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# Canadian Presbyterian Magazine:

Especially devoted to the interests of the United Presbyterian Church.

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

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## Religious Intelligence.

### BRITISH AND FOREIGN BIBLE SOCIETY.

We are indebted to the Supplement of the *Bible Society Reporter*, for the amount of proceedings at the Jubilee meetings held in London in March last. We give extracts from the speeches delivered at the Special Public Meetings, as largely as our limits will allow:—

On March 7th, 1853, at eleven o'clock, the first Meeting to celebrate the commencement of the Society's Fiftieth Year was held at the London Tavern, Bishopsgate Street, in the room where it was established in 1804; the Right Honourable the Earl of Shaftesbury, the President, in the Chair, succeeded by the Right Rev. Dr. Carr, late Bishop of Bombay.

The proceedings were commenced by reading the 97th Psalm, after which the Noble Chairman alluded to the extraordinary circumstances under which the Committee and friends of the Society had assembled.

The Jubilee Secretary read interesting letters from several distinguished friends of the Society, from the officers and Committees, of Foreign Bible Societies, and of other Institutions; and some resolutions were made.

On Tuesday, March 8, at twelve o'clock, the Special Public Meeting was held at Exeter Hall, in the Stratford. The Right Hon. the Earl of Shaftesbury, President, in the Chair, was well supported by the attendance of several Vice-Presidents, and unusually large number of Ministers and others, who occupied the platform, while the body of the Hall was thronged in every part.

On Wednesday, March 9, a Sermon, commemorative of the establishment of the Society, was preached in St. Paul's Cathedral by His Grace the Archbishop of Canterbury. The text chosen for the occasion was Isaiah xxxii. 20, "Blessed are ye that sow beside all waters," &c.

SPECIAL PUBLIC MEETING.—The noble Chairman, after reading a letter from Chevalier Bunsen, expressing deep interest in the Society, and referring to the celebration of the Jubilee in the Churches of Prussia on the 13th March, then said—We are now at the commencement of the Fiftieth year of the life of the British and Foreign Bible Society, and most thankful ought we to be to Almighty God, who has permitted us to see and to enjoy an event the like of which, until this day, has never been known in the whole history of the Christian world. This Society, from the smallest beginnings, and with the slenderest means, but with the highest design—a design to spread over the surface of the whole habitable globe the word of God in every tongue and for every nation—has passed through half a century of successful progress, and now finds itself with many friends in almost every country in the world, and is the mother and mistress of more than 8000 Bible Societies. The mother and mistress, I say; not as having dominion over their faith, but as helpers of their joy. Now, it will be necessary this day to set before you the results of many years of anxious and arduous labour; but it will be done, not in the spirit of boasting or vain glory, but that you may see,

by what has been done, what may be done, so that, from the retrospect, you may derive strength and encouragement to enter upon far greater and more vigorous efforts in the future. The Scriptures have been rendered into 148 languages or dialects; all these have been reduced to printing, and of these 121 had never before appeared in type. The combined Societies of England and other countries have circulated not less than 43,000,000 copies of the Holy Scriptures, in whole or in part; and thus the records of Inspired Truth, it is believed, have, within the present century, been rendered accessible to about 600 millions of the human race. There is one matter to which I must call your special attention, because it has struck my own mind and heart with more force than, perhaps, any other incident in the Statement that will be set before you. Of those languages so reduced to printing, upwards of twenty existed only in an oral form, had no alphabet, and were not reduced to writing until such time as they were worked upon by the intellectual power of Christian Missionaries and others. Let this fact be treasured up by those who are talking much of intellectual improvement, and of the march of intellect; and let them tell me if in the whole range of intellectual power, there is any thing that shows more of mind, of thought, and of capacity, than must have been expended in reducing those twenty-five languages to a written form, which were thus made the means of giving thousands of minds access to the word of the living God. So much for our acts. I think we can say no less for our principles. Now, it is an immense honour that has been put upon this country by Almighty God, that it should be the earthly depository of His Truth, to flow forth in refreshing streams to all the nations of the world. It is a great and mighty honour that He has conferred upon us, and we must rise to the height of that responsibility. I can hardly believe that the great and good men who, under God's grace, were the founders of this Society, could have imagined when they met, few in numbers, and in a retired locality, that their faith would remove such mighty mountains. I can hardly think that they ventured to believe that they were then instituting the greatest effort that ever has been made by uninspired men for the temporal and eternal welfare of the human race. But so it is; and gainsayers may say what they will, but the events of this day will prove, that whether we regard man politically on this earth, or spiritually in the world to come, his lost and greatest happiness will have been attained when the word of the Lord shall have "free course and be glorified."

The Rev. J. A. JAMES. I have been invited to this Jubilee Feast as one of the earliest, and therefore one of the oldest, and I claim, also, to be one of the warmest, friends of the British and Foreign Bible Society. After a period of forty-seven years spent in promoting its interests, with something of the homage of a lover and the fidelity of a servant, it is no injustice on my part to claim the distinction, nor any usurpation to wear it. I can assure the assembly, that, among the highest objects of my desire, and what I consider to be one of the richest glories that can lie upon my humble brow, is to be regarded as one of the patriarchs of the British and Foreign Bible Society. Birmingham was once designated by that great philosophic statesman, Edmund Burke, "the toy-shop of Europe," and he might also have added, its armoury. But Birmingham has other things to boast of besides the manufacturing of jewels for the fair, or arms for the brave: it has the distinction of giving birth to John Rogers, the proto-martyr in the reign of Mary. It is therefore meet that Birmingham should erect perhaps the most appropriate monument to his memory, by being the first provincial town in the kingdom to perceive the advantages of this noble Institution, and to organize in its support. It may be permitted, perhaps, to one like myself, who has almost reached the period of senility, to be a little garrulous, perhaps a little egotistical, on the present occasion. It is one of the most precious, and therefore cherished recollections of my humble history, that the very day after I was ordained to the pastoral office according to the rites of Protestant Dissenters, I attended the first Public Meeting in the town of Birmingham for the formation of an Association in support of the Bible Society. On the first day I bowed with reverence at the altar of truth, and pledged myself before God and many witnesses to preach the faith as I understood it; and on the next day, with no less reverence, I bowed before the altar of charity, and pledged myself before other witnesses to be a minister of love. It was the conviction of my youth, and which still cleaves to me in maturer age, that the chiefest homage that can be paid to truth is to offer it the sacrifice of love; and indeed he is but an imperfect Minister

of the one, who does not take care to enforce the other. On the first of these days, I went within the barrier of one particular section of the Church of Christ; and on the next, I soared above these barriers into the amplitude of the Church of the First-born, breathed its pure air, basked in its sunshine, and enjoyed the brotherhood and liberty of those whose names are written in heaven. On the first day, I stood before the witnesses I have alluded to, and said, "I believe in the principles of Congressional Independence;" on the second, with a mightier swell of the bosom, and a loftier utterance of the tongue, I said, "I believe in the Holy Catholic Church, and in the communion of Saints." Nearly half a century since that time has rolled over me, and I am here with the shades of evening gathering around me, not to speak of the good that I have done to the Society, but of the benefit I have received from it. Like most young men, I set out in life with a character compounded of prejudices and prejudices; but in the communion of such men as the Rev. Edward Burn—a name ever to be cherished by this Society—and subsequently in the communion of the Rev. Thomas Moseley, late Rector of St. Martin's, and then in the society of the venerable Dr. Marsh, now sitting at my side, and still in communion with my excellent friend, the Rev. John C. Miller, the present Rector of St. Martin's, I have dropped my prejudices, but retain my principles. I will take the liberty to allude to the first Bible Meeting it was my privilege to attend. Of course I was very young, and had all the ardour and rapture of youth in seeing what was novel. The Meeting was not held in Exeter Hall; we had not at that time emerged into so much publicity; but it was in the Freemasons' Tavern. Here, thought I, is a meeting of men of all creeds in religion, men of all parties in politics, and all grades in society, and it appears to have something about it of the solemnity of a funeral and the merriment of a wedding; in fact, there was something of both; and it struck me that we had met together at the burial of bigotry, and, by a very strange conjunction of circumstances, at the marriage of truth and love. There was one peculiarity in that Meeting which happily does not exist in the present. There were ample folds of broadcloth, but no costly folds of silk and satin; abundance of hats, but not one humble bonnet veared its form: no feathers waved, no ribbons streamed; for, with oriental delicacy and monkish proddery, that sex which is now the grace, ornament, and efficiency of our Meetings and our Society, were all excluded, except a few heroines, who, venturing into the gallery, threw furtive glances on the proceedings, and went forth animated with a desire that gallantry should take its place by the side of charity, and that our efforts should be shared and participated in by them. And since that illustrious friend of the Bible Society, now grown grey in its service, Charles Stokes Dudley, has marshalled the energies of the female friends of the Society, they have to be spoken of with gratitude and affection, as the most important agency connected with its operations. But to go up from the era to the platform—and what a platform! I am not going to look back on past times with regret, considering whom we had, and whom we have lost, when I look around upon those who are occupying seats on this platform. When I see the nobleman who at present occupies the Chair, and presides over, not merely the business of this morning, but of the Society, had I tears I would wipe them away, and bless God that there have been found those who are willing to be "baptized for the dead," and worthy of them. But on that platform, as to-day, there were peers of the realm, dignitaries of the Church, and members of the Council. There was Vansittart, afterwards Lord Bexley, the warm and eloquent defender of the Society, and author of an able pamphlet, which floated over the land with that beautiful sentiment upon which the friends of the Society had ever acted, "If we cannot reconcile all opinions, let us endeavour to unite all hearts." There was Grant, who always lent his influence to the Society. There was Thomson, a name dear to every eye with any feelings of philanthropy in his soul. There was Macaulay—father of the most eloquent of our English historians. There also was Stephen, father of the present Professor of History at Cambridge. What galaxy then surrounded the chair of the noble President Lord Teignmouth! There was the eloquent and accomplished Owen, the charm of every assembly whom he addressed; there was the silver-tongued Hughes, the father, as we have been told, of the Society; and there was the venerable man who sits by my side on this platform, Dr. Steinkopf, and the only member of the original Committee present at this Meeting. It is most delightful for me to reflect upon those names, and to remember that I have been privileged to act with them. But there is one name I distinctly remember being announced from the Chair, the very sound of which in an instant brought up a thunder of applause that shook Freemasons' Tavern to its very foundation, and made even the pictures of the Royal personages that adorn its walls vibrate with sympathy—it was the name of Wilberforce. There he stood, with his laurels green upon him, which he had lately won as the liberator of Africa. His diminutive, and, to all outward appearance, insignificant frame, seemed instinct in every muscle, as well as every limb, with life; and the intelligence with which he wielded the great cause of negro emancipation through twenty long years, beamed in his eye, and all the benevolence which he carried to the cause sat on his countenance, and it seemed as if a glory from heaven irradiated his brow. I remember, and shall remember to the latest period of my existence, one part of the speech which Mr. Wilberforce delivered on that occasion, so characteristic of the man, and of the Society which he rose to advocate. Alluding to the treaty of alliance which had been formed between the King of France and the King of Spain, the former rejoicing in the act, exclaimed, "The Pyrenees are no more!" So Wilberforce, at the top of his shrill, but musical voice, alluding to the fact of the formation of the Bible Society, and the sinking

of our prejudices, exclaimed, "The Pyrenees are no more! the Pyrenees are no more!" Would that that illustrious man were present to-day, with all his catholicity of feeling, with all his philanthropy, with all his wisdom, and with all his eloquence. Perhaps, unseen by scene, he is present; and who would not say, "Enjoy thy repose, illustrious man! thy name is still fragrant, and thy example is animating the minds of multitudes, who are still endeavoring to break off the shackles of slavery from the body as well as from the mind." Just for a moment or two, let me refer to the Society. In the first place, it has solved the problem never proposed, perhaps never thought of, from the commencement of English history down to the formation of the British and Foreign Bible Society, whether it is possible to have unity without uniformity; co-operation without incorporation; practical working without heretical latitudinarianism. And this has taught the bigots of all churches, all countries, all future ages, that there may be freedom of thought, expression, and action, but all combined with union, among those that differ, without subverting the throne of truth, relaxing the bonds of society, or disorganising any Church in existence. This is a great lesson for the world—a lesson for all time, and will go through all ages. We have been told that the principle upon which this Society is founded is calculated to disorganise society; that it is a vast quicksand; that it will crumble to pieces by its own weight. Now, has it? Where are the prophets? Where are their anticipations? The prophets are dead, and their predictions, like the leaves of Sybil, are scattered to the winds. But where is the society? Here, in all its integrity, and bearing full proof, not merely of its past success, but its present usefulness, and giving promise of yet much greater glory in the future. This Society has done much towards repelling the rising tide of Popery. I confess that I did not partake of the panic of many people on this subject. It was said by Sheridan, in relation to a corrupt ministry, "Give it the prerogative of the Crown, the keys of the Treasury, a vernal house of Commons, but give me the liberty of the press, and I will explode it all." Now I will say something like this of Popery—Give it a triple crown, give it all its claims of keys and swords, give it the Inquisition, give it that detestable grant to Maynooth, give it a Cardinal Wiseman, canon law, and a hierarchy, and with that little instrument, the Bible, with freedom for its universal circulation, and, by the blessing of God, I will effect its complete destruction. With the Bible at the low price of tenpence, with education going out, as I hope it will go out, over the length and breadth of the country, on Bible principles, and that Bible in every man's hand, and every man taught to read it, to understand, and to practise it, I think we may ally some of our fears about the aggressions of Popery. \* \* \* But not to trespass more than another minute on the attention of the Meeting, I will just turn from the past to the future. I am full of hope, not, however, I must confess, unmixed with fear. In taking a retrospective view, we have more reason to feel humiliated that we have done so little, and not done it better, rather than elevated by the thought that we have done so much. The next generation—the present will soon be off the stage—will see greater things than have yet been witnessed. Let none of us, however, forget that a time of success is a time of danger. When an instrument becomes mighty, there is a tendency to repose upon itself: and it becomes all the more important, therefore, that we should not forget our sole dependences must ever be upon the Most High. Go on, then, I would say; go on, my country, to support this and kindred Institutions; go on to guard the sanctity of thy Sabbath from desecration; go on to circulate God's word, and exhibit it in all thy conduct; go on to consecrate thy power, thy commerce, thy wealth, thy science, thy art, to Him from whom all thy greatness proceeds, and then never will come the time when thou shalt be seen, like ancient Tyre, a dreary and barren rock for fishermen to dry their nets upon; but thou wilt be preserved in thy strength and thy majesty, and be foremost among the nations that shall bring their glory and their honour into the new Jerusalem, the most munificent contributor to the splendour of the millennium, and the largest and happiest sharer of its ineffable felicity.

THE DUKE OF ARGYLL supported the Resolution. I am present at this Meeting partly in an official character. I come here as President of the Scottish Bible Society. The meeting may perhaps be aware that at one time between the English and Scottish Bible Societies there existed certain differences of opinion, which led to difference of operation. Scotchmen are very apt to adopt some separate line of action in order to show their national independence. But I believe these two Societies have long been in a position of earnest co-operation; while I dare say that our English brethren will acknowledge that we have done something in the great work of Bible circulation. I am anxious to explain, however, that I am not present at this Meeting simply in my official character; I come urged also by personal feelings and affections. The fact has been referred to, in the course of the addresses which have been delivered, that the original institution of this Society had been opposed as being of the nature of an unprincipled coalition. Perhaps, on this subject, I shall be supposed to entertain a bias toward coalition. I confess that I have a great bias for coalition of the kind which I see around me. I am not one of those who would depreciate the importance of the labours of those good men, whether in ancient or modern times, who have set themselves to define within stricter limits their own views of God's truth, so that they might gather around them those among their own countrymen, or the nations at large, who accorded in their views. I am not one of those who would depreciate the importance of separate religious communities, apart altogether from the question, whether or no these forms of worship or of discipline are in accordance with the word of God. But I must confess, that at times I fear some individuals are

found to attach undue importance to this secondary matter. I rejoice, therefore, when I can go from the creeds and catechisms, whether they be those of my own church or of other churches, to the broad light of Christian truth. I feel, as I have heard it expressed on a former occasion, as if I had passed from the dry leaves of an heathenism into the glorious face of nature. I rejoice, however important these bodies may be, when we come in the presence of that great authority before which every separate flag is lowered. I rejoice when the great standard is raised around which the whole armies of Christendom may collect themselves. There is one other point to which I will refer before sitting down—the part which has been taken by some of the civil governments of the Continent for the purpose of preventing the free circulation of the Bible. I can conceive no insanity, no madness, so great as is indicated in the course pursued by those governments. It is impossible to look around, and reflect upon the state of the Christian Church, without being convinced that in many Catholic countries the ancient principles of authority are being thoroughly and entirely broken up. This will not prevent, but, on the contrary, it will increase the danger attendant upon those governments; and nothing can prevent men, when once they have arrived at a certain state of intellectual development, by which old restraints are disregarded, rushing to an extreme of lawlessness, unless some other authority should be introduced to supply its place. I say, therefore, it is the greatest possible insanity on the part of civil governments, which have any regard for law and order and the safety of their subjects, to oppose the free circulation of the Bible, or to fail in doing every thing in their power to increase its circulation. But it is neither on account of the effect which the circulation of the Bible may have in supporting any particular doctrinal views of the Christian faith, nor with regard to its effect upon the question of civil liberty, and the authority of just government, that I feel the greatest interest in the operation of this Society; it is for its effects upon individual minds and spirits that I am grateful for the blessings which have been diffused by the operations of this Society.

REV. DR. DUFF said, what I desire at the outset to impress upon the Meeting is, a real, heartfelt conviction, as in the sight of God, with regard to the peculiar position occupied by this land as concerns the distribution of this glorious word throughout the world. At the beginning of last century this little island of the ocean could scarcely be said to have any connection with foreign lands, except, perhaps, North America. At this time, too, this of ours had almost entirely lost its living Christianity. But about the beginning of last century began a wonderful series of events in two directions. We recognise, according to our creed, Christ, not only as King and Head of His Church, but King and Governor of the nations; and we then behold Him as King and Governor among the nations, raising up this little island so that its power and dominion gradually spreads over the globe. Then, at the same time, we find Him re-entering, as it were, the bosom of the Evangelical Church, re-kindling the lost light and the lost life, and that, too, by a series of events almost unprecedented in the history of the Christian Church; until, about the beginning of the present century, we find these parallel events meeting in one. If there were a voice from heaven speaking to us, could it speak more emphatically in our ears than these events put together speak? It is Christ, the King and Governor among the nations, saying, Not for your sakes, but for the manifestation of my own glory, I have raised you up to this pre-eminence of power and dominion over the nations of the world; at the same time, I have given you a larger possession of pure evangelical knowledge and principle than to any other empire in Christendom, and therefore freely you have received, freely give, in order that this bread of life may be distributed over all the nations. And then there is the peculiarity in our empire. If it were one continuous whole, like Russia, Austria, China, or the United States, it were not fit to be the evangelist of the nations, as it is now. But He has given us power in North America, the West-India Islands, South America, and onwards to the islands of the Southern Ocean, girdling that immense continent with our forces. He has given us the fortresses of the Mediterranean; sent us to West Africa, South Africa; sent us to Asia, throughout the whole of India, the Eastern Archipelago, down the Southern Ocean. And if, as a nation, we are apt sometimes to boast of our having these naval and military fortresses over the globe, are we not bound this day, as the British and Foreign Bible Society, to look upon these as centres of evangelisation for the whole globe, as depots for Bibles, where they may be stored up, and as training schools for our spiritual warriors to go forth upon the spiritual conquest of the surrounding nations? Let us look at our possessions in this respect as compared with what it would have been if Portugal and France had been the predominant power. Why, if Portugal or France, who promised at one time to possess the whole globe, if they were in possession of this force, where would be the Bible this day? Look at the case of the Madia, and tell me, if Portugal were, where Britain is, where would be the access to our Bible or to our Missionaries? Or if France were the predominant power over the world instead of Britain—look at the case of Tahiti, and tell me where, then, would have been our Bibles and our Christian Missionaries? We see in this the peculiarity which God hath stamped on this nation of ours, with reference to the outspreading of His word and the evangelization of the globe. And so it is in other respects when we go to the far East. Allusion has been particularly made to-day to India, and my Resolution bears upon India as a land of promise. At one time Portugal threatened to be the predominant power there: it introduced the Popish religion. But the conduct

of the Papists only causes to show forth in brighter colours the pre-eminence of Protestantism. The first great Missionary to India had a New Testament till just before he sailed to India. He thought it might be of some use to him there. The Portuguese power was put forth in the Inquisition, and massacres also, in order to propagate their faith. Thousands were seized, and thousands, tens of thousands of children were caught, and, on the pretence of administering medicine to them, the sign of the cross was put upon their foreheads, and water sprinkled on their body. These were now designated Christians, numbers of them knew nothing of what Christianity meant, except sprinkling the body with some water. And then they joined the heathen in all manner of proceedings: they set up their Popish cars alongside of the heathen cars; pulled them in the same manner as the heathen pulled them; but instead of heathen gods, they had the statues of the Virgin and the Saints; brought them out with horrid music, and dances borrowed from the neighbouring pagodas, with fire-works, and all manner of extraordinary phenomena. In these ways they pretended to be advancing the cause of Christianity. But instead of that, what has been the result? I must say one word with reference to the contrast presented in India by means of this Society. At the beginning of the work of the British and Foreign Bible Society in India there was a hue and cry raised from the banks of the Ganges, which was reiterated from the banks of the Thames, that this was a most dangerous thing, yea, a plot against our empire in India. One speaker on that occasion—methinks he belonged to the extinct geological species called megatherium—comes forward and says, If Napoleon Buonaparte, with all his ingenuity, had contrived any plan more effective than another for destroying the British empire in India, he could not have devised one better suited to his purpose than this plan of the British and Foreign Bible Society. Now, what is the result? Since then the British and Foreign Bible Society have helped to translate the Bible into all the languages of India, and from Calcutta given to us this day, have circulated about 2,000,000 copies of the Bible throughout India; and since then—so far from the British empire gradually diminishing, going to extinction—it has been getting kingdom to kingdom, principality to principality, until the whole of India has been consolidated into one mighty empire. And what an empire! Oh if there were only time to allude to it! but there is not. Methinks people in this country are still strangely ignorant of the amazing trust God has given them in that immense empire—such a trust!—an empire territorially nearly as large as all Europe, as large except Russia, containing about as many millions of human beings! In short, our Sovereign, Queen Victoria, at this moment wields a sceptre of absolute authority over one-fifth part of this world's inhabitants. And yet when we think with what a handful of men all this was done, a few men landed on the shores of India, with a balance-rod in their hands, the balance-rod is turned, in spite of themselves, into a sword; and the sword, in spite of themselves, is turned into a universal sceptre, now wielded over that vast empire. What an empire! It is an epitome of the whole world. I mean this: that if you travel from Cape Comorin to the snowy summits of the Himalaya, you will find specimens of every soil, of every product, of every climate you can meet with, were you to traverse ninety degrees from the Equator to the North Pole. But I cannot enter further upon it. These 150,000,000, then, have they not a claim upon us—a peculiar claim? This great Society has entered in, the Bible has been translated into all their languages; depots are planted through at every region; men are ready to go forth to distribute; and the Resolution which is in my hand is to the effect that this Society ought to institute a grand Jubilee Fund, in order that thereby it may be enabled to go forth more largely throughout these vast realms. And why should there not be got up immediately by this Jubilee effort, not £50,000, nor £100,000, but £500,000, for your Jubilee Fund, and do something worthy of this great Society—worthy of its Jubilee? There is wealth among us to do this. It is not the want of means, but want of will. Create the will, and the means will flow like the Ganges. What I propose, therefore, is, that we have an enormous fund—something quite prodigious even for Great Britain. I am in earnest in this matter. I cannot help it. What I propose is, that in the 145 languages in which the Bible is circulated by this great Society we will get such a fund as to enable the Society to strike out a grand Jubilee Edition in all these languages, and have them embellished with a suitable device and inscription; and resolve that not an emigrant shall go to Australia without a copy of the Bible—that Australia, so soon to become an empire; that Australia, a land so strange that an eminent naturalist, unable to account for its geological peculiarities, seemed to think it a small planet drawn by the attraction of the earth and fallen into the Southern Sea; so that the auriferous deposits of Australia, according to him, have come from the immeasurable vacancies of space. So let it be. And then Ireland is included—Ireland, poor; unhappy Ireland! Ah, was it not once a glorious land? What made it glorious? The Bible! The Bible shone upon it with glorious illumination. Then was Ireland free. And Ireland was the sanctuary, not of scholarship only, but of sanctity itself; so that disciples went to it from all the nations of Europe to learn, and apostles went forth from it to propagate the Gospel among surrounding nations. But in an evil day the inn of Rome put his iron hoof upon it, trod down its schools and colleges, and put the Bible either into the flames or the caverns, so that it could not be found. Then came darkness—a darkness that might be felt; until at last, according to the testimony of a modern writer, "It would seem the result has been to transmute the great masses of Ireland into rebels against the Government, conspirators against the landlord, and slaves of the priest."

Now, then, what will make Ireland free? The Bible! Send it the Bible, the glorious liberator, and Ireland will rise up in renovated glory and strength; and will ere long vindicate the glorious title it once enjoyed, of being once more the "Isle of Saints." Then why should we not go through the whole world in like manner, and resolve that the Jubilee Bible in all tongues shall be sent to all nations; to all Mission families throughout the world; to all who can read; every pupil in the Mission Schools.

"From Greenland's icy mountains to India's coral strand," and throughout New Zealand too? And then if it were so, we should soon solve many problems. And then, truly, this is the greatest of all Defence Societies; because this is a Protestant country; it is pre-eminently Protestant; its strength, its beauty, its glory, its stability, consist in its Protestantism. And we therefore hold it for truth, that it is only when we maintain the Bible, circulate the Bible, and thereby uphold the Protestantism of this realm, that this realm can be gloriously free and gloriously strong. And now that we are blessed by heaven with a Queen, a truly British, a truly Protestant Queen—a Queen whose personal and social virtues, and domestic charities, have entwined her round the inmost heart of every one of her loving subjects—a Queen whose reverence for the Bible, and for the Protestant institutions of the land have secured to her the homage and reverence of all the wise, intelligent, and good, of our land; under her auspices, then, let us arise and rally round this greatest of our Protestant Societies, and therefore, under the smile and approbation of God, we shall be safe. As in the eastern world one of our most terrible visitants is the circular storm, which moves forward with prodigious rapidity, and is at the same time whirling round and round in a cycle, and levels in its progress whole villages and forests, but in its centre, technically called the eye of a hurricane, is a spot of wondrous calm, where they who enter it can enjoy tranquillity and rest; and so now, when called to gaze upon that sky is at this moment reddening with fearful omens around the confuses of Papal apostate Christendom, and overcast the clouds gather, and the lurid masses seem about to break, let us arise and rally round this great Protestant Society; and in doing so let us be very sure that the tempest which now sleeps, and in those portentous moments will burst forth, shall leave us still safe—ah! and safe we shall remain under the shadow of the Almighty—safe in the very eye of that hurricane that shall sweep over surrounding nations—tearing up the foundations of corrupt society, shattering all regal and imperial dynasties, and tossing the crowns and sceptres, and the thrones of civil and ecclesiastical despotism, like chaff that is driven of the whirlwind on the summer threshing-floor.

THE EARL OF CARLISLE seconded the Resolution. I trust I shall obtain credit for sincerity when I state that I consider it a happy distinction to bear any part whatever in the Jubilee Meeting of the British and Foreign Bible Society. I think, indeed, it is well for us to be thus assembled. Our common Christianity—as far, at least, as it is likely to be represented here—does not stout or encourage many outward exhibitions of pomp or pageantry; but if it does not, like the other faith of which it is the complement and consummation, lend forth its solemn dances by the break of blood, or accord amidst the clang of trumpets and graduated songs, the long flight of steps to the portals of the temple; if, in its ordinary modes of working, its ministrations are principally to be found in acts of self-denying labour and unostentatious love, its shrines in the hearts of its worshippers, yet there are seasons when we may point to such occasions, and to such assemblies as the present, and feel that we, too, have our festivals, our games, and our strains of triumph. There is a Christian as well as a Jewish Jubilee; and the achievements of which you have this day heard the recital, and of which we now perpetuate the memory, are not unworthy of leading a chord to the harp of David or the lyre of Isaiah. It cannot be necessary for me to offer any caution to an auditory like the present, nor to indulge in any spirit of undue individual exaltation. You will all feel that, primarily, the whole praise, honor, and victory, are due to the Omnipotent; and you will feel an anxiety that, so far as He has been pleased to own and bless human agency, the praise belongs to the humble and labourious agents and servants of the Society, whether at home or abroad—to the travelling agent plying his unwearied round of visits, even amidst the listless and indifferent, to the secretary working at his desk, to the translator amidst overwhelming difficulties and intricacies of idiom and dialect, to the colporteur who groans under unkind and chilly skies, and who works amidst the even unkind words of his fellow-men, to the Missionary, a word always synonymous with exile, and often with martyrdom. It is to their persevering, often unobserved, and seemingly unrewarded labours, we are to trace our 8000 Bible Societies, the 148 languages, and 43,000,000 copies of the Scriptures. This is, indeed, a magnificent result. Since within the first half century of the existence of this Society—since it has issued from its single room, even as the original publishers and messengers of the gospel issued from their upper chamber to communicate the glad tidings to the world—how continuous and how triumphant has been the series of its operations, how innumerable its fields of labour, how unflagging the wing of that angel who flies in the midst of the heavens, "having the everlasting Gospel to preach to them that dwell upon the face of the earth!" But although I feel most emphatically that with respect to the future, it is not for man to feel assured, far less to dogmatize; and though the whole field of unfulfilled prophecy is by no means thrown open to familiar and presumptuous access, yet, judging by the tenor of past predictions, and comparing them with their ascertained fulfilment; comparing them again with the tenor of predictions still remaining unfulfilled, I cannot re-

mind the impression that the world around us may, even now, be big with those throes of crisis and conflict, and may I not add, of deliverance, that are foretold. Nor, while the waters of the mystic Euphrates seem to be daily drying up, can we read a single leading article in our intelligent, though on this point apparently unconsciously, press, which does not serve as an illustration of the views of the chief commentators on Bible prophecy. In the whole of the western empire, Rome seems to be re-embelling her ancient, though now somewhat epasmodic, efforts, and re-furbishing the weapons of her ancient armory; while infidelity scarcely ever before exhibited such bold malignity; superstition such shameless effrontery, or priestcraft such subtle ambition. While through all these, above all these, conquering and to conquer all these, the blessed Gospel summons, even in this our Jubilee strain of triumph, is gathering strength from resistance, exaltation from depression, mingling our prayers of earth with the hallelujahs of heaven, it is impossible not to think that prophecy may teach on its fulfilment, and the mystery of time be heaving to its completion; and even the intensest gloom we now witness and shudder at, may be fringed with the uprising rays of the coming glory. What, then, my kind hearers, before whom I have ventured to touch, all unworthy as I may be, on such majestic themes—what is the warning and admonition they convey to all of us? Is it not that, next to the great work of personal holiness, and, of course, in subordination to these immediate duties belonging to the position in which Providence has placed us, that we ought to labour intently, as our opportunities and spheres of action permit, in the sublime work of evangelization of the world, which, we must all of us think, will be probably the prelude and preparation for the world's final happiness? And, at least, it seems to me, that we who are now here assembled shall be justified in embracing fully this conviction, that, whatever else may pass away and perish in a perishing and passing world—its pleasures, its pomp, its labours, its heroisms, its genius, its winning comeliness, and its dazzling grandeur—that at least the work of the Bible Society will not be amongst the things that are doomed in the final dissolution of the passing and perishable, but that it will leave its traces, ay, even in the succeeding eternity.

REV. HENRY BROWN, said—The influence of this hallowed Institution may be compared to the sap that at this season of the year is rising up through all the trees and shrubs that embroider our country. It will appear by and by in the beautiful foliage and rich fruits; but many, while admiring the foliage and gathering the fruits, will forget the secret sap that brought forth all. The progress and influence of the Society may also be compared to the wondrous progress of vegetation. The seed is cast into the earth, it springs and grows up, men cannot tell how. "First the blade, then the ear, after that the full corn in the ear;" and how often do they who put in the sickle to gather the harvest forget the incorruptible seed that is cast into the ground? But be it so; "the kingdom of God cometh not with observation;" in its silent, secret progress it is like the "leaven hid in three measures of meal, till the whole be leavened." Suffice it, then, that the work of the Society is secret, and comparatively unseen by the eye of man; its record is in heaven, and its reckoning in eternity. I cannot but feel that one reason why the Bible Society has commanded so little of that supreme attention and paramount support which it ought to receive, arises from the narrowness and sectarian feeling of some of its supporters. They seem never to get out the little docks of their own separate system and launch abroad on the glorious ocean of a common faith, and a common Christianity. If, indeed, their creeds, and articles, and formularies, their peculiar catechisms and modes of church government, are paramount to the word of truth, then let them stand back from the British and Foreign Bible Society; but if the word of God is infinitely above all their formularies, their systems and peculiarities, let them rally round the Society which circulates it. The present is a critical juncture; the doors for the circulation of the word of God are so vast, that there is no over-estimating their extent. China alone, with a reading population, probably, of a hundred millions, wants a hundred million copies of the word of God; and the translation of the Bible into the Chinese tongue is one of the greatest events that has happened since the Bible was given to the world. Let us look again at Popish Europe, groaning under the dark thraldom of the man of sin. What is its great want? What is to be the great remedy for all its woes? What is to burst its chains asunder, to lift it from its degradation, and to raise it into light and liberty? It is the Bible; which, thank God! is not bound—though the Madini are—and which neither Pope, nor priest, nor conclave, can bind. It purges its secret way up and down; it is read at the midnight hour in many a sequestered spot; and there is going on through Popish Europe a silent movement that by and by will spring up marvellously; so that when the storm shall come and shake all Europe, there will be found still a blessed multitude which the Bible Society has mainly been the means of calling out from mystic Babylon, that they might not be partakers of her sins, nor receive of her plagues. And for my own beloved country, I can wish nothing better and brighter, than that it should deserve the title that has been given her—the land of Bibles; and I can desire for her no loftier mission than that she shall never cease her efforts until she has put a copy of the word of God into every human hand, and seen that every human being has the power, the right, the privilege, and the liberty to read it for himself, and, through the grace of God, to understand it and apply it to his own heart.

REV. W. ARNUP said—Everywhere we see that within the last century, or the last half century, this Bible, about which we are met this day to consider, has had a most wonderful extension as to its access to

the human mind. A century ago that Bible was known to comparatively few of the human race, although that few, blessed with European lights and opportunities, thought themselves almost the world. And as to the rest of the world, the people were left to follow their Koran, their Shasters, their Vedah, their Confucius, or whatever else they might. In some parts of the world a century ago the Bible was forgotten, as in the villages of our own country and its towns. In other parts of the world the Bible was forbidden; and in all the territories of Persia, and in yet larger parts of the world, the Bible was unheard of and unknown—Thank God! though there are parts of the world to-day where the Bible is forgotten, they are not so extensive as then. Though there are parts where it is forbidden, it is not forbidden with aught like the same power or severity. It is forbidden now, not on the strength of power but under the apprehension of danger. It is the one settled thing, and all other things are shifting now. We look, then, at the facilities which within this half-century have been given for the spread of that word. Take the world a century ago, and the world to-day. A century ago, the Bible-reading nations were the nations that were proud and strong. France was great then, and mighty and powerful in Europe and America, holding Canada, and much of the West Indies; Spain then was glorious; Portugal then was magnificent. But look at the world now. Within that short time the hand of the Great Ruler has shorn the Bible-hating nations of all extra-European power whatsoever; and within that time the only Popish nation that can be said to have risen in the state of things is that one Popish nation in which there has been a grand emancipation, that is the nation of Sardinia, which has, at length, set the Bible free. It now happens that the issues of the world are in the hands of the Protestants. Then look at the now lands that have sprung up; for during all that time the non-biblical nations had succeeded in creating nothing;—new lands have sprung up. Look at America, our great auxiliary in this work. Look at Australia, held vacant since the hour of creation until this day;—vacant, although China was beside it, although India was beside it;—vacant, although its climate and its soil invited possession;—vacant, until men are brought from the very furthest part of the world; and then, when they have founded communities that cannot be wretchedized, attractions are opened that will draw to a population from all the world—and that population must act upon the great India, and China, and the vast archipelago of that part of the earth.

The Rev. Dr. CUMMINS said—In closing the proceedings of the Jubilee Meeting, one cannot but notice how every feeling, every sympathy, every recollection, has been addressed and appealed to on this occasion. The Duke of Argyll gave his clear and logical statement; the Earl of Carlisle has made a beautiful and severely classical appeal to our tastes and feelings, giving an impulse to our better efforts. Dr. Duff has aroused us by the eloquent and earnest appeal which he made; but I must say, that, in a survey of the addresses delivered at this Meeting, I am most touched by the deeply-affecting and impressive statement of the Secretary of the Birmingham Auxiliary, the Rev. J. Angell James. I remember reading a sketch of the Catalogue of Demosthenes: I have read of a more glorious catalogue still—that in Hebrews xi; and, in reading it, I have been reminded of an expression applied to that beautiful list by one who drew it from a single instance—the roll-call of the dead; and he said the name was given because, in a certain German regiment, a celebrated hero fell in the midst of the action, and he was so dear to those whom he left behind, that, when the muster-roll of the regiment was called, the answer was, "Died upon the field." Mr. James has called the roll of the illustrious dead, the reply is: "Died upon the field"—dead as to their sleeping dust—spectators, it may be, of the glorious spectacle within these walls. Let us, then, run the race set before us, not looking to the noblest that ever fought, to the holiest that ever lived, but to Jesus, "the author and finisher of our faith, who for the joy set before Him endured the cross, despising the shame." Let us feel that to carry on this great work is the noblest monument to the memory of the dead who commenced it; and I am sure that the green turf that lies upon the humblest of them all, with nothing but a dew-drop and the sunbeams of the morning to gild it, is a nobler sight than the mausolea of all the Pharaohs.

#### UPPER CANADA BIBLE SOCIETY.

The Annual Meeting of this Institution was held in the Wesleyan Methodist Church, Richmond Street, Toronto, on the evening of Wednesday the 4th of May. The large Church was filled with an audience such as never was convened on any former anniversary. The platform was crowded with representatives, clerical and lay, of the various evangelical denominations, and who, for the time, at least, breathed the same catholic spirit, and dropped party distinctions to rally round the one supreme standard of our faith. It was a noble spectacle, and it is to be hoped was the beginning of better things for the Society. An abstract of an able report was read by the Secretary, J. S. Howard, Esq.—Thirteen new auxiliary Societies have been established during the past year, and others before established are in a more flourishing state, under the able agency of the Rev. Lachlan Taylor. The receipts during the

past year were £1711 15s. 10d. The issues of Bibles were 18,062—exclusive of those issued by the Tract Society, containing Psalms and Paraphrases, amounting to 7321—making in all, from both Societies, 25,383 copies of the Scriptures—being an increase over last year of 6318.

The Hon. Robert Baldwin, President of the Society, being unable, by illness, to be present, the Mayor, J. G. Howes, Esq., took his place, and ably presided. Speeches were delivered by the Rev. Mr. Sanson, (Episcopalian,) Rev. Mr. Irvine, (Irish Presbyterian Church,) Rev. Mr. Jenkins, (Methodist Church, Montreal,) Rev. Dr. McCaul, (President of the University,) Rev. Dr. Ryerson, (Superintendent of Education.) The speeches were most excellent, and it is hoped have given an impetus to the cause, which will extend through the Province. The collection amounted to £32 10s.

We append the following statement of the Society's operations, sent by the Secretary, and, from time to time, others of a similar kind will be given—

The Committee of the Upper Canada Bible Society, takes this mode of gratefully acknowledging the following collections and contributions received up to the 1st of April inclusive, to aid in defraying the additional expenses incurred for new premises, which, together with any further sums, including contributions from friends in the city, will appear in the Annual Report. It will be gratifying to the friends of the Society to learn, that a much deeper interest is being felt in the circulation of the Holy Scriptures, and that the past year has evidenced it by increased contributions and issues, exceeding the previous one by 5006 copies.

Mr. J. Mills, *Zorra*, £20 5s; promotion of collection *Congregational Church, Boltonville*, per Rev. J. Wheeler, 10s; collection, *Port Sarala*, per Rev. G. Watson, 15s; Brighton, *Branch Bible Society*, £1 7s 3d; *Caribourg*, £6 10s; *Peterboro'*, £7 18s. 4d; *Hamilton*, £37 10s.; *Haldimand*, £4 5s.; *Streetsville*, £5; *Stratford*, £3; *Holland Landing*, £2 10s.; *Dundas*, £16 2s. 7d; *Wenham*, £6 5s.; *London*, £18 2s. 6d.; *Blackburn*, (St. Mary's,) £1; *Berlin*, £5; *Guelph*, £6; *Mora*, £3 15s.; *Fergus*, £3; *Nasagaweya*, 13s. 9d; *Acton*, £1 12s. 5d; *Kain*, £1 6s. 4d; *Orangetown*, £1; *Stratford*, £10; collection, *Congregational Church, Port Stanley*, £1 2s. 0d; collection, *Hayne's School-house, Southwell*, 15s. 11d.; collection, *Wesleyan Methodist Church, Port Stanley*, 15s.; *Amherstburgh Branch Bible Society*, £10. Received since 1st April—*C. van and Manvers*, £6 5s.

J. S. HOWARD, Secretary.

MISSIONARY EXPENDITURE OF THE UNITED PRESBYTERIAN CHURCH OF SCOTLAND.—In the *Missionary Record* for April, the accounts of the Treasurer for the year 1852, are given in full, from which the following information is gathered, on the income and expenditure for the various Missions.

The Receipts for the Home Mission Fund were, £1189 9s. 4d. The Grants to Presbyteries for Home Missions, were £20; to congregations and stations, £547 8s; and in supplement of stipend, £2356 10s.; to Highland and Gaelic Missions, £225; to Associate Presbytery of Ireland, £25, and to miscellaneous expenditure, £240 10s. 1d.

The Receipts for Foreign Missions Fund were, £12,450 4s. 6d.—The Expenditure on Foreign Missions is the following—

Jamaica.....	£6101 18 8
Trinidad.....	390 19 11
Canada.....	1058 2 3
Nova Scotia.....	75 0 0
Continent of Europe.....	967 0 9
Calabar.....	1249 6 2½
Cassaria.....	525 16 11½
Persia.....	232 10 0
Ceylon.....	98 0 0
Expenses for Management...	500 17 12
Leaving a balance of...	3316 4 4½

SEVERAL OF MISSIONARIES FOR INDIA.—In the British possessions in India, containing 91,500,000 inhabitants, are 337 missionaries; which is the same as if Massachusetts had only three ministers of the gospel, or New York city two only. In the states tributary to Great Britain are 40,500,000 inhabitants, with only two missionaries; which is the same as if there was only one minister of the gospel to the whole United States. And yet all these regions are open for the church to go up and take possession of them for its Redeemer.

A missionary in one of the Feejee islands hearing that the people of a neighboring town had not been visited by any missionary or Christian teacher, were embracing Christianity, was led to inquire into the facts. He learned that a short time before, a canoe had been wrecked off the place, and all perished except one Christian lad, who swam ashore. The islanders began to prepare to cook and eat him, when a pagan interposed and rescued him. He remained there, and as the result of his labours a Christian church was founded.

The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

## The Canadian Presbyterian Magazine.

TORONTO, MAY, 1852.

**TO SUBSCRIBERS.**—The next number concludes the second volume of the Magazine, and subscribers in arrears are particularly requested to forward the sums due, that payments may then be acknowledged, and the Magazine year end without outstanding debts. We have been very much indebted to ministers and others for their attention to the pecuniary interests of the Magazine hitherto, as well as for extending its circulation, and we shall esteem it a kindness if, in their several localities, they take charge of subscriptions paid to them, and also, try to increase the number of readers for the commencement of another year.

The Synod of the U. P. Church in Canada will meet in Toronto on Wednesday, the 15th day of June. The opening sermon will be preached by the Moderator, Rev. Dr. Farrier, Caledonia, at seven o'clock evening.

**MEETING OF THE MISSION COMMITTEE.**—The members of the Mission Committee, are respectfully informed that the next meeting will be held, (D.V.) in the vestry of the United Presbyterian Church, Toronto, on Tuesday, 14th June next, at six o'clock in the evening. A full attendance is expected.

It is requested that Congregations in receipt of Supplement from the Mission Fund, have their applications—duly certified and transmitted by the Presbyteries within whose bounds they are situated—lodged with the Convener, in time to be submitted at that meeting.

It is further requested that Preachers send in a statement of their claims—in conformity with the law of Synod—and that they furnish an account of their labours, and of the moneys they have received during the period embraced in their application.

Those Clerks of Presbyteries, who have not complied with the Synodical injunction to furnish the Committee with a Statistical Report of their Congregations, are desired to do so with as little delay as possible.

ROBERT TORRANCE,  
Can. Mis. Com.

**CALL.**—On the 21st April the Rev. D. McCurdy moderated in a call in the congregations of Ernestown and Fredericksburgh, to Mr. John Scott, preacher. The call was unanimous. Mr. Scott has been laboring in that region, for some months, most assiduously—under the blessing of God he has revived a weary heritage—and the estimate of the value of his labors is seen in the unanimous desire of the people to have him as their stated pastor. We trust Mr. Scott will accept of the call, and be long spared abundantly to water where he has been so successful in planting.

**OUR CHURCH.**—While we have from time to time announced arrivals and licensures of preachers, thus adding to our ministerial staff, we are sorry this month to intunate the loss of some. The Rev. Daniel McCurdy of Amherst Island, has demitted his charge, and gone to New Brunswick. The cause assigned is the state of Mrs. McCurdy's health. The Rev. Mr. Orniston of Clarke, has demitted his charge, to become second master in the Normal School. The Rev. Mr. McKenzie of McKillop, has demitted his charge, and returned to Nova Scotia. Mr. McKenzie has long been in bad health, and found it, at last, absolutely necessary to give up ministerial duty.

### TORONTO PRESBYTERY.

The U. P. Presbytery of Toronto met on Tuesday the 3rd of May. All the Ministers in the bounds were present, and two Elders. Reports were given in from deputies appointed to visit the congregations of Toronto Township and Brampton, and Caledon, as regards the state of those congregations, and their claims to be aided by the Mission Fund.

Rev. Mr. Pringle, who had been appointed to meet with the petitioners for a second congregation in Toronto, gave in his report. After full

hearing of parties, a motion was carried, that the application be refused. The commissioners for petitioners protested, and appealed to the Synod.

Messrs. Lees and Potheringham, students, were examined on Exercises in Greek and Hebrew, which had been prescribed. Mr. Lees read an Essay on the Divinity and Personality of the Holy Spirit, and Mr. Potheringham read one on the Inspiration of the Scriptures, both of which were highly approved.

### FLAMBORO' PRESBYTERY.

The Presbytery of Flamboro' met at Hamilton, 13th April, and was constituted by Mr. Drummond, Moderator.

Mr. Dunbar accepted a call addressed to him from Glen Morris. He then delivered the following discourses as trials for ordination. Popular sermon, Romans viii. 32. Lecture, Psalm cxxx. Exercise and Additions, Rom viii. 3. The Presbytery sustained, and highly approved of these discourses, and appointed Mr. Dunbar's ordination to take place at Glen Morris, on Wednesday, the 18th May, at 11 o'clock, A.M. Dr. Farrier to preach, and Mr. Forteous to obtain, and thereafter to address the minister and congregation.

Mr. Gilbert Tweedie, preacher, requested a month, during which he might consider whether it was his duty to accept a call from St. George.

Mr. Dens declined the call from Mount Pleasant, whereupon the Presbytery set said call aside.

A petition was read from Mount Pleasant, praying the Presbytery to appoint one of their number to moderate in a call for a pastor to break among them the broad of life; which petition the Presbytery granted.—And appointed Mr. Drummond to preach and preside in the moderation of a call, on Thursday, the 18th April, at 11 o'clock, A.M.

A petition was read from part of St. Catharines congregation, residing in and around Thorold, praying the Presbytery to form them into a separate and distinct congregation; and to grant them the usual supply of preachers. Mr. McClure supported the petition. After mature deliberation, its prayer was unanimously granted.

After transacting other business of no general interest to the public, the Presbytery adjourned to meet at Glen Morris, the 18th day of May, at 11 o'clock, forenoon.

**REV. MR. EASON.**—This reverend gentleman died in this city on the forenoon of Wednesday, May 12th, after a considerable period of complete prostration of bodily strength, in the 61st year of his age. He could scarcely be said to have had disease, as he was unconscious of any pain—only debility—and his medical attendants could discover no sure symptoms by which they could determine the character of his ailment. Until the evening before he died, he did not think his sickness was unto death; but with his buoyancy of spirit, and always active mind, was contemplating courses of study, and plans of usefulness which he would undertake when the warm breath of spring should recruit him for exertion. He was many years minister of St. Gabriel Street Church, Montreal—came out at the Disruption with the Free Church—was appointed Professor of Moral Philosophy, in Knox's College, Toronto,—and in that office, as well as teaching classics, was unwearied in promoting the interests of that Institution. Had he lived, we believe, he would have been appointed to a Chair in University College. He was well known as the representative of liberal views in the Free Church, and which, of late years, he uncompromisingly declared, and advocated, in the parlour and the press. He was a first-rate classical scholar—as a lecturer on Philosophy he abounded in knowledge and fire; but with a mind too free to be restrained by the severe rules of logic, his lectures, we presume, would be rather discursive, though, no doubt, full of thought, and sparkling with the beauties of a fine imagination warmed by a noble heart. A great man has fallen in the Free Church Israel; and most cordially do we unite with them in deploring his loss, and in paying our tribute of worth to the memory of one we highly esteemed for his great intellect and his great heart, and because all were consecrated on the altar of devotion to the service and glory of God. His end was peace—full of faith—full of hope. His friend, Dr. Willis, was by him, at his latest moment, and joined with his near and dear relatives in commending the departing spirit to the Saviour.





## REVIEWS.

APOCRYPHA OF THE NEW TESTAMENT, WITH THE EPISTLES AND GOSPELS, AND OTHER PIECES NOW EXTANT; ATTRIBUTED IN THE FIRST FOUR CENTURIES TO JESUS CHRIST. (new edition). New York: DeWitt & Davenport. Toronto: T. Maclear.

The Apocrypha of the Old Testament is generally known, that of the New is not so. A prejudice prevails among Protestant Churches against the Apocryphal Books, owing to the fact that Romanism has made too much of those Books; and perhaps this prejudice has driven us into the opposite extreme. As authorities, however, we may read and study such works, yielding them the right to which they are entitled; but keeping in view the fact that they are uninspired, and always bearing in mind also that many of them have been used to serve a purpose. We ought, at least, to be acquainted with their contents; and our students and aspirants for the ministry ought to be prepared to prove their uninspired character. On this account the perusal of the New Testament Apocrypha is imperatively necessary. The scarcity of those Books and the fact of their having been only current in detached pieces, have proved a great barrier in the way of our reading people. This difficulty many of the ministers in the earlier days of their preparatory career have had to contend against, happily it is now removed and remedied by the work under notice. The publishers announce this as "a queer book." The spirit of the age, especially of the literary age, is not as friendly to christianity as we could wish, and without pronouncing on the object of the publishers in giving to the world the pages before us, we would certainly say that, either directly or indirectly, they have served the cause of our faith by issuing this *half dollar* edition of a work heretofore somewhat rare and not generally known. We have no hesitation, however, in recommending the study of the New Testament Apocrypha to all our Theological Students. We do so, because "the Romish controversy" believes to be well understood in Canada, and that owing to two causes.

1. The hold which French Canadian Popery has on the Eastern Province.

2. The bold and vigorous efforts that are now being made by the Papacy to establish itself by large cathedrals—by nunneries and Jesuit schools among us. And if they both must be fought, let us be well furnished, and, if possible, let us never fail to draw our weapons from Rome's own armoury. In conducting the controversy we hold that the Bible is the grand and fundamental source of appeal. But let us know the sources from which our enemy derives *her* weapons, and let us see the lurking places in which she skulks, the ramparts behind which she hides her vassals, and the factories in which she arms her *forged*. The Apocrypha and the Fathers are the royal arsenal of Rome. Let us carry the Bible thither. Let its voice be borne around these walls and as assuredly as Jericho fell before the rams' horns of Joshua, so sure will her ancient superstitions crumble into dust before the sound of its blessed truths. These battlements of Popery are like walls of gunpowder, and a spark from the fire of Divine truth will create an explosion and a conflagration, which must inevitably consume the whole system.

We have perused, with no ordinary amount of interest, the documents before us. They are constructed in imitation of the Scriptures, being divided and arranged in chapters and verses; doubtless the object is to give the idea that they are authentic, genuine and inspired, and of authority equal in all respects to that of the inspired Books. The reader, however, no sooner reads a few verses than he feels himself in a new and uninspired region.

It may be interesting to our readers to give the contents of the Apocrypha, which we here subjoin:—

The Gospel of the Birth of Mary, in eight chapters; The Prot Evangelion, in sixteen chapters; The first Gospel of the Infancy of Jesus, in four chapters; The second Gospel of the Infancy of Jesus, in four chapters; The Letters of Abgarus, King of Edessa, to Jesus Christ, and Christ's reply—one chapter each; The Apostle's Creed, as given in the Book of Common Prayer—a *forgery*; The Epistle of Paul to the Laodiceans—one chapter; Paul's Epistle to Seneca, with Seneca's reply, fourteen chapters; The Acts of Paul and Thecla—(Tertullian tells us that this piece was forged by a Prelate of Asia. Pope Gelasius also in his decree against Apocryphal Books, inserted it among them)—

it contains eleven chapters. The first Epistle of Clement to the Corinthians, twenty-three chapters; Second Epistle of Paul to the Corinthians—five chapters; The Epistle of Barnabas—fifteen chapters; The Epistle of Ignatius to the Ephesians—four chapters; The Epistle of Ignatius to the Magnesians—four chapters; The Epistle of Ignatius to the Trallians—three chapters; The Epistle of Ignatius to the Romans—three chapters; the Epistle of Ignatius to the Philadelphians—three chapters; The Epistle of Ignatius to the Smyrnaeans—three chapters; The Epistle of Ignatius to Polycarp—three chapters; The General Epistle of Polycarp—three chapters; The Epistle of Polycarp to the Phillipians; The Shepherd of Hermas; The Book of Hermas called his Visions—an angel appearing as a shepherd, and revealing these visions to Hermas, brother of Pius of Rome; II. Book, containing Commands; III. Book, containing Similitudes.

The above catalogue will furnish our readers with an idea of the nature and subjects of the N. T. Apocrypha—the whole of which is uninspired, and the greater portion of which is a Romish *forgery*.

OUTLINES OF MORAL SCIENCE, By Archibald Alexander, D.D., of Princeton. New York: Charles Scribner. Toronto: A. H. Armour.

The name of Dr. Alexander is a guarantee for the worth of any book. This is a posthumous work, though prepared for publication by himself, and intended as a manual on the Philosophy of Morals, for students in colleges and theological seminaries. We could have wished, in some points, it had been more elaborate, but, taking the design into view, we take it as a short, valuable contribution to ethical philosophy, and which may be put into any young man's hands with perfect safety. The loss of Paley, and the more we have of Alexander, in our colleges, the better for the Church. The price is 3s. 9d.

## Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Whilst the great causes were much the same, a considerable difference of circumstances will be seen in the origin of the Relief Church from that of the Secession. The "Four Brethren" of the Secession constituted themselves into a Presbytery at once, after the Commission of Assembly had loosed them from their respective charges, and declared them no longer ministers of the Established Church; but it was more than six years after this that they were deposed by the Assembly. On the contrary, Mr. Gillespie, the father of the Relief Church, was first deposed, and then, for more than six years, he stood alone, and it was three years more ere ever the Relief Presbytery was constituted.

But the christian diligence, patience, and fidelity of Mr. Gillespie were to be abundantly rewarded at length. After presenting to the country for so many years, a proof of the self-sustaining power of the Church, the Lord opened the way for strengthening his hands by the valuable co-operation of the Rev. Thomas Boston, of Jedburgh. The christian world, so far as the English language is known, have heard of his father, the Rev. Thomas Boston of Ettrick, the author of the Fourfold State, and other valuable theological works. He belonged to the orthodox party in the Church of Scotland at the time when the causes of the Secession were gathering strength for that disruption; and it has been said that there is not a doubt that had he lived he would have joined the "Four Brethren." But his death took place on the 20th of May, 1732, a few months before the movement. The Free Church claim the amiable and devoted McCheyne of Dundee, as one of themselves, although he died before the disruption. The Secession Church might justly claim the learned, pious, and celebrated Boston of Ettrick.

The Rev. Thomas Boston, junior, was a son worthy of the father. He was settled in the parish of Oxnam, in the neighbourhood of Jedburgh, in 1753. In 1755 the Parish of Jedburgh became vacant, and the town and country determined, if possible, to have Mr. Boston for their minister. The Patronage, however, was in the hands of the Crown; and the Marquis of Lothian, who, it was believed, would have the disposal of the Parish, was likely to prefer another. This induced the Elders to condescend and subscribe an agreement against any intrusion, and to re-

olve to support the majority of the people in the choice of a minister.— Having agreed to this they proceeded to procure votes for Mr. Boston.

But these precautionary steps were disregarded, and the king presented the Rev. John Bonar, of Cockpen, to the Parish. In other circumstances this excellent minister, descended from the Torphichen marrowman of the same name, and progenitor of a numerous family of eminent christians and of several distinguished ministers, would have been cordially received by the people. But he was the Patron's choice, and not the people's, and they were not to be driven from the course they had adopted by any candidate, although as deserving as the object of their own selection.

The case of Mr. Bonar's translation was brought before the Assembly, where, feeling that it would be hazardous, from the excited state of the people, to induct him, it was not supported; and in the meantime he received and accepted a call from Perth. In a short time after this Mr. Douglas, of Kenmore, was presented to the parish of Jedburgh; but he, it appears, met with universal opposition. Mr. Bonar had been supported by the Provost, the councillors, and the chief heritors of the town and Parish, but Mr. Douglas was opposed by all the authorities, and by the whole Parish, with the exception of five individuals. God was hereby preparing for the christian people a more signal triumph in defence of their ecclesiastical rights. The Commission enjoined that the translation should be prosecuted. The Presbytery, however, refused to act, and protested against the Commission in language at once bold and faithful. The following is its tenor:—

“The Commission have ordered the Presbytery to proceed in the transportation of Mr. Douglas according to the rules of the Church, when all the rules of the Church forbid it. They must transmit the presentation, and the few subscriptions for the presentee, under the name of a call from the Parish, when the whole Parish, except five, are openly declaring against him. They cannot make out a process of transportation without reasons to support it, when they cannot find one for it, and all the reasons in the world against it. When he comes to be admitted, he must make a solemn declaration of his steadfast adherence, not only to the doctrine and worship, but to the whole discipline of the Church of Scotland, as founded on and agreeable to the word of God; when it is evident he could never come there but by the breach or neglect of some of the most important articles of it: that zeal for the glory of God, love to Jesus Christ, and a desire of saving souls, are his chief motives and inducements, and not worldly designs and interests, when, to say the thing in the softest terms, no body will believe him: and that he has had no undue hand, either by himself or others, in procuring his transportation, when all the world sees the evil is owing altogether to his absolute acceptance of and resolute adherence to his presentation. He must, after all this, be gravely asked, whether he closes with this call, and is willing to take the pastoral charge of that people: and they must be asked, whether they receive and submit to him as their minister; and if they permit, it must be taken for granted they do, when all present know that they do not. But this is not all: This must all be done in the name of our Lord Jesus Christ, solemn addresses must be made for his blessing on his own ordinance, and his blessing on him whom he has thus set over that congregation; and he admonished to feed the flock of God, over which the Holy Ghost hath made him overseer!”

Yet the Assembly of 1757 ordered that Mr. Douglas' induction should be gone on with at all hazards, and hence the people saw that their privileges were to be sacrificed by the resistless arm of the civil power. A deputation, therefore, from the Parish of Jedburgh was now sent to Mr. Boston, to ascertain whether he would be willing to become their minister, and to leave the Establishment. They found that his mind had been, from various causes, on which we do not enter, prepared for such a step.

“The people now,” says Dr. Struthers, “saw their way clear to erect a place of worship where they might enjoy the ministrations of him whom they had already called in the sight of God, though thwarted by the power and devices of man. The first meeting was held for this purpose on the 30th May, 1757, and is described as ‘a meeting of the magistrates, town council, several heritors, and inhabitants of the town and Parish of Jedburgh, to concert upon proper measures for raising and

erecting a Meeting-house in this town.’ Boston's consent having been secured to become their minister, they drew out a more formal call for subscription by the people, and appointed Committees to go through Jedburgh and the various adjoining parishes, Minto, Hawick, Lalliesleaf, Maxton, Crailing, Morbattle, &c., to collect subscriptions for building the house. Ground was purchased. Some gave money. The farmers sent their servants and horses to cart the materials for the building.— Wood, iron, and glass for the windows, came from various quarters.— Those who had no gift gave so many days' labour; and in the incredibly short period of little more than six months from the first meeting, the church was built, seated, and its pulpit filled by Mr. Boston.”

But let us trace the steps leading to this happy consummation. It was necessary that Mr. Boston's connection with the Parish of Oxnam, and the Church of Scotland, should be dissolved; and that his induction to Jedburgh should take place with as much ecclesiastical order as circumstances would permit. When, therefore, the Presbytery met at Jedburgh, on the 7th December, 1757, he gave in his demission in the following terms:—

“The demission of me, Mr. Thomas Boston, minister at Oxnam, humbly sheweth, Albeit there are several things in the National Church which have been, all along, disagreeable to me, yet the present method of settling vacant churches, by the mere force of presentations, which has been so long persisted in, and is almost every year prosecuted more vigorously, is so diametrically opposite to all the laws of Jesus Christ about that matter, has such a manifest tendency to fill the Church with naughty members, to mar the edification of the body of Christ, and in fine, utterly to destroy the dying remains of religion in the nation, that I can no longer sit a member of the present judicatories of this Church, but must leave my place there that I may take part with the oppressed heritage of God: When I entered on my ministry in the National Church, more than twenty years ago, even then with concern I beheld violent settlements authorised by the General Assemblies thereof. But in those days there was a very considerable number of members who opposed such violences, and they were by their number and influence a pretty good balance against those who favoured them. Hence, when the General Assembly, or their Commission, had authorised a violent settlement, the next Assembly was readily composed of such members as were inclined to check and control these tyrannical measures. But, alas! the times are visibly altered to the worse! The bulk of those worthy men who opposed the encroachments complained of, are, it is likely, removed to their rest and reward. The evidence heretofore, that for a course of years past, we find one Assembly after another changing their members, but never changing their tyrannical measures in settling vacant churches. Those who adhere to the ancient principles and practice of the Church of Scotland, in this matter, are now reduced to such a small and inconsiderable handful, that they are quite run down by the numerous opponents, and have it not in their power to reform those crying abusers, nor to do justice to the oppressed, while they continue in the communion of the Church. Upon these and other considerations, which afterwards may be made manifest, I judge it my duty to give up the place which I hold as a minister of the National Church, and at the same time to continue in the full exercise of that ministry which I have received of the Lord Jesus, as God, in his providence, may give me opportunity. Therefore, wit ye me, the said Mr. Thomas Boston, to have demitted and laid down, like as I hereby *simpliciter* demit and lay down my pastoral charge of the parish of Oxnam, and deliver over the said parish into the hands of the Reverend Presbytery of Jedburgh, within whose bounds it lies,— craving that the said Rev. Presbytery may, upon this my demission being lodged in their clerk's hands, and read in their presence, find the said parish vacant, and cause the same to be declared in due form, and proceed to the settlement of a gospel minister therein, with all convenient speed. Upon all which I take instruments and crave extracts.

(Signed) T. Boston”

This document is evidently couched in language at once faithful and decisive, as well as respectful to the Court. After it was read, however, as was almost to be expected, every member, excepting the elder from Jedburgh, objected to receive Mr. Boston's demission. But as he had taken this step, after mature and serious deliberation, he was firm in adhering to his purpose, and he vindicated his resolution by reading an ar-

gumontative paper which he had prepared, and in which, whilst he declared his dissent from all the judicatories of the Established Church, he expressed his willingness to hold communion with all ministers and people, within her pale, who were sound in the faith and consistent in their practice.

The Presbytery still refused to loose Mr. Boston's connexion with the Parish of Oxnam, and they endeavoured to persuade him to return to the prosecution of his duties among the people of his charge. But all this was quite unnecessary. He left his demission and the Parish of Oxnam, in the hands of the Presbytery, and considered himself free, and at liberty to follow out the arrangements which were already made for his settlement in Jedburgh over those who, with himself, were resolved to stand forth in defence of the liberties of the Church.

"It is impossible," says Dr. Struthers, "to read this recital of facts, connected with the demission of Boston, and not to approve of the charity, magnanimity, and zeal for religion, which it displays. The thing was done calmly, deliberately, nobly. There had always been things about the National Church which he disliked, but during the last twenty years, or in other words, from the time of the Secession of the Erskine's, it had become so corrupt and tyrannical that he could no longer remain within it, and therefore, he felt it his duty to give up his connexion with it."

Two days after this, on the 9th December, 1757, the induction of Mr. Boston took place, and was conducted "with as much order as the circumstances of the case would permit." It might indeed have been expected, from the similarity of the position in which Mr. Boston was now placed, to that of Mr. Gillespie, that the latter would have been brought to give his countenance and experience in forming the connection between pastor and people at Jedburgh. But this was not done, and there must have been some preventing causes, for we cannot doubt but that it would be thought of both by Mr. Boston and his people. He was inducted into his new charge by Mr. McKenzie, an Independent minister from England. An *ad hunc effectum* Presbytery was constituted for the occasion. The bells were rung, the magistrates and council, in the insignia of their office, walked in procession to the new church. At least two thousand people were collected. The usual formula of questions, with variations necessary from the existing circumstances, were put to Mr. Boston, and the people were called on to receive him as their minister, and with him to assent to the grand principles of the Westminster Confession. All this was done in the most solemn manner.

On the Sabbath following, Mr. McKenzie introduced Mr. Boston to his new charge, by preaching from that text, "Trust ye in the Lord for ever, for in the Lord Jehovah, is everlasting strength!" And Mr. Boston preached in the afternoon from these words of the apostle Paul,—*"Praying always, that utterance may be given unto me, that I may open my mouth boldly, to make known the mysteries of the gospel."* On the first sacramental occasion of Mr. Boston at Jedburgh, which was in 1758, he conducted the whole work alone. His eloquence, which was of the highest order, and his peculiar situation as an advocate of the rights and privileges of the christian people, brought multitudes from the surrounding country, and many strangers from Edinburgh, and even from Fife, mingled in the exercises of this communion Sabbath. The ordinance, as was then common, was dispensed in the open air; and such was the impressive solemnity of this occasion, that it has been beautifully remarked that "children then unborn have learned to talk of it with rapture, and the stranger is still taken to the spot where Boston and his people first pledged their love to each other, over the memorials of a bleeding Saviour."

At the next dispensation of the Supper Mr. Boston invited Mr. Gillespie to assist with him. The invitation was accepted. But it was more difficult than than now to travel from Dunfermline to Jedburgh, and having been unexpectedly retarded in his journey, the services of the Sabbath were commenced before he appeared. "During the morning prayer," says Dr. Struthers, "Mr. Boston heard the pulpit door open, and a foot come gently in behind him. It was then the custom for the assistant minister to go to the pulpit during the action-sermon. He could scarcely be deceived as to his visitant. His prayer was speedily brought to a close. Turning round it was Mr. Gillespie. In the face

of the whole congregation, whose feelings were wound up to the highest pitch of excitement, he gave him a most cordial welcome. A rush of tender feelings came over the heart of Mr. Gillespie, as he received the hand of his friend. To his father, under God, he owed his spiritual birth. For six years he had stood alone, without one he could call his brother. The same rigorous authority which had cast him out had given him a Boston as his first clerical friend in his anomalous condition. He was completely overcome. The droppings of inward sorrows, which had been gathering for years in the recesses of his heart, now burst forth in tears of joy. All the time Mr. Boston preached the opening sermon he sat behind weeping like a child. A friendship begun and nursed in these circumstances, must have had a strength and warmth to which common friendships are entire strangers. From this time forward they followed joint measures for promoting the liberty of the christian people, and affording relief to oppressed parishes, though they did not constitute themselves into a regular Presbytery, till three years afterwards."

In the year 1759, the parish of Kilonquhar, in Fife, was threatened with a violent settlement. The great body of the people resisted, and in this they were supported both by the Presbytery of St Andrews, and the Synod of Fife. But an appeal was taken from their judgment to the Commission of Assembly to meet in November, and afterwards the case was taken to the Assembly itself, in May, 1760. There, however, the presentee was sustained, and the Presbytery were instructed to carry the translation into effect. The great body of the people now determined to build a church for themselves in Colingsburgh, a populous village in that parish, that they might have the choice of their own minister. They seem not to have determined on the nature of the church to be erected, for they expected and sought the countenance of the ministers in the neighbouring parishes. When this was refused, they applied to Mr. Gillespie for advice and supply. This he declined repeatedly; but when all the ministers of the Establishment refused to aid them, he gave his consent to pay them a visit. By the advice of Mr. Gillespie and Mr. Boston, who were consulted, they turned their thoughts to Mr. Colier, a native of Fife, but who was settled in England, in connection with the Nonconformists. He preached to them two Sabbaths, after which a call was made out and subscribed by many hundreds of names. He accepted their call, and made arrangements to leave his people in England to take the charge of this new congregation. The time of his induction was fixed to be in October, 1761, and Mr. Gillespie and Mr. Boston agreed to be present, and to take part in the solemn work.

It was immediately after this interesting occasion that the Relief Presbytery was first constituted: and these three ministers, with elders who were present, united in this important step. But we reserve particulars till our next communication.

(To be continued.)

## TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER.

### CHAPTER I.

3. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.
4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,
5. Who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

3. Blessed be the God. We have said that the chief object of the epistle is to prepare and encourage us who are raised above the world, for bearing the conflicts of our spiritual warfare. Of no small avail for this purpose, is the recognition of the divine goodness. For whenever we allow to it its own value, all other things immediately become worthless; especially when we reflect on the great value of Christ and his benefits, every thing else will seem to us but dross. The Apostle here exalts exceedingly the great grace of God in Christ, that we may not be grieved to renounce ourselves and the world, in order to obtain the inestimable treasure of life to come; and that we may not be discouraged by our present afflictions, but bear them patiently, humbly relying on eternal happiness. Moreover, when he gives thanks to God, he invites the faithful to spiritual joy, which swallows up all the opposite feelings of the flesh.

And Father of our Lord. By the words—and the Father—we are to understand even the Father—who is the Father of our Lord Jesus Christ.

For, as of old, by calling Himself the *God of Abraham*, He wished by this title to be distinguished from all false gods; so also that He has been made manifest in His Son, He will have Himself known only in and through Him. Therefore those who form ideas of the naked majesty of God—of God out of Christ—like the Jews and Mohammedans, have an idol instead of God. Whoever, then, sincerely desires to know the true God, must clothe Him in this attribute of the *Father of Christ*. For unless Christ appear to our mind as often as we seek after God, it will wander on in uncertainty till it utterly fail in its efforts. At the same time also, Peter would point out in what way God is so liberal and kind toward us. For unless Christ stood between the Father and us, His goodness can never be really appreciated by us.

*Who hath begotten us.* He means that spiritual life is a supernatural gift, because we are born children of wrath. For if, after the flesh, we were begotten to the hope of life, it were superfluous for us to be again begotten by God. Peter teaches, therefore, that we, who by nature were doomed to eternal death, have been, through the mercy of God, restored to life. But this is, as it were, a second creation, according to what is said of it in the first chapter of the epistle to the Ephesians.

*A lively hope is taken for a hope of life;* although there seems a tacit antithesis between the hope which is fixed on the incorruptible kingdom of God, and the transient and evanescent hopes of men.

*According to his abundant mercy.* He first lays down the efficient cause, then he specifies the means of this lively hope. He teaches that God was impelled by no merits of ours to bestow us again into a lively hope, for he ascribes the whole of this to His mercy. And in order the more effectually to exclude the merit of our works, he calls it His *abundant mercy*. All confess, indeed, that God alone is the author of our salvation; but some afterwards devise causes foreign to Him, which only detract so much from His mercy. But Peter praises His mercy only, though he forthwith adds the means, namely, *the resurrection of Christ*. For neither elsewhere, nor otherwise, does God unfold his mercy towards us; therefore it is always to this object that the Scripture directs us.—But because, the death of Christ being past, he mentions only his resurrection, there is therein nothing absurd. The former, indeed, is included in the latter, for perfection is not without its beginning; but he has thus rather brought forward his resurrection because he was treating of the new life.

*4. To an inheritance.* The three epithets which follow are employed to amplify the grace of God. For Peter labours (as I formerly said) that he may well and thoroughly impress its excellence upon our minds.—Moreover, these two clauses—to an inheritance incorruptible, and unto salvation ready to be revealed—I read in apposition to one another, that the exposition of the former may succeed the latter, for in them he but expresses the same thing in two ways. Each of the following words carries with it its own weight. The inheritance is said to be reserved in heaven, that we may know that it is out of danger. For unless it were in the hand of God, it would be exposed to infinite perils. If, indeed, it were laid up in this world, how could we be certain of it in such various tendencies? Therefore, in order that he may free us from all alarm, he declares that our salvation is laid up in safety beyond the assaults of Satan. But because the certainty of salvation would bring us little consolation, unless each of us knew that it belonged to himself, Peter adds, *for you*. For on this our consciences repose in peace, when the Lord proclaims, as it were, out of heaven, Behold, your salvation is in my hand, and is kept for you! But because salvation belongs not to all indiscriminately, he refers us to faith, that those who are endued with it may distinguish themselves from the rest, and not doubt themselves to be the true and lawful heirs of the kingdom of God. For as faith enters into heaven, it also appropriates to us those good things which are in heaven.

*5. Who are kept by the power of God.* We must mark the bearing of the statement—that we are safely kept in the world, just as our inheritance is kept in heaven. If we failed to do so, the thought would soon creep into our minds,—What avails it that salvation is laid up for us in heaven, when we are tossed about in the world as on a tempestuous sea? What avails it, that our salvation is anchored in the peaceful harbour, when we ourselves are dashed about among a thousand wrecks? The Apostle anticipates, therefore, such objections as this, when he teaches that, even in the world, in the midst of disasters, we are protected by faith; and that, though death is near us, we are yet in perfect safety under the guardianship of faith. But because faith itself, through the weakness of humanity, is often ready to fail, we would ever be in a state of anxiety concerning the future, unless here also the Lord should assist us. And we see that in the Papacy the diabolical opinion has obtained credence, that the final perseverance of the saints is doubtful, because we are uncertain whether we shall stand to-morrow in the same grace that upholds us to-day. But Peter does not so leave us in doubt; for, lest any uncertainty, arising from the consciousness of our own weakness, should assail us, he affirms that we stand by the power of God. Therefore, as we are kept by faith, so faith itself has its stability in the power of God. Wherefore, not for the present only but also for the future, there is security.

*Unto salvation.* Because we are by nature impatient of delay, and soon grow tired; he therefore reminds us, that our salvation is not delayed because it is not yet prepared, but because the proper time for its revelation has not yet arrived; and this doctrine tends to cherish and support our hope. Moreover, he calls the day of judgment *the last time*, because not before then is the renovation of all things to be hoped for;

indeed, the intermediate time is, as yet, in progress. But elsewhere (2 Peter, iii. 3) he calls the whole time, from the coming of Christ onward, *the last time*, when he views it in comparison with the ages that preceded, but Peter in that passage has reference to whole course of the world. J. Sr. C.

(To be continued.)

Translated from the German for Canadian Presbyterian Magazine.)

## KRUMMACHER'S PARABLES.

### 1. THE PARSEE, THE JEW, AND THE CHRISTIAN.

A Jew went into a Parsee temple, and saw the sacred fire itself. He said to the priest, "Why do you pray to the fire?" "Not to the fire," answered the priest, "it is to us a sensible image of the sun, and his warming light." The Jew then asked, "Do you, then, worship the sun as your Deity? Do ye not know that this is but a creation of the Almighty?" "That we know," replied the priest, "but sensuous man required a sensible image to enable him to comprehend the Highest. And is not the sun the image of the invisible, incomprehensible, Original Light, that preserves and blesses everything?"

The Israelite thereupon answered, "Do your people then distinguish the image from the original image? Now God calls the sun his own, and he who again falls from this to an inferior image, bows down before the earthly flame. It charms his external and completely dazzles his internal eye, and while it represents to him the earthly light, it withdraws him from the heavenly. Thou shalt make to thee no image, nor any likeness of anything."

"How, then, do you designate the highest nature?" asked the Parsee.

The Jew answered, "We call him Jehovah Adonai; that is, the Lord who is, who was, and who shall be."

"Your word is great and glorious," said the Parsee, "but it is dreadful."

A Christian thereupon entered and said—"We call him, Abba, Father."

The heathen and the Jew then looked upon one another with astonishment, and said, "Your word is the nearest and the highest. But who gives you the courage to call him also the Eternal?"

"Who else," said the Christian, "but he, the Father himself!" Thereupon he announced to both the mystery of the revelation of the Father in the Son, and the word of reconciliation.

And when they perceived this they believed, and raised their countenance towards heaven, and said, full of fervour and spirit, "Father, beloved Father."

And now all the three stretched forth their hands, and called themselves brethren.

### 2. ASAPH AND HEMAN.

Asaph, one of the holy singers of Zion, sat, towards evening, on the battlement of his house, and looked on the setting sun, and his countenance brightened with red in his beams. Then came Heman to him, also one of the singers of the sanctuary, and saluted Asaph. But Heman at once smiled and said, "See, thy countenance shines like Moses, the man of God, when he came down from Sinai. It is well for thee, Asaph; for thy outer appears like thine inner man."

Then Asaph looked on his friend and said, "What dost thou mean, Heman?"

And Heman answered and said, "Art thou not always serene and joyful, and does not thy countenance continually remain the same, clear as the countenance of heaven, although thou sufferest so much. O teach me this art, Asaph."

Then Asaph answered and said, "See, Heman, I have a friend who loves my soul. Though he seems afar off, yet he is always near me, and fills my soul. To him I communicate every thought and every feeling of my heart. I perceive him in the dawn of the morning, and in the dusk of the evening; yea, I see him in every flower of the field, and trace his praise in the sighing of the wind."

"But," said Heman, "when trouble approaches?"

And Asaph answered and said, "O, Heman, I hold fast to my friend; he is my consolation, and his love elevates my soul. See, thou how the setting sun gilds on the other side the black, rugged clouds!"

### 3. PATIENCE.

The wise Hillel discoursed to his scholars on patience. Then they said to him, "Master, give us now an image and a parallel, as thou wast accustomed to do."

Hillel answered and said, "I compare it to the most valuable precious stone which the earth produces. Among sand and broken rocks it reposes in the dark bosom of the earth. Though no trace of light approaches it, yet it shines in unfading splendour. A child of the heavenly light, which it indeed preserves in itself; yet its lustre also remains in the depth of night; but delivered from the dark dungeon, and brought out to day, it forms, in union with gold, the emblems and the ornaments of glory—the ring, sceptre, and throne."

"To the greatest earthly ornament dost thou compare the most concealed and calmest of virtues!" said the disciples.

"To their consummation," said Hillel, "it is the correction of life."

[The following letter, it will be seen, was sent to the Free Church Record for insertion, in reply to some animadversions on an address delivered by the Rev. Mr. Proudfoot of London, when in Scotland last year. It is but right to say, that the late lamented Editor of the Record, Mr. Burns, agreed to insert it as a matter of justice, and of course reserving to himself the right of reply. Owing to his death, the gentlemen who took charge of the publication of the Record for May, declined publishing it. We wish to express no opinion here on the grounds of refusal than to say, that it was not the writer of the review, but what was written, that was to be considered; and especially when it was somewhat of a personal matter, the Record was the proper and just channel for the vindication. We publish it at the request of the writer.]

To the Editor of the Ecclesiastical and Missionary Record.

Sir,—

Your publication for February contained a review of an address by the Rev. John J. A. Proudfoot, minister of the United Presbyterian congregation in London, entitled "Claims of Canada as a Mission-field;" which address was delivered by Mr. Proudfoot, when he had occasion to be in Scotland last summer, at a missionary meeting of the Students in Theology, belonging to the United Presbyterian Church in Scotland, and the substance of the address was afterwards published in the *Missionary Record* of that Church. As that review is considered by those who have it in their power to compare it with the address itself, to be grossly unfair, and fitted to give those who have not seen the address an unfavourable impression respecting both Mr. Proudfoot and the section of the Christian Church with which he is connected; and seems to have been penned from the impulse of better feelings, the cause of which will appear presently, it will, therefore, be no more than an act of justice to admit into your pages a few remarks in reply. The writer of them hopes he will be enabled to maintain an *animus* different from what has been displayed in the review. He will keep in remembrance that "the wrath of men worketh not the righteousness of God," and that in giving a reason for his sentiments it is right and best to do it in meekness.

The Reviewer very soon brings out what has occasioned in him such hot displeasure against this address, and given a black tinge to his strictures upon it. He says, "Mr. Proudfoot assures the Scottish Theological Students that the voluntary character of their Church gives it a most prominent and influential position, and the tide of public opinion is fast setting in its favour: whilst another Church, of which better might be expected, occupies a strange, undefinable position, nobody rightly knows where, and holding principles which nobody rightly understands, and which are enunciated in ever-varying terms, such as expediency for the time may dictate. Hence it is to our Church mainly—not to mention the Congregationalists, who hold the same views on this point—that liberal and enlightened Presbyterians look as the proper, consistent, and unflinching representative of voluntary principles in religion." The reviewer complains that in speaking thus, Mr. Proudfoot "aspersed another Church and glorified his own." No Church was named, but the reviewer readily made the application to the Presbyterian Church of Canada; doing so with resentful feelings, which appeared to have mastered his temper and prudence, and to have sent courtesy to the winds.—Accordingly he proceeds, without any ceremony, to make onslaught on the luckless address which fell into his hands. Without staying to enquire whether Mr. Proudfoot had any good ground for what he said in the obnoxious paragraph, or even attempting to show that it really contained an aspersion he takes hold of some motives which Mr. Proudfoot set before the Students in the Theological Hall, to recommend Canada to them as a field of Missionary labour; and he certainly does asperse these motives most unmercifully, and with a disregard of all Christian charity. He states them, stripped bare of all that was said upon them, and then abuses them in no measured terms. He holds up Mr. Proudfoot as seeking to influence young men, studying for the ministry, to come to Canada merely under worldly considerations; whereas the reviewer could not but know, as every one acquainted with the country knows, that there is not scope for such considerations in any Church in Canada which repudiates State support. No; it will be a long while before any voluntary Church, in this country, can present to the candidates for its ministerial work tempting inducements from worldly wealth or clerical ease and indulgence. The reviewer could not but be aware of this; and therefore we say, it is he who has aspersed another church. In all our reading we have seldom met with anything so forcibly reminding us of a remark made by Montesquieu, respecting the disingenuous Voltaire, and we give it in his own language as showing the point of the remark:—"Lorsque Voltaire lit un livre, il le fait puis il écrit contre ce qu'il a fait." When Voltaire reads a book he makes it as he likes, then he writes against what he has made. As something at least approaching to this, the reviewer read the address, and shaped the motives in it to such a fashion as gave him occasion to vent his feelings, and out came a flood of recrimination. We think that unprejudiced persons who read the address as a whole (and this is necessary to do it justice), and who judge of it according to the circumstances in which it was spoken, will concur with us in our opin-

ion of the review. When Mr. Proudfoot delivered it, he was aware that what was particularly expected of him was, to communicate specific information respecting Canada. He did so, describing the country justly, as the reviewer allows, in its population and otherwise; and exhibiting to the Students *encouragements* quite moderate as to temporal things; to include some of them to make Canada the scene of their future labours. In short, he wanted to make them understand distinctly that it is a rapidly improving and attractive country, and that there is in it the prospect both of much needed ministerial work, and of comfort.—Was there anything wrong in this?

But, in speaking of Canada, Mr. Proudfoot could not avoid telling his interesting Scottish auditors something about the great ecclesiastical questions which have, for many years, agitated and sometimes almost convulsed this country, and is now more exciting than ever—the question of the Clergy Reserves. After expressly referring to the Church of England, as the main grasper of this enormous prize, he said—"One Church is willing to remain quiet, or even to help her a little on condition of receiving a pittance of the spoil." He then added what has called forth the ire of our reviewer—"Another Church of which, alas! better might have been expected, occupies a strange, undefinable position," that is in reference to this *questio vexata*, "nobody rightly knows where," &c. No doubt this was unpalatable when it came to this side of the Atlantic. But the query is, is it true of the Presbyterian Church of Canada, professing to take up a great standpoint as to superior principles of church polity, so as to give them a warrant and make it a duty to withdraw from those who were once their brethren; for few, or none, will deny that unnecessary division is wrong, and a great evil. If it is true, Mr. Proudfoot did not asperse that Church, but stated the case as it really stands. We beg leave to adduce a few facts to justify what he said, joining with him in the deep regret he felt that the case should be so.

1. When about nine years since, a disruption took place in the Presbyterian Synod in Canada, connected with the Church of Scotland, the separating party, after forming themselves into a distinct Synod, forwarded a petition to the Canadian Government, for State support, holding the true principles of the Church of Scotland. They thus showed not only willingness, but great desire to participate in the Reserves, or any other civil funds. The petition, however, was refused, but with this reserve; that some of their number who formerly got State money, should not be deprived of it; and those of them still alive, continue to draw it. We would merely hint whether this be at all consistent with what we shall state in our fourth particular.

2. Next, an attempt was made to get up a Sustentation scheme, after the example of the Free Church of Scotland, but it did not succeed, and soon fell to the ground. However, there was an improvement on the former move, though the design of every such plan is to lessen the relation of dependence between a minister and his congregation.

3. The Presbyterian Church of Canada has never given to their people and the world a printed exhibition, or even summary of their principles as a Church. They may say, these are to be found in the Westminster Confession of Faith. But their former brethren of the Church of Scotland can equally say the same. So can we; with this important qualification, that we distinctly make known (and it is not much) what in the Confession we disapprove of and do not hold; and we can also refer to successive published testimonies, amply elucidating our doctrinal views, and ecclesiastical position, as a branch of the Parent Church in Scotland. Since the brethren of the Presbyterian Church of Canada made a separation, they were bound to shew why, and on what grounds. If their people are asked to give a reason for the position which their Church occupies, they have nothing to indicate it. How different with the Secession Church. In all her stages, on to the now United Presbyterian Church she promptly presented to public view the principles for which she judged it a great duty to contend. But neither the Free Church of Scotland nor the Presbyterian Church of Canada has done so. The Free Church of Scotland has never emitted any display of principles, except a small Tractate, containing, a Pastoral Address by the General Assembly in 1845; the Claim of Right, before the memorable exodus in 1843; the Protest, and the Act of Separation, and Deed of Demission. Having read that Tract, we take the liberty of saying, that it is meagre, defective, and unsatisfactory, to all who look to scripture for proof of principles, and not to old Acts of Parliament and of Church Courts.

4. The only thing tangible within the range of our knowledge, relative to the ecclesiastical principles held by the Presbyterian Church of Canada, is a paper which appeared in the printed minutes of various meetings, which took place several years ago, between joint Committees of the Presbyterian Church of Canada and the United Presbyterian Church in Canada, for accomplishing the union of these two Churches—"a consummation devoutly to be wished"—if it could have been effected on right scriptural ground. That paper was published, among others, by the United Presbyterian Synod, after the endeavours towards union had failed. It was the only paper given in by the Committee of the Presbyterian Church of Canada; and it may be justly called a mere outline or skeleton. Let us repeat here what it says about State endowments:—"With respect, however, to the common objections of injustice and violation of the right of conscience brought against the national endowment of religion, on the ground of the money thus appropriated being in part the money of those of a different and perhaps opposite creed, it appears

to us that the use of national funds for any object within the province of the Civil Magistrate, can involve no injustice in any case." But further on, it is said, "we are of opinion that the existing establishments in this empire ought to be removed, that it is wholly inexpedient in present circumstances to call upon the Government of Britain to grant religious endowments—and that if such endowments were offered to us as a Church, it would be our bounden duty to refuse them." We fancy it would not be easy properly to reconcile these two passages. But one thing seems plain enough, that an endowment would be taken, if it could be had on approved terms. It is only existing establishments that are ineligible; an endowment is only inexpedient in present circumstances—implying that were circumstances to become different, there would be no objection, but an eager readiness to hasten back to the old alliance with the State. It remains, however, a mere question of expediency (the most shifting thing that can be, as it is too generally understood and acted upon) what this change of circumstances might be. Paradoxically it occasionally floats in some fond dreaming about the return once more of palmy ecclesiastical times, which, however, minds awake regard as among joys departed never to return. And here again we are prompted to point out a striking contrast between the plain, simple statement given by all voluntary Churches, and—may we say so—the misty views we have just quoted. We will also venture to say that, in the printed pamphlet of Minutes which has been referred to, there are, on the side of the United Presbyterian Church, articles stating fully, with great force of clear, strictly logical, and scriptural reasoning, the views held by that body on the important points that were discussed. It is well known that these able articles were chiefly drawn up by Mr. Proudfoot's deceased father, then Professor of Theology to the United Presbyterian Church—a man, admitted by all who know him, to have been highly distinguished for strength of intellect, luminousness of thought and expression, and thorough straight-forwardness of principle. These articles never were attempted to be answered, and we believe are unanswerable.

5. Once more we crave permission to say that, notwithstanding the foregoing sentiments which have been quoted, it comes out from time to time, in published documents of our Legislature, that applications are now and then made by congregations in the Presbyterian Church of Canada, for government grants of land, as sites to churches and other congregational purposes. And they succeed; for our government is wonderfully accommodating in ecclesiastical matters, to all and sundry who petition them. Now, we hold that all such doings, between the secular powers and ecclesiastical communities, are part and parcel of the system of endowment. Whatever may be the amount, and whether it be in money or lands, the principle is the same. It is going to the door of the State, and supplicating, give us of the things which are at your disposal, to save our pockets. And if one party go, all may go—Episcopalians, Roman Catholics, every one who chooses to ask what they desire, or think they may obtain; and none who have received have any right to find fault. There has been a great deal of loud and long talking about a Church having spiritual independence, and at the same time being sustained by the State. The thing is an impossibility, at any rate, it never yet has been realised. In our humble judgment, the Church's true independence is to ask no State favours, and so come under no political obligations; meet her own requirements as to temporalities, and where help is needed by the weak let it be given by the strong, prompted by christian kindness. This is our voice on the subject, though the reviewer may call it "the rabid cry of voluntarism." No matter; it is Scriptural truth, and that is quite enough. We are of one mind, on this point, with the inspired writers of the New Testament, and we could desire nothing better and more honourable.

It is hoped, sir, that enough has been said to vindicate the Rev. John A. Proudfoot from the charge of having aspersed your Church, in having said that her position and principles are undefinable in the aspect he spoke of. He had no such intention. No feelings of ill-will are entertained by him, or any of his brethren, towards your Church. We would all have rejoiced, and would still rejoice, in union with her upon enlightened and fairly workable principles, in accordance with the New Testament—such union as was happily experienced, thirty-three years ago, between the two branches of the Secession; and such union as took place, a few years past, with the United Secession and Relief Churches. These unions have wrought admirably, because they were gone into upon a basis formed under the influence of a christian spirit, and directed by the Scriptures. One precious result, out of many, is, that now our principles stand forth to public view more truly scriptural and simplified than ever they were before. We would gladly hail such union in Canada. How much is it needed! For here, while there is a variety of classifications among evangelical christians, they are all small, and right union would be strength; and we are surrounded by masses of spiritual darkness and indifference, and of carily mindedness; to operate against which all the combined energy and zeal which can be concentrated, are demanded. May the Lord more and more pour out on us all his Holy Spirit; working in a spirit of love, and of a sound mind—making our only contention to be for the Faith once delivered unto the saints—that it may flourish, extend on the right hand and on the left, and transform, with renewing of mind, the people of our country, and of the whole world.

PHILEATHES.

April, 1853.

## Miscellaneous.

## CHRISTIANITY AS A PHENOMENON.

Out-spread before us we have a scene of deep and painful interest to all who believe in the spiritual nature, capabilities, and destiny of man. The soul of humanity paralyzed—dim, uncertain, confused in its apprehensions—impotent in conscience—with scarcely as much pulsation at the heart as to give assurance that the spark of life has not gone out—the whole world of mankind, Jew and Gentile, learned and unlearned, civilized and barbarous, alike unconscious of, or indifferent to, its relationship to the Father of Spirits, and the duties and pleasures identified with a recognition and appreciation of his glorious character and perfect will. The worst symptom of the sad case is, a total lack of spiritual energy—a seeming absence of all motive power adequate to insure a healthy discharge of the functions of the inner man, and still less to resist the steady encroachments of disease. The general tendency of things is from bad to worse; and the moral malady, even in the view of its mourning and helpless victim, is becoming desperate. Just at this gloomy crisis of man's history, when religious faith, hope, and love, are prostrate—wasted by an apparently incurable atrophy—Jesus Christ, assuming to be commissioned thereto by God himself, spends some three years in Galilee and Judæa, in founding a new dispensation, and is then put to death as a blasphemer and a malefactor. What he did, what he taught, and what he suffered during those three brief years, became instantly a spring of spiritual life to the world. Dreamy, distorted, grotesque notions of God and his purposes, of man and his destiny, give place to clearer, nobler, more consistent, more exalted views. Conscience recovers its sensitiveness, and exerts its all-conquering power.—Society feels its heart throbbing with new life. There has evidently been infused into it an element of nervous vitality, to which it has been long a stranger. The spiritual in man's nature, obedient to some invisible law, struggles with the material, and proves its title to supremacy, and its competence to maintain it. Life gains upon death. Sensibility, power, enjoyment, in respect to divine things, to truth, to righteousness, to communion with the Highest, widen their domains, and the limits within which healthy action goes on are rapidly enlarged. There is resistance—but to no purpose. A religious life has been evoked, and cannot be stifled by coarse and violent methods. Nor scoffs, nor threats, nor sword, nor sin, nor learning, nor philosophy, can put out that which, but a few years before, it seemed impossible to kindle. Rome smiles incredulously at first—then feels in its own veins the tingle of spiritual vitality—struggles to expel the strange invasion—and is itself subdued. Much, perhaps, of what meets the eye is symptomatic only; but beneath it, and perceptible to unprejudiced observation, there is a substantial reality—a faith that can remove mountains—a full assurance of hope—the hope of immortality—a constraining and victorious love. As we watch the marvellous progress of this novel religious movement, and mark on every hand the indications of its power and depth, we naturally ask by what means and influence it is promoted. Averting our attention from everything claiming to be regarded as miraculous, we have nothing left but the earnest proclamation of simple-minded men of certain facts and doctrines of which the departed Jesus was the centre—no power of law, no influence of rank and station, no worldly wealth, no flattering bait to the sensual passions, no political acts or promises embodying the vain wishes of the vulgar. A few men agree in testifying to certain marvels which they cannot but have themselves believed, and give such additional force to their testimony as sanctity of life can impart. That is all—literally all. But the spiritual life which they generated by this seemingly inadequate instrumentality, rapidly increases in volume, passes to all the principal seats of cultured intelligence, possesses, pervades, assimilates them, and establishes itself in the world as a permanent power. Gradually, the reaction of Paganism oppresses it, and a long and dreary winter of priestcraft drives that life beneath the surface of human affairs, to manifest itself only here and there, at unrequited intervals. But scarcely does mind awaken from the slumber and incoherent dreams of centuries, than this same life, nurtured by the same truths, and marked by the same power as of old, bursts forth again. It remains, to this day, the strongest moral element of which we have any knowledge. Numberless are the instances in which it grapples with human selfishness, and subdues it, as no other known agency does or can. Countless are the disquieted and trembling souls which it soothes to peace, and into the darkness of which it radiates a "blessed hope." It is modifying for good the spirit of the times—developing to an extent surpassing all former precedent, man's interest in, and care for, his fellow-man—tempering modern civilization with a genial glow—and bringing into more healthful and active play the heart's purest and most disinterested affections. And all present probabilities point to a future, in which its sway shall be much more extensive—in which it shall possess the larger part of the world's population, and by the intelligence, enterprise, and influence with which it has become associated, undermine and overthrow all less vital systems of religious faith and worship.—*Basis of Belief, by Edward Miall, M. P., London, 1853.*

"I am rich enough," says Pope to Swift, "and can afford to give away a hundred pounds a year. I will enjoy the pleasure of what I give by giving it alive, and seeing another enjoying it. When I die, I should be ashamed to leave enough for a monument, if there were a wanting friend above ground."

## THE LORD'S SUPPER.

In the observance of this solemn and impressive ordinance, there is ample room for the exercise of all the great principles of true religion.—No institute of the Gospel has been more misunderstood, or more abused than this. It is of infinite consequence that it should be cleared from all the mistakes by which ignorance and superstition have clouded and corrupted it. We remark, then, that the person by whom it is observed should be a genuine believer in the Lord Jesus Christ. Unless this be the case, it cannot be done in faith at all. None but a true believer can enter into its design. All else must "eat and drink judgment to themselves, not discerning the Lord's body." It is not a *converting* ordinance but a strengthening and edifying one. It is poison, not food, to an unconverted man. The celebration of it in an unregenerated state ministers to delusion, and wraps the soul up in perpetual unbelief. There can be no exercise of faith in this ordinance, if there be not a principle of genuine belief already in the soul. Let none, therefore, be urged to observe the Lord's Supper, who have not first committed their souls into the Lord's hands, to be redeemed by his blood and regenerated by his Spirit.

And then, not only must the person partaking of the Lord's Supper be a true believer, but his observance of the Supper must be an act of his belief. It must itself be an exercise of faith. It must not be a mere formality and bodily ceremony; but while the senses are conversant with the material elements, the mind must be taken up with the authority, nature and design of the institute.

It should be observed with an intelligent and deep conviction of its Divine appointment and obligation; "I must needs keep this feast," says the Christian, "because Christ has enjoined it. He, and not man, instituted it. There is nothing of human device in it. I yield to his authority who said, 'Do this in remembrance of me.'" The rite has come down associated with the practice of the word of God in every age—apostles, martyrs, and reformers have observed it; but it is not on that ground that I continue the custom, but because I have faith in Christ, and not because I yield to ecclesiastical authority. He had a right to set it up his ordinance—he did set it up—and I submit to his authority and obey his commands.

The believer recognises its purely symbolical and commemorative nature. He does not sink into the revolting absurdity and degrading superstition of Romish or zealous-Romish notions on this subject. It is true the Papist boasts of his greater faith in embracing the profound mystery of transubstantiation. He tells us he exceeds all men in faith, for he believes not only what is above reason, but against it. He discredits the testimony of the very senses, and believes that that which has the taste and smell and other accidents of bread, is still not bread in its substance. He boasts of the greatness and strength of his faith. This, however, is neither faith nor reason, but an abject credulity, a miserable delusion, an absolute renunciation of the human faculties, which by pretending to cleave to the literal import of our Lord's words, perverts their meaning, and makes them preposterously absurd. The intelligent Christian knows that the bread is still bread, the wine still wine, and nothing more; and that they are to be used as symbols of truth, the truth of the body and blood of Christ given for his salvation. He rejects the Lutheran notion of *consubstantiation*, which means the presence of the real body and blood of Christ with the bread and wine, as well as the Popish figment of *transubstantiation*. Nor does he entertain any notion of what is called "the mystical presence" of Christ with the elements. He does believe, and it is glory and felicity to believe, that Christ's presence is *with him* in the act of receiving the bread and wine; but he has no notion, and therefore no belief, of that presence in the elements. Whatever is in the bread and wine, he really and carnally eats and drinks, and the idea of eating and drinking the presence of Christ, is to him revolting. Besides, of what use would it be to him in a spiritual sense? What is eaten and drunk goes into the stomach, and by the process of digestion and assimilation into the body, not into the soul.

It is not, then, the bread and the wine which are the objects of faith—these are objects of sense; nor is it these that do good to the soul of themselves, but the truths they represent. It is only truth that can sanctify; and the elements of the Lord's Supper are no further beneficial to the recipients of them, than as they are regarded in the light of symbols of truth. There is neither mystery nor obscurity in the Lord's Supper. It is the simplest thing imaginable; and its simplicity is its glory. It is an emblematic representation and commemoration of the sacrifice of Christ's human nature upon the cross for sin. It is an auxiliary to our faith through the medium of our senses: it is a stirring up of our memories to remember Jesus Christ. "Do this in remembrance of me." This is what it means, and all it means, so far as Christ is concerned. Men that love the marvellous and mysterious—that desire to make it an instrument of priestly power—that are prone to imagination and superstition, have laboured hard to make it something more, and in the attempt have destroyed its beautiful simplicity, as a representative and commemorating ordinance. Hence they have exhibited it as the mysteries of our holy religion; the channel of sacramental grace; the unbloody sacrifice of the mass; and have so wrapt it in obscurity and surrounded it with superstitious ceremony, that while some have been repelled from it as what is peculiarly awful, others have observed it as the very means of salvation. But what says the intelligent Christian? I believe in the sole authority of Christ to appoint rites and ceremonies. I believe that he has instituted this as a perpetual memorial to the world, of his

death: and to quicken my lively remembrance of this great event, in obedience to his command, I observe it for this purpose; and according to his promise I expect his presence and grace in the observance. What more need any one want or wish than this? Is not the penitential, believing, loving, joyful, obedient remembrance of Christ the highest state of mind to which a Christian can rise *this side of heaven*? For people that love the sentimental, the imaginative, the poetic, the mysterious, this will not be enough; but for those who understand the religion of the New Testament to the influence of truth received through the aid of the Holy Spirit by faith, it is all that is necessary for a life of godliness.

Faith, and not fancy, is the proper state of mind at the time of receiving the Lord's Supper. There is much misconception on this subject in the minds of many good people. Instead of allowing their understanding during the time of celebration of the Supper, to be conversant with the truth there represented, they are employing their fancy in conceiving of the fact there set forth. What I mean is this, instead of the mind, and heart, and conscience being refreshed by faith in the death of Christ as a sacrifice for sin, they are all the while endeavouring to picture him personally to the imagination, nailed to the cross with the blood streaming from his temples, his hands, his feet, and his side; and thus work up the emotions by this scene of suffering. They bow, in fact, before a crucifix, though the crucifix is in the imagination instead of being suspended upon the wall. Every body is aware of that power of mind to call up before it by conception an absent scene, or person, or object; and this can be done in reference to the crucifixion, as well as any other object.—Now it is not the design of the Lord's Supper to do this, but to establish us in the belief of the truth that "Christ died for sin according to the Scriptures," and to keep up our hope of his second coming: and our work of faith at the Lord's table is, to rest with blessed confidence and peace on this sure foundation.

Faith in the Lord's Supper has special reference to Christ as our sacrifice for sin, not to the exclusion of other views of his person and work, but still it pre-eminently relates to this. This view implies other views. His humanity only died, or could die upon the cross, but without the Divinity to which that humanity was mysteriously and inseparably united, there could have been no atonement. The atonement, rather than the example of Christ, is the subject of commemoration: yet in making that atonement, Christ exercised the deepest submission to his Father's will, and the most exemplary patience; and it was these dispositions of his mind that united with the agonies of his body to make a propitiation for sins. So that there can be no separation of one view of Christ's person and work from the other: they are all united and form a glorious whole. Yet they may, like the colours of the rainbow, be viewed separately, though thus combined. It is, therefore, the death of Jesus—the breaking of his body and the pouring out of his blood upon the cross, we are here called upon to commemorate. The Lord's Supper is a standing, glorious, delightful embodiment of the great doctrine of the atonement. It is the fundamental truth in the most impressive form to the senses. It is a visible, material comment upon that passage, "Whom God set forth to be a propitiation through faith in his blood." How sweetly does the Christian meditate in this ordinance, or should do so, on sin pardoned and God glorified. There mercy and truth meet together, righteousness and peace embrace each other.

Nor does faith leave out of consideration any of the other collateral objects and designs of the Lord's Supper. It is not only a memorial of Christ's first advent, but a pledge of his second. "Ye do thus show forth the Lord's death till he come." The bridegroom and husband of the church has, for wise and ever-gracious purposes, left his bride and spouses in the wilderness: but he has given her not only a promise, but a pledge of his return to take her to himself. He is gone away into the heavens, but he will come again without a sin-offering unto salvation. "Meet," said he to her, "meet often at my table, and think and talk of me, and keep up the interest of my second coming." This is one part of our business and object to think of Christ's re-appearance. In this exercise of belief, both at the Lord's Supper and at other times, Christians generally are very deficient. We do not think enough of Christ's second coming. What would be said of the wife, who, when her husband was away in another country, could be happy without him, and be contented to think rarely about him? On the contrary, how the loving wife longs in such circumstances for her husband's return. "O, when will he come back," is her frequent exclamation. Wife of the Lamb, church of the Saviour, where is thy waiting, hoping, longing for the second coming of thy Lord? Is this thy blessed hope, as it was that of the primitive church? O Christian, art thou not wanting here? Every morsel of that bread thou eatest at the sacramental table; every drop of wine thou drinnest, is the voice of Christ saying to thee, "I will come again and receive you to myself," and should draw forth thy longing desires, saying, "Come, Lord Jesus; even so, come quickly."

And then it is a joint participation—hence it is called the communion of the body and blood of our Lord Jesus Christ. Therefore we are to believe in the Holy Catholic Church. "We being many are one bread (loaf), and one body: for we are all partakers of that one bread." (loaf.) There, in that one loaf, yet consisting of many parts, is the emblem of the unity of the church. The Lord's Supper exhibits this, and the believer receives it, and rejoices in it. To him it is a matter of inexpressible pleasure to be able to say, "One Lord, one faith, one hope. We are all one in Christ." He breaks through the barriers of sectarianism, and embracing all who partake of like precious faith, and the common salvation, says, "Grace be with all them that love our Lord Jesus Christ in sincer-

ity." It is said, faith worketh by love; and never does it work more powerfully in this way, than at the Lord's Supper. Who that really believes can indulge malice there? In what truly regenerated heart can wrath dwell there?

If this grace be in exercise at the Supper, it will produce joy, for it is a feast, and joy becomes a feast; penitential humility, for there we are reminded that though reconciled, we were once enemies to God by wicked works: love, for everything says to us, "See how he loved you;" holiness, for there it is declared, "He gave himself for us to redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;" devotedness, for how forcibly and pathetically are the apostle's words addressed to us there, "Ye are not your own, for ye are bought with a price; therefore glorify God with your body and your spirit which are his;" hope, for there we are reminded that when he who is our life shall appear, we also shall appear with him in glory: brotherly kindness, for these are the members of the same body, redeemed by the same blood, the objects of the same love, and those who are to be our friends through eternity: charity, for there is represented to us the propitiation not only for our sins, but the sins of the whole world. Yea, what grace is not cherished, or what corruption is not mortified, by a believing observance of the Lord's Supper?

Such are the exercises of faith in the Supper of our Lord.—James's Course of Faith.

### THE COVENANTERS AND THEIR PERSECUTORS.

The solemn league and covenant, late the pride and glory of the presbyterians, was burnt by the common hangman, and those ministers who had refused to submit to the conditions by which alone their benefices could be retained, were replaced by others. These successors were men who had little sympathy with vital religion; they were, by their very position, parasites, and they were frequently ignorant, and often grossly immoral. Under such a ministry, the churches, which now echoed weekly to the notes of passive obedience and non-resistance, became almost deserted. At the same time, the civil offices were filled by libertines, or by avaricious men, who availed themselves of advantage for their own aggrandisement. The general assembly was dissolved; presbyteries were forbidden; field-preachings was prohibited, as an act of sedition and contempt of the royal authority, exposing the offender to death and confiscation of property; whilst absentees from their parish churches were liable to the severest penalties. The deprived ministers were banished to a distance of six miles from any city or cathedral church, and three from any borough. At this period, also, was established a high commission court, where, without "accusation, evidence, or defence," fines and imprisonment were extensively inflicted. Gentlemen and ladies of rank attended who field-preachings were proscribed, prohibited from conversing with their nearest friends, or from receiving the necessaries of life. These persecuting laws were put into execution in a manner which renders it difficult to determine whether ferocity or cupidity were the most conspicuous. When Lauderdale received fines for attending the conventicle, he said "Now, gentlemen, you know the price of a conventicle, and shame fall them that fires first." And when a soldier, pursuing his severe exactions, was asked by his victim why he was so treated, he replied, "Because ye have gear, and I maun ha' a share o't." A deputation waited on Lauderdale, to petition for liberty. "This put," says Burnet, "Duke Lauderdale in such a frenzy, that at the council table he made bare his arms above his elbows, and swore by Jehovah that he would make them enter into these bonds."

The military apostle of the persecution was Sir J. Turner, who, savage by nature, and usually half drunk, swept like a whirlwind over Nithdale and Galloway, at the head of his "lambs" (as in bitter irony they were termed), dragging people to church, devouring the substance of families, binding prisoners with iron chains, applying thumbscrews and instruments of torture, and carrying ruin and desolation in its train. "Sabbath was the day on which these extravagances were often committed. The soldiers sat drinking and revelling in the nearest alehouse until public worship drew to a close. The last psalm was the signal of attack: they sallied from their cups, surrounded the church-yard, and placed sentinels at the doors. The people were made to pass out one by one, and interrogated whether they belonged to that congregation? If they answered in the negative, they were fined on the spot: generally, all the money they had was taken from them. Those who had none, or too little, were plundered of their coats, hoods, plaids, and Bibles; and the soldiers, laden with their sacrilegious spoils, returned from the house of God as from the field of battle, or the pillage of a stormed city. In churches where a Presbyterian officiated, they were not to be obstructed by doors or decency, but would rudely interrupt the divine service, entering in armed parties, wounding, and hauling multitudes from devotion to imprisonment. After all this insolence and barbarity, to secure themselves from danger, they compelled the people to declare, by certificate, that they had been kindly dealt with, and bind themselves to make no complaints." "They suffered extremities that tongue cannot describe, and which heart can scarcely conceive of, from the dismal circumstances of hunger, nakedness, and the severity of the climate; lying in damp caves, and in hollow clefts of the naked rocks; without shelter, covering, fire, or food; none durst harbour, entertain, relieve, or speak to them, on pain of death. Many, for venturing to receive them, were forced to fly, and several put to death for no other offence; fathers were persecuted for supplying their children, and children for nourishing their parents; husbands for har-

bouring their wives, and wives for cherishing their own husbands. The ties and obligations of the laws of nature were no defence, but it was made death to perform natural duties; and many suffered death for acts of piety and charity, in cases where human nature could not bear the thoughts of suffering it." "Such of them as escaped execution were transported, or rather sold as slaves, to people desolate and barbarous colonies, the price of a whig was fixed at £5, and sometimes they were given away in presents by their judges." Many were "indicted, tried, and executed on the same day, and intercessions on their behalf met with the reply, that 'they should have no time to prepare for heaven, for hell was too good for them.' Drums were ordered to beat at the execution, to drown the dying words of the martyrs, and the least expression of sympathy in the crowd, exposed the individual to be dragged to the scaffold."

A general convulsion followed. Maddened by the repetition of such outrages, many of the people rose against Turner, and over-estimating, as excited popular assemblies are apt to do, their real power, marched in a body to Edinburgh. They were met at the Pentland Hills by General Dalzell, and were routed in great confusion. But they were not yet subdued.

The ablest of hands has drawn the portrait—far too favourable—of one of the men most distinguished as a royalist in suppressing these insurrections, whose name first appears at the battle of the Pentland Hills—Grahame of Claverhouse. Brave, imperious, unswerving, he was cruel, implacable, and fearfully revengeful. His commanding and handsome person might have been justly admired, had there not been a Medea-like ferocity discernible in that bold forehead—on those widely-separated eyes, and that curled lip, which he had in common with others of his class—as, for instance, with the modern Murat. "The most terrible superstitions attached themselves to his name. It was the age in which men believe much—often too much; and Claverhouse, as he was called, was supposed to be closely in league with the author of all evil. There are some who still believe that, at the battle of Killiecrankie, in which he fell, fighting for the lost cause of James II., no bullet of lead would take effect on him, and that he was killed by a silver button, shot at him by his own servant.

Dalzell, associated with him in these cruel campaigns, was not less notorious. His portrait is characterised by a head of unusual size, which he had sworn never to shave after the death of Charles I. He had first learned war in Moscow, where he was charged with roasting men alive. His cruelties were enormous. He struck one prisoner before the privy-council with the pommel of his sword "on the face, till the blood sprang." He imprisoned another poor victim, who suffered a man, pursued by his soldiers, to run through her house, in the thieves' Hole at Kilmarnock, "among toads and other venomous creatures," as the relator tells us, "where her shrieks were heard at a distance, but none durst help her." When one of his victims pleaded his age as a reason why he should not suffer banishment, he savagely told him that he was not too old to hang—"he would hang well enough." He was a ferocious ruffian, worse, in some respects, if that were possible, than Claverhouse himself.

But the man who was suspected of being the real instigator of these unmanly outrages was James Sharpe. We have said that he received the archiepiscopal see of St. Andrews as the price of his treachery. He was a fellow-student at St. Andrews with Guthrie, of whom we have spoken, and who wrote upon him the following distich, which marks the early character of the man:—

"If thou, Sharpe, die the common death of men,  
I'll burn my bill and throw away my pen."

He was charged, when young, with murdering his own infant, and burying its dead body beneath the hearth-stone. As, however, he avowed his repentance for the act, it did not prevent his becoming, afterwards, minister of Crail. He had been, on more than one occasion, chosen by the Assembly of the Church of Scotland as its confidential agent. But when the restoration took place, the part he took was characterised by the most treacherous duplicity. It was he who persuaded the Presbyterians that there was no need to make terms with the king, and who asserted that the rumoured intention of Charles to set up prelacy, was a "malicious lie." It was, however, most probable that the restoration of prelacy took place at his suggestion. When he had received the archbishopric of St. Andrews and primacy of Scotland, he became an unrelenting persecutor of his former friends, continually stimulating the privy-council to fresh acts of severity, and even exceeding those remorseless inquisitors in his love of cruelty and thirst for blood. He encouraged the clergy to supply him with informations, and proceeded against the accused with the most incredible rigour. The consequences were such as might have been almost foreseen, in a day when religion often took a form of passionate enthusiasm, and loved to array itself in the habiliments of an ancient and semi-civilised antiquity. Stung to madness by the inquisitorial injuries inflicted by the archbishop, and justifying their savage proceedings by Jewish precedent, nine conspired to way-lay and murder the spy of Sharpe—one Carmichael. Among these associates was Hackston of Rathillet, his brother-in-law, Borley of Kinloch, or Balfour, and Robert Hamilton. As they searched for the informer on Magnus Moor, near St. Andrews, they were informed of the vicinity of the archbishop himself. The primate was in his carriage, with his daughter by his side. Perceiving their approach, he urged his attendants to put the horses to their utmost speed. It was in vain. One of the pursuers, better mounted than the rest, cut the traces of the horses and wounded the postilion, and the whole party was soon upon the spot. Then Borley, exclaiming, "Judas, be taken!" fired a pistol in the car-



flag, from so short a distance, as to set the archbishop's lawn sleeves on fire. He was then dragged out of his carriage, whilst the rest of the party fired their pistols at him in a volley. Imagining they had completed the dreadful deed, were riding off, when one of them overheard the lady saying to the postilion that her father was not dead. On this Hurley returned, and kicking off the prelate's hat with his foot, clost his skull with his sabre.

Far be it from us, whatever provocation, to justify such a deed of cold-blooded assassination. It has been often exhibited in its terrors to the disadvantage of the religious men of that day, and by none more forcibly than by the late Sir Walter Scott. It was a deed which, under any circumstances of aggravation, Christianity scorns to palliate. But, because Holfour and his party were bloody assassins, it does not follow that the Archbishop of St. Andrew's was a saint.—*Miall's Footsteps of our Forefathers.*

### THE MOSAIC DISTINCTION OF ANIMALS.

*To Promote Health and Comfort.*—In the distinction of animals into "clean" and "unclean," particular reference appears to have been made to their suitability for food, those being accounted "clean" which afforded a considerable portion of wholesome nutriment; and those being condemned as "unclean" which were of a gross and unwholesome nature. "While God keeps the eternal interests of man steadily in view," observes a learned commentator, "he does not forget his earthly comfort; he is at once solicitous both for the health of his body and his soul. He has not forbidden certain aliments because he is a Sovereign, but because he knew they would be injurious to the health and morals of his people. Solid-footed animals, such as the horse, and many-toed animals, such as the cat, &c., are here prohibited. Beasts which have bifid or cloven hoofs, such as the ox, are considered as proper for food, and therefore commanded. The former are unclean, i. e. unwholesome, affording a gross nutriment, often the parent of scorbutic and scrofulous disorders; the latter clean, i. e., affording a copious and wholesome nutriment, and not laying the foundation of any disease. Ruminating animals, i. e., those which chew the cud, concoct their food better than the others, which swallow it with little mastication, and therefore the flesh contains more of the nutritious juices, and is more easy of digestion, and consequently of assimilation to the solids and fluids of the human body: on this account they are termed clean, i. e., peculiarly wholesome and fit for food. The animals which do not ruminate, do not concoct their food so well, and hence they abound with gross animal juices, which yield a comparatively unwholesome nutriment to the human system. Even the animals which have bifid hoofs, but do not chew the cud, such as the swine; and those who chew the cud, but are not bifid, such as the hare and rabbit, are by Him who knows all things forbidden, because He knew them to be comparatively insubstantive. On the same ground he forbade all fish that have not both fins and scales, such as the conger eel, &c., which abound in gross juices and fat, which very few stomachs are able to digest."

"One of the most distinguishing traits in the character of Moses, as a legislator," says a celebrated French writer, "and one in which he was the most imitated by those who in after ages gave laws to the Eastern world, was his constant attention to the health of the people. He forbade the use of pork, of the hare, &c., of fish without scales, whose flesh is gross and oily, and all kinds of heavy meat, as the foot of the bullock, of the kid, and of the lamb: an inhibition supremely wise in a country where the excessive heat, relaxing the fibres of the stomach, rendered digestion peculiarly slow and difficult."

"The flesh of the eel and some other fish," says Larcher, "thickened the blood, and by checking the perspiration excited all those maladies connected with the leprosy;" and even goes so far as to suppose that this was the reason why the Egyptian priests proscribed certain kinds of fish, and caused them to be accounted sacred, the better to preserve the people from eating an unwholesome kind of food. And Plutarch gives a similar reason for swine being held in general abhorrence by them, notwithstanding they sacrifice them at the full moon to the moon and to Bacchus. "The milk of the sow," he remarks, "occasioned leprosy, which was the reason why the Egyptians entertained so great an aversion for this animal." The nutritive quality of the animals forbidden is also learnedly defended by Michaelis, in his "Commentaries on the Laws of Moses," (vol. iii., article 503, pp 230, 231.) and by Wagenseil, in his "Tela Ignea Satanae;" in "Carminis R. Lipmanni Confutatio." (pp. 555, 556,) who observes, that the Jews not only considered the eating of pork as inducing the leprosy, but regarded the very name of swine as ominous, and avoided naming it if possible; and that the Talmudists say, "If a child sucks the milk of a sow, it will become leprosy."

From these and similar views of the dietetic character of the Mosaic distinction of animals into "clean" and "unclean," Lowman judiciously observes, that "the food allowed the Hebrew nation, as a holy people, were the gentler sort of creatures, and of most common use, such as were bred about their houses and in their fields, and were, in a sort, domestic: they were creatures of the cleanest feeding, and which gave the most wholesome nourishment, and were of a better taste, and might be had in greater plenty and perfection by a proper care of their breeding and feeding: they seem, therefore, naturally fit to be chosen as a better kind of food. And if it became the Hebrews, as a holy nation, to have any ritual distinction of foods, could have been devised more proper than to prefer such foods as were the best foods, most easy to be had, and in the greatest perfection, most useful and most profitable to the industrious hus-

bandman? Was not this much better than to give encouragement to hunting of wild beasts and following birds of prey, no way so fit for food nor so easy to be had, and hardly consistent with the innocency and mildness of a pastoral and domestic life? Such a difference as the ritual makes between foods was wisely appointed to encourage the improvement of their ground, to contribute to the health of their bodies, and the ease of their employment in life—no inconsiderable part of the blessings of the promised land."—*Townley's Maimonides.*

### ADVICE TO A YOUNG CLERGYMAN.

1. Live within your income.
2. Live by system.
3. Often preach series of discourses.
4. Do not announce your intention to give a series of sermons.
5. Be frank and open-hearted with all your people, but make no one your special confidant.
6. Speak evil of no man.
7. Never do any thing by stratagem.
8. Scrupulously avoid any thing like personality in the pulpit.
9. Do not resolve that everything in church and parish must go according to your notions.
10. As a general rule, do not preach upon any subject when the community is in a state of excitement on that point.
11. Remember that preaching the gospel is to be your primary object.
12. Pay special attention to the application of your sermons.
13. If any of your parishioners are particularly sensitive lest they should be neglected, pay them special attention.
14. Be scrupulously watchful over your own habits, that you may cultivate the manners of a Christian gentleman.
15. Study dignity and propriety in the performance of all the ceremonies of religion.

**THE TRANSFORMATIONS OF WATER.**—Absolutely pure water, fresh drawn from the chemist's still, or formed from its elements by burning a gallon of hydrogen gas in half a gallon of oxygen, seems as simple and inert a substance as one can well conceive—devoid as it is of colour, taste, and smell. Yet in the whole range of material substances there is perhaps not one whose transformations are more surprisingly Protean, or whose relations are more extensive and intricate. A solid body, stone hard, falls from the sky and breaks your window. You pick it up, and find it a dense angular crystal; which, while you examine it in the palm of your hand, changes to a transparent fluid; which again dwindling gradually as you gaze at it, becomes invisible and vanishes into thin air. If the weather be frosty, the vanished substance soon re-appears in dew drops, softly deposited on the cold window—which just before its momentum had power to break; and these drops, while you watch them, suddenly shoot into delicate ramifications, and resume their previous crystalline solidity. Nor is the hailstone less soluble in earth than in air. Placed under a bell glass with thrice its weight of lime, it gradually melts and disappears; and there remain four parts, instead of three, of perfectly dry earth under the glass. Of a plaster of Paris statue weighing 5 lbs., more than 1 lb. is solidified water. Even the iridescent opal is but a mass of flint and water, combined in the proportion of 9 grains of the earthy ingredient to 1 of the fluid. Of an acre of clay land a foot deep, weighing about 1200 tons, at least 400 tons are water; and even of the great mountain chains with which the globe is ribbed, many millions of tons are water solidified in earth.

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