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The Canadian Presbyterian Magazine:

Especially devoted to the interests of the United Presbyterian Church.

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

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CONTENTS.

RELIGIOUS INTELLIGENCE.	PAGE	EDITORIAL NOTICES	PAGE
Religions of China.—Confucianism	49	ORIGINAL ARTICLES—	
London Epis. Jews Society	50	Influence of the Hebrew Mind on the World—Part III.	56
The Jews—Evan. Alliance	51	Un. Presb. Church History	59
Home Cath. Missions—Funds	51	Cases of Refuge and their typical import	59
Popish motives to missionary liberality	51	Reviews	61
Polynesi—Mormon missions—Bombay	52	Miscellaneous—	
Iowa and Sac Missions	52	Increased support of the Gospel Ministry	62
Mission to Red River	53	The Nine Commandments	62
The Wesleyan Conference	54	Neander	63
Report of Miss. Com. of U. Pres. Ch. in Canada	54	Ecclesiastical Titles Bill, &c.	63
		O'Henry	64

Religious Intelligence.

THE RELIGIONS OF CHINA. CONFUCIANISM.

BY THE REV. A. W. LORRAINE, MISSIONARY AT NINGPO, CHINA.

From Home and Foreign Record of American Presbyterian Church.

In this letter, it is proposed to speak of Confucius, his doctrines, and the worship now rendered to him.

Confucius was born 519 B. C. in what is now the province of Shantung, which is nearly in the north-east corner of China proper, and bordering on the Yellow Sea. It is related that his mother had prayed to the hill Ne, for a son, and fable says that when this son was born, two dragons encircled the house, while sweet music was heard in the air.—The Chinese can believe such stories, and they have an exhaustless fund of their reputed miracles to offer against those which we relate to them out of the Bible to prove the divinity of Christ, and the authenticity of the Scriptures. We find that they cannot be convinced but by the Holy Spirit, when He shall open their hearts to receive the truth. We tell them of the miraculous conception of the man Christ Jesus; they refer us to the intervention of the gods in the birth of Confucius.

Confucius did not set himself up as a religious teacher. During the most of his life he was engaged in political affairs, and only in his declining years devoted himself to the establishment of a school of philosophy. His writings contain many things that are unexceptionable, and his teachings have done more to render the Chinese nation what it is in civility and stability, than any, or all their other writings. He admonished and instructed kings, and all in authority, by the histories he gave (whether real or fictitious) of the wise princes of their ancient kings, and he taught the people to regard their sovereign as ruling by divine appointment—as commissioned to assist heaven in the government of the world. He instructed parents and teachers in the training of the young, and enjoined upon all the duties of the several relations, that children should reverence their parents, the younger be respectful to the older, and that all must yield due honours to their rulers. He encouraged industry and economy. The honour in which this teacher has ever been held, has had, no one can doubt, a great influence in elevating the nation and preserving it, while all other nations have changed, or quite passed away. Yet, in some respects, it might have been better for the Chinese had they never had a Confucius.

Though only the literati can be classed among those commonly termed Confucianists, still every Chinaman knows about Confucius, and all regard him, while he was on earth, as something more exalted than a man, and now as enjoying a place among the gods; and all he said and wrote is regarded with superstitious reverence as the words of a god. Therefore it is that they so carefully gather up all scraps of written paper, lest any of these should be defiled. This reverence for their holy book is like that of the Mohammedan for his Koran, and greater than that of most people in Christian lands for their Bible. But the teachings of Confucius contain many things which are contrary to the truth. His disciples quote him as having taught, that man by nature is good, and becomes bad only by bad example and imperfect instruction. He also taught his followers to reverence the spirits and the gods, but to keep them at a dis-

tance; but he taught nothing about the true God or a future state; and the influence of his doctrines and example are now seen in China in inducing so great interference on these subjects. In his works are some allusions to heaven as the prizing power of nature, and to fate as the determiner of all things. He enjoined the appropriate sacrifices to heaven, earth, the gods of the land and grain, and to ancestors.

All Chinese, who study at all, use the books where such things are taught, they commit them to memory. The sayings of Confucius and other sages, are familiar to all, for such as cannot read learn them from others. Nobody not even the priests or Bodhins, dare speak a word against any of the doctrines of this philosopher. It will be seen, therefore, that before they can receive the doctrines taught in the Scriptures, they must unlearn, or learn to regard in their true light, the doctrines which now have such a controlling influence over them.—With many it would be sufficient reason why they should give no attention to what we teach, that their sacred books say nothing on such subjects. People sometimes say to us, "How can you expect that we will renounce a religion and customs which have been handed down to us from high antiquity, for doctrines and strange gods which you foreigners wish to introduce amongst our people?" You tell us that the doctrines you teach are true, and the God you worship the only true God; but we have for this only your objections, and why should we believe you, a few strangers, against the instruction of our wise men, and against the practice of our whole nation? You tell us that what you teach you know to be the truth, because it is contained in your sacred book; but we also have books which we consider as important and as worthy of belief, as you do yours." Some there are who take occasion to speak contemptuously of Christian books, and translations of the Scriptures, because they lack the elegance of style in which their own books are written. Some again, who are positively reticent when speaking against our doctrines in our presence, who acknowledge they are very good, but that their books contain that which is equally good, and therefore we may infer their opinion, that they have no need to put away the old, which is good, for something that is new, and so far as they can judge, no better.

Often when we are talking to them about Jesus Christ, the Saviour, they compare him to their Confucius, and suppose that Jesus must be to the Western nation, what Confucius is to the Chinese, and they say "Yajooz (Jesus) may be better for you, but Confucius is better for us." Again, they have doctrines with which to oppose those which we teach. We speak of the self-existent and eternal God, who created all things, and who is distinguished from every other object that may be worshipped in this, that "the gods are idols, but the Lord made the heavens;" and they refer us to their system of cosmogony, viz.: that all things were produced by what they term the *dua povera*, Yin and Yang, the male and female principles, which pervade everything, and cause all the changes which are seen in matter; while matter itself they suppose to be eternal. Of the origin of the world, their books teach thus: "Before heaven and earth were divided, there existed one universal chaos, when the two energies of nature were gradually distinguished, and the Yin and Yang, male and female, principles were established. Then the purer influences ascended and became the expense of heaven, while the grosser particles descended and constituted the subject earth." From the combinations of these two, all things were produced, and thus heaven is the father and earth the mother of nature." They say further, heaven and earth produced all things, but as they could not speak, the sages came to settle the form of governments, and teach the principles of right conduct; therefore the sages are considered equal to heaven, hence also the saying, "Heaven, earth and man;" man meaning the sages.

Every department and every district, has its own Confucian temple, so that in the city of Ningpo, we have two, one for the Heno, or district, and a much larger and more splendid one for the Fou, or department, an account of which may be found in the "Letters to Sabbath Schools," of the late Rev. W. M. Lowrie. In these temples, images are not employed, but their absence is supplied by tablets, one tablet on which is inscribed the names of Confucius, and others for his principal disciples. The worshippers present their offerings, before these, and here they perform their kneelings and bowings. In the district temple at N. Ningpo, we find an exception to what is required in these places; it is an

image, to represent, as we are told, the sage himself. It is the figure of a portly and venerable old man, with a long white beard depending on his chest, and a large arm-chair. "There are," it is low upon the breast, not seen in the large arm-chair. "There are," it is low upon the breast, not seen in the large arm-chair. "There are," it is low upon the breast, not seen in the large arm-chair.

Boys, whom their parents design for literary pursuits, when about commencing their studies, are conducted to the temple of Confucius, where they present offerings and implore the aid of their patron in the prosecution of their undertaking. Alas! they know no better way; nor can they know until the Church discharge her duty towards them.

The literati of China are commonly ranked as Confucians, and they very frequently speak in terms of contempt of the sects of T'ou and Buddha; but, as was remarked in another place, they are often, like others of their countrymen, so under the influence of superstition, that they have no scruples in paying homage to the idols of these religions. Generally, however, they are like athletes, living only for this world without care or thought about a future existence.

ANNUAL REPORT OF THE LONDON EPISCOPAL JEWS' SOCIETY, FOR 1850-51.

The Annual Report presented at the meeting of the Society in London, on Friday, May 20th, presents varied features of interest, and sets before us the difficulties opposed by the remarkable state of the Jews to the labours of the missionary, as well as the success, which, under the Divine blessing, has attended the preaching of the Gospel of Christ; and we find that a great increase in the number of converts has taken place. In reviewing the history of the past year, the Committee gratefully acknowledge the goodness and faithfulness of God towards the scattered sons of Judah; and then proceed to say:—

"Our missionaries find that a great and effectual door is opened to them. We have been permitted during the past year to occupy four stations in Great Britain (London, Glasgow, Liverpool, and Manchester) twelve Irish labourers in the missionary field. Eighty-four agents are at present employed by the Society, of whom thirty-seven are believing Israelites; and Missions are maintained in the following places.—At home—in London, Manchester and Bristol, abroad—in Jerusalem, Safet, Cairo, Oren, Baghdad, Selim, Aty, Aden, Bombay, "Trafalgar, Erzerow, Constantinople, Lublin, Szwabitz, Petrikau, Posen, Lissa, Danzig, Koenigsberg, Berlin, Breslau, Gottenberg, Frankfort-on-the-Maine, Strasburg, Grauznach and Amsterdam.

"At no period of the Society's existence have its funds been in so prosperous a condition. The total receipts are £32,231 16s. 11d., presenting an increase of nearly £1,000 over the preceding year; the expenditure for the year was £22,378.

"The Scriptures issued from the Society's Depository, in whole or part, amount to 14,537 copies, and other publications and tracts to 23,222. The Society has printed during the year 5000 copies of the Hebrew Bible, 12mo, 14,000 of various editions of the Hebrew Pentateuch, 2-000 of the Judeo-Polish Pentateuch, besides 34,000 copies of other publications and tracts."

The Report announces the realization of the plan mentioned at the former anniversary, for seeking out the remnant of Israel in the Chinese empire. Under the direction of the Bishop of Victoria, two converted Chinese were sent on a mission of enquiry to Kae-lung-ko, and have brought back some interesting information respecting the 200 Jewish individuals still left in that place, though in very reduced circumstances.

The Report gives an encouraging account of the increased demand for the HEBREW NEW TESTAMENT, and states that the demand for the Holy Scriptures by the Jews, is GREATER THAN IT EVER WAS BEFORE. We can only find space for the following summary:—

While from Jerusalem we receive without effect, and through the Bishop about an extensive secret reading of the New Testament, the reports from Salonica state that the New Testament is gladly received by most who can read. On the occasion of the last journey by the brethren at the latter station, a Jewish Rabbi happened to arrive at some places soon after their departure, and he afterwards related to other converts that he found both the New Testament and tracts in the hands of the people. What particularly struck him was that they liked the books and were unwilling to part with them. At Oren, New Testaments and tracts are freely circulated. The 'Old Paths' are read by the Jews in Holland with great avidity; the translation of that work into the Dutch language, has proved very useful. The Rabba enquire about to treat with the circulation, and without effect, as the people are desirous of reading and judging for themselves. At Amsterdam more New Testaments were circulated last year than in any preceding year. Mr. Stockfeld relates that in Bavaria a Colporteur met in an ascen-

ly of Jews, a Jewish schoolmaster, who mentioned that he had once witnessed a house in which there was a most beautiful and incomparable prayer, and that he would readily pay a large sum to obtain possession of that book, which somebody must have taken from him. On leaving this the Colporteur opened the New Testament, and showed him the sixth chapter of St. Matthew, asking if that were the book and prayer referred to. The schoolmaster at once joyfully exclaimed, "Yes, that is the book." And thus incidentally a conversation on the Jews present. Mr. Hirsmann at Breslau, refers pointedly to the great change produced in the Jewish mind by the reading of the New Testament, and is also anxious for an increased circulation of the Hebrew translation of the Scriptural Liturgy of the Church of England, which the 'Old Paths' and Council most useful in his labours. From Danzig we learn that the New Testament, during the past year have been more in request than formerly, and can now be received in the presence of others, and taken away without concealment. At some places, hundreds of tracts were distributed at the urgent request of Jews and Jewsesses of all ages; they continually ask for tracts in the German language, whereas, in general, do not understand Hebrew. The missionary at Konigsberg has made explicit mention of the acceptance which the New Testament, the 'Old Paths,' and the 'Pilgrim's Progress,' meet with from the Polish and Russian Jews. He has often found them quoting passages from memory.—The Jews who called on the missionaries at Warsaw and Szwabitz, to purchase the Hebrew Bible, and the Hebrew Testament, have begged for Hebrew New Testaments for their friends at home. Interfering information has reached the Committee from other sources, which shows that a work is silently going on among the Jews of the great Russian empire, of the extent of which we can form no idea, but have the satisfaction of knowing that the publications of this Society have been the blessed means, though its missionaries have not been permitted to be the visible instrument. Jews themselves have reported that in the heart of Russia many written copies of the 'Old Paths' are in existence, and are used in secret by the Jews, and that such a Hebrew M.S. of that work, was known to have sold for about £2; and that there are also such written copies of the Hebrew New Testament in circulation. These are remarkable facts, so indicating the signs of the times.

CHURCH AND STATE AFFAIRS.—THE JEW TOWARDS CHRISTIANITY.—The Report abounds in proofs of the influence which has been produced on the great mass of the Jews, by the operations of this Society.

From Cracow we learn, "that the Jews have begun to entertain more correct views of Christianity, and are less vehement in their hostility against it than formerly, while they in general evince a kind feeling towards it. The missionary of Cracow reports, that he would like it cannot be said that there is an open door for the Gospel in his district for reading the New Testament, there is this difference, that they do not now feel a horror as formerly, when spoken to respecting its saving doctrine, and are more readily induced to accept it, and it is read much more than in former years. They read with pleasure, and respect, and interest, respecting it, and are more conversant with Jews or Hebraists, and like especially to hear of what is going on in Jerusalem and Palestine; and this is a token that they have not yet lost all interest in the land of their inheritance, and that at the appointed time this feeling will be quickened within them for the Lord's own purposes. And respecting the work, silently but extensively, going on in Jerusalem itself, the Bishop writes—'What, in the midst of many disappointments, gives me the best hope for the future, perhaps not very far distant, is the fact that the prejudices of the Jews against the Gospel are weakening very fast, and the knowledge of the contents of the New Testament is spreading rapidly and widely among them, so that it needs only the breathing of the Spirit of God to restore them unto life; he trusts, the Gospel, waiting on it were, without their minds to be breathed upon, in order to become life and power for their restoration.'" The missionaries at Szwabitz report that it has been encouraging to them to notice, and their journeys in Poland, an increasing study of the Bible, and a growing friendly feeling towards Christianity, in proportion as a more correct knowledge of its tenets takes the place of their former prejudices. The Rabba at Grauznach died last summer, and our missionary who had shortly before visited him, and preached to him Jews of Nazareth as the only Saviour, was invited to the funeral, on which occasion he met with a cordial reception from those present, among whom were Rabba from neighbouring districts. On more than one occasion, when the colporteur attached to the Berlin Mission (himself a proselyte), has been surrounded by large numbers of Jews, who, without any previous notice, had been sent and success directed against himself, the mission and proselytes generally—some Jew present has lifted his voice in defence of the Gospel against the attacks of his brethren, exhorting them to search the Scriptures and read the New Testament for themselves. At the Episcopal Jews' Chapel, London, no occasion of public worship passes which is not marked by the attendance of Jews, and the Jews are especially inquired into. The place itself is an object of interest, which induces many both English and foreign Jews, to visit it, and this more especially during the celebration of their own great festivals. These are doubtless indications of a state of mind which calls for increasing prayer and faithfulness in ministering the word of life unto the house of Israel, and which has certainly the effect of rendering that blessed promise, that the word of the Lord should not return Him void.

The schools for Hebrew children at home, and in our various stations have continued their useful course. Twelve additional labourers have

been sent forth, and several new stations occupied during the past year. The varied particulars respecting these labours of the Society will appear from time to time, we can only now call upon our readers for renewed exertions and prayers, together with a grateful acknowledgment of all God's mercy and faithfulness.—*Hebrew Address.*

THE JEWS.

We give below a brief outline of facts that transpired during one of the days of the meeting of the Evangelical Alliance in London, relating to the state of the Jews. Not a few of that race, now converted to Christianity, were present and took a warm interest in all the proceedings.

The Rev. F. C. FRENAN, Chaplain to the Bishop of Jerusalem, made a statement of the present state of the Jews in the Holy Land. He observed, there were four cities of the Holy Land to which the Jews were stationed, viz. Hebron, which contained about 600, Jerusalem, which contained about 8000, Tiberias and Safet, in which together there were about 2000. These four places were known by the Jews as the four holy cities. There were also about 150 in Haifa, and 50 in Sidon, Acre, and some others. There were also in the mountains, and elsewhere, a few Jews scattered about, so that perhaps there might be some 12,000 Jews altogether in the Holy Land. The Jew could not dissociate himself from Jerusalem. Every pious Jew desired to go to Jerusalem, and lay his bones in the valley of Jehoshaphat. This was a reason why the efforts of Christians should be directed to the conversion of the Jews in the Holy Land, and not only in the mountains, but elsewhere. At Hebron, Bishop Alexander had preached the gospel in the Jewish synagogue and in the houses of the Jews, and Hebron was now regularly visited from the mission at Jerusalem. For a long time the Jews at Jerusalem saw in Christianity nothing but a system of idolatry and persecution, judging from the Greek and Roman Catholic Church, and from what they suffered from the Christians. They now know the true Christianity, whether idolatrous or not persecuting. (Hear.) What had they seen in Jerusalem? The Protestant mission had established there an hospital for Jews, which stood a monument of Christian love and charity, and in that hospital many had been not only restored to bodily health, but had received the good tidings of salvation. They had there learned true Christianity. There was also a school at Jerusalem, in which many Jews had learned the truths of Christianity, and on Mount Zion itself a church had been erected by Christian love and charity, in which the gospel of Christ was regularly preached faithfully to Jew and Gentile, and not in a way that could offend the eye of a Jew or of a Mahomedan. In conclusion, he assured the Conference that the Christian Jews of the Holy Land would indeed rejoice when they knew of the link which the Alliance had thus formed for believing Jews all over the world. (Applaud.)

The CHAIRMAN said, before leaving the chair, he wished, on his part, and that of his Jewish brethren generally, to thank the Christian Churches among the Gentiles, and those Christian societies which had united to promote Christianity among the Hebrew nation. (Hear hear.) There were many Christian Jews present who had been brought to a knowledge of the truth by their means, and many a missionary and many a minister of the gospel, begotten to Christ though the instrumentality of those societies, was now labouring in the work of the Lord.

Dr. De Costa of Amsterdam then took the chair, and after a brief address called upon

The Rev. Dr. MAZOU, who, in an eloquent speech, moved a resolution welcoming the Jews to the meeting of the Conference, and thanking God for the great work He had wrought amongst that people.

The resolution was seconded by the Hon. Rev. Baptist Noel, and spoken to by the Rev. T. R. BAKE, Professor Petavel of Switzerland (who spoke in French), and was carried unanimously.

The Rev. Mr. BLOKE of Aveling moved another resolution, declaring that the Conference was deeply interested in the cause of Israel, recognizing the claim of the Jewish nation on all true Christians, and expressing a hope that, in obedience to the Saviour's command, every true believer would use his utmost efforts to promote the preaching of the gospel among the Jews, which was seconded by the Rev. ALBERT EICHENSTEIN, and approved by the Rev. ALEXANDER LEVY.

Dr. De Costa read a paper on the prophetic destiny of Israel, historically considered. The burden of the early part of his paper was to deprecate any attempt to destroy the nationality of the Jews while endeavouring to convert them to Christianity. It then proceeded to speak of the glory of Israel, not in the way of boasting, but as maintaining the rights of the Lord Jesus Christ as King of the Jews; and, referring to the crucifixion, said that Christ's blood then shed, proclaiming, as it did, love, pardon and future glory for his people, instead of a curse, as they thought that they were yet to become kings and priests unto God; and in proportion as they had been depressed in the days of their dispersion, so should they in the end be exalted. The Gentiles were deeply indebted to the Jews, whose whole history since the death of Christ proved the reality of Christianity. But in all their difficulties there was something grand in their noble and devoted defence of Jerusalem,—in their expulsion from the temple, and in the preservation of their nationality, despite the persecutions to which they had been subjected; and in this grandeur there was proof that God was still with them, and that far greater grandeur was in

store for them. They were not seeking their own glory, God forbid; but the glory of the flesh and bone of man's flesh. Even now, in Jerusalem, the Jews were the nucleus of the New Testament in the East among those fifty boys and girls of Jewish extraction in the Hebrew tongue. (Hear hear.) And that the prophets had spoken would come to pass, and reign over the Jews and Gentiles also. He urged on the Christian public and on Christian societies to persevere in their work of converting the Jews, and amid all disappointments, resting confidence in God's success in ultimate success. He expressed in the East great Alliance, but they should not forget that the great centre of religious mission and of Christianity must be the city of the Lord,—Jerusalem.

Dr. BATEM then gave some account of what was doing on behalf of the Jews in America.

The Rev. Mr. STEWART next addressed the Conference on the state of the Jews in Holland.

The Rev. Dr. BAYSON of Berlin, after a short speech, in which he spoke of the greater influence of Jewish Christians in converting Jews than Gentiles, and referred to the change which had occurred in Prussia, when at Berlin alone there had been 2500 Jewish proselytes as a proof; adding, that conversion in Germany was generally preceded by industry and piety, and a tribute to the usefulness of the London Society for the conversion of the Jews, moved a resolution recommending unity of effort amongst the various societies labouring for the conversion of the Jews.

The resolution was adopted.

The Rev. Mr. STEWARTS moved a resolution, declaring that the Conference should have joy in the unity of spirit manifested by the Jewish brethren present, and resolving that an effort be made to establish a permanent union among believing Jews in all countries, and to form an Association for this purpose among them, the Central Committee to be in London.

This was seconded by the Rev. H. HERSCHLIZ, and was passed.

ROMAN CATHOLIC MISSIONS.—FUNDS.

The balance-sheet for 1850 has been recently published, showing upwards of £120,000 as the amount of contributions for that year, which is a very slight decrease upon the amount for the previous year. Adding to the above amount, the balances which were on hand, the society had in all a total amount of £129,000 at its disposal for the year, all which was expended, excepting about £2400. France, as usual, contributes more than a half of the entire contributions, £71,282, and the Lyons district, the capital of which is thought to be more Catholic than Home itself, exceeds that of Paris, yielding £11,511, while the Paris district raises only £22,838. The Kingdom of Sardinia, which is next to France in liberality, gave only £8000, then follows Belgium, with £5500; Prussia, £4500, while the British Isles come next in productivity, yielding £4500. Of this last sum, Ireland gave upwards of £2000; while poor Scotland can only make out £196 17s. 7d. Among the other nations contributing, the Roman States, of which the receipts given are for 1849, give a very low, only £1652, while miserable Spain yields no more than £237. In the expenditure, the missions of Asia amount £40,785, those of America, £30,201, of those of Europe, £9,087; Africa, £10,528, and Oceania, £10,002. In the list of European Missions, Scotland received about £2633, while England has £1262, and Ireland, £1049.

POPIISH MOTIVES TO MISSIONARY LIBERALITY.

A very characteristic document has just been issued by the Propagation Society, in their missionary periodical, for the excitement of the faithful in support of their labours. They give at full length the papal bulls or decrees granted by the present Pope in favour of this association; according certain specific days of indulgence to each one who shall sub-vote to their fund one halfpenny per week, and recite every day a *patre* and *ave*, with the invocation, "Saint Francis, our patron, for us." The days of indulgence, so far as we are able to compute, form an amount to twenty-eight yearly, with an opportunity twice a year, at certain seasons, of acquiring at once an indulgence of 300 days; with another opportunity of acquiring, at any time, an hundred days' indulgence; each of these last cases having some slight and trifling additions to the aforementioned requirements in the indulgences granted in favour of the Society. These indulgences are granted, not in return for any entire temporal penalty,—for they seem to be all plenary indulgences,—which the truly contrite have still to undergo in this world, or in purgatory. And in reference to the latter part of the penalty, there is superadded in the papal decree, "a plenary indulgence at the point of death, provided that, being animated with good dispositions, the associate in question, at least in heart, if he cannot do so by speech, the most holy name of Jesus." We do not dwell on the melancholy and criminal delusion which all this is calculated to foster, nor on the baneful influence on morality which such a system must of necessity produce. The sale of, and traffic in, indulgences, is said to have been severely reprobated by many councils; and the bulls of indulgences granted by the Pope contain the clause, that "if anything be given as the price of the indulgence, that price shall become null." But in the case of these bulls of indulgence in favour of the Propagation Society, there is a distinct price stipulated; and that price is so small, that even the poor of the people may

avail themselves of it. And, it is to be feared, that as regards the moral effect of this system, an indulgence as to the temporary or punctual penalty will be, in effect, and in result, the same. If converts have high motives for their missionary zeal: we would be happy if we saw them, in proportion, were highly operative.

POLYNESIA.

The group called "Hervey Islands" lies about eleven degrees south-east of Tahiti. The missionaries of the London Society in Rarotonga of these islands, have long had their eye upon a neighbouring cluster of islands, the savage character of whose inhabitants, and other obstacles, for a time defied all attempts to get access to them. At length, however, their prayers have been answered, and one of these islands, Manukia, has, through the instrumentality of teachers from Rarotonga, entirely renounced idolatry, and the people placed themselves under Christian instruction. Mr. Pitman, under date Rarotonga, 11th November last, notices the joy with which, after so many years' fruitless attempts to convey to this island the gospel of Christ, they had at length succeeded in bringing two native teachers upon it. He writes that he had a letter of date August, 1839, stating that the natives had renounced idolatry, and bent their gods; that at that time they were all under instruction, both adults and children, and had already made considerable progress. They had been committing a catechism to memory. A place of worship had been erected, and the gospel preached to them, and the Sabbath regularly kept. From a number of provision which arose, and all the people had emigrated to another island forty-five miles distant; the chiefs of which did not readily give up their gods, but at length yielded, through the representations of those chiefs who had embraced Christianity. And now the standard of the cross is erected there also, and the way of salvation through Christ made known. There are still groups of islands beyond, yet unnoticed by Christian teachers; and the missionaries who are not yet satisfied till they have reached them. Tairi, the native brother at Manukia, entreats the earnest prayers of the churches on their behalf, that the word of God may take deep root.

In reference to Rarotonga itself, it may be noted that the Rev. A. Bazoote, missionary from that island, who has been for some time in this country for his health, has just sailed for the Lake of Geneva on his return, bearing with him 5000 copies of the entire Scriptures in the Rarotongan language. In a letter to the committee of the British and Foreign Bible Society, he notices that it was only in 1822 that the island was discovered; its inhabitants being then fiercely savage, and cannibalism prevailing among them to a fearful extent. Native teachers, who were then landed, succeeded, by the Divine blessing, in inducing the whole island to cast away their gods. The missionaries joined them in 1827. A written language was formed, and the first communications in it which passed between the missionaries, excited among the natives the greatest wonder; they would accompany the bearer of a note passing between one station and another; and, in doing so, would exhibit an eagerness to discover what it said. Now education is almost universal, and great numbers of the adults can read, and all the children, not labouring under any incapacity.—The work of translating the Scriptures was begun with some of the books of the New Testament; and, though imperfect at first, yet they were highly prized by the natives, many of whom committed the greater part to memory. After the entire New Testament was completed, and 5000 copies printed, the Old Testament was proceeded with, and as the portions were completed, they were printed by the natives, the paper being supplied by the British and Foreign Bible Society. All, excepting the minor prophecies, had been translated prior to Mr. Bazoote's re-visiting this country. During his residence in England, he has, with the assistance of an intelligent native, and of his own daughter, been in the island, completed the version of the entire Scriptures, with the rest of what remained to be revised. He very modestly declines receiving the work as perfect; but believes it will be that fully received by the poor people for whom it is intended.—United Pres. Mag.

MORMON MISSIONS.

The Austral islands, an interesting group south-east of the Hervey Islands, into which an entrance has been made for the gospel by native teachers, have recently been visited by the emissaries of the same American imposture called Mormonism. At most of these islands, the cause of Christian truth has suffered much from the ascendancy obtained over the people by some teachers of that delusion from America; although still the majority manifest a decided preference for the pure word of God, and seek with avidity for copies of the Scriptures. It is nothing new for Satan in two missions; but his momentary success in his argument in conversion was the sword. There is a little novelty in his being reduced, in our peaceful days, to try, as he may do, successfully with blinded savages, the influence of instruction alone.—United Pres. Mag.

BOMBAY.

It appears, by a census made by order of the Indian Government, that the population of the island of Bombay consists of 566,119 souls; of whom 17,234, or about one-thirtieth of the whole, are professing Christians; and of these 7456 are native Christians; but only between two and three

hundred of them Protestants. This may appear discouraging for the past, but how extensive the field of usefulness which it presents. And if so much remains to be done in Bombay, what shall we say of the whole of India.—United Pres. Mag.

IOWA AND SAG MISSION.

How much we know of the heathen in many countries, and the state and progress of Missions abroad, and how little about the aboriginal—the red men of our prairies and forests, for whose moral and spiritual condition we ought to feel at least an equal interest! From time to time we intend to give extracts illustrative of their state, and the progress of the efforts to evangelize them, and which, we doubt not, will be read with interest, and we trust may awaken a zeal for the extension of the gospel to that heathenism that hangs on our skirts, and indeed can be found in the very heart of some of our old and most important settlements. The following extract is from the *Home and Foreign Record of the American Presbyterian Church*.—

JOURNAL OF THE REV. W. HAMILTON.

Friday 21.—At the lodge I first visited in day they were but two persons. The man and when I spoke to him, "I like well enough to worship God, but there is no one here but myself." I replied to his remark and went in "Do you know anything about God?" I said to him.—"I know that there is a God, but I do not know how to worship him." After some further conversation I asked him of his father. "He died," said he, "when we lived on the other side of the Missouri river. I bear his name." "How did you get it?" "I got it when I was on a war-party against the Pawnees, for it is right to kill." "Yes, it is just like play." "What if you had been killed, would it have been like play?" "Had they killed me I would have gone to heaven; if I had killed one before I was killed, it would all have been well enough." "I come in and sit down in your lodge, would it be right to shoot me, would my children think it right?" "No, you are praiseworthy, but should you fight me and I then kill you, it would be right." "The Pawnees were not fighting me, they were after provisions." "Yes, but they steal our horses." "Those were not the ones that stole horses, they were women and children that were killed." "Still they were Pawnees." "Should some Ioways come at night, as they often do, and steal some of our stock, and I see you the next morning and would you kill you for it, would that be right?" "No, I never steal." "But I would say, the Ioways do, and you are an Ioway." "You ought to punish the one who did the wrong." "Just so with those Pawnees, they did no wrong, and God commands you not to kill." "But if I had killed one, I would have been looked upon as a man, now they call me a woman." "Did you not kill any?" "No, there were some with a bundle of arrows trying to shoot me; but I was on a horse and rode off, and tried to shoot them, but my gun flashed; the powder was wet." "God was merciful to you and prevented you from killing any." "No, he was not. Had God pitied me, he would have let me kill one; and then I would have been looked upon as a man; but he was not kind to me." They now call me a woman." "Should God make you holy and take you to heaven, and send those murderers to hell, would they, while tormented and suffering, call you a woman, if they saw you happy?" "I suppose not." "Would it be right for you to see me watch to pieces, after I had spent time in flaying it, when you could not repair it again?" "No." "Then as you cannot make people alive again, you ought not to kill them." God has inside them and commands you not to kill." "I do not like play." "When they jump about and shoot you at each other, it is like play. Sometimes they are." "Do you think when they kill each other they go to heaven?" "No." "Should you kill some Pawnees, and others kill you, would you both go to the same heaven?" "Yes, I suppose so." "And would you fight there or live in peace?" "I think they would live in peace there." "Then would it not be better to live in peace here? It is not so on earth." "But it ought not to be so. Will you go to war again?" "No one is now going to war. They may fight some tribes when they go the hunt next summer, as they did last. The chief says he is going to the Pawnees on a friendly visit to get horses."

After the above conversation, I endeavoured to point out to him the way of salvation, and after praying with them, I went to another tent, where I found some whom I had visited before though in a different place. "Have you thought about what I told you?" I said to one of them. "No, I cannot do it right, therefore I do not think about it." "Have you?" I asked another. "Yes I think about it all the time, I hear what you say and pray to God." "What do you pray for?" "What you teach me." Their prayers are doubtless often a simple wish for what they want for the body, yet they were attentive while I spoke to them.

At the next tent I found quite a number, and among them a sick man. "Would you like to hear?" addressing the sick man. "Yes." Some were attentive, and some were not. The two girls were making moccasins. The old woman was cooking some wild beans or peas that they dug out of the ground, or from old logs, where they are often deposited by the mice first, in smaller parcels, after which the Indians come and gather them for their own use." Wild potatoes and arcticorns are also quite

plenty, and are dug for food. A rude drum was in one part of the tent, used doubtless in doctoring the sick man. Two old men came while I was talking.

After I left I met Horshoof, the principal doctor. This man returned with me for some medicine. On our way together, I asked him why he did not forsake his ways and serve God. "Why," he replied, "I listen to you, I get your medicine, I doctor a great many persons, and they live. I am not a prophet or holy man. It is the medicine you give me that saves them. How is it that I do not worship God, when I hear you."—"I was speaking about the soul, not the medicine; that is good for the body, but you must be cleansed from your sins or you can never get to heaven." Thus I talked to him until we reached home, but he seemed to feel little, though he gave his assent to the truths.

Returning to No-heart's I spoke to a few persons, and went thence to White Crane's, the blind man. When I went he said, "I have not seen you for a good while, I am sorry. (He sometimes seems to forget that he is blind and talks about seeing. I said, "I have been teaching at other places. "I am warm but almost starved to death." "Do you wish to die?" "Yes, because I am hungry." "Should you die where would you go?" "To the Spirit Village." "And would you never hunger there?" "They would perhaps feed me." "Who would feed you?" "My grandfather, or my relations." "Can spirits eat?" "I suppose not." "Spirits do not eat. I fear you do not love God; you do not seem to understand what I tell you." "Yes I think of your words all the time, I ponder them in my heart." "Pray to the Holy Spirit to help you to understand."

Friday 31st.—To-day as I went in to White Crane's lodge he said, "is that you?" "Yes." And he held out his hands saying, "I am glad to touch you, but I cannot see you." He spoke of his situation, said he had eaten up what I had sent him, adding, "I like to listen to God's words when I am full." "I fear you love your victuals more than you love God, you talk about them more than you do about God." "It is good to eat, but I think of what you say all the time." "Do you not like to hear me when you are hungry?" "Yes, I like to hear God's word when I am hungry too." I handed him some victuals that I had brought with me, for which he thanked me over and over again, then added, "Lately you have not talked to me as long as you used to do. You go away quick." "Most of the Ioways tells me to speak short. They do not like me to talk too long." "I like to hear a great deal. I cannot recollect all." "Did you hear that Hoé-po-ha-ing-a died last night?" "No, I did not hear—is he dead?" "He is my relation." "Yes, he is dead, I met his son as I came here. What do you think of him? where do you suppose he is gone?" "I think he is gone to heaven, he was a great man." He was a great drunkard; he did not like to hear me talk about God. Before he went on the hunt I wanted to talk to them in his tent, but he would not let me. I think he told me he hated God. I have not seen him since his return. [I was at his tent but he was absent.] Unless God changed his heart, he could not be taken to heaven. Do you know that we are not to be taken to heaven for our good works." "Yes I know it. God will do as he pleases." After singing and prayer I talked to him yet a good while. He said "I understand it all."

I went thence to another tent. Here were three women who listened, but not with very close attention. One old woman who thinks herself remarkably good, says she prays, but I have my doubts. I went then to another. The man within not long since committed murder, and had his face still black.*

The man he killed, had before killed his own brother. Thinking he did not wish to be disturbed, as he did not look up, I went into one near it. Most were gone to a feast. One man was in. He was tying up his arm. He had pierced it on account of the death of Hoé-po-ha-ing-a. I said to him, "Why did you pierce yourself?" "Because I was sorry, I cried." "Did that make you glad?" "Yes, I am glad now because I cried—it is our custom." "I know it, but God tells his people not to cut themselves for the dead like the heathen."

A woman had also pierced herself in both arms. The way they do it, is to take hold of the loose skin, and raising it up, thrust a knife or an arrow through it. The man went to a feast but I spoke to the women.—They had lately returned from the Buffalo hunt. One woman said there were many Kickapoos and others going to the buffaloes; that their corn was out, and their children starving to death. She showed me some wampum that they had given her for provision. She said many had died. I next visited Tapanupa's, whose tent was close to the one where they were feasting. Here were a good many collected. One of them was very impudent, saying, "When I go to your house you turn me out, and shut the door." I said, "Why do you tell a falsehood? Who is it gives you medicine when sick? You come very humbly and ask me for medicine. I give it to you, and as soon as I come in here, you talk very largely and say that I shut the door on you. How badly you behave!" The others laughed at him, when he said, "I told you to sit down."—"No, it was not you but Tapanupa that told me to sit down." "I was drunk last night, and they stabbed me, do you see?" showing his arm.—"You are talking like you did just now, you pierced yourself for the dead. Is it not so?" He said it was, and finding he could not gain much by his jokes, he ceased, and became as pleasant as the rest. Tapanupa said, "I am glad to see you; I am glad to have you come." As the feast was

* Since the above was written, he has killed another man in a drunken spree, and was himself wounded, with both a knife and a bullet; his wife also was shot in the knee, but both yet survive.

not ready they were willing to listen to me and were orderly, and more than usually attentive, especially the man. Just as I finished, one came to invite them to the feast. A number of the men in this tent had pierced themselves, so honourable does it seem to be among them.

MISSION TO THE RED RIVER SETTLEMENT.

The following account of the Presbyterians at the Red River Settlement, from the pen of Rev. Dr. Burns, may prove interesting to many of our readers. We extract from the *Ecclesiastical and Missionary Record* :—

The charter of Hudson's Bay Company bears date 1670; and by that charter they are made absolute proprietors of all Rupert's land, a territory supposed to equal all the rest of British North America. Among the subjects of this wealthy Company are the Scottish settlers at the Red River, or Selkirk settlement, formed by the nobleman whose name it bears, in 1805.

In May, 1813, the Scottish settlers brought before the notice of Duncan Finlayson, Esq., the governor of the Red River settlement, by petition, all the facts of their religious history, and this they submitted afterwards to the Colonial Committee of the Free Church of Scotland. The colonists, in 1813, were six thousand in number, divided into three religious sects—Presbyterians, Roman Catholics, and Episcopalians; of the former, there were 2,660, and of Roman Catholics, 3,200; the remaining 200 belonged to the Episcopal Church. The Scottish settlers were chiefly emigrants from the North of Scotland, brought to the country in 1815, by the then Earl of Selkirk. They had a clergyman of their own persuasion promised by his lordship at the time of leaving their native country, (the Rev. Mr. Sage,) but circumstances prevented his embarkation along with them. He was expected to follow them next year; next year, however, came and passed away, and no clergyman came; and no Presbyterian minister has ever yet visited Rupert's land! In the winters of 1815-16, the settlers had to abandon the colony for want of food, and they betook themselves to the plains for buffalo and to the lakes for fish, and they wintered among the natives in all directions. In 1816, after their return to the settlement, they were driven from the colony at the point of the gun, by the firm partisans of the then two rival Companies, and had to pass the winter of 1816-17, 300 miles to the north of the colony. In 1817, Lord Selkirk visited the colony in person; brought back the Scottish settlers, and renewed to them his promises of forwarding to them their minister without delay. In 1818 they had again to abandon the colony through starvation. In this year, nevertheless, two Roman Catholic priests arrived from Canada, but no Presbyterian minister. In 1819 they returned to the colony with the view of putting down a crop, and they then applied to the governor (Alexander McDonnell, Esq.) to get out their minister, but he (the governor) being a Roman Catholic, paid little attention to their memorials. In 1820 the Scottish settlers were mortified to see, in place of a clergyman of their own persuasion, as had been promised, a missionary of the Church of England sent out and placed over them as their spiritual pastor; although, at the same time, there were not twenty individuals in the whole colony belonging to the Church of England! In 1822, the settlers appealed to Mr. Halkett, one of the executors of Lord Selkirk, then at Red River, and received for answer as follows:—"With respect to the application of the Scottish settlers, for a clergyman of their own persuasion, Mr. Halkett will state the circumstances to the executors when he returns to England, and an answer will be sent to them as soon as possible." No answer was ever returned. In 1823, the settlers were assured by the then governor, (MacKenzie,) that they would get a minister of their own persuasion, and a memorial was sent to Scotland; but that memorial was never answered; and in place of getting out their own minister, out came another Church of England missionary; and from time to time, five others in succession followed, each differing from his predecessors in new-fangled ceremonies, and in their opposition to the religious and conscientious feelings of the settlers. In addition, the settlers had their high toned Protestant sentiments shocked, by seeing, year after year, Roman Catholic priests brought into the colony. In 1843, there were of these, six, and of Church of England missionaries, not fewer than four; and the Scottish settlers loudly but respectfully complained, that although they were the first Christian community in that part of the wilderness, they had been totally neglected, and left to grope their way in the dark without even one! Opposed as they conscientiously are to the liturgy and ceremonies of the Church of England, these hardy sons of the Gael felt the bitterest regret at the want of a minister of their own Church. From their first arrival to the year 1830, they had been tossed about so much, and suffered so many privations, that their circumstances had improved very little. From 1830 up to the present day, a kind providence has crowned their labours with means equal to their daily wants, and something to spare.

One great cause may be assigned to account for the failure of their many applications, namely, the influence of the Church of England Society in London over the Committee of the Hudson's Bay Company.

In 1835, a party of one hundred and ten persons, all Scotch settlers, left the colony for the United States, solely because at the Selkirk Settlement they had neither minister nor Church of their own. In 1837, several other families, for the same reason followed them. Some others residing in that colony have not entered into a Church these thirty years. They can hardly be blamed, when it is known, that the English mis-

sionary stands up in the house of God, and pronounces out of the pulpit on the Lord's day, and that before a congregation of professed Presbyterians, "that all the Presbyterian sect are in the broad way that leadeth to destruction." "I, myself" continued the missionary, "was once a Presbyterian, but, thank God, I am no longer one." These words were uttered in the presence of the governor to whom this representation was addressed, and he was a Scotchman, and the great mass of the people were Scotchmen and Presbyterians.

Amid their many grievances—a tithe is not known—these noble settlers have had cause to rejoice that they have been enabled to stand fast by the banner of Christ's cross and crown. They have held together as by one golden cord; manifesting their attachment to their "Free Church" in the vast wilderness, while at home we were lolling in sullen security on the lap of public favor. Although each leading minister, Episcopalian, Roman Catholic, and Methodist, received an annual grant from the Company, the Scottish settlers declared their readiness to dispense with this, and to support their minister cheerfully out of their own resources. £20 or £100 is per. as all they could promise at first, but this is not a despicable sum in the circumstances, and an increase annually might be rationally counted on.

There are three churches in the colony, to all of which the Scotch settlers have liberally contributed. One of these they hoped would be instantly granted to them for their minister's use; but should it not, they declared their readiness to erect another for their own laborer and at their own expense. These worthy men have ever been foremost in obedience to the laws, and in vindicating the rights and liberties of Britain, and "why" they emphatically ask, "is the olive branch denied them more than others."

By advice of Governor Finlayson, the settlers sent, in 1844, a similar representation to the Company at London, subscribed by the same persons and thirty others. Among the truly noble sentiments expressed, this one may serve as a specimen: "The attention of your petitioners has often been turned with painful solicitude to their spiritual wants in this settlement. Widely as they are scattered among other sections of the Christian family, and among many who cannot be considered as belonging to it at all, they are in danger of forgetting that they have brought with them into this land, where they have sought a home, nothing so valuable as the faith of Christ, or the primitive simplicity of their form of worship; and that their children are in danger of losing sight of those Christian bonds of union and of worship, which every where characterises the sincere followers of Christ."

The current doctrine was, and is, that salvation flows through a certain priesthood, through particular rites administered by consecrated functionaries, and that their Church possesses the exclusive right of expounding the Scriptures and of pointing out the road to heaven.

In 1817 a church lot and glebe were marked out by Lord Selkirk, for the special use of the Scotch settlers. Both have been sold by the servants of the Hudson's Bay Company, at a nominal price to the Church of England Missionary Society! Although for two miles up the river and four miles down, there is scarcely a single settler, or single family, but Scotch Presbyterians.

During the thirty years of unavailing appeal for their minister on the part of these worthy settlers—and "their minister" is the only favor they ever asked—no less than twelve Roman Catholic priests, eight English missionaries, and four Wesleyan ministers, have been brought into the field, aided and assisted, and in every way patronised by the Board and servants of the Company.

The representation to the Company, in 1844, was laid before them by Sir George Simpson, and an answer was returned, of date "Hudson's Bay House, London, March 31, 1845." In that letter the Company deny altogether the alleged promise by Lord Selkirk, to furnish a Presbyterian minister; and they further declare that the aid given to other religious bodies, was in consideration of benefit received from them by the aborigines of the land. "Nevertheless," add the Honorable Company, "if you and those whom you represent are prevented by conscientious scruples from availing yourselves of the religious services of a clergyman of the Church of England, the governor and committee will order a passage to be provided in one of their ships for any minister, to be supported by yourselves, whom you may think proper to engage."

In the extremity of their distress, application was made by them to the General Assembly of the Free Church of Scotland, by letter, of date Nov., 1846, which found its way in 1847 to the Convener of the Colonial scheme. After several unsuccessful efforts to obtain a minister, the matter was referred to the Synod of the Presbyterian Church of Canada, and mainly through the zealous efforts of the students in Knox's College, and of the Presbytery of Toronto, to whom they made their appeal, a successful issue has been achieved, and the Rev. John Black, licentiate of the Church in Canada, and for some time Secretary of the French Canadian Missionary Society, was ordained for that field. It is proper to state that on application through Sir George Simpson, the promise of a free passage was renewed, and our only regret has been that we were not in a capacity to take advantage of it. In case of a second and a Gaelic minister being sent out next season—a thing most desirable—the offer thus guaranteed by the Company will be taken cheerfully advantage of. In the meantime, how cheering to think, that in all probability those noble men have already "seen their teacher" with their own eyes, and grasped by the hand "their minister," the object of their final hopes and painfully disappointed expectations. Doomed they were to another disappointment just before the dawn of morning. Let us hope it may be the last act in this deeply affecting history.

THE WESLEYAN CONFERENCE.

The Wesleyan Conference closed its annual session, in Newcastle-on-Tyne, on the 16th August. It opened on the 30th July, and thus sat eighteen days, twenty-one being the time allowed in the constitution.—The proceedings present numerous points for comment, did our space permit. The denomination has suffered much from recent agitation.—There has been a decrease of membership, in England alone, within the first twelve months, of about 56,000. The funds have also diminished, from the threatened stoppage of supplies. The various items are not before us, but the reduction must be considerable, judging from the results. The annual payments made to ministers, widows and aged preachers, must henceforth be decreased. The number of ministers employed is also to be diminished, though there have been thirty-one deaths during the year. The Conference has been, moreover, compelled to decline the services of many acceptable candidates for the ministry, deeming it, in the present state of the Conference, "the kindest way to tell them so at once, and leave them to direct their steps to some other line of usefulness in the service of the great Lord of all." In addition to those whose applications have been rejected, there are sixty waiting for appointments. Of two hundred and twenty memorials presented to Conference, of which fifty were from circuits, not more than five expressed unqualified confidence in their wisdom. And yet, undimmed by those warnings, the old spirit of despotism is as rampant as ever, and the motto is no surrender. There was a Committee of Privileges appointed by the delegates from the Wesleyan societies sitting in Newcastle, at the same time, and a letter was forwarded from them to the Conference. In this it was stated, that they were appointed "to act in conjunction with the Conference, or their Committee, and to agree upon, and settle, such a code of laws as shall tend to promote the peace and prosperity of the connection," and that in compliance with their instructions, they were prepared to meet with the Conference or its Committee, and "praying that the connective breaches might speedily be healed, their differences adjusted on a Scriptural foundation, and their great community again be united, happy, and useful." How cool the reply. Its principles "effectually preclude it from recognising or entering into any formal communication with a self-constituted body, the existence of which involves a deliberate and flagrant violation of the discipline of Methodism, and the effect of whose operations has been very seriously detrimental to christian order, edification and charity." A self-constituted body! What is the Wesleyan Conference but a self-constituted body! The reforming party has not lost heart. They have resolved to send twenty well-qualified lecturers through the circuits, to give a new impulse to their cause, nor do they seem deficient in funds.—*Un. Pres. Magazine.*

REPORT OF THE MISSION COMMITTEE OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

Submitted to the Synod at their meeting in Hamilton, on the 6th of June last—approved and ordered to be printed.

On presenting their report for the past year, your Committee would commence with observing, that £322 17s. 7d. have been given to supplement the stipend of twelve congregations, being an average of £26 18s. 14d. to each, while the lowest sum granted to any one congregation, has been £10, and the highest £55. For the services of preachers during the year, £383 6s. 1d. have been paid out of the fund, being an average to each of £63 16s. 8d. The total demands have thus amounted to £705 17s. 8d.; and there has been a draft upon the Treasurer of the United Presbyterian Church in Scotland, for £659 9s. 8d.

In all cases of application from weak congregations, your Committee have required full compliance with the regulations prescribed by last Synod. No petition was entertained without the sanction and recommendation of the Presbytery, within whose bounds the applying congregation was situated. The plan of supplementing stipend, at present in force, appears to work well, and we would suggest the propriety of continuing it without alteration.

Your Committee have been impressed with the conviction, that more might be done by stations and vacancies, to pay the preachers who are appointed to minister in them. In some instances nothing has been given—in very few has it amounted to four dollars, and there has consequently been a heavy demand on the Home grant. The Convener, in accordance with a resolution of Committee, addressed a letter upon the subject to the clerks of different Presbyteries, requesting them to bring it under the consideration of Presbytery, that vacancies might be reached through them, and incited to a more faithful discharge of their duty in supporting the gospel. But we are not in circumstances to say whether any action has been taken upon it.

There has likewise been some conversation respecting the expediency and propriety of reducing the present stipend of those who have no settled charge. Your Committee have no desire to suggest or recommend any measure that might, warrantably, be regarded as harsh or oppressive, nor do they think that preachers are over-paid for their services at the rate of £100, currency, per annum; yet, as their incidental expenses are not greater than those of ministers with congregations, nor even so great, it is thought that they would not be placed in any disadvantageous circumstances, were there a reduction made to £ , thus allowing a decrease in the amount of draft from the fund in Scotland.

The suggestion has been adopted of placing upon the Mission Fund,

raised in Canada, a weak congregation in each Presbytery, selected and recommended by the Presbytery. Chatham has been recommended by the Presbytery of London; ——— by the Presbytery of Fiamboro'; and Toronto Township and Brampton by the Pre-bytery of Toronto. It is expected that by fostering these for a season, they will be so strengthened as to become independent of foreign aid; while it is satisfactory to those who contribute to your mission scheme, and tend to the increase of their liberality, to be informed that here are specific purposes to which their contributions are appropriated. Your Committee have very great pleasure in stating, that there is one congregation that has agreed to raise £25, to be given to some other small congregation recommended by the Committee, that the latter may be encouraged to call a minister, and to have him maintained among them till they become self supporting. We believe the proposal deserves warm approval—that a greater interest is thus awakened in the extension and support of our Church in particular localities, while the general scheme of mission effort will be contributed to, and supported with unabated liberality.

For the purpose of disseminating fuller information respecting the condition of the Theological Institute, and contributing to its efficiency, an address was prepared and sent to each minister, to be read from the pulpit on the Sabbath that the annual collection should be made. This, it is hoped, has not been without its beneficial influence. Indeed instances are known of an increased liberality over that of former years.

Your Committee have corresponded with the Board of Missions in Scotland, respecting the arrangement that existed with ministers and preachers coming from the old country on the promise of £100 sterling, some of whom drew their supplement from the Treasurer at home, and others from the Treasurer here. To the suggestion of your Committee the Mission Board at once acceded, that all demands by ministers in Canada should be paid by the Treasurer here, at the same time increasing the grant, so as to meet the additional pressure. Information of this was communicated to the parties interested, that they might not be put to inconvenience. The letter containing this resolution of the Board, conveyed a request that Mr. Somerville should be furnished with particular accounts of the state, wants and prospects of our Church in Canada, and with the statistical reports from congregations, in such season as to avail himself of them in preparing his report, as Mission Agent for the Synod in Scotland. We are sorry to say, that we have been unable to comply with this request, as reports have reached us only from two Presbyteries.

In January last, the Rev. Andrew Kennedy laid before your Committee a memorial, complaining that his name had been omitted from the list of preachers, and embodying a petition for salary for the quarter he had been unoccupied. As there was nothing in the printed minutes of Synod to the effect that Mr. Kennedy's services should be dispensed with, and his name dropped from the roll, it was resolved that the prayer of his present petition should be granted, at the same time referring the case to the Board of Missions in Scotland for their opinion. No reply has been received when this report was prepared.

From the Presbytery of Lanark a letter has been received, inquiring whether they could have placed at their disposal any portion of the mission funds, or any of the preachers to be employed in mission work. In reply it was stated that there was a committee of distribution for giving preachers their appointments, and that the Mission Committee reserved the funds in their own disposal.

Application has been made by the Presbytery of Toronto for the sum of £30, to aid in support of a catechist within the bounds of said Presbytery. As the case is peculiar, it was agreed to refer it to the Synod for their advice and decision.

Your Committee cannot conclude without adverting to the warm interest evinced by the Mission Board at home, in the Church here, and their desire to do all that seems conducive to the peace and prosperity of our Zion.

APPENDIX I.—HOME SUPPLEMENTARY GRANT.

Charges against the Treasurer from the 5th June, 1850, to the 3rd June, 1851, including balance.

Per drafts at different times, in currency, including balance as above.....	£660	1	1
Discharge, in currency, from the 7th June, 1850, to the 3rd June, 1851: To Rev. Andrew Kennedy.....	£139	3	11
Rev. Daniel McCurdy.....	56	10	8
Rev. Walter Scott.....	61	11	0
New Glasgow Congregation.....	53	10	0
Pakenham Congregation.....	25	0	0
Blenheim Congregation.....	22	12	6
Rev. Mr. Howden.....	31	11	3
Rev. John Ewing.....	18	0	0
Rev. John Duff.....	17	3	9
Rev. W. Fraser.....	26	1	9
Mr. Robert Rodgers.....	50	18	4
Goderich Congregation.....	55	0	0
Mr. Thomas Dickson.....	22	19	5
Donation from Cowgate Congregation, Edinburgh.....	6	2	9
Mr. John Fraser.....	26	0	0
Balance and Postage.....	2	1	1
Balance due by the Treasurer.....	3	16	1

£660 1 1

NOTE.—Rev. A. Kennedy, received as Evangelist.....	£16	8	11
Dull due to Mr. Scott.....	13	6	3
" " Mr. J. Fraser.....	12	0	0

NOTE BY THE ED.—We give the whole amount paid, from May 1, 1850, to May 1, 1851, by the Treasurer of the parent Church, for the Mission in Canada, so that what does not appear in our Treasurer's statement, as given above, is thus supplied. We extract from the statements of accounts in the Record for September —

FOR MISSION TO CANADA.

Canada Synod Treasurer's drafts-by, and payments on account of, during year.....	£534	13	7
Rev. A. Drummond, draft by.....	40	0	0
Rev. P. D. Muir, drafts by.....	120	0	0
Rev. G. Fisher, draft by.....	60	0	0
Rev. J. Pringle, draft by.....	37	0	0
Rev. A. W. Waddell, draft by.....	4	10	6
Rev. Mr. Henderson, draft by.....	19	0	0
Rev. Mr. Lawrence, grant to.....	15	0	0
Total, Sterling.....	£30	4	1

THEOLOGICAL AND SYNOD FUND—CHARGE AGAINST THE TREASURER.

	Dr.	Cr.	
June 6—Received from Pickering Congregation, Theol.	£1	15	0
Newton Congregation, Synod.....	1	0	0
Port Hope do. do.....	1	6	8
Do. Institute.....	1	6	8
North Congrega'tn, Chinguaousy, per Rev. D. Couits, do. do.....	1	11	6
South do. do.....	2	5	1
Sept. 24—Port Dalhousie Congregation.....	1	0	0
St. Catharines do.....	0	18	6
Nov. 5—Guelph do.....	3	0	0
Beverly do.....	2	2	7
" 6—Chippawa do.....	3	5	0
" 16—West Gwillimbury do.....	1	10	0
Tecumseth do.....	1	0	4
Essa do.....	1	4	8
Richmond Hill do.....	2	13	9
Thornhill do.....	1	1	3
St. George do.....	2	15	0
Middleton do.....	1	15	0
Dec. 18—Ayr do.....	2	12	11
1851. Brantford do.....	1	16	3
Jan. 16—Blenheim do.....	0	10	0
Burford do.....	0	2	7
Woodstock do.....	0	7	0
Goderich do.....	1	0	0
McKillop do.....	0	18	6
London do.....	1	7	6
" 21—Esquicing do.....	0	15	0
Eramosa do.....	2	13	9
Guelph do.....	3	3	1
Blairford do.....	1	7	6
Paris, Synod Fund for 1850.....	1	12	2
Pakenham.....	1	10	0
Montreal, Institute.....	5	0	0
Emily do.....	2	2	6
Fiamboro' do.....	2	10	0
Do. Synod Fund.....	1	0	0
Hamilton Congregation, Institute.....	5	1	4
" 27—Toronto do. do.....	5	0	0
Do. Synod Fund.....	5	0	0
Feb. 12—O-hawa, Institute.....	2	8	0
Mar. 18—Mount Pleasant, Institute.....	1	5	0
Guelph, Synod Fund.....	1	5	0
Eramosa do.....	1	15	0
April 2—Brampton and Toronto Township, Institute.....	0	0	0
" 3—Hamilton Congregation, Institute.....	5	0	0
Do. do. Library.....	5	0	0
Thorold do. Synod Fund.....	1	8	9
" 19—Ayr do. do.....	1	3	9
June 5—Clark do. do.....	1	10	0
Do. do. Institute.....	1	10	7
Port Hope do. do.....	1	10	0
Do. do. Synod Fund.....	1	0	0
Balance due to the Treasurer.....	28	4	8

£132 15 8

	Dr.	Cr.	
1850. DISCHARGE.			
June 5—Balance due the Treasurer.....	£46	6	7
" 7—Paid Rev. Mr. Proudfoot one quarter's salary, as Professor.....	15	0	0
Robert Steven, Synod officer.....	1	10	0
Oct. 3—Rev. Mr. Proudfoot one qrs. salary, as Professor.....	20	0	0
" 22—Printing 50 Addresses to congregations.....	0	16	3

Carried forward..... £83 12 10

Brought forward.....	£83 12 10 1/2
1851. Printing Model Book, 2nd printing.....	1 6 1/2
Jan. 7—Rev. Mr. Froumont, donation from Paris Female	20 0 0
Rev. Mr. Froumont, donation from Paris Female	3 10 0
Prayer Meeting, to Library.....	1 2 5
" 27—Lafayette, Theological Library to Toronto,	5 0 0
Rev. Thos. Christie, Treasurer, for Home grant.....	0 5 0
April 3—Synod Office.....	10 0 0
Apr 5—Rev. Mr. Fraser, Synod Clerk.....	10 0 0
Rev. Thos. Christie, Treasurer for Home grant, half	5 0 0
year's salary.....	2 18 6
Balance of Interest.....	

£132 15 8

The undersigned Committee having, by appointment of Synod, examined the Treasurer's Accounts of the Theological and Synod Funds, find them correctly kept, and present a balance due the Treasurer, amounting to twenty-eight pounds, four shillings and eightpence halfpenny (errors excepted.)

Signed, ALEXANDER HENDERSON,
R. H. THORNTON.

Received since accounts were balanced.....	£1 10 0
Pa'd since Balance.....	£29 5 0

Note.—By appointment of Synod, the collection for the Theological Fund should be made in the month of October.

MISSIONARY FUND—CHARGE AGAINST THE TREASURER.

	Dr.	Cr.
June 5—Balance brought forward.....	£176 3 1	
" 6—Received from Newton Congregation.....	4 0 0	
Port Hope do.....	1 6 8	
St. Catharines do.....	1 13 3	
Thornhill do.....	1 15 3 1/2	
July 25—English Settlement do.....	3 10 4	
Proof Line do.....	4 8 7	
London do.....	10 16 3 1/2	
Downie do.....	2 0 0	
Sept. 24—Port Dalhousie do.....	1 0 0	
Nov. 10—English Settlement do.....	2 1 1 1/2	
Proof Line do.....	3 5 4	
Downie do.....	1 1 3 1/2	
London do.....	8 1 3	
McKillop do. £1 15s., less postage, fid.....	1 14 5	
Goderich do.....	2 5 0	
Jan. 15—Ary do.....	10 10 0	
" 16—Blenheim do.....	£1 12 10	

Less expenses incurred in fulfilling appointment of Pres'y, by Mr. Murray, 0 17 10 1/2

Blenheim Congregation for quarter ending Dec. 31,	0 14 11 1/2
McKillop do.....	5 0 8
Bethel do.....	2 16 1
English Settlement do.....	3 2 2
Goderich do.....	0 15 0
London do.....	7 2 9
" 21—Paris do.....	2 6 10 1/2
Children attending school.....	1 12 10
Flambeau's Congregation.....	6 0 0
Feb. 12—Oshawa, do.....	13 7 0
" 24—West Gwillimbury Congregation.....	1 12 4 1/2
Tecumseth do.....	1 0 0 1/2
Essex do.....	1 7 7
St. George do.....	£8 5 2 1/2
Middleton do.....	5 2 6
Mar. 18—Elora do.....	13 3 8 1/2
Apr 2—English Settlement do.....	2 9 0
Proof Line do.....	2 16 0 1/2
" 15—Chippawa do.....	2 12 1
" 22—Fakenham do.....	7 10 0
June 5—Eramosa Missionary Society do.....	1 10 0
Do. Collection, Congregation.....	3 15 0
Darlington do.....	1 1 0
Newton, do.....	3 1 3
Newcastle Congregation.....	1 19 6
Clark do.....	1 1 6
Bevelly do.....	1 10 0
Chinguacousy, N. do.....	6 0 0
Goderich do.....	1 3 6
Blenheim do.....	1 15 0
Detroit do.....	1 7 0 1/2
Richmond Hill and Thornhill.....	2 10 0
Brampton and Toronto Township Congregations,	12 0 0
Balance of Interest.....	3 10 0
	19 12 5

£373 6 0 1/2

	Dr.	Cr.
1850		
July 25—Over paid by Rev. James Skinner.....	£0 10 0	
Foot London Presbytery, printing 500 Miss'y cards, 2	12 0	
200 Receipts.....	0 7 6	
2000 copies of orature.....	2 10 0	
Two Missionary books.....	0 5 0	
Aug 7—Half-year's supplement to Chippawa Congregation,	11 0 0	
Nov. 16—Mr. James Fraser, catechist in the bounds of Lon-	12 10 0	
1851. don Presbytery.....		
Jan. 7—Rev. Mr. Froumont and Mr. Beattie's expenses in	2 10 0	
attending meeting of Missionary Committee.....		
" 25—Half-year's supplement to Chippawa Congregation	11 1 3	
and exchange.....		
Supplement to Brampton and Toronto Congrega-	10 1 3	
tions and exchange.....		
Rev. Mr. Torrance, expenses attending meeting of	1 5 0	
Committee, and postage.....		
June 5—Rev. Mr. Ormiston, expenses on Mission Tour to	2 12 6	
Bath, in October last.....		
Balance due by the Treasurer.....	315 1 6 1/2	
		£373 6 0 1/2

The undersigned Committee appointed to examine the Treasurer's accounts, have done so, and have to report that the accounts are well and accurately kept, and find that there is a balance in Treasurer's hands, of three hundred and fifteen pounds, one shilling and sixpence halfpenny, currency, (errors excepted)

Signed, R. H. THORNTON,
ALEXANDER HENDERSON.

Sept. 1—Received since the balance.....	£13 12 11 1/2
Sept. 18—Paid since balance.....	£29 3 9

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

The Canadian Presbyterian Magazine.

TORONTO, OCTOBER, 1851.

TO CORRESPONDENTS.—The letter from "A Lay-member of the Presbyterian Church of Canada" we respectfully decline, but heartily do we wish the time were come, when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

We shall have private correspondence regarding some other communications.

We hope Presbytery Clerks will fully favour us, for publication, with an account of all that transpires in their several Presbyteries, of a nature likely to be interesting to the Church generally.

DEMISSION.—With deep regret we have to state that the Rev. Mr. Fletcher has been obliged to demit his charge of the congregation of Goderich. He has been very seriously afflicted, and is yet in a precarious state, and altogether unable for pastoral work. We trust that complete cessation from public speaking may aid his recovery, and that he may, ere long, take his place among his brethren, and in the church.

Original Articles.

THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

PART III.

(Concluded from last number, page 43.)

The third and last part for consideration is, the influence of the Hebrew mind on the future.

To foretell events requires the qualifications of a prophet; and therefore, when we lift the veil that hangs between the vision and the fact, and which conceals the actual future of the Jews, it is by the aid of sacred prophecy alone that we can do it, and from the whole series of revelation

derive the data for argument. Even a sceptic cannot complain that we take this course, not to guess at what may be, but to declare positively what will be; for God has done it for us already, and Hebrew history is sketched by the pen of inspiration in no mysterious characters. To take our stand on prophecy is not only legitimate, but we arrive by it at conclusions which amount to positive evidence. And why? Because all the predictions, so remarkable and minute regarding this people, have, up to this day, been as minutely and remarkably fulfilled; and holding by the unbroken chain of revelation regarding them, and estimating the truthfulness, and the certainty of what remains by what is past, it is only most reasonable to conclude, that the predicted Jewish future in goodness, greatness, and power, will be fully realized. We ask any man of candor, and who has his misgivings about prophecy, just to read the predictions of Moses, Isaiah, and the minor prophets concerning the Jews, and then read their actual history up to this date, and let him carry through the most severe comparison between the prophecies and the history, and he will be compelled to acknowledge that the Bible predictions have held good to the very letter, and therefore unfulfilled prophecy being a continuation of the great chain, is sustained by that which has been proven to be true; and he may take it with the greatest reliance to send its light on a coming age, and enable him to understand the ways of a mysterious Providence in past dispensations.

We hold it to be a clear prophetic fact, that the Jews are to return to their own land; or in other words, that there is to be a literal restoration. It is one of the very earliest predictions, that their country should be desolate so long as they were in their enemies' land. In Leviticus, xxvi. chap. it is declared, that if they should apostatise from God, "I will scatter you among the heathen, and will draw out the sword after you, and your land shall be desolate, and your cities waste. Then shall the land enjoy her Sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest and enjoy her Sabbaths." The Jews might be expatriated and punished, but the "land" was theirs, and not another: it would wait for them, it would be without cultivation, and enjoy a Sabbath, or period of rest and unproductiveness, while they were in their enemies' land. No nation, as such, was ever to inhabit or colonise it. It was a covenanted land, and the Jews, and the Jews only, as a people, were to possess it. How literally this has been fulfilled! Palestine has been the battle ground of the armies of many nations that are now extinct; it has been coveted, taken, and retaken, and yet it has never, in the proper sense, been colonised. It waits in its long Sabbath, for the return, by the verdict of God, of its scattered and alien tribes. It lies desolate, and presents an aspect of barrenness that it may not tempt the cupidity of foreigners. Before their final overthrow, the Jews were conquered and led into captivity by the Egyptians, Babylonians, and Assyrians, and yet their country was unpeopled till their return, if we except the military colonists that were sent from Chaldea; and it is a fact, that though Saracens, Crusaders and Turks, have possessed it in turns since the Roman conquest, yet to this hour it has been a country without a people, and with the exception of Jerusalem and a few small towns, only here and there can be seen the tents of the Arabs, those wandering sons of the wilderness, who claim it not as theirs. Even when the late pacha of Egypt, Mehemet Ali, possessed it by conquest, did not consider it worth the trouble of settling, and left it in its sterility, only keeping it from prudential political considerations. It is the Jews' land, and waits for them, and nature cries out against every invader. But why cannot the Jews go and possess it now? Because it is claimed by Turkey, and will not be surrendered, and especially on such a claim as they could present or enforce. But let there be the slightest pretext for Russia to gratify an old grudge, and to break the bounds of a pent-up ambition, and her fleet from the Black Sea, now ready at a moment's notice, will suddenly drop into the Golden Horn, and with every broadside thundering from its iron mouths at Constantinople, will consummate the long threatened doom of the Ottoman empire. By unequivocal signs, Russia is determined on this, and the handwriting of the fate of Turkey is now on the wall, and it requires no Daniel to interpret it. We care not how soon, for though it may seem unjust on the part of Russia, it would be only retribution to the Turk, and then Palestine would be free; and, as was said in the first part, the European powers will not, in that case, allow any one of their own confederation to possess it, because it would be giving to that one a

powerful preponderance, in having the command of the great highway between Europe and Asia; and the consequences will be—in the event of the fall of Turkey—that it will be open to its ancient race, and the very national claim which they can present, and which they are now prepared to do, cannot in justice be disregarded, and policy, which often weighs with cabinets more than justice, will have its full influence in dictating that they are a safest nation to possess it. The signs of the times are, unquestionably in favor of Jewish restoration, and these indicate that we shall not wait long till another epoch—the last in their eras of misfortune—is expired, and till they take their place again among the nations of the earth.

When we examine prophecy we find their restoration most clearly indicated, and that a glorious future awaits them, when the set time of an all-wise Providence they shall come from every land, whither they have been scattered. In continuation of the prediction in Leviticus, which has been quoted, it is said "Then will I remember my covenant with Jacob and Isaac, and with Abraham, and I will remember the land, and yet for all that, when they be in the land of their enemies, I will not cast them away neither will I abhor them, to destroy them utterly and to break my covenant with them. But I will, for their sakes, remember the covenant of their ancestors." In Deut. xxx. it is declared, "If any of thine be driven out into the utmost parts of heaven, from thence will I the Lord thy God gather thee, and from thence will I fetch thee; and the Lord thy God will bring thee unto the land which thy fathers possessed, and thou shalt possess it, and I will do thee good and multiply thee above thy fathers." In Isaiah xi. chapter the restoration is described to take place under the Christian administration, "and in that day there shall be a root out of Jesse, which shall stand for an ensign of the people; and it shall come to pass that the Lord shall set his hand again the second time to recover the remnant of his people that shall be left, and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." In Hosea the iii. chapter their present condition and future prospects are clearly stated. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim,"—without a full religious ceremonial, priestless, kingless and kingdomless;—"afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days." In Amos ix. chapter, how explicit the language: "I will sift the house of Israel among all nations." "I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins and build it as in the days of old; and I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them, and I will plant them upon their land, and they shall no more be pulled up out of their land, which I have given them, saith the Lord." In Micah iv. chapter, the fact is as positively annunciated. "I will gather her that is driven out and her that I have afflicted; and I will make her that halted a remnant, and her that was cast off a strong nation; and the Lord shall reign over them in Mount Zion, from henceforth, even for ever." The prophecy of Zephaniah on their present state and future prospects, concludes thus: "From beyond the rivers of Ethiopia, my suppliants, even the daughter of my dispersed, shall bring mine offering. Behold at that time I will undo all that afflict thee, I will gather her that was driven out, and I will get them praise and fame in every land where they have been put to shame, for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes." Our Saviour indicates the same fact in Luke xxi. chapter when foretelling their approaching national overthrow. "They shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until—mark the word 'until'—the times of the Gentiles be fulfilled." In Romans xi. chapter, a great part of the Apostle's argument rests on the two facts, that the Jews were to be cut off and dispersed, and then redeemed: "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? I would not, brethren, that you should be ignorant of this mystery (lest ye should be wise in your own conceits) that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written:

'There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob, for this is my covenant with them when I shall take away their sins' "

The last seven chapters of Isaiah are to be taken as proof definitively of the glory of the latter days, that the gospel shall pervade the earth, and that Israel shall preach the proud summit of moral and religious eminence among the nations of the earth. But without giving many prophecies at greater length, we may sum up the main facts—that they shall return "looking adwards to their windows,"—that nations shall aid their return—that "the ships of Tarshish and of the isles shall wait for them,"—that the "sons of strangers shall build their walls," and kings shall minister to their prosperity and peace—that they shall "suck the milk of the Gentiles," and those that afflicted them shall come bounding unto them—that violence shall not be heard in their land; wasting or destruction within their borders—they shall be all righteous and shall inherit the land for ever—that their return shall prove a perpetuated covenant between God and them, and be the chief evidence to lead to their conversion—that they shall be proven to be the superior race, and possess the sovereignty of mind—that as of old when they were custodians of the Divine oracles, a chosen nation to maintain the ancient economy in the world, so shall they rise again, and "strangers shall feed their flocks and the sons of the alien shall be their plowmen and their vine-dressers, but they shall be named the priests of the Lord, and men shall call them the ministers of our God,"—that, converted, they shall constitute the chief and most efficient ministers of the Christian Church, and that "the law shall go out from Zion, and the word of the Lord from Jerusalem." As on the day of Pentecost, when the world was represented at Jerusalem by Jews "out of every nation under heaven," and when converted to Christianity, went back, whence they came, to publish the doctrines of the cross; so shall it be when, as a nation, they are restored and Christianized, for it is distinctly assigned to them as their special work, they "shall be named priests of the Lord and men shall call them ministers of our God." They are to be a "royal priesthood," a "holy nation," and will throw their whole energies into propagating and supporting the Christian faith in the face of every opposition, as they have in times past, so firmly, through ages of banishment and persecution, maintained the religion of their fathers.

Their restoration, conversion, and especially that they are to take the lead in the Christian enterprise, are the prominent facts in their future. And from these we can see the wisdom of God in apportioning the means both to chastise a nation, and to evangelize the world. The very training which they have undergone seems to have had these great objects in view: first, their own punishment and conversion; second, that their restoration and conversion shall be a living national evidence of the truth of prophecy; and third, that they be qualified for being missionaries to every nation, tribe and tongue. Can we suppose that God has scattered them only to punish them? Are we to believe that He had no more in view in their dispersion than only to vindicate a principle of revenge or retribution? Are we to think only of His justice, and forget the wisdom and mercy that pervade His whole administration? It is not thus, and it is not for these alone that God acts. To demonstrate benevolence, is the ultimate design of all His administration. He always brings evident good out of apparent evil, and while the Jews are punished by their expatriation, yet prophecy will be vindicated and the Bible sustained, and a nation trained for the work of preaching that very Christ whom they have so long and perversely rejected.

One great obstacle to the promulgation of Christianity among the heathen is, that it has to be carried on by foreigners. We send missionaries not inured to the several climates, who are ignorant—by experience at any rate—of the peculiar habits of the people; and who have to spend valuable years in learning the languages: and thus not only is time lost, but they are liable to have their constitutions shattered by disease, or to be cut down by death before they have well begun to make themselves understood in "preaching Christ, and him crucified." It is a mistake to suppose that the obtuseness of the heathen is the great obstacle, for it is rather in the missionary himself, a foreigner, and unacquainted with their language, manners and customs. What was the great and effective instrumentality that the Apostles possessed on the day of Pentecost? It was the "gift of tongues," by which they could speak to each man in his

own language, and then, these ten thousand converts went back to their own countries to preach in their own tongue the religion of Jesus, and so "mightily grew the word and prevailed, that their sound went unto all the earth, and these words unto the ends of the world." That Pentecost day was but a prelude to another, and a brighter, when we shall not have the Jews by representation, but when we shall have them as a nation, a nation converted, and a nation of missionaries. Let them be converted, and what powerful and immediate means they have at command! Our obstacles will not impede them, for it is believed that there is not a country in the world of which Jews are not natives, nor a language which some of them do not understand, nor a region, however fatal to the foreigner, to which some of them are not acclimated. Thus, taking prophecy to tell us what is to be their future work and influence—that they are to be a "royal priesthood"—we see a good reason why they have been dispersed, that they might be brought through the school of adversity, as well as of adventure, and educated for the gospel ministry, as native born in the habits, manners, customs, religion, and language of all nations, and have a power, faculty, and influence in publishing the gospel which no others can possess.

Besides these advantages, their character as a people, enterprising, determined, and who will encounter and overcome obstacles before which others shrink back in dismay, gives us another view of their influence, the potency of which, when directed to Christian effort, no one can deny; and instead of Jews being a "bore word and a hissing!"—instead of scorn and contempt which have been measured out to them by Christian fanatics and jealous Pagans, and which they have learned to bear, they will bring their well tried patience and devotedness to the work of Him, regarding whom their fathers cried "away with him, away with him." And let them but see the land of Providence opening their way to their long lost, long loved land, and let them be converted by seeing the fulfillment of prophecy, and the failure of their own interpretations of it,—and these results are not far in the distance: for the long night of Jewish darkness is past, and the first rays of the morning of their future already tinge the horizon: their dates too are expiring, or indeed have expired for the coming of the Messiah: and their Rabbins, the true Judaistical Popes, have lost much of their power—let them, we say, be but converted, and that is only to the one truth, that "Christ has come already," and let them see the covenant of their God fulfilled in their reconciliation as a people, and we have a nation born at once, and ardent for gospel triumph in the field, which is the world. O there is hope for Israel! There is a glorious future for them yet, and which will compensate for, and overbalance, all the calamities of the past. The blood of the Saviour, which their fathers invoked on them and on their posterity, and which blood stain, dark and deep, they have so long borne, shall yet be washed away, and they shall unite for the spiritual conquest of the world, and their ancient dream, of holding through their Messiah the sway of universal empire, shall yet be spiritually fulfilled. Jerusalem shall yet become the metropolis of the world's Christianity; and thence shall "go out salvation as a lamp that burneth," and literally the language of the prophets will be realised; "it will come to pass in the last days, that the mountain of the Lord's house shall be exalted above the hills; and all nations shall flow into it; and many people shall say, come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem."—Yes, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord. There will be the great school of the prophets. There will Christian truth and effort, as rays from the sun, radiate over the earth.

"For a star yet shall rise o'er the darkness of Judah,
A branch yet shall flourish on Jesse's proud stem!
And Zion shall triumph o'er those that subdued her,
Yes, triumph in giving a Saviour to them!"

From these considerations we have evidence of the wisdom and special administration of God in training a nation to extend his Church, as well as by their own history to afford a proof of its divine institution; and we are taught to look for the great triumph of our religion through Hebrew instrumentality. We have a new phase of their history coming on, and a new sphere for their predestined glory. As a people, they thus cause

double interest, and command the more; the respect, and the hopes of Christians; and therefore we willingly pay our tribute of admiration to Hebrew intellect, and express our hopes in the future greatness of a people, who will yet prove themselves worthy of their high title, "THE CHOSEN PEOPLE OF GOD." A long night of misfortune has been theirs, but the day cometh when they shall "return to Zion with songs," and come forth from their ages of banishment as an indestructible and a royal race; a race whom the Almighty has protected in marvellous mercy, even in the midst of his judgments, and for whom he has in reserve, an honour and a glory to be peculiarly their own. The star of Solyma has sunk, but the sun of Zion shall yet rise with sevenfold splendours, and in a day that will have no night—shall shine so gloriously and so full, that "kings shall come to its light, and the Gentiles to the brightness of its rising."

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRIER, CALEDONIA.

In the year 1688, by the accession of William, Prince of Orange, to the throne of Great Britain, a period was put to the persecution, which had raged during the two preceding reigns. This revolution was regarded as a signal interposition of Divine Providence, in behalf of the Church.—The scattered remnant of Presbyterians were now relieved from oppression and violence, and able to return in safety to their respective occupations, and to their homes. Ministers returned to their flocks, and to their more stated labours; and the sword of the persecutor was restored to its scabbard. If an accommodation of the language of scripture may be allowed, it might be said, that now "the wicked ceased from troubling," now "the weary were at rest."

But this new monarch, although favorable to measures which would restore tranquility and order to the nation, did not well understand the principles of that liberty wherewith Christ makes his people free. The Church in Scotland, though relieved, could not yet be said to be liberated. By this time the Presbyterians were much wasted and discouraged; and, looking, as they did, upon the external results of the revolution, in contrast with the scenes of confusion, spoliation, and cruelty, which they had so lately witnessed, it was not surprising that they over-ruled the benefits of this event; nor was it wonderful that they were afraid to make a bolder stand than they did for the scriptural organization of the Church.

The Church itself seems to have taken no active part at this period in reforming abuses; but to have tamely left this, which was certainly their own concern, to the civil powers. At what is called the Second Revolution, the ecclesiastical authorities took the lead, and followed such measures as they felt necessary, till the entire system of prelacy was abolished, but now there was a want of courage, and perhaps of strength, to go forward to the assertion of the Church's independence, and, conceding the arrogated right of the magistrate, to control and dictate to the Church, they seemed rather to wait till they saw what the civil authorities would enjoin upon them, or would enact in their behalf.

"The first Scottish Parliament that met after the Revolution, declared Prelacy to be 'a great and insupportable grievance to this nation, and contrary to the inclination of the generality of the people ever since the Reformation'; and they forthwith abolished the same. In the second session of the same parliament, which met in 1690, the Presbyterian form of Church government was re-established, according to the ratification and establishment which had been given to it in 1592. This first act of the Scottish Parliament, in reference to the National Church, was very unpalatable to many." (Dr. McKerrow's History of the Secession Church.) The chief reasons were, that it did not recognize the attainments of the Second Reformation, from 1633 to 1650, that it did not condemn the Act Recusory of 1661, which had declared National Covenant, the Solemn League and Covenant, and the Presbyterian Government, to be null and void, and that it did not declare Prelacy to be contrary to the word of God.

A new oath was now framed, called the Oath of Allegiance, and was imposed on all persons in places of trust, both in Church and State. As this oath was so framed as to open a door for the admission into such places, even of persons who were hostile to the National Covenant, it gave great offence to many of the Scottish Presbyterians; and the more

especially as the same parliament refused to pass an act for excluding from public offices all who had taken a share in the oppressive measures of the preceding period.

It was evident that in re-establishing Presbytery in Scotland, the government had no wish to disturb those of the Episcopal order who occupied many of the parochial churches, and that they meditated a scheme by which these might find little difficulty, for the time at least, to yield an outward conformity to the Presbyterian Government of the Church, and on the accomplishment of this they were merited, as they were the more encouraged, by seeing that the Presbyterians were too feeble and timid to make much resistance.

The General Assembly, after its meetings had been suspended for thirty years, and not now venturing to assert its right to meet by its own authority, was at length summoned by government to convene in 1690.—There were not more than sixty ministers alive of the hundreds who had been ejected during the persecution; and many of these were far advanced in years, and not able, or disposed, to make vigorous resistance to erastian measures. "These men, who had themselves suffered so much for conscience sake, rejoicing that their favorite form of Church Government was again restored, and influenced by an amiable and forgiving spirit, showed a much greater disposition to conciliate the Episcopal clergy, than to retaliate upon them the wrongs which they had received."—(Dr. McKerrow's History.)

This General Assembly declared "that it was not their mind to depose any incumbent simply for his judgment against the government of the Church, or to urge re-ordination upon any;" and they instructed their Commission "to be very cautious in receiving information against the late conformists, so that none might have just cause to complain of their rigidity." The same lenity appeared at subsequent meetings of the Assembly. In 1694, the Commission were required, and they pusillanimously submitted, "to receive into ministerial communion such as should subscribe the Formula;" and that was so constructed, as that Episcopalians could have no difficulty, as it only declared that the Church Government, as now settled by law, was the only government of this Church.

For a time remonstrances were made against such indecision and pliancy. But by the beginning of the eighteenth century, any hesitancy on the part of the Assembly, seems to have spent its strength, for we find the Commission, in an address to Queen Anne, with much self-complacency, employing the following language:—"We cannot but lay before your Majesty this pregnant instance of our moderation, that, since our late happy establishment, there have been taken in, and continued, hundreds of dissenting (i. e. Episcopal) ministers upon the easiest terms."

The evil of admitting such ministers will appear the greater, when we consider what Bishop Burnet, in the history of his own times, says of them:—"They were generally very mean and despicable in all respects. They were the worst preachers I ever heard—they were ignorant to a reproach—many of them were openly vicious—they were a disgrace to their orders, and the sacred functions, and were indeed the dregs and refuse of the northern parts."

Composed of such heterogeneous elements, what was to be expected of the Revolution Church? The faithful in it were few and feeble, and they had tamely admitted into their ranks those who were their bitter enemies, who were hostile to the new order of things, and who would doubtless watch every opportunity of rendering the Church more and more corrupt, and if possible throwing it back to a prelatic form. Already the two parties were visible in its counsels, and those who were, in any measure, zealous for scriptural purity and progress, were fast losing their ground, so that every facility was afforded to carry on a course of defection.—These facilities were improved by a series of steps and measures, to be afterwards more particularly noticed, which paved the way for the origin and organization of the United Presbyterian Church.

(To be continued.)

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

THE CITIES OF REFUGE AND THEIR TYPICAL IMPORT.

The appointment of cities of refuge among the Israelites was an institution quite peculiar to that people, and a striking display of the considerate mercy which marked the laws given them by Jehovah as their King, both in civil and religious matters. They furnish a distinguishing feature of His wise benevolence as a law-giver; and not only so, but they appear

to have been designed to have a figurative and emblematic reference, highly interesting and important still, and to the end of the world, as we shall endeavour to show in this article. In a word, they can be shown to have been typical of a far better and unspeakably more necessary refuge—that which is provided for sinners of mankind in Christ, who in the ancient dispensation, prior to his advent, privileged in a variety of ways. And this consideration is fitted to render the subject now to be fully illustrated very pleasing and instructive to our Christian readers.

We shall first of all give a few scriptural statements respecting the cities of refuge, and then exhibit their typical relation to the Saviour of the world.

The design of these cities was to provide for the safeguard of persons who had had the great misfortune unwisely to take away human life. They were not meant to be any shield to the awful crime of murder, which strikes at the existence, security and welfare of mankind, individually and socially, and concerning which, therefore, the Word of God has declared, "Whoso sheddeth man's blood, by man shall his blood be shed." The sole purpose of the cities of refuge was "that the slayer might flee thither who killed any person at unawares." Num. xxxv. 11. "To the wilful and deliberate murderer no place was to serve as a sanctuary;—to him the altar itself was to afford no protection. But a man might, by what our English law calls *chance-medley*, deprive his neighbour, unintentionally, of life, without incurring the guilt of murder; and in that case it was to be computed to him as a calamity, not as a crime. Now to meet such a fatal casualty, the provision in question was made for the benefit of him who, without what modern law calls malice, premeditation, or aforethought, has occasioned the death of another.

The reason of this Institution was, that then it was a prevailing rule in human society, that when any one had been slain, the person who was nearest of kin, and who was named the *Goel*, or avenger of blood, had the right of personally inflicting punishment upon the slayer, on finding him; and the cities of refuge were to be for protection against hasty and summary vengeance, to those who had caused death *unawares*, but not with murderous design. But the privilege connected with those cities was under proper and just limitation. "They shall be unto you," said the Divine enactment, "cities of refuge from the avenger, that the manslayer die not until he stand before the congregation in judgment."—Num. xxxv. 12. He was to be brought to trial, after he had gotten in to the city of refuge; and the issue of the trial determined whether he was to be given up to death as a murderer, or continue to enjoy the benefit of the refuge. In Num. xxx. 16-25, and Deut. xix. 4-17, plain rules of judging in every case are laid down, so as to construe murder or not.—Thus proper care was taken, both that strict justice should be done, and that protection might be extended to the man guiltless of intended murder.

But while the unintentional and innocent manslaughter was safe within the precincts of a refuge city, it was a kind of prison to him. Num. xxxv. 25-28. Thus he brought upon himself painful infliction for what he had done, though undesignedly. He was exiled from his home, his family, his property and all his former pursuits and enjoyments, and confinement was still confinement, though in a city of refuge. The time too of his restraint and absence from all his home endearments was uncertain, and might be long—it might be commensurate with his earthly days—at any rate, the best portion of them: for he could not safely leave the refuge till the death of the existing high priest. Surely, then, there was enough in his situation to make it very irksome, and to produce in him much pensive and regretful feeling.

The cities of refuge were six in number, three of them south of Jordan, and three north of it, judiciously spread over the land: so that when it was necessary to flee to one of them, it could, from any part of the kingdom, be reached within a day. They stood on elevated ground, conspicuous from afar, and cheering the mind of the fleeing manslayer with the view of safeguard. The roads leading to them were excellent—they were fifty-eight feet broad, about the dimension of our Canadian roadsteads, and kept in good order; over every stream bridges were thrown; and where different ways met and crossed, there was a post with the words *refuge, refuge*, inscribed, pointing to the right direction. A yearly inspection of the roads and bridges was made by officers, to see that every thing was in a proper state. Contrary to the rule in other places, the gates of these cities stood open day and night, that access might be had to them continually. To guard against any secret plans of revenge, no weapons were allowed to be made or sold within them. They were equally available for the stranger sojourning in the land as for the native Jew, and thus the advantage of them was without distinction or partiality. And they were Levite cities, or cities of the priests, so that those who were obliged to betake themselves into them, enjoyed the benefit of religious instruction, counsel, and comfort, although they could not, for the time being, attend the solemn and great ordinances at Jerusalem. Num. xxxv. 6.

Having brought out the leading points relative to the cities of refuge, we shall now view them as symbolically exhibiting that great salvation which was to be set forth unto men in Christ Jesus. By judicious scriptural expositors, they are considered to have been of typical import—a shadow of better things which were to come. It seems plainly to them that the Apostle Paul beautifully refers, when he says, "God, willing more abundantly to show unto the heirs of promise the immutability of his promise, confirmed it by an oath, that by two immutable things in which was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold on the hope which is set before us," Heb. vi. 16, 17. In this passage there is an obvious allusion to the cities

of refuge, and an application of them to represent the provision which God has made in Christ for the salvation of sinners. And here, it is not an individual now and then that requires a place of refuge, the need is universal. We have all sinned, and are guilty in the sight of God—we have violated his law, and become obnoxious to its condemnatory sentence—we have done worse than taken the life of another—we have destroyed ourselves. Hos. xiii. 9. We yet live, but it is under exposure to perdition, so long as we are not in Christ. The avenger of God's law follows us. It is true, sentence against an evil work is not executed speedily, but this is owing entirely to the forbearance of God, which, however, men greatly abuse,—for because of it they fully set their heart in them to do evil. But vengeance, though delayed, is certain to all who remain in sin at a distance from Christ. "Be sure," says the God of Truth and Omnipotence, "your sin will find you out." What need, then, is there for a place of refuge for much-endangered sinners of mankind.

And this refuge God has most graciously provided. In Him has our help been found. That refuge is Christ, His only-begotten Son, whom he gave—he so loved the world, that whosoever believeth on him might not perish, but have everlasting life. Directing our attention to this Divine Saviour, he says, "turn ye to the strong hold, ye prisoners of hope." We are assured that "Christ is able to save unto the uttermost them who come unto God by him," that he is "mighty to save," and that "he will in no wise cast out any that come to him." How wonderful the grace of God in making these arrangements for our deliverance and safety. "He spared not his own Son, but delivered him up for us all."

Had the cities of refuge stand on eminences, to be easily seen and reached?—So it is with Christ. He has been lifted up, first on the cross when he made an end of sin, and reconciliation for iniquity; then at the right hand of God, a Prince and a Saviour, to give repentance and the remission of sins. Were the cities of refuge so placed that a person requiring shelter in one of them, might soon arrive at it? This is still more readily the case with respect to the salvation which is in Christ. Concerning it God thus speaks to the sinner, "Say not in thy heart who shall ascend into heaven (that is to bring Christ down from above); or who shall descend into the deep (that is to bring up Christ again from the dead)? But what saith it? "The Word is nigh unto thee, even in thy mouth and in thy heart; that is the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shall believe in thy heart that God raised him from the dead thou shalt be saved." He is ever a Saviour near at hand, and a very present help.—There is but one Saviour, but he is all-sufficient for every sinner who will have recourse to him; and his own proclamation is, "look unto me and be ye saved all ye ends of the earth." Wherever there is a convinced and alarmed sinner, if he hear the Gospel's joyful sound, let him just look to Christ with a proper faith, and salvation shall be his. Were the ways to the cities of refuge spacious, and in all respects well formed?—The way to Christ is as adapted to the sinner's necessities as he could wish. Every mountain has been levelled, every valley filled up, and every crooked place straight. It is simply this, "Believe on the Lord Jesus Christ and thou shalt be saved." Was direction, wherever I was requisite, presented to the fleeing Man-slayer, to prevent him from perplexity or error as to the course he should pursue? What happy measures has God taken for rendering such a service to sinners, particularly by the preaching of the Gospel, which, wherever it was truly published, pointed to Christ as the wisdom of God and the power of God, for salvation to every one that believeth; and that preaching, of which this is not a grand characteristic, is another Gospel than the Gospel of peace.—Were the refuge cities' gates standing open constantly, affording entrance by day or night? Just so, Christ is always accessible as a Saviour. He is the same yesterday, to day and forever. He is "the Father of the everlasting age." At every period of their days, sinners may come to him; though he is especially pleased with those who seek him early, and gives them particular encouragement. Prov. viii. 13. As long as the accepted time lasts the greatest sinner may return if awakened to inquire "What must I do to be saved?" To state the parallel once more, were the cities of refuge perfectly free to the stranger as well as to the Israelite—to the poor Gentile dwelling in the land, as well as to the descendants of Abraham? So, likewise, is Christ's salvation.—"He came and preached peace to them that are afar off and to them that are nigh." In him "there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all and in all." "Whosoever believeth on him shall not perish." The offers of salvation are as universal as the need of them; and it has been justly said, as that soul lives not which deserves not Divine wrath, so that sinner lives not which may not in simple-faith hope for salvation and admission into heaven, through the Son of God. The Divine testimony concerning him (and it may be made use of by every one who hears it) is, "Behold the Lamb of God which taketh away the sin of the world;"

But before leaving the subject, we must say a little more with the view of bringing it closer to our readers. The manslayer, in order to enjoy the benefit of the refuge city, behoved to betake himself to it with all speed, and abide for the prescribed time. And so also, dear readers, must you do, if you would attain to security, and peace, and felicity, you must flee from the wrath which is to come, even to Jesus, who delivers from that fearful wrath. The refuge which is in him is for those who are sensible of their guilt and danger; and you must become truly aware of your sinful and perilous condition; that you may escape for your life, look not behind you, neither stay in all the places, lest you be consumed. It is necessary that you feel and act like one who was painfully conscious that

he was exposed to the stroke of the avenger of blood. He instantly and anxiously sped his way to the nearest city of refuge. Has the eye been so with you individually? Have the terrors of the Lord reached your heart? Have you been convinced of sin? Have you been led to think of the wrath of God revealed from heaven against all unrighteousness and ungodliness of men, who hold the truth in unrighteousness? Have you been persuaded, that if God were to enter into judgment with you, you could not stand? And under these views and convictions, has it been to you good tidings of great joy, that Christ the Lord is a Saviour, a Saviour for you? Have you been enabled to obey his call, "come unto me?" And having come to him, do you continue with him, feeling that you are only safe through him, as your great High Priest, and living by faith upon him, and living to him, as your Redeemer who hath bought you with his blood, and set you free, whose you are, therefore, and whom you are bound to serve? Unless such a work as this has taken place on you, you are still among the children of wrath. How momentous then is the question put to you, "do you now believe?" and there is great occasion for pressing home this question, because so many are at ease, sleeping when they should be awake—unalarmed, when they should be afraid, and remaining inactive about their souls, when they should be full of solicitude and diligence. To every reader of these plain but important sentences, we would affectionately say, under a solemn consideration of the danger of all spiritual delay, "whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." K.

REVIEWS.

THE NORTH AMERICAN INDIANS. *Their History, Condition and Prospects; from Original Notes and Manuscripts, &c., &c.*—New Edition. By HENRY R. SCHÖLLHART. Rochester, WAZZAR, FOOTE, & Co. Toronto: A. H. ARNOUR.

This is a large volume of 493 pages, price ten shillings, well got up, illustrated by several plates, and containing much interesting and valuable information relating to many of our Indian tribes. It would be a popular book in a Congregational Library, and might with propriety be introduced. We must notice, however, one pardonable omission, and especially for reference, which causes great trouble and annoyance, and that is, there being neither Index nor Table of Contents, and in a "Revised Edition," too, this is the more unaccountable. The Author was for more than twenty years the United States Agent among the Indians of the north west, and consequently had many facilities for becoming well acquainted with Indian life, manners, traditions, &c., and his knowledge is here accumulated along with what he has selected from other authorities. He gives first his "personal reminiscences,"—then his "adventures in the Ozark Mountains," "personal incidents and impressions of the Indian race," then he mixes up "tales," "traditions," and "legends" and "sketches of no ed Red men and women," without the least historic connection of dates or tribes. We have next "mythology, superstitions and religion," "music, songs and poetry," an "ethnological gazetteer of the Indian tribes," or that purports to be so, but only goes down a part of the letter A. We have then "Lectures iii. and iv. on the Indian language," a chapter on "Picture writing," a number of "letters on the antiquities of the western country," a "synopsis of Cartier's voyages of discovery," "Indian policy," "cradle songs and war songs," and an appendix containing narratives of some half-dozen whites who had to endure the trials of Indian captivity. Variety enough there is, certainly, but the want of arrangement, the *pitchforking* of the topics that seem to have come first to hand into press, give an appearance of crudeness to the work, which, had method been attended to, it would not present. But while we mention the defects, we by no means condemn the work, for there is much in it that is truly valuable. The ancient history of this continent, has yet to be found, and when full attention shall be given to Indian traditions, and a Layard shall in earnest set to work to unbury its forest-covered ruins, and a Champollion study their ideographic records, we believe that a most important page will be added to the annals of antiquity. The author before us, and Thatcher, Catlin, and Stephens have been doing good service in paving the way for some giant mind to undertake the gigantic task.

LECTURES FOR THE TIMES; or *Illustrations and Refutations of the errors of Romanism and Tractarianism.* By REV. JOHN CUMMING, D.D., Scotch Church, London. London: HALL, VIRTUE & Co. Toronto: A. H. ARNOUR.

The new popish controversy had its origin on a sudden, and from surprise. John Bull was dosing in presumed protestant security, when he was waked up by the pressure of a cardinal's hat, and a dozen of provincial mitres. Protestant indignation swept over Britain like an Asian simoon; but the hat and the mitres stuck on still. Preaching and speechifying against popery rose to a perfect *furor*; and each speechifier, lecturer and preacher, thought his own production the very best, and must give it for the public benefit. We need not be surprised then that works great and small, got up in a hurry, and under excitement, should, in many cases, be far from creditable, either to the authors, or to the cause they advocate. A Protestant minister, opposed to the "man of sin" at all times, but indignant, as a Christian and a patriot, at the Pope's impudence, writes a sermon or two with a little more zest than usual, delivers them with a little more fire, receives the approval of some of his worthy members, and who say, moreover, "you should print these sermons, sir,"

and off goes the crude manuscript to the printer, and the minister is an author! Dr. Cumming was not behind his ministerial brethren in lecturing against Popery, nor behind them in publishing (other, and the first editions) of these lectures bore the evident traces of haste. But Dr. Cumming is no ordinary man—he is a strong and clear thinker, and even what is inferior by him, is equal to what is superior by some others. Three large editions of the lectures, imperfect and hasty as they were, were speedily sold, and now we have the fourth, with all the lectures, excepting the first two, re-cast, some parts re-written, references for quotations given, and altogether more worthy of himself. In other words, after a most careful review, we have Dr. Cumming's whole strength thrown into the controversy in this edition, and that is a guarantee sufficient for those who know him, that this volume will be a valuable addition to the Protestant cause. There are fourteen lectures on the Teaching of Cardinal Wiseman; "Cardinal Wiseman, his oath and his obligations." "What is Popery." "Is Tractarianism Popery?" "Romish Pleas, able Pretensions." "Apostolical Succession." "The Unity of the Church." "The Fathers." "The Nicene Creed." "The Bible, not Tradition." "The Invocation of Saints." "Transubstantiation." "The Sacrifice of the Mass." "Purgatory." We readily commenced it. It is got up in true London style,—small octavo—397 pages—price ten shillings.

And shall we find fault where there is so much to praise? It has often been remarked that ministers of the Scotch Establishment, when they go to London, pay so much deference to Episcopacy, that they lose their own sturdy Presbyterian independence. Even the good Dr. Chalmers, when giving his lectures on Church Establishments in the metropolis, got smitten with love for the Anglican Church. Dr. Cumming has got it too. He looks up to the Church that looks down on him, and he must cry her mercy after saying some hard things against her. In the lecture, on the question, "Is Transubstantiation Popery?" Dr. C., in explaining the reasons why he had begun a course of controversial preaching, observes:—

"In the second place let me say, that I am actuated by no feeling of opposition to the Church of England, either as a Church or as an Establishment. Those who know me best, can testify this. I have loved and lauded that Church with a warmth that has sometimes made my own Scotch predilections to be suspected. I have tried to defend her main principles, which I love, and her chief position, which I approve, when as I conceived duty required it, but just as fearlessly as I defend what I conceive to be her excellencies, as honestly would I rebuke her sins. I have been wont to look upon her as a noble heaven-built ship moving with spacial sails and streaming pennants on the bosom of the deep, and I have often thought our Scotch Church might cast anchor under her shadow, and ride out beside her the storms of coming ages; but alas! the plague seems to have found a lodgment in the midst of that ocean-ark—some of the crew seem to be in mutiny,—a leak has burst here, and a rent is discovered there, and a portion of her own defenders are even trying to scuttle her, and that stately vessel is now doomed, by treachery on board, to be swallowed up in the fathomless abyss,—which God forbid!—we shall be forced to retrace from her company, lest we be sucked into the absorbing vortex occasioned by her foundering. I rejoice to know that in such an emergency, however much to be deprecated, there are smaller vessels—it may be of different colours—floating round us in every direction, and with these we shall sail in company, for after all, the same pennant floats at the mast head; they steer by the same chart, and note the same compass; they act under the same Captain of salvation, and they anticipate, and are bound for, the same peaceful and everlasting haven."

Now, we feel vexed for our common Presbyterianism, when, either Dr. Cumming in London, England, or even Mr. Bell at Simcoe, Canada, is willing to submit to *play second fiddle* to the English Church. It is degrading. Oh! if Episcopacy shall founder, Dr. C. will then sail in our company! How charitable!—There is no accounting for associations either. Dr. C. thinks of that Church always "as a noble and heaven-built ship." We have been accustomed to associate her with Laud and Claverhouse, or with Bishop Strachan pouncing on every dollar and acre belonging to the public that he could lay his hands on.

We could select many noble passages, but our space forbids. We close with the following, when speaking of the unity of the Church:—

"Again let me urge union and communion among all true Christians on the ground of our near and dear relationship. We are fellow-soldiers, fellow-travellers, fellow-voyagers. 'Let there be no strife: I pray thee, between thy herdmen and my herdmen, for we be brethren.' It is our solemn duty to cultivate this union. We are only inseparable whilst we are inseparable. Remember the bundle of arrows: united, incapable of being broken; disunited, severed into pieces.

To enforce this advice, let me call upon all true Christians to look less at the defects by which their brethren are deformed, and more intensely at the beauties by which they are distinguished. When I look at the Independent Dissenters, I will forget any that may have exceeded the bounds of charity, and think of a Moffat, of a Williams, and other kindred spirits. When we look at the Church of Scotland, let us forget its recent fierce and headstrong spirits, who have reflected no honour upon it, and think of its many peaceful and holy ministers. And when we look at the Church of England, let us forget its Newmans, its Puseys, and its Hooks, and think of its Noels, its McNeils, its Bickersteths, its Sumners,

* Moffat is a Scotchman, and belonged to the United Presbyterian Church before he connected himself with the London Missionary Society.

and its devoted bishops, who, in past ages, have shed a halo and a glory upon Christendom. As the part of the painter, who was called upon to sketch Alexander the Great. Alexander had a scar upon his forehead, which he had received in the course of his Macedonian battles, and the painter was perplexed to find a way by which to escape this deformity on the portrait; at last he hit upon the happy expedient of representing the monarch sitting in his char, his head leaning on his right arm, and the fore-finger covering the scar upon his brow. When I sketch the independent communion, I would put my finger upon the scar by which it may be defamed; when you sketch the Church of Scotland, lay the finger of charity upon the scar by which she has been defaced, when we sketch the Church of England, let us put our finger over the scar which I fear is growing in breadth and deformity upon her, and I would say the same of the Church of Rome, only she is *at* scar—there is no soundness in her at all."

Miscellaneous.

INCREASED SUPPORT OF THE GOSPEL MINISTRY.

We have it on the very highest authority, that the labourer is worthy of his reward, and that he who is taught in the word should communicate unto him that teacheth in all good things. In accordance with these declarations of Scripture, it is stated in an article of the Basis of Union, that "this church asserts the obligation and the privilege of its members, influenced by regard to the authority of Christ, to support and extend, by voluntary contribution, the ordinances of the Gospel." And it does not require much consideration to discern wisdom in these principles. Not only are they divinely authorized, but they are fitted, when faithfully followed out, to secure an unspeakable amount of good. Where a minister is generously supported by his people, it is natural to expect that he will love his people; that he will feel a pleasure in labouring among them; and that, howsoever heavy his engagements may be, the tangible proof of their being appreciated, as well as their own unparalleled importance, will yield him no small satisfaction. And, it may be expected on the other hand, that in such a case, the people will be interested in the labours of their minister, that both in his public and private duties they will manifest some befitting sympathy, and that, whether he is visibly successful or otherwise, their emotions will generally correspond with his own.

And as these results may be fairly anticipated, they are realised in fact. We are willing to appeal to the test of comparison. And whether in Established or in Voluntary churches are pastors and flocks most exemplary? the pastors, in preparing for the duties of the pulpit,—in doing good from house to house,—in attending to the young, and the dying, and the disconsolate,—and in helping the extension of the glorious Gospel? and the flocks, in observing the duties of the sanctuary,—in having gratefully ministerial visitation,—and in giving pecuniary and personal assistance to the spread of Christianity throughout the world? And a similar conclusion is unavoidable when these voluntary churches are compared with one another—the most exemplary in the matter of supporting ordinances being generally the most exemplary in moral worth. Let us not, however, be misunderstood here: liberality and parsimoniousness in any of our churches is not to be determined by mere numbers, but by the amount of available resources, taken in connection with numbers. One church might be termed liberal which would raise for the support of ordinances £100 a year, while another church, the same numerically, might be termed parsimonious, if it raised no more annually for the same objects. Now let those churches be compared, which, in these senses, give liberally or parsimoniously, and then let it be asked, which are the most exemplary in personal motive, in public religion, in relative fidelity, in scriptural intelligence, in missionary ardour, in all that is true, and honest, and just, and pure, and lovely, and of good report? We leave the question to unbiased candour, and we doubt not that the liberal churches will gain the preference.

It is taken for granted in these observations, that some of our churches are wanting in liberality, and the evidence of this is abundantly manifest; for how is it that the granting of moderations is occasionally deferred till the vacant churches have increased their offer? How is it that not long ago a "Friend to the neglected" transmitted to our treasury his thousand pounds to induce a more generous standard of giving? How is it, that at a late meeting of Synod an overture was brought forward by a layman, having for its object the more liberal support of the Christian ministry? Are not these unequivocal intimations that, in some quarters, there is an unnecessary holding back of the secular and that is due to the pastorate, and that Christ's injunction is greatly overlooked—"Freely ye have received, freely give"? The evil, we allow, is not universal; far from it; we honour the liberality of many of our own churches—small ones as well as large, in rural parts as well as in cities and towns, at the extremes of the country as well as at its centre, who, according to their power, if not beyond their power, provide most worthily for the ordinances of grace among themselves, and do not a little for the general extension of our common Christianity. But some of our churches are far otherwise; not on account of paucity of members, because they amount to several hundreds; not on account of poverty, because their collective resources are respectable. But still it is a well ascertained fact, that with all their enterprise in worldly matters, with all their generosity in matters of pleasure, they contribute a very inconsiderable sum to the maintenance and

comfort of their spiritual overseers. And what is the consequence to these overseers? their hearts are dispirited, their progress in knowledge is greatly impeded, their official zeal is often repressed, their powers of beneficence are unnecessarily crippled, and their family concerns are kept low, while, perhaps, with a view to diminish their anxiety, and to render their condition less embarrassed, some of them abandon office altogether.

And is there any good reason that it should be so? We know of none. It is common, indeed, for some people to point to the circumstances of the early preachers, and to ask if they had much of the world? and whether modern preachers have much reason to complain when their circumstances are considerably easier. Now, if this argument is worth anything, it implies that there should be an approximation, if not a similarity, between the status of the apostles and primitive churches, and the status of pastors and flocks of the present day. And do those who say so, voluntarily and without necessity, subject themselves to the worldly straits in which the early followers of Christ were generally placed? We throw not, and besides, we have yet to learn that without necessity any minister should be kept under disadvantages from which the members of their own flock can extricate themselves. And is it a fact that our merchants, our agriculturists, our tradesmen, or even our artisans keep themselves in difficulties, when they can fairly and honourably render it otherwise? And why, then, should those be unnecessarily involved in straits who are laboring in the noblest of all causes,—who have passed through an expensive education,—who are daily devoted to hard study (which they find to be indeed a wearisomeness to the flesh),—who are instruments in doing the greatest good, in saving souls from death, and in hiding a multitude of sins?

We are somewhat averse to these interrogations, because they relate to an objection which is put forward by comparatively few, and because of the evidence of growing liberality in connection with the cause of missions. But it is possible for the liberal to be somewhat misguided; not so much in regard to their objects, as in regard to the proportions they allocate to them. It is possible to give much for objects at a distance, and to give little for objects that are near. It is possible to pour in generously for a foreign cause, and to be over-economical for one that is at home. It is possible to be liberal to missionary labour among the heathen, and to reward labour at one's very door, with a scarcity that is little better than niggardliness. And this, we affirm without hesitation is not in accordance with sound reflection, is not required by the law of Christ, is not agreeable to the current proverb (which may be overlooked as well as perverted), "charity begins at home."

The question, however, naturally arises, How is a better provision to be secured? The difficulties, we think are not considerable, if once the belief were diffused more widely, whether by the pulpit or the press, or otherwise, that there is actually a need for immediate improvement. For the present, there is much good effected by means of the supplementing fund, and this is deserving of continued support by those churches who are liberal to the ordinances among themselves, and are able to contribute assistance to others. But to those churches which have been hitherto stinted in their energies, and are quite able to contribute more largely, we would say, "Might you not, through your office-bearers, be more peremptory in seeing that every member performs his duty, and that no member (who is able to give) receive ministerial labour for nothing? Might you not, with propriety and safety, require a higher price for your sats, if not in the case of every one of them, at least in the case of those that are preferable? Might you not, at certain periods of the year, appoint special extraordinary collections, and announce these as supplementary efforts; or might you not in some way or other remove congregational debt, and thereby strengthen the treasurer's resources, which the payment of interest meanwhile enfeebles? Such are a few suggestions, not unworthy of calm consideration, if not of practical obedience also. But what is of primary importance, is an enlargement of liberal spirit. Let this be secured (and secured by agitation in various forms), and difficulties will disappear, indefensible hoarding will be given up, our treasuries will become what they really should be, our mansees would exhibit smiling comforts, and the argument will appear to be almost unnecessary, "If we have sown unto your spiritual things, is it a great thing if we shall reap your carnal things?"—*Un. Presb. Mag.*

THE NINE COMMANDMENTS.

"Nine commandments! What does that mean? I always thought the commandments were ten." There used to be that number. There were ten proclaimed by the voice of God from Mount Sinai; and ten were written by the finger of God on the tables of stone; and when the tables were renewed, there were still ten; and the Jews, the keepers of the Old Testament Scriptures, always recognised ten; and so did the primitive church, and so do all Protestants in their creed and catechisms. But the Roman Catholics—(you know they can take liberties, for they are the true church, the infallible; a person, and so a church, which cannot possibly make a mistake, need not be very particular about what it does)—these Christians, who have their head away off at Rome, subtract one from the ten commandments; and so they have but nine commandments. Theirs is not a Decalogue, but a Nonalogue.

It is just so. When many years ago, I first heard of it, I thought it was a slander of the Protestants. I said "Oh, it cannot be that they have dared to meddle with God's ten commandments, and leave out one." They cannot have been guilty of such impiety. Why, it is just as if some impious Israelite had gone into holy of holies, opened the ark of

the covenant, and taking out the tables of stone, had, with some instrument of iron, obliterated one of the commandments which the divine finger wrote on them." But then it struck me, how impossible it was that such a story should ever have gained currency, much more so, in some foundation for this. Who would ever have thought of charging Roman Catholics with suggestions of the commandments, unless they had done it, or something like it?

So I thought I would inquire whether it was so or not, and I did, and found it to be a fact and no slander. I saw with my own eyes, the catechisms published under the sanction of bishops and archbishops, in which one of the commandments was omitted, and the other may see the same thing in the "Moral of Catholics," printed no farther off than Philadelphia. The list of commandments runs thus—

"1. I am the Lord thy God; thou shalt not have strange gods before me."

"2. Thou shalt not take the name of the Lord thy God in vain."

"3. Remember the Sabbath-day." &c. &c. The reader will see that the commandment which the Catholics leave out, as being grievous to them, is the second of the series. It is the one that forbids making graven images and likenesses of any thing for worship. That is the one they don't like, and they don't like it because they do like pictures and images in their churches. They say these things would tend to promote devotion, and so they don't like that commandment of God. But he says, "I esteem all thy precepts concerning all things to be right." But he was no Catholic.

Well, having got rid of the second, they call the third second, and our fourth they number third, and so on till they come to our tenth, which, according to their numbering, is the ninth. But as they don't like the sound of the ninth commandment, since the Bible speaks of ten commandments* (Exod. xxiv. 23, Deut. iv. 13), and every body has got used to the number ten, they must contrive to make up ten, somehow or other. And how do you think they do it? Why, they leave their ninth, and call the first part ninth, and the other tenth.

So they make out ten. In the Philadelphia Manual* corrected and approved by the Rev. Bishop Kennerly, it runs thus—

"9. Thou shalt not covet thy neighbour's goods."

"10. Thou shalt not covet thy neighbour's wife."

You see they make two of the commandments relate to coveting. It is not very probable the Lord did so. I reckon they were not so numbered on the tables of stone. But you see it would never do to let that second commandment stand, and it would never do to have less than ten, so they were laid under sort of necessity to do as they have done. But, after all, it is a bad job. It is not nearly so ingenious as many of the devices of popery. After all it is said and done, they have but nine commandments; for every body knows, that by dividing any thing, you get not two wholes, but two halves, there is but one whole in the division. And so the ninth commandment is but one commandment after they have divided it. If they were to quarter it, they could not make any more of it. If the Catholics are bent on dividing the last of the commandments, they should call the first, 83, and the second half 9th. That is what they ought to do. That would be acting honestly, for they know they have left out one of the Lord's ten. They know that the Lord gave ten commandments, and they acknowledge only nine of them. It is a mean device to divide one of the nine, and then say they acknowledge ten. The Catholics know that the commandments, as they are in many of their catechisms, are not as they were written with the finger of God on the tables of stone. They know that one is wanting, and why it is they know. They had better take care how they do such things, for "the Lord is a jealous God."

Indeed, the Catholics are sorry for what they have done in this matter. It has turned out a bad speculation. This reduction of the law of God one-tenth, has led to the opening of many eyes. They will never do the like again. And, as a proof of their repentance, they have restored the second commandment in many cases; they can show you a great many catechisms and books, in which it is found. I had supposed that the omission existed now only in the catechisms published and used in Ireland, until I heard of the Philadelphia Manual. They had better repent thoroughly, and restore the commandment in all their publications. And I think it would not be amiss for them to confess, that once they have been fallible; that in the matter of mutilating the Decalogue, they could and did err. If they will afford us that evidence of repentance, we will forgive them, and we will say no more about it. We know it is a sore subject with them; they don't know how to get over it. When one asks them, "How came you to leave out the second commandment?" If they say, "Why, we have not left it out in all our books," the other replies, "But why did you leave it out of any?"—and there the conversation ends. Echo is the only respondent, and she but repeats the question, "Why?"—Thoughts on Popery.

NEANDER.

J. A. W. Neander was born at Guttingen in 1789. His father and mother were both of the Jewish stock. Young Neander made rapid progress in his studies, and at the age of seven could learn no more from after the private tutor. At the Gymnasium of Hamburg he won the devoted attachment of Gurliit, an eminent friend of education—who proved to him a second father. A few remaining letters addressed by Neander to Cha-

ness, clearly indicate the thoughtful and intense spirit of the youth. He felt the weight of the law, and he strove to overcome severe moral struggles. There were in some degree, received by intercourse with some intelligent and friendly associates with whom he met at Hamburg. Judaism now labored to ensnare him, for a season "Pinto" as Neumann expresses it, "was his idol and perpetual watchword." At length, when his mind was still in darkness, he met with some discourses on religion by Schleiermacher, which did him great prejudice in Christianity. His own religion fitted to support his views, and under the influence of the human soul. In 1806, at the age of seventeen, he attached himself, by baptism, to the Christian Church—and his example in this respect was soon followed by his mother and his sister Johanna. His course at the Gymnasium had been completed with great distinction, and in 1806 he entered on the study of law at the University of Halle. He has been successful in the study of theology. A considerable number of the professors and students of Halle were, at the time first with a spirit of high, intellectual and moral enthusiasm. Into this circle Neander entered with congenial sympathy. Among his instructors and counsellors were Schleiermacher, Knapp, and Steffens. His studies at the outset of his academic course were chiefly eargetical—but soon early he engaged with ardour in the investigation of the early history of Christianity. Before the close of 1806, Halle was taken by Heroldstadt and the University suspended by Napoleon. Young Neander started for Göttingen. On the way delicate in health, and short of resources, he was treated by Dr. Giesemus, who conveyed him in a carriage to Göttingen. The rationality of that city shocked and saddened him. His correspondence with Göttingen was not very successful. He finished his university studies in 1809, and returned to Hamburg. His intention was to enter on the pastoral office. Guntz, however, obtained for his young friend a stipend for a lectureship in Heidelberg, and in 1811 he commenced his career as a public instructor, by delivering a course of lectures on Church History in the University of that town. Here he met with rapid promotion. In 1813 he was called to Berlin, and in that city he spent the rest of his laborious and studious life. A succession of able and learned works proceeding from his pen—students flocked to his lectures, which comprehended Exegesis, Ethics, and Church History.—He lived in affectionate intercourse with men of piety and learning, nor lent without hopeful students of Christianity, and the mutual influence subsisting between him and sister Johanna and husband Frederick Neander.—His health, however, was in general infirm. In the summer of last year it became worse than usual. Under the pressure of disease his spirit continued bland and bright—attachment to his friends, submission to his Lord and a wish to be useful, shone beautifully out. On a Saturday evening he said to his sister, "I am weary, let us go home, good night, good night and good night, as they say." He died on the following day, he calmly fell asleep in Jesus, on the 13th of July, 1850, in the 62nd year of his age, having spent a long life up to the last moment in his master's service. The vast procession at his funeral, and the regrets with which the announcement of his death was received in many lands, indicated what a hold he had on the public attention and esteem. At the grave a choir of young men sang appropriate music, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one to keep pure the religion of Christ in Germany. As a theologian he was not altogether free from a certain latitudinarianism, which, to a far greater extent, has pervaded the writings and speculations of some of his German contemporaries. But his piety was deep—his trust in Christ was strong—his mind pure and gentle—his demeanour was mild and condescending—his learning was prodigious—and his desire of usefulness was ardent. He has left behind him many manuscripts,—some of which are expected to be given to the world, or the press, in appropriate manner, and a student from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. 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THE ECCLESIASTICAL TITLES BILL—ITS THREATENED RESULTS.

The Ecclesiastical Titles Bill has passed at last. In this measure we have never felt the interest experienced by many others. The government has not been obliged to blink at the popular indignation against their dastardly policy for a series of years to govern Ireland through the Roman priesthood, and low indeed have they fallen, when they could not institute colleges for the middle classes in Ireland, without submitting their scheme to the Pope, and professing their anxiety to modify its regulations in accordance with his wishes. We cannot be sorry, that when they threw themselves before him, in this abrupt position, and exhibited such a sacred eagerness to kiss his rod, he spurned them with his foot. They got the agreement they desired. Conceive the humiliation of a great nation like this, unable to endow colleges for the education of its own subjects, without seeking the sanction of an Italian priest! Our liberal government has sunk us very low. What could his Holiness—unsure of his throne, and unable to raise his voice against the wickedness of the Almighty, and to worship him as God—give us?

The various measures introduced by the government were of a very paltry and insignificant character. The most eminent lawyers in the House of Commons were opposed to each other, on the meaning of the different clauses. The object of Lord John Russell was to have a bill

*In the Toronto Roman Catholic Catechism, too.—Ed.

which would seem to include Ireland under its provisions, for the sake of logic and consistency, but which would really exclude it; and he contended with all his power against the introduction of a phrase, which would place the matter beyond the possibility of a dispute. He would, besides, allow to one to prosecute for an act of violence, except the Attorney General, the result of which would probably have been, that no prosecution would have been ever instituted. Had the government bill been carried as proposed, in its last form, it would have been a dead letter, a mockery of legislation. But the bill, in despite of the opposition of its authors, has received royal assent. One now knows what it means. It includes Ireland by name. Any person may now institute a prosecution,—object, however, to the sanction of the Attorney General in England and Ireland, and the Lord Advocate in Scotland. The bill is probably not so well respected in Great Britain, but it will do much good upon the Continent of Europe. The instructions of religious parties among ourselves are not there under load, and it will be regarded in papal and despotic countries as a national protest against the errors and abominations of Romanism.

Meanwhile, a great battle has yet to be fought. Romanism has thrown down the gauntlet, and is uttering great swelling words. It is much better that she appear in her true colours. A large association is being formed in Ireland. Dr. McHale has given in his address to it, a letter in which he designates himself wholly as Archbishop of Tuam. The Tablet thus speaks of the meeting where the association is to be formed:

"As the time for holding the aggregate meeting draws near, it becomes more and more certain that the demonstration will be worthy of the occasion. Our readers already know that the primate, the Archbishop of Armagh—the only Archbishop of Armagh (a certain Lord John George Bessford, who sometimes receives that title, being the nearest of shams and impostors)—the successor of St. Patrick, the representative of the Holy See and St. Peter's chair, the chief teacher of Christianity in the island, authorised and commissioned as such by our blessed Lord and Saviour, has been requested, and has kindly given his consent, to occupy the chair. Cardinal Wiseman, and all the other archbishops and bishops in the three kingdoms—and we repeat, including in that description the superintendents of certain Protestant congregations appointed by the state to receive stolen goods and to teach falsehood, but all the archbishops who are archbishops, and all the bishops who are bishops, have been invited to support his Grace on the occasion, and to lend the weight of their influence and authority to this great event."

This is not all. Mark the Jewish spirit of the following passage, which is published in a recognized organ of the party, signed by Dr. Cahill, and dated from the Roman Catholic seminary of Londonbury. We all know that the feet of Irish papists are swift to shed blood, how can it be otherwise, when such liberal instruction is given them, from those who profess to be messengers of peace?

"But, fellow-countrymen, England shall not have everything her own way. We are now forming a society such as has never been seen in Ireland before. It will be a society fairly embodying the mind, and the heart, and the service of every man, woman, and child in the kingdom, and we shall live and die in defence of the decision (sic) of this new and glorious, and, with the blessing of God, successful association. Depend upon it that England has sapped her own foundations. Depend upon it that France is not settled, and that France owes England a grudge, which never will or can be forgiven. There is not one Frenchman, or one Frenchwoman, or one French child, who would not dance with transport at the news of the death of the Emperor, and who would not be burning their eager swords, and plunging their crimsoned French feet in the inmost heart of every man bearing the hated name of Englishman. Therefore keep up your courage, and wait your opportunity in a strictly legal attitude, and England will very soon be in your power. We shall now demand perfect equality with our oppressors,—we shall demand the complete annihilation of the temporalities of the Protestant Church—and I tell you we shall have all England at our back,—we shall have the moral support of Europe and of the civilized world."

We cannot withhold the forcible remarks of the Times on this atrocious document:—

"Such, it seems, are the sentiments of the Reverend Principal of the Catholic seminary of Londonbury, and such are the objects ascribed by that high authority to an association formed under the direction of the strict hierarchy to which he belongs. From whatever church they proceed, and to whatever political objects they tend, such sentiments are abhorrent to God and man. They are the heinous principles of the night of St. Bartholomew, aggravated by the guilt of foreign treason. They unite the double curse of priestly domination and civil anarchy, falsely attributing to a foreign nation, the diabolical passions which exist only in a Irish seminary, and appealing for the promotion of these detestable objects to an aggregate meeting of the Roman Catholics of the United Kingdom. Which of them, we are curious to learn, will respond to such an appeal? Which of the Roman Catholic gentlemen of England—and not of England only but of Ireland—will lend his name and his fortune to a cause which, thus described, is an outrage upon the nation and upon humanity? We trust the authors of such schemes have overshot the mark, and that not even religious passions will sanction a work of treason, confiscation and revolt."

Obituary.

Our readers are, no doubt, aware, through the newspapers, of the death of the Rev. Mr. Rintoul, of St. Gabriel Street Free Church, Montreal. He was truly a zealous, consistent, liberal minded Christian minister.—We give the following short, biographical notice from the *Ecclesiastical and Missionary Record*:

"D. Sabbath August 31st, Mr. Rintoul preached in his own pulpit at Montreal, in perfect health, and on Monday he set off on a Missionary tour of three weeks, intending to proceed as far as Meville, 200 miles below Quebec, a place rendered pecuniarily interesting by the success which seems to have crowned the labours of our excellent young missionary, Mr. Keeley. Mr. Rintoul had arrived at Trois Pistoles, a place considered below Quebec, when he was taken very ill of dysentery, with symptoms approaching to cholera. One of his sons was sent for to Montreal, and Dr. Macgregor, of the 20th Regt., an esteemed friend and office-bearer of the congregation, cheerfully volunteered his services to go down and attend on the sick-bed of his respected friend. But the illness of death was upon him, and neither fluid aliment nor the best medical treatment could save the fatal issue; and on Saturday the 13th Sept. Mr. Rintoul breathed his last. The remains were consigned to the grave on the following day and now, in a strange place and far removed from the scene of his longest continued labours, all that was mortal of this valued servant of God, repose till the resurrection day shall dawn. Mrs. Rintoul has been in Scotland for some months past and is expected to sail by the beginning of October. She may not learn the sad event till she reaches Halifax or New York. How all the intelligence, come whenever it may."

"Mr. Rintoul was a native of Tulliallan, or Kincaidine, in Clackmannan-shire, Scotland. He studied at the University of Edinburgh, and was held in high estimation as a promising young man, by Dr. Davidson, Dr. Buchanan, and other esteemed evangelical theologians. His first settlement was at Maryport in Cumberland; but his heart was, from an early period, set on the Colonies, and while at Maryport he published a pamphlet on the "views of the colonists on the churches at home." In 1831 he was appointed by the Glasgow Colonial Society to the charge of St. Andrew's Church, Toronto, and to that congregation he faithfully ministered for three years. In 1834 he became minister of Streetsville, where he continued for fourteen years. The formation of Knox's Church brought Mr. Rintoul into a new sphere, and for some time he was Hebrew Professor in that Institution. About a year ago he was called to the ministry again, in St. Gabriel Street Church, Montreal, where he was much esteemed, and where his memory will be long cherished by a congregation that was gradually consolidating and increasing under his pastoral inspection.

"Mr. Rintoul was a man of sound judgment, of very considerable attainments as a scholar, particularly in the department of Hebrew; of deep personal piety and distinguished pastoral qualifications. His mind was enlarged and liberal, and his truly catholic feelings led him to take a deep interest in the Bible and Tract Societies of Toronto, with which his close connection continued even after he had ceased to be a resident in this city. Indeed, of these two valuable institutions he was one of the original promoters, and he ever gave them his hearty support.

"Few men there are who have displayed such ardent regard to the best interests of the Canada, and particularly of Upper Canada. From his first settlement in this Province he directed himself to the formation of a Collegiate, or Educational Institution, for training young men for the ministry. His letters and papers on this subject, as published in the *Canadian Examiner*, are numerous and valuable. With great modesty and little pretension, he was a man of warm affection, deeply concerned in the religious upbringing of the young, and mainly desirous to see the cause of God prosper by means of a pious ministry. Of the genuine sincerity of Mr. R., there ever was but one opinion among all that knew him; and we believe there are not a few who bid a sad farewell to Mr. Rintoul set his feet on the shore of Canada. The labours of twenty years as a Colonial missionary and pastor, will not soon be forgotten, and a Christian can point to him as one who has exemplified its principles by a most exemplary walk, and has gone down to the grave without a single stain upon his character."

DIED, in Dauphin County, Pennsylvania, the Rev. John Cross, pastor of Middleton congregation, in connection with the Old School Presbyterian Church of the United States.

He was a licentiate of the United Presbyterian Church, and emigrated from Scotland in 1842. From that period he laboured with fidelity and success in the cause of Christ, until on the 20th of the month of August, last, when after a short, but severe, illness, by fever, he fell asleep in Jesus. He was a man of untiring diligence in his Master's work. His acquirements in learning, in piety, and in real Christian experience, were far above what is common, and his meekness and humility, were ever prominent, and commended him to the esteem and admiration of all his friends. In his whole deportment he magnified his office as a minister of Christ, maintaining, as he eminently did, dignity and seriousness along with the most conciliatory and engaging manners, and the most amiable and devoted dispositions. He had the respect and affection of all who knew him; and his death will be an unspeakable loss to his family and congregation, and to the Church with which he was connected.—Cox.