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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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CONTENTS.

	PAGE		PAGE
RELIGIOUS INTELLIGENCE—		Krummacher's Parables.....	26
Australia.....	17	Misery of the Unconverted.....	27
Aneiteum.....	17	MISCELLANEOUS—	
Old Calabar.....	18	Poetry, Two Hundred Years Ago	29
Gen. Assembly, Ch. of Scotland	19	John Calvin.....	29
Gen. Assembly, Free Church....	19	Our Duty to Emigrants.....	29
Address on Missions.....	21	Offerings of Cain and Abel.....	30
EDITORIAL NOTICES—		God a Creditor.....	30
Magazine—Mr. Deas—Theolo-		Two kinds of Elders.....	31
gical Institute.....	22	Hints to Prayerless Mothers....	31
Presbytery of Toronto.....	22	An Appeal to Youth.....	31
Presbytery of Flamboro'.....	23	Happy Illustrations.....	32
Dedication.....	23	Evil Companions.....	32
ORIGINAL ARTICLES—		Little Cloud out of the Sea.....	32
Reason or Revelation.....	23	Stoning to Death.....	32
U. P. Church History.....	24	Hazlut's Advice to his Son.....	22

Religious Intelligence.

AUSTRALIA.

The following letter from the Rev. Robert Hamilton, late of Waterbeck, who was sent out in the beginning of last summer as a missionary to Port-Philip, gives an account of the voyage, of his safe arrival, and of the promising condition of the United Presbyterian Church there. The letter is dated Melbourne, 27th September, 1851.

The Voyage.—I embrace the first opportunity of a ship leaving the port, to inform you of the safe arrival of myself and dear family. We have made a very good passage, having set sail from Liverpool on the 6th June, and having made land on the 10th of September. The commencement of our voyage was very stormy. We had head winds, squalls, and rain incessantly for a few days after sailing, which both retarded our progress, and contributed very much to our discomfort. We soon got into more favourable weather; and after we crossed the latitude of the Bay of Biscay, we seemed to leave the region of storms behind. For about two months, we had very general good weather. Within the tropics, the sun was not so exceedingly oppressive, the thermometer, at the hottest, being 90° in the shade. When we reached the southern latitudes, however, in pursuance of what is called great circle sailing, the sun being far north, we had very severe wintry weather indeed. We had frequent showers of hail and snow, and had gale upon gale, in constant succession. Through the great goodness of our Heavenly Father, our ship was mercifully preserved in the midst of our perils of no ordinary kind.

I am happy to say that I was enabled, after the first Sabbath, to conduct religious services on board every Lord's day. While favourable weather continued, we had worship on the poop deck twice each Sabbath. During the last month we were obliged to assemble within the cabin and between decks, so that, notwithstanding storm and rain, our meetings were never altogether interrupted, although frequently held under very great disadvantages. I distributed a good many tracts and a few Bibles among the passengers and crew. There were upwards of 120 souls on board, and I had some gratification on seeing the happy influence of the Gospel preached, in commanding at least general outward respect, and affording in the experience of a number, much comfort and gratification.

We had three deaths on board—two adults, and a child that was born in the ship. One of the adults was a cabin passenger from Dumfriesshire, who had fallen into consumption, and was coming out to Australia as a last experiment for his life. He received great spiritual benefit from my instructions and conversation in his last illness, and, I have good reason to believe, died at peace with God, and in the well-grounded hope of heaven.

Arrival in Melbourne.—We landed in Melbourne on the 12th, and received a cordial welcome from our dear friends in the city, who are all in the enjoyment of health. We have been not a little surprised at the great extent of the town, its elegant buildings, flourishing merchandise, and large population. We have arrived at a good

season of the year for getting somewhat acclimated before the hot summer weather arrives. It is now spring, and may be compared to mild summer weather in the mother country,—the winter rains have scarcely ceased,—the grass appears in its loveliest hue—many flowers are fully blown—the vines are budding—the first fruits of the earth are, in some instances, already being enjoyed, and numerous signs are given that summer is fast approaching.

Excitement in the Colony.—I have no idea yet in what particular locality I may find a sphere of labour. I trust as I have come out in the Lord's service, He will, in his own good time, open up a door of usefulness. My arrival has coincided with a very particular crisis in the colony. During the last fortnight, the members of the new Legislative Council have been elected amid considerable political excitement throughout the country. Add to this the excitement arising from the discovery of gold, which is fast emptying the towns of their labouring population, and it will be seen that the cause of Christ must have peculiar evils to contend with, and that the wisdom which comes from above will be required for the purpose of employing the most effectual means to advance its interests. Considerable fervour at present exists in the public mind, which, in the meanwhile, is far from favourable to the interests of religion. O that men were as deeply concerned to obtain the incorruptible riches of the kingdom of heaven, then the gold that perishes would not exert a baneful influence on the heart and life!

United Presbyterian Church of Victoria.—I have been already admitted to a seat in the Colonial Presbytery of the United Presbyterian Church. I am happy to testify to the prosperity which has hitherto attended the efforts of the brethren to evangelise the colony. There are now about twelve ministers on the field in our connection; either settled or ready to occupy suitable districts. A board of missions is about to be established for the purpose of more effectually supplying the spiritual necessities of the country. It is encouraging to know that a general feeling prevails among various denominations, of opposition to religious endowments,—various members of the Council are avowedly hostile to all government support. The triumph of the voluntary principle, in short, may be regarded as all but complete; and, with the blessing of God, it only requires that we have an evangelical, a well-educated, and an energetic ministry, in order that the cause of God may flourish under our superintendance.—*Miss Record, U. P. Ch.*

Note.—From more recent accounts we have seen, it appears that Mr. Hamilton has been preaching to the multitudes employed in the gold diggings in the interior.

ANEITEUM.

BY REV. JOHN GEDDIE.

Private letters, dated Aneiteum, Nov. 11th 1851, came to hand June 10th. The following extracts have been selected, as containing all that is of public interest for the Church. How very desirable that one of kindred spirit with our present Missionary, should repair to his assistance, now that the mass of heathenism is being moved to its very base. Our refuge must be in him who is known to the Church in every age as *Jehozababueh*. When he gives the word, great shall be the company of them who publish it. Let the friends of the Mission now obey the command of the God of Missions. The harvest truly is great but the laborers are few. *Prayye therefore the Lord of the harvest that he would send forth laborers unto his harvest.*

A vessel has just called here on her way to China, and I avail myself of the opportunity of sending a few lines by her to you. I sent a letter to the Board, dated in September last, which I hope you have received in safety. I have a heavy communication on hand at present, containing a full report of the Mission for the last year, together with fragments of my journal, but these I reserve to go by way of Sydney. Though the route by China is by far the most expeditious, yet my letters pass through so many strange hands before they are mailed, that they are sent at a venture. In my letter to the Board dated in September, I slightly alluded to the progress of the work and to exciting incidents which have befallen this mission, but these you will find more fully and satisfactorily stated in my forthcoming letter and journal.

You will rejoice to hear that the cause progresses at present. There is a movement in favor of Christianity all over the island. I am just now endeavoring to follow up and improve the awakening which has already taken place. We have not attained our present position without a severe struggle, nor am I so sanguine as to hope that our struggle is over. We have still to contend with the confederate opposition of the heathen party, and a small party of white men engaged in the sandal-wood trade. But God hitherto shielded his cause and those engaged in it, in circumstances of danger and trial, and we feel an assurance that He will still aid us. The good work which has begun in this dark land must go on until it comes to a triumphant issue. A flame has been kindled in the heart of many a poor islander, which the waters of much opposition have not and cannot quench. The sun of righteousness has begun to arise on this benighted island, and though the clouds of adversity do sometimes seem to intercept his rays, yet his course is always onwards, and may we not cherish a hope that the day is not far distant when his life-giving rays shall penetrate every district, every village, and every habitation in Ancientum.

The delay of the *John Williams* has been a great disappointment to us. I am almost entirely out of printing and school materials. My boys have stopped writing for want of paper and pens, and I am at present gathering up all scraps of printing paper that I can find, in order to strike off elementary sheets for the use of the natives. Applications are coming in from all quarters for books, and I cannot supply them.

My letters to the Board of Missions will give you some idea of our labors, trials, and joys, in this dark land. We have been called on to suffer much, but we have also had much to encourage us. Our progress has never been remarkable, but it has always been onward and steady. I am happy to say that, after a succession of severe struggles, the cause of God is likely to live and triumph in this island. At present the whole island is in a state of commotion on the subject of Christianity. Even in the remotest districts it is the all-absorbing theme. Every week weakens the heathen party and brings new accessions to the Lord's side. This change has been brought about chiefly under God by native agency. For several months I have employed natives in whose knowledge and piety I had some degree of confidence, to converse with their benighted countrymen, and the result has been what I have mentioned. At present there is a chief at this station, from a neighboring district; he came to spend some time with me and receive Christian instruction. This man, whose name is Iiapai, has been a great disease maker, the most celebrated warrior on the island, and the terror of the natives at large. The natives used often to say to me, when I exhorted them to forsake their superstitions and sins, "get Iiapai to turn, and we will all turn." The Lord, I trust, has touched the heart of this very wicked man. Since he came to visit me he has been out among the heathen people every day, entreating them to give up their dark customs and embrace Christianity. Iiapai is a man of a masculine mind, as well as earnest in the cause, and his words, as the natives say, are like a great hammer which breaks every thing before it. None of the heathens can withstand him, and he soon puts them to silence. A few evenings ago he met with Nohont, the chief of this district, and talked with him until it was daylight next morning. The old chief cried like a child, acknowledged that he was a very wicked man, but said that he wished to remain as he was, and after death he was willing to bear the punishment of his sins. "Put your hand into that fire for a few minutes," said Iiapai, pointing to the burning embers before them. The chief refused. "Now," said Iiapai, "if you cannot bear the agony which that fire would occasion for a few minutes, how do you expect to bear the torments of Hell for ever and ever." This man is about sixty years of age, but he says that he must learn all that he can before he dies, and is now busily engaged endeavoring to master the alphabet. Many of the poor natives are really in earnest, and are doing what they can for the evangelization of their fellow countrymen.

You must not suppose that our trials are over, though many persons of influence have forsaken heathenism. There is still a formidable opposition against us. We have to contend not merely with the heathen, but also with a small party of white men who live on the island. The latter, as well as the former, have attempted to injure us, but they have not been permitted. If my journal, which will be forwarded by the first chance to Sydney, reaches Nova Scotia, it will make some disclosures which it will be hard to credit, and yet after all that I have written the truth is not half told. Our infant mission has met with a degree of opposition which would have vanquished any other than a divine cause. But where is the successful mission that has not had its struggles as well as its triumphs? I am sure you will sympathize with me in my present circumstances. Here I am situated in the midst of dark and barbarous islands, a distance of 1500 miles from the nearest missionary brother. If we are in difficulty, there are none with whom to take sweet counsel, and if we are in sickness, there is none to sympathize with and aid us.

I think we are indebted to some of the ladies in your vicinity for homemade flannel. I thought at one time, that it would not be a very useful article, but lately it has been turned to good account. The demand for clothing has become intense over the whole island, and I have been much put to in order to meet it. I have been obliged to cut the flannel up the centre lengthwise and divide this again into pieces about a yard and a half long, each of which makes a covering for one man. While grateful for past favors, I beg to say, that anything in the shape of covering for the natives, will always be thankfully received. I enjoy good health at present, and feel happy in my work. The natives all round the island call me their father, and with all their repulsiveness, I love them as

children. I have never for a moment repented the step which I have taken in coming to this dark and distant land.

The subject of supporting the children of your Missionaries must engage your attention at some future day, and on this subject I hope soon to write to the Board. They cannot be brought up in these islands, at least for years. You may rest assured that we should never think of parting with our children, if we did not consider it an imperative duty. Of all our trials in this dark land, this is the greatest.—*Miss. Reg.*

OLD CALABAR—DUKE TOWN.

EXTRACTS FROM THE JOURNAL OF THE REV. H. GOLDIE.

Too many Capital Punishments.—Monday, 2nd June.—Usual meetings yesterday. On going in to Egbo Basy's yard, found him busied with some matter or other. He came and explained that he had just got tidings that one of his slaves in the plantation had killed another, and had fled to the bush; and that he was now sending off a canoe, I suppose, in pursuit of the fugitive. We have a great number of capital punishments here, and yet they do not seem to impose a check upon crimes of much efficiency. They have rather an opposite tendency. The familiarity of the people with blood, renders them regardless of human life.

The Claims of the World preferred.—Monday 16th.—Usual meetings yesterday, with the exception of that in Antika Cobham's yard.—Antika sent to let me know that he was sick. I called on him, suspecting that it was merely a polite way of getting rid of the meeting, and found him busy counting coppers and preparing to send off his canoes to market. He had got a cold, but this, though it served as an excuse for attending the worship of God, was not any hindrance in his attention to the things of the world. I spoke a few serious words to him, but Antika endeavoured to justify himself, by pleading the importunity of the ship-captains for their oil, as the reason of his having engaged in such matters on Sabbath. How often is God thus treated—his claims are disregarded rather than the calls of the world. If time cannot be found for both, the former must give way to the latter. And yet there is a coming judgment and an approaching eternity.

African Criticism.—Monday 23rd.—Usual meetings yesterday. The subject in Henry Cobham's yard was Matt. vi. 19, and following verses. As I read the nineteenth verse, "Lay not up for yourselves treasures on earth, where moth and rust (*nkaraſung*) doth corrupt," Henry interrupted me, and insisted that I must be mistaken, that it could not be *nkaraſung* (rust), but it must be *nkabat* (the white ants), which are named as *ukaraſung* did no damage worth speaking of, whereas *nkabat* were very destructive. I accepted Henry's reading, at least classed the *nkabat* among the agents of destruction. Henry seemed to feel the subject, at least in its representation of the uncertainty of our hold of the things of the world, having a fortnight before lost a considerable quantity of goods he was sending to market, his canoes being swamped in a tornado; and about two months before that a similar calamity had befallen him. The superiority of things spiritual was perhaps less apparent to him, but he listened very attentively to what was said on the matter.

People beginning to like to hear God's Word.—We have had a better meeting than usual these two Sabbaths, in Egbo Basy's yard; and I was pleased to hear him say, that formerly his people were anxious to hurry off to market before the meeting, but now they wished to stay to hear God's word.

Stomach Palaver.—A small meeting as usual in Antika Cobham's.—Though we have for some time commenced our Sabbath day's services at seven o'clock, it is market time before we can reach Antika's yard, and most of the people about him are at their marketing; for though the market is not now held on Sabbath in the middle of the town, it is still held in the suburbs, as was the case at Creek Town for a time, after the market in the town was stopped on that day. On remarking to Antika the smallness of the meeting, he said it was stomach palaver, and he would not see that the stomach could be attended to without marketing on the Sabbath, or that the concerns of the soul were to be attended to in the first place. He grumbles that we keep the meeting in his house, at such an inconvenient hour, but this cannot be avoided, as we must take the meetings in order until we get a church erected.

An Advocate of Old Customs.—Monday, 30th.—Usual meetings yesterday. The Ikpo (devil-working) going on for Adam Duke, caused much noise in the town on Saturday evening. On calling on one of the chief men, I asked if he was engaged with the Ikpo. He replied that he was, and proceeded to say that white men had done the Calabar people too very bad things, in stopping the slave trade, a frequent subject of complaint with him, and in putting an end to the slaughtering of human victims for the dead. Formerly, he said, the slaves were very submissive, but now they they were too saucy. We had a long conversation on these topics, though I doubt whether it was much to his conviction. He clings tenaciously to old customs and superstitions, though he and some others profess now to have given up their objects of idolatrous worship.

Visit of a Spanish Slave Ship.—Monday, 28th July.—Usual meetings yesterday morning. They were all more than usually well attended. May the people of this dark region be made to value and improve the precious means of grace with which God is now visiting them. O that they knew the time of their visitation.

A Spanish slaver has been hanging about the river for the last week.

but has not ventured up to the town, having come no farther than the lower end of Parrot Island. The Calabar people say that the boat which came up from the slaver informed them that it had plenty of demiboons and rum on board, and that five other vessels were to follow, that they (the Calabar people) refused to trade with it, as they had entered into treaty with England, pledging themselves to have nothing more to do with the traffic; and told the slaver that if he wished to come up the river, he must come up himself, as they could not give him a pilot. One gentleman informed me that they had it in contemplation to ask Governor Beecroft to let the slave trade treaty stand in abeyance for one year till they got all their bad slaves sold, and that then they could renew it. Whether they will make this vain application remains to be seen, but they lament much the loss of the slave trade, and should the cruisers, at any time, be withdrawn, will eagerly embark in it again.—*Miss. Record U. P. Church.*

GENERAL ASSEMBLY OF THE ESTABLISHED CHURCH OF SCOTLAND.

It seems admitted, on all hands, that the establishment has come out with more pomp and splendour this year, than it has done since the disruption. A Tory administration is in power, and this naturally raises the hopes of those who cling to past traditions. The Earl of Mansfield, the Lord High Commissioner, has been spending money freely, and making the old halls of Holyrood ring with the sounds of festivity. The Whig Commissioner, the Earl of Belfour, was considered rather stingy, and there is a pretty general suspicion that he always contrived to put into his own pocket a part of the sum of £2000, which is taken out of our pockets to pay the official expenses of the Lord High Commissioner of the very venerable, the General Assembly of the Church of Scotland.—Not so Lord Mansfield. It is said he spent £3000 additional. This will prove some compensation for his not being a Presbyterian. The Assembly met in the Assembly Hall, in Edinburgh, on Thursday, 20th May—the Rev. Dr. Forbes, of Boharra, was chosen moderator.

The liberality of the Established Church does not appear to much advantage in the proceedings of this Assembly. There is the *Auchterarder case*. A sum of about £1000 of damages, incurred during this well-known controversy, is still resting upon the members of the Presbytery. The Free Church; and the share of £1400, which was allocated to the members who came out at the disruption. This was a matter of justice, for this Presbytery was fighting the battle of the church; and yet the establishment has not had sufficient spirit to pay it off, and release the poor members of presbytery from their obligation. The matter was remitted to a committee. It would appear that the claim was subsequently rejected. There is the *fund for the general expenses of the church*. Out of this fund are paid salaries of clerks, expenses of moderator, &c. A sum of £1000 is granted from the public funds for this purpose, but it is not sufficient. An assessment of ten shillings was levied upon each congregation to make up the deficiency. To this appeal only one hundred and forty-five congregations had responded, and their entire contributions amounted to £79 7s. 6d. The debt was now £487. The Colonial Commission Committee report an income of £2684, being a decrease, as compared with last year, of £359. The parochial collections are less by £403. The Home Mission Committee's Report is very gloomy. The whole deficiency is little short of £600, and the outgoings for the financial year, ended 15th April last, exceed its income by upwards of £300. "This financial position of matters," it is stated in the report, "demands the very serious attention of the Assembly; for, unless some remedial measure be devised and speedily applied, the most disastrous and deplorable results are inevitable." The *Indian Mission's Report* concludes in a similar melancholy strain. "It is with no ordinary feelings of apprehension, that we point, at this date, to our balance-sheet, with the large deficiency therein contained of £626." The only exception to those lugubrious reports was that of the endowment scheme. Its funds this year are £23,531; while, for the previous year it had been upwards of £16,000. But still the funds are exhausted, the claims are increasing, and an urgent appeal was requisite to the wealthy and benevolent. Its spirit is desponding. It is thus manifest, that whatever be the other excellencies or defects of an Established Church, it has a deadening effect upon Christian liberty. So far from the members of a national establishment giving larger contributions for religious and benevolent purposes, because they are exempted from the obligation of supporting their own religious institutions, it has the very opposite effect.

Stipends of Ministers.—This subject was brought up, principally in connection with the abolition of the Corn Laws. It was stated that the stipends had fallen one-third since the Corn Laws were repealed. The country ministers had lost £60,000 or £70,000 each year since 1848.—Dr. R. Lee, curiously enough, said that this money had gone into the pockets of the landed proprietors; but he was corrected by the Earl of Selkirk, who said, that if the money had gone anywhere, it must have been into the pockets of the consumer. We should think so. A committee was appointed, "with the view of devising such measures as may, by the divine blessing, tend to remedy a state of things which occasions so much embarrassment and suffering." The Established Church is preparing work for Dissenters. An effort will be made to raise the stipends thus reduced from the unexhausted teinds; and where the teinds are exhausted, an appeal will be made to the national Exchequer, to supplement, as it now does, all stipends under £150.

Parochial Schools.—The report embraced many recommendations, but

its substance was this:—The exclusive jurisdiction of the Established Church over the national schools. The salaries of parochial teachers would be reduced next year, probably one-fourth; and it was proposed that application should be made to Parliament for a bill to compel the heritors, despite of the Act 1803, to maintain the salaries at their present pecuniary amount; and also, that an augmentation should be made, as we understand, from the Consolidated Fund. An animated discussion arose on this question, which was rather significant. To go to Parliament with other ecclesiastical bodies, on the subject of a national education, in which they are all equally interested, would be a compromise of their distinctive principles as an establishment. They are as proud and as insolent as if there were not a single Dissenter in Scotland.—"No surrender!" is their motto. We say again, more work for Dissenters.

Registration of Births, Marriages, and Deaths.—An overture was brought up from the presbyteries of Dunfermline and Dalkeith, praying for the adoption of a better system. There is great need for this, as we suppose the presbyteries of Dunfermline and Dalkeith know full well.—Most disgraceful to a civilized country is the system of registrations in Great Britain; but this national scandal, it should never be forgotten, is one of the penalties which we pay for the blessing of a national church. The Established Church will have the registrars from their own sect; and the consequence is, that we have a number of careless or disreputable men, to whose care those valuable records are entrusted. The Established Church must be watched here. We must have registrars who are not confined to any religious sect, and who are placed under civil, not under ecclesiastical control. And we add, a third time, more work for Dissenters. Our committee upon public questions need not be idle for the next twelve months.—*G. P. Mag.*

FREE CHURCH ASSEMBLY—SCOTLAND.

The General Assembly of the Free Church of Scotland met in Tanfield Hall, Edinburgh, on the 20th May. It had less show than its sister Assembly, but it had more real glory. The want of red coats, and cocked-hats, and plush breeches, was not much felt. Dr Mackellar was chosen moderator.

Financial Schemes.—Almost all the money raised in the Congregations of the Free Church is reported to committees, and makes its appearance in the annual accounts presented to the Assembly. Unless this be remembered, no fair comparison can be made between the contributions of the Free Church and those of other denominations. Much is done in other denominations, which does not appear in their public proceedings. Nothing is done in the Free Church which does not appear. The accounts are made up to the 31st March. We give two statements.

By the Home Mission Committee,	£1941	2	5			
By the Committee on the Highlands,	3533	8	3			
Making a total for these two home objects, of,				£5774	10	8
From Stations in connection with the Home Mission Scheme, through the Sustentation Committee,	1323	15	2			
From Stations in connection with the Committee on the Highlands,	559	10	0			
Total contributed by the stations,				£1883	5	2
Total of available funds for these two Committees,				7657	15	10

For the Education scheme, exclusive of the Government Grant for the Normal School,	£13664	3	10
For the General College Fund, including Fees (L. 1236),	4325	9	11
For the College Endowment Fund,	987	19	7
For the College Building Fund,	1666	2	0
For the Bursary Fund,	575	2	10
For the Foreign Mission Scheme,	4569	14	3
From Associations,	2103	19	4
Miscellaneous Contributions,	4246	19	4
For Mission Buildings,	1680	2	1
For the Colonial Scheme,	3968	14	8
For the Jews' Conversion Scheme,	4476	2	1
For the Church Building Scheme, from all sources,	1489	15	6
For the Glasgow Church Extension Scheme,	2552	16	5

Making a total of,

"In estimating aright the virtual revenues of their schemes, it might be proper to state that, superadded to these there ought to be a sum of upwards of £2,000 received from ladies' auxiliaries, that in various ways most generously aided their schemes. He did not think he could state the deficiency this year at a larger sum than £1727 2s. 5d. In the item of congregational offerings, there was an increase this year over that of last year of £255 5s. 1d. There had been a decrease this year, as compared with the previous year, of £230 in the Fund for colonial churches, of £191 7s. 9d in the Jews' Conversion Fund, of £1303 13s. 10d in the Church Building Fund, and of £1191 12s in the Education Fund, but there had been an increase in the Foreign Mission Fund of £763 18s. 7d. He had this year also, as well as last year, to report a diminution in the Juvenile Offerings of £95 6s. 5d."

Here is a briefer summary:—
"The whole sums raised for the various objects, for the year from 31st March, 1851, to 31st March 1852, were—

Sustentation Fund,	£91,469	15	0
Building Fund,	36,651	18	3½
Congregational Fund,	80,990	17	3½
Missions and Education,	48,785	18	2
Miscellaneous,	9,380	12	10
Total,	£267,281	1	7¼

"Total sum raised from 18th May, 1843 to 31st March, 1852, £27,429, 901 4s, 8d."

These general statements will furnish our readers with some idea of the schemes of the Free Church, and will save us the necessity of taking them up separately. We may, however, remark, that the tone of the various reports on the religious and benevolent movements of the church was very different from that of the reports in the Established Church.—The funds, taken as a whole, are in a flourishing condition, and those for missions leave no room for despondency. The Sustentation Fund is that which creates most interest, both among the adherents of the Free Church, and among those who have no connection with it. It has realised this year nearly as much as usual, the deficiency being, upon a sum of upwards of £90,000, little more than £700. The sum divisible among 675 ministers, receiving equal dividend not including forty-nine ministers (who are upon an inferior footing), yields a dividend of £122.—There is much difference of opinion, at present, as respects this fund, among the members of the Free Church; and every aspect of it is encompassed with difficulties. The reason is this: There are not 200 congregations who are self-supporting—that is, there are not 200 congregations who pay in as much to the Sustentation Fund as they take out of it. Hence, there are about 500 congregations who, to a greater or lesser extent, are a burden upon this central fund. Again, one-fourth of this Sustentation Fund is contributed by about ten congregations. This is a state of things which cannot continue. The more liberal congregations say, that their exertions are only encouraging others to neglect their duty; and that they cannot be expected to increase their efforts, from year to year, to augment the dividend, while others continue inactive. Hence, a committee appointed at last Assembly, presented a report to the commission of Assembly, at its meeting on the 3rd March. The following principle was laid down:—"That as the aforesaid principles of an equal dividend cannot be either permanently or justly maintained, save on the footing of equitable contributions being made by all the congregations of the church to the fund from which the equal dividend is derived, the particular sum shall henceforth be arranged which each congregation is to be expected to contribute; and that with this view the General Assembly shall appoint a special sub-committee, selected from the committees on the Sustentation Fund, who shall be instructed and authorised, upon a careful view of the numbers and resources of the several congregations, as indicated by the statistical and other information upon the subject that is, or may be in possession of the committee, to adjust the sums to be contributed by the congregations, respectively, to the Sustentation Fund." The circumstances of each congregation are to be examined into, in order to ascertain what should be contributed to the Sustentation Fund; as it was notorious that many congregations were not self-supporting who ought to be so, and that, even among those who were self-supporting, some did far less than they ought to do. This proposition occasioned much dispute, as, in the opinion of some, this was imposing an assessment upon the congregations, and bringing them all under the unbending rigour of an income tax. The commission remitted the matter to the office-bearers of the church, with instructions that they should consider it before this Assembly. It was argued in the Assembly, that the returns from the presbyteries show that the scheme was substantially approved of by the presbyteries of the church. This was, however, denied, but, on account of the difference of opinion still existing, the committee reported, "that they are not prepared to recommend its immediate adoption, without further confirmation and explanation with deacons' courts, and congregations. The debate upon the subject was important. The idea seems to be, that this Sustentation Fund supplies to the Free Church the want of a Government endowment, and keeps the ministers more independent, and consequently more faithful in censure and discipline than they would be, were they supported directly by their congregations.—With very questionable taste, Lord Panmure mentioned the case of a minister of some Voluntary church, who could not give his vote to some candidate for parliamentary honours, because this would displease his congregation. And hence the danger of allowing a minister to be supported immediately by his church. According to this theory of independence, a minister of the Established Church, being completely independent of his congregation, should be more faithful in rebuke and discipline than a minister of the Free Church, who is partly dependent upon his congregation, and still more so than a minister of the United Presbyterian Church, who is, generally speaking, always dependent upon his congregation. Such "vain babblings" cannot be suffered to pass unquestioned. They are opposed to all facts, and if the ministers of the Free Church be placed under more temptations to be lax in their discipline, than they were when they were connected with the Established Church, the sooner they go back there the better for themselves and the cause of truth.—And most assuredly, whether the statement be made with tongue or pen,—whether upon the platform or in the pulpit,—we shall denounce it as a falsehood, that the United Presbyterian Church, or the Independent Church, or the Baptist Church, is less scrupulous as to the admission of members, and less careful in rebuking offenders, because their ministers are supported, as a general rule, directly by the churches of which they

have the oversight. And though we make no pretensions to the prophetic faculty, we tell our friends of the Free Church, that if their sole hope of preserving the purity of God's house rests in the Sustentation Fund, continuing to be the first source from which ministerial stipends are to be paid, they are building upon the sand. The Sustentation Fund, in its present form, cannot stand very long. And the Sustentation Fund, despite all exertions to prevent it, will become, in course of time, a Supplemental Fund. We have not any wish that the change should take place soon, for the Free Church is not prepared, as yet, for such an extensive alteration of this scheme; but every year is bringing it nearer,—and the clear-sighted men in the Free Church will speedily arrive at the same conclusion. It gives us pain to make these remarks, but a railing accusation like this must not pass unnoticed.

Committee on Education.—Though the annual collection was abandoned last year, the returns had enabled the committee to pay the teachers, last Martinmas, the same sum they had received the year before; and at Whitsunday, even a somewhat larger sum. Of Government grants, £5794 had to be paid in by apprentice teachers, and £1861 by teachers in connection with the schools; the largest amount (7658 in all) given to any ecclesiastical body in the country. These sums do not include the grants to two Normal Schools.

Sabbath Schools.—There are 1800 schools, above 9000 teachers, and above 100,000 scholars.

Union with the Original Seceders.—Probably, the most interesting part of the proceeding was the union with the Original Seceders,—to which reference was made in our last number. The union took place upon two conditions, principally. First, the Original Seceders were allowed to retain their opinions on the unchangeable obligation of the covenants; it being of course understood that they do not annoy the courts or pulpits of the Free Church with this harmless abstraction.—Second, they were not to be placed upon the Sustentation Fund; but a committee was appointed to consider what pecuniary aid could be given them—a door was also widely open for the admission of the minority, should they desire it.

When the deputation from the Original Secession Church appeared before the Assembly of the Free Church, craving admission to its bosom, there was no lack of laudation. This was natural enough; and every man of sense makes considerable allowance for innocent exaggeration, on occasions of this kind. Among other topics of felicitation dwelt upon by Dr Candlish, the astounding fact was mentioned, that the absorption of those fifteen small struggling congregations had *extinguished secession in Scotland*. The statement was received with loud and enthusiastic cheers. It is the privilege of great men to be occasionally mysterious and oracular; and there may be some room for the suspicion, that among the large number in the Canonmills of modern Athens, who applauded to the echo the death and burial of the Secession, without any prospect of a resurrection, there were very few who were not in the condition of the idolaters of ancient Athens, who worshipped they knew not what. What are we to understand by this declaration? We confess ourselves scarcely competent to settle its meaning. We know that a distinction is sometimes made between Secession and Dissent. A Seceder is one who, while holding its principle, has left an established church because he disapproves of its corruptions. A Dissenter is one who disapproves alike of the principle and practice of an Established Church. A Seceder is a separatist in practice, but not in theory; and he would go back to an Established Church, if the evils which occasioned his original separation were removed. A Dissenter is a separatist both in theory and in practice, and he would not go back to an Established Church, though the evils which occasioned his original separation were removed. According to this distinction, a Free Churchman is a Seceder, and a United Presbyterian is a Dissenter. Now, Dr. Candlish may mean that the United Presbyterian Church has passed from the ranks of Secession to those of Dissent. This is true as a practical question—most assuredly, that Church is too much enamoured of its spiritual liberties to go back to bondage. That Church has long had its eyes open to the fact, that state-support without state-control is a delusive imagination; and that the Free Church theory of an establishment—food and shelter, without the collar and the chain—has never been realised in history, and is a thing absolutely impracticable in the present condition of society. And when the auspicious union took place between the two bodies, now called the United Presbyterian Church, the names "Secession" and "Relief" were abandoned. This was deliberately and wisely done, for "Secession" has reference to something from which you have seceded, and "Relief" has reference to something from which you have sought deliverance. A new name, a name of freedom, was adopted, which had no reference to an established church, as if we did still remember the fish which we did eat in Egypt freely—the cucumbers and the melons, and the leeks, and the onions, and the garlick." And, in assuming that name, we took up an independent position, and in substance, "What have we to do any more with idols?" But, even supposing that the United Presbyterian Church has ceased to be a Secession Church, and has become a Dissenting Church by its change of principle—the Free Protestant Church is surely a Secession Church. It is a Church out of communion with the Established Church by necessity, not by its own free choice. The necessity and the free choice, it is admitted, were spiritual, but this does not alter the question. It is ever lauding the Church Establishment principle, and ever condemning the Voluntary principle. It is thus a Secession Church, according to the same theory which makes the United Presbyterian Church

cease to be a Secession Church. And hence we say, that, according to its own showing, the disruption added about seven hundred churches to the list of Seceders.

But again, let us take the lowest and narrowest possible view of the statement made by Dr. Candlish, as to the annihilation of Secession in Scotland. Fifteen congregations, that with an exception or two, were almost dying for want of sustenance, have been connected with the Free Church. What then? Were there none left? What is the condition of the congregations that still call themselves the Original Secession Church? and which are both more in numbers, and in a more vigorous state, than were those now united with the Free Church? Are these twenty-one congregations not secession? And then, what is the condition of the Reformed Presbyterian Church, for which the Free Church professes so much attachment for its support of the principle of an Establishment, and for its repudiation of Voluntarism? Are they not Seceders? What are they then? Are they Dissenters?

The matter is, in our own opinion, not worth a thousandth part of the pains which has been bestowed upon it. As far as we ourselves are concerned, we do not regard it as entitled to a moment's consideration. It served the purpose of the hour, and the reverend orator received his reward by the applause which followed it. We would as soon think of sitting down, in good earnest, to frame a response, other than that right royal one, which is universally given to the question so famous in the literature of the early ages—

“Who Killed Cock Robin?
I, said the Sparrow,
With my bow and arrow,
I killed Cock Robin.”

But a judicious friend has suggested to us, that though the people in Scotland know well what value to put upon a rhetorical flourish of this kind, its meaning may be misunderstood elsewhere. He says, that Secession being the older and larger branch of the United Presbyterian Church, an impression may be made upon persons abroad, not much conversant with our ecclesiastical circumstances, that the church of Erskine and Gillespie has ceased to exist. In order, therefore, to remove all doubt, upon the subject, we have penned these sentences, and the compositors have been, and are hereby, duly instructed to give them all the prominence of leads, large type, and the last pages in this our Magazine, which, though it is only a dissenting periodical, has, we believe, by far the largest circulation of the denominational magazines in Scotland. We summon before our editorial bar our numerous readers: Ye inhabitants of England, Scotland, and Ireland; ye dwellers in the Canadas, Nova Scotia, in the Old American States, and those which skirt the shores of the Pacific Ocean; ye denizens of Southern and Western Africa; ye who read our pages in the lovely islands of the West; and ye, too, who peruse them in the Southern hemisphere, and find in them something more valuable than gold,—Know ye by these presents the following facts.—

I. The United Presbyterian Church has not ceased to exist.

II. The United Presbyterian Church is now in a more healthy and prosperous state, than it has been at any former period of its existence.

III. The United Presbyterian Church has as good a right to call itself the National Church, as any Church in Scotland. It supplies the means of grace to probably as large a number of the people of Scotland, as either the Established Church or the Free Church.

IV.—The Free Protestant Church of Scotland, notwithstanding its veneration for the pious Establishment principle, and its abhorrence of the infidel Voluntary principle, is becoming Voluntary, with as much rapidity as any reasonable person can expect. The process commenced at the Disruption. It has gone on ever since. It is now going on. And will go on every year, in an accelerating ratio. The leading men of the Free Church know this. They mourn over it, but they cannot help it. Moral laws are as unchangeable as the laws of nature.—The stream must rush onward to the ocean, whenever the barrier is removed which impeded its progress. And this is the law, the royal law of liberty, which shall eventually annihilate both Secession churches and Established churches; by bringing them back to that solid basis of truth and of justice, on which Jesus Christ founded his own Church.

PRESBYTERIAN CHURCH IN IRELAND—The Irish Presbyterian Church comprises about 500 congregations, and 522 ministers; these sustain four missionaries among the Jews, fifteen in Canada, besides furnishing and thirty-one congregations at home. The Protestant County of Ulster contains one-third of the population of Ireland, and has but one-eighth of the crime and pauperism of the country.

SUBSTANCE OF AN ADDRESS ON MISSIONS, DELIVERED BY THE REV. R. H. THORNTON, AT THE MEETING OF THE SYNOD OF THE U. P. CHURCH IN CANADA, 17th JUNE.

The subject on which I am called to address you, on this occasion, is one of the highest importance, and one which I feel incompetent to exhibit and recommend in a manner at all corresponding to its excellence. On entering on this important and corresponding theme, it is satisfactory to think that it is now no longer needful to defend the cause of Missions. The time has been when the Missionary enterprise had to be defended against the opposition of civil governments, and when even those bearing the Christian name demurred, as to the propriety of seeking, by such means, to evangelize the world. To those accustomed to consider the subject as it is now viewed, in at least all the most healthy portions of the Church, it may seem strange, that objections should ever have been made to an enterprise so Godlike in its character, and so benign in its results. And yet, if the blessed Redeemer, himself, was “despised and rejected of men,” it is not surprising that a cause which has for its object, making Him known to the ends of the Earth, should come in for a share of that scorn and opposition—but, that any, professing to be identified with Christ, and desiring that His kingdom should come, should ever have been opposed to it, or that such should even yet be, comparatively, inactive, can be accounted for, only, on the supposition, that either their hearts are but very partially imbued with the influence of the truth, or, that, in some way or other, their own position and responsibilities are not adequately understood; for, what is the Missionary cause, but a branch of that great enterprise which originated in the breast of Infinite love, and “to promote the resources of Heaven have been largely employed?” Few professing Christians will now hesitate to admit, that it is most dutiful to promote the cause of Christ, and to endeavour, by every available means, to maintain it among themselves. Still, it is painful to think that a truth so readily admitted, is far from exerting a universal influence upon the conduct of professors. What has the Church yet done, to justify the expectation that God, by such means as are now being put forth, is about to make “all things new?” It is not enough that it be admitted as a duty to advance the cause of Christ—that to support Missions is just as plainly a duty as any other devolving upon the followers of Christ. Nor is it enough to recognise the truth, that, like all other duties performed acceptably to God, it must be performed from right motives, and observed in its own place. Here, as in every other case, nothing great and good will ever be accomplished without decisive action. The cause in the moral world, as really as in the natural, must ever be proportioned to the effect to be produced. Now, I know not how the subject may affect other minds, but it has always seemed to me, that there are a few leading ideas lying at the very basis of all proper, successful efforts in this cause, and which, if kept before the mind, can scarcely fail to go far in correcting the partial indifference, and the comparative lack of service, on the part of the Church, in this department of the work given her to do.

It would be inexpedient to enter much into detail here, but, I observe, generally, that we must have clear and well-defined ideas of the object in view. We must consider the enterprise, then, in all its length and breadth. Especially must we fix our eye, with increasing earnestness, upon the “world lying in wickedness;” our hearts must be fully set upon its deliverance, and our hands must be opened wide for its relief. Not only must the ministers of religion give themselves wholly to this work, but all who prize civil and religious freedom, all who exult in the blessings enjoyed by God's redeemed, must come forth “to the help of the Lord against the mighty.” Every son and daughter of the household of faith should endeavour to obtain from the glorious Head, a satisfactory answer to the enquiry, “Lord, what wilt thou have me to do?”

What, then, is the object of the Missionary enterprise? It is, briefly, to rescue from that “indignation and wrath, tribulation and anguish,” to which every child of Adam is exposed, and to prepare them for “glory, honour and immortality.” The race has gone away from God. The world is emphatically “lying in the wicked one.” And here we may well feel appalled at the vastness of the undertaking. It can have no limits but those of the race, while the amount of misery and moral degradation transcends our powers to estimate. In regard to the moral aspect of the world, it is enough, at present, to say, that the picture of it drawn long ago, by the Great Apostle of the Gentiles, is still here in every particular,—“Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, full of envy, murder, abuse, deceit, malignity, without understanding, without natural affection, implacable, unmerciful.” Think what must be the condition of those whose very religion is impure, and which, the more carefully observed, leads the mind farther from God, and from holiness. The God whom it is our privilege to know and to serve, is distinguished by his spirituality, purity, and benevolence; for, “God is a Spirit, God is light,” and “God is love;” but;

“The heathen, in his blindness,
Bows down to wood and stone.”

And when we think of the moral attributes with which they invest their deities, we cannot but perceive how truly it has been said, that they have “become vain in their imaginations, and their foolish hearts are darkened.” If the idolater makes, for example, a Jupiter, he is a monster of lust; a Mars, he drives his chariot, exultingly, over the dead and dying; a Mercury, he is the prince of thieves, or, a Juggernaut, he feasts on the mangled limbs of human victims.

*Some may suppose there is here a contradiction. The facts are these. There was a majority in the Synod in favor of union, but not a majority of congregations. There are thirty-six congregations in the Almanack, of which fifteen have joined the Free Church, leaving twenty-one in their original position. Two ministers, without charges, joined, making seventeen in all. That the congregations who entered into this union were, with an exception or two, the poorest in the denomination, and were dependent upon the Supplemental Fund, was mentioned in all the accounts we have seen of the disruption.

How accurately was the moral state of the world described, by the Great Missionary himself, when, announcing the object of His advent, he said, "The Son of Man is come to seek and to save that which was lost." Oh! who can estimate what is included in that single term, *lost*? This, however, we say of it that it describes a situation which stirred up the boundless compassion of the Son of God—which prompted Him to come "forth from the Father, and come into the world," to toil and suffer and die. It is a condition which is farther explained to us in that declaration which He intimates He will at last make to those who remain unrescued from it, "Depart from me, ye cursed!" What is involved in this curse, none out of hell can tell; but it can be nothing less than eternal banishment from life, and light and hope, to the "place prepared for the devil and his angels," where the soul will be penetrated with a misery immense, infinite; where it shall find, in all other beings around it, a universal hell. From this state the Son of Man came "to seek and to save that which was lost"—lost to God, lost to itself, lost to Heaven, and lost to hope, and purity, and peace, and love, for ever.

When we find a being of infinite intelligence making sacrifices greater far than we are capable of estimating, the evidence before us is complete, that the misery impending over, or actually affecting, those whom he aids, is equally immeasurable by us. Now, "he who was rich, for our sakes became poor." At the time when all the angels of God adored him as the only begotten of the Father, "he took on himself this form of a servant," and came to be "despised and rejected of men." He changed the abodes of glory for the judgment hall; where he was buffeted and scourged, and condemned. He was the "Prince of Life," but "he tasted death for every man."

With all this before us, surely every feeling of selfishness should be eradicated from our bosoms, and every insinuation, as to the misapplication of property expended in the Missionary cause, silenced for ever. Jesus is the Master whom we profess to follow, he is the model we imitate, though very imperfectly, and following him, and copying him, we must feel bound to live and labour, and expend for the recovery of the lost. That this is not only "our reasonable service," but a chief duty, is not a mere matter of inference. It is that on which the Scripture has furnished explicit instruction and direction. On the Church he has imposed the duty, rather, I should say, granted the high privilege, of carrying forward that enterprise, to commence which, he laid down his life. The legacy left her, when he was about to ascend to "his father and our father, to his God and our God, was, "Go unto all the world and preach the Gospel to every creature." Nay, the promotion of his cause in the world, is the very end of the Church's existence: the work given her to do, is to carry, far and wide, tid truth, "till earth's remotest nation has learnt Messiah's name."

With such an object before us, under such a leader, and supported by such great and precious promises, as he has announced to us, argument to enlist heretofore unconvinced, surely cannot be needless. Surely it is impossible that any who have obtained any spiritual discernment of the divine excellence, and glory of the doctrine of Christ, and the experience of its having been to themselves "the power of God unto salvation," can have light impressions of the Missionary cause. And here we should not overlook the harmony which exists between the obligations laid upon the Church in this respect, and the grateful promptings of a "willing mind," brought under the power of the truth. For one of the very first enquiries of the renewed soul is, "what shall I do to extend thy praise?" Understanding, in some measure, the value of his own soul, the rescued sinner naturally enquires what he can do for the souls of others. And the degree of *intensity* with which this is felt, is one of the best indications of the state of spiritual health. There is thus implanted in the new-born soul a longing for some proper sphere of effort, by which it may at once promote its own happiness and evince the constraining power of love. How suitable, in such a case, is the address, "Son, go work to day in my vineyard!" Thus, then, if the work to be undertaken is vast, there is called into existence a corresponding amount of agency for its accomplishment.

And in order to success, it is of great importance that the Church have proper impressions in regard to the perfect adequacy of all the means and instrumentalities to the end. To perceive distinctly, to feel believingly, that she is not called to a work for which, by the help of God, she is not perfectly competent. This is greatly important. For without this, unbelief will instantly be at work, interest will insist upon her selfish claims being heard, and the resources of the household of faith will speedily be withheld. Thus, instead of that implicit reliance which leads those who cherish it to say, "we can do all things through Christ strengthening us," the cherished principle of selfishness, clothed in the garb of humility, proclaims the want of power and the inadequacy of the means, and says, "who is sufficient for these things?"—This sounds, indeed, like the language of Canaan, but it gives no indication of being followers of "faithful Abraham," for it is the manifestation of the very disposition which has often led the Church to overlook her own resources, and to look away from the "foundation of living waters." And not only so, but in professed zeal for God's cause, to resort to that very power whose weakness she proclaims; wringing at the feet of earthly potentates for that aid she needs in supporting and extending the cause of Him, who is all along reminding her, that it is "not by might, nor by power, but by the spirit" "of the Lord," that the wilderness is to be turned into a "fruitful field." Let the Church then zealously guard against a course so suicidal, a position so false. Let her remember where her strength lies; not in an arm of flesh, but in

Him who has said, "I will help thee." And "where there is first a willing mind, the "liberal things" aimed at by the "liberal soul," will, if believingly, be successfully prosecuted.

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

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

The Canadian Presbyterian Magazine.

TORONTO, AUGUST, 1852.

We request, particularly, that those brethren who received *extra* copies of last number, with the view of obtaining subscribers, and who have any remaining undispensed of, or not likely to be, will have the goodness to return them by mail, wrapped in a cover and addressed, "Returned—To the Editor of the Canadian Presbyterian Magazine, Toronto." Where additional subscribers have been obtained, we trust their names and Post Office address will be forwarded without delay.

With pleasure we announce that Mr. William Deas, another preacher, has arrived from Scotland. We have thus, at present, six preachers on the field.

The THEOLOGICAL INSTITUTE opened for the present Session, on the 3rd, under the auspices of our new Professor. There was a large attendance of ministers—all the members of the Presbytery of Toronto; Rev. T. Christie, Dr. Ferrier, Wm. Christie, and John McClure, of the Presbytery of Flamboro'; Rev. R. H. Thomson, of the Presbytery of Durham; and Rev. Mr. Torrance, of the Presbytery of Wellington. Dr. Ferrier opened with devotional services, and the Rev. Mr. Christie concluded. The Rev. Professor Taylor delivered an excellent and most appropriate inaugural address—which we hope to have the satisfaction of publishing in next number. The number of Students, amounting to ten, exceeded expectations; especially considering the short notice given of the fact that the Professor had arrived, and that the Institute would be in actual operation this year. May the blessing of the Head of the Church richly descend on this "school of the prophets," and on him who ably presides over it.

PRESBYTERY OF TORONTO.

The Toronto Presbytery met on the 3rd inst. All the ministers in connection with the Presbytery were present, and also several brethren from other Presbyteries.

The Rev. Dr. Taylor, Professor of Theology, was constituted a member of Presbytery, and took his seat in court.

There were laid on the table calls from the congregations of Albion and Vaughan, addressed to Mr. William Dickson, preacher, who has lately arrived from Scotland. The Presbytery sustained them as Gospel calls regularly proceeded in. They were then read, and presented to Mr. D., who declared his acceptance of them. The Presbytery appointed subjects of trial for ordination, to be delivered at their next meeting, on the 15th September, when the time of his ordination will be fixed.

The Presbytery appointed the Rev. Professor Taylor, their deputy, to join the Rev. Mr. Jennings, the deputy from the Mission Committee, to visit the congregations of Toronto Township and Brampton, Caledon, West Gwillimbury, Tecumseth and Essex, to stir them up to a more liberal support of Gospel ordinances among themselves.

There was next taken up the application of the Rev. Mr. Sinclair, a licentiate of the General Assembly of the Presbyterian Church in Ireland, and latterly of the Associate Reformed Church, U. S., to be admitted as a member and probationer into the United Presbyterian Church in Canada. It was agreed that Mr. S. be received, upon his presenting the necessary testimonial of his present good standing in the Associate Reformed Church, and declaring his acceptance of the Standards of the United Presbyterian Church.

After some other business of not general interest the Presbytery adjourned, to meet on Wednesday, the 15th of Sept., at 10 o'clock, a. m.

J. DICK, P. C.

PRESBYTERY OF FLAMBORO.

The U. P. Presbytery of Flamboro' met at Hamilton, 13th July, and was constituted by the Rev. Dr. Ferrier, Moderator. Rev. Mr. Drummond was unanimously chosen Moderator for the next year.

Dr. Ferrier and Mr. Hogg, who had been appointed at a previous meeting to draw up a minute expressive of the respect entertained by the Presbytery for the late Rev. James Roy, gave in the following statement, which was adopted, and ordered to be engrossed in the minutes: "In consequence of the death of their much esteemed Clerk, the Rev. James Roy, of St. George, which took place on the 15th of May, it was moved, and carried unanimously, that the Presbytery record in their minutes their sincere respect for the memory of their deceased brother, who was esteemed very highly in love for his work's sake. He was ordained in Scotland and sent out to Canada in the year 1837, from which period his labours were abundant; and, we trust, blessed with success. Besides officiating with diligence and zeal for a period of nearly fourteen years among the people of his own charge, he was the means of much good to other congregations and the Church at large. Acknowledging the Divine Sovereignty in his sudden removal from the Church below, as they trust, to the Church above, the Presbytery would regard the time and manner of his departure as a loud call to themselves to work while it is yet day, and to seek a readiness, through grace, for the last change, however soon and unexpectedly it may come. They deeply sympathise with the congregation bereaved by this mournful event of a beloved Pastor, and pray that the Chief Shepherd may seasonably provide one to break among them the bread of life, and to watch for their souls."

The Committee for directing the studies of students during the past year, reported, "That they had had three students under their inspection; that one had been licensed to preach the everlasting gospel, and that another had removed from their bounds, so that only one student now remained under the inspection of the Presbytery. The Committee had had five meetings with the students, and were much satisfied with their diligence and improvement. This report was sustained, and the diligence of the Committee approved of."

After disposing of a few other cases, of no general interest, the Presbytery appointed their next meeting to take place in Flamboro', at 11 o'clock, a. m., on the Tuesday after the second Sabbath of October.

JOHN HOGG, P. C.

DEDICATION.

A new place of worship was opened in Huntingdon, C. E., on the second Sabbath of July. It has been erected by the united congregations of Huntingdon and St. Michael's, under the pastoral care of the Rev. P. D. Muir, and is a pleasing evidence both of their pious liberality, and good taste. The structure is of stone, of the gothic order of architecture; its dimensions are 56 by 40, and is capable of containing nearly 500 persons. The whole cost of the building is under £550; in raising which sum the congregation have obtained some assistance from others, but the principal part has been collected amongst themselves. At the dedication, Mr. Muir was assisted by the Rev. Dr. Taylor, of Montreal, who preached in the morning and evening, Mr. Muir himself preaching in the afternoon. Mr. Muir chose for his text, Psalms ix. 4; "Thou hast given a banner to them that fear Thee;" in connexion with Psalms xx. 5, "In the name of our God we will set up our banners;" in handling which subject he gave a very happy explanation of the inscriptions upon the banner of the United Presbyterian Church, and called upon the congregation to stand by it. At all the services the audience was good.

The ladies, ever ready to assist in any good work, held a Soiree on the Wednesday evening after, in the large Hall of the Academy, which was kindly granted for the occasion. This meeting was conducted with great spirit; the Hall was crowded, and every one seemed to be delighted. Several pieces of sacred music were performed by an excellent choir, consisting of the leading singers, male and female, of the different churches in the place, and addresses were delivered by the following gentlemen:—Mr. Lindsay, Student of Theology; Rev. Mr. Wallace, Church of Scotland; Mr. Lancashire, Congregational; Messrs. Morrison and Muir, and Dr. Taylor, United Presbyterian Church. The ut-

most cordiality and good feeling prevailed; and the whole meetings, attending the dedication of this new place of worship to the service of God, were of such an encouraging nature, as to augur well for the future prosperity of the congregation. "Peace be within her walls, and prosperity within her palaces."—Com.

Original Articles.

REASON OR REVELATION;

OR, THE RELIGION, PHILOSOPHY, AND CIVILISATION OF THE ANCIENT HEATHENS, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from page 16.)

PART II.—No. VI.

2nd. We now proceed to the second point of the contrast, which is, THE UNIVERSAL ADAPTATION OF CHRISTIANITY TO THE MORAL CONDITION OF MAN. By this is meant its adaptation to man, considered in relation to his intellectual condition, as endowed with reason, and capable of great progress; in his relations in the social state, and his progress in the virtues; to the code of morality which should govern the individual, and the laws which should govern nations. Here we bring ancient religion, philosophy, and civilisation to the test, and here the Gospel not only comes in, and claims the superiority, but is supported by indubitable evidence that it can accomplish what it claims as its mission, and that, whether viewed as a system of religion, or philosophy, or civilisation, or the whole combined, it has succeeded when others utterly failed. No heathen system that was ever known, could, or did, make the nation that copied it any better. The Greek philosophers, trying, century after century, with the utmost energies of their minds, could never make a moral code that could survive the next political change. They never could get hold of great moral principles—that is to be convinced that they were principles—and, therefore, their notions of morality were perpetually changing. Even Solon, perhaps the wisest of the great Seven Grecian Sages, even he, much as he is praised, and much as he is said to have done for morals, yet never attempted a change in religion; and the value of his morality may be judged of from the fact that he built several temples in honour of the gods, among which was one that he consecrated to VENUS PANDEMOS, the goddess of wantonness, and the priestesses of which were the public strumpets of Athens. How a certain class of infidels, when deriding revelation, and extolling reason to be very high, do adduce Solon (?) as an example—they would have us believe—of the mental powers of man, and boastingly tell us that we require not the teaching of Jesus Christ! To such we would give the declaration of God, and ask them if it has not been fulfilled. "I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent." And at such we would ask the questions of Paul: "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?" And such, and all whom they, or their opinions, are likely to influence, we would admonish, "Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of this world, and not after Christ."

As it was among the Greeks, so it was among the Romans. And the same facts hold good with all existing religions which differ from Christianity. They are a curse and not a blessing to those who hold them. The principles and practices of heathenism are, indolence, dishonesty, selfishness, hatred, revenge. The Hindoo will appeal to his religion to vindicate him for a lie. The Thug will appeal to his religion as sanctioning his systematic thefts and murders. The Indian of America will appeal to his ancestral faith for his authority to have the life of his enemy, and why no injury to himself or his tribe should be left unrevenged: and his very hopes of future bliss are thus cherished, and that he may at last, by the proofs of his fidelity as an avenger, and by the number of scalps of his enemies which hang at his belt, be permitted to reside with the Great Spirit in the happy hunting grounds of the brave. We have only to take a glance at any part of the heathen world, and we shall not fail to see that there is there, no morality, no great ameliorating principle, and that the religion is totally inadequate to effect any good. Africa is a land of spiritual and moral darkness; and it is full of horrid

crudities. Asia has its heathenisms just as gross, but perhaps a little more human and it has its Mohammedanism, with the only little truth-like that is in it, borrowed from Christianity. And the melancholy moral picture is, over the whole world the same, that where the religion of Christ is not, there have congregated the human miseries, and the human vices, whose name is legion.

All false systems of religion have had embodied in them principles, and disclosed sentiments, altogether unworthy of God, being contrary to reason, science, and experience, and which never succeeded in reforming man, but in only accommodating to his carnal mind, and by a certain superstitious check, still giving scope to his evil propensities. But how different is Christianity, both in its principles and tendencies! It directs and sustains sound reason, never opposes it, and in not a line can a keen-eyed and accurate science detect an error. Science, it is true, may doubt, or dispute some Bible statements as they are simply recorded; but these, nevertheless, if fairly examined, will admit, unimpaired, of a scientific solution: and, while we allow that the language of the Bible is not characterized by scientific accuracy, yet the truths of real science and of scripture can never possibly be discordant, for, are not nature and revelation both from God; and must not, therefore, the facts of both, when rightly understood, be in the most perfect harmony? False systems have always adapted themselves to man as he is, they have always been on a level with fallen nature; but Christianity condemns man as he is. It speaks authoritatively to him, not with the voice of a sage, but with the voice of God; and it seeks not merely to regulate him in his vices, but commands him to abandon them, and "to be perfect, as his Father who is in Heaven is perfect." It demands a new and a better life, and not even that alone, but it asks a complete change. It aims at transforming man to be a new creature; and as the condition of realising his hopes of future happiness, asserts and declares, that "except he be born again, he cannot see the Kingdom of God."

Now, ancient wise, or scientific men could not have formed such a system, for their ideas of religion and morals were completely opposed to what we find in the Bible; and their scientific opinions, such as they were, were entirely different from those alluded to, either in the Old or New Testament: and opposed, as darkness is to light, to modern discoveries, and undoubted and acknowledged facts. If the Bible, in its parts, now or Old, had been a system given by either merely wise and cunning men, it might have been expected to have contained the sentiments on science which they entertained; but as it does not, there is only one of two conclusions we can come to, either that, in writing, they deviated from their own belief, and by guess made statements contrary to what they held, but which now turn out to be reconcilable with received science—which is more than our reason can adopt, or, that such men did not write the Bible, and that those who did, were "holy men of God, who spake as they were moved by the Holy Ghost." Again, heathen men could not have invented such a religion as this, for it was impossible for them to have stated the truth concerning God, when they had not yet found it. And bad men could not have invented it, for a clean thing could not come from an unclean—and we have already seen the nearest approach that the very best of the ages made to it, and how miserably they failed—and though even bad men could have invented it, they would not; for they would not have condemned their own opinions and vices. And who then devised it? Who had that all-comprehensiveness of knowledge, wisdom, and purpose, that could see and supply the moral wants of the world, and could form a code for the multifarious conditions, varieties, and habits, of the human family through all ages!—Who knew so well the maladies of human nature, that could tell of one, and only one, all-sufficient remedy? Who gave this gospel tree of life for the healing of the nations: whose root shall hold firm through every storm; whose leaf is ever green; and whose branches shall spread till they extend their peaceful shade over every race, and every clime!—Who told us of sin and its miseries; of God and his worship; of Jesus and his salvation; of heaven and its blessedness? It was not man. All that was above him. His intellectual powers, and contemplations, and designs, are too feeble and contracted for that. His wisdom is too earthly and fallible, and his knowledge and virtue too limited and impure for that. The philosophy of the religion of the Bible is altogether contrary to what human reason ever held or annunciated, as well as being above its grasp. And here, then, in the Bible, is a system so dif-

ferent from all human conceptions and considerations, and that shines in that lustre of perfect holiness, which could only emanate from God; and which is filled with such wisdom that could only be found in the mind, and declared by the voice of Omnipotence.

Christianity, then, is adapted for man's moral nature, and intellectual and social elevation; and it, for it only, has done, and can do, what all the religions and laws of man have failed to accomplish. And what would be the glorious consequence, were it all-prevailing? What would be the world's moral condition, if the two short, simple, but all-comprehensive rules, were universally obeyed—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself?" Ah! let the world take for its Statute Book the divine religion of Jesus, and the long hideous train of idolatry, error, vice, and crime will flee, as the shades of night, from before the luminary of day. And where is one rule in it which is unsuited to man equally in every condition, and in every land? Where is there a country, now groaning in the bondage of idolatrous immorality, that would not by it be set free. We can find no exceptions. Christianity is adapted to be a universal blessing, and the range of dominion which it claims is world-wide; and examining it in its every principle and law, we know not where we can limit its power, progress, and triumph, till it have eradicated the curse from the earth, and brought man to happiness and communion with his God as in primeval times, and made nature to smile in all the loveliness of a restored paradise. We believe in such a result. In the "times of restitution of all things," and therefore we hope for it. The tide-wave of it is swelling and rolling on, and it will yet the more rise, and swell, and flow, till it shall have swept before it and overwhelmed all that now opposes it, and to which it is opposed. Every Gogon must yet fall before this ark, and be broken in pieces. And reason and faith, joining hand-in-hand in drawing their conclusions from the teachings of the same Word, see a coming age when the earth, in the jubilee of its freedom, shall take up, and re-echo, and prolong Christianity's native anthem, "Glory to God in the highest, peace on earth, and good-will to men." When there shall be the universal and grateful homage that mankind will pay to Jesus, their Liberator, Legislator, and Saviour; and "when men shall be blessed in him, and all nations shall call him blessed."

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALDONIA.

In our last communication (in June number) we noticed particularly some of the immediate results of the General Assembly's Act of Deposition of the ministers of the Associate Presbytery, and especially the ejection of several of these ministers from their churches, by the civil authorities in their respective localities, as consequent to the Assembly's decision. But the results of this whole movement, to which these excellent ministers were constrained, and of their organization of the Secession Church, were destined to be of permanent and of vast importance and extent. This harsh act of Deposition widened their separation from the Establishment, which may be considered as wisely ordered in the providence of God, that they might have more freedom, as they had more reason, to proceed with independent ecclesiastical measures as a Church set up by God in the land, with the view to check the current of corruption among those from whom they were now separated, and in a new and more advantageous position, to defend and advance evangelical truth.

The Assembly's authority, expressed illegitimately, and against those who, instead of deserving their censures, were worthy of imitation and applause, was, as is generally the case in similar circumstances, exercised in vain. It fell powerless on its honoured victims, and recoiled upon the Assembly itself, exposing its weakness as well as the sinfulness of its proceedings, and leaving a stain upon this Supreme Court of the Establishment which can never be washed away. The Associate Presbytery, instead of being paralyzed and intimidated, were strengthened and encouraged in their holy and zealous exertions. They now found their table loaded with petitions for supply from various parts of the country, and every scheme of their infant Church, giving indication of increasing

vigour and prosperity. How slow is human nature, and have the Scottish Establishment been, to learn that to oppose the truth is the likeliest way to arouse and animate its friends in its defence! These applications could, as yet, only be met to a limited extent; but the brethren did every thing in their power to provide for existing spiritual destitution—With this view ministers were sent by the Presbytery to distant parts of the country, especially to those places where doctrinal errors were taught in the National Church, to refresh the people with the pure Gospel of grace. By such means the leaven of evangelical truth was widely spread, and desires increased, in all directions, for being supplied with a regular dispensation of the word of life. In one of these missionary tours, Messrs. Wilson and Fisher were employed. In consequence of earnest petitions, they were appointed to visit Ayrshire, where Arminian doctrine so much prevailed. These two were selected as most fit for this embassy, because the former, at an early period, had been called to the Parish of Dalry, in that County, and the latter was born in the Parish of Barr, in the same County. It was reasonably thought that these ministers, both of great weight of character, and popularity as preachers, would, with the blessing of God, awaken the public mind to the value of evangelical doctrine which it was the chief design of the Secession to defend and propagate. Their success was much greater than was anticipated. Excluded, as they were, from the parish churches, tents were erected for them in many places, and they preached to very large and attentive audiences. It happened when they were thus employed that the Patron of one of the parish churches on his way home from public worship, rode up to a large assembly of field-worshippers, and when, on enquiry, he found it was the Seceders, he alighted, and joined the crowd, and was much struck with the discourse he heard. At the close of worship he introduced himself to the ministers, and invited them to breakfast next morning. In the gentlemen's family there resided, as tutor, or chaplain, a preacher of the Established Church, and the Patron told him he expected the Seceder Ministers next morning, and hoped he would be present to defend his Church, if he could, for he wished to understand the subject, and to have all the points of difference discussed. The chaplain, however, slunk away in the morning, and did not appear till after the ministers were gone. The Patron afterwards upbraided him for cowardice, remarking that the Assembly had cast out these able and excellent clergymen, and that he, convinced of their innocence, durst not venture to face them. The gentleman himself, however, had entered fully on the subject with the ministers, was convinced by their arguments, was delighted with their polite and agreeable manners, and became a friend to their cause.

By these and other efforts, the success of the Associate Presbytery promised to be very great, and God seemed to smile upon the standard they had reared, and to bless their association as a nucleus to which many of the faithful servants and people of God would resort, that evangelical purity might be preserved and extended in the land, amidst prevailing corruption, and that the work of reformation, which had been mournfully obstructed, might be advanced till the Church, both in Scotland and throughout Christendom, were fully restored to the Apostolic model.

The separation from the corrupt establishment being now complete, the number of Associate Ministers rapidly increased, both by new accessions from the National Church, and by the licensing and ordaining of young men reared among themselves.

Their first licentiate was Mr. John Hunter, a most talented and pious youth, and, as was said, "A man full of faith, and of the Holy Ghost." Like Stephen, however, on whom this inspired encomium was first pronounced, he was not destined to be long spared to minister in the Church below. Scarcely three months after his ordination to be minister of the Congregation of Gateshall, in the South of Scotland, he was removed by death, to the unspeakable grief of his congregation, and of the whole Church. In consequence of this mournful event, a member of the Church of Scotland remarked to a minister of the Secession, that God was surely frowning on their cause, since he had so soon taken the first they had licensed and ordained. "No," replied the minister; "this is no evidence of the Divine displeasure, but rather the reverse, and no discouragement to us, but the very opposite. Do you not know that, under the Mosaic dispensation, God claimed the first fruits, and when these were duly rendered, blessed his people, in return, with a plentiful harvest? We have

cheerfully given up our first licentiate to God, and we trust he will raise up in the Secession a rich harvest of Gospel ministers." The observation was soon, and has ever since been remarkably verified—and, although many of these, both in earlier and later times, have submitted to various privations, disappointments, losses, and even, in not a few instances, to direct persecution for conscience' sake, yet, with the blessing of God, their labours have ever been crowned with great and growing success. Other ministers of eminence and piety soon appeared,—as Adam Gib, John Swanston, John Brown, and many more, of some of which we may have occasion to speak more particularly afterwards.

But, we proceed to remark, that not only were the ministers of the Associate Presbytery, as we have seen, the objects of misrepresentation and slander, and did suffer in various ways in the cause of the Redeemer, which they had espoused with such diligence and zeal, but their adherents among the people were also subjected to reproaches and insults, in the same cause. Many and various were the acts of petty annoyance, or more serious inconvenience or suffering, to which they were subjected. Persons of all ranks, whether among the nobility and gentry, or among the common people, who, from prejudice, or pride, or spleen, opposed the Secession, were seen to be forward and keen in their hostilities. For example, when the Lord's Supper was to be dispensed at Abernethy, it was found that thousands of persons, friendly to the Secession, flocked thither from all quarters, and even from distant parts of the country—Most of these travelled on foot. A number of serious persons from Glasgow and its neighborhood, setting out early in the week before the Communion, with a view to be at the place in time, were not allowed to proceed without feeling that they were, like the first Christians, a class "everywhere spoken against." As some companies of them walked along, several empty waggons, returning from Glasgow to Perth, overtook them. They requested to be allowed to ride, for any reasonable consideration, as they were going to Abernethy Sacrament. The drivers understood at once to what class of persons they belonged, and rudely refused to accommodate them, saying, with profane language, that they would have nothing to do with such people.

"At St. Andrews, such of the inhabitants as had connected themselves with the congregation of Abernethy, wore regularly, on their way home from public worship, attacked by a mob and pelted with stones, or otherwise abused. One of them was accustomed to say, 'Could our neighbours be convinced that they confer an honour in thus accounting us worthy to suffer an injury for the sake of the Gospel, they would soon desist from their present practices.'" (Christian Repository.)

"In many instances, landlords threatened to turn their tenants out of their farms, if they permitted the Seceders to assemble for worship on their ground, or gave them any countenance. The Earl of Belhaven, in East Lothian, having threatened to deprive a respectable tenant of his lease, because he chose to attend a Secession place of worship, received from him the following dignified reply:—"My Lord,—My grandfather, father, and myself, have been comfortable as tenants on your Lordship's estate, but we never surrendered our consciences to you, and if your Lordship is resolved to be the first persecutor in East Lothian, for conscience sake, I am determined to be the first in submitting to persecution." (Dr. McKerrow's History.)

On the 14th November, 1745, the Associate Presbytery sustained a severe loss by the death of the Rev. William Wilson of Perth, Professor of Theology. His excessive labours had weakened his robust constitution, and brought on those infirmities which terminated in his dissolution in the fifty-second year of his age. His death was the cause of universal grief among the people to whom he ministered, among the students under his charge, and throughout the whole association. The Rev. Ralph Erskine, by whom he had been licensed twenty-five years before, preached to the Congregation in Perth, after the funeral, from that text,—*"Where is the Lord God of Elijah?"* and afterwards wrote the epitaph of which the following is a copy, taken from the original, in the hand-writing of Mr. Erskine, a valuable autograph in the writer's possession:—

"Monumentum Mri. Gulmi Wilson, Pastoris Perthensis, qui in Dno suo Jesu Christo, obiit an. 1745. Etatis."

Nuper eras Pastor divus Doctorque disertus,
Nunc super astra volas, hic licet ossa cubant,
Magnum edunt nomen tua Dicta, Didactica Majus;
Cælica vita comes Maximum et uberius.

More brave than David's mighty men,
This Champion fought it fair,
In Truth's defence, both by the Pen,
The Pulpit and the Chair.

He stood, with his associates, true
To Scotland's solemn oath,
And taught to render homage, due
To God and Caesar both.

Earth, raging, from his sacred post
Debarred the worthy sage;
Heaven, frowning, sent a furious host
To 'venge the sacrilege.

Mourn, Zion, your Elijah, gone,
And wailed to the skies;
Mourn, till his fiery car bring down
A soul of equal size.

Mr. Wilson was succeeded in the Theological Chair by the Rev. Alexander Moncrieff of Abernethy, his neighbour and friend, who, by the unanimous choice of the Presbytery, was appointed to take charge of the training of the young men for the Christian ministry. He followed the same course as Mr. Wilson, the medulla of Professor Mark of Leydon, being also the text-book of his course of lectures, and for expounding which he was well qualified, having himself studied under that celebrated Divine. In this office, as well as in his ministerial charge, Mr. Moncrieff continued till his death, which took place nineteen years afterwards, and during that period he was the able and successful instrument in training many for the holy ministry who became the pillars and the ornaments of the Secession Church.

At the time the Divinity Hall was removed to Abernethy, a Philosophical Class was instituted by the Presbytery, with a view to render it unnecessary for students to attend such classes in the Universities, as there was reason to suspect the soundness of the Professors in these Institutions. Those students who did attend the Universities for Moral Philosophy (for this was not prohibited,) were subjected to more minute and rigid examination by the Presbytery than others, before they were admitted to the study of Divinity. All pains were taken to guard the candidates for the ministry against erroneous views, whether on Philosophical or Theological subjects, and great concern was exercised to cherish and promote orthodoxy of sentiment, and vital piety among them.

As the principal ground of Secession was to preserve and promote purity of doctrine, the Presbytery spent much time in framing what was called an Act concerning the doctrine of grace. Evangelical views of Divine truth having, in so many instances, been deserted and impugned by ministers of the Establishment, and thereby a mournful declension produced among the people in practical godliness, the Associate Presbytery were most diligent and solicitous that the clergy and laity of their Church should be eminently distinguished for scriptural doctrine and practice. This important Act was finally agreed to in October, 1742. It may be considered as reasserting those previous truths of the marrow of modern Divinity which the General Assembly had condemned, and as a reasonable defence of evangelical truth. Some of its statements may be strong and objectionable; but, from its strict Calvinistic tenor it was well calculated, at the time, to check the current of Arminian doctrine which seemed nearly to have overrun the National Church. It is, besides, a document of value in our own day, when some of the errors of earlier times have been revived and advocated. In particular, the Associate Presbytery maintain, in this Act, that although the purchase and application of redemption be peculiar to God's chosen, yet the warrant to receive Christ is common to all, as all are sinners, and as the revelation of the Divine will, in the Word, affords a warrant to offer Christ unto all, and a warrant for all to receive Him, according to His commission to His disciples, binding throughout all ages, "Go ye into all the world, and preach the Gospel to every creature." Again, the Presbytery maintain that saving faith is a man's persuasion, that Christ is his, and that he shall have life and salvation by him, and, also, that whatever Christ did for the redemption of mankind He did it for him. And, again, whereas in some of their Acts condemnatory of the marrow, the Assembly enjoin the ministers to preach the serenity of a holy life, in order to the obtaining of everlasting happiness,—the Presbytery assert that this is of dangerous tendency, and that whilst holiness of life is indispensably necessary, yet it does not lead or entitle to eternal happiness, but is the

evidence and fruit of being freely justified by the righteousness of Christ, received by faith.

But we are now about to approach to a view of those events in the history of our Church, which although to be deplored in references to the movements and measures themselves, have since been seen to have been permitted by God, in His wise and gracious providence, as the very turning-points to important and vast results, and as having led on to that elevated position, and those scriptural characteristics by which, as an evangelical and progressively reforming Church, we have all along been, and are still, distinguished. But we enter not at present on their consideration.

ERRATA IN JUNE NUMBER.

Page 186—column 1st, line 9th from foot, for "delincation," read "declinature."

Page 187—column 1st, line 26th from foot, for "bo entirely," read "bo so entirely."

Page 187—column 2nd, line 37 from top, for "Nally," read "Hally"

KRUMMACHÉR'S PARABLES.

[TRANSLATED FOR CANADIAN PRESBYTERIAN MAGAZINE.]

THE FIRST AND LAST SMILE.

Eve, the mother of the living, bare with pain her second son. Like the dumb beasts of the field, and without sign of human perception, lay the new born child on her breast, and the voice of its weeping, and its sucking lips, were the only proofs of its feeble life.

"Ah!" said the mother, to the father of the child, sighing, "must I not merely bring forth children with pain; must I also with pain suckle and rear them? Shall I have no beam of joy in the dark night, when I keep myself awake on its account? Cain's glance is gloomy and troubled, and he wanders before us as the form of the sin which we have committed. And even from this one, sounds only the voice of complaint; or he reposes not in a human manner, and his soul is like an undeveloped blade of grass, which withers in the bud. How much more happy are the beasts of the field, and the fowls of heaven, than man! Does not the lamb frisk about its mother, and does not the young chicken conceal itself under the wings of the hen? Ah! the beasts of the field, when we look on them, point out to us our sins!"

Thus she spake, and called the boy Abel, which signifies the sorrowing one; and she wept over him a month long. But Adam said, "weep not, mother! The Lord will make it turn out well, and will have compassion on us."

Then Jehovah had compassion on the weeping mother, and the angel of paradise drew near unseen, and touched the lips of the child on the bosom of the sorrowing mother.

Behold, thus does the little boy open his tender lips, and there was a dimple in his cheek, and the lustre of the first smile swept over his countenance, and his eyes looked upon his mother.

Then the mother, with tears of joy, raised herself, and called the father of the boy, and held out to him the child, and the little child smiled also upon his father the second time.

But the father raised his voice and said, "Let the Lord be praised.—He has changed our sorrow into joy. He has exalted one child above the beasts of the field which bow their head to the earth, and their countenance is without expression and character. But the countenance of the child has become as the glance of the messenger of the Lord, and as Eve's countenance, when joy and gratitude fill her heart. Well is it for us that our eyes have seen the sign of the Lord, and Abel is a living soul. Hovers it not over the countenance of the child, as when his song in the spring renews the form of the earth. Blessed be the day in which the Lord looked upon our child, and let his name be eternally praised." Thus spake Adam, and embraced the little child.

But Eve nursed the child and said, "I have seen in him the sign of God, therefore will I nurse him with care."

And the boy grew up in wisdom and grace, and Adam gave to him a flock, that he might pasture it, and the flock was beautiful and large, and the lambs loved the young man, for Abel was friendly and God fearing.

But Cain was angry in his heart, and envy and wickedness were stirred up within him, because Jehovah was with Abel. For Cain's heart was evil from his youth, and the Lord was not with him.

And on the day of his birth, Abel brought an offering to the Lord, and consecrated it from the firstlings of his flock, and his heart was full of joy and gratitude. But Cain became furious against his brother, and his countenance was disfigured with passion, and he struck his brother Abel on the head, so that he sank to the earth. And Cain smiled scornfully upon the fallen, and left him in his blood.

Then came the father and mother of the young man, and found him slain, and Eve stooped over him and wept sore.

But Abel raised his bloody head, and turned his eyes upon his weeping parents, and a gracious smile swept over his lips and his countenance.—Now he again bowed his head and gave up the ghost, and the appearance of his death was friendly.

Then answered Eve and said, "Ah, such was the appearance of his

countenance, when upon my bosom its heart opened itself to me for the first time. Adam, is this called death? O, then the death of the righteous is only the second development for the more beautiful blossoms of a new life."

Thus spake the mother of the living, and they both wept sore, and laid Abel's corpse in the bosom of the earth, and the lambs mourned around their shepherd. But on his grave bloomed the flower of the field.

2. ADAM AND THE CHERUB OF PARADISE.

When Abel lay in his blood, and Adam stood beside the slain and wept, then came the Cherub of Paradise to the father of the human race and silently placed himself beside him, and his appearance was serious. But Adam lifted up his countenance and said, "Is this an image of the race that shall spring from me? And shall a brother's blood surely again drench the earth, shed by a brother's hand?"

The Cherub answered, "Thou sayest it."

"Ah! by what name, then, will they designate the horrid deed?" enquired Adam.

With a tear in his eye, the heavenly one answered, "War!"

Then the father of the human race shuddered, sighed, and said, "Ah, why, then, must the righteous fall by the hand of the unrighteous?"

The Cherub was silent.

But Adam immediately proceeded in his lamentation, and said, "What remains for me except complaint on this blood-drenched earth?"

The Cherub answered and said, "Then glance upward." Thereupon he vanished.

But Adam stood still till the going down of the sun, and when the stars appeared he stretched out his hands towards Orion and the Wain, and cried, "O ye glittering watchers in the gate of heaven, why wander ye so silently? O can a mortal not hear the sound of your voice, as it speaks of the land that lies beyond, and of Abel the beloved?" Then there was still a greater tranquility all around, and Adam threw himself on his face and prayed, and he felt in his heart a gentle word, "Behold, Abel, thy son liveth!"

Then he departed consoled from thence, and his soul was calm and free of sadness.

3. CAIN'S COMPLAINT.

When Cain dwelt in the land Nod, beyond Eden, towards the east, he sat one day under a turpentine tree, and supported his head with his hand and sighed. But his wife went out to seek him, and she carried her infant, Enoch, on her arm. When she had found him, she stood long beside him under the turpentine tree, and heard Cain's sighing.

Then she said to him, "Cain, why dost thou sigh, and is there no end of thy complaints?" Then he terrified, raised his head and said, "Ah! is it thou Zilla? Behold my sin is greater than it can be forgiven me!" and when he had said this, he again drooped his head and covered his eyes with the hollow of his hand. But his wife said with a softer voice, "Ah! Cain, the Lord is merciful and of great goodness."

When Cain heard these words, he started anew, and said, "O, shall ever thy tongue be a sting which shall pierce me through the heart?"—But she answered, "That be far from me. Therefore do hear, Cain, and look around thee. Does not our seed flourish, and have we not already the second time reaped plentifully? Is then the Lord not gracious, and does he not treat us very kindly?"

Cain answered, "To thee, Zilla, to thee, and to thy Enoch! not to me! I perceive only in his goodness how far I was from him, when I—Abel slew."

Then Zilla interrupted him, and said, "Cultivatest thou not, then, the field, Cain, and scatterest thou not the seed in the furrow; and on thee shines the day-blush, as in Eden, and the dew glitters on the flower and stalk."

"Ah Zilla, my poor wife," replied Cain, "I see in the day-blush only the bloody head of Abel, and in the dew there hangs for me on every stalk a tear, and on every flower a bloody drop! And when the sun rises, I see behind me, in my shadow, Abel, the murdered, and before me, I, myself, who slew him.—Has not the rippling of the brook a voice which mourns for Abel; and, on the other hand, sweeps there not past me his song in the breeze of the cool wind? Ah! more dreadful than the word of wrath which spake in thunder, and cried to me, 'Where is thy brother Abel?' is to me the gentle voice, which above all, floats around me.—And the night comes—ah, it surrounds me like a dark grave, and all around me is a kingdom of death, which encloses me alone!—Only noon-day is my hour, when the sun's rays are perpendicular, and perspiration falls into the person and no shadows surround me."

Then said Zilla, "O Cain, my beloved, see yonder come our lambs! white as the lillies of the field, and their udders full of milk; they frisk joyfully to the sheepfold, in the glittering of the evening-red."

Cain looked up with a staring glance, and cried, "Ah, these are Abel's sheep! Are they not red with Abel's blood? Ye bleaters, mourn about Abel! Is it not the voice of complaint? What can Cain then hear?"

Then Zilla wept and said, "Am I not Zilla, thy wife, who loves thee?"

But he replied, "How canst thou love Cain who does not love himself? What hast thou from me except tears and sighs? How canst thou love Cain who slew Abel?"

Then she held out to him, Enoch, their little child, and the child smiled on his father.

Then Cain threw himself upon his face under the turpentine tree, and sobbed and cried, "Ah, even still the smile of innocence must I see! It is not the smile of Cain's son—it is Abel's smile—it is Abel's smile whom

Cain slew!" Thus he cried and lay silent with his face on the earth.—But Zilla leaned herself on the turpentine tree—for she trembled exceedingly—and their tears flowed on the earth.

4. THE ROSE AND THE LILY.

Malvina stood with her father before a lily which blossomed under a rose bush. Dazzling white like a beam of light, the beautiful blossom raised its open fragrant cup. Above it hung a powerful full-blown rose, and it cast a reddish glitter on the tender silvery leaves of the lily, and thus also both flowers shed a fragrance on one another.

"O what a beautiful union cried Malvina," and smiling bent down her head to the flower. "It is the union of innocence and love," replied her father. Then they stood silently before the flower.

In the meantime, Oscar entered into the garden, Malvina's peaceful lover. Then a red hue fled to Malvina's cheek, like the rose's glitter on the lily. The father saw it and said, "Very truly, Malvina, have the flowers a speech and a countenance."

"For innocence and love," continued Oscar.

5. TEARS.

Hillel wandered in a clear moon and starlight night with his disciple, Sadi, among the gardens of Mount Olivet.

Then said Sadi, "See yonder man, in the beams of the moon, what does he do?"

Hillel said, "It is Zadok; he sits on the grave of his son and weeps." "Can Zadok, then," said the young man, "not moderate his sorrow? The people call him righteous and wise. . . . Hillel said, "Shall he therefore not feel the smart?"

"But," inquired Sadi, "what pre-eminence has the wise man, there, over the fool?" "There," answered the teacher; "See, the bitter tears from his eyes fall to the earth, but, his countenance is raised to Heaven."

6. THE SEVEN LITTLE CHILDREN.

In the early morning, when the twilight commenced, a pious householder, with his wife, rose from their nightly couch, and they thanked God for the new day and refreshing sleep. But, the day blush beamed into the bed-chamber, and seven little children lay in their bed and slept.

Then the mother looked upon the little children, in turn, and said, "Are they seven in number? Ah, it will be very difficult for us to nourish them." The father also sighed. For there was a famine in the land.

But the father smiled and said, "See, lie they not and slumber all seven? And they have all alike red cheeks, and the day-blush flows in again upon them, that they may appear still more beautiful and like seven blooming little roses. . . . Mother, this certainly shows us, that He who created the day-blush and sends sleep, is faithful and without variation."

And when they came from the bed-chamber, there stood in the passage, fourteen shoes in a row, always smaller and smaller, namely, two for every little child. Then the mother looked that there were so many, and she wept.

But the father answered and said, "Mother, why weepest thou?—Have they not all, the seven, received round and active little feet, how should we then distress ourselves about their covering? Have not the little children clearly confidence in us; how should we then not confide in him who can do more than we can ask and think? See! his sun comes. Well, let us also begin our daily course like him, with a joyful countenance."

They thus spoke and wrought, and God blessed their labour, that they had sufficient with their children. For faith elevates the heart, and love imparts strength.

H.

THE MISERY OF THE UNCONVERTED.

Absolute misery, and unalloyed pleasure are conditions which have never been fully realised in this world. To every human being, in the outset of life, perfect enjoyment seems a possible attainment, at least; but, in what it consists, and how it is to be obtained, are questions which seldom, or never receive a practical answer. The young man, buoyant with hope, imagines true pleasure to be at no great distance in the shape of wealth, honour, or fame, and that only a vigorous, earnest effort must secure the glittering prize. The spasmodic effort is put forth; but, the imagined good either eludes the grasp, or, if obtained, completely fails to secure the pleasure it promised in anticipation. Life advances, and the struggle becomes still more earnest; the water of life seems, at a distance, to reflect the pure azure of Heaven; but, as the thirsty traveller approaches, it is only the deceitful mirage of the desert. The heaven on which the weary pilgrim gazes wears a leaden hue, seems a "vault of ice," and, as he approaches the end of his journey, the shadows of the tomb fall deeper and darker on his path: the light of his own mind, in which he had walked—mistaking it for the light of inspiration—like the twinkling of the foolish virgins' lamps, goes out in smoke; "strange Gorgon faces of earnest Destiny the more and more rising round him, and the time for sport is past." The truth is, that the cup of human existence is filled to the brim with pleasure and gall. The plea-

sure is first drunk: then gall and pleasure commingled; and, finally, nothing is felt but deadly gall and nightshade.

These thoughts have been suggested in reading Carlyle's *Life of John Sterling*. This work gives us an account not merely of the numerous changes of Sterling's ever-changing life; of the various intellectual and moral excellencies which he either did, or might be fancied to possess—which is all that most authors understand by the word *Biography*,—but we chiefly see how his inner life was developed, and how events and feelings and motives moulded his character, and gave unity to all his actions. In this respect, this memoir is much superior to such so-called *religious* biographies as that of *Mary Laidie Duncan*, written by her mother; in which, if the mother has given a correct portrait of the daughter, she must have sinned in neither thought, word, nor deed.—Here, on the contrary, we see neither a saint nor a devil; but an unconverted man, attentive to all the moralities of life, earnestly looking up to God's earnest Heavens for an answer to what can be found in God's Word.

Carlyle has divided Sterling's mental and spiritual history into three epochs, which may be respectively designated the periods of Radicalism, the Priesthood, and Literature. He, at first, thought that Radicalism, both in politics and religion, was the only cure for his own and the world's misery; as if that which only touches the outward condition of man and seeks to change, or only to modify his relation to his fellows, could cure the disease of sin, or tie together the severed bond that once connected man with his God. "The bubble broke; the phantom vanished. He became acquainted, in London, with Torrijos, a Spanish refugee, who, with a few others, solicited subscriptions for the purpose of promoting a revolution in Spain. Sterling entered, with his whole soul, into the views of the patriots; endeavoured, by every means in his power, to further the undertaking; and even encouraged Boyd, a reckless Irish friend, to risk his life and fortune in the mad scheme. As might have been expected, this small band of adventurers, fifty-six in number, were immediately made prisoners on leaving Gibraltar, and were afterwards all shot. Sterling's mental agony over this catastrophe was extreme; and it effectually opened his eyes to the sad truth that no political changes can regenerate the world, or ever alleviate its deep-seated misery. "I hear," says he, "the sound of that musketry; it is as if the bullets were tearing my own brain."

The unsolved problem now pressed more earnestly on Sterling's attention, What is the chief end of man?—a question which must be answered not by the catechism, but by the heart. He was convinced of the world's insincerity, and he felt that its joys could not satisfy an immortal mind. That a worthless jargon, partly worn off, concealed the false metal beneath. The religious instincts of his nature were roused—certain wide-fixed, earnest longings after God—and the questions, Whence do I come? and, Whither am I going? demand a serious answer. These feelings, modified and directed by previous knowledge and mental training, have induced some to bury themselves alive in the nunnery, or the hermitage; others have been absorbed in a spiritual mysticism, which they mistook for religion; and others have sought for firm land in an "empire of the air." These all thirst intensely for happiness. They are "weary and heavy laden." Such seem to have been the feelings which induced Sterling to take Deacon's Orders in the Church of England, and actually attempt, for eight months, to preach the everlasting Gospel. If his services coincided with his belief, they must have been strange discourses, whatever artistic excellencies they might possess; and, if they did not, he very much resembled many in our own hypocritical age, who are mere pipes to convey the water of life to others. These temporary feelings soon subsided in Sterling's mind, and he abruptly quitted an office which he ought never to have entered. Carlyle very properly condemns his conduct in aping the minister, and, through him, administers a severe rebuke to those who united themselves unto the priest's office for a piece of bread. "In fact," says he, "it became clear to me, more and more, that here was nobleness of heart, striving towards all nobleness; here was ardent recognition of the worth of Christianity, for one thing; but no belief in it at all, in my sense of the word belief—no belief, but mere theoretic moonshine, which could never stand the wind and weather of fact." Such is the belief of multitudes who are nominally Christian, and whose creed is rigidly orthodox. Their faith

neither lives in their heart, nor moulds their character: it is "mere theoretic moonshine." Religion does not consist in a defence merely of the evidence of Divine truth—the mere outworks of Christianity—for, what is only based on argument leaves the painful feeling in the mind, either that the premises from which we reason may be false, or that the conclusion may not legitimately flow from them: and even if we are sure of these points, a merely logical religion can never satisfy the wants of man's immortal nature. Religion must be practical and experimental. Instead of remaining in the court of the Gentiles, counting Zion's towers, and surveying her palaces, we must enter the temple of truth, press into its inner sanctuary, and worship in the beauties of holiness.

Sterling felt that it was profane mockery for him longer to ape the minister; and he, therefore, relinquished the Church forever. During the remainder of his life—if a continued flight from death can be called *life*—we find him writing novels and comic poetry, after the model of Hudibras,—not a very dignified employment, surely, for an immortal mind. The fire of Radicalism had gone out, leaving only dead ashes; the fervor of religious mysticism had evaporated; and now he seemed anxious to forget that his deathless soul must soon burst into a world unseen. As the ostrich, when hotly pursued by its enemies, conceals its head, that it may not see approaching danger and death, so he evidently ignored eternity, and lived a willing stranger to God. His faith, such as it was, seems to have undergone a change for the worse, though Carlyle does not give us much direct information on this point. He evidently exchanged his faith in a living, personal God, for a pantheistic Deity; and he mistook stoicism for Christian patience and fortitude.

The pilgrim is approaching the end of his toilsome career, and yet the problem of life is unsolved: Why was man sent into the world? A momentary pleasure had, at intervals, glanced at the surface of his nature, but it never entered his heart; and he now felt that he was truly miserable. In one day his mother and wife were snatched away from him, and he was left, solitary and sad, to tread the remainder of his pilgrimage alone. During the early stages of his mother's illness, he was "rudely merry," as if the loud laugh could uproot the inward sorrow.—Carlyle, his earnest friend speaks of him in the following manner: "A strange effluence of wild drollery flashing through the ice of earnest pain and sorrow." Sterling's silent sadness was painfully apparent through the bright mask he had bound himself to wear. Withal, one could notice now, as on his last visit, a certain sternness of mood, unknown in better days; as if "strange Gorgon-faces of earnest Destiny were more and more rising round him, and the times for sport were past." But the last letter in the volume, addressed "To Thomas Carlyle, Esq.," gives us the most perfect glimpse of Sterling's misery; we almost seem to see his heart throbbing with agony, as the darkness from the river of death rose to heaven, and absorbed every ray of consolation.—It is as follows:—

"My dear Carlyle,—For the first time for many months it seems possible to send you a few words; merely, however, for remembrance and farewell. On higher matters there is nothing to say. I tread the common road into the great darkness, without any thought of fear, and with very much of hope. Certainly, indeed, I have none. With regard to you and me I cannot begin to write: having nothing for it but to keep shut the lid of those secrets with all the iron weights that are in my power. Towards me it is still more true than towards England, that no man has been and done like you. Heaven bless you! If I can lend a hand when THERE, that will not be wanting. It is all very strange; but not one hundred part so sad as it seems to the standers by, &c.,

"Yours, to the last, JOHN STERLING."

What misery must Sterling have experienced when, for six months "he sat looking steadfastly, at all moments, into the eyes of Death," and when at last, all the iron weights being insufficient, the secrets of eternity, with a strong rebound, burst around him. Contrast such a letter as the preceding with the last words of the Rev. Edward Irving, "In life and in death, I am the Lord's;" or with the still more triumphant language of Paul, when anticipating a violent death, "I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

In delineating Sterling's character, his friend, Carlyle, says that he

was "an honourable man and a good citizen—a man perfectly moral, or of approved virtue according to the rules." It is not necessary for us to maintain that every unconverted man must be steeped in vice, and dead to every noble and generous feeling. He may, on the contrary, discharge with the strictest propriety, all the relative and social duties of life—he may be a dutiful child, a good husband and an affectionate father, and yet he may live only for time, and in awful indifference to eternity. This goodness may even extend beyond the circle of his intimate friends: his heart may melt in pity for the distressed, and his hand may be out-stretched for their relief; and yet the poison of a refined selfishness may corrupt all the springs of feeling and of action—he may be in "the gall of bitterness and bond of iniquity." He may preserve intact all the relations that bind man to man; but he may have severed the highest relation in the universe—the relation that binds heaven to earth, and connects man with his God. If he has done so, however amiable his dispositions, and strict his integrity, and gentlemanly his deportment, he is not a freeman, but a slave; not a son, but a wretch; and like John Sterling, must be really miserable. "There is no peace, saith my God, to the wicked." H.

Miscellaneous.

TWO HUNDRED YEARS AGO.

Written for the Bi-centenary Celebration of the illustrious Westminster Assembly of Divines, by whom the Standards of the Presbyterian Church were formed.

Two hundred years, two hundred years, our bark o'er billowy seas,
Has onward kept her steady course, through hurricane and breeze.
Her Captain was the Mighty One—the brav'd the stormy foe;
And still He guides, who guided her, two hundred years ago:

Her chart was God's unerring Word, by which her course to steer.
Her helmsman was the risen Lord—a helper ever near:
Though many a beauteous boat has sunk, the treacherous waves below,
Yet ours is sound as she was built, two hundred years ago.

The wind that filled her swelling sheet from many a point has blown,
Still urging her unchanging course, through shoals and breakers, on.
Her fluttering pennant, still the same, whatever breeze might blow—
It pointed, as it does, to Heaven, two hundred years ago.

When first our gallant ship was launched, altho' her hands were few,
Yet dauntless was each bosom found, and every heart was true;
And still, though in her mighty hull unnumber'd bosoms glow,
Her crew is faithful as it was, two hundred years ago.

True, some have left this noble craft, to sail the seas alone,
And made them, in their hour of pride, a vessel of their own.
Ah, me, when clouds portentous rise, when threatening tempests blow,
And millions bless the boat that sail'd, two hundred years ago:—

On Scotia's coast, in days of yore, she lay almost a wreck—
Her mainmast gone, her rigging torn, the boarders on her deck:
There Cameron, Cargill, Cochran; there Renwick's blood did flow,
Defending our good vessel, built two hundred years ago.

Ah, many a martyr's blood was shed, we may not name them all;—
They tore the peasant from his hut, the noble from his hall;
Then, brave Argyle, thy father's blood for faith did freely flow,
And pure the stream, as was the fount, two hundred years ago.

Yet onward, still, our vessel press'd, and weather'd out the gale.
She cleared the wreck, and splic'd the mast, and mended every sail,
And swifter, stauncher, mightier far, upon her cruise did go,—
Strong hands and gallant hearts had she, two hundred years ago.

And see her now, on beam-ends cast, beneath a North-east storm—
Heave overboard the very bread, to save the ship from harm:
She rights—she rides—hark! how they cheer, All's well above, below.
She's tight as when she left the stocks, two hundred years ago.

'True to that guiding-star, which led to Israel's cradled hope,
Her steady needle pointeth, yet, to Calvary's bloody top;
Yet there she floats, that good old ship, from mast to keel below,
Sea-worthy still, as erst she was, two hundred years ago.

Not unto us, not unto us, be praise or glory given,
But unto Him, who watch and ward hath kept for her in Heaven—
Who quelled the whirlwind in its wrath, bade tempests cease to blow—
That God, who launch'd our vessel forth, two hundred years ago.

Then onward, speed thee, brave old bark,—speed onward in thy pride,
O'er sunny seas and billows dark, Jehovah still thy guide;
And sacred be each plank and spar, unchanged by friend or foe,
Just as she left Old Westminster, two hundred years. MRS. J. L. GRAY.

JOHN CALVIN.

We present to our readers the following spirited, life-like sketch of the great Genevan Reformer, extracted from the opening sermon of the Rev. Dr. Humphrey, before the last General Assembly of the Old School Presbyterian Church, United States.

"John Calvin was twenty years of age before he was converted from Rome to Christ. When, soon afterwards, our theology struck its forces into his mind, it roused him to the utmost stretch of thought. It was like a fire in his bones. So vital was the new life within him, that at the age of twenty six he had deducted our entire system of doctrine from the Word of God, adjusted its elements into a masterpiece of logical coherence, and published it to the world in his immortal Institutes. The twenty-eight years of life that remained to him, were laden with affliction both of mind and body. Physical infirmities multiplied upon him, until less than seven distinct maladies laid siege to his attenuated frame. He suffered also every private grief, even that domestic bereavement which he styled 'an acute and burning wound.'

"It is impossible to look, without wonder, at the labours he prosecuted amidst all this weariness and painfulness. The products of his pen exist in nine huge folios of printed matter, besides several hundred letters, and more than two thousand sermons and theological treatises yet unpublished. He prepared a copious commentary on most of the Scriptures; he edited a French translation of the word of God; he disputed, by tongue and pen, with Bolzee, on the doctrine of predestination, with Westphal and Hessius on the sacraments, with Welsius on free will, with Pighius on free grace, and Servetus on the Trinity. He wrote against relics and astrology, the Anabaptist, the Libertines, and the Pelagians. He employed his wit and sarcasm in assailing the Sorbonne, his powers of argumentation in confuting the Tridentine Decrees, and his noble eloquence in behalf of the Emperor against the Pope. He corresponded incessantly with his contemporaries—Farel, Viret, Beza, Melancthon, Knox, Cramer, and the Kings of Sweden, Poland, and Navarre; projecting, by his long and masterly letters, his own intellectual and spiritual life into the leading minds of Europe. With an asthmatical cough upon him, he lectured three days in the week on theology, and preached daily on every alternate week. He presided every Thursday at the Court of Morals attended the frequent assembly of the clergy, assisted in settling the civil and ecclesiastical affairs of Geneva; he founded there a seminary of liberal learning, and when the city was threatened with siege, laboured at the fortifications. He educated preachers of the gospel; performed many journeys; was consulted on all important subjects; occupied the pulpits of his brethren in their absence; and did not neglect pastoral labours in the congregation. Besides all these things, he composed the disquisitions which perplexed the reformers, and the stripes which afflicted the churches; and aided in settling the affairs of the Reformation in Poland, France, Germany, Scotland, and England. At last, being compelled by mortal disease to relinquish public duties, he received in his chamber all who sought his advice, and wore out his amanuenses by dictating to them his works and letters. When his shortening breath and failing voice terminated these labours, his kindling eye and heaving breast indicated that he was in constant prayer. On a beautiful evening in May, seven days later in the month than this, the day of our solemn convocation, just as the setting sun was irradiating, with its purple light, the waters of Lemane and the Rhone, the Jura mountains and the more distant glaciers of the Alps, this great man rested from his labours. He gave directions that his body should be buried without the slightest pomp, and that his grave should be marked by neither monument nor headstone. His commands were obeyed, and 'no man knoweth of his sepulchre unto this day.'"

OUR DUTY TO EMIGRANTS.

BY REV. DR. SCOTT, NEW ORLEANS.

One of the effects of the recent revolutions of Europe has been to unfetter the press. And as knowledge is imparted to the people through a free press, so will they gain information concerning this country and about their own rights, and in the same degree a majority of them will grow stronger in their aversion to their oppressors, and in the desire of finding a home in America. Our duty to immigrants does not properly come within my present purpose, but I cannot forbear to say that it comprehends the three following things:—

First—To receive them kindly. The earth is the Lord's and the fullness thereof. The Almighty has not given this earth to a few families of any one nation, and to their descendants only. He has not *potented* out this glorious land to any royal lines. He has made it the asylum of the oppressed from every clime—the homes of the brave. The ragged, the outcast, the starving, the ignorant, as well as the educated, the refined, and the wealthy, who seek a home amongst us, should be welcomed to our shores; and the country of their adoption should not be their stepmother, but fold them to her bosom as those born of her own vitals. Talk not to me of their unworthiness, nor of their vices. It is enough that they are wretched; it is enough that they are within reach of our sympathies. *A stranger, and you took me in*—is worth infinitely more than all the sagacity ever displayed in detecting impostors. I repeat it, then, our first duty is to receive them kindly—make them feel that we are a Christian people, and that we look upon them as men, made in the image of God, and heirs of a glorious immortality.

Secondly—We should provide for their immediate wants. I have not now time to amplify the way in which this should be done. Doubtless, however, *poor foreigners, who are thrown into our large towns and cities, should be sent as soon as possible into the interior, where there is room enough and to spare, and where, in one twelvemonth after their arrival, they can all support themselves.* They should be protected against the land-sharks who infest our wharves. They should, by means of cheap tracts and newspapers, be instructed in the nature of our climate and soil, and the way to get into the interior, and the way to make an independent living. I am not now speaking of religious or political tracts, but of tracts for the people on common subjects.

A House of Refuge, or an Asylum for the Poor, of all ages, is very much needed in this city. As our police is now administered, there is great cruelty and injustice in classing the poor with the convict. To treat the youthful offender in the same way that the hard-ned villain is dealt with, is the way to destroy all self-respect, and to increase every species of crime. Schools of reformation and a home for the friendless stranger are greatly needed in our vicinity. The man of wealth who shall endow such institutions in New Orleans, will be a benefactor to his race, that many generations will bless. *The foreign poor in our streets is not a title of what it will be in a few years, and the sooner and the more effectively some judicious mode of assisting them is devised by us, the better for them and for us.* American pauperism is a term that happily has hitherto had no place in our history, but in our Atlantic towns, at least, it will soon call so loudly for relief, that legislators, and citizens, and property-holders, as well as philanthropists, will be obliged to attend to it.

Thirdly—We must educate the children of foreigners, and by every proper means seek to imbue them, both old and young, with the spirit of Christ. The two great instruments by which this can be done, are public schools and domestic missions. These are the two great agencies intrusted to American philanthropists and Christians, by which to regenerate so much of the Old World as God in his providence may cast upon the bosom of the New. Of all secular agencies by which to do good to foreigners, there is nothing to compare to our Free Public School system; and if there was not a single native-born child benefitted by our Public Schools, they should be fostered and upheld through every obstacle, for the sake of the child of the stranger within our gates, and for the sake of the orphan committed to the State by its Almighty Father. I do not mean that public schools should be for such only—by no means; they are, and should be, open to all, rich and poor, native and foreign. But I mean that they are of the very first importance in view of immigrants to this country. It is there they begin to taste the sweets of liberty, it is there they begin to learn something of our blessed institutions, and to know how to enjoy them.—*H. & F. Record.*

THE OFFERINGS OF CAIN AND ABEL.

We are informed that, "in process of time Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof." If the record stopped here, this proceeding would doubtless meet our approbation, as exceedingly suitable and becoming. What could be more proper than that Cain, who was a cultivator, should bring his fruits, or that Abel, who was a shepherd, should bring his sheep—each offering perfectly appropriate to the condition and pursuits of the offerer?

But let us read on. "And the Lord had respect to Abel and to his offering; but unto Cain and his offering he had no respect." This sets us to enquire where lay the root of offence in Cain's offering, and of acceptance in Abel's? Was the offering of Cain in itself objectionable, or was the offence in the mind and temper of the offerer? We must turn to the New Testament for more light on this matter. The author of the Epistle to the Hebrews tells us, that it was "by faith" that "Abel offered unto God a more excellent sacrifice than Cain;" and another apostle, evidently referring to this offering, plainly states, that Cain's works were evil and his brother's righteous. Cain had, therefore, in this matter, an untoward disposition, and displayed a lack of faith. But, still, was this shown in the nature of the offering itself, or in the frame of mind with which it was presented? Whosoever, in the things of God, is not of faith is sin; and beyond question, Abel himself might have sinned by the deficiency of faith, even in offering a proper oblation. We are led to think, however, that God had appointed a certain manner of approach to him; and that to approach him in any other manner than this, was offensive and rebellious.

What strikes us first, is the remarkable fact of the existence of sacrifice at this early period, so soon after the fall. This implies further communication of God's will to man than we have as yet been distinctly acquainted with. The usage of sacrifice—the idea that the life-blood of an animal could be an acceptable offering to God, could hardly have arisen in this early and unbloody age without a special intimation of some kind from Heaven. It is so repugnant to all the notions that we associate with that age, that the idea of its human origin at once strikes the mind as a moral impossibility. If, then, this rite had been so early inculcated—it would seem immediately after the fall—some idea of its meaning must have been afforded, that it might seem reasonable and proper—that it might become an expressing of faith among a simple-minded people. If any explanation of its purport were supplied, that explanation could have been only one. That man was a sinner, that without shedding of blood there was no remission of sin; that although, indeed, the blood of

animals could not take away sin, yet that thereby they could declare their guiltiness before God and express their faith and hope in the atonement thereafter to be offered by "the lamb slain from the foundation of the world." We know that this was the purport of the sacrifices under the law, and as these sacrifices were the same which had previously existed, they had no doubt, then, the same meaning attached to them. Now the need of this form of faith was not peculiar to the keepers of sheep; it has been practised by men of all kind of occupations, in all ages. With this clue, we may therefore be able to detect the causes of the ill reception which Cain's offering found.

Was it not that he declined to enter into the spirit of the sacrificial institution, and while willing to bring a thank-offering in testimony of the Lord's goodness, refused to offer that acknowledgment of sin, and to express that need of atonement by blood, which the animal sacrifice expressed? If we contend that the offence of Cain lay at all in the difference of his offering from that of Abel, we cannot see any other satisfactory explanation but that which this supposition affords. This explanation does not, indeed, as some alledge, necessarily grow out of mere difference; for although we must ever maintain that sacrifice had a Divine origin, designed to set forth the atonement by the death of Christ, yet having found existence, it was not always offered in that high meaning, but was often simply a thank-offering. As a thank-offering, the offering of Cain might have been as acceptable as that of Abel. If, therefore, we lay any stress upon the difference—and it is impossible to avoid doing so, we must allow that the time when the offering was made—"at the end of days," for such is the meaning of the words rendered "in process of time"—was some commemorative day; perhaps of the fall, perhaps a Sabbath, in which a sacrifice of atonement was expected and usually rendered. That Cain refused to render this service, but brought his vegetable products, in which he may be presumed to have taken much pride—as if an acknowledgment of the Lord's goodness in the bounties of nature was all that could be drawn from him—seems to meet all the difficulties of the case, and to correspond to the New Testament allusions to it.

But how did the Lord testify his approval of Abel's offering, and his rejection of Cain's? The mode most in accordance with scripture examples is, that the accepted offering was consumed by supernatural fire.

It may be that in these most primitive times, when the intercourse of God with man seems to have been still more immediate than it afterwards became, this sign of acceptance was always afforded, and perhaps this instance was the first in which it had been withheld. This would intimate that Cain had previously, under the influence of his father, made proper offerings, and now ventures upon a new and a wrong thing. If, as some suppose, and the narrative seems to imply, the first family still remain in the neighborhood of Eden, in presence of the "flaming sword," or sword-like flame, which precluded all return to that happy seat, it is by no means unlikely, that this flame was regarded as the Shekinah, or symbol of the Divine presence, like the "glory of the Lord" in after times; and that the flame was darted therefrom to consume the accepted offering. There are many facts in the corruption of Paganism which seem to owe their origin to the circumstance of man's second condition on the outside of Eden, but in presence of the sacred symbols—the cherubim and the flaming sword, by which it was shut in.

There does not seem to us anything to indicate that this was the first occasion that offerings had been made by Cain and Abel. Considering the length of time since the fall, all probability is against that notion. There must, therefore, have been something new—some innovation on the part of Cain—to account for the higher favor with which Abel's offering was received. It was probably an act of rebellion, the risings of a proud and haughty spirit against an act of humiliation and contrition for sin. The deep displeasure evinced by Cain shows that this was no common matter, and that some strong principle is involved. That it was of the nature which has been indicated, will be placed beyond question, if we receive an interpretation of the Lord's remonstrance, which has strong claims to consideration. In the common version, God says to Cain, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, *sin lieth at the door.*" This rendering of the last clause has the advantage of a popular idiom in the English language, which gives it an adventitious force and signification. In the marginal reader it has, instead of "sin" "the punishment of sins;" but the Hebrew word means in many places a sin-offering, that is, an animal victim; and that being understood here, the words will admit, and we incline to think that they require, a signification which may be thus paraphrastically expressed—"If thou doest not well, lo, there now lieth at thy very door a lamb, by offering which for thy sin thou mayest acceptably express thy contrition and obtain forgiveness." This sense is not so new as some think it; and it has now obtained the sanction of many sound scholars and theologians; and it appears to settle the question involved in this offering in conformity with the view of the subject which has seemed to us the most probable.—*Kittos.*

GOD A CREDITOR.

There are some who when applied to in behalf of missions, are always ready with the excuse, 'I am poor' or, 'I am straightened for means just at this time,' or something else equally true and equally indicative of benevolent feeling. What such men want is, not more money, that would only make matters worse, not more exhortation to liberality, of that they already have a superabundance, but more grace, more of the life that is from Christ and in Christ. It would be better for such men, as

well as for the world, if they could sell some of their possessions and buy therewith more of a spirit of doing good.

But there are others of an entirely different spirit. They love every good cause; their whole is in each effort for the salvation of men; but they are poor, really so, perhaps extremely so. It may be they are in debt, and feeling that the property in their hands does not really belong to them, they do not know whether it would be right to gratify their benevolent feelings. They fear lest the cause of Christ should suffer through what the world might call an unwarranted if not an unlawful liberality. Such might be reminded that nothing really belongs to them, that in every thing they are but stewards. But as it is the misconstruction of the world they are afraid of, let us turn to the world for the solution of their difficulty.

It is an established principle among business men, that when a man fails, as it is called, his creditors are entitled to his available property, in exact proportion to the amount of their claims. And if his assets do not suffice for the payment of each, one is not paid in full and another left wholly unpaid; but all fair alike. The assets are equitably divided among them all, and each gets the same percentage of his full claim. This is an universal rule; no one disputes its equity; and business men would at once dispute any deviation from the principle.

Now apply this, their own rule, to the case before us. A Christian is in debt, and unable at the moment to meet all the demands of his creditors. He owes so much to A., B. and C. for value received; then he also owes to God. He owes him for life, for the support and continuance of life, for the creation and preservation of every member of his body and faculty of his mind. He owes him for all his mercies; for that very value that came through A., B. and C.; and especially does he owe him for the unespeakable gift of his dear Son. Do not say because that is a gift, therefore it involves no debt. In view of it as the chief mercy, the Apostle calls the presenting our bodies as living sacrifices a reasonable service; and we are told Christ died for us that we should live to him. And such debt, where the obligation exists without a written bond, men of the world call debts of honor, and insist on cancelling them first of all. Now on what principle of worldly justice would men shut out altogether the claims of so large a creditor? And if they are shut out, on what principle can they maintain any other claims? And remember, I am not pleading for an exclusive regard to the claims of God, as they plead an exclusive regard to their own claims; but for a proportionate regard to all.

Perhaps they are afraid God will claim too large a share, and so diminish theirs; but they need not fear. God is neither selfish nor unfair, nor disposed to take advantage of them in any way. If, on the one hand he says, Bring ye all the tithe into the storehouse; on the other, he also says, Owe no man anything. He enjoins the payment of the debts due to those very men who rob him of what is due to him. And while he does so, he is very lenient in the collection of the great debt those men themselves owe to his goodness. So far from losing, I am persuaded that he who allows the claims of God to be regarded equally with his own, will never be the loser; while those who refuse the consideration of his claims will just as surely not be gainers.

TWO KINDS OF ELDERS.

Even a single elder may be greatly influential. The statement has two aspects; for he may do great harm, or great good. One elder may do much injury. It is not necessary to this that he be a liar, or swearer, or drunkard; for such a man would bring himself under discipline, and could neither become nor remain an elder in any of our churches. It is enough to make him worse than useless, that he be an impracticable and troublesome individual. If such a character is rarely to be found, yet, to complete a sketch, he may at least be supposed. We naturally depict a person of this sort as possessing a very good opinion of himself. The like favourable estimate he may not entertain in relation to others, or his very respect for them may secure them a measure of his jealousy and ill-will. Being of a soured disposition, he may have a morbid discontent with existing arrangements and regulations, and speak as if all things were amiss for want of his mending. In sessional deliberations he may have many cases to bring forward, and motions to submit, and speeches to make, and become very oratorical and intractable if any impatience be manifested under his effusions. In forwarding his views, he may communicate much with elders whom he is most likely to influence; and thus form something like a party in the session, and then talk of opposite sides. If poorly supported by his brethren in the eldership, he may set to work in the congregation, and by *ex parte* representations of what is passing, stir up dissatisfaction there, and then plead a 'pressure from without' in apology for his earnestness. By no means deficient in the love of power, he may feel as if power were most expressively shown in opposition. To aid another, might rather seem to him to be weakness. When good proposals, therefore, are made, and do not emanate from himself, it may be his frequent course first to doubt of them, and then labour to defeat them. He may be commendably devoted to the cause of civil liberty; and, transferring his notions of political abuses to ecclesiastical administration, and thinking that the extravagances of the state have all crept into a Presbyterian church, however spare may be its finances and economical its outlay, he may suppose that he acts the patriot and reformer, in calling for indiscriminate retrenchment, and frowning on every kind and generous suggestion. Yet this elder may

not be without traits of excellence; or, as some would say, redeeming qualities. He may be versed in scripture—he may be diligent in a good work when it meets his mind; and no one would feel entitled to pronounce him positively a bad man. But, if an office-bearer in the church have the cast of mind which has just been indicated, or anything resembling and approaching it, he may not only be prevented by his temper from accomplishing much in Christ's cause himself, but become a faithful hindrance alike to sessional and congregational reformation.

On the other hand, a single elder may do great good. It is not necessary to this that he be a man of extraordinary powers, or of immense wealth; nor must we depict him, to account for his successful services, as a paragon of moral excellence. He has his failings, but he knows them himself, and an humbling consciousness of them sheds a sobriety over his bearing, and inclines him to be respectful in his communications with others. That abuses exist, he sees and deplors; and he applies himself, but with the meekness of wisdom, to effect the correction of them, and reckons it better, in accomplishing his object, to avoid a battle than to gain a victory. He throws his soul into beneficent enterprises, and it takes the mould of them, expands to their capaciousness, rises to their altitude, and recedes to their immeasurable distance from meanness and vice. In prosecuting the cause of Christ, he is drawn more into fellowship with Christ, imbues more of the spirit of Christ, and hence becomes more thoroughly Christian in all his views, feelings, and engagements. One can mark a discernible progress in his piety. There is a ripening aversion to evil, a deepening delight in true goodness wherever found, and a growing readiness for every good work. Even his friendship, always sincere and trustworthy, evinces more of a mellowing kindness, a purer tone of sacredness in its sympathy, more of that exquisite tender-heartedness which 'rejoices with them that rejoice, and weeps with them that weep.' How valuable is such a man to all with whom the providence of God allies him! What a treasure is he to a minister!—what a treasure to a session!—what a treasure to a congregation! While he lives, he does far more good than is ever suspected by himself, or shall be known to others, till 'the day shall declare it'; and when he dies, good men carry him to his grave, and make great lamentation over him.—*Dr. King on the Eldership.*

HINTS TO A PRAYERLESS MOTHER—As a little boy sat looking at his mother one day, he said, "Grandpapa will be in heaven! Aunt will be heaven! Mary will be in heaven! Baby is in heaven! But mamma!" Here the child paused and looked very solemn.

"Well, dear," said the mother, "what about mamma? Will not mamma be in heaven?"

The little fellow shook his head very gravely, and replied, "O no, no!"

"Why do you say so?" asked the mother, deeply affected.

"O, you do not pray," he replied; "so you will not go to heaven."

"Yes, my dear, I do; I often pray for you when you do not see me—very often, indeed."

"Ah, I never saw you, then. Kneel down now, and let me hear if you can pray."

The mother knelt by her child, and prayed aloud for herself and little one, and that day learned a lesson she will never forget.

Mother! are you going to heaven? Do your little ones think you are going, by all they observe in your walk and conduct? Are you leading them in the way to go to heaven? Do they often hear your voice going up to the throne of God for them? Those who do not pray on earth, may pray when earth is passed, and their prayer then will not be answered. The rich man prayed for one drop of water—a very small request—but he did not obtain the boon he asked. May you be anxious to pray now, that your prayer may be heard and answered.—*Mother's Friend.*

AN APPEAL TO YOUTH—There are some who are distinguished by the fear of God in their youth; some Isaacs who prefer an evening walk to meditate to the crowded avenues of dissipation; some Josephs, whose image is "a fruitful bough by a well;" some Davids who love the harps of Zion, and have no ear "for the song of the drunkard," or "the mirth of fools;" some Timothys who "from childhood have known the Scriptures, which is able to make them wise unto salvation;" and hail you on your early escape from the paths of the destroyer, on your early separation from a world, which attracts only to show its emptiness, and elevates only to depress, on your early union with the wise and good. Go forth in all "the beauties of holiness;" honor God, and serve your generation according to his will. Religiously occupy the stations you are to enoble, and form the connections which you are to bless. "Adorn the doctrine of God your saviour in all things." Earnestly pursue the glorious course which you have begun; be not weary in well-doing; grow in grace as you advance in years; "abound more and more in knowledge and in all judgment;" "approve the things that are excellent;" and be sincere and without offence till the day of Christ. And what hinders any of you, my young friends, from joining yourselves to the Lord? Weigh the reasonings which you have heard; suspend for a while the influence of your passions, and endeavor to feel the force of the motives which have been adduced. Deliberate, or rather decide, for there is no time for hesitation; "now is the accepted time, now is the day of salvation;" the language of the Redeemer is, "To-day," and will you say with Pharaoh, "To-morrow?" Every delay will have you more remote from the God you have to seek; every delay will place more barriers between you and

heaven—every delay will increase your crimes, your passions, your aversion—every delay will diminish the efficacy of means, the period of divine patience, the times of your probation. While you hesitate, you die; while you promise yourselves years, perhaps you have not days—perhaps the shuttle has passed the loom that wove thy winding sheet—perhaps in your shop lies rolled up, and ready to be served off, the piece of cloth destined to be thy shroud, perhaps the feet of them that have buried thy companion are at the door to carry thee out.—*Jay.*

HAPPY ILLUSTRATIONS.—Some preachers have a delightful faculty of illustrating truths, whether in the pulpit or in pastoral labours, by means of happy and appropriate *suppositions*, employed by way of simile or comparison. The late eloquent and heavenly-minded Dr. Payson, possessed this faculty in an eminent degree, and often used it with the most delightful results in his faithful and affectionate ministrations.—Those who are familiar with the history and writings of this holy man, will immediately call to mind a variety of instances. One or two specimens will suffice for our present purpose. "Suppose," says Dr. Payson, "you wish to separate a quantity of brass and steel filings, mixed together in one vessel; how would you effect this separation? Apply a loadstone, and immediately every particle of iron will attach itself to it, while the brass filings remain behind. Thus, if we see a company of true and false professors of religion, we may not be able to distinguish between them; but let Christ come among them, and all his sincere followers will be attracted towards him, as the steel is drawn to the magnet, while those who have none of his spirit will remain at a distance." Is it possible, I ask, to conceive of any other form or figure of speech by which the exact idea in the mind of the speaker could have been more accurately or more forcibly conveyed to the mind of the hearer? If the object of true eloquence be, as has sometimes been said, "the imparting to others the emotions with which we ourselves are agitated," then, certainly, comparisons like the above must be a powerful aid to the orator, in the performance of his task.

Equally happy was he on another occasion—so painfully familiar to every sympathizing pastor—a visit to a weeping Rachel, refusing to be comforted for the loss of a beloved child. "Suppose now," said he, "some one was making a beautiful crown for you to wear, and that you knew it was for you, and that you were to receive it and wear it as soon as it should be done. Now, if the maker of it were to come, and, in order to make the crown more beautiful and splendid, were to take some of your jewels to put into it;—should you be sorrowful and unhappy because they were taken away for a little while, when you knew they were gone to make up your crown?" The mother smiled through her tears at the thought that her jewel was taken from her *but for a season*, and said, in meek submission, "The Lord gave, and the Lord hath taken away, and blessed be the name of the Lord."—*Dowling's Power of Illustration.*

EVIL COMPANIONS.—Society is the atmosphere of souls: and we necessarily imbibe from it something which is either infectious or salubrious. The society of virtuous persons is enjoyed beyond their company, while vice carries a sting into solitude. The society or company you keep, is both the indication of your character, and the former of it. In company, when the pores of the mind are opened, there requires more caution than usual, because the mind is passive. Either vicious company will please you or it will not: if it does not please you, the end of going will be defeated. In such society you will feel your reverence for the dictates of conscience wear off, and that Name at which angels bow and devils tremble, you will hear contemned and abused. The Bible will supply materials for unmeaning jests or impious buffoonery; and the consequence of this will be a practical deviation from virtue; the principles will become sapped, the fences of conscience broken down; and when debauchery has corrupted the character, a total inversion will take place, they will glory in their shame.—*Robert Hall.*

LITTLE CLOUD OUT OF THE SEA.—"Behold, there ariseth a little cloud out of the sea, like a man's hand."—1 Kings xviii. 44.—The Turks are supplied with water by large reservoirs in the mountains in the neighborhood of Constantinople, originally constructed by the Greek emperors.—The embankments of these reservoirs are planted with trees, to make them more firm and secure, and persons are prohibited, under the severest penalties, from taking water therefrom, or digging up any of the trees. . . . The summer of 1822 was remarkably dry, and the water in the reservoirs became low and muddy, and the Turks took the alarm. Judge of the consternation of a whole city, suddenly deprived of an element essential, not only for domestic, but religious uses, and having no other possible mode of obtaining it. Prayers were offered up in the mosques, and the sky was anxiously watched. The immutability of things in the east, and the illustrations they give to the writings of former times, is not the least pleasure a person experiences in these countries. The approach of rain is always indicated here, as it was in Syria, by the appearance of a small dark dense cloud hanging over the sea. A dervish stands on the top of the Giant's Mountain, and when he sees a cloud he announces its approach, like Elijah from the top of Mount Carmel. I one day followed to the same place, and saw the dervish on the watch, and "I looked towards the sea, and beheld a little cloud rising out of the sea, like a man's hand, and gat me down—the rain stopped me not." In effect it immediately followed, and the Turks were relieved from a very serious cause of anxiety.—*Rec. K. Walsh.*

STONING TO DEATH.—"And they stoned Stephen."—Acts viii. 59.—A cryer went before him who was to die, proclaiming his name, his crime, and who were the witnesses against him. When they were come within two or three yards of the place of execution they stripped the criminal naked, except a small covering for decency about the middle. The place of execution, from which they threw down the malefactor, was above twice the height of a man, upon which he was made to ascend with his hands bound. When he had ascended, the witnesses laid their hands upon him, and stripped off their upper garment that they might be fitter for going through the execution. Thus the witnesses who stoned Stephen, committed their upper garments into the hands of a "young man named Saul." From that high place one of the witnesses threw down the criminal and dashed his loins against a great stone which was laid there for that purpose. If that did not kill him, then the other witness threw from the same height a great stone upon his heart, as he lay on his back and was stunned with his fall. If that despatched him not, then all the people fell upon him with stones till he died.

HAZITT'S ADVICE TO HIS SONS.—Do not begin to quarrel with the world too soon; for, bad as it may be, it is the best we have to live in—here. If railing would have made it better, it would have been reformed long ago; but, as this is not to be hoped for at present, the best way to elude through it is as contentedly and innocently as we may. The worst fault it has is *want of charity*, and calling knave or fool at every turn will not cure this failing. Consider, as a matter of vanity, that if there were not so many knaves and fools as we find, the wise and honest would not be those rare and shining characters that they are allowed to be; and, as a matter of philosophy, that if the world be really incorrigible in this respect, it is a reflection to make one sad and not angry. We may laugh or weep at the madness of mankind—we have no right to vilify them, for our own sake or theirs. Misanthropy is not the disgust of the mind at human nature, but with itself; for it is laying its own exaggerated vices and foul blots at the door of others! Do not, however, mistake what I have here said. I would not have you, when you grow up, adopt the low and sordid fashion of palliating existing abuses—of putting the best upon the worst things. I only mean that indiscriminate, unqualified satire can do little good; and those who indulge in the most revolting speculations of human nature, do not themselves set fairest examples, or strive to prevent its lower degradation.

WHAT DOES IT MEAN!—It is three hundred years since Rome entered on the work of missions; within this period she has made converts among people speaking sixty or seventy different languages, but not a single instance is known of her having translated the Scriptures into the language of the people where she has her missions.

Receipts for the Magazine.

VOL. I.

Paris—J S, balance of account, £1 15s.
Toronto—J F, J S, W B.
Caledon—W D.
Caledon East—P F.

VOL. II.

Paris—J S, on account, 15s.
Toronto—R H, G W, J F.
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Whitby—A S.
Richmond Hill—Rev J D, on account, £1 5s.
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Summersville—W F.
Enniskillen—T O, J S, E, W R.
Hampton—Rev A K, L O.
Mohawk—G B.

ERRATUM—In the third line of first notice, in page 22, for the words "or not likely to be" read, "and not likely to be required."