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Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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

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Religious Intelligence.

NOTES ON ROMANISM.

I. INVOCATION OF SAINTS.—Introduced in the 4th Century. God forbids it.—See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God."—*Rev.* xix. 10. See also 1 John ii. 1; 1 Tim. ii. 5; 1 Cor. viii. 6.

II. WORSHIP OF IMAGES.—Introduced in the year 787. The popes Gregory II., Gregory III., and Zachary, opposed this sin. Pope Constantine I. deposed the Greek Emperor Philip, in the year 713, and put out his eyes for setting up images in churches. Gregory III. excommunicated the Emperor Leo IV. for this crime. The present Pope, Pius Nonus, unlike some of his predecessors, approves of idolatry, and has issued a rescript to the Bishop and clergy of Rimini, authorizing them to ornament with a crown of gold a manufactured winking image of the Virgin Mary, and to honour and venerate with much piety and devotion, the said image, on the 15th of August, the day of her supposed assumption. God forbids this sin, saying—"Neither shalt thou set up any image which the Lord thy God hateth." *Deut.* xvi. 22. See also *Ezek.* xl. 4-6; *Cor.* vi. 16; *John* v. 21.

III. INFALLIBILITY OF THE CHURCH.—Introduced in the year 1067 by the Second Council of Nice. Popes and councils contradict each other, and Romanists cannot agree about the seat of this infallibility. Some place it in the Pope, others in a General Council, and some in the Pope and a General Council. The doctrine is not revealed in the Scriptures. God says—"Believe not every spirit, but try the spirits whether they be of God."—1 John iv. 1. See also 1 Thess. v. 21; *Rom.* xi. 20-22.

Note.—After Stephen V., there was so much contention in the election of Pope Come; that, in the short space of nine years, there were no less than nine Popes! each succeeded in poisoning his predecessor in the Papedom.

IV. CELIBACY OF THE CLERGY.—Introduced in the year 1190. God forbids it.—A Bishop must be blameless, the husband of one wife."—1 Tim. iii. 2. "Marriage is honorable in all."—*Heb.* xiii. 4. See also 1 Cor. ix. 5; *Matt.* viii. 14; 1 Tim. iv. 3.

V. TRANSUBSTANTIATION.—Introduced in 1215 by the fourth Council of Lateran. It contradicts our sight, our taste, our smell, and the Scriptures.—The Holy Spirit says—"As often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come."—1 Cor. xi. 26. See also *Luke* xviii. 19; and *Matt.* xxvi. 29.

VI. AGRICULTURAL CONFESION.—Introduced in 1215. God says—"Confess your faults one to another."—*James* v. 16; but he does not say any where, confess to a priest. See also *Ezra* x. 11; *Dan.* ix. 4, 20; *Luke* xv. 18, 19; 1 John i. 8, 9.

VII. SUPREMACY OF THE POPE.—Introduced in 1215 by the Council of Lateran.—Phocas murdered his master the Emperor, and Pope Boniface supported him in his treason, for which Phocas in return conferred the title of Universal Bishop on the Pope. Hence the origin of Papal

Supremacy. God forbids it—"But be not ye called Rabbis; for one is your master, even Christ, and all ye are brethren." *Matthew* xxiii. 8. See also *Acts* viii. 14; 2: 2; 2 Cor. xi. 5; *xii.* 11, *Galatians* ii. 11; *Acts* xv. 13; 19.

VIII. SALE OF INDULGENCES.—Introduced in the 12th Century. The traffic was excessively scandalous in the 16th Century. In the pardons sold by Tetzel the following words are used—"I absolve thee from all thy sins and transgressions, how enormous soever they may be." God forbids it—"Who can forgive sins but God only?" *Mark* ii. 7. See also *Jeremiah* i. 20; *Isaiah* xlii. 25; *Luke* v. 21.

IX. SERVICE IN LATIN.—Introduced in the year 1915. Strange! there never was a decree of Council in favour of this practice; but the fourth of Lateran decreed that divine service should be in the vulgar tongue of every nation. The Apostle Paul says in 1 Cor. xvi. 14, 16-23—"If I pray in an unknown tongue, my understanding is unfruitful." Prayer in an unknown tongue is inconsistent with reason, as it is ordained for the improvement of our souls, and an increase of grace.

X. WITHHOLDING THE CUP FROM THE LAITY.—Introduced in the year 1415 by the Council of Constance. God forbids it—"He took the cup and gave thanks, and gave it to them saying, Drink ye all of it."—*Matt.* xxvi. 27; *Luke* xxvi. 27; 1 Cor. xi. 26.—In the Church of Rome, the cup is not given even to priests unless they abdicate.

XI. PURGATORY.—Introduced in 1439. This doctrine is not often mentioned in the Bible; but God says, "The blood of Jesus Christ his Son cleanseth from all sin."—*John* i. 17; *Rev.* xvi. 13; *Heb.* ix. 12.

XII. MARIOLATRY; OR, THE WORSHIP OF THE VIRGIN MARY.—In the year 1558, St. Bonaventure substituted the name of the Virgin for that of God throughout the Psalms. In Scripture no mention is made of worship to her; but she, on the contrary, worshipped Christ, saying, "My spirit hath rejoiced in God my Saviour." *Luke* i. 47. Romanists offer more prayers to her than to Almighty God; and thus commit the greatest idolatry.

XIII. SEVEN SACRAMENTS.—Introduced as an article of faith in the year 1547, by the Council of Trent. Peter Lombard, a Schoolman of the 12th Century, first mentioned Seven Sacraments. Our Lord instituted only two, Baptism and the Lord's Supper. See *Matt.* xviii. 19; *Luke* xxii. 14-20.

XIV. APOCRYPHAL BOOKS.—The Church of Rome, only in the year 1546 admitted these books into the Sacred Canon of the Council of Trent. They are rejected by the Greek Church, and by the Jews, whose Canon is the same as ours.

XV. PRIESTLY INTENTION.—This new error was only established in the year 1548, at Trent. It is grossly absurd. For instance—If the priest does not intend to baptize, the infant remains a heathen; or, if the intention fail in the celebration of matrimony, the parties, according to the Church of Rome, who fancy themselves married, are living in fornication.

XVI. VENIAL AND MORTAL SINS.—Introduced in 1563 by the council of Trent. The Bible draws no such distinction. God says—"The soul that sinneth, it shall die." *Ezek* xviii. 4. See also *Rom.* vi. 23; *Gal.* iii. 10; *James* iii. 2; *James* ii. 10; 1 John iii. 4.

XVII. SACRIFICE OF THE MASS FOR THE DEAD.—Introduced in the 15th Century, and determined as an article of Faith by the Council of Trent. It is contrary to Scripture, for "Christ was once offered to bear the sins of many." See *Heb.* ix. 22-28; vii. vii. 26, 27; and x. 14.—"For by one offering he hath perfected for ever them that are sanctified."—*Gal.* iii. 13; 1 John ii. 1, 2.

XVIII. MONASTIC INSTITUTIONS.—Convents and Monasteries have no authority in Scripture, for God says—"Ye are the light of the world; a city that is set on a hill cannot be hid. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."—*Matt.* v. 14, 15.

XIX. INSUFFICIENCY OF THE SCRIPTURES AS A RULE OF FAITH.—Romanists add Tradition to the Bible as a Rule of faith; but God forbids this addition, saying—"In vain do they worship me, teaching for doctrines the commandments of men." *Matt.* vii. 7. To the law add to the testimony, if they speak not according to this word, it is because there is no light in them." *Isa.* viii. 20. See also 1 Tim. iii. 16, 17; *Isa.* xxxiv. 16.

XX. PROHIBITION OF THE READING OF THE BIBLE TO THE LAITY.—The Council of Trent prohibits the general reading of the Bible without the permission of his priest. But God commands us, saying: "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." John v. 39. See also Acts xvii. 11.

XXI. INTERPRETATION OF THE SCRIPTURES ACCORDING TO THE SENSE OF THE CHURCH.—Romanists say the Church is the interpreter of Scripture; but their Church has given no authorized interpretation of the Bible; therefore the error is a most glaring absurdity.—To ascribe the authority of the Scriptures to the Church, is as absurd as to contend that the light of the candle is derived from the candlestick on which it rests. God says:—"The law of the Lord is perfect, converting the soul; the commandment of the Lord is pure, enlightening the eyes."—Psalm xix. 7, 8.

XXII. EXTREME UNCTION.—As used in the church of Rome it has no authority in Holy Writ, nor is it necessary to salvation: for God declares—"The blood of Jesus Christ his Son cleanseth us from all sin."—1 John i. 7.

XXIII. WORKS OF SUPEREROGATION.—The Pope is said to be the Treasurer of this Bank; but our Lord says it is a forgery, in the following words:—"When ye shall have done all those things which are commanded you, say, We are unprofitable servants; We have done that which was our duty to do."—Luke xvii. 10. See also Gal. vi. 4, 5; James iii. 2.

XXIV. NEW CREED OF PAPA PIUS IV.—Confirmed by the Council of Trent in the year 1564. The Nicene Creed was composed in the year 325. To which Pius added twelve new doctrines, embodying all the corrupt and persecuting tenets of the Church of Rome.

XXV. THE HOLY INQUISITION.—This inquisition was conceived by Innocent III., in the year 1193. Thomas de Torquemada, a Dominican Priest, was appointed first Grand Inquisitor in Seville, in the year 1478, by Ferdinand and Isabella. In 339 years, 31,658 souls were dismissed to the flames of hell, after their cursed bodies had been burned to ashes at the stake. 18,043 persons were burned in effigy, and 233,214 were condemned to prison and the galleys.

TOTAL PUNISHMENT BY THIS OFFICE IN SPAIN ALONE, 340021, IN 339 YEARS.—This doctrine is directly opposite to the exhortation of the Saviour to his disciples—"Blessed are ye when men shall revile you, falsely for my sake."—Matt. v. 10, 11.

The Church of Rome has awfully fulfilled that wonderful prophecy of our Lord, who said—"Yea, the time cometh, that whosoever killeth you will think that he doeth God service."—John xvi. 2. See 2 Cor. x. 4.

COMPARISON OF ROMAN CATHOLIC AND PROTESTANT NATIONS.

FRANCE, October, 1853.

The apologists of Romanism maintain with imperturbable assurance the two following theses:—first, that Protestantism is contrary to the true interests of human society, and plunges the people into all sorts of calamities;—secondly, that Roman Catholicism is eminently favourable to the order, tranquillity and prosperity of nations, and that it alone can realize all the good which men expect from a social state. Upon these two themes the Romanist writers expend magnificent discourses. They give free flight to their spirit of invention, and boldly show, in the approaching future, Protestants perishing in disorder and anarchy, whilst Romanists triumphantly pursue their glorious course.

To those appendic dissertations there is a very simple and conclusive thing opposed, namely, *facts*, facts which may be easily proved and verified. What is the present condition of the nations which belongs to Popery, and that of those which maintain the doctrines of the Reformation? What have been their respective developments? On which side is there more activity, political and commercial progress? What is, lastly, their comparative strength in the grand questions which interest and agitate humanity?

A writer of much spirit and talent, *M. Eugène Pelletan*, has not hesitated to confess, those nations which are Romanist are decidedly in rapid decay. He regards Popery as having reached the last term of its career. The sovereign pontiff is, according to him, shut up in the Vatican as in a tomb. He adds, that the future of the world is especially reserved for Protestants.

These assertions appeared exorbitant to *M. Michel Chevalier*, the celebrated professor of political economy; and in an extended article which the *Journal des Débats* has published, he endeavours to refute *M. Eugène Pelletan*. But it is a curious affair; the evidence of facts obliges *M. Michel Chevalier* himself to acknowledge the advancing power of Protestant communities; declarations all the more precious as they come from the pen of a man who intended to serve the cause of Romanists.—The following are some extracts from this article:—"If we measure respectively the progress made since 1814 by non-Catholic Christian people, and compare it with the advancement of power obtained by Catholic (Roman) nations, we shall be amazed at the disproportion. England and the United States, Protestant powers—Russia, Greek power—have acquired, to an unknown extent, the dominion over immense regions,—

destined to be largely peopled.

England has endeavoured to conquer all those vast and populous regions known under the general name of India. She has spread civilization in the north of the American Continent, i. e. Upper Canada. She has made herself mistress, by the labours of her children, of all the positions of an island—New Holland—which is vast as a continent; and she has thrown out her branches into the most important Archipelagos with which the Great Ocean is besprinkled. The United States have aggrandized themselves prodigiously in riches and population, on the surface of their original domain. They have destroyed, on all sides, the limits which circumscribed their territory; they are now seated on the two oceans;—San Francisco is the counterpoise of New York, and they seem to be appointed to at least equal destinies. They have proved their superiority over the Catholic (Roman) nations of the New World, and have subjected them to a vassalage which is no longer contested. Considered together, England and the United States, after the attempt made by the former on China, seem to be on the point of subduing to their authority the most renowned empires of the extreme East—two empires which numerically represent nearly half of mankind—China and Japan. Russia also seems every day to take a more prominent position in Europe.—During this same period, what progress have (Roman) Catholic nations made? The first of them all,—the most compact,—the most glorious,—France,—which, for fifty years, has appeared to occupy the throne of civilization, has experienced strange disasters, seen its sceptre broken, and its power dispersed. She has risen again with the noblest courage, and most indomitable energy: but every time that she was led to believe that she was about to take a rapid flight, fatality, like a scourge from God, has sent her a revolution, which has paralyzed her efforts, and caused her miserably to fall. Evidently, since 1789, the balance between Catholic civilization and non-Catholic civilization has been reversed."

These are important avowals from *M. Michel Chevalier*! He confesses, in the face of the civilized world, that the countries which have shaken off the Papal yoke, go from prosperity to prosperity, whilst Romanist nations decline day by day. Now, how can so intelligent a thinker as *M. Michel Chevalier* believe in the re-devaluation of Roman Catholic nations? "The spirit of Roman Catholicism has shown," says he, "during many centuries, its sympathy with, and ability for progress (1), its harmony with liberty (1); true liberty, that supreme good, in the pursuit of which the whole human race is engaged. Well! Catholic hierarchies and Catholic (Roman) civilization are simply called, yet once again, to accomplish that which they have so many times done so well! Why, then, is it that you will so confidently affirm that they will be now stranded in this work? Why? Because the directors of the Papal church, far from adopting the principles of modern times, go back to the most iniquitous maxims of barbarous ages;—because they seek their support in superstition and fanaticism;—because they extol and practise, as much as they can, intolerance in religion, and despotism in political affairs;—because, lastly, there is a radical opposition, an increasing difference between the tendencies of the present generation, and those of Popery." *M. Michel Chevalier* imagines that the church of Rome can sympathize with liberty and progress; he charitably invites her to effect a complete change within her own bosom. Error and chimera! *Sint ut erant, aut non erant* said the general of the Jesuits to Pope Clement XIV. That is the resolution of Popery; it will remain as it is until it perishes; it cannot transform itself.—*Evan. Christendom.*

FIRST VIEWS OF AFRICA.—*Mr. Goodman*, of the Basa Mission, in Liberia, thus describes the first aspects of his field:—

"We were most agreeably disappointed at finding everything here so much better than we had anticipated. The country, the weather, and the people far excel what we had been led to expect. Nor do I believe that such feelings as were ours at home are by any means rare among American Christians, or even among those who are looking forward to missionary labours. To us, Africa was the land of death, the abode of every foul and hurtful beast; a land of sandy deserts or of unbroken swamps, overrun by an innumerable multitude of creeping things; where existence was only tolerable, not enjoyable. To us, Africa is not, perhaps, the very reverse of all this; but nearly so. It is a goodly land; a land fertile and fruitful of many things that render life not only endurable but blessed. There are few spots, even in our own land, more beautiful than some parts of the mission premises. The St. John's is a noble and beautiful stream, and the mountains, visible from our window, at a distance of eight or ten miles, rising far above the adjacent country, lend additional attractiveness to the scene. In a word, we feel at home and happy."

"First Views," especially of moral fields, are often fallacious. A true-hearted missionary looks upon men in heathen lands as "fields white to the harvest." He rises superior to hardships, liability to disease, fear of enemies, scarcity of food and conveniences, and sees the immortal mind, like an unpolished jewel, worth more than a whole world, that may be secured to adorn the diadem of the Lord Jesus Christ.—With more courage and perseverance than are manifested by pearl-divers, he watches, labours, and prays to obtain such a prize, and be instrumental in transmitting it to heaven. Africa is a goodly land. It is not all swamps; the miasma does not infect all its borders and inland places; death does not lurk in every bush and glen. The coast is more dangerous than the inland hills; and the worst part of the inhabitants, as well as the most insalubrious portions of the country, are near the

sea-shore. But men in pursuit of wealth, brave even the most unhealthy regions, and combat disease in its most virulent forms. Shall the soldiers of Christ be daunted where men of worldly ambition and enterprise are undaunted? Shall life be risked in quest of "filthy lucre," the treasure that perishes with the using, and shall it be deemed madness for the followers of Christ to emulate the devotees of Mammon in Christian enterprise to win lost souls?

Lagos.—This is the landing-place of our missionaries to Central Africa. It is situated on the right of Beatin, about 20 miles eastward of Badagry. It is a populous town since its occupation by the British, and will, doubtless, become a depot of great commercial importance, having water communication far into the interior, as well as hundreds of miles along the coast. English steamers from London will land here twice a month. It is now a missionary station, occupied by the Church Mission Society. Mr. Colmer, one of the missionaries, thus refers to it:

"I would acknowledge the goodness and mercy of God, so richly bestowed upon us during the year now closing. Twelve months ago, we were surrounded by wars and rumors of wars, and the horizon threatened a fearful storm. It soon burst forth, drove the deadly exhalations beyond, and left the cool, refreshing air behind us. The destruction of Lagos dispelled all the dangers and anxieties of wars, and brought us tranquillity and peace. What a change for Lagos! Twelve months ago it was in full possession of the prince of darkness. Now his stronghold is broken open, his bulwarks are overthrown, and his banner must give place to the standard of the Gospel of Christ Jesus. Twelve months ago thousands of poor people were under an iron scepter, degraded below the brute creation. Now an air of comparative liberty pervades the place, and cruel oppression is reprobated, changing the expression of despair into a happy smile. Twelve months ago, the king, chiefs, and people invoked their gods, and called the neighboring gods even to their assistance, and bloody sacrifices abounded. Now many people assemble to hear God's word; sacrifices are discontinued; idols thrown away; and the true God believed in and worshipped, at least by some. What a change! What has God wrought! What an earnest for Africa's speedy salvation! God hasten the time!—*Home and Foreign Journal.*

CHARACTER OF THE CHINESE INSURGENTS.—Mr. Talmage, in writing from Amoy, June 3, makes the following statements in respect to the men who are in arms against the present government of China.

If the insurgents triumph over the present dynasty, we have reason to expect that the whole Chinese empire will be thrown open to the preaching of the gospel. Many of the insurgents profess to be worshippers of God and believers in Jesus. Possibly this profession is general among them. They have a portion of the sacred Scriptures, printed by themselves, and circulated among them. We have seen a part of the Book of Genesis which they had printed. They are well acquainted with many facts of the Old Testament history, and with some of the facts of the New Testament. They have published several tracts. Their Commentary on the Ten Commandments is very good. A tract which they have published against idolatry is said to be excellent. In their prayers they usually insert the petition of the Lord's Prayer, "Thy kingdom come." They offer their prayers in the name of Jesus, relying on his atonement for the forgiveness of sin and the salvation of the soul. They keep the Sabbath and enjoy morning and evening worship. In some of their books there is much superstitious and fatal error. From all that we can yet learn, we may hope that there are many sincere Christians among them, and we have reason to fear that there are also many fanatics, and some wicked impostors. Their books show a much more intimate acquaintance with the writings of Moses than with the writings of the evangelists and apostles. Thus we may account for many of their acts and religious rites which are inconsistent with the spirit and teachings of the New Testament.

"If," says the North China Herald, "this first half of Genesis be only the commencement of a series which the insurgent chiefs intend to continue as soon as they have opportunity, and as soon as the various documents comprising the 'Holy Book' come into their hands, we may then expect to see, in course of time, should the insurgents prove successful, the whole of the Jewish and Christian Scriptures published by authority and circulated throughout the empire." If this should take place it would give the Bible a circulation in China which it has been anticipated would not take place for many years to come.—Two copies of a version of the New Testament have been placed in the hands of one of the chiefs of Nanking, and were received with respect and gratitude.—*Journal of Missions.*

FUH-CHAU.—The brethren at Fuh-chau "have more than ordinary reason for recording the goodness of the Lord in blessing them with health, and preserving them from the violence of men; and they render him the deep gratitude of their hearts, and beg also an interest in the thanksgivings and prayers of his people, that they may still be permitted to labor for the evangelization of that people." In the four schools connected with the mission, having an average attendance of eighty-five scholars, the instruction is chiefly religious. The attendance at the chapels varies; some of them frequently well filled, and present somewhat the appearance of regular and orderly congregations; the influences of the Holy Spirit are needed to give effect to the truths preached. Wayside preaching is continued, and by means of it the precious news

of salvation is widely disseminated and a great preparatory work performed. The progress of the truth is doubtless hindered for the present by the rebellion, but "a brighter day seems at hand." Says the report of the mission, "We have reason to believe that the rebels are in possession of much religious truth and are governed by principle. In case of their success China will probably be better governed, and (drawn upon more fully to the influence of the gospel) And in either event we cannot but hope that the long night of heathen darkness is passing away. For that let Christians in our deserts and unchristianing pray"—16

A NEW FIELD OPENED IN CHINA.—It is strange how the growing light meets you in most unexpected ways. One day I stopped my carriage to enquire after some place I could not find. A young Hindu came forward, dressed like others, but having an intelligent look, he spoke English. I took him with me to find the place, and we got into conversation. He had been educated at one of the institutions, but had left it unconverted, and was now a merchant in one of the bazaars. I got his name and address, and felt here to a time opened up, for there must be many such—at least about Calcutta—ready to get hold of a few of them, and had an experimental meeting on Thursday night. Perhaps twenty came, mostly young educated unconverted Hindus, and a few East Indians, all of them either at institutions, or engaged in the pursuit of mercantile affairs. I got their names and addresses, had a short Bible lesson, and then we fairly discussed our plans. They were very grateful to me for thinking of them. We settled that we should take up Romans for our Bible lessons; the last volume of *l'Autographe* on the English Reformation for our reading lesson. And one of them suggested that if we had a few spare moments I might read a few sentences of Young's "Night Thoughts"; another thought Milton might be better, but we agreed to give Young a little trial, and then turn to Milton. I found some at the Institution fund of Cooper. On Monday night we had our first meeting, and the large room I had taken for my class-room was crowded, so that I saw it would not do, and we determined after this to meet in the church. I gave away twenty-five Bibles, which Mr. Milne had got for me from the Bible Society. One young man, of whom I heard when I was visiting one of my people at the Treasury, is, I think, a hopeful case. He has been educated at our Institution, but had left it, like so many others, unchanged, and entered into business. I was told that he was such, so I wrote his name upon a little book, "Come to Jesus," and sent it to him. About a fortnight after, two young men came with a note of introduction, and it was my young friend and one of his companions. Since then he had been several times with me; I have got him a Reference Bible, and he has begun to read from the commencement. I trust he will ere long make an intelligent profession. He is living with his father, but could support himself with his salary independently. I should like to see more converts of this kind, who might be a help to us and not a burden.

HAWAIIAN ISLANDS.—The Roman Catholic party at the Islands is composed of the less intelligent class of natives. Most of their places of worship are native-built, and in a state of dilapidation. They have no books of science or religion for their seminary; and in all their common schools the Bible is wanting, and what of arithmetic they learn they obtain from the Protestant press. The Mormons seem to have made no very permanent impression except on some loose and dissolute persons, but so far as they exert any influence it is for mischief only. Though no extensive and powerful revivals have blessed the churches the past year, there yet have been received to them, on profession of their faith, 1,880 members, all but four having had more or less additions. The smallest number received is three, then fourteen, twenty-two, and so on up to 442. The effort which the churches are making for other islands of the Pacific is having a beneficial reflex influence upon them. "This is," says the report, "a new era for the Hawaiian churches. Our people now pray for foreign missionaries with far more love and zeal and solicitude than formerly; they are more liberal, moreover, in their contributions for benevolent objects, both at home and abroad." There are four ordained Hawaiian preachers of the gospel. "These brethren have thus far given good satisfaction to the churches and congregations, over which they have been placed; and the blessing of God has attended their labors. Four promising young men have recently graduated at Lahainaluna, who are looking forward to the gospel ministry; and if the way shall be opened for them, they purpose to go on a foreign mission." "We have many valuable native helpers in our churches," the brethren say, "who are very useful in conducting district meetings, and who are ready upon every good word and work." South Kona embraces a large portion of the richest soil of Hawaii. With almost no labor, the people can live in their way in comparative comfort. Laziness is therefore their habit, and all those vices which thrive where indolence prevails, are their besetting sins. Owing to the ill health of those who had been stationed there, and to other causes, but little labour had been bestowed on this field for some time previous to its being assigned to Mr. Price on his return from this country to the Islands. His heart was oppressed, on going there, with the desolations that met his eye. But there has been a change. The Spirit has come down as "showers upon the mown grass," and quite a number have been led to the Lamb of God. Some who had wandered far from God have returned. Old idolaters are coming from a distance to inquire the way of life. The people also are showing a spirit of benevolence. Besides paying more than \$1,200 for houses of worship,

and \$100 to the support of their pastor, the monthly offerings contributions in eight months amounted to \$110; the children in the Sabbath school also sent \$30 for the support of Mr. Kehala at Patakiwa. They proposed this year to pay \$700 for the support of their pastor, \$100 of it in vegetables for his table. At many places in Illinois and Iowa, the people of their own accord had anticipated the Lord's proclamation for a day of fasting and prayer in view of the coming year. In some places several such days have been observed. "In works of charity," says Mr. Cass, "they are not going backward." At the last monthly concert at the station \$240 were given, and more than \$2000 have been contributed in four months. "This, however, is unusual. It was the spontaneous offering of the people, and may not be depended upon to an equal amount in all future contributions. Children, widows, the poor, throw in fifty cents or a dollar at a monthly concert occasion. How many poor labourers do this in the United States! And how many of the rich do not do it?"—*Jb.*

IONA.—This is a small island on the west of Scotland, and about thirty miles from the mainland. It is not more than three miles long, and one and a-half broad, and is said to be a rocky, barren, and worthless spot. It has, notwithstanding, a very interesting history, and particularly as having been the residence of the renowned Irish Missionary, Columba, who introduced the Gospel into Scotland, and the northern parts of England in the sixth century.

This eminently good and holy man was born in the county of Donegal, Ireland, A.D., 521, and after a long and laborious life, the greater part of which was spent in promulgating the Gospel in Scotland, he died on the island of Iona, A.D. 597, in the seventy-seventh year of his age. He is said to have regarded the Sabbath with special sanctity, and accounted it a great privilege to end his life on that day. He retired, as was customary in those days to the church at midnight to pray, and was found the next morning on his knees dead. This circumstance, together with the uncommon piety of his life, imparted quite a sanctity to the place, and, in consequence, it was long after used as a burial ground for the kings of Scotland, Ireland, and Norway.

It is said that the present inhabitants of the island, of whom there are not more than thirty families, still regard the Sabbath with special reverence. A story is related, in illustration of this fact, in connexion with a visit of the Grand Duke Constantine, to the island some years since. The Duke wished to see the tombs of the kings on the Sabbath, but the old keeper of the Cathedral refused to give up the keys. When asked if he knew who the stranger was, the old Scotoman replied, "I discern exactly how. I supposed, from what the folk say, its only the Emperor of Russia; but I wadna gie up the key to my ain Quon on the Lord's day. There is a power aboon, superior to any earthly power; an I canna gie up the key." The life of this good and great man suggests some very important reflections. He had in his day no doubt, as many trials, difficulties and discouragements as any minister of the Gospel who lived since or before his time. If we were acquainted with his private experience, we would see that there were times, and perhaps of frequent occurrence, when he felt that his labours amounted to very little. It is now more than twelve centuries since he rested from his labors, and no doubt his influence, the influence of a holy life, is not only felt in the little island of Iona, but has given direction to the subsequent history of Scotland, and, in this indirect way has reached the most distant ends of the earth.

The Canadian Presbyterian Magazine.

TORONTO, DECEMBER, 1853.

An article upon the stark, staring, unblushing infidelity of Mackenzie, as published in his *Message*, is crowded out. *The Globe*, of the 12th, had a very satisfactory three columns and a-half on the man, to which, in the meantime, we refer our readers, and with which we coincide.

"A MANNA OF SYDNEY" must attach his name to his communication for three reasons—first, because it never could be understood in such a serious matter, that "any one" meant the name concealed; second, that he may show he is not ashamed to subscribe it; and third, that his name may be the best answer to it.

To SUBSCRIBERS.—We request that Subscribers in arrears send the sums due as soon as possible. Our rule is payment in advance, and though not strictly adhered to, it is hoped a due regard to the pecuniary interests of the magazine will be observed.

With the January number, an opportunity will be given for receiving new subscribers for one year; and we solicit friends to give such publicity and use such influence as they can, that the circulation may still be increased.

CIRCULAR.

To the Editor of the Canadian Presbyterian Magazine.

Toronto, 22nd Nov., 1853.

Dear Sir,—The Committee of the Upper Canada Bible Society will be thankful if you will give publicity in your journal, to the accompanying list of Contributions to the "Jubilee Fund," which, it is expected, will be greatly increased. The Committee take this opportunity to express their warmest thanks to those friends and Branches who have already so liberally responded to their circular, and, at the same time, respectfully solicit others to do likewise.

Believe me, dear Sir,

Very sincerely yours,

J. H. Howann, Secretary, U. C. B. S.

Contributions received by the Upper Canada Bible Society, up to the 21st November, 1853, towards the "Jubilee Fund" of the British and Foreign Bible Society.

Collection, Second Congregational S. S., Richmond Street, Toronto.....	£0 11 3
Do. Free Church, Peterboro', per Rev. J. M. Rogers.....	5 0 0
Do. do. Boundary Line, Cavan, do.	1 8 0
Peterboro' Branch Bible Society.....	25 0 0
Collection, Presbyterian Church, Scarborough, Rev. J. George, do. Congregational Church, Newmarket, Rev. Thos. Baker, do. do. Whitby, for China, Rev. J. T. Hynde, do. Presbyterian Church, Clarke, Rev. S. Porter.....	6 17 6 2 10 0 2 6 8 3 10 0
Do. Jubilee Meeting, London.....	17 0 2
Drummondville Branch Bible Society.....	10 0 0
Chippawa, Juvenile Collections.....	7 10 6
Calabona, Collection at Meeting, for China.....	£3 14 9
Do. Free Church, Rev. Mr. Mack, do. do. Church of Eng., Rev. B. C. Hill do. do. United Presbyterian Church, Rev. Dr. A. Parrier.....	3 3 6 1 5 0 4 15 0
Do. do. Juvenile, for China.....	2 15 0
	15 16 3
Ontario Branch Bible Society.....	5 0 0
Port Robinson, Juvenile Collections.....	2 4 10 1/2
Monro, Central, do.	0 13 6
Pergus Branch Bible Society, for China.....	£3 0 0
Do. Collection, Jubilee Meeting, for Colporteurs.....	3 0 0
	5 0 0
Collection, United Presbyterian Church, West Flamboro', Rev. Thos. Christie.....	4 10 0
Zono Mills, Collection, per Rev. W. Ames, Juvenile Collection and Jubilee Meeting.....	7 10 0
Rev. H. Denny, Georgetown.....	0 10 0
Proceeds of Jubilee Meeting, City of Toronto—	
Cash.....	£35 1 8
Amount of Contributions on Cards.....	31 12 6
Contributions rec'd at and since the Meeting:	
The Hon. Robt. Baldwin.....	£10 0 0
W. A. Baldwin, Esq.....	2 10 0
J. Arnold, Esq.....	2 10 0
The Sheriff.....	1 0 0
Mr. Robert Smith.....	0 2 6
	16 2 6
	52 16 8
Collection, Wesleyan Methodist S. School children, Queen Street.....	8 15 8 1/2
Do. Free Church, Orillia, per Rev. J. Gray.....	2 9 4
Do. Jubilee Meeting, Port Sarnia.....	£8 13 9
Do. Presbyterian Church, do.	1 18 1
Do. Episcopal " do.	1 8 9
Do. Methodist " do.	0 15 2
Do. Juvenile, do.	15 5 0
Do. St. Mary's Episcopal Church, Froomfield... do.	0 15 0 0 5 0
	£29 0 9
Loss expense for Printing.....	0 5 0
	28 15 9
Collection, Port Stanley.....	8 0 11 1/2
Do. Sandwich and Windsor.....	2 0 0
Do. Baptist Church, Villanover, per Rev. J. Van Loon, Joseph Robinson, Esq.....	0 15 0 2 10 0
George Burnett, Esq.....	1 0 0
Collection, Brighton, Juvenile.....	4 9 0
Do. do. Wesleyan Methodist Church.....	1 6 0
Sundry Subscriptions, Brockville, for China.....	7 10 0
Oakville, Branch Bible Society.....	3 3 1 1/2
Esqueving, North Branch Bible Society, for China.....	12 10 0
Do. Juvenile.....	0 18 3 1/2
Chingawacooey, for China.....	2 0 0
U. P. Church Sab. School, Toronto, per Rev. Mr. Jennings.....	15 8 4 1/2

ANTI-CLERGY RESERVES COMMITTEE, TORONTO.

We publish the Resolutions and Minutes passed by the Toronto Anti-Clergy Reserve Committee, and invite the earnest attention of our readers to the suggestions set forth. This question, the basis of Canada, seems not unlikely to get the go-by from the Cabinet during next session of Parliament, notwithstanding all past professions and pledges. Or, if it be taken up in good earnest, there is another feature which we believe it will assume—a worse one than ever—and that is, a division scheme, not a secularization or abolition of the Reserves, but their extension to all denominations. There will be a strong attempt made to equalize their distribution among the churches. Not that the Cabinet will propose such a scheme, but we much mistake if a strong party in Parliament will not be found to propose it. This is the danger we have to dread, for were that scheme accomplished, it would be a much greater social evil than the present disposition of them. In next number we hope to be able to give another address from the Committee on this phase of the subject; and, in the meantime, would urge electors to see that their representatives are right in this matter.—

1st. That this question having been the fruitful cause of the most alarming civil and social commotions among our population, and having brought the Province once to the verge of revolution, every interest of society demands its immediate and final settlement.

2nd. That the indication proceeding from the Executive, of an intention to delay final action upon this question until a new Parliament shall have been elected, is, in the opinion of this meeting unwarrantable and dangerous, as well as a violation of public faith calculated to destroy all confidence in the integrity of the Government.

3rd. That no just reason can be adduced for deferring final action upon the question at the approaching session of the present Parliament. That during thirty years public opinion in Upper Canada has been unequivocally expressed by every successive Assembly in favor of secularization.—That, generally, the members of the present House from Western Canada, were elected with a special eye to the final commutation of such a measure.—That the present administration have unequivocally pledged themselves to stand or fall by a measure for entire secularization, the alienation of the funds from every sectarian purpose and influence, to objects of a purely secular character, at the earliest possible period.—That every impediment heretofore allowed for delay has now been removed by the passing of the late Imperial Act, and that therefore duty, the interests of truth, justice, and peace, as well as the safety of the Government, demand immediate, sincere, and vigorous action for the removal of this long stereotyped wrong.

4th. That there being now considerable probability of the rise of new questions so strongly exciting to the public mind as to divert the attention of electors from points affecting religious liberty,—this fact constitutes an additional reason for pressing the question of the Clergy Reserves to an immediate decision.

5th. That the perpetuation of the Rectories, established by fraud, is a deep disgrace to the Government of the country. That the professed attempt on the part of the Administration to abolish them through Chancery—the Province paying the costs on both sides—is calculated, in the opinion of this meeting, to retard their suppression, and to incur an enormous and needless bill of costs. That duty to the community demands their immediate abolition.

The following address was unanimously adopted:—

To the Friends of Religious Liberty in Canada.

The period is rapidly approaching when the Legislature shall again meet, and when by its action we shall for all future time possess the semblance or reality of religious freedom. The authority to settle the long agitated and exciting question of the Clergy Reserves has at length been conceded by the Imperial Act of last session, and public expectation has naturally been raised, that immediate action would be taken by the Provincial Legislature to redress this old grievance by an Act of thorough secularization. From indications recently given by the Administration, it is probable, however, that the country, after a warfare of thirty years, is to be again doomed to disappointment, by an unwarrantable postponement of a final settlement, until a new Parliament shall assemble. Such a course, if pursued, cannot fail, under the present circumstances of the country, to lead to a most exasperating political conflict, dangerous alike to the peace of the community, as well as to the triumph of the principles of religious liberty.

Every consideration which justice, duty, or patriotism could suggest, demands the instant removal of this social wrong. The Secretary for the Colonies so far back as 1831, in a despatch to the Government of Upper Canada gives the following emphatic testimony in relation to the evils arising from the existence of this mistaken provision for the support of religion in the Province:—

“His Majesty’s Government have advised the abandonment of the Reserves, for the simple reason that, after an experience of forty years, they have been found not to answer the expectations entertained at the time the system was established, but have entailed a heavy burden upon the Province.”

The late Lord Earl of Durham, Governor General of British North America, in his report on the affairs of Canada in 1839, thus refers to the same subject:—“The question as to the application of this property must now be settled, if it is intended that the Province is to be free from violent and protracted agitations. . . . And I know of no mode of doing this, but by repealing all provisions in Imperial Acts, that relate to the application of the Clergy Reserves, and the fund arising from them, leaving the disposal of the funds to the local Legislature, and acquiescing in whatever decision it may adopt.”

Lord Ashburton, then, when a Colonial General, thus addressed Lord John Russell upon the question in 1839.—“There is no subject of such vital importance to the peace and tranquillity of this Province as the question of the Clergy Reserves. . . . The records of the Colonial Office will afford ample evidence of the total effect upon public affairs in Upper Canada, of the course in which this matter has now for some years past been pursued. . . . The course which has not had the opportunity of ascertaining upon the spot the work of this operation, can scarcely estimate the importance of the subject. . . . It is the source of all the trouble in the Province, the never failing watch-word at the hallings, the perpetual spring of dissent, strife and hatred.”

These decided opinions from the highest and best sources, in 1831, 1839, and 1839, give authority to the Colonists, that that wrong would be speedily redressed. The sequel, however, has proved that no counsel however wise, no remonstrance however strong, no danger however alarming, no majority however great and united, have been able, as yet, in the end of 1853, to secure a righteous settlement of the question. And, as if to aggravate the injustice of the past, and to darken our hopes for the future—to lacerate and deepen the wounds we have already received—now that the whole question is committed to our own hands, to a Parliament specially elected to secure a final settlement, and in an Administration solemnly pledged to stand or fall by an early measure of complete secularization—delay is again suggested, a renewed conflict is proposed—and to meet public opinion—but to give a less opportunity of victory to the enemy of our liberties. The issue of this renewed conflict, whether for good or evil, will, in all probability, be permanent, and it may be determined by the amount of vigilance, firmness and skill with which you now apply your principles. Every means will be employed to defeat at this last stage your long cherished purpose. Other great questions will be proposed upon the public attention to lessen the importance of the one before us; while your leaders in Parliament will be pressed to make compromises to leave the semblance without the reality of religious liberty. It is all-important, therefore, that at such a crisis of the cause, all its friends, as well as its official advocates, should co-operate to secure its final triumph.

The object now sought by our opponents is a partition of the funds among the religious denominations for clerical, school, or other purposes—a mode of settlement which we deem worse than the present arrangement. It would involve a public support of truth and error, or rather a public indifference to both—a measure in which no consistent advocate of the voluntary support of religion could ever cooperate or acquiesce. No appropriation of the Reserves will be satisfactory to the community but such as would ensure general interests free from every ecclesiastical influence; and we request your patient attention to all plans by which clerical encroachments may be reached through educational grants.

While it is the duty of the Legislature to select the means and objects of an entire secularization, we may suggest some of a general or benevolent character to which this large fund could be advantageously applied for the good of the people in general—namely, for the erection and support of public asylums for the blind, for the deaf and dumb, for juvenile delinquents, or otherwise for municipal purposes, or the liquidation of the provincial debt. In the struggle to evade your demands, it is probable that delay will be pertinaciously sought to give opportunity to your antagonists to renew and consolidate their plans of resistance in view of elections, or the re-casting of parties; and in order also, if possible to increase the number of claimants upon the Reserve fund.

Further discussion with respect to public opinion upon this question, may be regarded as useless. From 1826 to 1839, the Legislative Assembly of Upper Canada recorded its verdict in favor of secularization for “educational or general purposes,” no less than fourteen times; the last election only reiterated the sentiment more strongly. Delay therefore, while dangerous, must now be regarded as a symptom of reluctance and disaffection on the part of our rulers. The path of duty is now plain; the resolutions of our Parliament, having been sanctioned by the Imperial Government, should at once be converted into a Bill, and pressed with all fidelity and earnestness upon the Legislature.

Among the dangers to which the cause of religious liberty is at present exposed, is that of division among ourselves upon other subjects. We, therefore, most earnestly entreat the advocates of the Maine Law, of railway improvement, or of projects of a local character—to see that none of these shall prove a means of destroying our hopes of establishing entire religious equality amongst us, and with it unity and peace.

It should also be borne in mind that the coming session of Parliament will perhaps immediately precede a general election, and therefore is one in which representatives will be anxious, as experience has shown, to satisfy their constituents. See, therefore, that your repre-

committees are prepared for immediate and satisfactory action concerning the Resolves, and take means to secure early information of every movement upon the question in the Legislature, and (how you may be prepared for any emergency. Another objection just, and your influence over members will be comparatively slight. Besides, a new Governor may soon arrive in the Province, adverse to the principles we desire to establish. His influence with some members of his cabinet, and with leader in Parliament, may turn the scale in favor of some of the plans of our opponents. And experience abundantly proves what with viceregal influence, the prospect of office and party obligations, there would be no deficiency of public writers to gloss over such destruction. To guard effectually against such dangers, take the case into your own hands, so that no one can betray you. Have every member pledged to correct views, and to an immediate enforcement of them, either through the Government, or by an independent measure, should the executive prove recalcitrant in their trust.

We contemplate committing in Toronto a committee of vigilance, during the remaining stages of this question, and shall be happy to cooperate with our friends throughout the country in the adoption of any measures which may be found requisite for securing an early and triumphant issue.

Joe. Richardson, Elder M. E. Church; John Roof, Congregational Minister; Robt. Burns, D. D., Minister Free Presbyterian Church; Jas. Pyper, Baptist Minister; Joseph H. Robinson, Methodist New Connexion Minister; John Taylor, M. D., Minister of U. P. Church; William Ormiston, A. B., Minister U. P. Church; Althel. Willis, D. D., (Principal Professor, Knox's College); A. Latta, (Senior Tutor Congregational Institute); John Jennings, Minister of U. P. Church; J. Leslie; John Seoble; Peter Brown; John Roof, Jr.; Jas. Shaw; Jas. H. Richardson, M. D.; B. P. Whitmore; Saml. Sproull; John Doak; R. H. Beut; Patrick Prösland; Peter Prösland; J. MacMurrah; David McLeod; Wm. Henderson.

Toronto, Nov. 24th, 1853.

Original Articles.

(FOR THE CANADIAN PRESBYTERIAN MAGAZINE.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FRASER, CALLEDONIA.

We are now to enter on the consideration of a movement in the Associate Synod, which, with a similar movement in the General Associate Synod, afterwards to be considered, forms a portion of ecclesiastical history which has had an important influence on British sentiment, and which may even be regarded as exhibiting the fundamental principle of civil and religious liberty.

Hitherto this denomination had followed the course of their fathers with little variation, and had acknowledged their adherence to the whole doctrine of the Westminster Confession of Faith, not excepting those passages which teach the anti-christian doctrine of the magistrate's power in the Church. For, although the answers to Mr. Nairn's reasons of dissent express views of an enlightened character, yet they do not seem to have been acted on to the full extent. Occasionally, indeed, preachers took exceptions to the strong language employed in the Confession; and Presbyteries seemed to exercise a discretionary power in permitting this; but the ecclesiastical proceedings, and the sentiments of the body at large, seem to have been much the same as when in connection with the Established Church. They were still under the impression that civil establishments of religion were scriptural and expedient, and they were still willing to return to the National Church should the way be opened.

Now, however, they were about to take up new ground, or rather old ground with a firmer grasp. Their assent to the Confession, it was understood, was always given in coincidence with the views of the Associate Presbytery in their answers to Mr. Nairn, but this was now a matter of old standing; and not known as at first, and, in consequence, not considered sufficiently explicit, nor were some of those who were licensed and ordained satisfied with certain questions in the Formula which seemed to require an approbation of intolerant and persecuting principles. This led on to what is called the Old and New Light Controversy,—a controversy which was carried on with much keenness, and which occasioned strife and division; but which, under a wise over-ruling Providence, has led, as we shall afterwards find, to vastly important results, and may even be considered as bringing us to an era of ecclesiastical history most important and memorable, not only so far as the Secession denominations were concerned, but extending its influ-

ence to other Churches, and tending greatly to subvert the very principles on which the mystery of iniquity seems to have its base.

The questions in the Formula (we said, about which scriptures were expressed, are the second and the fourth). The second required an unqualified assent to the whole doctrine contained in the Confession of Faith. Now, it was not surprising that serious objections should be made to this by conscientious persons who had carefully read those passages in the Confession where the power of the civil magistrate in matters of religion is concerned. What says the Confession?

"The civil magistrate may not assume to himself administration of the Word and Sacraments, or the power of the keys of the kingdom of heaven: yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all Blasphemies and Heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed: for the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God."

It is evident from this passage in the Confession, and from the Scriptures which are adduced in proof, that the Confessors made a complete surrender to the civil magistrate of the Church's freedom,—that the civil authorities were to judge of doctrine and to reform what they considered ecclesiastical abuses, and were authorized to call Synods and control their deliberations. In short, that they had all the power conceded to them, and that, as the Confession elsewhere states, even though they were infidels, which the most oxastian and tyrannical government could require. Who can wonder then that enlightened and conscientious men should be startled by such doctrine, and obliged to dissent from it? We rather wonder that it passed so long without decided and general opposition, and we wonder more that in this enlightened age, the whole Church of Scotland, ministers and elders, should deliberately subscribe these sentiments, and we wonder most of all that the office-bearers of the Free Church, rather than acknowledge that their former position was wrong, or that their new position calls for some qualification, should still insist so much on assenting, without exception, in the very language we have quoted, to all this arbitrary and unscriptural power as vested in the civil magistrate. The subject to come before us has thus an interest in the present day, in preventing with clearness the difference, we may say the only difference, between the United Presbyterian Church, and the Free Church. The latter are still labouring in the dark, like our own father of the last century before this controversy arose. A goodly number in the Free Church, we believe, like many in both branches of the Secession Church before this question was agitated, are imbuing New Light views, and feel a necessity for some change in their formula and professed creed, on this subject, in their altered condition: and doubtless ere long there will be a burst among them for real as well as imaginary freedom. But when, and how, it is to come God only knows; and who is to have the honor of carrying out such a movement in a Church comprising so many pious ministers, is known only to Him, who when his own time comes is at no loss to find instruments to accomplish his wise and holy purposes.

We have no doubt that such a movement will yet revolutionize the Free Church, and bring them round to our own scriptural views, which at present they seem either not to have the penetration to understand, or the candour to acknowledge,—that in the providence of God this is delayed till that church be ripe for it, which perhaps from the prejudices of their education it is not wonderful should still be a future event,—and that when it takes place it may be more harmoniously, and more effectually carried out. What a vast advantage to Christianity in Scotland and in other lands, would be a union, longed for by many in both these churches, which are now, as has been often exemplified, most opposed because most approximated. The present generation will not likely see it, but their children may; and then all our existing jarings and animosities will happily sink into oblivion, like those of former days among the parties that are already harmoniously blended: and even the very existence of civil establishments of religion, in practice as well as theory, by which the visible exhibition of Christianity has been corrupted and degraded, shall be regarded as among the things that were.

The question on which we are now to vote was carried on in both branches of the Synod at the same time. It had shades of difference in the two bodies, though in general features it was the same, and it terminated in a similar manner in each body by the separation of a small minority from each. In the General Associate Synod the question was taken up more extensively, as we shall find, and led to a more decided change of establishments, and brought into nearer view subsequent results. But in the Associate Synod it was conducted sufficiently far to lay the foundation for future consequences which the two bodies would be happily blessed.

The subject was introduced into the Associate Synod, on the 12th of May, 1795, by the Rev John Fraser, of Auldernochy, in the following document:—

"The Representation and Petition of the subscriber humbly sheweth

"That a concern for the interests of pure and undefiled religion, and for the prosperity of the ecclesiastical society with which he stands connected, prompts him to trouble this court with a declaration of his mind concerning some of our religious sentiments, and to solicit a necessary reform.

"It is a great mystery that the Gospel is hitherto preserved among us in its purity. The doctrine of free grace, reigning through the righteousness of Jesus Christ to the eternal life of men, in connection with all other fundamental truths revealed in the oracles of God, is, I hope, a doctrine cordially believed, and explicitly preached, by all the ministers belonging to this Synod; and to their great honour, no Socinian, Arminian, or Neostemian error, repugnant to it, have ever been tolerated by them. But we profess adherence not only to fundamental truth, but also to many other doctrines of inferior importance. Among these are the power of the civil magistrate in regard to religion, and the perpetual obligation of our public national covenants upon posterity. The former is expressly asserted in the 23rd chapter of the Westminster Confession of Faith; and the second question of the Formula, I apprehend, allows us not to differ from that Confession in the smallest jot or tittle of doctrine contained in it; for the words of it are,—Do you sincerely own and believe the whole doctrine contained in the Confession of Faith; and do you acknowledge the said Confession as the confession of your faith? The obligation of our Covenants is also the subject of the fourth question of said Formula; the words of which are, 'Do you own and acknowledge the perpetual obligation of the National Covenant, and of the Solemn League and Covenant?' At our license and ordination, we solemnly professed to hold these principles, and this profession is renewed as often as we concur in licensing and ordaining others; for we demand their assent to the questions of the Formula, as a test of their orthodoxy, and of their holding the same principles with ourselves.

"But it is a fact well known to us all, that, many years ago, a pamphlet was published against the Antiburghers, bearing the name of a late respectable member of this court, and containing the following doctrines:—That all legal establishments of religion are improper and unwarrantable; and that our covenants are obligatory upon posterity, materially considered, but have no obligation upon us, entirely of the same nature with their obligation on those who swore them. Since the publication of that pamphlet, it has been read by many of us; and there is reason to think its principles have been adopted, not only by private Christians in our own communion, but also by some members of Synod; which I mention, not to the discredit of any of them; for it is possible they imbibed such opinions without adverting to their inconsistency with our Confession of Faith and Formula; and I know that some young brethren, sensible of this inconsistency, have acted so honestly as to refuse an unlimited assent to the questions of the Formula, declaring themselves to be of those sentiments. The Synod, also, with all the Presbyteries and members composing it, have always borne with such brethren, and we live in the closest fellowship with them, without making any distinction between them and other brethren, which tolerant spirit I do not absolutely condemn. But, since we are disposed to exercise such forbearance, and since we all seem now sensible, that the principles of the abovementioned pamphlet accord not with our Confession of Faith and Formula, I think it highly necessary that the Formula should be altered, and rendered more consistent with the sentiments of all our ministers, elders, probationers, and students.—

What a pity it is, that the smallest restriction should exist between the sentiments of any of us, and our solemn professions, when our principles and professions are in the main in consent to the matters mentioned of truth? If, indeed, the profession of a church ought perfectly to harmonize with her real principles, and nothing, either essential or circumstantial, should be professed, which is not fully believed.

"May it therefore please this revered Synod to apply a proper remedy against the present corruption; and, by that means relieve us, and other brethren, from the prophanity and unchristianity it gives us. That he who holds the seven golden candlesticks, may be graciously present with this revered court, to direct them in this momentous affair, and that truth and piety may ever prevail among the members of this Synod, to the praise of their affectionate brother, and humble servant,

"JOHN FRASER."

This representation and petition was read to him on the 14th of the next meeting of Synod Messrs Fletcher, of Bridge-of-Tullis, and Porteous, of Orwell, craved to have it marked in the minutes that they disapproved of the Synod receiving such a paper, and that it should have been a read only extra-petition.

At next meeting of Synod, which was in September, 1795, Mr. Fraser's Representation occurred a long discussion, after which it was moved, "That a Committee be appointed to review the questions in the Formula, betwixt this and next meeting of Synod, and bring in an overture for sending the members of this court in their estimates respecting the power given in our Confession of Faith to the civil magistrate, in matters of religion, and respecting the obligation of our National Covenants upon posterity; and that said Committee inform themselves of what scriptures are contained on these subjects; and in the meantime, that the Presbyteries be allowed to exercise forbearance at license and ordination, with respect to the articles abovementioned; it being always understood that said forbearance shall not preclude this Synod from adhering to the Formula, as it now stands, if they shall judge proper."

It was moved in amendment, that the last part of the motion, from the words, "and in the meantime," be omitted. The original motion was however carried by a great majority. From this decision Messrs William Kidson, senior, and William Willis dissented. The latter afterwards withdrew his dissent, and craved to have it remarked, that in his opinion the law should have effect while it existed. The following persons were appointed a Committee for the purposes mentioned in the resolution, viz: Messrs John Dick, Moderator; Daniel Walker, John Halfrage, David Greig, William Taylor, Andrew Lathian, Robert Jeffrey, James Dewar, William Kidson, senior, George Lawson, James Hall, James Paddie, Thomas Porteous, James Husband, John Fraser, David Hepburn, Michael Gilliland, and William Fletcher, ministers, with fourteen elders.

The committee met at Edinburgh, on the 20th October, 1795. The several questions of the Formula were read over, and each considered by itself. Several alterations were agreed to, some of them but verbal. The conversation, as might be expected, turned chiefly on the second and fourth questions. To the second, requiring an approbation of the whole doctrine of the Confession, an objection was made on the ground that the Confession gave more power to the Magistrate than was ascribed by the Scriptures. The same objection was made to the fourth question. A long debate ensued when it was moved,—"That the said doctrine of our Confession, respecting the Magistrate's power, and of our Covenants, be made a matter of forbearance." Another motion was made, "That they should proceed to explain without voting forbearance." When the vote was taken the first of the motions carried. After this, the Committee drew up the following Overture, which they agreed to recommend to the Synod to be passed into an act:—

"The Associate Synod hereby declare their attachment to the doctrine of the Westminster Confession of Faith, and Catechisms Larger and Shorter, which were adopted by the General Assembly of the Church of Scotland, in the year 1647 and 1648; at the same time, hereby declaring, that although they wish to fear God, and honour the King, and consider subjection to the powers that are as an important duty incumbent on all men, yet as the power respecting religion ascribed to the civil magistrate in said Confession and Larger Catechism,

getting that the Jews lived under a theocracy, in which God was the Civil as well as Ecclesiastical Governor; a form of government which never existed before, and which can never exist again. Thus, therefore, looked on all the pretensions of the Levitical priests, and their ministers, as being founded on the great mystery of the leading political questions of the day. But the real consequence of this mode of procedure soon became apparent. It was forgotten that the holy flux of Christ was founded on the Atonement; that his Theology, as it is, is the Martyr's blood; and that his Kingdom is a Kingdom of the world. Political debates and matters of church policy occupied their attention to the exclusion of the cardinal doctrines of the Gospel; and, hence, Boston remarks, at the commencement of his labours: "And for the Sabbath's Sermons, they were but coldly enough received; but remarkable was the pricking up of ears, when anything relative to the gospel fell in." As the necessary result of this mode of teaching, many were well informed on ecclesiastical questions, who were profoundly ignorant of the very deep truths of the Gospel. Boston gives us a remarkable instance of the kind of religious knowledge possessed by this class of his parishioners. Nov. 18, 1797—"I saw M. D., a deacon, whom I could never see before. I was in the next village, and she was coming thither, but seeing my horse at the door, she went home again. I went to her house, and she came to the door, having, as appeared, no will that I should come in. I asked her what were her scruples. She did not readily answer, but at length abruptly said, 'The oath sealed with his blood.' Question. What, mean you by that, the Covenant—the Solemn League and Covenant? Answer. They say that there was such a thing. Q. And was the Covenant sealed with Christ's blood? A. Yes. I showed her her mistake. Q. How many covenants has God made with Man? A. Two; the covenant of grace and the covenant of works. Q. Which of the two covenants was first made? A. The covenant of grace. Q. Who were the parties in the covenant of works? A. The Lord. Q. But with whom did he make it? A. With the body and blood of Christ. Q. How many Gods are there? A. Three. Q. How many persons are there in the Godhead? A. Three; the Father, Son, and Holy Ghost. Q. Which of them was our Redeemer? A. The Father. Q. What, or who is Christ? No answer. What state are you in by nature? No answer. Q. How think you to be saved? A. By serving God as well as we can. I dealt with her as with a potted brain; but by no means could I obtain so much of her as to be willing to submit converse with her for her instruction." Thus did Cameronianism obscure the doctrines of the Gospel; and questions of Ecclesiastical order took precedence of the atonement.

To a limited extent, similar results have been produced, in modern times, by the extreme advocates of voluntarism. During the heat of controversy, we have heard little else preached in some pulpits for a quarter of a year together than voluntarism; and the result was, that a spiritual deadness overspread many congregations, and many were political voluntaries who never were Christians. It was forgotten that zeal for religious liberty is not religion. The result was, that many pled for voluntarism as a political principle, who were the enemies of the cross of Christ—practical contemners of his grace and disowners of his authority. And such will always be the result when a subordinate principle, whether true or false, becomes supreme.

Another great discouragement with which Boston had to contend, was the prevalence of profane swearing. And the most remarkable circumstance was, that "praying persons, and persons praying in their families, were horrid swearers at times." This was an evident proof that their religion was a mere form; not a living reality, but simply the whitewashing of the sepulchre that concealed dead men's bones. The Old Disenters, or Cameronians, seem to have been just as guilty of this sin as their neighbours; for Boston thus alludes to them, in his Body of Divinity, when denouncing this sin, "Tell these things to your neighbours that lie at home unnecessarily on the Lord's Day. None are likely to be more guilty of such things than they. Be so kind to their souls as to let them know, that if they continue in these things, what has been said here against them, seeing they were obliged to have come

* By the term Disenter, and Old Disenter, Boston means the Cameronians; or, as they call themselves, Reformed (!) Presbyterians.

and heard my message from the Lord, shall witness against them at the great day, as well as all those who have heard the same, if they do not repent themselves. And, (3) that all saints groan or mourn, all go to the house of God, and are present at one of it, and all casting of whatever kind, in the end with their voices against it."

For some time I had been pining with a sense of such proverbs, but at that time, I was weary, and had been severely afflicted with Scurvy. What then was the explanation of such a remarkable case of things? Boston incidentally gave the requisite explanation. "There being little knowledge of religion," says he, "among them, all the time of confusion and persecution, as that John Anderson, of Tharwaterburgh, told me of a time, when there was one a Bible in the church, but the minister's, his father's, and another, they drank to the principles of Presbytery to the greatest height, with the persecutions of Christianity." About the time of the persecution, the whole country was covered with natural wood, hence called in the day The Forest; and these the persecuted would feel obliged to on the day of their persecution. The inhabitants of this district were exceedingly rude and uncivilized, being therefore, and generally added to the state of a semi-barbarous age. Their manners, therefore, would be the result of previous habits, transmitted from a preceding age, which an imperfect Christianity could not eradicate, when the Cross nearly occupied the place of the Atonement.

But there was sunshine in Boston's life as well as shade. He had some fruits of his labors, at the very commencement of his ministry. "James Digger," says he, "an elder, with his family, were the family which was the most comfortable to me as a minister of the Gospel. So it was all along, and so it continues to this day. May the blessing of God, whose I am and whom I serve, rest on them from generation to generation! May the glorious gospel of his Son enrich them early, and maintain its ground to the end; of which I have seen some comfortable instances already!" This fervent prayer was signally answered. The descendants of this family were always distinguished for their piety. The mother of the late Dr. Robert Duffess, Professor of Protestant Theology to the United Secession Church, was the grand-daughter of the James Digger, mentioned by Boston. William Digger, the brother of James, having accompanied his minister to the communion at Presport, suddenly died. This death was a triumph and he expired with the words of victory on his lips. "Among his last words," says Boston, "were, Farewell son, moon, and stars; farewell, dear minister;—and farewell the Bible; which last words especially made great impression on me. He blessed God, that ever he had seen my face; which was no small comfort to me, especially in these heavy circumstances." Thus, was Boston's fidelity to his Divine Master remarkably honored. He gradually obtained a strong hold of the affections of his parishioners; and, at this day, his whole maintain a place in the Parish of Ettrick only second to the Bible. Long after the grave had closed over this devoted servant of God, an unworthy successor of this great and good man, attacked his works in the press, and then commenced a violent trade against Boston's personal character. One of the parishioners, who had been taught by his associates to venerate the very name of Boston, rose up in a state of very great excitement, and stretching forth his clenched fist toward the preacher, said, "Haud aff Tammas Boston, Sir; haud aff Tammas Boston." What a striking proof of the production; "The memory of the wicked shall rot, but the righteous shall be held in everlasting remembrance."

Boston lived in the very atmosphere of prayer. Before selecting a text, he asked counsel of the Lord in prayer. When he felt any difficulty in preparing a sermon upon it, he went again and again to the Lord for light and direction; for he firmly believed that that Holy Spirit who inspired the Scriptures could only explain their contents. On the Sabbath morning, he repeatedly prayed that the Spirit might blow upon him with his Divine Influences; and after the sermon had been delivered, he prayed that the dew of heavenly influence might descend on the incorruptible soil of the Word of God. He was also jealous of himself with a godly jealousy. If he indulged in a wandering frame of mind, or if he was not suitably affected by Divine truth, he confessed his sin before a Throne of Grace; and frequently maintained the most fearful struggle with temptations against feelings which the vast majority of mankind have agreed not to call,

sins. We may quote the following instance of a severe mental struggle which was often repeated through life. "Awakening a long time ere daylight," says he, "I found my dream had been sinful. At first, I was rather annoyed than truly affected with it, being overwhelmed with sleepiness. I thought to lie waking, and think on it sometime, and sometimes I thought to pray in my bed; but while thus minded, the temptation I had while asleep, set on me when awake, and sleep prevailed so, that I had almost given myself up to it; and while I was thus slumbering, I said twice or thrice within myself, with a terror from God on my soul, What if I be damned before I wake. After this, my soul was under so great terror from the Lord, that my very heart began to fail; and I wanted not thoughts of expiring just then where I was. Yet I cast up ejaculations to the Lord, put on my clothes, and lighted a candle, groaning under the sense of guilt. While I walked up and down, the words, 'the blood of Jesus Christ cleanseth from all sin,' came into my mind, and did somewhat fasten my sinking soul. I then went to prayer, confessed and poured out my soul before him, and that with some confidence of mercy. Then I feared that confidence was not well got, and was afraid that God would give me up to hardness of heart, which plague I feared as death, and cried that the Lord would not plague me with that which was terrible as hell to my soul. I made use of that promise, 'He that confesseth his sins, and forsaketh them shall find mercy,' and griped it as spoken by the God of Truth. But my soul began again to sink and despond. I wrestled against it; cried to the Lord, that he would not be terrible to me, &c., till I got up again somewhat. When I arose from my knees, I walked up and down with ejaculations, striving to grip to that foresaid promise, and I thought it was faith whereby I did so. I made much use of that promise, thought it was God's word, and that God would not deny his own word. The causes of the Lord's leaving me I found to be; 1. My coldlike prayers the preceding night. 2. Some guilt the day before, not yet mourned over, viz., a blasphemous thought that went through my soul at the blessing before the exercise. 3. I was even thinking last night, while a-bed, what victory I had got over that which so overtook me; so that it seems I was too secure." On another occasion, he says, "My heart began to wander (I think, falling asleep); and I said in my heart the words of a curse against myself, used by rude ungodly people, if, &c. They came like a flash of lightning, and immediately made my very heart to leap for dread. This I saw was one of Satan's darts." With what propriety may the remains of corruption in the regenerate be styled a body of death! How truly may the Christian course be compared to a race; to a battle; to a desperate contest, in which we are to contend not for victory, but for life! There cannot be a doubt that while Boston was watering his couch with tears, and writing bitter things against himself, his Lord was looking upon him with compassion, and writing his name with his own blood, in the records of eternity. May my soul be with Boston!

Boston, when a young man, entered into special covenant with God, in which he renounced sin and took the Lord to be his God. Such a solemn transaction made a deep impression on his sensitive mind. "Thus," says he, "I had some Bethels where I met with God, the remembrance whereof hath many times been useful and refreshful to me, particularly a place under a tree in Kennet Orchard, when, January 21, 1698, I vowed the vow and anointed the pillar—I did then solemnly covenant with God under a tree, with two great boughs coming from a ditch in the eastern part of the Orchard." The very circumstances of this transaction were deeply impressed on his mind; and this may teach us, that when earth has passed away, the places where the redeemed held communion with God, shall be imprinted on their memories to all eternity. What a thorough self-dedication did such a covenant imply! It would seem that the prophet had such transaction in view, as the most unreserved and solemn consecration which a man could make of himself to God. "One shall say I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand, and surname himself by the name of Israel." This covenant, like that into which God entered with Abraham, was frequently renewed. As the shortest, we shall transcribe the one dated August 14, 1699, a little before his ordination to the ministry, and this is perhaps the best evidence that can be given of his high toned piety.

"I, Mr. Thomas Boston, preacher of the Gospel of Christ, being by nature an apostate from God, an enemy to the great JEHOVAH, and so an heir of hell and wrath, in myself utterly lost and undone, because of my original and actual sins, and misery thereby; and, being in some measure made sensible of this my lost and undone state, and sensible of my need, my absolute need of a Saviour, without whom I must perish eternally; and believing that the Lord Jesus Christ, the Eternal Son of the Eternal God, is not only able to save me, by virtue of his death and sufferings, but willing also to save me (though most vile and ugly, and one who has given him many repulses), both from my sins, and from the load of wrath due to me for them, upon condition that I believe, come to him for salvation, and cordially receive him in all his offices; consenting to the terms of the covenant: therefore, as I have at several opportunities before given an express and solemn consent to the terms of the covenant, and have entered into a personal covenant with Christ; so, now, being called to undertake the great and weighty work of the Gospel, for which I am altogether insufficient, I do by this declare, that I stand to and own all my former engagements, whether sacramental, or any other way whatever; and now again do RENEW my covenant with God; and hereby, at this present time, do solemnly COVENANT and ENGAGE to be the Lord's, and make a solemn RESTORATION and up-giving of myself, my soul, body, spiritual and temporal concerns, unto the Lord Jesus Christ, and without any reservation whatsoever; and do hereby give my voluntary consent to the terms of the covenant laid down in the Holy Scriptures, the Word of Truth; and with my heart and soul I TAKE and RECEIVE Christ in all his offices as my PROPHEET to teach me, resolving and engaging in his strength to follow, that is, to endeavour to follow his instructions: I TAKE him as my RATES to be saved by his merits and death alone; and renouncing my own righteousness as filthy rags and menstruous cloths, I am content to be clothed with his righteousness alone; and live entirely upon free grace; likewise, I TAKE him as my KING, to reign in me and to rule over me, whether sin or self, and in particular my predominant idol; and, in the strength of the Lord, do resolve and hereby engage, to cleave to Christ as my Sovereign Lord and King, in death and in life, in prosperity and in adversity, even forever, and to strive and wrestle in his strength against all known sin; protesting, that whatever sin may be lying hid in my breast out of my view, I disown it, and abhor it, and shall in the Lord's strength, endeavor the mortification of it, when the Lord shall be pleased to let me see it. And this solemn covenant I make as in the presence of the ever-living, heart-searching God, and subscribe it with my hand, in my chamber, at Dunse, about one o'clock in the afternoon, the fourteenth day of August, one thousand six hundred and ninety-nine years.

"T. BOSTON."

The last covenant that he made with God was on the 2d December, 1729, about two years and five months before his death. It is in the form of a prayer; and is pervaded by such a spirit of devotion as to render it evident that praise would soon be his eternal employment. He was ripe for heaven. In addition to all his other exercises, he frequently observed personal and family fasts, in which he confessed his own and his family's sins; deprecated the Divine wrath; and prayed for mercy from the Father of Mercies. Thus did he live on this earth as a stranger and pilgrim, and looked upon heaven as his native country.

Boston was remarkably owned of God in the conversion of souls. He went from the closet to the pulpit, and, like Moses, having communed with God, his face beamed with the lustre of heaven. Multitudes came from all the neighbouring parishes, when he dispensed the Sacrament of the Lord's Supper, and caught a portion of that holy fire which burned so warmly in his own heart. Perhaps no better idea can be given of the success of his ministry, than what is afforded by his own statements respecting the first and last dispensation of that ordinance in Eterrick. "At the first," he says, "there were 57 communicants of our own parish." At his last recorded communion, on the 13th June, 1730, he says, "the tokens distributed to communicants were about 777; the collection on the three days, £71 13s. 4d., Scots. There were about nine score strangers in Midgehop; four score of them, William Blaik, husband of Isabel Biggar, entertained

having before baked for them half-a-boll of meal for bread, bought 4s. 10d. sterling worth of wheat bread, and killed three lambs, &c., made thirty beds, and I believe their neighbor, Robert Biggar, Isabel's brother, would be found the same. This I record once for all, for a swatch of the hospitality of the parish, for God hath given his people a largeness of heart, to communicate of their substance, on these and other occasions also."

(To be continued.)

TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER.

CHAPTER I.

- VERSE 10. *Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you;*
11. *Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*
 12. *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

The Apostle sets forth the value of this salvation, on the ground that the prophets investigated it with all eagerness. For that must be a great subject, and one of peculiar excellency which has so aroused prophets to the investigation of it. Indeed, the great goodness of God towards us now shines forth more clearly in this subject; because in the present day there is much more revealed to us, than all the prophets of old obtained by long and anxious enquiry. In the meantime, he establishes the certainty of salvation from its antiquity; since from the beginning of the world it has received legal testimony from the Holy Spirit. These two things should be distinctly observed,—first, he declares that more has been given to us than to the ancient fathers; that by this comparison he may magnify the grace of the Gospel; and, second, the announcement of salvation is so made to us, that it cannot be suspected of any novelty; for the Holy Spirit has now, for a long time, testified by the prophets concerning it. When he says, then, that the prophets enquired and searched diligently, he refers not to their writings or teaching, but to the individual desire which burned within each of them. The words which follow these have reference to the discharge of their public duties. And that the meaning of each word may be the more plain, we shall resolve this passage into a number of particulars. In the *first* place, it is plain, that the prophets, who prophesied of the grace which Christ at his coming should reveal to us, were exceedingly anxious to know the time of its full revelation: In the *second* place, it is plain, that the Spirit of Christ, through them, foretold the future condition of Christ's kingdom; partly as it now appears, and partly as we hope it will yet appear,—especially that to Christ and to his whole body, the Church, there has been appointed an entrance into glory through a variety of sufferings. In the *third* place, it is plain, that to us the prophets ministered more abundantly than to their own age; and that to them it was revealed of God, that the actual exhibition of those things, the dim likeness of which he was then delineating, is now at length given to us in Christ. In the *fourth* place, it is plain, that in the Gospel, in which it is the same Spirit that speaks, there is contained not only a clear confirmation of prophetic doctrine, but also a far fuller and more familiar development of it; for the Spirit now points out openly, and, as it were, to our very eyes, that salvation which he formerly disclosed by the prophets only in the distance. In the *last* place, it is then sufficiently plain, how wonderful is the glory of that salvation promised to us in the Gospel; since even the angels themselves, though they enjoy the presence of God in heaven, yet burn with an ardent desire to behold it. Now, all these particulars tend to this one end, that Christians when exalted to the height of their own happiness, surmount all the obstacles of the world. For, what obstacle is there that this inestimable blessing will not perfectly remove?

10. *Of which salvation.* Is not salvation one and the same to the fathers and to us?—Why then does he say, that the fathers sought after, as if they did not obtain, that which in the present day is offered to us? The explanation is easy. The salvation, which came to us at the coming of Christ, is here taken for its visible manifestation. Indeed,

these words of Peter are the same in meaning as those of Christ (Matt. 13, 17.) *Verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them; blessed therefore are your eyes for they see, and your ears for they hear.* When, therefore, the prophets had only a slight taste of the grace brought by Christ, as much as belonged to the manner of the revelation, they deservely aimed beyond it in their wishes. When Simon, after beholding Christ, prepares himself with a calm and peaceful mind to die, he shews that, before that, he had been restless and anxious. Such was the feeling of all the pious. And he marks out the mode of their search, when he says, *what or what manner of time.* For the difference between the law and the Gospel was as it were an intervening veil, lest those under the law should behold too nearly those things which are revealed to us. Nor, indeed, was it right, that in the absence of Christ the Sun of Righteousness, full light, as If at noonday, should shine forth. But, although it was necessary for them to confine themselves within the limits prescribed, yet they scrupled not to sigh with a longing desire after a nearer view. For, neither, when they desired their redemption to be hastened, and prayed daily to see it, did that prayer prevent their enduring patiently, so long as it pleased God to delay it. Moreover, it seems to me superfluous, to seek for a description of times and seasons in the prophecies, when in them is set forth, not what the prophets taught, but what they desired. Where the vulgate has translated, "of the grace that will come unto you," the literal rendering is, "of the grace that has come unto you." But, as the meaning remains the same, I would make no change. This rather is worthy of observation, that he does not say that the prophets searched with their own understanding alone, at what particular time the kingdom of Christ should come; but only that they applied their studies to the revelation of the Spirit. Thus they taught us by their example the prudent method of learning, for they never went farther than the Spirit led them. And, assuredly, there would be no limit to the curiosity of men, unless the Spirit of God directed their understandings, that they might not seek to learn from any other, except from Him. And the Spiritual kingdom of Christ is a subject too lofty for the human mind to make any progress in its investigation, unless it have the Spirit of God as its guide. Wherefore it becomes us also to submit to the regulation of this restraint:

REVIEW.

THE LORD'S PRAYER. Nine Sermons, preached in the Chapel of Lincoln's Inn. By FREDERICK DENISON MAURICE, M. A. Philadelphia: H. Hooker. Toronto: A. H. Armour & Co.

Various opinions have been entertained as to the place which the Lord's Prayer was intended to occupy in the Christian Church. Some have contended, for the use of this Prayer, almost to the exclusion of every other; and it has been urged that it is arrogance to use any other form than that which Christ has appointed; that the Father graciously recognises the words of his Son; and that, in confessing our sins, we ought to use the very words of him who is our advocate with the Father. Others, while admitting the value of this Prayer for the Church and the individual, argue that Christ and his apostles employed other prayers than that which he here taught his disciples; that he commanded them to pray "after this manner," and not after these words; that Justin Martyr, when describing public worship among the early Christians, says, "The President likewise pours forth prayers and thanks according to his ability;" and that the way in which the Lord's Prayer is used in the English service, very much resembles a vain repetition. Besides, the time between our Lord's birth and death, was a transition period between the past and present dispensation; and this accounts for the fact, that no direct reference is made in this prayer to the death of Christ, as the corner stone of Christianity. Our author, in accordance with the principles of the Episcopal Church, views the Lord's Prayer in the first of these two lights. "After this manner," says he, "and therefore, any manner but this is a wrong manner; a prayer which has any other principle or method than this, is not the Lord's Prayer."

This exposition of the Lord's Prayer is exceedingly suggestive. The author thinks for himself, and, therefore, his work is not a mere repro-

duction of thoughts with which we have been long familiar. It is, therefore, unlike all our current expositions of this Prayer. Many of their best ideas are derived from Cyprian, the first expositor of the Lord's Prayer, or from the less distinct conceptions of his numerous copyists: so that like the ever-widening circles which result from the falling of a stone into the lake, they become indistinct as they recede from their centre, till they lose all their living power. The author of the work before us, confines these old ideas with others peculiar to himself; and whether the expositions be old or new, they are always placed in a striking and interesting light.

One of the leading principles that pervades this work, is the prominence given to the expression, "Our Father." Our author regards it as implied before each petition, and as significant of the important truth, that unless we pray for others, we do not in reality pray for ourselves. God is our Father, not only by creation, but also because Christ assumed one common nature—the nature of the beggar equally with the nature of the monarch. "This revelation," says Maurice, "is grounded upon an act done on behalf of humanity—an act in which all men have a like interest, for if Christ did not take the nature of every rebel and outcast, he did not take the nature of Paul and John. Therefore, the first sign that the Church was established upon earth in the name of the Father, and the Son, and the Spirit, was one which showed that it was to consist of every tongue and nation; the baptized community was literally to represent mankind. If it be so, the name Father loses its significance for us individually, when we will not use it as the member of a family." When explaining the fourth petition, he says, "If we meet continually in the streets creatures of our own flesh and blood, who have a look of hunger and misery, without being able to determine whether it is a greater sin to withhold that which may save them from death, or to give what may lead to the worst kind of death, if a thousand social problems, which we once supposed were of easy solution, present themselves in now and embracing aspects, tempting us to pass them by altogether, and then forcing upon us the reflections, that they must settle themselves in some way, whether we forget them or not; if we hear masses of creatures spoken of as if they were the insects we look at in a microscope, and then are suddenly reminded by some startling phenomenon, that each one of them has a living soul; then, before we become mad, or escape into an apathy that is worse than madness, let us ask ourselves, whether we have yet prayed this child's prayer as we would have a child pray it, in simplicity and truth." These ideas are as old as Cyprian, but they come from the author's mind with a luring freshness which we seldom meet with. "For we do not say," says Cyprian, "My Father, who art in heaven, neither give me this day my daily bread; neither does any one ask merely his own debt to be remitted, nor does he seek for himself alone, that he may not be led into temptation and delivered from evil. This is a public and common prayer, and when we pray, we pray not for one, but for the whole people; because we are all one people." After adducing the example of the three children in the fiery furnace, and the disciples on the day of Pentecost, who prayed with one accord, he says, that "God does not admit into his Divine and eternal house any except those who use a common prayer." The great defect in Maurice's exposition of this phrase is, that he does not give sufficient promise to the fact that we are the children of God by faith in Christ Jesus—an idea which forms the very centre of Cyprian's interpretation.

Another marked characteristic of the work is the connexion which it traces between those petitions that relate to the glory of God and the extension of his kingdom and those that refer to man's necessities as a sinner. The former is viewed as the foundation on which the latter rests, and thus man's necessities are supplied out of the Divine riches. "The principle of prayer," says Maurice, "which asks first for bread or forgiveness, must be wholly different from the principles of one which begins with 'Hallowed be thy name.' The conceptions of prayer which you would derive from them are unlike, nay, they are opposed." When explaining the fifth petition, "Forgive us our debts, as we forgive our debtors," he fully illustrates and confirms this principle. "Our Lord, then," says he, "bids us pray, remit, or send away, or discharge these debts or obligations of ours. Whatever they are, He bids us ask him for this; this and nothing less. He who tells us pray, Our

Father, says, also, ask for this full remission. He must mean that it is such a request as a child should make of a father, and a father would grant to his child. He who teaches us to say, "Hallowed be thy Name," bids us ask for this remission. He must mean that God's name is hallowed in our making the petition, and in His hearing it. He who taught us to say, 'Thy kingdom come,' bids us say, Grant us this remission. He must mean that it is consistent with his Royalty, and part of it, and a proof of it that we should desire and receive this release. He who desired us to pray, 'Thy will be done on earth as it is in Heaven,' tells us also to ask for this sending away of debts. He must mean that this is the will which is obeyed in heaven, and that so we are obeying it on earth. He who taught us to look up to God as a Giver, not as an Exactor, and to pray for the bread which is needful for us, further commands us to ask for their freedom. He must mean that rain and fruitful seasons are not more a sign to men of what he is than remission; that one is as much an utterance of His disposition and purpose as the other. He who came down to declare the Name, the Kingdom, the Will of God, and to bring all good gifts to men, must have wished us to understand him thus; or He would not have trained us to the use of a word so precise, and yet so unlimited."

A third principle which we have noticed, as pervading this volume, is the statement and defence of the hypothesis that several of the petitions composing this prayer have a reference, more or less direct, to the Saviour's temptation in the wilderness. Those petitions which our author supposes to have such a reference are the fourth, fifth, and sixth. Perhaps the best illustration of his meaning is in his exposition of the fourth petition, in which he bids us pray for daily bread. "The tempter said to Jesus," says our author in explanation of his views, "If thou be the Son of God command that these stones be made bread." He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God shall men live." If these last words declare that man does not live by bread, they would have been naturally constrained to mean that he had a higher, more mysterious life than that of his body; one requiring a Divine nourishment. But this sense, though it may be latent in the answer, has not generally been felt to arise immediately out of it. That the most perfect man does, in some sense, live by bread, was shown by our Lord's hungering. He did not exalt himself above the condition of creatures with bodies, dying bodies; those conditions he entered into. It was to His weakness, to His suffering, that the Tempter spoke. And the reply did not move the question to a different ground, but met it on its own ground. Man's body lives, not by bread alone, but by the Word which proceedeth out of the mouth of God. This was obviously, the first intention of the language when it was used by Moses. The manna proved to the Israelites that their support came from the Word of God. That Word did not sustain them without inside food; but it conferred upon the inside thing the power of sustaining them. Take away the life-giving Word which proceedeth out of the mouth of God, and the whole round thing which lay upon the ground would have been useless. This lesson they were to lay to heart; the pot of manna in the Tabernacle was to remind them of it when they were come into the promised land, and were eating bread made by various processes from the corn which they had themselves sown and reaped. They were not to think that this derived its nourishing power less from the Word of God than the manna which their fathers ate in the Wilderness. They were not to suppose that this bread had any virtue of its own more than the other. Its virtue lay in its fitness for the creatures whom God had endued with a life incomparably more wonderful than that of the corn, wonderful as that is; wonderful as is its capacity of growth, maturity, conversion into a material quite unlike itself; wonderful as is the whole relation of the vegetable to the animal substance. Rightly reflected on, this bread contained a deeper, more comprehensive, revelation of God than the manna. But, because deeper and more comprehensive, less adapted to an infant nation, which had been sensualised and debased by animal and vegetable worship, and by the slavery which must accompany it. Such a people have to begin at the Alphabet; they must be taught by the falling of food from heaven, that they depend upon an invisible person, a sure friend who cares for them; not upon the hard material thing which will not come to them when they ask for it: which they will be least able to procure when they treat it with most reverence. But that truth had need to be fixed in their hearts, again and again, in different stages of their history, by methods adapted to those stages. In the city as much as in the wilderness, when they had grown old in a settled independence, as much as when they had just escaped from the flesh pots of Egypt in the monotony of ease; as much as when everything around them spoke of famine and drought, they would be assailed by materialism and unbelief; they would be in danger of losing all thought of an unseen Protector. Therefore, the heavens would become brass, and the earth iron, the locust and palmer worm would eat up the fruits of the ground, the Philistines or the Assyrians would lay

It was for the same reason that the manna had fallen in the sight of their fathers, to show them that they lived by the Word which proceeded out of the mouth of God, and not by any necessary fertility in the soil, or special exemption from the plagues of Egypt, or any strength in their hands or in their wit. There might come in the latter days of the nation, even a harder and more desperate condition than that which is the result of men's natural inclination to trust in things seen, and in the work of their own hands. A stiff religious formalism, a comfortable conceit that they were going on with suitable decency through a round of appointed services, or were acquiring merit by acts of voluntary supererogatory devotion, might make the heavens brass and the earth iron in another sense. All real communication might be cut off between them; the Lord of all might be exhibited as a tyrant to be won only by presents and bribes; the heart which should receive his grace might become utterly impenetrable. In such a period of the history of the Jews, our Lord appeared among them; at such a time, the voice from Heaven said, "This is my beloved Son," and the voice from hell, "If thou be the Son of God, command that these stones be made bread." At such a time he claimed to be the Son of God, not because He could make stones bread, but because He could stand on the old promise, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And having thus asserted his own filial dependence and filial faith, and having claimed the privilege of dependence and faith, not for Himself but for man; He, who came as the first son of many brethren, could say to the band of fishermen, His disciples, "After this manner, therefore, praying: Our Father—give us this day our daily bread." That childlike petition was the fruit of his Baptism, Fasting, and Temptation."

THE CHRISTIAN FATHER'S PRESENT TO HIS CHILDREN.

By the Rev. J. A. JAMES. New York: Carter and Brothers. Hamilton: Sold by D. McLellan.

He who is a mere religious bookmaker is almost sure to give to the public a great deal of what is "flat and stale" if not "unprofitable." He who is so writes for a name or for money; but, if he has got a literary name, he writes on the credit of it, in the spirit of avarice. James has been blamed as a bookmaker, and various persons have attributed mercenary motives to him, for little minds will never ascribe a good motive if they can hunt up a bad one. Had Mr. James been a young man we might have suspected vanity or some other base motive actuating him in his multiplied authorship; but when we reflect on his age, and the many subjects he has discussed in his ministry, we need not wonder at the proficiency of the press with his works. He is not making now, but only transcribing, arranging, and correcting for the press, the tomes of laborious study of former years. Ministers who serve God with what costs them nought, who neither study nor write their sermons, have nothing to fall back upon either for themselves or the public; but the hard student, with his manuscripts of earlier years, can, in his old age, show the world with amazing rapidity, not what he can do, but what he has done. He can bring his treasures to the light. Dr. John Brown is an instance in point. Mr. James is one of the same class, and the Christian Church is indebted to him for many a valuable volume. The one now mentioned we commend to youth, and many parents would be the better of reading it too.

A MEMOIR OF THE LIFE AND LABORS OF THE REV. ADONIRAM JUDSON, D.D. By FRANCIS WAYLAND, D.D., President of Brown University; 2 vols. Phillips, Sampson & Co., Boston. Toronto: A. H. Armour & Co.

These are two handsome and cheap volumes, doing credit to the publishers. Dr. Wayland, like everything he puts his hand to, has done his part in a masterly manner. There is no concealment of facts, no overcharging of character, no vain and pompous eulogium, but a plain narration, so far as authentic data could be gathered, of the history of a very remarkable man.

This is a memoir most worthy of perusal by every minister of the Gospel, that his heart may have more burning love for his work, and for his Master; that he may be more inspired to labour, and more brave to encounter difficulties. It ought also to be in every Congregational Library, and also in that of the Sabbath School; for, to the young, Dr. Judson is a noble pattern of moral courage, energy, and sanctified ambition.

Who has not heard, long ago, of Dr. Judson, the celebrated Burmese Missionary, in the History of the Ava War by Sir Archibald Campbell, and in the Memoir of the first Mrs. Judson? At the period of his death, he was the senior Baptist Missionary in Burmah. He was a

New Englander, being born in Massachusetts, in 1788. He sailed, in 1812, as a Missionary of the American Board of Foreign Missions; but, in the passage, was led to profess the subject of baptism, and changed his views, and henceforth was connected with the "American Baptist Missionary Union." Faithfully he laboured in that wide field for nearly forty years, nobly he endured, and great and glorious were his successes—successes which are not and shall not be, though he be dead, shall on earth on his labors, till heaven itself shall be utterly overturned by the Gospel. He died at his post, in 1850. We quote the following eloquent conclusion to the Memoir as worthy of the pen of Wayland, and as true as it is tributary to the merits and to the maturity of one of the greatest and most successful of missionaries:—

"Such was the man who is known throughout the East as the apostle of Burmah. He went forth alone, trusting simply in the promises of God, and buried himself in the thickest darkness of Buddhism, until righteousness came forth as brightness, and salvation as a lamp that burneth. Crucified to every desire for human applause, God has given him a name that is spoken with affectionate reverence by every household in Christendom. Driven with indignity from British India—he lived to receive the thanks of the governor-general in council for the services which he had rendered to the government. That his motives might be purified from any trace of ambition, he destroyed every line within his power that might minister to posthumous fame—and God has indubitably inscribed his name on every tablet of the future history of Burmah. He left behind him all that he loved in his native land, and only asked as his reward, that he might gather a church of a hundred members from the worshippers of Gaudama, and see the Bible translated into their language. All this, and more than this, was granted, and the Karens also were given to him, a people of whose existence no Christian had heard, whom he beheld by thousands flocking to the standard of the cross. He asked that he might redeem a few immortal souls from eternal death, and it was granted to him to lay the foundations of Christian civilization for an empire. When the kingdoms of the world shall become the kingdoms of the Lord and of His Christ; when every pagoda shall have been levelled, and every hill-top from the Bay of Bengal to the foot of the Himalaya shall be crowned with a temple to Jehovah; when the landscape shall be thickly studded with schools, scattering broadcast the seeds of human knowledge; when law shall have spread the shield of its protection over the most lowly and the most exalted; when civil and religious liberty shall be the birthright of every Burman, then will the spot where stood the prison of Oung-pen-la be consecrated ground; thither will pilgrims resort to do honour to the name of their benefactor and mothers as they teach their children to pray to the eternal God, will remind them of the atheism of their forefathers, and repeat to them the story of the life and labours of Adoniram Judson. Such honour doth God bestow upon HOLY, HUMBLE, SELF-DENYING, AND LONG-SUFFERING LOVE."

Miscellaneous.

LIFE OF BUNYAN.

BY THE REV. DR. JAMES HAMILTON.

Continued from last Number.

There was at that time a minister in Bedford whose history was almost as remarkable as Bunyan's own. His name was Gifford. He had been a staunch royalist, and concerned in the rising in Kent. He was arrested, and, with eleven of his comrades, was doomed to die. The night before the day fixed for his execution his sister came to visit him.—She found the guard asleep, and, with her assistance, the prisoner effected his escape. For three days he was hid in a field, in the bottom of a deep ditch; but at last he contrived to get away to a place of safety in the neighbourhood of Bedford. Being there a perfect stranger, he ventured on the practice of physic; but he was still abandoned to reckless habits and outrageous vice. One evening he lost a large sum of money at the gaming-table, and in the fierceness of his chagrin his mind was filled with the most desperate thoughts of the providence of God. In his vexation he snatched up a book. It was a volume of Bolton, a solemn and forceful writer then well known. A sentence in this book so fixed on his conscience that for many weeks he could get no rest in his spirit. When at last he found forgiveness through the blood of Christ, his joy was extreme, and, except for two days before his death, he never lost the comfortable persuasion of God's love. For some time the pious individuals in that neighbourhood would not believe that such a reprobate was really converted; but, nothing daunted by their distrust, like his prototype of Tarsus, he began to preach the Word with boldness, and, endowed with a vigorous mind and a fervent spirit, remarkable success attended his ministry. A little church was formed, and he was invited to become its pastor; and there he continued till he died. It was to this Mr. Gifford that Bunyan was at this time introduced; and though the conversation of this "Evangelist" brought him no immediate comfort, it was well for him to enjoy the friendship and sympathy of one whose own views were so clear and happy.

It is instructive to find, that, amid all the depression of these anxious days, it was not any one sin, nor any particular class of sins, which made

him so fearful and unhappy. He felt that he was a sinner, and as a sinner he wanted a perfect righteousness to present him faultless before God. This righteousness, he also knew, was nowhere to be found except in the person of Jesus Christ. "My original and inward pollution—that was my plague and affliction. That I saw at a dreadful rate, always putting forth itself within me—that I had the guilt of to amazement; by reason of that I was more loathsome in mine own eyes than a toad; and I thought I was so in God's eyes too. Sin and corruption, I said, would as naturally bubble out of my heart as water would out of a fountain. I thought now that every one had a better heart than I had. I could have changed hearts with any body. I thought none but the devil himself could equalize me for inward wickedness and pollution of mind. I fell, therefore, at the sight of my own villainy, deeply into despair; for I concluded that this condition that I was in could not stand with a state of grace. Sure, thought I, I am forsaken of God; sure I am given up to the devil and a reprobate mind. And thus I continued a long while, even for some years together."

During these painful apprehensions regarding his own state, it is no marvel that he looked on secular things with an apathetic eye. "While thus afflicted with the fears of my own damnation, there were two things would make me wonder: the one was, when I saw old people hunting after the things of this life, as if they should live here always; the other was, when I found professors much distressed and cast down when they met with outward losses, as of husband, wife, child, &c. Lord, thought I, what a do is here about such little things as these! What seeking after carnal things by some, and what grief in others for the loss of them? If they so much labour after, and shed so many tears for the things of this present life, how am I to be bemoaned, pined, and prayed for! My soul is dying, my soul is damning. Were my soul but in a good condition, and were I sure of it, ah! how rich would I esteem myself, though blessed but with bread and water! I should count those but small afflictions, and bear them as little burdens. A wounded spirit who can bear?"

This long interval of gloom was at last relieved by a brief sun-burst of joy. He heard a sermon on the text, "Behold, thou art fair, my love;" in which the preacher said, that a ransomed soul is precious to the Saviour, even when it appears very worthless to itself,—that Christ loves it when tempted, assailed, afflicted, and mourning under the hiding of God's countenance. Bunyan went home musing on the words, till the truth of what the preacher said began to force itself upon his mind; and half credulous at first, a hesitating hope dawned in upon his spirit.—"Then I began to give place to the word, which, with power, did over and over make this joyful sound within my soul—"Thou art my love, thou art my love; and nothing shall separate thee from my love." And with that my heart was filled full of comfort and hope; and now I could believe that my sins should be forgiven me: yea, I was now so taken with the love and mercy of God, that I remember I could not tell how to contain till I got home. I thought I could have spoken of his love, and have told of his mercy to me, even to the very crows that eat upon the ploughed lands before me, had they been capable to have understood me. Wherefore, I said in my soul, with much gladness, Well, I would I had pen and ink here. I would write this down before I go any farther; for surely I will not forget this forty years hence."

However, as he himself remarks, in less than forty days he had forgotten it all. A flood of new and fierce temptations broke over him, and had it not been for a strong sustaining arm which unseen upheld him, his soul must have sunk in the deep and angry waters. At one time he was almost overwhelmed in a hurricane of blasphemous suggestions, and at another time his faith had wellnigh made shipwreck on the shoals of infidelity or deliberate atheism. But the very reluctance and dismay of his spirit shewed that a new nature was in him. "I often, when these temptations have been with force upon me, did compare myself to the case of such a child whom some gipsy hath by force took up in her arms, and is carrying from friend and country; kick sometimes I did, and also shriek and cry; but yet I was bound in the wings of the temptation, and the wind would carry me away." It was all that he could do to refrain from articulating such words as he imagined would amount to the sin against the Holy Ghost; and for a year together he was haunted with such diabolical suggestions that he was weary of his life, and fain would have changed condition with a horse or a dog. During this dreary term it is no wonder that his heart felt hard. "Though he should have given a thousand pounds for a tear, he could not shed one; and often he had not even the desire to shed one." Every ordinance was an affliction. He could not listen to a sermon, or take up a religious book, but a crowd of wild and horrid fancies rushed in betwixt the subject and his bewildered mind. He could not assume the attitude of prayer but he felt impelled to break off, almost as if some one had been pulling him away; or, to mar his devotion, some ridiculous object was sure to be presented to his fancy. It is not surprising that he should have concluded that he was possessed by the devil; and it is scarcely possible to peruse his own and similar recitals without the forcible conviction that they are more than the mere workings of the mind, either in its sane or its disordered state.

Only relieved by some glimpses of comfort, "which, like Peter's sheet, were of a sudden caught up from him into heaven again," this horrible darkness lasted no less than a year. The light which first stole in upon it, and in which it finally melted away, was a clear discovery of the person of Christ, more especially a distinct perception of the dispositions which he manifested while here on earth. And one thing greatly helped him. He alighted on a congenial mind, and an experience almost identical with his own. From the emancipation which his new acquaintance

gave to his spirit, as well as the tone which he imparted to Bunyan's theology, we had best relate the incident in his own words. "Before I had got thus far out of my temptations, I did greatly long to see some ancient godly man's experience, who had writ some hundreds of years before I was born; for those who had writ in our days, I thought (but I desire them now to pardon me) that they had writ only that which others felt; or else had, through the strength of their wits and parts, studied to answer such objections as they perceived others perplexed with, without going down themselves into the deep. Well, after many such longings in my mind, the God in whose hands are all our days and ways, did cast into my hands one day a book of Martin Luther's: it was his Comments on the Galatians; it also was so old that it was ready to fall piece from piece if I did but turn it over. Now I was pleased much that such an old book had fallen into my hands; the which, when I had but a little way perused, I found my condition in his experience so largely and profoundly handled, as if his book had been written out of my heart. This made me marvel: for thus, thought I, this man could not know anything of the state of Christians now, but must needs write and speak the experience of former days. Besides, he doth most gravely also, in that book, debate of the sin of these temptations, namely, blasphemy, desperation, and the like;—shewing that the law of Moses, as well as the devil, death, and hell, hath a very great hand therein: the which, at first, was very strange to me;—but considering and watching, I found it so indeed. But of particulars here I intend nothing; only this, methinks, I must let fall before all men, I do prefer this book of Martin Luther upon the Galatians—excepting the Holy Bible—before all the books that ever I have seen, as most fit for a wounded conscience."

There was one thing of which Bunyan was very conscious—that his extrication from the fearful pit was the work of an almighty hand. The transition was very blissful; but just because his present views were so bright and assuring, he knew that flesh and blood had not revealed them. "Now I had an evidence, as I thought, of my salvation from heaven, with many golden seals thereon, all hanging in my sight. Now could I remember the manifestation and the other discovery of grace with comfort, and should often long and desire that the last day had come, that I might be for ever inflamed with the sight and joy and communion with him, whose head was crowned with thorns, whose face was spit on and body broken, and soul made an offering for my sins: for, whereas before I lay continually trembling at the mouth of hell, now methought I was got so far therefrom, that I could not, when I looked back, scarce discern it. And oh! thought I, that I were fourscore years old now, that I might die quickly, that my soul might be gone to rest." "And now I found, as I thought, that I loved Christ dearly. Oh! methought that my soul cleaved unto him, my affections cleaved unto him. I felt love to him as hot as fire; and now, as Job said, I thought I should die in my nest."

Another period of fearful agony, however, awaited him, and, like the last, it continued for a year. In perusing his own recital of these terrible conflicts, the first relief to our tortured sympathy is in the recollection that it is all over now, and that the sufferer, escaped from his great tribulation, is long ago before the throne. But in the calmer, because remoter, contemplation of this fiery trial, it is easy to see "the end of the Lord." When he permitted Satan to tempt his servant Job, it was not for Job's sake merely, nor for the sake of the blessed contrast which surprised his later days, that he allowed such thick-coming woes to gather round the patriarch; but it was to provide in his parallel experience a store-house of encouragement and hope for the future children of sorrow. And when the Lord permitted the adversary so violently to assail our worthy, and when he caused so many of his own waves and billows to pass over him, it was not merely for the sake of Bunyan; it was for the sake of Bunyan's readers down to the end of time. By selecting this strong spirit as the subject of these trials, the Lord provided, in his intense feelings and vivid realizations, a normal type—a glaring instance of those experiences which, in their fainter modifications, are common to most Christians; and, through his graphic pen, secured a guide-book for Zion's pilgrims in ages yet to come. In the temptations we are now called to record, there is something so peculiar, that we do not know if Christian biography supplies any exact counterpart; but the time and manner of its occurrence have many and painful parallels. It was after he had entered into "rest"—when he had received joyful assurance of his admission into God's family, and was desiring to depart and be with Christ—it was then that this assault was made on his constancy, and it was a fiercer assault than any. If we do not greatly err, it is not uncommon for believers to be visited after conversion with temptations from which they were exempt in the days of their ignorance; as well as temptations which, but for their conversion, could not have existed.

But the temptation to which we have alluded, took this strange and dreadful form—to sell and part with his Saviour, to exchange him for the things of this life—for anything. This horrid thought he could not shake out of his mind, day nor night, for many months together. It intermixed itself with every occupation, however sacred, or however trivial. "He could not eat his food, stoop for a pin, chop a stick, nor cast his eyes to look on this or that, but still the temptation would come, 'Sell Christ for this, sell Christ for that, sell him, sell him.' Sometimes it would run in my thoughts not so little as a hundred times together, Sell him, sell him, sell him: Against which, I may say, for whole hours together, I have been forced to stand as continually leaning and forcing my spirit against it; least haply, before I was aware, some wicked thought might arise in my heart that might consent thereto: and sometimes the tempter would make me believe I had consented to it; but then should I be as tortured:

on a rack for whole days together." "But, to be brief, one morning as I did lie in my bed, I was, as at other times, most fiercely assaulted with this temptation to sell and part with Christ—the wicked suggestion still running in my mind, Sell him, sell him, sell him, sell him, as fast as a man could speak, against which I also, as at other times, answered, No, no; not for thousands, thousands, at least twenty times together. But at last, after much striving, even until I was almost out of breath, I felt this thought pass through my heart, Let him go, if he will, and I thought also that I felt my heart freely consent thereto. Oh, the diligence of Satan! Oh, the desperateness of man's heart! Now was the battle won, and down fell I, as a bird that is shot from the top a tree, into great guilt and fearful despair. Thus getting out of my bed, I went moping into the field, but God knows, with as heavy a heart as mortal man, I think, could bear. Where, for the space of two hours, I was like a man bereft of life, and as now past all recovery, and bound over to eternal punishment. And withal, that scripture did seize upon my soul, 'O profane person, as Esau, who, for one morsel of meat, sold his birth-right; for ye know how that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.' These words were to my soul like fetters of brass, in the continual sound of which I went for several months together."

The anxious casuistry in which he sought relief, and the alternation of wishful hope and blank despair, in which for many a dismal day he was tossed to and fro, non- but himself can properly describe. They are deeply affecting, and so to many prove instructive.

"Then began I, with sad and careful heart, to consider of the nature and largeness of my sin, and to search into the word of God, if in any place I could espy a word of promise, or any encouraging sentence by which I might take relief. Wherefore I began to consider that of Mark iii. 'All manner of sins and blasphemies shall be forgiven unto the sons of men, whosoever they shall blaspheme.' which place, methought, at a blush, did contain a large and glorious promise for the pardon of high offences. But considering the place more fully, I thought it was rather to be understood as relating more chiefly to those who had, while in a natural state, committed such things as there are mentioned, but not to me, who had not only received light and mercy, but that had, both after and also contrary to that, so slighted Christ as I had done. I feared, therefore, that this wicked sin of mine might be that sin unpardonable, of which he there thus speaketh, 'But he that blasphemeth against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.'

"And now was I both a burden and a terror to myself; nor did I ever so know as now what it was to be weary of my life and yet afraid to die. O how gladly would I have been anybody but myself! anything but a man! and in any condition but my own! for there was nothing did pass more frequently over my mind, than that it was impossible for me to be forgiven my transgression, and to be saved from wrath to come."

He set himself to compare his sin with that of David and Peter, but saw that there were specialities in his guilt which made it far greater. The only case which he could compare to his own was that of Judas.

"About this time I did light on the dreadful story of the miserable mortal, Francis Spira. Every sentence in that book, every groan of that man, with all the rest of his actions in his dolours, as his tears, his prayers, his gnashing of teeth, his wringing of hands, his twisting, and languishing, and pining away, under the mighty hand of God that was upon him, was as knives, and daggers to my soul; especially that sentence of his was frightful to me, 'Man knows the beginning of sin, but who bounds the issues thereof?' Then would the former sentence, as the conclusion of all, tail like a thunderbolt again upon my conscience, 'For you know how, that afterwards, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears.' Then should I be struck into a very great trembling, insomuch that at sometimes I could, for whole days together, feel my very body, as well as my mind, to shake and totter under the sense of this dreadful judgment of God.

"Now if I should find my mind to flee from God as from the face of a dreadful judge; yet this was my torment, I could not escape his hand.—'It is a fearful thing to fall into the hands of a living God.' But blessed be his grace, that scripture in these flying fits would call as running after me,—'I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins: return unto me for I have redeemed thee.' This, I say, would come in upon my mind when I was fleeing from the face of God, for I did flee from his face, that is, my mind and spirit fled before him, by reason of his highness I could not endure. Then would that text cry, Return unto me; it would cry aloud, with a very great voice, Return unto me, for I have redeemed thee. Indeed this would make me make a little stop, and, as it were, look over my shoulder behind me, to see if I could discern that the God of grace did follow me with a pardon in his hand.

"Once as I was walking to and fro in a good man's shop, bemoaning of myself in my sad and doleful state, afflicting myself with self-abhorrence for this wicked and ungodly thought; lamenting also this hard hap of mine, for that I should commit so great a sin, greatly fearing I should not be pardoned; praying also in my heart, that if this sin of mine did differ from that against the Holy Ghost, the Lord would shew it me; and being now ready to sink with fear, suddenly there was as if there had rushed in at the window the noise of wind upon me, but very pleasant, and as if I heard a voice speaking,—'Didst ever refuse to be justified by the blood of Christ?' And withal my whole life of profession past was in

a moment opened to me, wherein I was made to see that designedly I had not; so my heart answered groaningly, No: Then fell with power that word of God upon me; See that ye refuse not him that speaketh.—'This made a strange seizure upon my spirit. It brought light with it, and commanded a silence in my heart of all those tumultuous thoughts that before did rise, like masterless hell hounds, to roar and bellow, and make a hideous noise within me. It shewed me also that Jesus Christ had yet a word of grace and mercy for me; that he had not, as I feared, quite forsaken and cast off my soul. Yea, this was a kind of check for my proneness to desperation, a kind of threatening of me if I did not, notwithstanding my sins and the heinousness of them, venture my salvation upon the Son of God. But as to my determining about this strange desperation, what it was, I know not. I have not yet in twenty years' time been able to make a judgment of it. I thought then what here I should be loath to speak. But verily, that sudden rushing wind was as if an angel had come upon me; but both it and the salvation, I will leave until the day of judgment. Only this I say, it commanded a great calm in my soul. It persuaded me there might be hope; it shewed me, as I thought, what the sin unpardonable was, and that my soul had yet the blessed privilege to flee to Jesus Christ for mercy. But I say concerning this desperation, I know not what yet to say unto it. I leave it to be thought on by men of sound judgment. I lay not the stress of my salvation thereupon, but upon the Lord Jesus in the promise; yet seeing I am here unfolding of my secret things, I thought it might not be altogether inexpedient to let this also shew itself, though I cannot now relate the manner as then I did experience it. This lasted in the savour thereof about three or four days, and then I began to mistrust and dissipate again."

No third peace can enter the soul except that which is brought by the Comforter. It is not the word read and heard, but the word revealed by the Spirit, which is saving and assuring. There is undoubtedly a divine operation on the mind wherever any impression is procured by the truths of God; and whether that impression should be made with audible and visible manifestations accompanying it—as on the day of Pentecost—or should be so vivid as to convert a mental perception into a bodily sensation, as we are disposed to think was the case with some of the remarkable sight and heavenly voices which good men have recorded, is really of little moment. In Bunyan's case, so warm was his imagination, that every clear perception was sure to be instantaneously sounded in his ear, or standing out a bright vision before his admiring eyes. This feature of his mental conformation has been noticed already; but this may be the proper place to allude to it again.

(To be continued.)

DEAL GENTLY, OR THEY WILL LEAVE THE CHURCH.

"You must not be too rigid or severe in insisting upon the claims of duty and benevolence, or you will drive some of the members away from the Church." Such is the kind advice which a cautious church member sometimes volunteers to his minister.

In this day, faithfulness is often called severity, and telling the truth plainly, scolding. I hate scolding in the pulpit, both in its terms and in its tones. But I utterly loathe time-serving, or the policy that conceals or palliates truth, from dread of giving offence. I would bear the truth spoken in love. The idea of glossing truth for the sake of keeping in their pews a body of indifferent, worthless members, who feel no interest, and will bear no responsibility in promoting the welfare and usefulness of the Church, is abhorrent to good policy, true piety, and sincere integrity.

"But you will hurt their feelings," says one.

"They ought to be hurt. I would see truth poured scorching hot upon their consciences until they burnt out their indifferentism. They are immeasurably hurting the Church by their worldliness, and why should we scruple in wounding them. Ulcers must be sometimes painfully probed or they will never heal.

But some very good people say, deal gently with such, or they will leave the Church. Well, what good do they do in it? What would the Church lose if they were all gone? Is their association with it so very desirable and beneficial, that we should tenderly implore their stay? What of strength or efficiency would thousands such add to the Church?

Leave the Church! What right have they in it? If they have no sympathy with it, no interest in it, no affinity with the spirit of Jesus Christ, they are none of His, and what right have they in His Church? If the Church is destined to be a living body, why desire to retain a hanging mass of diseased or dead members? Trim off the dead limbs and the vine will only be the more flourishing.

Leave the Church! What a blessing that would be. If it is impossible to draw from them any manifestations of spiritual life, any expression of devotion and zeal, if they obstinately repudiate in their lives all that is positive and practical in Christianity, then their leaving will be a speedy relief.

Leave the Church! Let them go to the world to which they belong, or to some worldly church where their consciences may be lulled by the form of godliness without the power. The Bible recognises no such Christianity as theirs. It knows no piety that does not bear good fruits. If they bring forth only thorns and thistles then they are only thorns and thistles.

There ought to be no tenderness wasted upon such professors of religion; none felt, except such as we feel, for all the ungodly in common with them. As unregenerate sinners should they be exhorted to repent

and believe in the Lord Jesus Christ, lest they be found knocking at the closed door of heaven at last, saying, "Lord, Lord, open unto us," and waiting for the fearful answer, "Depart from me, ye workers of iniquity, I never knew you."—*Glennis*.

A CHILD'S FAITH.—A Minister of the Gospel one day, speaking of that active living faith which should at all times cheer the heart of the sincere follower of Jesus, related an illustration that had just occurred in his own family.

He had gone into a cellar, which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down all was dark, and she called—

"Are you down the cellar, papa?"

"Yes; would you like to come, Mary?"

"It is dark; I can't come down, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop yourself, I will catch you?"

"Oh, I should fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump, I will catch you safely."

Little Mary strained her eyes to the utmost but she could catch no glimpse of her father. She hesitated, then advanced a little further; then, summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there she called—

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied; and had just time to reach his arms towards her, when, in her childish glee, she fell shouting into his arms; and clapping his neck, said—

"I knew, dear papa, I should not fall."

POMPEII.—In digging out the ruins of Pompeii, every turn of the spade brings up some relic of the ancient life, some witness of Imperial luxury. For far the greater part, these relics have a merely curious interest; they belong to archaeology, and find appropriate resting-places in historical museums. But there are some exceptions. Here, for instance, the excavator drops in an uninvited guest; upon a banquet, there he unexpectedly obtrudes himself into a tomb. In one place he finds a miser cowering on his heaps, another shows him bones of dancing girls and broken instruments of music lying on the marble floor. In the midst of painted chambers, baths, halls, columns, fountains, among the splendid evidences of material wealth, he sometimes stumbles on a simple incident, a touching humane story, such as strikes the imagination and suggests the mournful interest of the great disaster, as the sudden sight of a wounded soldier conjures up the horrors of a field of battle. Such to our mind, is the latest discovery of the excavators in this melancholy field. It is a group of skeletons in the act of flight, accompanied by a dog. There are three human beings one of them a young girl, with gold rings and jewels still on her fingers. The fugitives had bags of gold and silver with them, snatched up, no doubt, in haste and darkness. But the fiery fluid was on their track; and vain their wealth, their flight, the age of one, the youth of the other. The burning lava rolled above them and beyond; and the faithful dog turned back to share the fortunes of his mistress, dying at her side. Seen by the light of such an incident how vividly the night of horrors looms upon the sense. Does not imagination picture that little group, in their own house, by the side of their evening fountain, languidly chatting over the day's events, and of the unusual heat? Does it not hear, with them, the troubled swell of the waters in the bay, see, as they do, how the night comes down in sudden strangeness, how the sky opens over head, and flames break out, while scoria, sand, and molten rocks come pouring down? What movement, what surprise! The scene grows darker every instant, the hollow monotony of the bay is lifted into yells and shrieks, the air grows thick with dust and hot with flames, and at the mountain's foot is heard the deadly roll of the liquid lava. Jewels, household goods, gold and silver coins, are snatched up on the instant. No time to say farewell: darkness in front, and fire behind, they rush into the streets—streets choked with falling houses and flying citizens. How find the way through passages which have no longer outlets, confusion, danger, darkness, uproar everywhere; the shouts of parted friends, the agony of men struck down by falling columns; fear, madness, and despair unchained; here, Penury clutching gold it cannot keep; there, Gluttony feeding on its final meal, and Phrenzy striking in the dark to forestal death. Through all, fancy hears the young girl's screams—the fire is on her jewelled hand. No time for thought—no pause: the flood rolls on—and wisdom, beauty, age, and youth, with all the stories of their love, their hopes, their rank, wealth, greatness—all the once affluent life—are gone for ever. When unearthed after many ages, the nameless group has no other importance to mankind than as it may serve to point a moral or adorn a tale.—*Athenaeum*.

THE SCHOOL OF AFFLICTION.—"The afflicted people Thou wilt save." A mortified temper a resigned will, and a trusting heart, are the three great requisites in a Christian. But how can we have a mortified temper unless there is much to try it?—how can we have a resigned will if there be nothing to oppose it?—and how can we have a trusting heart until we are brought into circumstances to say with David, "My soul,

wait thou only upon God, for my expectation is from Him. He only is my rock, my salvation, and my glory?" These are the reasons why so many dark and humbling providences, so many harassing and painful trials, so many heart-breaking griefs and heart perplexing difficulties, are appointed for the Lord's people in their passage through the wilderness. We need to be disciplined by a thorny way, and to be continually reminded that through much tribulation we must enter the kingdom of heaven. John xvi. 33; Deut. viii. 2-9.

ACTORS AND PREACHERS.—"Pray Mr. Betterton," asked the good Archbishop Sancroft, of the celebrated actor, "can you inform me what is the reason you actors on the stage, when speaking of things imaginary, affect your audience as if they were real, while we in the church speaking of things real, which our congregation receive only as if they were imaginary?" "Why, really, my Lord," answered Betterton, "I don't know, unless we actors speak of things imaginary, as if they were real, while you in the pulpit speak of things real as if they were imaginary."

Receipts for the Magazine.

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Blainford—D. B. Wallaceburgh—J. L.

Vol. III.

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