1792, in his 24th year. Various have been the rumors that occasioned his going there; he however himself once told me he came out as secretary under the Portuguese Government to their fort in Whydah, and remained three years in that service, and then returned to the Brazils, where I imagined he was born. He wished it supposed he was a Spaniard by birth, and was always treated so in courtesy, and styled Don. The Portuguese did not long continue to support their Government in Whydah, and the slave trade there fell into the hands of the most enterprising, the most so of whom was M. Da Souza. He had for many years an extraordinary good luck, and it was imagined had amassed a large fortune. His fame as a slave dealer gained him unlimited credit in the Havana and Brazil, and ship after ship arrived from those places at Popo, Whydah, and Lagos, consigned to him, generally with full cargoes of merchandise and specie; the goods were recklessly landed in bamboo store houses on the beach. The accumulated cargoes brought upon him an immense amount of debt; of this he appeared utterly regardless, so long as it had the desired effect upon the natives to cause them to consider him possessed of inexhaustible wealth, and for the king of Dahomey to imagine the same, on whom he lavished vast sums of wealth, but who in return could never at any time supply more than a fraction of the amount of slaves for the large amount of property that was sent to him. Frequently from thirty to forty ships, in the year 1826, were lying in the roadsteads of Whydah, all consigned to Da Souza, who had landed all their cargoes, but in return could seldom supply more than four or five cargoes of slaves. Many of the ships, after staying out twenty months to two years, from their light construction, went to pieces on the beach; others lost all their crews and were abandoned; some became prizes, and the general result was, as no account was kept whatever of cargoes landed, every species of extravagance and expenditure took place, to the ruin of the owners. Some of them sent out supercargoes to see what the former were about. Frequently, the fate of the second supercargo and ship and cargo, went the way of the first. So lucrative, however, was the profit on slaves, or the want of them so much required, that some years elapsed before these reckless consignees to Da Souza began to grow cautious—in fact not before many were ruined. In the interim a more rigid law had passed respecting the capture of slave-trading vessels.

The King of Dahomey, who thus had had, for years past, countless wealth poured in upon him, became at last exacting, when the rapid torrent ceased to flow so fast as formerly, and it took some years before he could in the least comprehend the causes that had diminished the supplies to his agent Da Souza, who had years before virtually become so, to have the monopoly of the trade, and who went annually to Dahomey, with tribute to the King, and with vast supplies to his chiefs, to furnish them with means for the next slave-hunt. Year after year these supplies became gradually less; Da Souza having become gradually poorer, and also troubled with a host of creditors in the Havana and the Brazils. The principals or consignees themselves, in many instances came to Whydah to clear their debts. Da Souza keeping no accounts, generally denied all knowledge of the parties or the business on which they had come about; frequently he would absent himself or be in Dahomey for months, when a party of creditors arrived from the Havana or the Brazils. Yet such was the nature of the trade, a lucky voyage or two enabled him to pacify the clamors of these distressed creditors. He treated them with country presents and an unbounded hospitality, and with tales of the endless resources of the King, who would at any time send him as many slaves as he pleased.

Various enactments took place, the cruisers were more vigilant than ever, and matters grew worse and worse. Merchants in the Havana sent agents to have interviews with the King; heavy complaints were made against Da Souza, which for policy's sake, the King would not listen to, he himself not being the rightful successor, but upheld by Da Souza's influence and vast presents to the chiefs. At last, after a few more years, it was arranged that agents from the Havana and Brazils might settle at Whydah, and Da Souza should give up shipping slaves, but to receive a commission of a doubloon for every slave that was shipped. On this he lived in the latter years of his life. He had also raised up duties or contributions on every native who held a slave, at a certain amount per head, which enabled him latterly to keep up some appearance before the King and his chiefs; but this grew less and less, until he actually became tortured with the thought of want.

When he died, his stores were empty. The King of Dahomey sent to have his property taken up to him, and his chiefs entered into the house, and all that could be found was simply a little furniture and some plate;

but neither money, goods, nor anything of value. This lesson has been most salutary to the King and his chiefs, to see that the man whom they considered was possessed of endless wealth, had died without the value of a keg of gunpowder in his stores to be fired over his remains, which is with them considered extreme poverty; thus confounding them, and shaking their confidence in the stability of the slave trade. Such was the end of one of the greatest slave dealers of modern times.

WAS IT PROVIDENCE?

Take, for example, a young girl bred delicately in town, shut up in a nursery in her childhood, in a boarding school through her youth, never accustomed to air and exercise—two things that the law of God makes essential to health. She marries; her strength is inadequate to the demand upon it. Her beauty fades early. "What a strange providence that a mother should be taken in the midst of life from her children!" Was it Providence? No! Providence has assigned her three years and ten years, a term long enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course, lost it.

A father too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of "What a striking providence!" This man has been in the habit of studying half the night, or passing his days in his office and the courts, and eating luxurious dinners, and of drinking various whines. His has every day violated the law on which health depends. Did providence cut him off? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid winter. A healthy blooming girl who thus dresses, in violation of Heaven's laws pays the penalty—a checked circulation; cold fever and death. "What a sad providence!" exclaimed her friends. Was it Providence, or her own useless and sad folly?

A beautiful young bride goes, night after night, to parties made in honor of her marriage. She has a slight sore throat perhaps, and the weather inclement; but she must wear her neck and arms bare; for who ever heard of a bride in a close evening dress? She is consequently seized with inflammation of the lungs, and the grave receives her before her bridal day is over. What a Providence! exclaims the world. Alas! Did she not cut the thread of life her own self?

A girl in the country, exposed to our changeable climate, gets a new bonnet instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it to her own vanity, and avoid the folly in future? Look my young friends at the mass of diseases that are incurred by intemperance in eating and drinking, in study or business; by neglect of exercise, cleanliness or pure air; by indirect dressing, tight lacing, &c., and all is quietly imputed to providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and a long list that make life a torment or trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, "goodly temple, would gradually decay, and men would die as if falling asleep."

THE TONGUE.—Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken is, like the sword in the scabbard, thine. If vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue.

BE HAPPY.—We ought to think ourselves very happy, in that we know enough to make us happy. If we are not so happy as we desire, it is well, we are not so miserable as we deserve. There are none but have received more good than they have done, and done more evil than they have suffered.

THE RAINBOW.

Triumphal arch that fillest the sky,
When storms prepare to part,
I ask not proud philosophy,
To teach me what thou art.
Still seem as to my childhood's sight,
A midway station given,
For happy spirits to alight
Betwixt the earth and heaven.
Can all that optics teach, unfold
Thy form to please me so,
As when I dreamt of gems and gold
Hid in thy radiant bow?
When science from creation's face
Enchantment's veil withdraws,
What lovely visions yield their place
To cold material laws!

And yet, fair bow, no fabled dreams,
But words of the Most High,
Have told why first thy robe of beams
Was woven in the sky.

When o'er the green undeluged earth
Heaven's covenant thou didst shine,
How came the world's grey fathers forth
To watch thy sacred sign?

And when its yellow lustre smiled,
O'er mountains yet untrod,
Each mother held aloft her child,
To bless the bow of God.

Methinks thy jubilee to keep,
The first-made anthem rang,
On earth delivered from the deep,
And the first poet sang.

Nor ever shall the Muse's eye,
Entraptured greet thy beam;
Theme of primeval prophecy,
Be still the poet's theme.

The earth to thee its incense yields,
The lark thy welcome sings,
When glittering in the freshened fields
The snowy mushroom springs.

How glorious is thy girle cast,
O'er mountain, tower, and town,
Or mirrored in the ocean vast,
A thousand fathoms down.

As fresh in yon horizon dark,
As young thy beauties seem,
As when the eagle from the ark,
First sported in thy beam.

For faithful is its sacred page,
Heaven still rebuilds thy span,
Nor lets the type grow pale with age,
That first spoke peace to man.

CAMDELL.

Receipts for the Magazine.

VOL. I.

Derry West—J McB.
Saugeen—Mr G.

VOL. II.

Dunbarton—Rev Mr W.
Claremont—J D., A L., W Y.
Quebec—J S.
Caledonia—Js W., Jn W., A S., Mrs G.
Albion—P R.
St. Catharines—J D., R S., Mr N., E & E F., M & McG.
Thorold—J P., J McD., J McG., J T.
Eramosa—Rev W B., £3.
Queen's Sound—D C., T L., Mr W., Mr O.
Woodstock—W H., A E.
Toronto—A H., J Y., G C., C F.
Chippawa—C H., T D., A S.
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Bond Head—C W., J C.
Ladloton—J E.
Campbell's Cross—A D.
Caledon—J W., J J., G B., S J., W H., J McK., Rev T D.
Caledon East—J B., J McB., A C., J M.
Richmond Hill—Rev J D., on account, £3 15s.
Derry West—J C.
Brumpton—D McL., Rev J P.
Cooksville—J W., J S.
Oshawa—W B., A B., A B.
Columbus—J R.
Brooklin—W M.
Guelph—T H., D D., T A.

FRESH ARRIVALS OF NEW BOOKS.

THE Undersigned has just received from the United States, a choice assortment of NEW BOOKS, &c., and expects shortly to receive, direct from the Publishers in Britain, a large addition to his present Stock, consisting of STANDARD WORKS, ENGRAVINGS, &c., which he will offer for sale at the least possible advance.

CHARLES FLETCHER.

No. 56 Yonge Street,
Toronto, Sept. 1852. }