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an open door and an urgent call for enlarged labours of this kind. Mr. Happer is anxious that an efficiently conducted hospital should be established in connection with the Mission Board at this city. We would lay the subject before the *louchee*. We would ask for it the serious consideration of the pious physicians of the community, and also of our ministers and members of the church. Such a measure would be obviously profitable from \$200 to \$3000 a year, according to the scale on which it should be projected. It is an outlay which would be added to the present income of the Board, in order to establish the hospital. But it would be money well employed, and no one can doubt the ability of our churches to furnish it. Neither can we doubt that medical men of a true missionary spirit and of suitable professional qualifications could be obtained. There are many such men, we trust, in our community; men, who are pillars in the church, but who could yet be spared for a post of such urgent need and great importance. Shall not this measure be carried into effect?—*Home and Foreign Record of the Pres. Ch. U. S.*

INDIA—MOHAMMEDANISM. Its Influence on Domestic and Social Life.

1. *Polygamy*—This is generally destructive of domestic happiness. Though it is probable that in the great majority of families it has no existence, yet it influences all. The husband may always threaten it to the wife always fears it. And since a man may always legitimate children by several women at the same time, and the children be equally supported by female slaves, all parties come to look on the marriage relation as something much less sacred than it is regarded as being amongst christians. Unfaithfulness to his wives is counted as nothing by a Mohammedan man—indeed, it is considered a matter that does not at all concern them. In these circumstances, they can scarcely be expected to feel much regard in their husbands. The consequence is, that the husbands, finding them unworthy of confidence, shut them up in the house, or otherwise restrict them from seeing other men. This leads to fatigues. Even when all mischief of this sort is effectually guarded against, the consequences are most deplorable; the women become, or rather remain grossly ignorant, and ill qualified for the duties of mothers; they can exercise no motherly affection to their children, and their daughters only to come fit to be treated in the same manner as their mothers have been, in their turn.

2. As a consequence of this state of things, mixed companies of males and females are never seen. All the humbling and softening of female society is unknown—so utterly so, that it is one of the most hopeless tasks in the world to attempt to give Mohammedan gentleness and to obtain the benefit we derive from such society. They even doubt the abstract propriety of our talking with each other's wives; the separation of the sexes beyond the immediate family circle, is so complete, that they have come to think our conduct most abominable in that thing which we all agree in thinking to constitute the chief charm of christian society. It is difficult for christians to associate with their husbands and sons; and their conversation with each other. If we think over this subject, and try to imagine what would be our characters without the influence of the other sex, even upon us in general society, both men and women will soon perceive that it is a matter of the greatest importance, not easy to be understood.

A singular result of this state of things ought to be noticed; the best informed women—those who know something beyond the mere petty details of house-keeping, and can carry on an interesting conversation—are the *bad women* in the large towns. There is in all men the desire of conversation with intelligent women; and such women not being accessible amongst the virtuous and respectable part of the community, the men seek for those who are neither virtuous nor respectable. They are led to entertain companies of men, in the evening, with songs, dancing, conversation, &c. Respectable, grave men, of full age and religious pretensions, go to these houses openly in the day time, and sit at their doors in conversation. I have seen a grey bearded Maulvi (religious teacher) so engaged; and he told me, as a reason for being so, that he enjoyed the woman's sparkling conversation. Such women are kept as hired servants, to entertain the master of the house and his friends. They acquire celebrity by their accomplishments. And yet no Mohammedan gentleman would think of giving one of these necessitous to his daughter, that she might make his home pleasant, however innocent the accomplishment might be; nor would he on any account allow her to gain that knowledge of the world, without which a woman can be nothing but an insipid plaything or a dupe. When times are so, what wonder is it, if many women come to look on respectability as a bore, and vice as a very pleasant thing! Thus it becomes necessary to seduce them. Thus the men render the women untrustworthy, and then shut them up, and perpetuate the disability under which they labour.

3. The unbounded treachery which is encouraged by their religion, and which they for any trifling or unimportant cause distinguish themselves, but their families are always ruined by debauchery or effeminacy. All the old families of Hindustan are dying out from these causes.—A more worthless class of mischievous triflers does not exist. And, strange as it may seem, they grow ferocious and unprincipled in proportion to their effeminacy. There are no harder fanatics than those who have neither the muscle nor the mind of a lion left. There is no class of men, amongst whom slavery and a dependence on the white man, is so assiduously to work, but not ashamed to cheat or beg. I think I may safely

say that at least half of the Mohammedans of this country, who lay claim to gentility, are living upon rascal relations, or nearly follow some great man for a piece of bread. I have seen as many as twenty gentlemen in the train of a rich native, who lived near my house, all living upon him in shameful dependence, not at all aspiring to be in this position as long as they could be allowed to strut and sway for their dinner by law alone. Such men come to us sometimes to ask whether we will support them in the state of gentility which they say is natural to them, if they will become christians.

4. The literature that grows out of this state of things is natural to it, and permeates its filth and purity; further pervading already corrupted minds, and storing up the worst for their dinner by law alone. The cup of abomination already nearly filled up by their religion and poetry.

How fatally wrong perpetuates itself! The evils under which this people labours almost render the opposite good impossible. Their abject social system has produced a prevailing character, which no other system would suit. Their personal habits render them in a great measure incapable of reformation.

May the Church throw in there abundantly "the salt of the earth"—The gospel is as necessary to the temporal welfare of these people, as it is to their eternal salvation. Civilization without the gospel has been fully tried; and they are but half civilized. Learning has been tried, and is dying away. The only energy they have left is their fanaticism. The gospel only can save them, and even that will operate but slowly.—*Home and Foreign Record, Pres. Church, U. S.*

SOUTH AFRICA.

A painful anxiety is necessarily felt, so long as the present distressful and somewhat calamitous war with the Caffres continues, to know how to face with the numerous missionary settlements scattered over or around the scene of the warfare, belonging to different societies.

The late of our own mission families will be already known to most of our readers, through the pages of our "Missionary Record." We are happy to find that Mr. Niven has reached this country in safety. The London Missionary Society has just published an appeal on behalf of their southern mission, which will be found in our next issue. The flourishing Kat River settlement has been depopulated; the Hottentot converts treated in it, driven forcibly from their homes by the indiscriminate and hasty measures of the military authorities, while their property has been seized, plundered and confiscated, notwithstanding their declarations of fidelity, and their proof of attachment to the British government, together with the solemn protests of their devoted and venerable Missionary, Mr. Read. His only son, the missionaries of the station, have been separated from all they possessed. The father, who has now served the cause of missions for more than fifty years, observes, "I have now nothing left, but my dear children." At the station of Phillipon, property to a large extent was seized by the British command, as if belonging to rebels, and with this violence and injustice, orders to Evanderson at home would seem incredible. But, as Mr. Read affirms, the property thus taken possession of was, with little exception, the lawful property of loyal people; the greater part of which, in cattle, corn, and meal, was filled from them by the military forces, either at Phillipon or at Aitce, where the plunder of cattle and hucks was wholesale. "All my dwellings at Phillipon," says he, "were burnt to the ground, and all my property. General Somerset gave us so little time, we could take but little of our property with us. Our new dwelling, worth to the society at least £200; 150 old dwelling (my own) about £50; another cottage of about the same value, with stable and other out-houses; then our printing office and all the materials; also many books, and about forty reams of printing paper, have been destroyed, and I suppose the press also. The number of the despatches is very considerable, and there is every prospect of relief, if winter is coming, and the distress is great." The tale which another of their missionaries, Mr. R. Brit, has to tell, is equally sad. "Our beautiful Pledtown is in ruins. We had just completed a commodious dwelling-house, and had occupied it only six weeks, when we had to quit on an hour's notice, leaving all but our apparel to the mercy of the marauding Caffres. I lost almost everything I possessed, and unfortunately had just spent £100 on the house, which I had intended to raise in this country, that is now out of the question, it is done and gone; but my hopes are not all blighted in reference to the one great object at which we aim. I long to go on again as soon as it is practicable, confidently expecting to reap the harvest of seed sown before the war. Our poor people will soon be in deep distress, their cattle for the most part gone, and they are driven from the enemy, sickness among them which took off many, and now poverty, from the absence of grass in the neighbourhood. They are here, in King William's Town, to the number of 200, and up to the present moment have given us only satisfaction." The missions of the united brethren have also shared with severity in the calamities of war. The calamity which has afflicted these of our brethren, perhaps the heaviest and most afflictive, all circumstances considered, that has ever occurred within the borders of their mission-field. In the course of a few short weeks, their three settlements to the east of the Great Fish River—Mamre, Goshen, and Shilo—have been abandoned to the insurgent Caffres by their respective flocks, and of necessity by the missionaries; and Shilo, the widest, richest, and most flourishing, has been reduced to a heap of ruins. In consequence of the commencement of the war, on the 17th of August last, the mission family from Mamre were compelled to remove,

with the greater part of their effects, to one of the neighbouring forts, where their accommodation was very straitened. But as the troubles increased, two of the brethren were put to a sorer trial, in being constrained to bear arms, in spite of their remonstrances,—one of them having to carry a pole and bayonet, and another a double-barrelled gun. They submitted, trusting that the Lord would graciously preserve them from the necessity of using their weapons. The buildings at Manure, which they had left, were soon forced by plunderers, and the articles left in them broken to pieces and scattered about. As regards Shiloh, their people were at first agreed not to leave it, but should it be the Lord's will, to die there rather than abandon it. But gradually many of their people became infected with the general spirit of insurrection, and the suspicion of the government officials was, not altogether without reason, directed to them. They had occupied themselves in doing a little in the way of fortifying their buildings, by drawing a wall around the church, and trenches around the houses. But matters became so unsettled among the Hottentots and Caffres at the station, that the missionaries were under the necessity of quitting it on the 30th January. The insurgents had then entire possession of Shiloh, and when attacked by the British forces on the 1st of February, could not be dislodged but by firing the buildings. Thus the greater part of their goods was destroyed, their books, with all their personal effects, and some things which two Berlin missionaries had brought thither as to a place of safety, were consumed—whatever was not burnt was stolen. The harvest had been abundant, about 400 bushels of grain had been housed, and was all carried off or destroyed. One of them writes, "The great question is now, shall we ever be permitted to re-establish Shiloh? Here are many persons who assert that we shall not; we are, however, inclined to hope that leave may be given us." The Wesleyan Missionary Society continues to receive assurance that while the calamities and horrors of war continue unabated, all their stations in Caffreland were uninjured, and their missionaries were every man at his post, notwithstanding many perils and alarms, doing their utmost to guard their people from the evils to which they were exposed, and with an encouraging degree of success. One of their missionaries writes, "All our natives still abide faithful amidst unbounding faithlessness." The Free Church missions have suffered severely. Burnshill is in the very centre of the battlefield, and its missionary-buildings have again been burnt to the ground. Mr. McDiarmid, the missionary, got early information of what was to happen, and he and his family escaped, and are now in King William's Town. Pirrie was also exposed, and Mr. Ross and his family sought refuge in the same place, where they also remain; and the buildings at Pirrie have since been burned. At Lovedale, the seminary buildings were put into a posture of defence, and in them the brethren at Lovedale, with their families, and other Christian families at the station, found refuge. Caffre huts were erected under cover of the seminary, and the native families slept in them, having the seminary to retire into, in the event of being attacked. Those in the seminary had for a length of time to remain under arms every night, and looking as from a watch-tower, they saw villages and hamlets blazing under the fire of the enemy, which they counted on reaching themselves night after night. The battle fought on the 21st of January was immediately under their eye. The very latest accounts which have reached the country from the seat of this melancholy warfare, are not more favourable. The Caffres and Hottentots are spreading themselves through the eastern provinces, and penetrating settlements previously considered secure from danger. They have been invading and pillaging the interior, and the war has got into the heart of the colony. May He who turns the shadow of death into the morning, cause this dark night for our South African missions to be speedily succeeded by a bright and sunny day.—*Un. Pres. Mag.*

AFRICAN WAR—ABUSE OF MISSIONARIES.

There are no good news from South Africa. The war, so far from being terminated, is raging with increased violence. The whole country is laid waste with fire and sword. The destruction of property everywhere is immense, not to mention the still more terrible loss of human lives, hurried into eternity from the field of carnage. Sir Harry Smith has made an advance upon the Amatolas, with the view of putting an end to hostilities by one stroke. After six days' operations, he succeeded in defeating and dispersing some large bodies of his opponents, and captured upwards of 2000 cattle. The successes, however, have not been confined to one side. The accounts from the camp of Major-General Somerset, on the Konap, describe the severe reverses which he has sustained, and the ravages which he was unable to prevent. The whole of the fine tract of country watered by the Baviaans, the Kaga, the Konap, and the Kat Rivers is devastated. Kat-River is the especial scene of desolation, the dwellings of the inhabitants are laid in ashes, while not less, it is affirmed, than 20,000 Merino sheep, 3000 head of cattle, and 300 horses have been swept away by the enemy within the last six weeks. The only pacific intelligence is the following rumour, which, however, is not to be depended upon:—It is said that messengers from Sandhill had arrived at the kraal of the chief Plato, who had been sent from Fort-Murray to receive their communication. It is supposed that this had some reference to terms of peace. We trust this rumour may be correct, and that these awful desolations may soon come to an end.

Many of the colonial newspapers received by the last mail, are as usual full of abuse of the missionaries. There was a time, and that period is not distant, when the highest functionaries in the colony were wont to

speaking of them, and of their labours in reclaiming the heathen population, in terms of the highest eulogium. It is now otherwise. Every species of abuse is heaped upon them. They are charged with fomenting rebellion. They are accused of being the chief agents in stirring up those feelings of wrath, on the part of the natives, against Europeans, which has occasioned the loss of so much property and life. The members of the native churches, too, have been attacked in a similar spirit. They have been called robbers, marauders, murderers, and Sir Harry Smith, with the wonted modesty of his character, and careful examination of facts before forming an opinion, has not scrupled to designate them as "a set of psalm-singing rebels." Now, it is true, that some of the native Christians have joined in the revolt, and it is equally true, that none of these ever took part in the former wars. It is equally true, that when the last war was ended, members of our mission churches, and whole tribes who had continued faithful all the time to the British interests, were deprived of their property by the Government, as much as if they had been actually engaged in the hostile conflicts. Now, treatment of this kind is not well calculated to foster feelings of loyalty in any bosom, whether it beats under a white or a black skin; and if the accusation be correct, that some of the most peaceful and religious men have taken up arms against the Government, the argument might take another direction. It may be argued, What provocations must not have been received, when even these men felt themselves compelled to resist their wrongs with violence? Long ago, was it said, that oppression makes a wise man mad; and if our Government were to appropriate to themselves the Lowlands of Scotland, and without affording any compensation to the owners, were to distribute this fine territory among their friends; if the rich soil owners were driven back into the sterile highlands; if their cattle were perishing by thousands, for want of water and pasturage, while the rich plains of which they had been robbed lay fall in their view, smothered with plenty; if such an act of wholesale spoliation were effected, we would not pledge ourselves as to the result, even upon the well-educated and religious portion of our countrymen. We are making no apologies for the employment of arms; but we wish to place facts in their true light. With what recklessness these charges are made, and how much they indicate a foregone conclusion, let the following incident suffice. Major-General Somerset, the governor's lieutenant, affirms that he found seventeen waggons belonging to the rebels in Philipton, and he declared that there were fifty or sixty waggons in the place, and that all these belonged to the rebels. Mr. Read, one of the missionaries of the London Missionary Society, asserts that not more than two, or at all events not more than four, of these waggons belonged to the rebels; but all were laid hold of by the troops, and thus the inhabitants were robbed of their own. All were taken, whether the property belonged to the rebels or loyalists. Nor was this spoliation confined to waggons. Mr. Read adds, in refutation of the calumnious falsehoods that were stated, to vindicate this robbery of the peaceful natives—"That property to a great amount was found there, is perfectly true; but it was the lawful property of loyal people, of which I am sorry to say the greater part—in cattle, corn, and meal—was rifled from them by the military forces, either at Philipton, or on the journey to, or at Alice, where again the plunder of cattle and flocks was wholesale." This is not exactly the process for keeping men loyal; on many, it would probably have a different effect. And it does seem after all, that these men had little to choose between black and white robbers.

With regard to the reproaches cast on our missionaries in South Africa, we are prepared at once to say, that we do not believe them, and that we shall not believe them, until they are proven. That ministers of the Gospel of peace, sent out by the various religious communities, should sow the seeds of discord in the native mind,—should stir up the flames of insurrection,—knowing full well what disastrous consequences would spring from them, we do not believe, and shall not believe until it is proven. That such atrocious and suicidal conduct should be perpetrated by all the missionaries simultaneously, whatever be the country or denomination that has sent them forth to labour for the evangelization of those barbarous tribes, we do not believe, and shall not believe, until it is proven. There is nothing which we are not willing to receive upon good evidence, but that evidence must be furnished; and these men must not be condemned unheard. Their character stands so high, that they have a right to say, in the face of Christendom—"You must suppose us and treat us as innocent, until opportunity be given us of freeing ourselves from the odium of such accusations." It may be that these charges are brought against the missionaries of all the religious bodies, because they alone are the friends of the helpless natives. It may be, that they are the only parties who can appear as independent witnesses, and as men of high integrity and religious principle, bear testimony to the wrongs which have been inflicted, again and again, upon the aborigines. It may be, that they are the sole parties who stand in the breach between the weak and the strong, and prevent the white man from driving back the black to the interior, and taking possession of his land. It may be that without the presence of the missionaries, a war of extermination upon the native tribes would soon begin; and maddened by the "earth greed," the colonists would think no more of shooting a Hottentot, a Caffre, or a Fingo, than they would of shooting a monkey or a tiger. We do not affirm that such an opinion is correct; but certainly there are facts which would seem to place it not beyond the region of probabilities. Meanwhile, we are glad to perceive that the Directors of the London Missionary Society have moved in this matter. While appealing on behalf of some of their missionaries, who have lost all they possessed, and

of the innocent sufferers among the native converts, they make the following statement regarding the missionaries—Having said that the whole case will undergo a rigid and impartial examination, they add, "they are morally certain that their beloved and devoted missionaries will come forth from the ordeal with honour,—as the friends of good order, peace, justice and humanity." And with regard to the members of the mission churches, whether Hottentots or Caffre, after a resolution vindicating their character, "as a body, from the loud aspersions cast upon them," they add, "But without anticipating that decision, and without offering remarks in relation to the political aspect of the Caffre war, the directors are constrained to ask immediate relief for the families of those loyal and devoted Hottentots of the Kat River settlement, who have been forcibly driven from their homes by the indiscriminate and hasty measures of the political authorities; while their property has been reentered, plundered or confiscated, notwithstanding their declarations of fidelity, their proofs of attachment to the British government, and the solemn protests of their devoted pastors." We thank the Directors of the London Missionary Society for the firm stand they have taken. There are two salutes to every question. If the wolf were allowed to tell his own story unchallenged, he could easily make it appear, that he was a most interesting and amiable personage, extremely desirous to cultivate friendly relations with all his neighbours, and that it was a painful necessity which had compelled him to eat up the lamb in self-defence. "The blittings of the lamb should be listened to as well as the howlings of the wolf."

Since the above was in type, intelligence has been received of the death of Mr. Freeman. His late work on African Missions is a most valuable addition to our Missionary literature, in which he describes with a vigorous pen, the wrongs which have been so often inflicted upon the natives. In him the London Missionary Society, and indeed the whole Christian church, have lost an able and secretary, and the Aborigines of Africa a warm and devoted friend, who was not afraid of exposing wickedness even when committed by men in high places.—*Can. Pres. Mag.*

THE REPUBLIC OF LIBERIA.

By the Rev. E. W. Stokes, Rector of St. Paul's Protestant Church, Montreal, Liberia, West Africa. In a letter to the Rev. Dr. Jung, Glasgow.

REV. AND DEAR SIR,—I perceive from general intercourse with the people of this realm, that they are but very superficially acquainted with Africa, more especially that part of it called the Republic of Liberia. Of this Republic I shall now give a short account, in order to remove any erroneous ideas that have as yet crept into their minds.

That portion of Western Africa which is now comprehended in the Republic of Liberia, was founded in the year 1819, by a few coloured men, aided by a body of white men of the United States of America, under the auspices of the Colonization Society. In connection with this Society, many of the coloured people of America from time to time went to Africa, and joined the colony in Liberia. Of these the greater number were slaves, who had been liberated by their owners under the condition that they would emigrate to Liberia. It has been stated that the offer of freedom on these conditions was taken by many, but the expectation that the slaves would not go there. This may be true in many instances; but one thing is certain, and that is, the slave-proprietor is ready to go to Africa, or anywhere else, to be free from that grievous yoke of bondage. When we are told that freedom is offered to the slave and he refuses the gift, we have only to look at the advertisements for runaway slaves, to see the fallacy of the statement. Be you well assured, that if the people in bondage in America had freedom offered to them, it would not be refused. But men wishing to hold slaves, are ready to resort to any means, however low and wicked in justification of their conduct.

It has been stated by some of our countrymen who are reputed to be wise and skillful in the whole scheme of the Americans in attempting to colonize Liberia, that it was not from any kind feeling towards the coloured people, but simply to get rid of an overwhelming population, which it was supposed, might in time become injurious, perhaps leading to the extirpation of the white inhabitants, something like this I might have heard stated in America myself.

But of this, however true it may have been, we, as Liberians, can have nothing to say. For, if God has turned the whole design, however wicked, in our favour, what cause have we to complain? None at all. We rather rejoice at our behalf, because God has turned the whole matter to good on our behalf. Whatever may have been the design of those who once held our fathers in bondage, we know that, under the blessing of God, through colonization, we are a happy people, rejoicing in the liberty which God has wrought out for us, and we are well satisfied to live in Liberia as our dearly-bought home. There are many endeavours which bind us to this despised land, as it has been called. Our pilgrim-fathers sleep there, and many of our friends who have fallen asleep in Jesus rest there, and we patiently wait to lie side by side with them in poor bleeding Africa.

I have said that Liberia is our dearly-bought home, and truly it is so. The first settlers went to America with tools, care, and sorrow, in striving to lay the foundation of a home for their children; and not for them only, but for as many as might, as they had done, leave America, to find a refuge in that heathen land.

There had been, it is true, many civilized men, who, in times past,

visited those very shores on which the Republic of Liberia is now formed. But what were they? Men of plunder. They came to our land not to heal but to make wounds. These were civilized (?) men from all nations, and there for centuries they committed deeds of horror, at which surely the angels blushed, until it was more than Heaven could bear, and the God of nations interfered. He suffered the awful storm of the children of wrath to rage for a time, and then he arose and hushed the storm into a calm. The wicked ceased to plunder, and now the land has comparative rest.

In the providence of God, in the year 1819, there went across the ocean, a pilgrim bark, from the shores of America, and in that bark were the seeds of life and death. It bore our pilgrim-fathers who went from a land of oppression—a land which denied them the rights and privileges of men. They went out, scarcely knowing whither they went, in order to seek a home of freedom for themselves and for their posterity. Then it was, for the first time (it may be) the song of praise ascended in honour of Christ on those lengthened shores, where misery, gloom and death had reigned triumphant for centuries. They landed amongst the heathen tribes,—in then a strange race of beings. There the savage man lived, and loved to live on, in his own native blindness and ignorance, which to him was seeming bliss,—while he looked down with contempt on the wisdom of civilization and Christianity, saying by his every act, that as ignorance was bliss to him, it would only prove his folly to be wise.—There, too, the wild beast roared at will, the fox made his dwelling in their midst, and the lion and the leopard stood quiet in their habitations, and the great eagle perched in the lofty mountain unafraid. There, too, stood the lofty and beautiful palm-tree, which had defied a thousand whirlwinds. There, also, were eyes of various kinds, and useful timbers all waiting for the hand of civilization to put them to their proper use. But the heathen in his blindness disregarded all these blessings; and the land which, with cultivation, would have made his home as a very Eden, lay a wilderness around him. Our fathers when they arrived in the country, immediately saw, with eagle eye, what might be done for good in this land, and they bought a small spot of ground from the heathen men, the very same spot which is now the capital of the Republic of Liberia. They went boldly and willingly to work, and cleared away the forest and dense wilderness which surrounded them, and built for themselves houses and cast seed into the ground. But here they were disappointed. The wild beasts destroyed their harvest. This was a very grievous disappointment, as they depended on the forest for their soil for their daily bread. But this disappointment, with all its accompanying calamities, did not cause them to relax their labours and honest endeavours to found a home for future generations.

They were often driven to the extremity of distress, and at some times much cast down. Notwithstanding all this, they were not discouraged, but went onward in the great work they had undertaken. There were some things more to lighten their calamities, thus the bare fatione of their harvest. They had sometimes almost a famine, on the one hand, whilst on the other they had to watch the savage foe, who, thirsting for blood and plunder, threatened their destruction. In the meantime, the awful effects of the malaria brought in its poisonous train, death and all its attendant calamities, more destructive than any civil war. The mind-altering and deadly desolations wherever it approaches, and many noble hearts and worthy heads has it laid low in Africa. These were the times that tried men's souls, as the first settlers of Liberia will ever bear testimony. Our fathers struggled hard against this fell destroyer, as well as against every other difficulty. But they felt victims at last, though not without a consciousness of having done all that they could to effect a noble purpose. Yes, the veteran fathers of the Republic of Liberia went down into the silent grave with the prayer on their quivering lips, that Africa might be redeemed from her long night of gloom and death, and how truly has God answered their prayer! Africa is being redeemed, and the dark drapery of death that was once spread over the face of the whole country, is fast disappearing, and instead of weeping, the Liberians can rejoice and say, "The Lord has done great things for us, whereof we are glad." How true is it that he exalteth the lowly, and maketh those who are little esteemed in the world to be his chosen people. When we look at what Liberia has passed through to arrive at her present position, we are constrained to acknowledge that it is nothing less than the hand of the Lord interposing in their behalf.

Notwithstanding the sickness, wars and disappointments with which they were continually beset, they progressed silently but steadily, and in the declaration of their independence, were, on the whole, in a far more advanced state than any foreign people could have supposed. And now that they have so nobly fought and conquered every opposition, they simply ask the Christian world to aid them in the establishing of some religious institutions, that the civilization of the heathen may advance with the growth of the country.

A very important feature in the character of Liberia is, that it is as free as the freest nation on earth. Freedom is that on which her laws are based, and these are doubly sustained by the popular voice.

Mr. Forbes has published in his charges against Liberia, that slavery exists in Monrovia; but this he must prove before we can injure the character of the Liberians. What is most astounding to me is, how he could publish such a statement without any authority, and in the absence of the clearest proof. This ungracious imputation, however, or any other, cannot injure the character of an industrious and honest people.

and harassing influences of the world, that their time and labours, publicly and privately, may be wholly consecrated to it. The maintenance of his ordinances under even the Old Testament economy, required such a separated class of men; how much more, the main cause of them, and the spread of their name, in various, and the same, manner. Ministry were not to be consecrated as to be separated from the inferior, or superiors of religion, nor from the common obligation of its duties; any more than they were from the passions and liabilities of other men; but they were only to be exempted from the ordinary business and avocations of life, that they might give themselves wholly to the work of God. This required simply that, for all seasons, and in all places, they should be placed above the anxieties and the fear of want; a business which such an adequate provision, as might leave them no temptation to regret their own position, or to feel any envy or covetousness, and the alliance enjoyed by others in earthly things.

The infinity of the Old Testament law was provided for by God himself; and, like most other ordinances of that period, the provision made was placed under express law. And in the law, we have a very clear intimation of what the will of God is, in reference to the manner of outward comfort in which his servants should be placed; and a model for his Church, under a more advanced economy, to imitate. For there was nothing ceremonial in the measure of the provision made, though the mode of supplying it was peculiar to their original constitution. The Apostle speaks of it as a matter under the New Testament, when he says, "Do ye not know that they minister about holy things, as of the things of the temple? And they who wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they who preach the gospel should live of the gospel." This provision was exempted from the labours of the field, but they had their measured allotment constantly of the produce. And this was not a large allowance, but a provision the most ample. The Levitical tribe, was, as a tribe, only a thirteenth part of Israel; and, in respect of population, according to the enumerations of Moses, it was not a fifth part of Israel, and yet there was appointed to it a tenth part of all the produce of the country, besides the numerous other obligations, in first fruits and sacrifices, which belonged to God, were by him conferred on them. Along with this he provided for their homes, in which they and their families had the full enjoyment of domestic comfort. The number of cities, with their suburbs allotted to them, amounted to more than one-sixth to every thousand of the population of the tribe of Levi. All this abundance of provision for the ministers of God's tabernacle in Israel, conferred on them no pomp nor splendour, such as might give them a feeling of superiority over their brethren; nor was it intended to entice or to induce them to raise their minds above the fear of straits, either in the period of their active labor, or when disabled by accident, or by the infirmities of age; so that they might, without vanity, care, or anxiety about the future, give their entire energies of their minds to the ministration of the temple, or their duties as teachers and preachers of the Gospel to the people. And the people were made to feel their obligations to them as the Ministers of God, by the provision which was assigned to that tribe being made to pass, year by year, through their hands. The payments which they annually made on their behalf, were built an act of obedience to the commandment of God, and an acknowledgment of their debt to his ministers. Their fear of the one, and their love to the other, went hand in hand. And to neglect the provision for his Ministers, was to rob God himself, as they would soon experience to their own temporal as well as spiritual loss. For when, in the days of Nehemiah, the portions of the Levites had not been given them, "The Levites had died, every one to his field, and "the house of God was forsaken." And this God, by the prophet of the period, Malachi, pronounced a robbery of himself, which had brought a curse on the whole nation. "Ye have robbed me," he says, "and I have robbed you. Ye are cursed with a curse, for ye have robbed me, even this whole nation." And then follows a promise of an overflowing blessing, should they bring all his tithes unto his storehouse, that there might be next in his house.

"The ministry of the New Testament must be an entirely consecrated to the work and service which they are to perform, and, in order to this, they may be as wholly raised above worldly occupation as the Levites. They are to give attendance to reading, to exhortation, to doctrine; they give themselves continually to prayer, and to the ministry of the word." From these sacred occupations, their minds are not to be diverted; and in them, their minds are not to be distracted. The Apostles and Evangelists, indeed, who were called in to the ministration of the gospel among the heathen nations, "went forth taking nothing of the heathen; and required leave to labour, working with their hands for their own support; and at first, also, to waive their right of support from the infant churches, lest the influence of the gospel should be embarrassed. And Missionaries still, we go forth to spread the gospel among idolatrous nations, must be dependent for their support on the churches of the home, and the influence of the gospel be unimpeded in the hearts of the heathen plants. For it is the sanctifying power of the gospel which opens the heart, both to the liberal support of its ordinances, and to their extension to those who have them not. In a land so thoroughly evangelized as ours, the case is altogether different; and especially in a church whose members are so enlightened in the scriptural principle that "religion is to support and preserve itself" as our country is. Among us, the minister of the gospel ought never to be reduced to the necessity, or exposed to the temptation, of working with his own hands for the support of himself and family, whether by teaching, or otherwise;

nor compelled, as has too often been the case, to relinquish a pastoral charge where there is a field of usefulness, from the want of a home to the wife and him, or of the adequate means of keeping himself and family above the haughtiness of continual straits. The ministers of the gospel ought to be brought to court poverty, not for earthly comfort, or pre-eminence of earthly station, but that they may be able to stand in his righteousness; or reduced to a position in society which must detract from their ministerial influence. They belong to all classes of society; to the high and to the low, to the prince, and the lowest of the people. They are the teachers of all; and the messengers of God to all. Their entire energies of every creature, and hence they ought to occupy a middle station in society, in which they equally excel above the multitude and those in the lowest ranks of life; and they ought to be placed in circumstances fitting them to be the friends, the consolers, and the associates of every class, to the high and low. It would neither be practicable, nor would it tend to good, to depress them, by a stinted support, from the place in society which the nature and ends of their office assign them. This would impair their usefulness, and lower the influence of religion as administered by them.

The Ministers of the Gospel have a right also to a comfortable home in their various seasons of labour. If they have either no home provided for their residence, or only an unbecomingly cheap one, or if they are left to their own ability to get themselves and families accommodated, this must necessarily weaken their efficiency, and hinder them in their work. They may, or may not, be situated in their active service in the most eligible and most abundant situation for their support. But economy in every respect is as necessary as extravagance would be superfluous.

The amount of their annual support, to which this address has a special reference, must be made in a sufficiency for the support of themselves and families, and by enabling them to implement faithfully all the duties of their office. Each of them has a sphere of usefulness around him which he ought to traverse the means of cultivating; and which it is equally the honour of the Church, as it is his duty, thus to be should fully occupy; but from the proper occupancy of which stinted circumstances might easily preclude him. He ought to have ample the means of taking his place in the public movements of religion, in attending the courts of the Church, and aiding, by his presence and otherwise, in all general treasures for the advancement of religion, and the improvement of society. His life is consecrated to usefulness, and opportunities the most enlarged are always before him. The education of his family, too, and the sitting of them up in the world, will require no small provision. And also, as he is subject to the same law as providence as other men, he may at any period of life have to leave behind him a widow or dependent family; for when contingencies he ought to be able to provide. Or, in any case he should be spared to minister, and after working in active service, he should be enabled to be conspired, through infirmity, to retire from active service, he ought, throughout his ministry, to be placed in circumstances which shall have enabled him to anticipate and lay up against such an emergency; that he may not be then possibly cast off by those among whom he has spent his youth, and left upon the ready allowance of the public charity of the Church. The Levites retired, in all the former dispensations, as they came at the age of fifty, but the provision for their support remained the same, with the exception of a few perquisites to those who for the time ministered at the altar.

The Church ought calmly and conscientiously to look at these requirements in the provision to be made for the support of the Gospel Ministry. Other men, in the occupations of common life, have the means and the opportunity, according to their skill and industry, of making provisions for themselves in the form of real property. They can increase their gains, and enlarge their business; they can lay up, and have enough for themselves in old age, or for the widow or family whom they leave behind. And, though the Gospel Ministry can never be in circumstances to lay up wealth, they ought, in common with all others, to be in circumstances which enables them to prepare for the ordinary personal or family contingencies which may occur, and which may render them unable to have a bare subsistence during the period of infirmity, labour, and to be reduced to a ready subsistence in the period of infirmity, or of age, would be a harder lot outwardly, than the common lot of man; and is far from being in accordance with the mind of God, as indicated in his care about his ministry under the Old Testament.

But is the Church, it may be asked, in a condition to make easily the provision for the Gospel Ministry, which is thus required? We answer unhesitatingly in the affirmative. In the respect of persons, it is not possible to do it, without incurring any burden that could be felt, say, it could do it with more comfort and more freely than it collects for their support an imperfect allowance. A stinted allowance implies a stinted spirit in the giver, to which the work must ever be an annoyance, however small the amount given; whereas, a mind of liberality and faith will always be ready to give, and to give abundantly, and with a cheerful heart, that the effort asked of the Church in this address, would not require them to abridge themselves in any of the useful comforts of life. It will not reduce them to poorer fare, or to humbler clothing, or to a meaner dwelling. Let them only give to religion what they now give to things which do not profit, and the Church, it is believed, would be rich, both for the support of the ministry, and the fulfillment of the Redeemer's paring counsels. The demands made on the members of the Church, on the behalf of the Christian Ministry, would not probably require them to deny themselves in anything necessary and good; but only, perhaps, in luxuries

which injure health in the gayer indulgences which foster pride, and which make men forget God; in such feasting as God is not invited to; and in heaping up riches, when they know not who is to gather them. But, in this address, we do not stand on such ground. Religion demands self-denial. The Redeemer requires in every disciple from the outset; and they who are not prepared for it, have not yet taken the first step in following him. Further, let them act in the spiritual merchandise of this world, in giving a price for what they desire to possess, according to the value put upon it. The value of the ordinances of the Gospel is, to themselves and families, above all computation. The debt which they owe for the benefits and hopes of religion, is such as can never be discharged. Although men were to give, not only what they possess, but their own selves also, it would not exhaust the debt. "Albeit I do not say to thee," were the word of Paul to Philemon, "how thou owest unto me even thine own self besides." The earlier saints at Jerusalem gave all that they had to the service of religion—Barnabas gave his landed property, and himself over and above. To the Gospel Minister, however unworthy the men who fill the office, the members of the Church owe all that is valuable in their own character, and in that of their families, as regards this life; and all their hopes for the life to come. Let them try to compute the superiority of their condition, as disciples of Christ, and expectants of heaven, over what their condition would have been amid the darkness of heathenism or of infidelity, and then they might have some conception of the debt they have to discharge to the ordinances of religion, and to those appointed to administer them.

The practical rule which God has laid down to the members of his church, for their providing the amount actually demanded for the honourable maintenance, and the universal spread of his religion, is "that every one of them lay by him in store weekly, as God hath prospered him," the rich according to their abundance; the poor according to their poverty. This is His wise and righteous rule of proportion; and the faithful observance of it how easy the work would become! This rule, be it remembered, is not optional, but obligatory. Each one is not left to do what is right in his own eyes. All are under law to Christ, and subordinate to his church. If they do not like the yoke, they are free to lay it down. It is voluntarily they take it up; and they have the same voluntary right of relinquishing it. But if they are to take the privileges, they must do it with the obligations, with submission to the law which provides for the maintenance and propagation by the instrumentality of those who enjoy them. Some of the poorer congregations of our Church, indeed, are at present contributing for the support of religious ordinances among themselves at a rate which, if imitated by all our congregations, would, on the principle which as a Church we must act upon, of the strong helping the weak, secure all the amount of provision necessary to place the comfort of our ministry above every hazard. Nay, many of our paupers, in giving their halfpenny every time they enter the house of God, are giving weekly for the support of His ordinances a proportion of their means, which, if equalled by the other members of the Church, would furnish even affluence, in comparison of the present state of things for all that religion requires. The establishment of this Scriptural rule of proportional contributions would remove all the difficulty in the way of the Church's pecuniary prosperity. And that prosperity must remain clogged and hampered so long as this rule of reason and of the Bible is not honored and acted out. And it ought to be so; for if we are not to fulfil the work of religion, according to the divine principles of action given us, how can we expect either facility or success in the work? The Church ought to take this matter into its own hand, and regulate its internal arrangement, so that every member shall be trained to this common law of equity, and the youth of the Church be taught to know it, and observe it, as they are taught the observance of every other religious ordinance.

It is further necessary that the members of the Church regard this matter as a matter of religion, and act upon it on a principle of faith. "Bring ye all the tithes into the storehouse, that there may be meat in mine house: and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." There is a test of faith and obedience in this matter, by which every one is tried. Repayment even now is certain to them who are faithful; and every one who has made the trial, has found it so, as many have acknowledged it. Their giving has enriched them, and verified to them the above pledge, by which God has condescended to bind himself to us. To those, again, who are unfaithful, present loss is as certain. He who has the command of all their resources can stop the supplies of his providence; or wither with his curse what with a sordid heart they have held back from him—grudging to part with it from themselves. And He will do it. As certain as there is an omniscient Providence, which rules in the affairs of men, so certain is it that those who shall, with a willing and believing mind, render to God the proportion he requires of "his own" which he has given them, shall receive it back with interest, in showers of temporal and spiritual blessings; while those professing themselves his servants, who shall, in the selfishness of their hearts, give reluctantly to his work, the least they can spare of what his providence has bestowed on them, or any niggardly gift which may be extorted from them by the urgency of men, will find in the end that they have been only impoverishing themselves, by showing themselves unworthy to be intrusted with the stewardship wherewith God honours

the faithful among men. For "unto every one that hath shall be given, and he shall have abundance; but from him that hath not, shall be taken away even that which he hath"—*Mis. Rec. of the U. P. Church.*

PRESBYTERIAN CHURCH OF NOVA SCOTIA.

The sister branch of our Church in Nova Scotia, we rejoice to know, is full of energy; vigorously aiming at Church extension at home, and, by two missionaries, sending the gospel to the benighted heathen in the southern Pacific. But any Church, to be successful, must have a well organized Institution for the education of young men for the ministry, and this our brethren are aiming at in right earnest, and already, as the following extracts will show, the present state and prospects of the new seminary are very encouraging. May the "school of the prophets" at West River be equal to that of Pictou, in its former and best days, and may the mantle of the great Dr. McCulloch never fall on unworthy successors.

REPORT OF THE BOARD OF SUPERINTENDENCE OF THE SYNOD'S THEOLOGICAL SEMINARY, FOR 1850-51.—In presenting their annual statement of the affairs of the Seminary, the Board have to record with feelings of gratitude to the Great Head of the Church, that increased prosperity has attended the Institution. At the close of last Session, the number of Students was twenty-one, of these, eight had completed their Logic and Moral Philosophy courses, and were certified to the Divinity Hall.

Regarding the progress made by the Students, your Board would observe, that as far as they have had an opportunity of judging, it is creditable alike to the Professor and those under his charge. As an evidence of this it may be remarked, that during the year those attending the Theological Department have held meetings in different congregations, with a view to awaken a more extensive missionary zeal, and have been heard with marked interest and attention.

Of those connected with the Seminary, eight are attending the Theological Department, though they have not as yet completed their course of Natural Philosophy. This the Board trusts they will be enabled to do during the next session.

Of the remainder of the Students, eleven are studying Moral Philosophy; three attend the Logic class prosecuting at the same time their Classical and Mathematical studies; and two devote their time solely to the last mentioned branches.

By the mission of the Synod's delegate to Scotland, an addition has been made to the Library, of about 695 vols. valued at £155 5s. 5½d., and though adequate to present purposes, increase, as opportunity affords is desirable. In connection with the above, it may be mentioned, that an order for about fifteen pounds worth of books has been sent to Scotland, with a reference specially to the department of Biblical Literature. Your Board have also to state, that besides the apparatus purchased by your delegate, valued at £34 6s. 1½d., they have been enabled to make such farther purchase as will place the Natural Philosophy department in a tolerably efficient condition. Besides the sum of £41 intrusted to the Rev. Messrs. McCulloch and J. Ross, for the above object, special contributions swelled their order to the extent of £26, making the total value, inclusive of a suitable chemical apparatus, £120 6s. 1½d. The sum of ten pounds has been placed at the disposal of the Convener, to complete an Electrical Apparatus, for the use of the Institution till otherwise provided.

From the Messrs. McCulloch the Board have received intimation of the gift of a quantity of chemicals, &c., the property of their late father, Dr. McCulloch.

From the above statement the Synod will perceive that the Board have much pleasure in making the announcement that with the exception of a few articles, the necessity for which a more extensive course will indicate, the Seminary is well provided with means of illustrating the lectures on Natural Philosophy. A list of articles ordered will be laid on the table of Synod.

As the result of the Synod's Mission to Scotland it may be mentioned, generally, that the amount realized in books bought and collected, apparatus purchased, and funds in hand (exclusive of £30 received by your delegate since his return) is about £803 4s. 10½d.

In the management of the Institution, difficulties deemed almost insurmountable, are being rapidly removed, leaving the way clear for the concentration of the Church's energies upon a more extended and efficient system.

That the present state of the Institution is not what it ought to be, or what the Synod can make it, must be evident at a glance; but that by perseverance with the blessing which hitherto has so evidently been granted, it can be brought to a state adequate to the necessities of the times and the demands of the Church, your Board feel perfectly assured. That the Church is awaking to a just sense of the necessity and importance of the objects contemplated by the Synod, is evidenced by the increased liberality manifested in its behalf, and it only remains to give a healthy direction to sentiment and liberality, to draw forth without difficulty, the means, not merely of permanency, but of efficiency and extension.—*Missionary Register.*

OPENING OF THE THEOLOGICAL HALL OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA, SESSION 1851.—On Thursday the 4th Sept., at 11 A.M.

The Theological classes of the Presbyterian Church of Nova Scotia were opened agreeably in order of Synod, and in presence of the Com. of Superintendence. Several citizens in the neighbourhood and a large assembly of deeply interested auditors were also in attendance. There were eleven students present—eight of the second year and three of the first year. An introductory lecture was delivered by Professor Smith, on that most important subject of Biblical Exegesis, *discriminatio sensu Theor.*, "Highness of God," and certainly this was no ordinary effort. It was most refreshing to witness the critical acumen, the clear and able statements with which the good old way of Scripture doctrine on this most vital point of Christianity, was sought out and defended from the many logomachous counterfeits by which it has been debased in modern times, and under the authority of the most influential names. Not less gratifying was it to mark the close attention and deep interest which the students manifested, thus evincing their ability to appreciate such faithful and able tuition. Professor Keir followed with a brief synopsis of the course to be pursued under his direction, as Professor of Systematic Theology. The several students were then called upon to deliver "Presbyterial certificates of conduct and proficiency during the past year," after which the Committee met privately for the despatch of business.

Thus ended another of those delightful and profitable seasons of ecclesiastical oversight, which the Presbyterian Church of Nova Scotia has lately revived after a long and painful pause in the tearing of her own elements.

More than enough has already been elicited to satisfy any unprejudiced mind that her recent improvements have been richly crowned with the blessing of her alone King and Head.—*Missionary Register.*

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

The Canadian Presbyterian Magazine.

TORONTO, NOVEMBER, 1851.

TO SUBSCRIBERS.

We have received a few letters, intimating that in some quarters the monthly parcel of the Magazine had not been received, or that some subscribers had not received their numbers, while others had. We have, in reply, to state, that we regularly mailed all, according to the address given; but so many new post offices having been made, and some of these bearing the same names as old ones, that temporary confusion and "mis-sent" have been the consequence. We have used means to find the parcels that have not gone forward; but if we fail, our friends will oblige us by writing, and we shall supply the numbers wanting.

Mr. Joux SCOTT, from the congregation of Ayr, and lately licensed by the Presbytery of Hamilton, applied to, and was accepted by the Board of Foreign Missions of the United Presbyterian Church in Scotland, as a Missionary to Jamaica. He, and Mr. Scott, left Toronto on Nov. 1st, for New York, on their way to Edinburgh, and thence to proceed to the scene of labour. It is to be regretted that Mr. Scott did not see his duty to remain in Canada, where ministers of our Church are so much required, but his mind was set on a field where the *teaching* missionary was as necessary as the *preaching* one; and he is peculiarly qualified for such a work, and perhaps has made the wiser choice. We have "gifts differing one from another," and Mr. Scott's gifts are well adapted for the field he has preferred. He is a pious, devoted man, and we trust will be long spared, and eminently successful in the work of the Lord in that island of the sea. He has promised to be a correspondent to our Magazine, and we hope to have many communications from him of an interesting and instructive nature.

PRESBYTERY OF TORONTO.

The regular meeting of the Presbytery of Toronto took place on the 4th current. Mr. Pringle, moderator.

The Convener of the Committee for Students appointed at last meeting of Presbytery, reported that they had met with and examined those Students presently under the inspection of the Presbytery; and that they approved highly of the diligence and ability manifested by them in their various studies. The Presbytery received the report of the Committee and approved of their diligence.

After having read and disposed of applications from the congregations of Caledon and Brampton, for aid from the Synod's Mission Fund, the Presbytery received the remainder of the exercises assigned the Students at the last regular meeting.

Mr. Denbar read an essay on the argument of the Apostle, in the first chapter of the Epistle to the Hebrews, which was highly approved and sustained. Mr. McDonald also read an essay on the statement of the Apostle—Heb. 1:12, 23, which was also approved and sustained. The essays were then examined at considerable length on Mental Philosophy, the Inspiration of the Scriptures, and Church History. In all these subjects of study the diligence and ability of the Students was manifest and commendable.

The Presbytery then agreed that since Mr. Denbar had passed the regular course of study prescribed by the Synod, he be taken on trials for licence. With a view to this end the following exercises were assigned him: Sermon, 1 Cor. 1:21. Church History—An Examination on the 15th and 17th Chapters, Hebrews—Leviticus 18. Greek New Testament—*and apertum labi.*

The following exercises were also assigned to Mr. McDonald:—Latin, Horace, 13—20th, odes of 1st book. Greek, 1 Peter, chaps. 2—5. Logic—1st part of Synthetical Logic, Mental Philosophy—on Association and Memory. Theology—to be examined on the Scottish controversy, Church History—Gemeinities—1—6—an Essay on the life and character of the Psalmist David.

The Presbytery having finished the examination of the Students, read a report from Mr. Sharp, respecting his labours as a Catechist. He had travelled and laboured during the last three months, in the townships of Mono, Mulmur, Melanchoh, Oppny, Collingwood, Euphasia, and St. Vincent. He speaks of the Presbyterian population in these townships as in a very desolate condition as regards the regular supply of Gospel ordinances.

The Presbytery having finished the business before them, appointed the next meeting to be held in Toronto on the Tuesday after the first Sabbath in February, 1852.

JAMES DICK, Pres. Clerk.

PRESBYTERY OF WELLINGTON.

On the Tuesday after the last Sabbath of August the members of the Presbytery of Wellington held their first meeting, according to appointment, in the church at Elora. Mr. Barrie, who was appointed to act as Moderator, commenced the proceedings with praise and prayer, and then delivered a short discourse from 2 Cor. 12:16.

In this discourse Mr. Barrie directed attention, I. To the *Missionary*, (Paul as an example) and here noticed the sublimity of his official character; his pre-eminence *service among his fellow men*; and the glorious results of his mission: II. *The Mission Field*, and especially that to the whole Church in this world, the whole world, and that to the individual Synod;—it was some particular locality or localities; and here he referred to the extension of our Mission field as a Presbytery to the back settlements, all the way to Owen Sound; III. *The Missionary's Work*, "to preach the gospel in the regions beyond." Here he noticed, that although the noblest, the holiest, and the most Godlike work in which a created being could be engaged, it was an arduous work, and often required great physical strength; it was a difficult work, and required extensive knowledge, wisdom, and prudence. It was a work of great self-denial, humility; and a work in which he followed the footsteps of Christ and his Apostles: IV. *His Auxiliaries*—"having hope, when your faith is increased, that we shall be enlarged by you, according to our rule, abundantly." And here he noticed that his auxiliaries are the settled Churches, sustaining missionary operations by their prayers and their contributions, and that in proportion as settled congregations increased in faith, so would be the success of missionary enterprise; and that no truly Christian man or woman could be indifferent to the missionary enterprise of his or her congregation, uniting with him, and cheering him on by their own self-denial, and contributing liberally for his support. In the conclusion of his discourse, Mr. Barrie applied his subject to the circumstances in which the Presbytery was placed as a local call in Providence, to do something for the "regions beyond" the present boundaries of the Wellington Presbytery.

Mr. Barrie then read from the Synod's minutes the minute appointing the Wellington Presbytery to meet for the first time *this day* in the church at Elora. He then constituted the Presbytery by prayer, after which it was unanimously agreed that he should continue to officiate as Moderator for the ensuing term.

Mr. Torrance having been appointed Clerk, proceeded to make up the roll, when it was found that all the members were present. Mr. Thomas Armstrong of Ennismore, was chosen Treasurer. A petition was then read from the Presbyterians of the townships of Sullivan and Holland, contiguous to Sable River, signed by forty-five individuals, to be formed into a congregation; and another from the township of Grant, signed by thirty-three, embodying a similar request. The Presbytery, after deliberation, granted the prayer of these petitions, and appointed the Moderator to preach among the requisitionists in each of these localities; to make enquiries as to the propriety of immediately congregating them, with full power to do so he shall see prudent, and to instruct the people that we are a voluntary Church, and expect that they will contribute according to their ability for the support ordinances among them. The Presbytery

appointed Mr Harris to preach among the Holland and Sullivan requisitionists the second Sabbath of September, among those of Hiram the third Sabbath; and it was left to his own prudence to select any desirable place for the fourth Sabbath. Mr Torrance was appointed to supply his pulpit on the first Sabbath of his absence, and Mr Duff on the third. A general congregation to be held on the intervening Sabbath. The Presbytery resolved that the expenses attending these services of the second ministers of the Presbytery, shall be defrayed by a collection made through their boards, on the days of their annual visitation of their respective congregations.

Mr. Duff intimated that a number of Presbyterians in Peel had presented a petition to the Session and congregation of Elora, to grant them a share of Mr. Duff's services, that the request had been complied with, and that a station had been opened in Peel which promised exceedingly well.

The Clerk was instructed to write to the Committee of Distribution for a share of the services of preachers. He was likewise instructed to provide himself with the necessary Presbytery books.

Appointed next meeting of Presbytery to be held in Guelph, on the Tuesday after the fourth Sabbath of November, Mr. Duff to give an address.—*Com.*

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRIER, CALIFORNIA.

Among the causes of growing corruption in the Presbyterian Church of Scotland, as constituted after the Revolution, which led to the origin of the United Presbyterian Church, we shall only take notice of the two prominent ones. These were, first, the headstrong eagerness and growing zeal with which the law of patronage, restored in 1712, was reduced to practice, and conducted for twenty years; and secondly, the mournful departure from evangelical truth, as taught in the Westminster Standards, till the great majority of the ministers had rejected, and, in many cases, were disposed to ridicule the doctrines of grace.

In regard to the first of these causes, it was found that evangelical doctrine had been extensively propagated in Scotland, and so much relished and valued by the serious and intelligent among the laity, that, when left to themselves, so tenacious were they of the doctrine of free grace, they uniformly made choice of ministers who were sound in the faith and zealous for the Redeemer's glory and the salvation of souls. But this did not forward, but tended greatly to frustrate the policy of the government, and the secret wishes of the moderate party, in the Assembly, which were to secularize the Church, and it is believed, if possible, to subvert its Presbyterian constitution, with a view to the restoration of Episcopacy. Hence the law of patronage was revived, and although for a time it was exercised with a prudential regard to the wishes of the people, and no minister was inducted into a charge if found unacceptable; yet, by and by, when the exercise of this law became common, and congregations were trained to expect its exercise as a thing of course, the patrons ventured on more arbitrary procedure, till at length the inclinations of the people were totally disregarded, and in many cases resisted with insult and violence. The records of the General Assembly during the years that immediately preceded the origin of our Church, furnish numerous cases of appeal on the part of the people against the decisions of the inferior courts in regard to the settlement of ministers. The issue of these appeals was almost uniformly unfavourable. The law of patronage was imperative, and when both Patron and Presentee were firm in demanding that it should be carried into effect, the scruples of some members of Presbyteries and the objections of the people were of no avail.

"The violent intrusion of ministers," says Dr. McKerrow. In his history, upon reclaiming congregations prevailed in every part of the country. At every meeting of the Assembly, for several successive years, no small portion of our business consisted in considering cases of appeal that were occasioned by the attempt to impose ministers upon parishes, in opposition to the wishes of the people. In the journal of the Assembly's proceedings for 1730, there are recorded no fewer than twelve cases of this description. The mentioning of this fact may serve to give some idea of the agitated state of the country at the time immediately preceding the commencement of the Secession. Some of these cases were protracted from one

Assembly to another, and during the time that they were thus kept in dependence, the minds of the people were kept in a state of the greatest excitement. In certain instances the Presbyteries and Synods were inclined to support the claims of the people, but when this came to be discussed at the bar of the Assembly, or when it was referred by the Assembly to the Commission, their appeal was almost uniformly unsuccessful. In certain cases where the people proved refractory, and where the Presbytery was resolved to grant induction to an unpopular candidate, an armed force was employed to carry into effect the decisions of the Church Courts, and the unseemly spectacle was now and then exhibited of the ministers of religion being guarded to church on a Sabbath by files of dragoons amidst the noise of drums and the flashing of swords, that they might avoid the effect of an husting, to whose ministry the people were resolved not to submit.

"In 1730, the Assembly, having affirmed the sentence of the Commission, expounded the Presbytery of Clonmel to proceed with a violent settlement in the parish of Hutton. Several members craved that their dissent from this decision might be recorded. This was refused on the ground that the granting of it would tend to disturb the peace of the Church? And before the Assembly dismissed it was solemnly enacted, that hereafter no reasons of dissent against the determination of Church judicatories shall be entered on the record.

"By such arbitrary proceedings as these, the minds of the people, and of not a few of the ministers, were much irritated, and that a revolt should ere long take place against the misgovernment of rulers who showed such a total disregard of the feelings of those whose spiritual interests they were bound to promote, was nothing more than might have been expected in looking back to the translations of that period, inquired or wondering that so many excellent men left the pale of the Establishment when the Secession commenced, not only purpose it, that they continued so long to abide in her communion. No measures could have been adopted that were better fitted for secularizing the Scottish Church than those which the dominant party in her ecclesiastical courts actually pursued."

After the yoke of patronage was imposed, the exertions of the faithful for reformation were much counteracted and a new inlet secured to corruption. The struggle, indeed, against patronage were in a considerable degree adventurous, being primarily, as we may afterwards find, struggles for the greater objects of evangelical truth and order, the possession of which, already so much lost, was more endangered by wresting from the people the exercise of their right to choose their ministers.

By such violent proceedings as those to which we have referred, the tide of corruption was rolling on, and there occurred numerous examples of insult, outrage, and defection, respecting which, were it necessary, we might make ample extracts. In particular, in regard to patronage, the first cause of Secession, which we are now considering, it may be noticed, that this violent settlement of ministers was all along persisted in with increasing eagerness. Hence in the diary of one of the fathers of our Church it is said:—

"The violent settlement of ministers was still carried on. In the month of March, 1732, Mr. Charles Fitt was ordained in Kinfauns, upon a call signed by seven heritors and life-renters, one of them, viz. Mr. Craigie, of Glendow, was an elder, and the only gentleman of our communion, who signed the call. All the rest of the elders, being six, together with the whole congregation, were reclaiming against the settlement.

"The elders and people at Kintore, complained to the Assembly at this time, against the proceedings of the last Commission in the settlement of Mr. Stark as their minister. He was ordained by a committee of the Commission appointed for that purpose. All the elders, except one or two, and the most part of the people of the parish, as also the Presbytery, reclaiming. But the Assembly dismissed their complaint, and appointed the Presbytery of Dunfermline to receive and enroll Mr. Stark as one of their number. This was one of the violent intrusions too common at this time; but complaints to our Assemblies for redress were all to no purpose."

The Assembly of 1732, likewise passed an act, by which it was provided that where the patrons declined or neglected the exercise of their rights, the ministers should be chosen, not by the clerical people, but by the majority of elders and heritors, if Protestants. "This measure had

been transmitted in the form of Overture, by a preceding Assembly, to Presbyteries, and though a great majority of the Presbyteries who gave their opinion, were decidedly hostile to the measure, yet the Assembly, in direct opposition to a fundamental law (commonly called the Barrier Act) which prescribed that overtures in such cases should be referred, not only converted it into an act, but refused to restrict the right to vote to such heritors as were resident in the parishes, and members of the Church of Scotland" (Testimony of the United Secession Church).

The following reflections on the character and influence of this Act, may be quoted from the diary of Mr. Wilson, one of the four brethren whom the Secession originated.

"This Act made much noise, and was justly reckoned a deep wound and thrust at our constitution, and the interests of religion amongst us. Yet, our most valuable interests were hereby basely betrayed, and the settlement of our congregations given up to men disaffected to our constitution, both civil and ecclesiastical,—to malignant enemies of religion and godliness. How deplorable and dangerous now was our situation, especially as our youth were generally corrupt both in principle and practice! Those who appeared to be renous among them, were discouraged and disencouraged; men of lax principles were chosen by the heritors; and the Judicatories supported the choice and thrust them in upon congregations. By this means the godly through the land were wounded and grieved, congregations were rent and broken, the wicked were hardened, many were tempted to look on religion as all a cheat, deistical principles prevailed, profanity and wickedness abounded throughout the land."

"This tyrannical exercise of the law of patronage was one great cause though not the principal one, which led to the Secession in 1733, when four ministers of high standing for talents, learning, eloquence and piety, being expelled, as we shall see, from the National Church, in a manner the most unjust and arbitrary, faithfulness to their Divine Master being their only fault, constituted themselves into the Associate Presbytery. The principal cause, which we shall take another opportunity of exhibiting, was the propagation, with alarming and increasing success, of gross and dangerous doctrinal errors, by which the Saviour was dishonoured, and the glory of His Church in Scotland, was fast departing. We shall waive the consideration of this chief cause of Secession for the present, in the mean time observing in connexion with the subject before us, that for nearly twenty years after the four brethren had taken the important step referred to, the law of patronage continued to be exercised, and was exercised with increasing rigour, and with much more frequency, till, in 1752, it became a sufficient reason in itself for another rupture in the National Establishment, in which the Relief Church had its origin. To this important event as connected with the early history of the United Presbyterian Church, as well as to the particulars of the origin of the Secession, we shall have occasion afterwards to refer. We only remark at present, that it is the numerous successors of those who first constituted the Secession Church, and those who soon afterwards first constituted the Relief Church, that now form the United Presbyterian Church. We shall, however, in order to do justice to the subject of the rise of the Secession in 1733, return, in another communication, to a review of the doctrinal defections and corruptions which prevailed in the Church of Scotland posterior to the Revolution, and prior to the period when the Secession standard was first raised.

(To be continued.)

ERRATA.—p. 59, first column, line thirty-five, for "over-ruled," read "over-ruled." Second column, line nineteen, for "rejoined," read "rejoiced."

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

ASSURANCE OF UNDERSTANDING.

The term Assurance has been used by some writers on practical and experimental theology, generally in reference to a person's persuasions of his interest in the atonement of Our Lord Jesus Christ, and the enjoyments and glories of heaven. With this view of assurance, others have properly questioned the opinion which makes faith and assurance identical. But have not these writers both erred in not referring to the Scrip-

tures? Had they done so, they would have been a little more accurate in their definitions. The term rendered assurance, occurs as a noun in the New Testament only four times. In Col. ii. 2, it is rendered "Full assurance of understanding." In 1 Thes. i. 5, it is said—our Gospel came in "much assurance," i. e., they had sufficient evidence to convince them of its claims. In Heb. vi. 11, it is rendered "full assurance" of hope; and in Heb. x. 22, it is rendered full assurance of faith. In all these places it is joined to another term expressive of some property or quality. It may be properly rendered by the words full, sure, or certain. Let us see how this appears. 1. In Col. ii. 2, the apostle prays that the Colossians might be united in love, in order to obtain a full, sure, or certain understanding of the mysteries of God, even the Father, and of Christ. The Hebrews were to use the same diligence as the ancient saints did to obtain a "sure or certain" hope (Heb. vi. 11), and they were to come to God in prayer, with a firm, sure or certain faith in God.

Regarding the expression "Assurance of Understanding," in Col. ii. 2, as equivalent to a "full, comprehensive and accurate knowledge" of the Scriptures, which contain "the mysteries" concerning God, even the Father, and Jesus Christ our Lord, it is my intention to show—

1. That this assurance of understanding is attainable; and
2. How it is to be attained.

That this assurance of understanding is attainable, because—1. The Scriptures are the revelation of God's will to mankind.

We have ample evidence, derived from the Scriptures themselves, as well as from the fulfilment of Prophecies contained in the Scriptures, as testified by history, that God, at sundry times and in divers manners, spake unto the Fathers by the prophets, and that he hath, in these last days spoken unto us by his Son. This revelation makes known in the plainest terms all that is requisite for man to know, in order to his redemption from sin, his sanctification and happiness; and all may know the truths essential to their salvation, if they but give that attention which these truths deserve, and which many give to an idea, tale, or a cunningly-devised fable. But laying aside mere assertion, we might suppose, from the intention of God in giving the Scriptures, and the importance of the truths which they contain, that they would be exhibited in the plainest terms. What could we think of a document announcing pardon to criminals, yet written in such a manner, as required the ingenuity and all the literary resources of the learned to comprehend; and after all that human intellect could do, the persons to whom it was addressed still left in uncertainty as to the meaning? Would we not be warranted to pronounce such a document a mockery, a deception, a snare? But God never mocks at human ignorance or misery. He has recorded in His word in terms of unequalled simplicity and plainness, truths great in themselves, and of infinite importance to man. This revelation contains the testimony of God respecting his own existence and perfections—respecting his character, purposes, and proceedings, so far as they respect man, and so far as they are necessary for man to know. It contains the only true account of man's origin, and the state in which he was created. Here we are told respecting man's depravity and alienation from God, which facts and experience fully confirm. Here God makes known his purpose of mercy towards mankind, which he purposed in Christ Jesus before the world began; and here we are told how he accomplished that purpose in the mission and death of His Son. All this is plainly intelligible; and so it is with the whole record, whether it comprises narratives of events, or doctrines founded on these events—precept or promise—example or exhortation—warning or encouragement—all is given by inspiration, all is written for our learning. In the Scriptures he has given the clearest proof that "he has compassion on the ignorant, and on them that are out of the way." It invites us to come to Christ to believe in him; but he knows that we cannot believe in him of whom we have not heard; and therefore Moses, the Psalms and the Prophets, the Evangelists and the Apostles, speak much and plainly respecting the Lord Jesus Christ. So clear and direct is their testimony respecting the person, character, and work of the Saviour, that all the ingenuity, however perverted, that all the sophistry, though ever so plausible, which the enemies of the truth have employed to obscure the light of the truth, have been employed in vain—at least so far as respects those who were willing to know and obey; they will of God revealed in the Scriptures. Who does not understand the meaning and feel the force of such statements as these—"All

have sinned and come short of the glory of God," "the heart is deceitful above all things, and desperately wicked," "thou shalt love the Lord thy God with all thy heart," "thou shalt love thy neighbour as thyself," "God so loved the world that he gave his only begotten Son, that whosoever believeth might not perish but have everlasting life," "except a man be born again, he cannot see the kingdom of heaven,"—these, and such truths as these, the knowledge of which is necessary for man's salvation, are so clearly revealed that the weakest capacity may comprehend them.

But it has been urged as an objection to the possibility of attaining a "full assurance of understanding" of the mysteries of the Scriptures, that they contain truths beyond the comprehension of man. They (it has been said) make known to us the Being and perfection of God—they tell us respecting his eternity—his immensity—his omniscience—his omnipotence—that he is a pure spirit, and yet the author of material creatures. Now, "who by searching can find out God, who can find out the Almighty to perfection?" Or what do we know of his providence? Is it not as incomprehensible as his nature? What do we know of the trinity of persons in the unity of the God-head? What do we know of the mystery of God incarnate? What do we know, even, of the soul of man—of its origin—of its present state and future destiny? How can we comprehend all that is said respecting God's sovereignty and man's free agency?

In reply to objections to the possibility of attaining a full assurance of understanding, drawn from these and such truths as these, we say:—It would be vain to allege that the Scriptures do not contain many difficulties: they contain many truths which have a height and a depth, a length and a breadth, which passeth understanding. Nor would they have been a revelation from God to man had they not contained these very truths: such mysteries were to be expected in such a communication from God to man—and they do exist. But to those who are disposed to perplex themselves by these and such difficulties as these, we say—there is a difference between a clearly revealed truth, and all the grounds or reasons of that truth. A doctrine may be clearly made known, and recorded as a part of the testimony of God, but all the reasons, the why and the wherefore it is so, is hid with God. There are myriads of facts, payable to the understanding of a child, but who can explain how or why they exist as they do? Our duty is to know the truth revealed, whether comprised in a narrative of facts—whether it is doctrine, precept or promise; and no one ever yet searched the Scriptures with a desire to know the mind of the Spirit in the word, but was led into all truth.

But a "full assurance of understanding" is attainable, because—

2. It has been attained by the Saints of God in ages that are past; and it is but asserting a truism to say, that what has been done may be done. How many of the people of God can say with the Psalmist—"thou through thy commandments hast made me wiser than mine enemies, for they are ever with me;" "I have more understanding than all my teachers, for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts." Ps 119, 98-100. It can be said of the people of God in all ages, that their knowledge is better than the knowledge of Egypt.—"They have been made wiser than Ethan the Ezrahite, and Heman and Calcol and Darda, the sons of Malool," because they have known the Scriptures; these are written in a language with which they are all familiar, for God in the Scriptures speaks to man's heart and head—to man's desires and aversions—hopes and fears. Man is addressed as a sinner, and every motive that can be brought to bear on him as such, is used to terrify or allure. Man is addressed as reconciled to God by the death of his Son, and then the hopes which cheer the just, the consolations which fill their souls with joy and peace, are set before them. They drink of these streams of living waters and are refreshed and invigorated. Many have known this. Say what was the knowledge possessed by the wisest sages of Greece or Rome respecting the world or its Creator—respecting man's relations, nature, duties or destiny, compared with that which the humblest follower of the Redeemer possesses, and which he has derived from the word of God? He knows many truths respecting the Divine character and providence, which the researches of the learned and the works of creation tend to illustrate and confirm; and he knows truths respecting the Divine character and government which no researches, however diligently prosecuted, could ever reveal, viz.:—How God can be just, and yet the justifier

of the ungodly. And by the light which the word imparts, he understands events in Providence that seem obscure and perplexing to others, who do not take the Scriptures as a light to their feet and a lamp to their path.

But how are we to attain full assurance of understanding?

1. The Scriptures should be daily read.

A man in health, and who wishes to enjoy this blessing, must not only pray for, but partake of, his "daily bread." This is essential to his existence and happiness. The very vegetables need daily food, light and air; so the children of God who live by faith in the word of God, need daily the sincere milk of the word, that they may grow thereby. As often then as the morning or evening comes, so often should we be found reading the stated portion of Scripture in connection with the worship of God. By doing so, we may expect to gain that knowledge of the truth which is essential to our edification and comfort. When we do so we are but complying with the express command of the Saviour, "Search the scriptures." Is it not in a great measure to the daily perusal of the Scriptures that we are to ascribe the great disparity which exists in the spirituality and intelligence of men placed in the same class of society? Our Lord made it his daily duty and delight to read the word; he regards its truths as essential to his growth in knowledge; and grace as his daily food is to his existence and enjoyment here; and because he diligently pursues such a course, he is mighty in the Scriptures—prepared to give an answer to every man that asketh a reason of the hope that is in him, with meekness and fear. He is thus built up and strengthened in his most holy faith. False Christs and false prophets may rise and draw away many after them, but their doctrines and devices neither endanger his stability nor shake his faith. Another has followed a different course: the Scriptures are not read, or read occasionally and carelessly, and his knowledge, as might be expected, is confined to a few general principles; and even with respect to these he has no well-grounded persuasion. He knows little of God's character, purposes or providence, to him the scheme of salvation is a complete mystery: hence he is ignorant and sensual, not having the spirit, and becomes an easy prey to any deceiver. How requisite, then, is the daily study of the Scriptures. Hear God's command to the Israelites—"These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes."

2. The particular topic treated in each portion of Scripture should be ascertained and kept in view in our readings. If we read with attention we will observe that each of the prophets, evangelists and apostles, who wrote as they were moved by the Holy Spirit, had some special object in view in the communications which they were honoured to make to mankind. For example, the object of the Apostle John in writing the gospel which bears his name, was "that ye might know that Jesus is the Christ, the Son of God, and that believing, ye might have life through his name"—and he keeps this end in view from the first to the last verse of his Gospel. The object of the Apostle Paul, in his epistle to the Romans, was the exhibition and illustration of God's method of justifying sinful man; and all other topics introduced in that epistle, are to be viewed as confirmatory of this great subject. This being known (and it can be known only by a careful perusal of the various portions of the word of God), we will possess the means of understanding the expressions and phrases which appear at first sight obscure. If we keep this in view, we will read the word with advantage. While we read with the conviction that it is given by inspiration, we will read with the knowledge that God adapts his communications to the circumstances and needs of his people.

3. We should read with a sincere desire to receive instruction, and to acquiesce in the will of God.

There is not a truth in God's word which has not been the subject of debate and contention, and men have tried to establish their peculiar dogmas by the testimony of the spirit, instead of coming to the word with minds prepared to receive and obey the truth. False views of the truth have sprung from pride and prejudice, the offspring of an unsanctified heart, not from any obscurity in the statements of the word. Some men come to the Scriptures, not that they may be instructed, but that they may be confirmed in their previously adopted opinions. They have received

the commandments of men; their faith rests on human authority, and their enquiry is—Will the Scriptures support these views? or can they by any kind of interpretation be made to support our opinions? They do not come with the right spirit—the spirit of meekness and docility—willing to rest at the feet of Jesus, and prepared to receive any truth, though ever so humbling, which the Spirit of God teaches. But if we wish to know the truth—to have “full assurance of understanding”—we will use every legitimate means to know the mind of the Spirit, reading the Scriptures with a desire to understand and submit to the teaching of the Spirit of God.

J. D., R. H.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

CHARGES BROUGHT BY THE HEATHEN AGAINST PRIMITIVE CHRISTIANITY.

Our Lord frequently forewarned his disciples that they must suffer persecution for his sake; that some of the nearest laws of nature should be violated; and that the brother should deliver up the brother to death, the father the child, and that the children should rise up against the parents. But in spite of this fierce and long continued persecution, the Church of God “grew and multiplied;” so that Tertullian, in the second century, told the heathen, “that we ever exhibit acts of courage, they only tempt others to come over to their party, the more frequently they were mowed down, the faster they sprung up again—the blood of Christians making the Church’s soil more fat and fruitful.” “The blood of the martyrs is the seed of the Church.” The nature and tendency of Christianity was misrepresented, and the character of the Christians was misrepresented, and that popular fury might be roused, and that the cruel persecutions to which they were subjected might be justified.

The heathen maintained that Christianity is a system of atheism. They could not understand how a religion could exist without temples, altars, or priests—without any visible symbol of worship—and they, therefore, rashly maintained, that those who taught and embraced it, must be Atheists. While the Romans, too, acknowledged the gods of other nations to be powerful in their own opinions they expected their own gods to be venerated at Rome; and, therefore, looking at the subject from a heathen point of view, they could not understand why Jehovah, the God of Christians, should admit of neither equal nor rival. Now, the Christians admitted that, in one sense, they were Atheists, that is, strangers and enemies to the gods of the Gentiles, whom they denounced as impure and unclean deities, who had, for ages, degraded the nation, and claimed that worship of the true God, Jehovah alone. They accused the heathen of entertaining the most unworthy notions of their gods—of imputing to the conduct and motives which would be regarded disgraceful even in a good man; and they affirmed, that the worship of some of their gods was so immoral and degrading, that the early Romans had excluded them from the honours of civility, though their degenerate posterity had again admitted their divinity. “When you approach their sacred places,” says Origen, speaking of the Egyptians, “they have glorious groves and chapels, temples with gooly gates and stately porticoes, and many mysteries and religious ceremonies; but when you have once entered, and got within the temple, you shall see nothing but a cat, or an ape, or a crocodile, or a goat, or a dog, worshipped with the most solemn veneration.” But though the first Christians admitted they were Atheists, in refusing to worship those who by nature are no gods, they were yet maintained that, in the true and proper sense of the word, they were not Atheists, and that they alone adduced the strongest and most incontrovertible arguments for the Being, law, and perfections of God.—“Though we profess to be Atheists,” says Justin Martyr, who wrote about the year 150, “with respect to those whom you esteem and reputed to be gods, yet not in respect to the true God, the patron and fountain of wisdom and righteousness, and all other excellencies and perfections, who is infinitely free from the least contagion, or spot of evil. Him and his only begotten Son, and the Spirit of prophecy, we worship and adore, honoring them in truth, and with the highest reason, and ready to communicate these things to any one who is willing to learn them, as we ourselves have received them.”

But at the same time that the heathen accused the Christians of Atheism, they were incessantly charged them with idolatry. They were said to worship the sun, the cross, and an ass’s head. The origin of the first of these calumnies seems to be that the Christians met for public worship on the first day of the week, which the heathen dedicated to the sun; and, therefore, it was supposed that, like the Persians, who had images of the sun engraved on their shields, they worshipped that luminary. They turned their faces to the east in their praying, which also the heathen did, though for very different reasons—the former having respect to Jerusalem—the latter to the rising sun, which they adored. The Christians were also accused of worshipping the cross, a statement which they totally denied, and even attempted to retort on their enemies. The Romans were accustomed in the field to worship their standards, on which were representations of the emperors and such some of them were not unlike the figures of a rude cross. The origin of this calumny, however, arose from the prominence which, in these early ages, was given to the doctrine of the cross, as the only foundation of the trembling sinner’s trust, and the glory with which they exclaimed with Paul, “God forbid that I should glory, save in the cross of the Lord Jesus Christ.”

But the most unreasonable and unaccountable charge wrought against the primitive Christians, is, that they worshipped the head of an ass—“a religion fifty exalted,” said their enemies, “for persons of a dull and stupid disposition.” We are informed by Tertullian, a writer in the second century, that Christ was painted and publicly exposed by the wicked hand of an apostate Jew, with an ass’s ears, one of his feet hooked, holding a book in his hand, covered with a gown, and with this inscription—“The ass-headed God of the Christians.” It has been surmised that this charge arose partly from pure malice, and partly from the credulity of Tacitus, the Roman historian. This distinguished writer, usually celebrated for his impartiality and candour, but here misled by prejudice, affirms that after the Israelites had been expelled from Egypt, they almost perished in the desert from thirst—that they were directed to a well of water by a flock of wild asses—and that afterwards, out of gratitude, they worshipped the consecrated head of an ass. It was consequently imagined that the Christians, whom the heathen then continually confounded with Jews, preserved the same superstitious. But Tertullian not only denies the truth of this charge, affecting both Jews and Christians, and accuses Tacitus with being the most lying historian in the world; for after Pompey had taken possession of Jerusalem, this writer relates that with some of his officers he pushed into the Holy of Holies, for the purpose of ascertaining the secret mysteries of the Jewish religion, and that nothing whatever was discovered. Thus, the charge of impiety brought against the Christian religion, was as inconsistent with itself as it was false in fact, and malignant in intention.

The heathen, as if conscious that the charge of impiety preferred against Christianity would not stand investigation, complained that Christianity was a new religion; and that by adopting it, they rent themselves from the institutions of their ancestors. The Christian religion, the latter age can neither sanction error, nor can novelty throw discredit on truth—that error has always been opposed to truth, Antichrist to Christ, and that Christianity was embodied under the patriarchal and Jewish religions. But to this reasoning the heathen replied, that if Christianity was of as much confidence to man as its votaries asserted, why was God so long in sending it into the world? The Christian apologists, with great force, retorted upon their adversaries, and asked, Why did Hercules and Jupiter appear so late in the world, if their appearance was of so much benefit to man? When directly replying to the charge, some said that on such subjects it did not become short-sighted man to dogmatise and too closely to scrutinize the ways and works of him who is wonderful in counsel and excellent in working; others more boldly affirmed, that it was to show the heathen the folly of human wisdom, and to allow the nations to fill up the measure of their iniquity.

Such were the charges brought against the Christian religion by its early opponents, and such was the manner in which they were refuted. And though it was contemptuously styled “The way everywhere spoken against;” and though those who embraced it were loaded with the deepest infamy, yet it has overturned superstitions, imposing from their antiquity, and supported both by learning and power; and it is now writing with the compass, the sword, and the conqueror, till the conqueror, till the kingdoms of this world have become the kingdoms of our Lord and his Christ. Alleluia! for the Lord God Omnipotent reigneth.” II.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

OUR CHURCH PROGRESS AND SELF-SUSTENTATION.

BY REV. JAMES DICK, RICHMOND HILL.

It is desirable that a knowledge of the state and progress of the United Presbyterian Church in Canada should be possessed by all her members, that they may be able to give to any one who may ask them, a ready and reasonable answer respecting these things. In order to this, the following comparative view of the congregational statistics from the bounds of the Presbytery of Toronto is presented. It is also hoped that some of the brethren in the other Presbyteries will give some such information respecting the state and progress of the cause within their bounds. As members of the spiritual body of Christ, we all rejoice in the success of his cause in any place, under any of the “sacramental host of God’s elect;” and as members of a particular Church, we must feel an interest in the success of the truth committed to us. If there is progress to know this will encourage those who take an interest in the success of the United Presbyterian Church; and if there is cause for sorrow, the sooner we know our disease and danger we may be led to apply a remedy.

That there has been progress within the bounds of what was once the Toronto Presbytery, will appear by a comparison of our statistics for 1845 and 1850.

The following is an aggregate view of the Statistics for the above years:—

	1845.	1850.
Organized Congregations.....	15	12
Stations attached.....	9	12
Average attendance.....	2260	4115
Members added.....	126	226
Members removed.....	40	91
Members on the Roll.....	1456	1813
Baptisms.....	—	184

	1845.	1850.
Attend Bible Classes.....	.....	..... 827
Attend Prayer Meetings.....	.....	..... 362
Number of Volumes in Libraries.....	.....	..... 5371
Number of places of worship.....	..... 16	..... 22
Total Income.....	£1815 4 0	£1929 8 0
Expended on—		
1. Stipend.....	£12 11 0	£11 14 3
2. Church Property.....	.....	3 6 1
3. Theological Institute Fund.....	.....	25 2 6
4. Synod Fund.....	.....	19 13 4
5. Synod Missions.....	.....	41 2 0
6. General Missions.....	.....	78 5 4
7. Incidental Expenses.....	.....	32 16 8

Note.—In 1845, the sum of £38 15s. was raised for Mission and Theological Institute Funds.

Again, if we take the total income of each congregation for the above-mentioned years, we find that the average contribution of each member in the several congregations is as follows:—

	1845.	1850.
Whibly (per member).....	£0 18 2½	£1 0 4½
Port Hope.....	0 8 10½	0 10 7½
West Gwillimbury.....	0 12 0	1 7 1
Tecumseh.....	0 3 8	0 6 1
Essa.....	.....	0 7 0½
Clarke.....	0 8 7	0 18 10
Toronto.....	1 8 2	2 9 0½
Richmond Hill.....	.....	0 4 0
Chingacousy.....	0 11 8	0 16 5½
Pickering.....	.....	0 19 9½
*Brampton and Toronto Township.....	0 15 0	1 12 10½
Newton.....	.....	1 14 11
Emily.....	0 14 0	1 16 3½
Vaughan.....	0 16 4	1 5 0
Albion.....	1 18 10	1 14 6
Darlington.....	.....	1 0 0
Caledon.....	.....	0 15 0

If we in like manner take the total contributions of each congregation for ministerial support, the following are the results:—

	1845.	1850.
Whibly.....	£0 10 10	0 15 0
West Gwillimbury.....	0 4 4	0 11 10
Port Hope.....	0 8 10	0 8 9
Tecumseh.....	0 3 8	0 4 11½
Essa.....	0 3 2½	0 5 0
Clark.....	0 7 8½	0 12 0
Toronto.....	0 18 3	0 14 7
Richmond Hill.....	0 11 8	0 14 7
Chingacousy.....	0 9 2	0 13 0
Pickering.....	.....	0 14 5
Brampton.....	0 8 6	0 13 0
Newton.....	.....	1 3 10
Emily.....	0 8 6	0 12 7½
Vaughan.....	0 16 0	1 0 0
Albion.....	0 16 8	0 17 0
Darlington.....	.....	1 0 0
Caledon.....	.....	0 15 0

The above analysis presents evidence of fair progress. The average attendance on the ordinances of religion is nearly double in 1850 what it was in 1845. The same may be said respecting the annual additions to the number of communicants, the number on the roll for 1850 being 557 more than they were in 1845, which gives an average annual increase of 111 members. There has been an addition of six new Churches; besides these, there have been four other Churches built, which are here reckoned in the place of old ones which had become inadequate for the accommodation of the congregations, so that this gives ten new churches erected during five years.

The total annual income of 1850 is more than double that of 1845. The same may be said of the contributions for ministerial support, and those various items for Synod Fund, Missions of Synod, and general missions, are five times more than what they were in 1845.

But it may be said by those who object to such comparative views of statistics, that they afford no evidence of the moral and spiritual condition of the congregations, as they respect only the externals of the Church—the "quo ad sacra." To this objection it may be replied—We are imperfect judges of the state of men's souls, for external acts are not always perfect evidence of evangelical dispositions, desires and hopes; but surely when there are no works of faith, or labours of love, there can be neither genuine faith nor love: And if a man talks much of privilege when he is a noted recreant to duty, he is either a knave or a fool. It is to be hoped that the congregations have grown in faith, love and purity; this is the end of opportunities and ordinances, so graciously permitted us. As ministers and congregations we have many reasons for thanksgiving. "Hitherto the Lord has helped us, and if faithful to the Master, He will bless us still. Since God has so blessed us, we should show our thankfulness

by some palpable proof—our works of faith and labours of love should be such as commend the Gospel to others.

There is another subject to which our attention may be properly directed. It is the duty of self-support. It is evident from the report of the Committee on Missions, published in the October number of the *Presbyterian Magazine*, that the United Presbyterian Church in Canada is not yet a self-supporting Church. The liberality of the parent Church in Scotland is very great, and our need, or want, is equal to her generosity. There has been received and distributed to five ministers without charges, the sum of £252, which gives an average of £50 per annum to each minister—enough in such circumstances as we are presently, even though the vacant congregations and stations were not contributing anything, and some of them are certainly not contributing much, or these sums would not be drawn from the funds. We must have retrenchment in this department, or we can expect nothing but evil.

Again, there has been a large increase in old and weak congregations, the sum of £495. This gives an average of £23 to each of the congregations that has received from the funds; now this should not be any longer tolerated, at least to such an extent. Those congregations which are so long, and to such an amount, as many of them are, dependent on the funds of the Synod, should be reminded of their duties by the Presbytery, and if they will not attend to duty after being instructed and warned, they should be treated as the mission stations of Labrador and Caffrairie. Presbyteries should try by judicious measures, to bring all the congregations to the honourable position of self-support; and also, ministers will have to be most self-defending. If they receive £30, or even £25, as stipend, per annum, from their congregations, they should not act on the law of Synod which provides for supplement of stipend to £100 per annum, except in circumstances of urgent necessity. There are not a few ministers of the United Presbyterian Church who do not receive £20 per annum from their congregations, but who live, rather than draw from funds intended for the needy and destitute stations in the newly-settled Townships.

REVIEWS.

THE BOOK OF PSALMS, arranged in Parallels, with an introductory Treatise on Hebrew Poetry. Toronto. A. H. Armour & Co., T. Macleay and Hugh Scobie.

The principal design of this little volume is to present this portion of the poetry of the Sacred Scriptures in such a way, as to impress the general reader with the purity, originality and sublimity of Hebrew poetry. The introductory treatise, which seems collated with great care, is taken from the writings of Bishops Lowth and Jebb, Dr. Kitto, and other eminent writers. It refers to the construction of the Psalms, the nature of Hebrew poetry, the moral and spiritual influence of the Psalms, the clarity caused by arbitrary divisions, chronological arrangement, explanation of the titles, classification, and the poetical parallelism—a very striking peculiarity in Hebrew poetry—and presenting itself in a variety of forms, as the responsive and gradual, the antithetic, the synthetic, &c. Special reference is made to the lyric poetry of the Hebrews, as being different from the lyric muse of all other nations.

An interesting part of the volume is the appendix, which contains the Sermon on the Mount, arranged in parallels, from Jebb's Sacred Literature. The following extract, from the conclusion of that sublime composition, affords a good example of what is aimed at in the whole volume:—

"Whoever, therefore, heareth these my words and doeth them,

I will liken him to a prudent man,

Who built his house upon the rock;

And the rain descended,

And the floods came,

And the winds blew,

And fell upon that house;

And it fell not; for it was founded upon the rock.

And every one hearing these my words and doing them not,

Shall be likened unto a foolish man,

Who built his house upon the sand,

And the rain descended,

And the floods came,

And the winds blew,

And struck upon that house;

And it fell; and the fall thereof was great.

THE PRESBYTERIAN PSALMODY. Being a selection of Tunes for the use of Presbyterian Churches, Families and Schools, throughout Canada. Montreal: JOHN C. BECKER. Toronto: sold by A. H. ARMOUR.

This is a neat little volume containing a selection of a hundred tunes, sold at 2s. 6d. to subscribers, and 3s. to non subscribers—but on order from a minister or congregation of twelve copies and upwards, it can be procured at the same rate as to subscribers. Several of the

tunes are of more recent composition, but have received public approbation; the greater number being the "old and venerable melodies."

We recommend this collection, because we believe it has been carefully prepared; and we press our recommendation, because our congregations have much need of it. With few exceptions the musical department in our congregational worship, is in a condition offensive to taste and injurious to devotion. Preceptors often seem to have no idea of choosing the proper tune for the sentiment of the Psalm, and they do require very much to be taught *what tunes to sing*, as well as the people require to be taught how to sing them. Often there is too much droning or bawling, a dull tune to lively verses, or a ranting one to solemn and plaintive ones, that the heart, instead of being stirred up to praise the Lord, is stirred up in perfect agony by the infliction of a bad preceptor, and an unmusical congregation. Wesley used to say that the Devil gets the best music for his service, and it seems true. The praise of God is an essential part of worship, and proper singing is an essential part of praise; and of all denominations of Christians, Presbyterians have paid least attention to it. There is a dullness, heaviness, lifelessness, a want of religious fervour about our singing that we believe to be opposed both to temporal prosperity and spiritual elevation.

We extract the following from the Prefatory Address:—

"The Singing of Psalms is not an optional department of worship, but a directly-appointed ordinance. It is pleasing to God, and profitable to his people; and, in every time of lively earnest religion—as in the earliest days of Christianity, and the period following the Reformation—much prominence has been given to exercises of united praise.

"The primary duty is, to sing with the heart—for this is worship. But who does not recognize the propriety of singing with taste and understanding too?"

"The object of the present compilation is to facilitate the cultivation of Sacred Music. The thing we deprecate is in the vocal praise of God, is, 'grave, sweet melody.' We never vary from approving of the taste which, of late years, has produced and sanctioned so vast a multitude of Psalm and Hymn Tunes of a light and flippant character,—full of involved passages, ambitious solos, and vain, irrelevant repetitions. We would have them grave, without solemnity, and by their teaching us how to sing without levity. The music we seek must be appropriate to worship—not to anything of operatic or theatrical display. In the following collection, therefore, will be found the *Old Hymns*—precious, not only for their intrinsic beauty, but also for their heart-stirring association,—together with such modern compositions as have received a judicious and general approbation, and by their teaching us how to sing simply, cheerfully, subserve the great end of intelligent and harmonious worship.

"There may be 'bawling' in the Church—but there can be no true and pleasant 'singing,' and Congregations generally make this their study, and learn to sing. There are but few to whom the capacity has been suitably denied, and we hope the tide is not far distant when all will learn to sing as regularly as they learn to read. The present collection is published with a view to meet the wants of many Families and Congregations, and to promote a general improvement in the vocal praise of the Church, that there may be more harmoniously celebrated by the worshippers at large, and not confined to choirs or choirs of practiced voices, while the people are dumb, or fall at a halting pace.

"There must always be, in Congregational singing, a harsh, 'jang'ing' confusion of sound, so long as the air is sung indiscriminately, by men, women, and children—a few, indeed, imagining that they sing the Bass, when they are only growling out the Air in a groff undertone.

"We would urgently say to all—Take the trouble to study the parts proper to your voices. Then, and not till then, there will be a pleasing harmony. Let the voice come from the chest—not from the nose or throat. Let not the plaintive air be rattled, nor the cheerful tune drawled, and adhere strictly to your own part; sing it as it is written—without any grace notes or ornamental flourishes whatever.

"O come, let us sing to the Lord; let us come before his presence with thanksgiving, and make a joyful noise unto Him with Psalm."

Miscellaneous.

MY FATHER'S AT THE HELM.

'Twas when the seas tremendous roar,
A little bark assailed;
And pallid fear with awful power,
O'er each on board prevailed:

Save one, the captain's darling son,
Who fearless viewed the storm,

And playful, with composure smiled,
At danger's threatening form.

"Why sporting thus," a seaman cried,
"Whist sottish overboard!"
"Why yield to grief," the boy replied,
"My father's at the helm."

Denouncing soul from thence he taught
How groundless is thy fear;
Think on what wonders Christ has wrought,
And he is always near.

Safe in His hands, when seas obey,
When swelling billows rise;
Who turns the darkest night to day,
And brightens lowering skies.

Though thy corruptions rise abhorred,
And outward foes increase;
'Tis but for him to speak the word,
And all is hushed to peace.

Then upward look, however distressed,
Jesus will guide the home,
To that best port of endless rest,
Where storms can never come.

ANON.

SIMPLICITY OF THE GOSPEL.

O how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile:
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its own simplicity.
Inscribed above the portal, from afar
Conspicuous, as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—Believe and Live!

COWPER.

THE INQUISITION.

The following is from the work of Dr. Achilli, on the Inquisition and the Jesuits, which we noticed in a former number, but had not then room for extracts:—

Let us inquire what is the Inquisition of the present day in Rome. It is the very same that was instituted at the Council of Verona, to burn Arnold of Brescia—the same that was established at the third Council of the Lateran, to sanction the slaughter of the Albigenses and Waldenses—the massacre of the people, the destruction of the city; the same that was confined at the Council of Constance, to burn alive two holy men, John Huss and Jerome of Prague; that which at Florence, subjected Savonarola to the torture, and at Rome condemned Annio Paleario, and Pietro Carnesecchi. It is the self same Inquisition with that of Pope Callista and of Fr. Melchior Hostiari, who built the prison called the Holy Office, where so many victims fell a sacrifice to their barbarity, and where at the present moment, the Roman Inquisition still exists. Its laws are always the same. The "Black Book," or *Praxis Sacra Romana Inquisitionis*, is always the model of that which is to succeed it. This book is a large manuscript volume, in folio, and is carefully preserved by the head of the Inquisition. It is called *Libro Nero*, the "Black Book," because it is a cover of that colour: or, as an inquisitor explained to me, *Libro Negro*, which, in the Greek language, signifies the book of the dead.

In this book is the criminal code, with all the punishments for every supposed crime; also the mode of conducting the trial, so as to elicit the guilt of the accused; and the manner of receiving the accusations. I had this book in my hand on one occasion, as I have related above, and read therein the proceedings relative to my own case; and I, moreover, saw in this same volume, some very astounding particulars: for example, in the list of punishments I read concerning one, who confessed the tongue, and compressed it between two cylinders composed of iron and wood, and furnished with spikes. This horrible instrument not only wounds the tongue and occasions excessive pain, but also, from the swelling it produces, frequently places the sufferer in danger of suffocation. This torture is generally had recourse to in cases considered as blasphemy against God, the Virgin, the saints, or the Pope. So that, according to the Inquisition, it is as great a crime to speak in disparagement of the Pope, who may be a very detestable character, as to blaspheme the holy name of God. Be that as it may, this torture has been in use till the present period; and to say nothing of the exhibitions of this nature which were displayed in Romagna, in the time of Gregory XVI., by the Inquisitor Anconani—in Umbria, by Stefanello, Salva, and others, we may admire the inquisitorial zeal of Cardinal Ferretti, the cousin of His present Holiness, who

consecrated more than once to employ these means when he was Bishop of Rieti and Ferma.

Every one knows how the Holy Inquisition has surpassed every other tribunal by its extreme rigourity in torturing human nature. Must I bring examples from the Inquisition of Spain? That of Rome has had her own to answer for as well. Through the mercy of Heaven, the former has come to an end; but that of Rome is in full vigour.

I do not propose to myself to speak of the Inquisition of one part, but that of the laws of this institution being in no respect changed, neither can the institution itself be said to have undergone any alteration. The present race of priests who are now in power, are too much afraid of the popular indignation to let loose all their inquisitorial fury, which might even occasion a revolt if they were not to restrain it; the whole world, moreover, would cry out against them, a crusade would be raised against the Inquisition, and for a little temporary gratification, much power would be endangered. This is the true reason why the severity of its penalties is in some degree relaxed at the present time, but they still remain unaltered in its code.

Governing the method of conducting a process, I read in the *Libro Negro* as follows:—"With respect to the examination, and the duty of the examiners—either the prisoner confesses, and he is proved guilty from his own confession; or he does not confess, and he is proved guilty in the evidence of witnesses. If a prisoner confesses the whole of what he is accused, he is unquestionably guilty of the whole; but if he confesses only a part, he ought still to be regarded as guilty of the whole, since he has confessed proves him to be capable of guilt as to the other points of accusation. And here the precept is to be kept in view, 'no one is obliged to confess himself guilty of what he has not done.' Nevertheless, the Judge should do all in his power to induce the culprit to confess, since confession leads to the glory of God. And as the precept due to the glory of God requires that no one particular should be omitted, not even a mere attempt; so the Judge is bound to put in force, not only the ordinary means which the Inquisition allows, but whatever may enter into his thoughts, as fitting to lead to a confession. Holy torture has ever been found the most salutary and efficient means of leading to spiritual repentance. Therefore the choice of the most fitting mode of torture is left to the Judge of the Inquisition, who determines according to the age, the sex, and the constitution of the party. He will be prudent in its use, always being mindful at the same time to procure what is required from it—the confession of the delinquent. But notwithstanding all the means employed, the unfortunate which still occurs, he is to be considered as a servant of the Devil; and sufficient means of his compulsion from the servant of God, nor the pity or indulgence of holy mother Church; he is a son of perdition. Let him perish, then, among the damned, and let his place be no longer found among the living."

With regard to these denunciations, the Inquisition declares that in matters of offences against religion, it is the positive and bounden duty of every one to become an inquisitor. Children may be thought to do their parents wrong as a subject of the Devil; and servants of the law; is, according to the decrees of several Popes, that whoever becomes acquainted with any offence committed against religion, whether from his own knowledge, or from hearsay, is bound, within fifteen days, to bring forward his accusation before an inquisitor, or the vicar of the Holy Office; or, where there are not present, before a Bishop. "The crime, whatever it may be, not only attaches to the principal and the accomplices, but also to every one who knows of it and does not reveal it. So that if you, for example, dear reader, should unfortunately belong to the Church of the Inquisition, you would be obliged to accuse not only me, who address you, but all those who, together with myself, listen to me; and whoever knows that you have listened to my discourses, although he himself may never have heard me," is under the obligation to denounce you to the Inquisition. "The parents and the subjects of the law, by their accusation, which excludes the party subject to it from the benefit of all the sacraments, and shuts him out from the kingdom of heaven. Moreover, besides excommunication, he is liable to be imprisoned in the Inquisition, and to suffer such other punishment as may be deemed necessary. Even the very Cardinals, and the Inquisitors themselves, are not exempt from this obligation; the Pope himself has followed the example. My letters to Gregory XVI. were immediately forwarded to the Inquisition, by his own hand. I have reason to believe that Pius IX. did the same when I wrote to him. All this we may overlook; but that a wife should be obliged to accuse her own husband, or a mother her children, is too dreadful to think of.

A CASE IN POINT.

I will here relate a fact which it always pains me to call to mind; and which until the present occasion I have never before spoken about. During my residence in Rome, I was invited to the house of a professor and teacher in the Church of *di Gradi*; I was one day applied to by a lady of prepossessing appearance, whom I then saw for the first time. She requested, with much eagerness, to see me in the society; and as I entered the apartment where she was waiting for me, she begged the sacrifice to leave us alone, and suddenly closing the door, presented a moving spectacle to my eyes. Drawing off her bonnet and letting loose her hair, she lay on the ground in tears, the lack of opportunity before me, and gave vent to her grief in abundance of sighs and tears. On my endeavoring to encourage her, and to persuade her to rise and unfold her mind to me, she at length, in a voice broken by sobs, thus addressed me:—

"No father, I will never rise from this posture unless you first promise to pardon my heavy transgression. (Although much younger than herself, she addressed me as her father.)"

"Signora," replied I, "it belongs to God to pardon our transgressions. If you have in any way sinned me, so far I can forgive you; but confession I have no cause of complaint against you, with whom, indeed I have not even the pleasure of being acquainted."

"I have not been guilty of a great sin, for which no priest will grant me absolution, unless you will be so kind as to fetch me out of this."

"You must expiate yourself more fully, as yet I have no idea of what you allude to."

"It is now about a year since I last received absolution from my confessor; and the last few days he has entirely forbid me his presence, telling me that I am damned. I have tried others, and all tell me the same thing. One day, however, he has suffered me to go, and I wish to be absolved and pardoned, I must apply to you, who, after the Pope, are the only one who can grant me absolution."

"Signora, there is some mistake here, explain yourself; of what description is your sin?"

"It is a sin against the Holy Office."

"Well, but I have nothing to do with the Holy Office."

"How do you not know that I call the Vicar the Holy Office?"

"You have been informed, Signora; I am Achilli, the deputy master of the Holy Palace, not Office; you may see my name, with this title, prefixed to all works that are printed here, in lieu of that of the master himself. I assure you that neither my principal nor myself has any authority in cases that regard the Inquisition."

The good lady heuristics rose from her knees, arranged her hair, wiped the tears from her eyes, and desired leave to relate her case to me; and, having sat down, began as follows:—

"It is not quite a year since, that I was going, about the time of Easter, according to my usual custom, to confess my sin to my parish priest. He being well acquainted with myself and all my family, began to interrogate me respecting my son, the only one I have, a young man twenty-four years of age, full of piousness and piety, but with little respect for the parents. It happened that I happened to be conversing with him, notwithstanding my remonstrances, my son was in the habit of saying that the business of a priest was a complete deception, and that the head of all the impostors was the Pope himself. Would I had never told him! The curate would hear no further. 'It is your duty,' said he, 'to denounce your son to the Inquisition.' Imagine what I felt at this intimation! It was the accuser of my own son! Such is the case, observed he, there is no other way of saving him, unless you will give up the world and the flesh is done. And, indeed, from every one else I have had the same refusal. It is now twelve months since I have received absolution; and in this present year my misfortunes have befallen me. Ten days ago I tried again, and promised, in order that I might receive absolution, that I would denounce my son; but it was all in vain, until I had actually done so. I then to whom I ought to go to prefer the accusation. And I was told to the Bishop, or the vicar of the Holy Office, who they named yourself to me. Twice already I have been here, with the intention of doing what was required of me, and as often have I recollected that I was a mother, and was overwhelmed with horror at the idea. On Sunday last I came to your church, to pray to the Virgin, the mother of Christ, to aid me through this difficulty; and I remember that when I had finished the rosary in her honor, I turned to my prayer book, and saying: 'O Lord Jesus, thou wert also accused before the chief priests, by a traitorous disciple; but thou didst not permit thy Mother to shake a part in that accusation. Behold, then, I also am a mother, and although my son is a sinner, whilst thou wert just, do not, I implore thee, require that his own mother should be his accuser.' Whilst I was making this prayer the preaching began. I inquired the preacher's name, and he told me that he was the Vicar of the Holy Office, and that I was wholly occupied in looking at you, and reflecting, with my son, that I was under the obligation to accuse to you my own child. In the midst of my agitation a thought suddenly relieved me, I did not see the Inquisitor in your countenance. Young, animated, and with marks of sensibility, it seemed that you would not be too harsh with my son; I thought you would treat you first to correct him himself, to reprimand and to threaten him, without subjecting actual punishment upon him."

I shall not recapitulate my objections to the priest, so as to tranquillize her mind with respect to having to denounce her son. I advised her to change her confessor, and he silent with regard to him—say how she was not in fault. And if confession, I further remarked, be a sacrament that pardons sin, it can never be made a means of unprofitably obtaining information as to the words or deeds of another.

But had I been really Vicar of the Holy Office, what was my duty in this matter? To give notice of the accusation of this mother against her own son, and to threaten her with the same punishment she had made such a great and unlearned of enmity! She naturally would have made such a great and unlearned of enmity! And I should have had to offer her consolation. And since this horrible act of treason has the presence of religion about it, I should have employed the aid of religion to persuade her that the sacrifice she made was most acceptable to God. Perhaps, to act my part better, I might have alluded to the sacrifice demanded of Abraham, and have applied the same application to her from Scripture, to calm her mind, and to silence the remorse of conscience she must have heard on account of the iniquity of bringing her child before the Inquisition.

Now let us see what is done by the Inquisitors. In what is called the Holy Office, everything is allowable that tends to their own purpose.

To gain possession of a secret no means are to be disregarded; not even those against our very nature. For a father and a mother to reveal the thoughts of their own child, or some so trustingly confided in them—a revelation which may lead to their death—is a great crime that we cannot imagine one more base. And yet the Inquisition not sanctions, but enjoins it to be done daily. And this most infamous Inquisition, a hundred times destroyed, and as often renewed, still exists in Rome, as in the barbarous ages; the only difference being, that the same iniquities are at present practised there with a little more secrecy, and caution than formerly; and this for the sake of prudence, that the Holy See may not be subjected to the animadversion, and censures of the world at large.

Let it be distinctly understood and remembered, that this is not a description of the ancient, but of the modern Inquisition, and that which obtains at the present hour. The Book of the Dead is still there—the instruments of torture are unremoved—the cry of innocence is still unheard—the means of appeal have still no being—the earthly destitutes of both sexes and all ranks are still at the uncontrolled, irresponsible, unpublished, and unknown disposal of the terrible junta that manage this dread Institution.

SELF-REPROACH.

Not a day passes, but that we have reason to blame ourselves for some neglect of duty, or some so trustingly confided in them—the performance or the motive. When tried by the standard of God's will, "in many things we offend all, and in everything we come short"—and we cannot be too particular or too humble in our daily confessions before the throne of Divine Mercy.

We are so far from discharging all our duties to our kindred, and our dearest friends even, that in looking back we cannot help finding occasion for regret and self-reproach in many things, though at the time we might have thought but little of it. "Thou ought to put us on our guard, and stimulate us to do better in time to come."

But while in the eye of every deficient there is, it is more than possible to see in the eye of the perfect. Persons sometimes blame themselves for neglect, for which in the eye of God they are not guilty; and therein, however unconscious they may be of it, virtually reflect upon the All-wise dispositions of his Providence.

A husband, wife, or child, is taken ill. The symptoms are not of such a character as to excite any alarm. Such simple remedies are applied as have succeeded well in similar cases, but without effect—After some delay a physician is sent for. He sees no immediate danger, and his prescriptions do not arrest the disease. The patient grows worse; everything that medical skill can suggest and apply is done, in vain. The patient goes steadily on, and the patient dies. It is an awe-inspiring affliction, and the thought of the bereaved dwells upon all the circumstances, till they ripen into the bitterest self-reproach.

"Why did I let the child go out that stormy day? Or why, when I gave my consent, did I let him or her go so thinly clad? Why, when I found symptoms of fever, didn't I send for the doctor sooner? It might then have been broken up. Alas, how stupid and blind I was. I shall always blame myself for this unaccountable neglect as long as I live. In all probability the dear child might now have been alive and well, if the case had been attended to in some of these things." Sometimes this self-conviction fastens upon one imagined neglect and sometimes upon another. "Why, when I found the doctor's prescriptions did not arrest the disease, didn't I send for another to consult with him? It might have saved the child." Or, "why didn't I watch with him on that critical night, when the disease was coming to a crisis, and administer the medicine at the regular hours, instead of trusting to the watchers who fell asleep, perhaps, just when it should have been given?" Or, "why did I let the dear boy go into the water and be drowned. It is true there did not appear to be any danger, and I never allowed him to go alone; but, oh! if I had kept him at home that fatal morning, he would not have been torn from me." Or the bereaved mother says, "I was afraid to have him go, so many boys have been drowned at one time or another, but I gave my permission. It was my fault, and I shall never forgive myself."

Such are some of the thousand self-reproaches, by which persons make themselves miserable, in reflecting on the circumstances of their bereavement. "Tis more they judge in such reflections, the more blameable do they appear in their own eyes; and some go sorrowing down to the grave, almost as if they had directly occasioned the death of those most dear to them.

Now, I do not question, but that some who mourn the sickness and loss of friends, have great reason to blame themselves for it. There are mothers, even, who are criminally neglectful of the health and lives of their offspring. They, however, do not belong to the class which I have been describing, but to a much lower grade in society—the ignorant, debased and vicious. Those who are the most unconscious of blame, commonly, most deserve it. And I will not affirm that the most affectionate and best principled parents never have any reason to blame themselves, for want of forethought and care, when their children are sick or exposed. Such cases when they occur may well give them pain, and they should make them more watchful in future. Many very affectionate Christian parents, too, are, I am afraid, much to blame for not studying the laws and conditions of health in their families far more than they do. There are now so

many reliable treatises on the subject, within the reach of all, that to remain ignorant on the subject is quite inexcusable.

But, after all, there is no good reason for some of the most poignant self-reproaches which are indulged. Friends do not commonly, they do not often die for want of reasonable care and forethought. Except in severe attacks of disease, parents and others are in general sober and more alarmed than physicians are, when they are first called in, and are more anxious to have more done than the case requires. And whatever the disease or danger may be, one thing is too often overlooked. Not only are we all under the sentence of death, but it is the purpose of God to take the young away, as well as the old—the little child and the blooming youth, as well as the men of grey hairs, and no human care can frustrate the purpose. God has "appointed our bounds that we cannot pass, and the number of our months is with him." When his time has come to remove a member of our beloved families, he sends some disease or fatal casualty to do the work. If we could ward off the stroke, our friends would never die. We call in the physician, we use means, and it is right we should, because "the times are in his hands; and we know them not. But when the fatal blow is struck, we know that his hand hath done it. He giveth life, and he taketh it away at the very moment which he had predetermined. No one ever lived a moment longer, or ever will, whatever means may be used to avert the stroke. In saying this, I do not forget that God has furnished means which are blessed to keep off sickness, and to cure diseases; nor that men often avert sickness or bereavements in his mysterious providence, which should be referred to their own violation of the laws of their physical nature. All this I believe and freely admit. But still there is a controlling Divinity above that would not let us "live always," were we ever so obedient to those laws.

And let us beware that we do not sin by the indulgence of unavailing regrets and self-reproach, when there is no ground for it. We have but too many sins to repent of, without resorting to any supererogation. God does not require us to blame ourselves for not using more or better means for preserving the lives of those whom we love, than we have used according to our best judgment. When, after all, a child dies, instead of searching for some blameable neglect, where we have tried to do our duty, we ought to look to the Lord and Him who appointed it; and to say with the Psalmist, "I was dumb, and opened not my mouth, because thou didst it." The other lesson which any sore bereavement teaches us, is not in all ordinary cases far more important than that we must send for the doctor sooner in future cases of sickness, or use other means of prevention or care more diligently. It is to be feared that many exhaust their repentings in brooding over unavailing and unmerited self-reproaches, to the neglect of a really sorrow, which workers repentance, but he is less to be repented of." Indeed, it may well be doubted whether such a frame of mind is compatible with true resignation to the will of God in our bereavements. Surely we ought to be exceedingly watchful lest, while we blame ourselves, we, in our hearts, murmur at him for bereaving us, since with infinite care he could have averted the stroke. I believe that those who are most truly resigned, and who use the hand of God most to his acceptance, spend the least time in thinking how their bereavements might have been avoided and reproaching themselves for not having done more to ward them off.—N. Y. Evangelist.

How to get a GOOD PASTOR.—The people in one of the out-parishes in Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about that matter. They wanted one who could visit a good deal, for their former minister had neglected that and they wanted to bring it up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was they gave their minister three hundred and fifty dollars; but if the Doctor would send them such a man as they described, they would raise another fifty dollars, making it four hundred dollars. The Dr. sat down and wrote a reply, telling them they had better forthwith make out a call for old Dr. Dwight in heaven; for he did not know of any one in this world who answered that description. And as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly might live on four hundred dollars.

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