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

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Religious Intelligence.

UNEVANGELIZED MAN.

Shall we pass in brief review before us some few of the many sections into which the human family is subdivided, and which, however dissimilar in other respects, in this prevalence of sin are found to be identical?

We may commence with the more civilized, such as the Chinese and the Japanese; and these are not the least painful to consider. In no part of the world do we find astuteness in worldly matters, and blindness as to every thing of a spiritual nature more strangely combined than in the character of the Chinese. In their mind, unbelief as to the great realities of unseen things, and a ready reception of idolatrous tenets, and superstitions the most puerile and contemptibly ludicrous, meet together. When we observe a barbarous race like the Indians of America, or the wild Australian tribes, and find that—in the utter ignorance of the one true God in whom they "live, and move, and have their being," they believe only in evil spirits, whom they regard with superstitious dread, this however painful, is not more than we expected. But when we find the intelligent Chinese, dexterous in the affairs of this life, men of courtly demeanour and polished manners, utterly blind as to the existence of Him whose "eternal power and godhead" are inscribed with the finger of light on the heavens above and the earth beneath; when we find, that throughout the vast extent of the Chinese empire the true God is ignored; that He who gives "rain from heaven, and fruitful seasons, filling men's hearts with food and gladness," is unknown and unacknowledged; that no prayer is offered to him, no knee bends to him, no heart offers its service of affection; that he is sanctified in no remembrance, honoured in no life; a scene is presented most painful to contemplate.

And if, with rapid transition, passing over the various tribes and nations that might be classified between the two extremes, we select a people in the lowest grade of barbarism, and furthest removed from every thing bordering on civilization, what shall we find there?

Shall we glance at the fine group of the Feejee islands, consisting of two large islands—Viti Levu, 85 miles long by 40 broad, and Vanu Levu, 95 miles long by 20 or 30 broad—besides numerous, perhaps not fewer than 100 smaller islands, the whole group containing a population of at least 200,000? Shall we bear to investigate their moral state? To do so would be to leave the fresh air and bright sunshine, and go down into a dark and gloomy cavern, full of loathsome sights, where cannibals have been living in the increasing practice of all that is most revolting. Here, in these isles, you have the same un-parring expenditure of all that is beautiful and luxuriant on the part of Him who assigned them their deposition in the mighty deep. "The tree, the shrub, the flower, the leaf, are all fresh, strong, and brought to perfection. New and beautiful varieties meet the eye at every turn. Fruits and flowers teem by the wayside: the fruit is good for food, and the odours of the flowers defy description." But the moral phenomena, which are of man's production, are hideous, and the mere relation of them more than can be well endured. The cannibal mother rubs a portion of the horrid repast on her infant's lips, that it may grow up in similar practices. It is indeed with

them a great sensual indulgence, and the only term they have for the human body deprived of life is the word "bakola," which in its meaning is inclusive of the thought of cannibalism. But we must draw a veil over the abominations of Feejee.

Such is unevangelized man—the rest may be imagined from the specimens we have given. We would only add, that, for generations, sin has been increasing in its intensity of action amongst the heathen, until at length it has attained a degree of violence of the most deadly and destructive character. We are justified in concluding, that, so long as any remnant of that traditional knowledge of the true God transmitted from Noah and his immediate descendants lingered amongst them, that knowledge exercised upon them a proportionate degree of restraining influence; and that, as it was lost, they became more depraved, more vile, and more miserable; until at length, in our own day, we find them in a condition melancholy beyond all description; in which the leprosy of sin in its most malignant form appears to have completely covered them, so that "from the sole of the foot even unto the head there is no soundness in them; but wounds, and bruises, and putrifying sores;—they have not been closed neither bound up, neither mollified with ointment." Even amongst the Feejee islanders it is alleged that cannibalism, although a very ancient custom, did not formerly obtain to the same extent which it has latterly done; and that the present overflowing of this tide of blood, this abounding of iniquity, is of recent growth. The precise period when the various forms of sin, which have acquired power over the heathen, became marked by a greater intensity of action, appears to have been contemporaneous with the discovery to Christendom of these distant tribes; as if "the god of this world," aware that the era of his iron rule over them was drawing to its close, and that his supremacy would soon be disputed, desired to load them with additional chains, and so render them more hopelessly his own.

It is difficult to conceive an individual so destitute of the common feelings of humanity as to entertain no compassion for nations in so pitiable a condition.

INDIA—THE OPPOSITION OF THE HINDUS TO THE CHRISTIAN RELIGION AND ITS CAUSES.

BY THE REV. J. L. SCOTT.

It cannot be doubted that the inhabitants of Hindustan generally entertain a peculiar and most virulent dislike to the Christian religion.—This dislike is natural to fallen man, and no doubt exists in all countries, and the hearts of all ungodly men; for "the carnal heart is enmity against God," and cannot but hate the things of God. But there seems to be something beyond this in Hindustan. It is not merely that Christianity is an embodiment of the purity of God that it is abhorred by the Hindus. There are other causes at work, and it is proper that Christians at home should know what these are, in order that they may understand the difficulties with which we have to contend, and pray the more earnestly for our success. Let the truth be told. It will always, in the end, be beneficial.

The feeling of dislike to Christianity has been strongly displayed in Calcutta by events of no remote date. Public meetings were held, and violent resolutions adopted, to secure the repeal of the law by which those who renounce caste should be no longer subject to the loss of property. A leading inducement to these measures was the apprehension that many might become Christians. In most other places besides Calcutta—and I speak especially of the north-west—the dislike to Christianity is not less real; but it is not so well organized, and partakes more largely of the elements of ignorance and prejudice. The great mass of the people know but very little of what it is. Their idea of a Christian, I believe, is about this: that he is one who wears English clothes, drinks brandy, and eats beef and all kinds of abominable things. They see us pay no attention to external forms and ceremonies, on which they place so much reliance, and they think that we have very little regard to religion of any kind. We are, in a religious point of view, the *unclean*.—Even the Mohammedans, though beef eaters, and thoroughly hated as religionists, have a regard to what is clean and unclean, and have far more external religion than we have. The term *Christiyan* (Christian)

is a term of reproach, or at least it conveys so unpleasant an idea, that if a Hindu wishes to be respectful he will not use it. It is applied by the people entirely to native Christians, and I believe the idea generally conveyed by it, is that of a worthless vagabond, who, from motives of gain, has renounced the religion of his fathers, and who is now at liberty to do all kinds of abominable things. Those who have had more intercourse with the world, of course have their ideas somewhat modified, but they are not mitigated. It is not dislike to us as foreigners. We, as belonging to the ruling class, are generally respected, and treated with a high degree of deference. It is considered natural and proper that we should be Christians. If they find us just, kind, generous, and religious after our own way, if they see us earnestly engaged in efforts for their good, they will only respect us the more. They generally listen to our preaching with deference. When we urge the moral doctrines of the Gospel, they approve with apparent cordiality. For the cross of Christ they have no relish, but they will generally listen, and admit that Jesus Christ was as true an incarnation as their own Ram or Krishna. It is only when you ask them to renounce Hinduism and become Christians, that their whole soul revolts at the idea. It implies so much that is abhorrent to their feelings, and wakes up such a train of revolting images, that they turn from it with disgust.

WHENCE THIS EXCESSIVE DISLIKE?

Much might be said in answer to this question. I shall only mention those causes which I conceive to be in some measure peculiar to Hindustan.

1. The influence of *caste*. It is not in the power of language to portray the full evil of this dreadful system. Imagize society cut up into numerous divisions, all the parts closely united in the bonds of brotherhood; depending upon each other for most of the enjoyments and amenities of life; forbidden to eat or drink with any one not in their own circle; unable to marry, or give their children in marriage, out of the prescribed bounds; and above all, the conduct of every member subjected to the scrutiny of an eldership of their own; and it will not be hard to perceive the strength of the chain which binds them. The Hindu is a slave, a willing slave to his caste. If he offend his brethren or break the rules of caste, they meet and punish him. Most likely he is interdicted from eating and drinking with them, until he restore himself by giving them a feast; a contingency which a poor man will avoid as he would an adder. If this crime should be of a nature not to be forgiven, he is irretrievably *cast out*; and who can tell the horror of that event? Father, mother, brother, sister, wife, child, friend, companion, he has none. No one to pity him, no one to sympathise no one to help him.—He sinks down into the dregs of society—drags out a weary life, and becomes a miserable *outcast*. Christianity is a direct antagonist of caste. Christians all eat and drink together at the Lord's Supper. To a Hindu the very first idea of Christianity is the giving up of caste. These societies, therefore, guard themselves and their members against the danger of contamination. If any one is disposed to listen to our instructions, he must be careful he does not go too far, lest he should bring down upon himself the wrath of the Council. Thus caste is like a lion guarding the way to the tree of life, and ready to spring upon the too daring adventurer. Unless a man is already a vagabond, and so has nothing to lose, or unless he can satisfy his brethren that he has some other object in view, or unless, perchance, he be a sincere inquirer and ready to hazard everything, he dare not come too frequently to us for instruction. The consequence of all this is, that a man must not inquire; he must not open his mind to the light; he must remain ignorant and prejudiced, and look upon Christianity as a deadly evil to be avoided and detested.

2. The peculiar prejudices of the country in reference to the sacredness of animal life, and especially of the cow, is another cause of the dislike of the Hindus to Christianity. Many of the Hindus kill various kinds of animals, and eat them too, but no one ever dares to lay violent hands upon the cow; and it is more holy to abstain from all animal food, and protect all animal life. The idea is, that in killing an animal you may perhaps be killing your own father or mother, for they believe in the doctrine of transmigration, and make no difference between the soul of a man and that of an animal. The cow is sacred, and is exceedingly dear to a Hindu's heart. She understands his language. I have heard a cow-herd talking to his cow as if she were a reasonable being, and he seemed to think she understood everything he said, only she did not answer. Cow-hatya, cow murder, as the killing of the cow is called, is the very summit of crime, a murder infinitely more heinous than that of a human being. In this respect we outrage their prejudices dreadfully. We kill, and eat every day, our religion allows us to do so; but it must be a bad religion, in the estimation of the ignorant and prejudiced Hindu, that will grant such an unholy and detestable indulgence.—They cannot think of it without abhorrence.

On this point their prejudices are aroused sooner than in any other way. There was a wicked native Christian in Futteburgh, supported for a time as a catechist by an officer in the army, but who did everything he could to hinder us in our work. There was a village close by where we were in the habit of going to preach, and where the people listened to us with much respect. This emissary of Satan, when he learnt how it was, followed us up. Collecting the people together, he said he had something very important to tell them. Do the Sahibs come here to preach? Yes. Well then let me warn you. Listen to them ten times, and they will get an order from the Governor-General, and make you all Christians. *They will make you eat beef.* So

it was with me. They made me drunk, put a piece of beef in my mouth, and I became a Christian. I have had my tail cut off, but I do not, like the fox, wish to see you in the same plight. I have therefore come to you as a friend, to warn you. This was enough. The next time one of our number went to the village, he was pelted with stones, and for a long time the people were afraid to listen to us.

3. Another cause of this dislike is, that Christianity has in this country, been sadly betrayed, misrepresented, and shorn of her beauty by her professed friends. Among the English formerly there was scarcely any sign of religion, not even the external appearance of it. Things are much better now. There is here and there a goodly number of truly pious people. But the great majority still know nothing of the spirit of Christianity, and do not recommend it in their lives. Among the native Christians, on whom much more depends in this case, we hope there are many of God's people, but it cannot be denied that many of them also are exceedingly weak, and that they often bring disgrace upon the cause of Christ. There is especially a pretty large class—most of them Roman Catholics—who go about through the country as beggars. These men are utterly ignorant of Christianity, and are a deeply degraded class. Many of them dress themselves up in old cast-off European clothes, and dirty, and ragged, they go about committing all kinds of iniquity, and wallowing in all kinds of impurity. They present a picture at which respectable Hindus shudder, and no doubt the thought often crosses their mind—such would we be if we were to become Christians.

4. I can only mention one more cause: the influence of government. The officers at the head of affairs, are nominally Christians, and some of them, no doubt, truly so. But the government is scarcely worthy of the name of a Christian government, though it is gradually coming round. Formerly, idolatry was countenanced in several ways, and even yet, in the southern part of India, the connexion is not entirely dissolved. But the course which government adopted in former times, in reference to the schools and colleges for native education has not yet been changed, and is most deplorable. We would not ask them directly to patronize Christianity, for that would hardly be right; all we ask is that it should not be proscribed and forbidden, as is the case at present. A teacher in a government school *must not open his lips* on the subject of Christianity. The Bible must not be brought within the walls of the building. A boy, should he be ever so desirous, must not learn anything about God and heaven. The consequence is, that the natives consider the government as opposed to Christianity, and on their side. No serious Christian will hold a place as teacher in these institutions. The situations are filled by worldly-minded men—often by infidels. The boys who are instructed in these schools, come out of them thorough infidels, both as regards Hinduism and Christianity, knowing nothing of the Bible, but often armed with the arguments of Paine and Volney.

What I have said above is not to discourage. The gospel can triumph over all this, and much, much, more. "Who art thou, O mountain? before Zerubbabel thou shalt become a plain." Let us not be discouraged, but only arm ourselves more fully for the conflict. Let the missionary be more zealous and laborious; let the church be more instant and earnest in prayer, and even India will be vanquished. Her gods will be forsaken, and her temples will be brought down to the dust, or converted into temples for the worship of Jehovah.—H. & F. Record.

BURMAH.

The American Mission, commenced here by the excellent Judsons, continues to maintain its ground, and rather advance, Rangoon, the principal seaport of the empire, and Ava, the capital, far in the interior of the country, that had been closed against them for thirteen years, have been once more opened for the proclamation of the truth. The government, lately so hostile, has met the missionaries with marked kindness. Through what motives this has come to pass, or how long the King will be favourable to them, they cannot tell; but even a brief interval of toleration may suffice to do a work that shall be followed by precious fruit; for He that opens the door, by restraining the wrath of man, is able to bless the entering in. Eastward at Moulmein, in the British territory, the translation of the Scriptures into one dialect of the Karen tribes has been completed; with the prospect of the tribes speaking two other dialects being equally favoured, at no distant period. And should Burmah Proper continue open, the Karen churches in that kingdom, hitherto intolerably oppressed, may be strengthened and enlarged. The recent formation of a Home Missionary Society by the native converts, to promulgate the Gospel among their unevangelised countrymen, is, in this connection, a most promising feature. Of the Karens professing Christianity, there are 44 churches, including 8 in Arracan, a British possession on the west of the Burmese empire; and 48 native preachers; 539 have been baptized in the year. These churches, exclusive of many little clusters of Christians in various places, have worship regularly on the Sabbath; to some extent, Sabbath schools; the majority have convenient places of worship;—and all aid more or less in supporting their own preachers. The Karens, in common with all converts from heathenism in the missions of the society, contribute more liberally to objects of special interest than Christians as a whole in America. But it is not easy for these converts to feel it a duty to support their own pastor, and the interests of their own churches. In the district of Rangoon several schools are taught. Two of the missionaries paid a visit to this city, to see if it was possible

for them to have a residence in it. They learned, on their return, that the Governor had proceeded with great severity against several persons who had shown them special favour during their stay there, in the way of fine and imprisonment; but after considerable opposition on the part of the Governor, the missionaries have succeeded in obtaining a residence, and the King has expressed himself favourably. In Tavoy, south-west of Moulmein, in consequence of the feeble health of the missionary since his return, the Karen Bible has made slow progress. Part was in type; but he was unable, for some days, to look at the proof sheets. He had the means of making rapid progress with the printing, if the proof-reading could be hastened. In Arracan, the work of the mission at Kamree, had been much hindered by sickness and bereavement in the mission family, and some disadvantages under which they labour. At Sandoway, which is farther south, there are 36 out-stations, and 44 native preachers and assistants; the number of baptisms by last report, had been 373; and the number of communicants in all, was 4311. Nearly eighty families of christian Karens had emigrated to them from Burmah Proper, which closely adjoins them; being driven out by the intolerable exactions of men and money, which the king was making to carry on war.—*U. P. Mag.*

MADAGASCAR.

The immense island of Madagascar is still shut against missionaries, and the christians there are still persecuted with relentless cruelty. The Queen was falsely reported to be dead. She not only lives, but, along with her ministers, still seems bent on the destruction of christianity—Her son, who is heir to the throne of Madagascar, seems still to continue a steadfast christian. Indeed, all the christians, amounting to hundreds, remain firm in the midst of terror and death. "Though compelled," says the *London Missionary Chronicle*, "to flee from place to place, or to assemble in little groups and in secret haunts, in order to escape the vigilance of their merciless foes, the God whom they have so faithfully served continues to be their stay and refuge, and in his good providence, enables them to take sweet counsel together, and to hold occasional correspondence with distant and sympathising friends."

The Rev. David Griffiths, formerly of the Madagascar mission, has received a letter from David Johns, (Andrianabo) one of the Malagasy refugees residing at Mauritius, dated 17th March ultimo, enclosing another, recently transmitted by some of his pious countrymen in Madagascar. From David Johns' letter it appears that Ranavalona, the Queen, still lives and reigns; but she is desirous of resigning her government in favour of her son and heir, the excellent Prince Rakotosheho, though the object has hitherto failed of accomplishment, through the opposition of Rainiharo, the commander-in-chief. It is further stated, that the Prince is making rapid progress in the christian religion, and continues to favour and defend his persecuted countrymen as far as it is in his power.

The letter enclosed by David Johns, bearing date Madagascar, 19th November, 1851, has been translated by Mr. Griffiths, and is as follows:

To David Johns Andrianabo, and his Wife and Child.

We received your letter, dated on the 24th of October, 1851, informing us of the sympathies of the ministers of the churches, and of all our christian friends, with us in our persecutions, for which we rejoice and thank God. How glad we were when we received the letters and packages—forty-two books, six quires of paper, and the bottle of ink—which you sent us by Mr. Zamety. All came safe to hand. You cannot imagine how thankful we felt to God on that day, for his blessing and great mercy in enabling you to send us those things, for we are thirsting and hungering for the bread of life. Thanks be to God, because He hath done great things for us, whereof we are glad. Blessed be His holy name, for He hath opened a way for us to correspond with one another. As to the papers of Rakotosheho, (the Queen's son) and the marks which we mutually agreed upon, we have not any except those which we packed up as they came from the capital, and that we sent you by Mr. Zamety. The Christians in the interior have a mark like the one we have by us. It was made for the purpose of receiving any packages sent us by our friends on the other side of the waters. We will write to them to inquire whether they have changed the mark, and as soon as we receive their answer, we will send it you by the first vessel that leaves our port for the Mauritius. And this also we tell you, our three brothers sent us the large book that is bound, which contains an account of each tribe of every district complete, and the names of our friends that suffered, and endangered their lives on the 7th November, 1851. But all the rest of our persecuted friends are stationed at the different military posts on the island, and around the coast, and we hear that they are at liberty to go about. Blessed be the God that retains power over all things.—We thank you, our friends, even all of you, for writing to us. It is owing to the Divine blessing that we have this joy and happiness of corresponding with one another. May you live and be happy, and be blessed of God! May our Lord Jesus Christ bring us to see one another's face in the flesh again! And this also we tell you, beloved friends, that we have written to you and begged of you to send us some medicine. Send us some, if you can procure any; for by these, under the blessing of God, our bodily diseases will be removed.

Beg of the Rev. J. J. Le Brun to send us a large number of Bibles, Testaments, and Hymn Books. But remember the way we have adopted to send them to the capital. We put them in cases, or small casks, filled up with eatables. Adopt the same way in sending them to

us. Put them in the bottom of cases with bottles, or casks with eatables, place small bars of iron across, and fill up the case with eatables. We would remind you of John chap xv 16-20, whenever you intend sending us anything. May you live happy and be blessed of God! We salute you, three in family, and our friends with you. May you live long, and happy, and be blessed of God, say Jeremiah, Joshua, and Zarah, and all the Christians here.—*Jur Mis Mag*

SIERRA LEONE.

This British colony, on the continent of Western Africa, was instituted for the reception and training in civilization and religion of rescued negroes, liberated from captured-slave ships, in which they were on their way to the plantations on the eastern American coast. By a late Government census it appears, that out of a total population of 45,000, no less than 36,000 are now professedly Christians, the remainder being to the number of 1778 Mohammedans, and 7230 Pagans. Of those professedly Christians, 26,095 are ranked as Episcopalian, many of them having had the training of the excellent missionaries of the Church of England Society; 13,376 are Wesleyans, which, along with 4864 called West African Methodists, gives to the Methodist body the majority over any other denomination. Of Calvinistic Methodists there are besides 1552. Only 56 are Roman Catholics. It is now believed that the slave trade no longer exists in any port north of the equator. And along that line of seaboard (including Fernando Po), it may be computed that 60,000 persons have been led, through the English and American missionaries of various denominations, to embrace the outward profession of the Christian name; many of them proving by their life that their profession was accompanied by real faith.—*U. P. Mag.*

THE CAFFRE WAR.

The Caffre war still continues to drag its slow length along. There seems as little hope of its termination as ever. General Cathcart is making no more progress than his predecessor, Sir Harry Smith, who was recalled for incapacity. We are not sure but that he is even losing ground. A district of fifty miles on each side of the frontier line is now lying quite open to the incursions of the insurgents; and thus, instead of driving them back upon their own territory, we cannot repel them from ours. Almost the whole native population, to all appearance, is up in arms against us; and even those who publicly declare themselves to be the friends of the British Government, cannot be depended upon. The Caffres, by some means or other, get acquainted with all the movements of the troops; and are found lying in ambush for them, at the points where they can do most injury to their opponents, with the least damage to themselves. Provisions and arms and ammunition, they have in abundance; and by the last accounts, we are informed of a party of Hottentots attacking five waggons of ammunition and Minie muskets, while proceeding from Graham's Town to Fort Beaufort, though guarded by a detachment of thirty-one sappers and miners. Seven of the convoy were killed, nine more wounded, and the waggons remained as the prize of the rioters. Six days afterwards, an attack was made upon the camp of the Hottentots, in order to avenge this ignominious defeat. The force was large, and the success is said to be signal, yet the particulars mentioned scarcely warrant such a conclusion. But, be this as it may, there is the fact, that these despised Caffres and Hottentots have taken possession of a large part of the colony, from which we cannot dislodge them;—that they are seizing cattle in all directions, and that, even in the neighbourhood of Graham's Town, it is scarcely safe for a European to show himself. If, then, the war is to be brought soon to an end, it must be by means of a much larger force than has yet been sent out to South Africa, and by a still more lavish expenditure of the public resources. Money can be made up again, but what compensation is there to our poor soldiers, not to mention the poor natives, whose blood is shed in these African solitudes! And what shall we say of Missionary Stations broken up, around which Christian families clustered, and from which was heard the voice of prayer, and of praise to Jehovah! And what shall we say of prejudices fostered in the minds of the heathen against the Gospel itself, by their lands being plundered from them, and their dearest interests sacrificed on the altars of European cupidity! Great need have Christians of faith and of patience, and of looking beyond the dark cloud which now envelops Caffraria, to see those scattered tribes gathered together far back in the interior and listening to the messengers of Him who is the Prince of Peace, and who has poured out his soul a sacrifice for the dusky African as well as the fair European! Help, Lord, for there is no help in man; and teach our rulers that there are better means of bringing over savage tribes than by gleaming swords and Minie rifles! And then the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever.—*U. P. Mag.*

THE PATAGONIAN MISSIONARIES.

A harrowing narrative appeared lately in most of the newspapers, respecting a band of missionaries who lately died of hunger on an inhospitable shore near the southernmost point of South America. They utterly failed in obtaining any footing among the savage inhabitants, whose extreme barbarism was the very reason why they selected them as the objects of their christian love, and why they put themselves in such ter-

ribble circumstances, "if by any means they might gain some." They soon became utterly helpless for want of food, and died of want on the shore, where some of their remains were found by Capt. Gordon, of her Majesty's Ship, Dido. The party consisted of the following persons:—Capt. Allen Gardiner, R.N., superintendent; Mr. Williams, surgeon and catechist; Mr. Maidment, catechist; John Erwin carpenter; John Badoock, John Bryant, and John Pearce, Cornish fishermen. Capt. Gardiner, a man of singular earnestness of character, and most devoted piety, was the leader of the party.

A diary had been kept by Capt. Gardiner, from which can be gathered a detailed account of their troubles and sufferings, from the 5th December, 1850, the day on which they landed on Pictou Island. They had been provided with two large boats, and a quantity of provisions—a further supply of provisions and stores were furnished for their use in June, 1851, which they did not receive. Their stock of provisions was at first materially lessened, in consequence of a portion of them being washed by the tide out of the cavern on the sea-shore, in which they had been stored. They sometimes were able to catch a few fish, but on the 11th June their net was swept away, and with it their sole chance of adding to their stock of food. We give a few extracts from the diary.—

"Sept. 3.—Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and I know not whether he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully.

"My care is all cast upon God, and I am only waiting his time, and his good pleasure to dispose of me as he shall see fit. Whether I live or die, may it be in Him; I commend my body and my soul to his care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of his wings.

"Thursday, Sept. 4.—There is now no room to doubt that my dear fellow labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord whom he served so faithfully; under these circumstances, it was a merciful providence that he left the boat, as I could not have removed the body. Yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down at the stern of the boat, by means of my India Rubber overshoes. What combined mercies am I receiving at the hands of my Heavenly Father; blessed be his holy name.

"Friday, Sept. 5.—Great and marvellous are the loving-kindness of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feelings of hunger and thirst."

These last remarks are not written so plainly as the previous day's.—There is another paper, dated Sept. 6, addressed to Mr. Williams, and written in pencil, the whole being very indistinct, and some parts quite obliterated, but nearly as follows:—

"My Dear Mr. Williams,—the Lord has seen fit to call home another of our little company—Our dear departed brother left the boat on Tuesday afternoon, and has not since returned.—Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while and though the Almighty to sing the praises throne. I neither hunger nor thirst, though days without food Maidment's kindness to me heaven.

"Your affectionate brother in
ALLEN F. GARDINER."

This wrote Capt. Gardiner on the 6th Sept., 1851. It was not till the 21st of January, 1852, that the ship sent to search for the missing missionaries, arrived at the spot, when, of course, any aid was long too late. All that remained of the bodies of Capt. Gardiner and Mr. Maidment, Mr. Williams and John Pearce, was collected together and buried close to the spot where Capt. Gardiner died, and a small inscription placed on the rock near his own tent. Capt. Gardiner's body was lying beside the boat, which apparently he had left, and being too weak to get into it again, had died by the side of it. Mr. Maidment's remains were found in the cavern, to which the eye was directed by a hand painted on the rocks with "Psalm lxxii. 5-8," written under it,—a reference pointing, indeed, to that *only* all-sufficient help in which they had trusted; and by which, through trials so manifold and overwhelming, these men of God had been sustained in patience, and kept in perfect peace. "My soul wait thou only upon God; for my expectations is from Him. He only is my rock and my salvation: He only is my defence; I shall not be moved. In God is my salvation and my glory: the rock of my strength and my refuge is in God. Trust in Him at all times; ye people, pour out your hearts before Him: God is a refuge for us."

INTELLIGENCE FROM RED RIVER.

Letters have been received from our devoted missionary, Mr. Black, up to June 29th, and the intelligence is highly favourable. The people have suffered much by the flood, but they had all returned to their dwellings, and religious ordinances had been regularly resumed. The new Church is begun, and the people are cheered on by a favourable decision recently given in regard to the rights of sepulture in the church-yard attached to their former Church, of which attempts were made to deprive them. The Bishop is prohibited from consecrating that ground, and all denominations are to enjoy free access, whatever may be their forms of religious service at funerals.

The ordinance of the Supper was about to be dispensed, for the second time, after a considerable delay, occasioned by the flood. Fifteen new members were added.

Mr. Black has agreed to remain till June, 1853, but he urges the necessity of a fixed and permanent pastor then to succeed him.—*Miss. Record.*

THE THEOLOGICAL SEMINARY OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.—The examination of the Students at the Synod's Literary Seminary, was commenced on Tuesday, 31st August. The number in attendance during the last term was 28, of whom 26 were present. This powerful and essential auxiliary to our Church is now in a prosperous condition, and its growing popularity will, ere long, raise it to an eminent position as an Institution of learning in Nova Scotia. The Divinity Hall was opened next day by a Lecture from the Rev. Professor Keir, on The Church, reviewing the various ideas of it that have been held, under the forms of the Rationalistic, Ritual and Evangelical systems, after which the students gave in their certificates from their respective Presbyteries. The number in attendance duly certified, was sixteen in all, viz: one of the fourth year, six of the third, three of the second, and six of the first. Such a "band of young men whose hearts," we trust, "the Spirit of God has touched," has never been in attendance before at our Hall, and their presence augurs most favourably for the future interest of our Church.—*Miss. Register.*

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, OCTOBER, 1852.

THE MAGAZINE.—We would particularly request of subscribers who have not yet sent their remittances, to do so as soon as possible, either directly or through their respective ministers; who, we trust, will continue to aid us in this matter as heretofore. There are remaining on hand a few sets of back numbers of the present volume, so that those desirous to become subscribers, for the year commencing in July last, can, on application, have them sent by mail.

DIVINITY HALL.—The Session of the Divinity Hall, of the U. P. Church, was closed on Friday, the 8th inst. The number of students who attended was nine. Of the first year (entrants) there were four, two of whom, however, had not been examined and admitted by a Presbytery; of the second year, none; of the third year, two; and in the highest section, three; but of these, one had previously completed his curriculum, and might have been licensed. The attendance of the students was remarkably regular; and they seemed to take a deep interest in the subjects brought under their consideration. It is hoped, that in due time they will become learned, pious, and able ministers of the New Testament. Truly the harvest is plenteous, but the labourers are still few.

According to the appointment of Synod, the Annual Collection for the Theological Institute is to be made this month. Ministers are requested to bring the matter *especially* before their congregations, and to urge the necessity of increased liberality. At the desire of the Church in this Province a well-qualified Professor has been appointed to take the oversight of Students, and every effort should be made to support him, without seeking any aid from the Church at home. We believe that our congregations are quite able to do so, and hope that, as an increased expenditure has been incurred, the more vigorous endeavour will be made.

Clerks of Presbyteries are particularly requested to furnish the Committee of Distribution with information of any recent changes in their respective bounds, by settlements, additions of new vacancies, &c., which may affect the distribution of supply in the next arrangement embracing the winter months. The Commit-

tee are desirous of getting such exact information, and in such season as may enable them to publish the scheme in the *Magazine* for November. Communications should not be later than 25th October.

R. H. THORSTON, *Convener.*

THE UNITED PRESBYTERIAN CHURCH HYMN BOOK.—We have been frequently asked what we have got to say about the Hymn Book introduced into the Church in Scotland; and what is to be done in regard to it in this country. In reply to all querists, we deem it necessary to state the following: We can say little about the merits of the collection, neither is it necessary at present to express an opinion on that point, though we may take it for granted, that the volume is suitable, else it would not have been sanctioned by the parent Church. The introduction of it into the Church here, is the point; and on that we may say that it cannot be done constitutionally till sanctioned by our own Synod. We have here a Synod with all the powers of an independent judicatory. No regulations of Synod in Scotland affect us, except we adopt them. Even the formula of procedure did not become ours till, by special action, we adopted it. So in the present case. The Hymn Book was sent down to Presbyteries and Sessions in Scotland for examination, but it was never sent to us. We had no voice in the matter, and could not have. But now we may take action, only Synodically however, as may be determined when the subject comes up. Were we Independents, each minister and congregation might do what seems right in their own eyes; but as Presbyterians, we cannot admit it for public worship without a great violation of one of our first principles of organisation.—Some have told us that they are to introduce it into their congregations immediately. We beg of them to pause, and ask, if, as Presbyterians, they can do so. We may value the Hymn Book, but we value constitutional order more; and for other eight months we are perfectly satisfied to rest contented with the Psalms and Paraphrases, and then take the legitimate course.—Besides, some may not approve of any addition to our psalmody, and to attempt to introduce it unconstitutionally, would not only offend their scruples—which, by a proper course being taken they might yield—but it would be a strong temptation to them to carry their objections further, and maintain them more firmly, than they would otherwise do. We have long wished to see a Hymn Book introduced, but rather than that one should be introduced through strife among brethren, or wide dissatisfaction in congregations, we would have none at all. In the mean time, we think that the Book should be purchased by individuals for private use, and thus its excellence may commend itself ultimately for public adoption; and even those who may be inclined to dislike it now, may be led, by its perusal, to form a favourable opinion, and give their voice for its addition to our Zion's melodies.—“I, Wisdom, dwell with Prudence.”

TORONTO PRESBYTERY.

The Toronto Presbytery met on 15th ultimo, Mr. Pringle, Moderator, *pro tem.*

Mr. William Dickson, Preacher, under call by the congregations of Albion and Vaughan, delivered his trials for ordination, which were all cordially approved and sustained; and his ordination was appointed to take place at Albion, on the 30th ult. The Rev. Messrs. Thomas Dickson, Fraser, Pringle, and Dick, were appointed to officiate.

Mr. John Dunbar also delivered part of his trials for license, which were highly approved and sustained. The Presbytery appointed the following subject as a Thesis in addition to his other exercises, viz: “Do the souls of Believers at death immediately pass into glory?” and agreed that this and the remainder of his trials for license, be received at the next regular meeting.

Read a letter from the Rev. Mr. Sinclair, with a certificate in his favour from the Rev. Mr. Grahame, of Perth, N. Y. The Presbytery agreed to delay any further action in this matter until the resolution of Presbytery of date the 4th August, is fully complied with.

Mr. Dick presented vouchers from Mr. R. Sharp, catechist, for the sum of £30, entrusted to the Presbytery by the Synod, for the purpose of aiding in the support of a catechist within the bounds of the Presbytery.

On the 30th ult., the Presbytery met at Albion for the purpose of ordaining Mr. W. Dickson to the pastoral charge of the united congregations of Albion and Vaughan. The Rev. Thomas Dickson preached from 1 Thess. v. 25, “Brothers pray for us.” The Rev. Mr. Fraser put the questions of the formula to the minister and people, which were satisfactorily answered, and Mr. Dickson was then ordained by prayer and the laying on of the hands of the Presbytery. Mr. Fraser then addressed the minister, and Mr. Pringle addressed the people, on their relative duties. At the close of the services the Session was constituted by the Rev. Mr. Coutts, and Mr. Dickson introduced as Moderator.

In the evening the Presbytery assembled with the congregation of Vaughan, when the Rev. Mr. Dick preached from 2 Peter, iii. 18, and Mr. Dickson was, in due form, inducted into the Pastoral charge of that congregation.

This settlement is very cordial, and we trust that Mr. Dickson will be long spared to be (as he is well qualified to be) an able and useful minister of the New Testament, and a blessing to the people among whom he is placed.

J. D.

ORDINATION.—The U. P. Presbytery of London, met in St. Mary's, Blanchard, on Thursday the 7th inst., for the Ordination of the Rev. William Caven to the pastoral charge of the congregations of St. Mary's and Downie. The Rev. John Logie of Warrenville, preached a very appropriate sermon from John, vii. 46—“Never man spake like this man.” He then narrated the steps which had led so auspiciously to the solemn proceedings of the day, when, after Mr. Caven had given satisfactory answers to the questions of the formula, he was with prayer and the laying on of the hands of the Presbytery, set apart solemnly to the work of the ministry and the pastoral charge of these congregations. The Rev. James Skinner of London, then addressed, first the young minister, and then the congregation. At the close of the services the large and respectable congregation welcomed their pastor, by a most cordial shake of the hand, as they retired from the place of worship.

Mr. Caven enters on the labours of an extensive and most interesting field, in which it is hoped, by the grace and power of Zion's Lord, he shall be made instrumental in turning many from darkness to light, and from the power of Satan to God, that they may receive the forgiveness of sins and inheritance among them who are sanctified by faith in Christ Jesus.—*Com.*

In the Statistical Report given last month, the following congregations were left blank: Blandford, Paris, Mount Pleasant, and Brantford, and in a remark appended to the Report, the writer added: “We hope that congregations will make more complete returns to their Presbyteries in future years.” 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. Not to enter into details, I may state, that my own congregation in Brantford, with a membership of 116, raised, during 1851, £209 4s. 8d.

ALEX. A. DRUMMOND.

Original Articles.

REASON OR REVELATION.

OR, THE RELIGIOUS, PHILOSOPHIC, AND CIVILISATION OF THE ANCIENT HEATHENS, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from page 21)

PART II.—No. VII.

3rd. The third and last part of the contrast is, THE UNIVERSAL ADAPTATION OF CHRISTIANITY TO THE PHYSICAL CONDITION OF MAN. By this is meant, its adaptation to man in his physical being, circumstances and relations.

It has already been said, that man is not in his natural state, but in the unnatural; he has been driven by sin out of his first and true position; he is fallen, both physically and spiritually; the wonderful mechanism of his frame is deranged; and there are elements around which perpetually work havoc on his constitutional tendencies and susceptibilities, for the very earth is not in its original or perfect state either, but is cursed for his sake. In other words, the dire effects of the fall extended to it too, and its beauties, and powers, and capacities for sustaining life and health, and giving enjoyment, degenerated in proportion as man degenerated. The moral and physical scales were evenly balanced. The inhabitants and the habitation were made to correspond. An adaptation of each to the other was the divine law. A world without a woe, for man without sin. A world blasted, for man a sinner. It does not follow, however, that the degeneracy of man and nature was completed, and all the miseries experienced at once. Man at once became a sinner, but he did not at once sink to the lowest depths of depravity. He lost the high favour and communion of his Creator, but he still knew God, and he still worshipped him, though in a different spirit, a different character, and through a new medium. The change was from sight to faith, from innocence to consciousness of guilt, and from possession to hope. The progress of humanity downward was rapid, but not immediate; for when God looked down from heaven on Adam, and Abel, and Seth, he saw the smoking altars of their penitential faith, and heard the wail of sorrow over Paradise lost; but as men began to multiply on the face of the earth, sin multiplied in its power and extent, and at last, after sixteen hundred years, "the wickedness of man was great on the earth, and every imagination of the thoughts of his heart was only evil and that continually." And it was the same with the earth, for while, at the verdict of God, various elements might begin to derange it, yet it was not in a day they had their full power and completed their devastation. When the curse was pronounced, the flowers of Eden did not at once languish and die; the corn did not shrivel, and the thistle rush up in its stead; the trees of the wood did not become stunted, and the thorn spread its armed barrier against man's progress over his domain; the green fields did not become parched, and their brutal population begin to cry and faint in the agonies of hunger; nor were the "rivers of waters" less clear, and full, and fertilizing; the Pison still compassed the aural Havilah. Gihon still spread itself through the land of Cush. Hiddekel, and the lordly Euphrates, still rose up among the mountains that begirt the north of the primitive fatherland, and flowed, through the forest and mead, with unimpaired majesty to the mighty ocean.

Some, we know, take a different view, and maintain that the effects of the curse on nature, were instantaneous, and directly from God; and that, in producing these, man had no part. Without entering into the metaphysics of the subject, we would simply put it thus. If it be allowed—and it is—that in the future age, that better period which is predicted and anticipated, the earth is to be delivered, to a great extent, from the curse, by the universal evangelisation of mankind; that as they become holy the earth is to become better, and arrive nearer to its primitive condition: why, then, should it not be equally allowed, that as mankind became worse, the earth also sunk in its constitution and capacities? Why is it believed that the earth will rise physically as man rises morally, and yet not believed that, in the past, it sank as man sank? Why allow the cause to have its effect in the one case and not in the other? Why allow to the gospel, through man, to bless, and deny to sin, through man, to curse? No miracle is expected to restore, to some degree, the bloom of the early Eden, and why should a miracle be de-

manded to blast it? Why should the reverse of causes, on simple laws, not cause the reverse of consequences? There are certain great laws subsisting between the moral and the physical, and violate, or keep the former, and the latter is injured or maintained. Hence, then, we hold, that as by sin man fell, so fallen man send the ruin over all his external circumstances and interests; and never can the ruin be repaired, except by the power and gospel of Him who can make us again "partakers of the divine nature," and cause "the desert to rejoice and blossom as the rose."

The Apostle Paul, in the eighth of the Romans, represents the whole condition of the world, animate and inanimate, as sensitive of a curse, and eagerly longing for deliverance, "for the earnest expectation of the creature," or more correctly, the creation "waiteth for the manifestation of the sons of God"—"because the creature" or creation "itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Here we hold that St. Paul takes the ground that the universal curse is to be much mitigated, if not entirely removed, by the influence of the gospel; and while "the creature" or creation "was made subject to vanity, not willingly," yet there is an approaching period for its emancipation, for though thus in bondage without any volition of its own, it has been "by reason of Him who hath subjected the same in hope." Hope of what? Deliverance. —The Apostle Peter evidently refers to the same fact, and that it is to be realised before the second coming of Christ, and under the present economy, when he says "whom," that is Jesus, "the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

And what light does ancient inspired prediction cast on the world's future? When we take the prophets' roll and open it, there we can read, with brightened eye and swelling heart, and highest hope, the announcement of the new and glorious age that is to be ushered in. Nature, through all her amplitude, is not for ever to sigh in manacles, nor her primitive powers to remain paralysed in the coil of the betrayer, nor her Creator to remain unglorified in the work which at first he beheld, and pronounced to be very good. Nature has lost its paradisaical perfections, but it shall not be always so: "for in the wilderness shall waters break out, and streams in the desert," and there shall be the music of rivulets in the thirsty land; the deserts are to become fertile, and the arid saharras of Africa, and the gloomy deserts of Asia, which are now dried by the winds of the wilderness, and swept by the fiery breath of the Simoom, shall yet be sparkling with fountains, be green in the loveliness of spring, and golden in the richness of autumn; and where now the warlike nomade knows no boundaries, and acknowledges no proprietor; the husbandman shall have his undisturbed possession, and rejoice in the plenty of a remunerative toil; and the oases which now lie in them, green in the midst of desolation, are the emblems of that hope, and that future of nature's universal fertility. —And on the irrational animal creation, now at war with man, and he with them, and they with each other; the Bible, also, casts the light of a glorious future, when "the wolf shall dwell with the lamb, and the leopard lie down with the kid, and the calf and the young lion and the fattling together, and a little child shall lead them. And the cow and the bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." And in that millennial ago of universal peace, it is the express declaration of God in regard to his people, "I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow, the sword, and the battle out of the earth, and will make them to lie down safely." —And for man, now alienated from God in his mind, and by wicked works unhappy in himself and in his condition, and subjected to innumerable miseries, a better state is predicted. Then no one shall need to be taught, know the Lord; no land of idols shall be found then; the missionary enterprise shall have been completed, and child and sire alike shall be under gospel influence. Unholy war shall have ceased, and the sword given place to the

ploughshare, and the spear to the sickle. Ravaging pestilences, and even the ordinary diseases now incident to humanity, shall be removed, as the Gospel, the great prescription book of the Divine physician, will have its temporal influence in directing to the remedies for the maladies of man. Then shall human life be prolonged as in Antediluvian times; and the age of the patriarch now, will then be the mere childhood of man. "No more shall there be an infant short lived, nor an old man that hath not fulfilled his days; for he that dieth at a hundred years shall die a boy; and the sinner that dieth at a hundred years shall be deemed accursed. And they shall build houses and shall inhabit them; and they shall plant vineyards and shall eat the fruit thereof. They shall not build and another inhabit; they shall not plant and another eat; for as the days of a tree shall be the days of my people; and they shall wear out the works of their own hands. My chosen shall not labour in vain, neither shall they generate a short lived race; for they shall be a seed blessed of Jehovah; they and their offspring with them." Such is the glorious vision of the future, and all hail to the progress and triumphs of Christianity by which the world is to be blessed. By the Bible we are enabled to look forward in hope. In it we can hear the true voice of the future; for it is the oracle of heaven in regard to our destiny, and incomparably better than ever spoke at Delphi, or Epirus, or through the auspices of Roman Augurs. Its faith is most glorious, its predictions most certain, its hopes most cheering, and its promises most true; for "the words of the Lord are pure words, the testimony of the Lord is sure, making wise the simple."

To all this it may be said, that it is not simple prophecy, but the imagery in which it clothed, that is taken to illustrate the consequences of Christianity. And why not? Even granting all to be imagery, still, imagery in the word of God means something, and that adduced must mean, at the very last, that there is to be a great and surprising change for the better; and if imagery it be, it proves that the change is to be so extraordinary, that plain statement will fail to describe it; and that imagination must be brought in to its aid. But we take all to be literal fact. The prophets have partially drawn aside the veil, and enabled us to have a collection of vivid glimpses of the future. The pen of inspiration has given the grand outlines of the gospel in its perfect work. And is it to be doubted, or denied, that such delineations cannot be realised? Look at the principles of the Bible, and the nature of their operations, and can such success be doubted? We see in the religion of Jesus not merely the means by which the soul may be sanctified and saved, and a celestial state of perfection eternally obtained; but also the principles and sure directory, for every thing that is great and good, for true civilisation, intelligence, and human happiness. We cannot set a limit to it, short of prophetic description, without acknowledging that it has some weak point, some defect, and that it is not competent to the work of successfully overcoming sin and all its consequences.

Let us glance at present results. Compare Christian countries—and even the best of them are very far from being properly Christianised, but compare them as they are with heathen lands—and is there not already, to a certain extent, a fulfilment of predictions? Is it to be esteemed a strange, or an impossible thing, that the desert can be reclaimed, and become abundantly fertile? Already it has been done, and many a barren track is now converted, by industry and intelligence, into fruitfulness; and many a bleak region of marshes, whose miasma spread death around it, is now luxuriant with plenty for man and beast, and is become a scene of rural beauty, health and happiness. When the gospel was written, Britain exhibited as miserable a physical and moral spectacle as could well be conceived. Its barbarian inhabitants were separated into fierce tribes, and roaming in painted nakedness in their savage freedom, and contending with each other in sanguinary strife. They had the sun and moon, the idols of wood and of stone, with imaginary attributes as fierce, and with a worship as gross as ever can be found in heathen lands; and there were the Druids mystic circles, in which every superstition was hallowed, and the horrid altars on which human sacrifices were freely offered. And what has produced so marvellous a change that, that glorious little island is now the bright spot to which the liberty of the world looks for help, and the darkness of the world looks for

light! It is because Christianity there planted her foot, and lighted her torch, and fixed her throne; and there may she ever hold empire, that the rock of Albion may be the security for the spiritual, moral, and physical emancipation of degraded man. Why, we may ask, have we here, on this continent, such mighty and rapid changes going on; why are our rivers ploughed by our magnificent steamboats, instead of being skimmed by the tiny canoe of the redman, why have we on spots, that a few years ago were forests or swamps, the noble street, instead of the Indian trail, and the elegant mansion, instead of the rude and frail wigwam, why have we busy commerce, fertile fields, and political and educational advantages unsurpassed on the globe; why have the howl of the wolf and the warwhoop of the Indian ceased; and why are security and peace enjoyed, and plenty crowning the industry of the population? The reply is simple; it is obvious. Civilisation has been at work; but still, civilisation is nothing more than a consequence of Christianity.

It is needless to dwell on that point, for the least reflection will satisfy any one that, to a certain extent, prophecy has been fulfilled; and from ascertained results, we have proof that it is the tendency, as it is in the power, of the Gospel to accomplish what is predicted of its ultimate glories.—Now, we ask, what other system of religion has had, or from its principles could have, such beneficent consequences! All others have produced the very contrary; and the proof of this we have already furnished; for though we may go back to Egypt with its canals, its mechanical skill, its pyramids, its temples, and its sculptures, there were still a social system of castes, and a religion, idolatrous in the extreme, which corrupted and destroyed. Or, though we may go to Greece for Corinthian capitals, and Doric columns, and see there proof of architectural taste, yet the moral sense of the people was blunted, and socially, they were sunk in licentiousness; and we have no greater right to take these as evidences of high civilisation, than we have to take the enormous stones of Stonehenge, which seem to have formed a large Druidical temple, as proving the scientific greatness and civilisation of the ancient Britons; or the Gothic architecture of Britain in the 13th century as evidence of her philosophy and refinement. No, it is not the architecture of the temple that proves the truthfulness and value of the religion therein maintained; else, were this the criterion, wrong would often be substituted for right, error for truth, and paganism for Christianity.

From all facts, and all history, we come to the conclusion, that the light of nature, or reason, has failed. Nature erects no cross, proclaims no Saviour, exhibits no mercy-seat, publishes no infallible moral law. Reason! it bewildered the ancient world, and its light left antiquity in grosser darkness; and we can now see it in the vast idolatries and mental stupidity of India and China, in the horrors of Africa, and in the universal curse that is every where on man, where heathenism has its sway. And further, we find that all the religious systems propounded by reason, have been, and are, ruinous to the human intellect, subversive of sound morality, and socially degrading. But we need not stop, only with making the comparison between revelation and heathenism, for we can come even into the circle of christendom, and compare results between a spurious christianity and that which is genuine, and we shall find, whether we compare the Italian states with England; Spain with Scotland; the South of Ireland with the North; Mexico with the United States; and the shores of the St. Lawrence with the shores of Ontario, that the former degrades, the latter elevates, the same fact is everywhere visible between Popery and Protestantism. Everywhere it is the fact, that the purer the Christianity the happier, the more prosperous, and the more intelligent are the populations. Popery is just one remove from ancient idolatry, with a Jewish ritual and a Christian nomenclature. It is Mariolatry, under the claimed protection of the Bible; and it leaves its stamp on man, and on the face of the earth, wherever it can fasten its tenacious grasp; and while the word, progress, is written in letters of gold on the brow of Protestantism, that word is written in blackness on the back of popery, and in the horrid hieroglyphics of the Inquisition.

The contrast, then, is not only in favor of Christianity, but of a pure Christianity. Give man the Bible, the true Bible, and the whole Bible, and teach him to read it and understand it, and it becomes in his heart and in his hand the mighty instrumentality for his spiritual and physical

redemption. The Bible: it is the wisdom of God. It unfolds the "truth," the "Summum Bonum," the "Philosopher's Stone," and the "Elixir of Life," which all the researches of ancient sages and alchemists could never discover. And if it be asked, when shall these glorious consequences of Christianity be realised, we take the Bible to find our reply, and there we have the true philosophy of the whole case, and the connection that subsists between true religion, true happiness, and the earth's fertility. "LET THE PEOPLE PRAISE THEE, O GOD, LET ALL THE PEOPLE PRAISE THEE. 'THEY SHALL THE EARTH YIELD HER INCREASE,' AND GOD, EVEN OUR OWN GOD, SHALL BLESS US."

Faith now takes Reason by the hand, and meekly and lovingly kneel down together, and with one eye fixed on the future, and the other lifted up to God, they unite in the one earnest and hopeful prayer. "THY KINGDOM COME, THY WILL BE DONE ON EARTH AS IT IS DONE IN HEAVEN."

LECTURE DELIVERED BY THE REV. JOHN TAYLOR, M.D.
AT THE OPENING OF THE DIVINITY HALL, IN THE
U. P. CHURCH, TORONTO, AUGUST 3, 1852.

(Concluded from last Number.)

But it is now time I should state the plan of the course I intend to follow in the present session; for circumstances render it inconvenient that this meeting should be protracted. From my newness to the situation in which I find myself, and my imperfect acquaintance with the preliminary education the students have received, it is inevitable that the proceedings of this first season should, to a considerable extent, be experimental and tentative. Generally, however, I propose that the course should consist of two chief departments:—First, Systematic Theology, and secondly, Critical Reading of the Scriptures in both the Original Languages. To these I wish to add, but in a subordinate place, Ecclesiastical History.

As to the mode of teaching, I intend that it shall be chiefly by Examination—the method which, I understand, was followed in this Seminary by my excellent Predecessor—which, I am informed, chiefly prevails in the Colleges of America, including Canada—and which has also, to a considerable extent, been introduced into the Halls and Colleges of Britain. In fact, it is by something analogous to this, that almost all the effective teaching in the Universities of Oxford and Cambridge is conducted—i. e. by joint-readings on the part of Tutors and Pupils, and conversations founded thereon. In Dr. Chalmers' Lecture on the use of Text-Books prefixed to his Lectures on Butler, Paley, and Hill, though there may be discovered, perhaps, something approaching to special pleading, the utility and advantage of this system are, I think, clearly and unanswerably demonstrated. Indeed, a little reflection on our own personal experience, seems all that is necessary to satisfy any of us on the subject. For myself, I had the privilege of hearing read—and read in his own exquisite manner—the Lectures on the Philosophy of the Human Mind, by the late Dr. Thomas Brown, Professor of Moral Philosophy in the University of Edinburgh; and also of hearing the whole of the admirable Lectures on Theology, given by the late Dr. Dick, during the first four sessions of his course—four-fifths, I believe, of the Lectures as published. In both cases I had afterwards an opportunity of perusing what I had previously listened to; and it was impossible for me not to be satisfied that the perusal was fitted to be unspeakably more advantageous than the listening to the same discourses in the Lecture-room. This superior advantage, too, may especially be expected when the perusal is such as the prospect of a future examination is fitted to secure; while the examination itself, if conducted in any tolerable manner, is surely calculated still further to enhance the benefit. In my examinations, however, I intend by no means to confine myself to the mere inculcation of what the Text-book contains, but also, besides suggesting any modifications which may seem to me to be required, to introduce into the conversation whatever I may deem profitable, that has occurred to myself in the course of meditation, or which I may have found in my readings of a variety of eminent authors, treating of the subjects under consideration. With the examinations also, I may probably, though sparingly at first, intersperse lectures of my own. This method will afford abundant opportunities of instruction, and seems much more favourable than mere Lecturing for education, i. e. drawing out for exercise the faculties of the students; and that mind must always be poorly furnished

which contains only what has been put into it by another. It seems to be the chief business of a teacher (unless his pupils be mere children) to direct their attention to subjects for personal investigation—to awaken inquiry—to offer hints and suggestions—and to point to sources of information.*

With respect to Systematic Theology, then, to which I propose to devote one hour daily, the Text-book will be "Dick's Lectures"—a work which probably all of you possess or can easily procure, and the merits of which are far beyond any eulogy of mine. It deserves what is doubtless the highest praise for such a work—that of being substantially sound—though no one can more strongly condemn than its author did, the calling of any man "Master." It is reasonably full and complete, and all its parts are methodically arranged, and pretty fairly proportioned. It not only states the truth, but generally renders a satisfactory reason—always appealing to scripture as the supreme standard. It possesses too, the high excellence of being pervaded by a spirit of rational, manly, ardent piety; and what is not to be overlooked, it is written in a beautifully clear, simple, vigorous, and elegant style, and thus admirably fitted, in that respect, to serve as our model. I do not expect that you should possess yourselves of any other systematic work; but a few others may be named, to any of which, if you have opportunity, you may do well to turn your attention—which indeed you may with advantage simultaneously read. Among the old standard Reformed Divines, I may mention Calvin, Turretin, Mastricht, and Marek—his Compendium, and also his Medulla—the latter of which has been used as the Text-book in some of the Divinity Halls of our Church, and also in some of the Universities of Scotland—St. Andrews for one. Among recent publications I need scarcely recommend Dr. Chalmers' Institutes, which is so strongly marked by the characteristic features of its illustrious author, and must be known to you all. A valuable modern work may be mentioned—Hill's Lectures in Divinity. Its author belonged to what is called the Moderate party in Scotland; and their theology is not in high repute with the Evangelical, being generally extremely meagre, and having a considerable infusion of Arminianism and Pelagianism. On the publication of these Lectures, however, expectation was greatly exceeded. The book was acknowledged to be not only a learned and able production, but at the same time, vastly more orthodox than was anticipated. It is used, of course, as a Text-book by his son, its Editor, the Professor of Divinity at Glasgow, and was likewise employed by Dr. Chalmers at Edinburgh. I may add one of what are called the Biblical Systems—Knapp's Theology, translated by Dr. Leonard Woods. The merit of this book is very high, though I regret to be obliged to say, it is not altogether orthodox. Its deficiencies, however, are, to a considerable extent, supplied, and its errors corrected, in notes by the Translator. At the same time, the reading of Students of Divinity, must not be limited to works that may be pronounced unexceptionable. Their senses ought to be exercised to discern good and evil. Let them learn to avail themselves of truth, wherever they find it, and to reject the error with which it is too frequently mingled. The work of Storr and Platt might also have been named as of the same class with that of Knapp. As we proceed I shall embrace opportunities of recommending treatises on particular subjects. Meanwhile I may mention a book of great value, which is really though not nominally, a System of Divinity—Bishop Pearson on the Creed.

As to our second department—Critical Reading of the Scriptures—there are three important objects which I contemplate in connection with it; first, to increase the facility of the Students in the perusal of the word of God in the original languages; secondly, to bring under their consideration the doctrinal and practical matter contained in the portions read—that matter as set forth, not in the systematic form, but as it was

* Principal Campbell of Aberdeen (who, it was alleged a few years ago, was one of the two Scotch Divines whose names were known on the Continent) said to his Students:—"The nature of my office has been much misunderstood. It has been supposed that I am to teach you every thing connected with the study of divinity. I tell you honestly, that I am to teach you nothing. You are not school-boys. You are young men who have finished your courses of philosophy, and you are no longer to be treated as if you were at school. Therefore, I repeat it, I am to teach you nothing; but by the grace of God I will assist you to teach yourselves every thing." The time, it is to be hoped, will soon come, when to Students of Divinity in Canada, as in Scotland, it may be said:—"You have finished your courses of philosophy."

originally delivered by the inspired writers, for the instruction of mankind; and, thirdly, to introduce, as opportunities present themselves, and in the way of actual application, whatever I know of the principles and rules of interpretation, and all such collateral illustrations as I may be able to draw from Antiquities, Geography, Oriental Manners and Customs, Physical Science, and so forth; together with Criticisms on the state of the Text, Various Readings, and whatever else usually comes within the range of Biblical Literature, of which, indeed, combined, as already explained, with Exegetical Theology, I am desirous that it should form a course.

In the Old Testament, we shall begin at the beginning of Genesis, which will lead us at once to some of the most interesting and momentous subjects, both historical and doctrinal. And with the Original Hebrew, I wish also to read the Greek of the Septuagint, which is the Greek beyond all others, best fitted to aid us in the interpretation of the New Testament. The only books required for this section of our studies will be, a Hebrew Bible, a Hebrew Lexicon, (I beg to recommend Gesenius) a copy of the Septuagint, and any Greek Lexicon—Schleusner's Lexicon of the Septuagint is perhaps the best. With regard to Commentaries on Genesis, I feel considerably at a loss what to propose, not knowing any one easily accessible, and at the same time of transcendent merit. Bush, however, may at least be easily procured; and though intended to be popular, and by no means original, it contains a good deal of valuable critical matter.

In the New Testament, I propose to commence reading the Epistle to the Romans, which will introduce us at once to the very centre of the Christian system—particularly to what Luther so justly styled the article of a standing or a falling Church, the doctrine of justification by grace through faith. The books required here will be, what you doubtless all possess—a copy of the New Testament in Greek; or, should any of you have occasion to purchase, I should recommend, for a critically good edition of the simple text, that revised by Hahn, which may be had for a moderate price. Next, a Lexicon of the New Testament, though not absolutely necessary, will be exceedingly useful, and Robinson's, upon the whole, deserves, I believe, the preference, though Schleusner's, whatever faults it may have, possesses the great merit of amounting almost to a Concordance. It will also be of great advantage for you to have either Winer's Grammar of the Idioms of the New Testament, which I regret to say, is rather costly, or Stuart's Syntax of the New Testament Dialect, which is more easily procured. For Commentaries, Hodge, perhaps, will be found most suitable. The abridgement is within every one's reach. Both Stuart and Tholuck also, are eminently learned, and though neither of them free from errors, both deserve to be consulted. McKnight likewise contains much that is valuable, mingled with a great deal that is exceedingly erroneous. Calvin on the Romans, though not usually ranked among critical, or at least philological commentaries, is replete with excellent doctrinal and practical remarks. Haldane also, and a multitude of others, are in various degrees deserving of attention. I should further strongly advise you to furnish yourselves with a Concordance of the New Testament. There is an abridgement of Schmidt, which sells for a trifle, and really answers every purpose.

In regard to our third and subordinate department—Ecclesiastical History—I understand by that, not what is sometimes given under the name, viz.: the History of the Church, only till the period of completing the canon of Revelation. A late Professor of Church History in the University of Edinburgh, whom I attended, proceeded on this latter idea, and said that his course might be otherwise styled Chronological Divinity. But by Ecclesiastical History, I mean the History of the Church, or of what has borne the name of the Church, from our Saviour's time down to the present day. This History I propose to divide into three portions—first, from the commencement till the time when the Bishop of Rome became a temporal prince; secondly, from that epoch till the dawn of the Reformation—say the beginning of the fifteenth century; and third, from thence till our own times. In the study of the first and third of these portions, I am anxious that we should proceed somewhat strictly. In regard to the middle period, which includes the Dark Ages, we may considerably relax, satisfying ourselves with general ideas of a state of things in which there was so little either to please or to instruct. With the view of distributing these three portions over our four Sessions, I propose to embrace in the present, the greater part of the first portion,

proceeding as far as we can overtake, but keeping in view as a convenient terminus to be aimed at, the Council of Nice, or at least the Edict of Constantine, giving an Imperial sanction to the Christian Church. For next session, should Providence permit us to undertake it, we may proceed from the period at which we formerly left off, to any point which may be notable amidst the darkness of the eleventh century. In a third session, starting from thence, we may advance towards the gradually rising light till Luther shone forth, by God's special favour you had, a Lumen to the world. There would still remain for a fourth session, the History of the Reformation and of the Reformed Churches, especially in Scotland and England, including our own Denomination, and those which have more recently arisen, as well as the History of Missions, both Foreign and Domestic. For books there are several well deserving of attention. Gieseler's Compendium, I believe, is exceedingly accurate and full. But the British translation, which alone is of moderate price, is not yet complete, and as the work partakes very much of the nature of a chronicle, the perusal is uninteresting. Waddington's Church History, of which there is a cheap American reprint, is well deserving of recommendation; while Alexander's General Church History, and his Planting and Training of the Christian Church, are vastly beyond any recommendation of mine. They both require, however, to be read with great caution and discrimination; and the perusal of them may, as I humbly conceive, be very well deferred till a more advanced period of your studies. Upon the whole, then, I feel disposed to adopt as a Text-book, Mosheim's Ecclesiastical History. Murdoch's Translation—an American book—of which there is a very cheap British reprint, which has also the advantage of being revised by the late Dr Reid, Professor of Ecclesiastical History at Glasgow, is decidedly the best. Mosheim's Commentaries on the Affairs of the Christians before the time of Constantine, I should strongly recommend, were it not that the book can scarcely be obtained. Some more minute details will be required, but these may be afterwards given in private.

And now, when we reflect on the situation we occupy, what manner of persons ought we to be? What manner of men, with such a profession in prospect?—What manner of students, with such subjects in hand? How zealously and unreservedly ought we to devote ourselves to the investigation of truth? How cordially ought every gleam of light to be welcomed, and when any new jewel of truth, however minute, is discovered, how eagerly and thankfully ought it to be added to our store, and prized above rubies and gold? And while in pursuit of such treasures, every region of the world, physical, intellectual and moral, is to be explored and ransacked, let us especially labour in the mine of the Divine word. Let us search the Scriptures with earnestness, humility, and piety. Let us with all fervour explore the great Author of Scripture to open our eyes, that we may behold wondrous things out of his law, and let us, with the docility of little children, receive the teaching he may be graciously pleased to impart. "With the lowly there is wisdom." "The meek will be guide in judgment, and the meek will he teach his way." Humble, earnest, ardent, steady, piety, is not the only, but it is an indispensable qualification for successful Theological study. "Bene orasse est bene studuisse," is a maxim which may be fanatically and perversely carried to an absurd extreme, but rightly interpreted, it is pregnant with momentous truth. Let us never forget the words of Him who spake as never man spake—words so fraught with deep and solemn instruction,—“I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.” Not only will piety prompt to those askings, in answer to which God assures us he will give wisdom to such as lack it; but piety, wherever it is possessed, does itself, in fact, constitute that spiritual discernment, by which, to a great extent, the object is secured. Let us see, then, that we bring a devout and holy spirit to our task, putting off our shoes from off our feet, for the place whereon we stand is holy ground. No less anxious let us be, that we lose not such a spirit amidst our work. Familiarity with Divine things, unless we watch and pray, may breed contempt; and miserable will be the exchange if, while we grow in knowledge, we decline in grace.

Before concluding, let us just, in a word, advert to one or two considerations, of an animating, exciting and exhilarating nature—fitted to relieve a little the somewhat sombre aspect of our present position. And,

first of all, Providence has cast us on a most interesting era in the history of Theology. The Divine of the coming age has no mere beaten track before him, but a new and fresh career. The state of public opinion is everywhere, in the world and in the Church, demanding special appliances. Germany, by the footing it is so generally securing for its own peculiar philosophy—a philosophy so instinct with the principle of subjectivity, is fast revolutionising men's modes of thought, and rendering absolutely necessary new and hitherto unheard of evidences and defences of Christianity—the attacks coming in shapes and from quarters altogether new. Germany, too—the religious portion of it—let us bless God, is awaking to correcter views, and displaying a better spirit. Long have we been largely indebted to that nation of pre-eminently learned and thinking men, for invaluable aid in the way of Biblical criticism and illustration; but it is a melancholy yet undeniable truth, that the greater part of their distinguished professional Theologians, notwithstanding all their zeal, and all their success in the department referred to, were lending the whole of their talents, their learning and their influence, for the destruction of every thing that is vital and distinctive in the gospel. Gladly and gratefully do we acknowledge the change that is taking place. German Theology, we are persuaded, still retains a large, though a diminishing intermixture of error; but even now, it is offering us many important suggestions as to the best modes, both of exhibiting some of the doctrines of Christianity, and also of vindicating its truth. The Church, however, has arrived at a period seriously critical. Happy will it be if her rising ministry be found equal to the emergency—fitted by their talents, their learning, and their prudence, and guided by the word and Spirit of God, to repel every assault, on the citadel of our faith—to reject from the spiritual provision of the Church, all dangerous and deleterious admixtures, and bringing forth out of their treasury things new and old, to feed the flock, of God with knowledge and understanding. How worthy of adoption, at such a time as this, is the sentiment of Lord Bacon—"I do desire, as much as lieth in my pen, to ground a sociable intercourse between antiquity and proficience."

Again, what man of moral discernment and aspiration, can think of our country at present, without having his spirit stirred within him? Canada is, by universal consent, destined to become a great nation, and that at a period by no means remote. In vast regions, where at present are only the primeval forest and the wild beasts that roam in the desert, there will, in the days of our children's children, be myriads of immortal men, made originally after the image of God, and capable of being restored to his favour and likeness. At present, too, how much does the scanty population of our country resemble one of its own saplings, easily bent, but, according as it is turned, certain to fix the direction of the mighty tree it is soon to become. What nobler object of ambition could any really great and good man propose to himself, than to settle in some of our incipient villages or hamlets, and there break up the fresh and virgin soil, and sow the seeds of evangelical truth, which, under God's blessing, he might confidently anticipate would take root, and continue to flourish, and extend, and multiply, and fructify abundantly, after that hamlet has become the great metropolis of a densely populated district?

Further, unless general report be false, our denomination has much that is peculiarly acceptable to the serious and reflecting portion of the people of this land. Besides the hold we have of the strong hereditary affections and associations of not a few, we believe it is on all hands admitted, that our doctrinal views are as thoroughly evangelical, as are anywhere to be found. Our form of polity, both as Presbyterian, and as repudiating alliance with the State, we are persuaded, may be shewn to be based on Scripture; and if the people love freedom, sure we are that more of that is not to be enjoyed in any Church where Christian order and discipline are maintained. God speed our humble endeavours, for supplying them with an educated, pious, and efficient native ministry! Nor let us despond on account of the smallness of our numbers. Many cheering and encouraging analogies and parallels might be pointed out. Think of our own Mission to Canada. Little more than twenty years ago, two self-denying, pious, energetic men—for I need not include another, a friend of my youth, fired with holy ardour and zeal, who accompanied them, but reached our shores only to receive his Master's invitation to a better country)—two such men, with the Scriptures in their hands, and the grace of God in their hearts, went back into the wilderness, and unostentatiously and noiselessly commenced and prosecuted

their evangelical labours; and now, what hath God wrought! The increase of our churches has been twenty-fold. Little more than a hundred years ago, four ministers in Scotland, who, faithful to God, to their vows, and to their consciences, could not endure the defections and corruptions now universally admitted to have been at that time prevailing and increasing in the National Church, forsook its communion, and amidst opposition, mockery, and insult, and branded moreover with ecclesiastical deposition, did what was then deemed the bold, hazardous, and audacious thing of declaring a Secession, and setting up a new Presbyterian organization. And a little later, one meek and holy man, Gillespie, also subjected to official degradation, was seen single-handed upholding the banner of the Relief. Yet, it is not now denied that these Churches, so feeble at their origin, have, under God, been one chief means of preserving and restoring evangelical religion in the land of our fathers, and have, now happily united, become one of the most numerous and influential denominations in the kingdom. If we may refer to something awfully more sublime, eighteen hundred years ago the Kingdom of God came not with observation. It was a little stone that became a great mountain, and filled the whole earth. That glorious King, among whose humblest subjects we are anxious to be reckoned, who has now on his head many crowns, who has a name which is above every name, and shall have the heathen given him for his inheritance, and the uttermost parts of the earth for his possession,—He was born of a mean woman, in a stable, and laid in a manger. Wherefore, let us not repine that our cause has had, and has, its Bethlehem. Let us not despise the day of small things. In humble dependence on God, and honestly and earnestly devoting ourselves to the advancement of his glory, and the best interests of his people, let us acquit ourselves with wisdom, energy and perseverance. Let us be strong in the Lord and in the power of his might. Let us be strong, yea, let us be strong. And God grant the little one may become a thousand, and the small one a strong nation. May the feeble be as David, and the house of David as God, as the angel of the Lord!

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We found in our last communication that the views of the Associate Presbytery, on the power of the magistrate, as limited to secular matters and on the sole Headship of Christ in his Church, and its absolute independence of all civil interference and control, were substantially those which are still maintained by their successors in the United Presbyterian Church; and thus that the slander of some officious, opponents in representing us as having deserted the sound principles of our fathers, is without foundation. We do not deny that with the progress of light and knowledge, clearer views have been attained in our own day; but we hold that these, with only a more full and scriptural development, are substantially the sentiments which have been always held among us.—As this is a subject of great importance, being closely connected with some remarkable events in the history of our Church, we are anxious, though our narrative be somewhat interrupted, to dwell on it a little, for the purpose of vindicating our ecclesiastical character and operations.

The principles referred to on the Headship of Christ, and the independence of his Church, have been maintained by the more faithful remnant of christians in all ages. They are the principles of the Apostolic Church. They were sustained amidst reproach and persecution, during the first three centuries. It was at the commencement of the fourth century, that a part of the nominal Christian Church was incorporated with the state, and in this originated those views of legal provision for the ministers of religion, and, of course, of civil authority and control over sacred things, and thus of union between Church and State, which corrupted and degraded so much of what was called the Christian Church, till it exhibited the hideous features of the Man of Sin. In the meantime, however, God had always a faithful remnant, often hidden from the world, which on these points, and others of vast importance, maintained the truth as in Jesus.

At the Reformation some light was thrown on this subject, and although much prejudice and error remained, yet the great aim in that work was to restore the Church to the model of Scripture. This at-

tainment, however, was, for the most part, sought with more sincerity than wisdom; for wherever the unscriptural principle of a civil establishment of religion was cherished, or where National Churches were organized, matters of self-interest and worldly pride or policy often blinded the minds of real-Christians, and to this day, the injurious effects have not been surmounted. Great success, it is true, attended the efforts made. But coming out of the darkness and deformities of Popery, it is not surprising that these honoured reformers, in lopping off the branches, permitted the root to remain. The principle of union between Church and State was maintained, and few, if any, of the Protestant reformers, perceived or imagined that the germ of all the evils and miseries in which the nations of Christendom were involved for ages, centered here.

It was left to what is called the Second Reformation in Scotland, to make nearer approaches to correct views on the power of the civil magistrate. Of this, the history of the famous General Assembly of 1638, on which we cannot here enter, affords a convincing demonstration. But the successful struggle of the Church on that occasion, did not accomplish a permanent cure; nor did it induce the House of Stuart to relinquish their claim to absolute authority in spiritual as well as civil matters. For when, in 1660, Charles II. was restored to the throne of his ancestors, the Parliament of Scotland, meeting soon afterwards, acknowledged him as the only supreme governor over all persons, and in all causes, both civil and ecclesiastical. But to this daring encroachment on the Saviour's prerogatives, opposition was made by the faithful remnant, and especially by the noble Marquis of Argyll, and the Rev. James Guthrie of Stirling. These distinguished martyrs, to whom some families in the United Presbyterian Church, to one of which the writer belongs, claim both kindred and affinity, boldly testified against this monstrous invasion on the Headship of Christ, and the independence of his kingdom.

But the sentiments of our Church on this head, were brought out still more clearly after the Revolution, by a party in Scotland both numerous and respectable, and of which the Rev. John Hepburn was the principal leader. He held, it appears, like ourselves, a middle position, between those who refused to approve of either the ecclesiastical or the civil settlement at the Revolution, and those who concurred in the arrangements which respected both. He acknowledged subjection to the civil magistrate in all civil matters, but in all matters ecclesiastical he disclaimed his authority, and acknowledged none but Christ. This Mr. Hepburn was disinherited by his father, during the persecution, for becoming a Presbyterian. Before that trying season was over, he was ordained minister of the parish of Urr, in Galloway, and thus he considered himself the pastor of his people, irrespective of the Establishment of Presbytery at the Revolution. He was a great and good man, and very zealous for the cause of Christ in the purity and progress of the Church. But at the instigation of some ministers, his enlightened principles, which were far in advance of the age, subjected him not only to ecclesiastical censures, but to persecution by the civil powers. Having refused to take the oath of allegiance, because it would add nothing to his ministerial qualification, the Assembly pretended to suspend and depose him. But he continued to preach to his people. The civil authorities afterwards put him in prison, for a time, because he yielded not to their unreasonable requisitions. During his confinement in the Edinburgh Jail, he proved himself to be possessed of a spirit not likely to yield to oppression, by preaching from the window to those who assembled on the street beneath.—Dr. McKerrow, in his history of the Secession, relates, that a daughter of Nisbet of Dirleton, who was Lord Advocate in the reign of Charles II., happened to be passing during the time of preaching, and was so struck with the appearance of the minister, and the tenor of his sermon, that an acquaintance commenced which terminated in his marriage to this lady. Mrs. Adam Gib of Edinburgh, was their grand-daughter, and it is worthy of notice that the descendants of this excellent minister afterwards identified themselves with the Secession, and that even now in the ministry and eldership of the United Presbyterian Church, not only in Scotland, but in Canada, there are those who can speak of him as one of their venerated ancestors.* Thus the peculiar principles (although these are of subordinate importance) by which our Church is distinguished from some other Presbyterian Churches, and by which they

refuse to the civil magistrate all authority and right to legislate for the Church, or in matters ecclesiastical, so far from being new, as some opponents would have it believed, are older than the Secession itself, nay, even than the Established Church of Scotland. In truth, they are scriptural, and therefore must be as ancient as Christianity.

Among many in the Revolution Church, and especially in the Associate Synod, when first constituted, the same views were maintained. To all who held them, the settlement at the Revolution was unsatisfactory, and they looked back to the period of the second Reformation, as the foundation on which they rested, or rather as the starting point from which they were desirous to make further advances in reformation.

Besides keeping these things in view, it is necessary also to the right understanding of the general character and distinguishing features of our Church, and in particular, of the unhappy controversy which arose in the Associate Synod, of which we intend to speak in a subsequent communication, that we mark some striking differences between the Church's constitution in the Reforming period, commencing with 1638, and at the Revolution. These will appear in the few particulars that follow:—

1. In the reforming period the reformation was begun by the Church, and only ratified by the state; but at the Revolution the order was reversed—the Church submitted to what the State prescribed.
2. In the reforming period the Assembly condemned the defections of the former times, and abolished every Act by which corruptions had been sanctioned; but at the Revolution many injurious acts of government remained in force.
3. In the reforming period Presbytery was adopted by the Church, as agreeable to the Word of God; at the Revolution it was adopted by the State, as agreeable to the wishes of the nation.
4. In the reforming period the intrinsic power of the Church was asserted; at the Revolution, it was practically and pitifully surrendered.

Such are only a few of the differences, which writers on this subject have specified between the Reforming and the Revolution periods; and they are sufficient to show that, whereas the former was a sincere and genuine effort to vindicate the Redeemer's cause and crown, the latter, accompanied with manifold defects, was, in a great measure, the arrangement of mere expediency.

Now, the Church of Scotland, even to this day, stands on the Revolution settlement, and has no power to reform itself, and hence, at the late Disruption, the more pious of its ministers, unwilling to allow that their legal establishment was an insurmountable barrier to progress, found it necessary, in carrying forward their measures of reform, to withdraw from her communion.

Having made these explanations we return to our narrative. The Associate Synod was first constituted in March, 1745. At this meeting several matters of importance and interest were considered and arranged: such as overtures to promote uniformity in Church discipline, regulations for conducting visitations, recommendations for public collections for important objects, and suggestions for the admission of young men to the study of Divinity. This meeting had also a matter of great importance before them in the appointment of a Deputation to visit Ireland, where a desire had been expressed to hear the Gospel by ministers of the Secession; for there were not a few godly persons among the Irish who sympathised with the Secession, and felt the same necessity with their brethren in Scotland, for having a testimony lifted up in behalf of evangelical doctrine.

On this subject of the origin of the Secession in Ireland, I may be permitted to give an anecdote, which I brought forward in another work, several years ago. The father of the late Rev. William Jameson, Killwinning, Ayrshire, Scotland, lived at the time when the Secession first took place, and warmly espoused its interests. He was a sea-faring man; and in the course of his business had occasion to touch at one of the seaports in the north of Ireland. From the well known sympathies of similar minds, the religious sailor soon found himself in intercourse with some of the religious people of the town. At that time, Arminianism

* We object to all such ratification by the State as reflecting on the wisdom and grace of the Church's Head. But from the prejudices of the age, our ancestors, if they did not attach importance to this, at least submitted to it.

*David Christie, Esq., M. P. P., and the Rev. William Christie, Chippawa.

seemed to be making similar progress among the Presbyterians of Ireland, as it was making in Scotland. He reported to his friends in that country, the determined stand which had been made in the General Assembly in Scotland, and the Secession which had in consequence taken place. The result of their intercourse, and of his communications, was an agreement on the part of the Irish, immediately to apply to the Associate Presbytery or Synod, to come over and help them. It was by this apparently fortuitous occurrence, from this small and precious seed borne by the winds, that the Secession in Ireland sprang up, and branched out to the magnitude it at length acquired.

The application from the sister island was favourably received by the Synod at its first meeting. A deputation was appointed to visit Ireland, and next year, Mr. Isaac Paton, one of those sent out, having been regularly called by the Seceders in and around Temple Patrick, was ordained among them as their pastor.

On this and other matters—on every question affecting the interests of evangelical truth, and the spread of the everlasting gospel—there was the utmost cordiality and zeal in the Associate Synod.

But the subject of the Burgess-oath controversy, which was also now introduced, although apparently of inferior importance, was that which became the most engrossing question and led on to the most serious results. God seems to have had a controversy with the early Secession Church, by permitting strife and division among them. There is reason to fear that pride was lurking in the hearts of some of the ministers, in consequence of the great prosperity which had attended their movements, and that they were not sufficiently mindful that it was God who had led them on, and crowned their efforts with so much success. At the very first meeting of their Synod, the question of the lawfulness of their members swearing the religious clause of some Burgess oaths, was introduced, although its consideration was delayed; and many meetings which followed during this year, and the two following, were occupied on this subject of controversy. But we enter not at present on the matter and merits of this ominous and eventful dispute, in which the angry passions of many good men, were allowed to give vent, and in which difference of sentiment produced alienation and hostility, and at length led on to the unhappy division of the Associate Synod, into two antagonistic and rival denominations.

We conclude this communication by presenting a list of the ministers who constituted the Associate Synod, when first formed, under the Presbyteries in which they were classed.

Presbytery of Dunfermline.

Messrs. RALPH ERSKINE, Dunfermline.
ANDREW ARROT, Danichen.
JAMES THOMSON, Burntisland.
ALEXANDER MONCKEITH, Aberaethy.
THOMAS MAIR, Orwell.
WILLIAM CAMPBELL, Ceres.
GEORGE BROWN, Perth.
JOHN ERSKINE, Leslie.

The following places were vacant in the bounds of this Presbytery, Kirkaldy, Kinkell, Muckhart, Kinclavin, Dandee, Montrose, Ross, Murray and Buchan.

Presbytery of Glasgow.

Messrs. ERENER ERSKINE, Stirling.
JAMES FISHER, Glasgow.
DAVID SUTTON, Kilmaurs.
JOHN CLELAND, Balfour.
DAVID HORN, Cambusnethan.
HENRY ERSKINE, Falkirk.
JOHN McCARA, Kilbarchan.
ANDREW BLACK, Cambusnethan.

The vacancies in this Presbytery were Mearns, Kilbride, Sangahar, Orr, with the congregations forming in Ireland.

Presbytery of Edinburgh.

Messrs. JAMES MAIR, Linton.
WILLIAM HUTTON, Stow.
ADAM GIB, Edinburgh.

ANDREW CLARKSON, Linlithgow.
PATRICK MATTHEW, Midholm.
JAMES SCOT, Gateshaw.
JOHN WHITE, Dunse.
GEORGE MURRAY, Annandale.
ROBERT ARCHIBALD, Haddington.
THOMAS SOMMERVILLE, Newcastle.

The vacancies in this Presbytery were, Dalkeith, Stichel, Jedburgh, and London.

These Ministers, with a Ruling Elder from each of their Sessions, formed the Associate Synod, when it first met at Stirling, in 1745.

To be continued.

ON THE CREATION AND FIRST STATE OF MAN.

BY THE REV. ANDREW KENNEDY.

Exceedingly interesting and valuable is the information which the first pages of the inspired volume give us respecting the creation of this earth, and yon bright and glowing sun, and the fair moon, queen of night, and the shining stars which, along with her, light up so brilliantly the magnificent azure vault of the heavens. But much more interesting and valuable still, is the information which these divine pages, the only genuine ancient history of our world's beginning, afford us concerning the creation of man. For this relates to ourselves—this belongs to our own nature—this solves that question which all must have felt strongly rising within them, as soon as they began to think properly, "whence and what are we?" or rather, "what were we?" for we are not what we were at first. It is a question which He only who formed man could explain, since none but He who made him could tell how. Now in Gen. chap. i. 26, 27, and chap. ii. ver. 7, 18, 21, 22, 23, 24, we have a simple and clear statement from our great Creator, himself, in reference to our common nature at its first formation—a statement, the worth of which will appear sufficiently enhanced to all who have any acquaintance with the absurd and weak theories which have been entertained by those destitute of the Scriptures about the human origin, but which, it would be a waste of time here to repeat. Much rather let us direct the attention of those who may read this article, to the divinely-inspired account of the beginning of our race, in the single pair whom Jehovah made in all the maturity of perfect humanity.

Before entering fairly into that great subject, there are two circumstances connected with the Scripture account of man's creation, which deserve to be particularly noticed, and are fitted to give us high ideas of what he was originally.

The first circumstance relates to the *time* when man was made. He was not made till towards the close of the six days which Divine wisdom thought proper to employ in creating—when the earth had been reduced to consistency, stability, order, and covered with verdure, flowers, and trees, and replenished with the heads of the animal tribes that were to overspread it, and the sea had been brought to know its bounds, and supplied also with its living occupants; and the air filled with its feathered and musical inhabitants, and the sun had been set to rule the day, by his glorious beams, shedding light, warmth, and genial nourishment to all things; and the moon had come forth to rule the night, with her silver effulgence, and the stars, to sparkle in the sky, like so many lamps of heavenly flame: thus all things were completely and magnificently prepared for the appearance of man in the world. And did not this show that he was the chief of the works of God—the crowning production on earth of the Almighty Creator—and that all other things which had been made were intended to be subservient to his comforts, felicity, and distinction; not to feed pride and vain-glory in him, but to fill his heart with gratitude and adoring joy! Yes, it is evident from the order of the Divine procedure, that God regarded man, the last, to be the best of all his works here below, and wished to show him this by the condition in which he was made to exist, surrounded, as he found himself to be, with every thing to accommodate and please and obey him. His gracious and bounteous Maker introduced him into a finished and well-fitted up abode, supplied with every necessary and enjoyment, thus manifesting the important and favoured place which he occupied in the scale of terrestrial beings.

A second circumstance, still more indicating the dignity and excellence of man originally; was, *the solemn deliberation* with which he was made. The Deity is represented as engaging in high and planning consultation on the subject. At this point the narrative remarkably alters. Instead of describing the great Creator as saying, as in the case of his other works, "let man be," it thus speaks: "And God said, let us make man in our image, after our likeness," &c., ver. 26. With what peculiar importance, then, did Jehovah invest the human creation; and how did he thus declare that man was quite superior to, and gloriously distinguished from, every thing else which had been made to exist in the world! Not that we are to suppose that a Divine council was actually held on the occasion, any more than that God really *spoke words*, or did aught but simply exercise his omnipotent will when he gave existence to man and everything. No.

"Immediate are the acts of God, more swift
Than time or motion; but to human ears
Cannot without process of speech be told,
So told, as earthly notions can receive."

The representation we are now considering of the manner in which God proceeded to the creation of man, is not to be understood as real, but employed to tell us how different, in point of superiority, God regarded our creation, compared with that of any other earthly creatures. But further, there is a striking particularity in this description which we must not overlook. It is stated, "and God said, let us make man in our image, after our likeness." Here the plural number is used respecting the only one and true God. Is not this, then, to be regarded as a plain proof, stamped on the very first page of the Bible, of the Divine Trinity—of a plurality of personal subsistences in the unity of the incomprehensible Deity? In vain do the audacious opponents of this sublime doctrine, try to explain away the phraseology by saying, that it either refers to the angels being associated with God in the creation, or that God is here described as speaking like a king, just as an earthly potentate distinguishes himself by saying *we*, instead of *I*, in his announcements.—For there is not the least evidence from Scripture, or sound reason, that the angels had, or could have, any part in the God-like work of creation. Besides, how utterly absurd is it to suppose God saying, "let us make man in our image," as if He and they were one, or at all equal.—And it is likewise derogatory to God to represent Him as using the form of speech which kings employ in mere pride and pompous dignity. Indeed, at the time when Moses wrote, the state of society was so simple, that most probably, such swelling language was unemployed, even by regal lips. At any rate, we cannot rationally account for the remarkable mode of expression in question, otherwise, than as referring to a Divine Trinity. And how fully is this corroborated by the most express declarations in other parts of Scripture, concerning the share which the Divine Son and the Holy Spirit had with the Father in creation. With respect to the Holy Spirit, even the second sentence in chap. i., furnishes a sufficient testimony, saying, "and the Spirit of God moved, or brooded, upon the face of the waters." The reference seems to be to a fowl in hatching, imparting vitality to the mass on which it sits. And in order to be amply satisfied as to the participation of the Son in creation, we have only to consult such passages as John i. 3; Colos. i. 15-17 Heb. i. 2, and many others.

Let us now proceed with the account of Man's creation, and here let us observe, that he was formed of two great component parts—body and soul—matter and spirit. We are told (chap. ii. 7) "and the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." The first part of this description is easily enough understood. It obviously relates to those bodies of ours, which consist of bone, flesh, blood, &c.; and informs us that God originally produced the human body from the mere earth—from the same material as the brute creation. And as to the latter part of the description, it certainly means something more than the mere animal life of man. It means the additional communication to him of a spiritual nature—his endowment with an immaterial, intelligent, and immortal soul. To understand what is here said as referring only to the act of animating his outward frame with life, would be a very low view of it indeed. No such manner of expression is employed respecting the beasts, fowls, or fishes, although they also became instinct with vital energy. The language in question, therefore, must signify that man was distinguished altogether above them by the reception of a rational mind—of that high mysterious part of our being which is called *soul*, and which is capable of thought, judgment, will, feelings and affections. The display of these exercises by man, abundantly shows that he became possessed of an intelligent spirit, distinct from his body; for it is utterly impossible that they could be performed by mere matter, however arranged and organized. It is true that the lower animals also exhibit some evidences of spiritual operation—of a species of thought, memory, and emotion. But what of this? It cannot be denied, and Scripture explicitly affirms, that they have a spirit, although a spirit totally dissimilar, and inferior in nature and powers to that of man. In the book of Eccles. iii. 21, we read of the spirit of a man and the spirit of a beast, the wide and essential difference is, that the former is said to "go upward," and the latter to "go downward to the earth." A description which seems to point out their entirely opposite nature and fate—the one being rational and capable of elevated occupations, the other being only conversant with objects of earth and sense, and perishable in the end.

It appears, then, that in the creation of man, there were two acts of his Divine creation; first the formation of his body from the ground, and secondly, the addition of his nobler and best part, the immortal soul.—Hence the Scripture calls God "the former of our bodies and the father of our spirits." Thus man was formed of two great extremes, *matter* and *mind*. In him Divine Omnipotence had effected a wondrous union between material and immaterial. He thus became the great connecting link between animal and intellectual life—between the world of matter and the world of pure spirituality; a kind of link between earth and heaven. What high ideas is the constitution of man fitted to give us of the power and wisdom of God! What a striking illustration is it of the truth, that "he is wonderful in counsel, and excellent in working."

Connected with this part of the subject, a question might be started, which has given rise to much abstract discussion, viz: How do the souls of all the successive generations of mankind receive their existence and become united to their bodies? Whether there was at first a great cre-

ation of souls, to be united to bodies as they were formed? Or whether there is a continued creating of them as they are required, and that is constantly? Or whether they are brought into existence by some mysterious propagation, along with their bodies? Now these are enquiries respecting which nothing has been revealed to us, and therefore there is but little room for our speculations. Suffice it for us to be told, that God is the Father of our spirits—the God of the spirits of all flesh—that he knows the way which he takes in making spirits a part of human nature—that he gives unto every human being an undying spirit which, at the dissolution of the body, returns unto him, to be dealt with according to the deeds which have been done to the body, good or bad.

The next thing relative to man, which is revealed, and which we shall now go on to consider is, that *God created man in his own image, and after his own likeness*. Now, it is at once evident, that the divine image was not impressed on the body of man, for God is a spirit, and has no bodily form. It must therefore have been the soul of man that was made after his image, or with some, though necessarily a very distant resemblance, to the divine nature.

The basis of this likeness of man to his Creator, consisted in his possessing a spiritual existence, a rational nature, an intelligent soul. In this respect he completely differed from, and was far superior to all the other creatures on earth that God made. The Father of lights, and the God of spirits communicated to him an intellectual being, a principle of rationality, a mind, and it was this likeness to himself that God was pleased to call his own image—at least this was part of that image; for we remark further—

That it likewise consisted in a *moral resemblance*. It is the moral perfections of God that constitute his highest excellence. Mere intellectual energy, without moral goodness, forms a character immensely defective and fearfully dangerous. For instance, Satan, once an exalted and holy angel, but now fallen very low, retains great mental power, but all his pristine moral goodness is entirely gone, and therefore he is well-spoken of in scripture as a roaring lion, (terrible for his strength and ferocity) who stalketh about, seeking whom he may devour. It is the possession of moral excellence in an infinite degree that is the chief distinction and ornament of the living God. Accordingly, the scriptures declare, that it is *in his holiness he is glorious*, while he is fearful in praises, doing wonders; and they speak much more about his character than his *essence*—much more respecting his *moral* than what have been called his *natural* attributes. It was therefore in being *morally* like God—in having the operations and affections of his mind entirely under the government of right and good principles, that man's exhibition of the divine image principally lay. There was man's brightest glory, and his finest perfection.

(To be continued.)

REPORT OF A MISSIONARY TOUR TO THE OWEN SOUND DISTRICT, IN JULY.

Leaving Guelph by stage early on the Wednesday morning, we soon reached Elora, where I met with my brother and co-pastor, Mr. Duff, and shortly arrived after in Fergus, where I called upon Dr. Marr, and remained with him till the stage was again ready to proceed. About three miles from Arthur, one of the wheels of our conveyance went to pieces, and we were left upon the road, under a broiling sun, till the driver went back about a mile and procured another waggon.

Having reached Arthur, I called upon the postmaster, who was anxious that I would consent to preach on my way home again, but this I was unable to do, as it was uncertain at what hour the stage might pass, or whether it would remain so long as to allow of my appearing at a public meeting. At a tavern by the way I learned, that a young man, son of the landlord, was, to all appearance, near death from inflammation, and having addressed a few words of exhortation and comfort to the mother, and endeavoured to prepare her for the bereavement that was approaching, we proceeded on our journey. As the shades of evening gathered in, we could see that a great storm of thunder and lightning was raging to the north of us, and we anticipated a thorough drenching. Fortunately, however, the clouds divided, and passed along the horizon on the right and left.

Some time after midnight we stopped, having travelled that day a distance of forty-three miles. While supper was preparing, I called upon a Free Church elder, who lived near, and in whose house I had preached on my former visit in winter. He pressed me to accept of his hospitality for the night, and was desirous that I should give a discourse on my way back, but as a Free Church student had been appointed to this neighbourhood for the summer, and public religious services were thus frequently enjoyed, I deemed it proper to decline.

Starting next morning, after an early breakfast, we arrived in the forenoon at Durham village. Here I had to leave the stage, as my road struck off to the left through the township of Bentneck into Brant. Having rested for a little, I took my carpet bag in hand, which, among other articles, contained several dozens of the Assembly's Shorter Catechism, given me by T. Sandilands, Esq., of Guelph, for distribution, and started for Mr. Lamont's, expecting to reach his house before dark. During the greater part of the afternoon the heat was excessive. A thunder storm came on in the evening, and a very heavy rain by which I was soon drenched. The road became soft and soaked, and in some places I sank so deep in the mud, that the water came in by my boot tops.

It was late before I arrived at Mr. Lamont's, having walked fifteen miles since dinner. Here I met with a kindly reception and was soon made comfortable by Mrs. Lamont.

Hearing that there was a young woman in the neighbourhood apparently near death by cancer, I went next morning, accompanied by Mr. L., and visited her. She was much spent and seemed to suffer great pain, but it was pleasing to see her meekness and patience under the afflicting hand of God, and that she was looking forward to death as a deliverance, being strong in the hope that it would be her unspeakable gain. For several years has the disease been making progress, but it is only of late that she has been confined to bed. God has seen proper to keep her long in the furnace, and we believe there is good reason to conclude that her troubles have been sanctified.

During the day we made some other family visits: one to a good old lady, who has become powerless through rheumatism, but who is as cheerful and happy as if she had the free use of all her bodily members. She, too, is evidently supported by Christian principle, and displays the virtues of the Christian character. With patient resignation does she bear the chastening hand of the Lord, bearing the rod and Him who has appointed it. Comfortable in her family, she is happy in herself, and grateful for the mercies which are mingled with her trials, she is preparing for the day on which she shall be freed from sin and suffering, and called to receive the crown which the Lord Jesus will bestow upon all who love his appearing.

On Saturday I felt somewhat fatigued, and did not make any visits.—On Sabbath forenoon preached in the walls of the new church, which the congregation has erected. There were neither windows nor doors to the house; the spaces between the logs were not chinked; a temporary floor was laid and temporary seats were constructed. Although the morning was rainy, yet the audience was good. I commenced the services of the day by reading and prefacing Psalm exxii., adapting my remarks to the circumstances of the people. I dwell upon the important privilege of having the house of God to go to on his holy day, and the joyful feelings that should be awakened when we were called to meet in it. They were now favoured with this privilege. God had put it into their hearts to erect this place for his worship; he had prospered them in the work, and so soon after their settlement in this part of the forests of Canada, they had the pleasure of seeing his house ready for their church meetings. Let the privilege be prized and suitably improved. Let parents come and bring their children to the social prayer-meeting, which was to be held here, and when they had sermon let them be conscientious in attending. This would promote the intelligence of the neighbourhood, give a healthy moral tone to society, for a church-going people were always a moral people, and spiritual consequences might be expected to ensue, whose importance eternity alone would be sufficient to disclose.

After singing and prayer, I read Psalm lxxvii., making some remarks upon verse 13—"Thy way, O God, is in the sanctuary." When the religious services were concluded, I addressed the people on the duty and importance of maintaining a Sabbath School among them. One had been commenced some time previously, but, owing to some cause, had been discontinued. It was now agreed, that it should be resumed, and we have heard since that it is well attended by the children, and conducted with spirit by the teachers. It is to be regretted that it has no library, and whatever anxiety may be felt by the people to procure one, it is not likely they shall be able to do so for some time to come. But they are determined, that as soon as the means can be acquired, a suitable library shall be purchased.

In the afternoon a meeting was held in a private house, about two miles from the church. The audience was very good and much interest appeared to be taken in the truths that were enunciated.

A very interesting feature of the Brant settlement, is the concern which is shown to have gospel ordinances introduced and administered. While those who have gone into that quarter have as their primary object, to procure a home for themselves and families, they are not unmindful that there are other interests to be consulted than those of time, and another heritage to be secured than that of this world. Very much does it redound to their credit, that they have gone to work so early, and erected a place of worship, to which they may go up and call upon the name of the Lord. To every one that takes pleasure in the spiritual well-being of his brother man, it must be pleasing to hear of the desire entertained, and the efforts expended to obtain religious privileges. To the missionary it is cause of encouragement to know that here there are souls longing for the bread of life—ready to receive him, and the message he brings from his Master. It speaks well for them, and augurs well for the future character of the settlement, that within so short a period a church has been built, a congregation organized, a prayer meeting instituted, and a Sabbath school commenced. "And of Zion it shall be said, this and that man was born in her, and the highest himself shall establish her."

Next morning I started, accompanied by the only member of Mr. Lamont's family who was a home, to the concession north of the Durham road, and visited several families in the course of the day. One had come in since my visit in winter. By each a kindly reception and a cordial greeting were given. Considerable clearance has been made, and if the same progress continue, the place will very soon lose its wilderness aspect, and an air of comfort and convenience present itself. May the rising generation, whose shall be the enjoyment of this, be characterized by zeal for religious interests!

It had been arranged that Joseph Lamont and I should leave early on

Tuesday morning for the mouth of the Saugeen, to be accompanied part of the way by Mrs. Lamont. Through the night it had rained very heavily, and there were symptoms that the day would be showery. We started, however, and after travelling three miles, stopped at the house of Mr. Smith, an elder of the congregation, where we had breakfast. It was past ten o'clock before we resumed our journey. The clouds were still lowering, the roads soft, and the mosquitoes seemed to be giving full scope to their blood-thirsty propensities. The journey did not promise to be pleasant in some respects, but we were very happy with one another; and when an interruption occurred in the conversation, and we began to calculate our position, it was often a matter of surprise that we had proceeded so far, with so little feeling of discomfort. Our road struck north from the Durham line. Very soon we were out of sight of any clearance. On each hand rose the primeval forest, rich in the umbrageousness of summer foliage. The squirrel and chip-munk were sporting themselves—looking this moment at the traveller who had broken in upon their haunts, and the next hastening to conceal themselves from view. Very few birds were to be seen, as usual in Canada, but our way was verdant with the spontaneous productions of nature, and the mosquitoes, greedy creatures, encompassed us in myriads. At one o'clock we reached a shanty in a clearance of a few acres. Here we stopped for dinner, and were made welcome by the proprietor, who has been only a year in the province. Mrs. Lamont was to remain here, while Joseph and I must prosecute the remainder of our journey with all despatch, as a number of miles lay between this and the next dwelling. We therefore allowed ourselves only an hour for rest and refreshment, when we started once more. Most willingly could I have prolonged my stay, for already had I begun to feel the fatigues of walking, but we must proceed, lest we should be benighted in the bush.

Bidding farewell to the companion of our forenoon toils, and the family from whom we had received such a kindly reception, we took the road once more, making all the haste we could, and stimulated forward by the annoyances experienced from the mosquitoes. In fact they were unwearied tormentors. Never had I suffered so much from them in all my wanderings, and I could not resist the impression that they would drive a man deranged, if he were fully exposed for a time to their venomous bites. The day was in every respect favourable to them, and they availed themselves of their advantages.

Some time before dark we reached the mouth of Mud River, which falls into the Saugeen, and found, upon enquiry, that we were nine miles by land and fifteen by water, from Mr. Gouinlock's, a settler who had lately come in from the township of Chinguacousy, where he had been a member in one of the congregations under the pastoral care of the Rev. Mr. Coutts. We were under the necessity of remaining here all night. Leaving next morning early, we were ferried across Mud River, and took through the bush for a mile, when we came out upon the banks of Saugeen. Finding a raft made of three old, wet, heavy logs, slightly fastened, we embarked, allowing ourselves to be carried down by the current. We were far from being comfortable, our feet being under water as we stood upon the logs, nor free from danger, for a slight thing would have thrown us off the balance and into the river, which, according to a measurement made, was upwards of ten feet deep.

After proceeding about half a mile we saw another raft of a better description, drawn up on the bank, and steering towards it, took possession and pushed off again into the stream, having now the comfort of being able to sit down. Our situation was somewhat romantic, but not by any means dangerous. We had entrusted ourselves to three poles tied together with a piece of bark; on a river deep in some places, shallow and rapid in others, and having fourteen miles before us. The morning was most pleasant. Not a cloud was upon the sky, and the sun appeared in all his majesty. The river scenery was uniform and monotonous, but at the same time interesting in comparison with that of yesterday. The water was clear, and there was no marsh nor swamp at either bank. Quietness reigned on every hand, interrupted only by the deer as it hastened, on discovering us, out of the stream, to which it had come down to drink, back into the woods; or by the fish as it leaped at the fly, which was enjoying itself upon the surface, little thinking of the enemy that was watching to make it a prey. In some places the banks rose to a considerable height, in others they sloped down till they became nearly level with the river. So far as we could perceive, the land was of an excellent quality, and the imagination dwelt upon the scene which will present itself in the future, when the forest will be reclaimed, and the labors of agriculture will be plied, and the land made to yield her increase for the support of man and beast. Immortal beings will take possession of these wilds—take part in the scenes which shall be transacted, and enter upon the everlasting destiny. The herald of the cross shall lift up his voice, urge his hearers to be reconciled unto God. Many may receive the overtures he addresses in the name of his Lord, fall asleep believing in him to awake in the glory of his kingdom on high; while many may turn a deaf ear, and go to the judgment seat in all their guilt and depravity, to be dealt with as rejectors of mercy offered.

At some parts of the river our progress was slow, owing to the deadness of the water, at others we were borne along rapidly. Twice we struck upon stones, and were nearly upset; but my companion leapt out and hauled the raft into deeper water, and again we proceeded on our way. Sometimes in the rapids the waves came rushing over and wet us, while a careful look out had to be maintained lest we should get into a narrow channel, or be carried against some big stone.

We had made nearly twelve miles in this manner when we discov-

ered the first signs of man's presence, in a slight blue smoke that curled up gracefully above the trees, and the sound of the axe which some settler was wielding against the trees of the forest. We hallooed, and were responded to by the backwood-man, but did not stop. Shortly after we passed a shanty, but there was no person about, at least, our shout remained unanswered. Having proceeded a little distance further, we came in sight of Mr. Gouinlock's, but before we could call it was necessary to put ashore, and go through some toilet operations, as we had left our lodgings hurriedly in the morning.

Mr. Gouinlock gave us a cordial reception, and as it was now past eleven o'clock, we were very glad to see breakfast set upon the table. After remaining upwards of an hour, and supplicating the blessing of God upon the family, we embarked once more on a large raft accompanied by Mr. Gouinlock and another young man. They left us after we had gone about two miles, advising us to put ashore when we should get a mile further down, and take the path through to the Lake Shore and then up to Southampton, rather than undergo the risk of the river and the Indian rapids. With some regret I acceded to this advice. I had enjoyed the river very much, and was anxious to proceed by it to Southampton; but on being assured that we could not guide the raft through the rapids, and that owing to the windings of the river we would get to our destination by land as soon as by water, I sacrificed my own feelings and adopted the course suggested. Once more on land we made all speed through the bush, and soon came out upon the shore of Lake Huron. We kept the beach and arrived in the village of Southampton in the evening. Both of us were fatigued, and felt glad that we had finished our journey for the day. But to-morrow is coming, and if spared, we must set out for Sydenham.

Miscellaneous.

GILLESPIE CENTENARY.

It was on the twenty-third day of May, 1752, that the Rev. Thomas Gillespie was arranged at the bar of the General Assembly of the Church of Scotland, and in the august name of the Lord Jesus Christ was deposed from the office of the holy ministry. His sole crime was the refusal to disobey the dictates of his conscience, by taking part in the ordination of a minister at Inverkeithing, who was repudiated by the people. Meekly and composedly did he listen to the sentence. "Moderator, I desire to receive the sentence of the General Assembly of the Church of Scotland, pronounced against me with real concern and awful impressions of the Divine conduct in it; but I rejoice that to me it is given, in behalf of Christ, not only to believe in Him, but to suffer for his sake." God makes the wrath of man to praise Him, and the anathema of the ecclesiastical court, though blasphemously uttered in the name of our Redeemer, proved the resurrection, not the death, of the sainted Gillespie. It ushered him into fame, it encircled his head with the halo of a confessor; it made his name a rallying word for truth and for freedom; it gathered around him the sympathies of all good men, and rendered him a thousand times more useful than he would have been, had he continued in that corrupt church which cast him from her as a foul and polluted thing. The twenty-third of May happened this year to be upon a Sabbath; and the opportunity was embraced by many ministers, and more particularly by those of the Relief branch of the United Presbyterian Church, of calling the attention of their congregations to this important event, and of explaining and defending the principles which were embodied in that "good confession" which Gillespie witnessed and handed down to posterity. It was however, deemed proper, that a combined demonstration should be given in honour of one who, in addition to his private worth, occupies the prominent position of one of the founders of our Church. A proposition of this kind was made in the Presbytery of Edinburgh; and it was cordially entered into. It was resolved to hold the meeting on the 3d of August, at the opening of the Theological Hall. The place and the season were well chosen. It was in Edinburgh, Gillespie was born, and it was in Edinburgh he was deposed; and fitting it was that in Edinburgh due honour should be awarded him. The time was most suitable. Upwards of one hundred and eighty students are this year enrolled in attendance upon the Theological Institution, and it was an excellent opportunity of strengthening their attachment to sound and noble principles, by reminding them of the heroic deeds of men of other years, of men who were found faithful among the faithless, and who, sustained by a power given them from above, were enabled to witness a good confession, in the face alike of a frowning church and of a frowning world. Dear as such names should be to all who love the truth, they should be treasured up with peculiar affection in the hearts of those who have to go forth and fight the battles of the Lord.

"These captains of a heavenly host,
These princes of a heavenly hall,
Stars of the world in darkness lost,
And judges at its funeral.

"Lights rising o'er a wintry night,
With tidings of eternal youth,
On error's long bewildered night,
Emerging with the lamp of truth."

The meeting was held in Tanfield Hall, and it was crowded in every part. So great was the demand for tickets, that the spacious edifice

could have been filled twice over. It was the first time we had been in this Hall since the union of the Secession and Relief Churches; and though there could not be the same profound and hallowed interest which was experienced upon that occasion, we do not remember a meeting which seemed at once so intelligent and enthusiastic. The speakers chosen were worthy of the occasion, and their addresses well-sustained their extended reputation. We are glad to perceive that a full report of all the speeches, revised by the speakers, has been published by Mr. Hogg, for they deserve a form far more permanent than the columns of a newspaper. After an impressive prayer by Professor Brown, the Rev. James Kirkwood, the chairman, commenced the proceedings in a short speech, full of fire and energy. Dr. Struthers appeared in his historical character, and in a long and able speech, gave "Historical notices of Gillespie's disposition." A. G. Ellis, Esq., followed in a brief speech distinguished for its generous and catholic spirit. Dr. Andrew Thomson furnished a companion-picture to that of Dr. Struthers, by "References to the earlier Secession." It was a "telling" speech; those parts of it particularly in which he referred to the views and feelings of the Erskines and Gillespies, on the question of National Religious Establishments as contrasted with those held in the Free Church. "While they did not quarrel at the first with the principle of Establishments, it is astonishing how little consequence they attached from the first to state connection. They never were enamoured of endowments—they never seem to have imagined that the sanction and patronage of endowments could throw any additional glory around the church of Christ—they were never haunted with any longing, lingering look after what they had left—they never thought of an antithesis in which Erastianism should figure at the one end, and Voluntarism should figure as an equally dangerous extreme at the other—they never shrunk from the popular mode of ministerial support, as if it were a dread necessity to be endured rather than embraced; but from the first threw themselves upon the affections of the christian people, and found that, in doing so, they trusted to no broken reed. Nay, they appear to have discovered, at a very early period, the effect of endowments in preserving and uniting the most opposite materials; for, in one of their public documents they speak, not very reverentially, it must be owned, of the 'old rusty hoop of an endowment.'" Drs. Anderson and King were the next speakers. Their theme was, "The influence of the combined movements of the Secession and Relief Churches, on the religious and ecclesiastical liberties of the country." Dr. Anderson confined himself to the religious element. He was astonished at two things. "The first is, that spiritual men, of evangelical faith, should contend for the honour of the succession of that church, which, since the expurgation of the Vatican, condemned the 'Marrow of Modern Divinity' and excommunicated Ralph Erskine and Thomas Gillespie. To my apprehension, it resembles the contention of Cardinal Wiseman and Bishop Philpotts, about which of them holds legitimately a place in that succession of the chair of which John XII. and Alexander Borgia are constituent. . . . The second thing which astonishes me here is, that there should be men acute to discover, zealous to celebrate, the events of a second Reformation in Scotland, but who have no heart to acknowledge a third, not less needed, and not less momentous in its consequences." Dr. King followed up the vigorous speech of his predecessor, by one not less excellent in its character, on the influence of the two churches, now the United Presbyterian Church, on the liberties of the country. Dr. Young then addressed the meeting, in a clear and able manner, on the Voluntary principle. Thus ended a meeting, which will long be remembered as one of singular interest; and which proved of eminent service, not only in paying deserved honour to the illustrious dead, but inserting, explaining, and vindicating the principles of the living.

A remark was made at the close of the Chairman's speech which should not be overlooked. He said, in speaking of the great gathering before him. "It is but a district meeting after all. I hope the fiery cross will be carried to Glasgow, to Perth, to Dunfermline, and other quarters, to bring together similar gatherings in memory of those whose doings we hold in honour." It is not probable that Dunfermline, where the good Gillespie lived and died, will prove deficient in this duty. But we hold it of great importance that the Western metropolis should imitate her sister in the east. The United Presbyterian Church is, beyond all dispute, the largest church in Glasgow; and in paying reverence to the dead, she and other communities are lifting up a banner of truth.—*U. P. Mag.*

THE MODERN EGYPTIANS.

Of the amount of the population of Egypt it is impossible to speak with certainty, from the utter absence of national statistics. The only approximation which can be made to an estimate is by taking the number of houses, and assigning an average number of inhabitants to each. This, though an unsatisfactory means of getting at an idea of the facts, is the basis upon which we must be content to rest. I have compared several authorities, of recent, as well as of older date, and for general purposes it would seem that we may take about two millions, in round numbers, as an estimate which rather exceeds than falls short of the reality. That the population has for years been largely diminishing there is no doubt whatever, and the causes of a process so unusual in the history of modern nations will be found amply and legibly written in the history of Egyptian government. Once, it is said, there were even fifteen millions of inhabitants in Egypt, and Mr. Lane believes that in the time of the Pharaohs the population was about six or seven millions. At present there is not a

sufficient amount of labour in the country to develop its singular and unparalleled resources.

The population is composed of Turks, Copts, Greek, Armenians, Bedouins, Nabatae, Jews, Europeans generally, and the Musulman Egyptians—the latter comprising the enormous majority, and including the mass of negro cultivators and slaves in towns. It is unnecessary to remark that Egypt is no mainly a portion of the dominions of the Sultan, nor need I enter into any consideration of the position in which the almost independent ruler of Egypt stands in regard to the Porte. But it may be well to observe that the Turks in Egypt are the superior race, and look down with much contempt upon the others. It is also, of course generally known that the government of Egypt is perfectly despotic. The present Viceroy of Egypt, Abbas Pasha, is the grandson of Mohammed Ali, and son of Tossoun Pasha. He succeeded Ibrahim Pasha in 1819. He had formerly been governor of Cairo, and had served for a short time with the Egyptian army in Syria. His age is about 33. He speaks Turkish and Arabic, but, unlike several of his courtiers, he is acquainted with no European language, and naturally prefers the society of Turks to that of Franks. His government has not been unmarked by efforts to improve the condition of the country subject to him; and his efforts are considered, by those who have the best opportunity of judging of their effects, as dictated by an enlightened policy. He has abolished several of the monopolies of trade, so cherished by Mohammed Ali, and has opened the trade of Egypt with the interior of Africa. He has abolished the poll-tax in Cairo, and reduced it in other parts of the country. And his highness has manifested willingness to be guided by advisers who lean him towards the adoption of a Free-trade policy generally. It has not appeared to me that the Egyptian fellah is worse than any other untaught or uncared for slave is likely to be. He certainly exhibits human nature under nearly the lowest phase I have ever witnessed; but as I am here to collect facts, and not to weave theories, I will not pause to consider how far the system which has made him little more than a brute is justified, by the result of its own work, in keeping him one. Meantime, I think it will be seen that, in the gradual depopulation of the country, nature is taking the solution of the problem out of less steady hands than her own.

The food of the humbler class of Egyptians is, I imagine, precisely what it was in the days of the Israelites. I made my own catalogue of every article of nutriment which I had seen or heard of as in use among the fellahs, and on comparing it with the lists given by the most trustworthy of authorities, I do not find that I have omitted any important particular. The bread of this class is made of maize, or of millet. Salt fish, of a small kind, eggs, cheese, melons, cucumbers, gourds, leeks, and peas are among the principal items in the cookery of the Egyptian cottage. I am perhaps wrong in using the word "cookery," for many of the vegetables are, I find, eaten raw. Meat they scarcely ever obtain, and rice is stated to bear too high a price for the humbler producer. To this list I must add the pigeon, which I met with everywhere upon the Nile. It is, I am aware, cherished by the peasant for the purpose of sale; but a bird assuredly finds its way frequently into the brass dish of the breeder. I saw the cooking of this bird—miserably poor and lean I thought him—proceeding in several huts. Poultry of all kinds, indeed, I found exceedingly cheap, but neither in the country nor the city did I once see a bird fairly comparable with what is considered of ordinary fatness and weight in England. The chief luxury of the lower classes in Egypt is tobacco. They smoke incessantly. The labourer retires from his work, perhaps at sundown, comes down to the river, tucks up his blue dress so as to give himself the full benefit of the cool breeze, and, regardless of passer-by or any other created thing, smokes for hours in a state of supreme indifference, almost amounting to stupefaction. I tried the tobacco smoked by these people, and found it very poor. I rather imagine that it is very unscientifically prepared. You can obtain excellent tobacco in Egypt if you choose to pay for it.

The lower class of Egyptians also recreate themselves by an indulgence in that species of intoxication which is produced by inhaling the fumes of hashish, or hemp. Of the effects of the preparation in question the strangest stories are told, French writers more especially delighting to dwell upon the eccentricities it produces. A French gentleman, whom I met on board the packet between Constantinople and Smyrna, solemnly declared to me that he had been present at a hashish orgy, got up by some young fellow-countrymen of his, who had requested him to attend, and keep himself sober, in order to prevent mischances to them. The pipes were brought in and the hashish duly mixed by the scientific dragonman, and all the party, except himself, proceeded to inhale the fumes. He asserted that a sort of transformation of character took place. An exceedingly modest and timid young artist, usually afraid to hear his own voice in society, because a blatant boaster, declared his own superiority to the whole world, and defied the company at large to mortal battle. A large black-bearded gentleman, on the contrary, who had cut down, and, for aught I know, eaten half-a-dozen Arabs in Algeria, became, after a brief smoke, an arrant poltroon, and actually wept in terror when the artist shook his fist at him. A third man, of a calm commonplace habit of mind, sternly insisted on leaping out at the window, and shrieked so fearfully at being restrained that the Turks in the street took him for a madman, and began to feel respect for him accordingly. It needed the aid of all the servants of the hotel to reduce the party to order, but after a sleep none of them would admit any recollections of the scene. This was my French companion's story, and whether it was only an humble effort to follow the author of "Monte-Christo," (who is great upon hashish), or whether it may have been a veracious narrative, I know not—

careful lector. But it is most certain that the Egyptians are exceedingly addicted to this drug, and find a wonderful pleasure in it. The effect is not like that of opium, but usually produces wild paroxysms of mirth. There are various other preparations of a similar character known in Egypt, but their use is more general among those of whom I am now writing. I should mention also an abominable mixture which my crew had with them on the river—it was liquor called *bozzer*, and said to be intoxicating. It is in such in vogue among the humbler orders in Egypt, and I find that it is made from a fermentation of bread in water. I thought it peculiarly filthy, but it is said to have been used in ancient Egypt, and to be the liquor mentioned by Herodotus.—From Letters of Morning Chronicle's Correspondent.

Of the 80,000 inhabitants of New Zealand, 65,070 may be considered Protestants, of whom 45,000 are under the care of the Church Missionary Society. The Wesleyans have under their care about 18,000; not more than 5,000 are Romanists, and 10,000, perhaps, are still Pagans.—Wars have almost entirely ceased.

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