

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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

Vol. III.—No. 5.]

TORONTO, NOVEMBER, 1853.

{ PRICE: \$1 PER ANNUM  
Paid in advance.

## CONTENTS.

	PAGE
<b>RELIGIOUS INTELLIGENCE—</b>	
Ansiteum .....	66
Old Calabar .....	67
Western Central Africa .....	67
Ten Days in Tipperary .....	67
<b>EDITORIAL NOTICES—</b>	
Note—The Divinity Hall .....	69
Knox's College—The Institute .....	69
Opening of New Ch. Pakenham .....	69
The Presbytery of Toronto .....	69
Presentation—Induction .....	70
The Canada Evangelist .....	70
<b>ORIGINAL ARTICLES—</b>	
U. P. Church History .....	71
Life of the Rev. Thos. Boston .....	73
<b>MISCELLANEOUS ARTICLES—</b>	
Life of Bunyan .....	75
A Vision .....	77
Lent unto Christ .....	78
John Knox .....	78
Literary Characteristics .....	79
Temperance—Human Life .....	79
St. Patrick, the Patron of the .....	80
Irish .....	80
A Noble Boy .....	80
Trouble in the Sandwich Islands .....	80
The Sections of Judaism .....	80

## Religious Intelligence.

### ANSITEUM.

Our readers will remember that, in former notices of the Mission of the sister Church of Nova Scotia to Ansiteum, the Reformed Presbyterian Church in Scotland, had joined in supporting their Missionary, Rev. Mr. Inglis, as an associate with the Rev. Mr. Geddie. Mr. Inglis, from all we have heard of him, as well as seen from his pen, seems to be a missionary of the right stamp; and the following letter, addressed to the Synod Clerk of the Presbyterian Church of Nova Scotia, is highly important as an honorable testimony to the labors of Mr. Geddie, as also exceedingly interesting in the facts stated, and well fitted to encourage all in prayer and liberality for the support of a mission that has had such remarkable success.

REV. AND DEAR SIR:—

I believe you are fully acquainted, through your esteemed missionary, the Rev. John Geddie, with the state and prospects of the mission on this island. It occurred to me, however, that you might feel interested by receiving a brief account of the operation and result of the mission here, from an independent witness, and one who has had among the best opportunities of learning and witnessing its progress. Since the commencement of the mission, I have been in regular correspondence with Mr. Geddie and some of the Samoan brethren. Two years ago I had the privilege of sailing for three months, on board H. M. S. *Haramah*, Capt Erskine, while that vessel was visiting the New Hebrides, Queen Charlotte's Islands, the Solomon Group, and New Caledonia; my attention being directed solely, during that time, to missionary objects. I have now resided and laboured on this island for nearly six months, and consequently can speak with some degree of certainty on the state and prospects of the mission.

I was much gratified with what I saw here in 1850; but the progress of the mission since that time has been marked and encouraging. I have just returned from paying Mr. Geddie a visit for the purpose of being present at the opening of his new place of worship, and to assist him in laying the foundation of a new Mission House which is much needed for himself and his family. The new church is capable of containing 500 people. At the opening services the house was completely filled, and a good many had to sit outside. There were present, a number of the most influential natives, from nearly all parts of the island. Leading chiefs met on that occasion, who had not seen each other since they met as enemies in battle. Large presents of food were exchanged among them; the symbol by which treaties of peace and friendship are confirmed. Peace is now established over the whole island. Nearly the half of the population, which is estimated at 3000, have abandoned heathenism and professed christianity. When the natives of this and other barbarous islands profess Christianity, it is not to be expected that they are all or many of them changed in heart, or that they have any clear conception of what Christianity is, any more than a child newly sent to

school can understand and appreciate a classical education; but it shows that the missionaries have gained the confidence of the natives, and that they are willing and anxious to receive religious instruction, and this is a point of great importance gained. It is moreover, one striking feature of this people, that while they are jealous in the extreme, till you gain their confidence, when that confidence is gained they are docile and confiding as children.

The change effected among the natives by the Word and Spirit of God, is very striking. Their external appearance is quite changed. In their attention to decency in dress and in their civil and respectful deportment, they present quite a contrast to their heathen countrymen. In their devotional character they are very exemplary,—they observe the Sabbath, wait upon public worship, and attend to religious exercises, with great regularity and reverence. They have family worship in their houses regularly morning and evening. They sing well, and pray extempore with great fluency and propriety. At the two principal mission stations on this island, where Mr. Geddie and I respectively reside, the attendance upon public worship is from 200 to 300 every Sabbath; at the several out stations there is also a good attendance. Education is advancing favorably. Our two principal week-day schools are attended by upwards of 100 each, and perhaps as many attend at the other schools throughout the island. The four small books, printed in this language by Mr. Geddie, are eagerly sought after by all the christian population. The twenty-four church members, admitted to sealing ordinances by Mr. Geddie, are all very exemplary in their character. Indeed, in morality, the invariable fruit of true religion, the christian part of the population are remarkably improved. They have abandoned their heathen abominations, and are greatly more honest, truthful, and correct in morals, than they formerly were.

In natural disposition the natives of this island, and probably of the whole group, are much more amiable, and greatly less covetous and selfish, than the New Zealanders and other Malay races. It is quite true that in their natural uncivilised condition, they have been, and many still are, the slaves of every thing that is criminal and abominable; but when brought fully under christian influence, they exhibit to a pleasing extent those things that are lovely and of good report.

Your church has, I think, being signally owned of God in her undertakings. Your mission on this island has indeed passed through severe trials, both from within and from without; but it has nevertheless been crowned with a large and gratifying measure of success; and the mission family here may well erect their Ebenezer—their stone of help—and say "Hitherto hath the Lord helped us." Mr. Geddie has evidently labored with great diligence, patience, prudence, and perseverance, and he has not labored in vain; and Mrs. Geddie's efforts to improve and elevate the female portion of the community have been attended with most beneficial results. The prospects of the mission are more encouraging than they have ever been. Within the last six months numerous and important accessions have been gained and not a few of these from among those formerly the most violent and obstinate opposers of the mission. The precious seed, for long sown with weeping, has of late been brought home in sheaves with rejoicing. There is also a movement going on among the christian natives to make aggressive evangelizing operations on all the heathen districts especially in the interior. There is still one district which is closed against the reception of the gospel, but we have good grounds for hoping that even there the days of heathenism are numbered, and that Christ's name and power will be every where supreme on this island.

The real importance of this island we consider to be greatly enhanced by its relation to the other islands of the group. It is in many respects well adapted for being a centre or point, from which missionary operations may be extended to other islands of this group. Mr. Geddie and I are both of opinion, that a printing establishment, and an Institution for the training of young men, to fit them for becoming native teachers, should be in constant operation, not for this island only, but for the group. We have agreed that in the meantime Mr. Geddie shall continue to conduct the printing establishment, and the Institution be placed under my charge. A new printing press and a good supply of printing materials are much wanted here at present. The stock of paper is quite exhausted, and the press is become quite too small for the wants of the mission. We purpose to commence our Institution as soon as ever arrangements can be made for beginning. We have a few promising young men at both stations to begin with, and we expect to obtain young men, from time to time, from

the neighbouring islands. The Institution may be made self-supporting, as far as food is concerned; but for the clothing of our young men, and all school apparatus, we must appeal to the generosity of our friends at home. Books, paper, pens, pencils, ink, large maps, prints of objects, globes, all the apparatus of infant and juvenile schools, would be of great importance to us, in carrying out the objects of our Institution.

As a general rule, such is the weakness of moral character displayed by all new christianized natives, that for native teachers to be located on islands alone, especially where they come in contact with Europeans of the class they are usually to be met with on these islands, they effect but little good; but under the direction, and especially under the eye of a missionary, they can be made very serviceable. Native teachers from this island would be much safer on the surrounding islands—would be much less exposed to sickness—would much sooner acquire the language, and consequently would be much more useful than native teachers from Samoa and Raratonga. Natives would also come more readily to an Institution on this island, than go to Samoa or New Zealand. We are in hopes that when missionaries are appointed to the other islands of this group, we shall be able to furnish them with a staff of valuable native auxiliaries.

The reputed unhealthy character of this group was to my mind one of the most formidable obstacles to missionary work among these islands; but since I came to reside on this island my fears on this head have been greatly lessened. Mrs. Inglis and I have both enjoyed good health since we came here. Mr. Geddie, who looked very ill when I saw him two years ago, is now quiet healthy and vigorous. We are endeavoring to ascertain and deal with all the removable causes of sickness; and by attending to the situation, construction, and ventilation of our houses, and taking all precautions against sickness, to protect ourselves from the effects of the climate during the hot and unhealthy season of the year, and we hope that by the blessing of God these may be successful.

We here occupy the most advanced post of the army of Christ in this direction. The regions beyond are all in darkness. Between us and China there is not, so far as we know, a single missionary. Satan reigns uncontrolled. Darkness covers the lands, and gross darkness the people. But the neighboring islands are to a great extent open; the field is no way pre-occupied, there is no jostling with societies. Popery for the time being has retired; and European intercourse is still limited. But how long this favorable state of things may continue we know not. How long these openings may remain we cannot say. Other societies may step in, and jostling, so unfavorable to missionary operations, may ensue. Popery, never more active than at this moment, and hovering on our borders, may return. Our contiguity to the Australian gold fields will doubtless bring us into contact with a portion of the worst class of European society.—The Pacific will be traversed with steamers and merchant vessels, and we lie here in the high way to Australia, California, and China. It is of the utmost importance both for the natives and foreigners that these islands should be christianized with the least possible delay. Above and beyond all they have immortal spirits to be saved or lost. They are all but by sin, and can be saved only by grace.

Dear Brethren, lend your ear to the Macedonian cry, "Come over and help us," that comes to you over the wide expanse of waters, and is echoed louder and louder by every wave, till it reaches your far distant shores. Your church has every encouragement to sustain and redouble her efforts. The Redeemer has owned in no small degree your efforts to extend his kingdom. Could you see the change on this island your heart would rejoice. At the sight of your able christian brethren you would "thank God and take courage." Your zeal hath already provoked many. The Bishop of New Zealand has repeatedly quoted the example of your church, and the self-denying labours of your missionary, as one argument among others, to stimulate the members of his church in New Zealand and Australia, to undertake missionary operations among these Papuan tribes: and the result of his appeals in Sydney was the raising of a thousand pounds to purchase a missionary vessel for him, in which to visit the islands in the Western Pacific, and the first missionaries that he carried to these islands in this vessel were Mrs. Inglis and myself.

It shall be our earnest prayer, and our endeavor, so far as the Lord by his grace may enable us, to make Aneiteum a second Iona; that from our Institution, the light of divine truth—in books and teachers—may go forth to enlighten and instruct the whole of these Hebrides, and if possible to be reflected and re-reflected in the dark regions beyond, till it gleam on the wall of China.

Friends of the perishing heathen! Do let your prayers rise up to the throne of divine grace on our behalf, and on behalf of these dark regions. "Pray for us, that the word of the Lord may have free course and be glorified, even as it is with you." Let the produce of your farms, your manufactures, and your merchandise, be holiness to the Lord. Let the sanctified ambition of your generous, noble minded youth be directed to this field of missionary operations. Is not there a voice from the Council in Heaven, saying, "Whom shall I send, and who will go for us?"—Is there no young prophet ready to answer, "Here am I, send me." Do search out and send us men of tried piety, prudence, and holy burning zeal. Oh! that the time may soon come, when by the blessing of God upon wisely directed and well sustained efforts: these isles shall all wait for his law. The multitudes of these isles shall rejoice, and all these Ethiopians shall stretch out their hands unto God.

I am, Rev. and Dear Sir,

Yours in the fellowship of the Gospel,

JOHN INGLIS.

## OLD CALABAR.

### NOTICES OF OLD TOWN STATION.

The Rev. S. Edgerley, who superintends this station, and who visits Qua Town and some of the Qua villages, meets with many difficulties in the prosecution of his work, arising from the extremely superstitious disposition of the king, Old Willie Tom, and from the ignorant, willful, and degraded character of the people. Much of their time is occupied in the observance of heathen customs, and in the celebration of their noisy funeral rites, whilst there frequently occur scenes of cruelty and murder. The temper of the missionary is also tried by those from the mission house, and by the falsehood and duplicity of the natives. Lying and bloodshed seem to be ever associated in the conduct of those who are under the dominion of the evil one. We submit the following notices, taken from Mr. Edgerley's journal.—

*Worshipping Parrots.*—I discovered that the Qua people worship parrots, as do also many of the Calabar people. A woman was carrying a copper rod past the palaver house, on which were tied some parrot's feathers about the centre; she looked frightened, and I asked what was the matter. My boy told me that she was praying to parrot to "give her long life, and not let her be sick." To all my remarks on the absurdity and wickedness of praying to parrots, my auditors seemed incredulous, and all admitted that they prayed to parrots. Amongst them was an Abi-iding man.

*Old Willie's Juju Man.*—In coming back from a Qua village, I met, in Old Town market place, Willie's "Doctor," as he terms him, a person dressed in a large thickly-made netted bag of grass work, enveloping every part of his body from the crown of his head to the ground, which its ample folds were made to sweep; walking with slow and measured steps, and swaying to and fro his arms, though enveloped; the whole surmounted with a rudely carved and blackened goat's head, with hideous red glaring eyes. He was a disgusting and, to the natives, a frightful looking object. I was quite grieved to see it. One of Willie's sons was superintending, with a great Egbo whip in his hand, the perambulations of this fearful being. The natives who by the merest chance look at it, believe that they will die, and if met with at the time, get a severe flogging, or have to pay an amount of coppers. Some time ago we were instructing a few children in our v. ranlah, where a Fernando P'o girl was sitting, and as the "Doctor" presented himself in the market-place, which we can see from our house, they all fell down on their faces, as is usual, about her feet in terror. The girl unacquainted with the superstitious customs of the place, and fancying that they were paying adoration to her, said with much indignation, "Come, come, no come worship me." Our house boys looked at it on this occasion however, undismayed, and one fine little fellow, Alanca Okpa, a Qua boy who can read the word of God, laughed outright, which much displeased Willie's son, who said angrily, "You live for white man's house, you no sally Calabar fashion again."

*Willie Tom's Juju Insulted.*—Willie Tom and several of his people were cleaning the sides of the brook which runs through a grove of palm trees at the bottom of our hill out to the river. At the part where our road from thence crosses by a rustic bridge, our boys take water every morning for house use. It appears that Willie was putting the depositary of his ukpong soul in order at the source of the stream—an enclosure of a few square yards, surrounded by green matting or rush s, suspended by lines or ropes, which screen from observation. In this sacred repository they were making a sacrifice to Anansa, the god of Old Town, and perceiving our two boys he ordered them away from taking water. Our Qua boy Abanga, whose mind is now disabled of the superstitions of his country folks, persisted in taking the water. This gave Willie great offence, who sent messengers three times to the Queen of Qua, demanding that she would either punish the boy or remove him from the mission house, and it was only when Mr. Edgerley had visited Qua and explained matters to her satisfaction, that she declined to accede to Willie's demand. It is in this, and many other ways, the missionary adds, that their Egbo laws and various superstitions fetter the minds of our youth in Calabar, so that the first dawn of light and inquiry is quenched at the outset. The children in my school hold down their heads and appear sullenly to fortify their minds against conviction; such is the terror with which the Calabar customs inspire them, and the powerful influence which the adults exercise over them, that I sometimes almost despair of doing any good amongst them.

*Horrible Atrocities, 15th March, 1853.*—A case of horrible barbarity and murder has come to our knowledge. Willie Tom has been sick at his plantation, with one of his sons, for some time past, and it appears that in consulting with the Abi-iding, *Aarabony Ataka*, that deceiver charged the "freemason" or witchcraft, the alleged cause of Willie's illness, upon a nephew and two of his nieces. The consequence was that his attendants, his slaves and free people, demanded, in their usual parasitical way, that their heads should be cut off. The younger woman, in a most affecting manner, clasped him in agony and implored him by all the ties of consanguinity to save her life. He relented so far as to change the mode of punishment to the taking of chop nut, which ordeal was administered to the three unfortunate persons, with the additional outrage that they were all denuded of their scanty covering of cloth.—The two young women had pounded chop nut, also stuffed into their eyes and other parts of their body, and the man, independently of these enormities, was mutilated in a manner which cannot be described. And when death closed their sufferings, they were dragged away into the bush as unworthy of burial. I think I have never heard of a case of

murder attended with such horrible atrocities, and I naturally muse on the question, Can nothing be done to put a stop to such fiend-like barbarity?

*The Need of Faith, Patience, and Prayer.*—In a letter accompanying his journal, Mr. Edgerley says, I admit the external view of matters here still appears discouraging, but when has Satan ever surrendered his powerful kingdom without a contest? In the superstitious, the terrorism, and the murders that abound here, the eye of faith sees only a greater necessity for strenuous exertions and unceasing prayer. At Old Town we have more of the extraneous adjuncts which give interest to missionary operations; here the people are perishing, and they are willing to perish; but if one soul only should be plucked as a brand from the everlasting burning, it would be ample recompense for the labours, expense, and prayers that have been bestowed. The seed now being sown is not lost; it is not as water spilt upon the ground, which cannot be gathered up again. It is the word of Him who has declared that "His word will not return void." Here is an ample field for missionary operations in the very inlet to the Qua country, and from this I believe that the beams of the sun of righteousness will diverge and at no distant period illuminate the numerous towns of the interior, bringing its now degraded inhabitants out of the service and thralldom of sin and Satan into the service and the joy of the ever living and true God.—*U. P. Mis. Record.*

### WESTERN CENTRAL AFRICA.

#### THE OVERTHROW OF FETISHISM AMONG THE FANTEES ON THE GOLD COAST OF AFRICA.

*Fetishes.*—The Fetish is the idol of the Fantee. It corresponds to the *juju* of Old Calabar. The Fantees of the Gold Coast, like the *Bibees* of Calabar, acknowledge the existence of a Supreme Being, but they cannot be said to worship Him. "They believe, however," says Mr. Cruickshank, "that this Supreme Being, in compassion to the human race, has bestowed upon a variety of objects, animate and inanimate, the attributes of Deity, and that he directs every individual in the choice of his object of worship." This choice, once made, the object becomes the "Souman," or idol of the individual. It may be a block, a stone, a tree, a river, a lake, a mountain, a snake, an alligator, a bundle of rags, or whatever the extravagant imagination of the idolater may pitch upon. From the moment that he has made his choice, he has recourse to this god of his in all his troubles. He makes oblations to it of rum and palm oil; he lays offerings before it of oil and corn; he sacrifices to it fowls and goats, and sheep, and smears it with their blood; and as he performs these rites, he prays it to be propitious to him, and to grant him the accomplishment of his petition. These rites and supplications are directed exclusively to his idol, without any ulterior reference in his mind to the Supreme Being. During their performance the idolater is sometimes wrought up to a high pitch of excitement and, under the influence of his phrenzy, deludes himself with the idea that his idol has mysteriously communicated with him, and granted an answer to his prayer. He is thus directed, by an extraordinary self-delusion, to the adoption of some ceremonious rite; from the performance of which he expects to obtain the object of his wishes. Nothing can exceed the absurdity of these rites. They have no reference whatever to the subject of petition as a means to an end. To restore to health a sick child, to shield from danger a friend engaged in some perilous enterprise, or to draw down destruction upon an enemy, the idolater may, perhaps, surround his house with a string of wither, hang up some filthy rags to the branch of a tree, or nail a fowl to the ground by means of a stake driven through its body." It is manifest that the poor blinded negro imagines that this object which he has selected as his god, whatever may be the material of which it consists becomes the residence of a supernatural being, in whose power are his life and all his ways. The following case will give our readers an idea of the influence which the Fantees ascribe to the fetish.—A slave woman had a fetish, which was regarded as being very dangerous. Her master died; and an enquiry being made at the priest as to the cause of his death, the answer was, that it was to be attributed to this woman's bad fetish. She was seized, and was about to be put to death when she contrived to make her escape carrying her fetish with her. Sometime afterwards she was discovered in another part of the country by a member of her master's family, who assaulted and beat her, and knocked the fetish which she was carrying off her head. Enraged at this treatment, she poured out an offering of rum before the fetish, and invoked its wrath upon the family of the aggressor. In the course of a few years six members of his family died, and a seventh became dangerously ill. All this was believed to be the effect of the wrath of the fetish. The man was dreadfully alarmed, and was ready to do anything to deliver himself from the doom under which he was lying, and to regain the favour of the idol. He sought out the woman, brought her before a court, and demanded, first, that she should be given up to him as his slave, and, next, that the dreaded fetish should be taken from her and delivered into his hands, in order that he might have the means of appeasing its anger. In pleading his cause he was so influenced by his superstitious fears, and so anxious to gain his end, that his voice trembled, and the large drops of perspiration rolled down his face. The woman did not deny the things alleged against her, and seemed to experience a malicious satisfaction in what had occurred. She was most unwilling to part with her fetish, as it was by it, she al-

leged, that she gained her subsistence. It was decided by the court that the fetish should be given up to her master on the condition of her obtaining, in exchange for it, her own liberty, and that of her daughter and four grand-children, an agreement to which she with difficulty consented. Here, then, was a fetish which this woman preferred to her own freedom and that of five of her family, and for which the master was willing to give six slaves. And what did this terrible thing consist of? "It was," says our author "brought into court carefully covered over with a white cloth, which, on being removed, gave to view a brass pan containing a lump of clay, with parrot's feathers stuck in it."

### TWEN DAYS IN TIPPERARY: OR, NOTES AND OBSERVATIONS ON THE IRISH MISSION.

BY ONE OF THE MISSIONERS.

For the sake of some of our readers, it may be well to explain that, in the spring of the present year, a paper was read in London, by the Rev. Dr. Steane, to the friends of the Evangelical Alliance, proposing a special mission of one hundred ministers to some chosen district of Ireland, to preach the Gospel, chiefly in the open air, on week day and Sabbath day, for the space of one month. The proposal was approved and adopted, and measures were forthwith set on foot for its execution. The month of August was the one fixed upon, and Connaught the province originally intended as the sphere of operation, because there, it was believed, the ministers would be kindly received, and their plan carried out with comfort, and some hope of success. For reasons which is not necessary here to state, the field of labour was suddenly changed from the west to the south—a change which had a great influence on the mission—but which the writer is fully persuaded has been, and will yet be, overruled for much good.

It is proper to premise, that no one is responsible for the sentiments contained in this paper, save the writer of it; nor does he wish in the slightest degree to compromise the friends who projected the mission, or to reflect on any one. His object is simply to state facts and events as they occurred, that, if possible, the scheme may appear in its true light. He it observed, also, that reference is made, all but exclusively, to the experience of the Tipperary section, which, however, it is thought, may be taken as a tolerably fair sample of the whole.

Arrived in Dublin, the brethren were sent down in little bands of eight, to the districts marked out for them, there to be subdivided as circumstances might dictate. They started, doubtless, with fear and trembling, to the stronghold of Irish popery, yet not without hope that they would be allowed to speak to the people in the house and by the wayside. But the project had been made public, and the priests being forewarned were also forearmed. They organized a general and fierce opposition, and excited the people to the highest pitch of fury. During the first week of the mission, the riots at Limerick and Clonmel had taken place, and considerable alarm prevailed about the safety of the missionaries.

Of the wilful misrepresentations and gross falsehoods published in the Roman Catholic press, and especially in the *Limerick Reporter*, concerning the speech and deportment of the missionaries, we have not time, and scarcely patience to speak. Were it not that wrong impressions respecting our prudence might rest on the minds of some friends at home, these false statements should be passed over in silence. Suffice it to say here, that not a single controversial sentence was uttered, and that Mr. Dickenson at Limerick, instead of being "heard patiently for twenty-five minutes, until he made an indecent assault on the blessed Virgin," never named the Virgin at all, and was assailed by the fiendish yell of the mob before he had finished the reading of his text!

After the riots at Limerick and Clonmel, the question in the committee rooms in Dublin for twenty-four hours was, "Shall we proceed to occupy the other stations, and, as far as possible, work out our plan?"—It was at length unanimously resolved that we should; and then the question was put, Who will go to Tipperary? Eight immediately stood up, of whom the writer was one. Next morning, with no small measure of anxiety, and after earnest prayer for divine direction, we set forth, followed silently by friends who found it inexpedient to show any sign of recognition, because both they and we were tracked and pointed out by priestly spies, some of whom followed us to our destination.—Four of our number went to the town of Tipperary, and other four to Cahir, a few miles farther to the south-east. The Cahir subdivision found comfortable lodging under the roof of a kind Christian lady; and a large room, used as a place of worship by the Plymouth Brethren, was placed at our service for the holding of meetings. We imagined that the lines had fallen to us in a pleasant place; and so in some respects they had; for the town and its environs are beautiful—reminded us of our own Bridge of Allan; the soil is proverbial for its fertility, and the climate is remarkably fine. "Only man is vile." We soon discovered this. Scarcely had we seated ourselves in our lodgings, when in walked the sub-inspector of police, and, after stating that the priest was running about much excited, asked if we intended to preach in the open air—assuring us that, if we made the attempt, he could not guarantee the peace of the town, or our safety, and that he would require the aid of at least forty-men to shield us from the fury of the mob. We gave him our assurance that we would not preach in the open air without sending him previous notice, and he left us. We then sallied forth, two and two, in different directions, to survey the beauties of the place, dreading no

danger. But we were mistaken. First we heard some emphatic utterances—then cries and yells—then a volley of stones flew past us. Our two brethren met the same reception in a different quarter of the town. The friendly greetings which met us in the lovely town of Cahir were of the following fashion:—"We need no devils here—go back to hell where you came from." "You are come to preach the Gospel—the devil prosper ye." "If you come to our country, we'll tear you to pieces,"—and then another yell, and another volley of stones.

We saw our peril, and resolved for the present to refrain from preaching in the open air; and next day, at noon, being Sabbath, we had sufficient evidence of the wisdom of this resolution, for a mob of ruffians from the hill sides, for many miles round, had been gathered in to assault us, and were congregated in the square waiting our appearance.—But we went quietly, and by a private path, to the Protestant church, and heard an excellent and evangelical sermon from the curate—the Rev. John De Remy—an earnest man, and one who is valiant for the truth. Five times in one year have the windows of his house been broken by the papist mob; and twice, during our brief sojourn in Cahir, were he and his lady assailed and stoned on leaving our meetings in the dusk of the evening; but still he perseveres, extending earnestly for the faith once delivered to the saints. God speed his efforts! From him and the vicar, Mr. Gillen, the deputies received the greatest attention and kindness, and the assurance that their visit was gratifying to them, and would do much good.

The mob collected in Cahir Square on the noon of the Lord's day had that morning received their commination. In common with our brethren in other parts, we were denounced by the priest from the altar. No text—no sermon had he. A harangue against the missionaries was his only discourse. These denunciations were substantially the same in all cases of which we have heard in so far as concerns their tendency to instigate the mob to mischief. The people got the hint, and not only understand it, but must obey it. But more of this anon.

With us at Cahir, the Sabbath passed off quietly; and in the evening we had divine service in our hired house—the Rev. Mr. Dickenson, who was so maltreated at Limerick, officiating on the occasion. It was otherwise with our friends at Tipperary. Although they had not preached out of doors, but in the Presbyterian church, they were mobbed and insulted on the way to their hotel,—some of the windows which were smashed by the infuriated rabble. It is well that there are many and diverse witnesses of the truth of these things, and among others, that we have the testimony of a gentleman whose praise is in all the churches—one who has taken a leading interest in this movement, and who went personally to Tipperary. We say in well, for we fear lest our friends in Scotland should refuse to credit our statements, and call them exaggerated, or at least attribute rough reception to our own imprudence.—Our brethren abandoned the town of Tipperary, and came down to us at Cahir. Here, amid beatings and pokings and annoyances, not a few, we held our position—simply because Cahir is a military stronghold. There were sixty infantry in the town, and about four hundred cavalry in the immediate vicinity, and this with the vigilance of the police overawed the mob. Every night we held a meeting in the school-room above referred to, and preached to many as it would contain, a few Roman Catholics being present on each occasion. Our perseverance exasperated the rabble without, and led to the cowardly attacks, we have mentioned, upon the curate Mr. De Remy on his way home. Let us hope that some good impression has been left at Cahir—that the power of its Maynooth priests will speedily be broken, and the fierce spirit of its degraded population be exchanged for the meekness of Christ.

Two of us took our departure with regret, leaving other two to carry on the work in that district for a few days longer, and bent our steps to the smaller towns and villages around. In one of these, Galbally, a good work is going on, and we were glad to learn, that when the Rev. John Ker of Glasgow, preached a few days prior to our visit, not only were there some Romanists openly amongst his audience, but what is better, and what was not discovered at the time, there was a goodly number of them quietly planted behind the hedge, close by which the preacher took his stand. The village priest was on the watch, got their names, and they were to be denounced at the altar next Lord's day. Leaving Galbally, we went to visit Cork and Queenstown, and having preached the Gospel there, we returned to Dublin to give some account of our stewardship.

Let this suffice for the narrative part of the Tipperary division, and let us now generalize a little, and elicit if we can the spirit of the movement, the causes of its comparative failure, and its probable results.

It is readily granted, that with a few favourable exceptions, such as Carlow, Waterford, and Birr, the chief object of mission—preaching out of doors to the Romanists, has not been gained. And why not? The writer of this paper feels disposed to attribute this comparative failure in some measure, to the sudden substitution of the south of Ireland for the west, as the field of operations, and to the immature character of the arrangements for our reception there. But, however this may be, there are other causes of present failure which may be noticed.

The power of priests is one and the chief of these. We knew well ere we visited Ireland the intolerant spirit of Popery, but certainly we had no conception, that, in this land and under British rule, the priests could so far carry that spirit into practice, as to set all order and authority at defiance and bound on the ignorant mob, to attack and maltreat peaceable British subjects. Let the papish press in their sneering mendacity, attribute our safety to the priests if they will; to them and to

them only, as the prime instigators, we attribute our danger: nor is the proof far to seek. From every papish altar in Munster, the missionaries were denounced very much in the same terms, and every one who knows anything of the power of the priests, knows that a hint from them at the altar is equivalent to a command which the mob must obey. The terms of denunciation were, in general, something like these, and our readers will please to mark their meaning. "Don't go beyond the law, boys, don't strike those men, but let them down easy." Now this "letting down easy" needs explanation to a Scotch mind, and we got it from the Roman Catholic servant of a Protestant clergyman. "Sure, sir, didn't we know well enough what it means? It means to get a man into a mob, and settle him until he is in the way down, and then the crowd will run over him, and if he is hurt or killed, it's nobody that does it!"

Nor is it over the ignorant rabble only that the priests wield such a fearful influence—men of intelligence, magistrates, and magistrates too, are in many places under this tyrannic sway, and thus, not so much because they dread their power over the life to come, as because they know that by their influence with the multitude the priests can run their trade. If the mayor of a town is a grocer or baker, he must obey the will of the priest, or his occupation is soon gone. The holy father plants himself at the altar when the multitude are there at mass—he does not in express terms say, "Don't buy your bread from that baker, or your sugar from that grocer;" but he says, "Sure now, boys, that man is not of the right sort—wouldn't it be a nice thing to see the grass growing at his door!" and the boys understand well what this means, and the baker or grocer may leave the place, or his trade will leave him.

Instances without number might be adduced in proof of these allegations. Let the reader consult Dr. Hill's book for facts. These southern priests, and especially the Maynooth-bred ones, are above all law but that of the Jesuit general. They frequent the hotels, the steamers, the railways, the pay-tables of large employers, and even the post-office, as spies. The confessional comes to their aid, and gives them a marvellous power over the people, making the poor creatures extremely jealous of one another, and bringing out, now and again, in the midst of all their degradation, most hopeful symptoms of a strong under-current—a desire to trick their spiritual advisers where they can venture to do it with safety. They are ostensibly at the priest's bidding; and their fury is fierce against Protestant teachers; but we have some proof that it is often feigned. In short, to those who have not witnessed the state of Ireland with their own eyes, we know of nothing so like the promptings of the priests, and the yell of the people, as the ringing of a bell every morning at nine o'clock, at a castle in the neighbourhood of where we now write; the sound is immediately followed by the loud howling of the duke's hounds, rejoicing in the tinkling intimation that it is the breakfast hour. The priest at the altar rings the bell, and the mob goes forth and yells, because if they do not, they are well aware that he can deprive them of their morsel of bread—put them out of employment, and make them see the land. Nor is this to be wondered at in such places as Cahir, where there are only some 250 nominal Protestants, out of a population of 7000. To the poor people the priests are in God's stead, they know that their craft is in danger, and "they are in great wrath because their time is short."

The degradation—the abject servility—and fiend-like ferocity of the people, thus instigated by priestly tyranny, is obviously another reason why we did not always succeed in the special object of our mission. So far from being prepared by any previous training to hear us, they were prepared—we had almost said *compelled*—to resist us with all their might. So far, at least, as open air preaching is concerned, we would certainly have been more successful in the west, and still more so in the north. Not that the writer regrets the mission to the south. The very opposite is the case. He glories in it; yea, even in its very failure, and in the fierce onslaught of its adversaries. Great good will flow from it. God chooses the foolish things of this world to confound the wise.

It were easy to condemn on some minor causes of failure, such as local jealousies, and rumours of our being government agents, paid to proselytise, but we forbear. Rather let us look for a little at the hopeful symptoms which came under our notice.

We affirm, then, after a careful observation as we could give to the subject, that, amongst many of the Romanists, even in the dark south, there is a secret reaction—a desire for information—a willingness to cheat the priest when they safely can— notwithstanding an apparent obedience to his dictum. The priest wants no enquirers—no troublesome reasoners among the people—nothing but the most docile submission; but, notwithstanding the general show of external obedience, there are to be discovered, by a careful observer, some hopeful symptoms of inquiry. Take an illustration or two. If you offer a tract to a Romanist, in the presence of one or more witnesses, he will tear it to pieces, and grin in your face; but if you meet the same individual alone—if you come upon him when driving in your car along the road, and drop a tract or a Testament when he thinks no eyes see him, he will eagerly pick it up, and put it in his pocket. If a Scripture reader goes into a Roman Catholic house and takes out his Bible to read they will in most cases refuse to listen, because the priest has forbidden them; but if he can recite the word of God, they will listen attentively—thus evading, as they think, the priest's mandate. Again, if a Scripture reader goes into a house, and finds the wife there alone, she receives him gladly; if he returns next day and finds the husband alone, he is no less gratified with a visit; but let him go a third time, and find them both in the house, and he is instantly and fiercely expelled. The power of the priest and the

confessional is there! Husband and wife are jealous of each other, and neither will do or say anything which the other might report against them at the next privacy scrutiny. Another illustration we cannot refrain from giving. A Protestant minister takes his stand in a Catholic village, and begins to pray. A few boys only are near, and they hastily run off, the prayers comes to a close, and, to his astonishment, the minister sees the boys running back toward him. He questions them, "Why did you run away? and why did you come back again?" "Sure, sir, the priest told us, when any of you came to pray or preach to us, we were to run off; but he didn't tell us not to come back again!" Here, then, we imagine that we discover indications that much of this fury may be as feigned as it is fierce—signs of an under-current, which we hope will soon take the place of the upper-current, and become a broad flowing stream. Railways—travellers—tracts—Bibles—and Scripture readers, all combined, are letting in light on the poor Romanists, despite all the craft and vigilance of their spiritual jailors. God speed the hour of emancipation!

What then is to be the issue of our visit? What results may be expected? What subsequent steps, if any, should be taken? It is a failure, say some—and, in a certain sense, we grant it is. Open air preaching has in most cases failed. But if by calling it a failure it is meant that no good will follow, we dissent to the conclusion. The very bitterness, the unconstitutional hostility of our reception, will excite enquiry and cause investigation, which might not have followed had we been suffered in peace to preach the Gospel. Inquiry will be excited amongst the people, agitation all over the land, and investigation in high quarters, otherwise this is no longer fit to be called a free country, and British liberty is at the mercy of popish priests. It has done evil, say others. It may be so. Christ came not to send peace on earth but a sword. And where there has existed a false peace—where the lukewarm Protestant was living hand and glove with the popish priest—our visit may have disturbed that hallow truce, and troubled the stagnant waters. But our experience in this—whatever that out of our brethren may have been—that in every case where the Protestant ministry, of any denomination, were doing their duty, they welcomed us with cordiality, and declared their conviction that good would follow.

One feeling must have been strengthened in the bosoms of all the hundred missionaries—a feeling of sympathy for our Protestant brethren in the south of Ireland—struggling for the defence and propagation of Gospel truth in the midst of such terrible difficulties. Let us pray for their safety and success. To the writer of this paper it appears, that whatever brethren from England or Scotland may henceforth do, in the way of occasional visits for consultation and inspection, the work of evangelising Ireland must be carried on chiefly through native agency. Best wherever it can be got, it is emphatically best among the Irish, for they are a peculiar people. Let us select and strengthen, or extend, some existing Irish mission, and by all means let us pour into the south a flood of Irish Scripture readers or reciters.

Another thought presses upon us. We have hitherto been too general and diffuse in our efforts against Irish popery. Let us concentrate them now on one point. Let us remember that this is not Spain, nor France, nor Italy, but Britain; and let us put forth all our energy to break the power of the priests. Shall it be said that these craven-hearted cowards who shoot their arrows in the dark and keep out of shot range themselves—that the minions of a foreign despot—the hired creatures of an Italian ecclesiastic, are to be suffered by their denunciations to curtail the liberty and endanger the lives of peaceful British subjects with impunity? Shall it be said that these Maynooth men shall continue to receive British money only to be taught to defy British law? We must and we will have liberty to walk the streets of Tipperary in peace—liberty to speak our sentiments, secular or sacred, if we do not talk treason—and liberty, with our Bibles in our hands, to instruct those who are willing to hear us, unmolested by the myrmidons of priestcraft, otherwise British freedom has become a mere name, and priestism is the law of Ireland. Let there be an earnest crusade against the priests. Their power must be broken in the south, as it has been in the north, and in some measure also in the west of Ireland. They are trembling for their stronghold. Let our motto be, "No truce and no compromise." Lately, in one of the disturbed districts, a number of the people met and resolved, that if any more of the inhabitants were shot, they, by way of reprisal, would shoot the priest! The effect was marvellous. There was no more thunder at the altar, and no more midnight murder. We counsel no such course. We have other weapons if we would but unite in using them. By the public press, by public meetings, by petitions to government, let us remonstrate against any unworthy concessions to these men—any attempt to govern Ireland through the priests—any continuance of public money to Maynooth. Persecution! This is none of it. Is it persecution, if a traveller has come into my house and shared my hospitality and forthwith begin to attack me—is it persecution for me to open the door and bid him walk out? Certainly not. Let Britain arise and break the power of these intolerant disturbers of the peace, and Ireland, will no longer need an armed force of 38,000 men to maintain public tranquillity! Sir Robert Peel could do it. He set them a fighting with one another. Our whig governments try to please them, but they never can.

We had much more to say, but this paper is already too long, and we must reserve for a future one some remarks on the ancient religion of Ireland—how it received and how it lost a pure christianity; and also some observations on the alleged insult to the religion of the Irish people implied in the August mission.

Meanwhile let us look for careful deliberation, and earnest and united action on the part of the brethren who have been concerned in this mission, and all others who agree with them.—U. P. Mag.

## The Canadian Presbyterian Magazine.

TORONTO, NOVEMBER, 1853.

NOTE.—Owing to a report that certain parties have endeavored to propagate to the damage of the Magazine, that the number of subscribers has very much fallen off, it has been suggested that we should make a statement in regard to it. We have only to say that the subscribers are as numerous as ever they have been. The celebrated Presbyterian denunciations may have influenced some against us, but we have good reason to believe that the popular sentiment, in general, is decidedly with us. Why do those who make themselves busy in private in speaking against the Magazine not write in our pages, and show us our sins? The invitation has been repeatedly given, and we give it again. Our readers can make their own commentary on John III, 20.

We have much pleasure in announcing the arrival of the Rev. Mr. Bain, formerly of Kirkealdy, Scotland.

THE DIVINITY HALL of the U. P. Church, which was opened for the Session of 1853, on August 2nd, after the usual period of ten weeks, closed on the 7th of Oct. The two senior Students, Messrs. Loos and Fotheringham, delivered sermons, and addresses were delivered by Revs. Professor Taylor, and Messrs. Dick and Thornton. The number of Students was the same as last year, being ten.

KNOX'S COLLEGE, for the Theological department of the Free Church, was reopened for the six months' Session, on the 13th of October. The Rev. Mr. Young, formerly pastor of the Free Church of Hamilton, is now joined as associate with Dr. Willis, in room of the late Professor Eason. The number of Students is reported to be much larger this year than formerly, and notwithstanding anxious threatenings that were made during the summer, the prospects of the Institution, financially and otherwise, are even more satisfactory than on any previous year.

THE THEOLOGICAL INSTITUTE of the Congregational Churches of Canada, was opened for the Session, of seven months, on the 13th of Oct., with the usual number of Students in attendance. The Rev. Mr. Wickson, is associated with Professor Lillie, as tutor in several of the departments of study.

OPENING OF NEW CHURCH, FAKENHAM.—The new place of worship in Fakenham, in connection with the U. P. Church, was opened for the first time for divine service, on Sabbath, Oct. 16th. The Rev. Mr. Aitken of Smith's Falls, preached in the morning and evening, and the Rev. Mr. Henderson, minister of the congregation, in the afternoon.—The place of meeting, which is neat and commodious, was filled on each occasion with an attentive audience, and a handsome collection was raised.

Not many years have yet elapsed since the formation of the Fakenham congregation, and a considerably shorter period since Mr. Henderson's settlement over it. From the first it has had many hindrances to contend with, and its people deserve much praise for the steadfastness, energy, and liberality with which, often "hoping against hope," they have met, and, in a good measure, surmounted, the difficulties of their position. It is trusted that as the possession of a place of worship of their own will contribute to their convenience and comfort, so it will form the commencement of a new era of prosperity in their history as a congregation.

THE PRESBYTERY OF TORONTO, of the U. P. Church, met on the 8th inst. The Rev. Mr. Dick reported his procedure in moderating in a call in the second U. P. Congregation, Toronto, which was sustained. The call was then laid on the table addressed to the Rev. Prof. Taylor, signed by 29 members and 46 adherents. Professor Taylor, in having the call presented to him, said, "I cordially and thankfully accept of this call." The induction was appointed to take place on the 23rd inst. The Rev. Wm. Dickson to preach, the Rev. D. Couets to induct and give the charge, and Rev. Thomas Dickson to address the congregation.

The following resolution was also passed. "That in the judgment of this Presbytery it is of the utmost importance for the civil and religious well-being of Canada that the public Property, called Clergy Reserves, be immediately and totally secularized; and the Presbytery would most earnestly deprecate the division of the Reserves among the several denominations, as a measure fraught with mischief, especially to the spiritual interests of the community, as well as of future political dissensions—and that the clerk be directed to give publicity to this resolution."

**PRESENTATION.**—The Young People attending the Bible Class of the United Presbyterian Congregation of the English Settlement in the Township of London, have presented their Pastor, the Rev. James Skinner, with a handsome set of *Loggy Harness*, as a token of their high appreciation of the unwearied interest he takes in directing their minds to the inestimable treasures of the word of God. Their minister, on his part, has always considered himself honored by his Divine Master, in having been appointed over a flock among whom he has so much ministerial comfort:—the elder portion of whom, has always met him with so much christian kindness, and the younger of whom has constantly shown him so much love. Some of his happiest hours have passed when surrounded by his Bible Class, and his fondest hopes of ministerial usefulness rest on the precious youths, to whom his heart cleaves with unabated christian affection.

**INDUCTION.**—On Tuesday, the 18th ultimo, the Rev. Robert Rodgers was inducted to the pastoral charge of the United Presbyterian congregation of Norwichville and Tilsenburg. The Rev. J. Danbar preached on the occasion, a very excellent and appropriate sermon from Psalm xx. 5; and the Rev. George Murray performed the induction service, and gave most suitable and effective addresses to the pastor and people. In connection with this, a Tea Meeting was held on the afternoon of same day, to aid in relieving the debt incurred by the building of the Church. A large company assembled in the upper room of Mr. Stroud's new building, where refreshments were served in a style of taste and elegance, which did credit to the ladies of Norwichville. After tea, addresses were delivered in the Church, on various topics of interest, by the Rev. Messrs. Murray, Drummond, Danbar, and Greig, United Presbyterians, and by Mr. Denny, Congregationalist, between which, the company were agreeably entertained by several pieces of music on the piano, by one of the young ladies present. The harmony and good feeling manifested on this occasion—the readiness with which the ladies of the place gave their services for the comfort and entertainment of those assembled—and the cordial acceptance given to the Pastor of their choles, speak well for the liberality of sentiment which prevails, and also give a hopeful pledge of the future prosperity of the Church in this place. About half-past seven the company separated, all apparently being highly satisfied with the proceedings of the day. On the following day, the induction services were likewise performed in the village of Tilsenburg.

#### THE CANADA EVANGELIST.

Several of our friends have frequently told us, that we were too quiet in regard to other Churches, and that there ought to be occasional articles on their shortcomings. In reply we have to state, that there has been no just cause given for a "holy war" between us and the periodicals of Churches referred to, for, whatever may have been their attacks when we were undefended, since the *Magazine* began our Church has been treated with the utmost courtesy. However, there has been an exception. The *Canada Evangelist*, the organ of the Morisonian Church, or Evangelical Union, conducted by the Rev. Mr. Poden, has had reference several times, in a manner we did not like, only as they were communications, and not editorials, we cared not to notice them.—Last month, a thorough caricature of a sermon by a U. P. minister was given, and with a sort of insinuation that such was a sample of U. P. preaching, but still we did not notice it, and the more especially as the Editor was absent in Scotland, and could not be held responsible for its admission into his paper. This month, however, under the head, "Due Respect for the Bible," there is a quotation, with an Editorial prefix, which we cannot allow to pass in silence. The Editor of that periodical we have known for some years, and for him personally, as a good,

devoted man, we have high respect, but for him doctrinally, we are sorry we cannot say as much. When in the Free Church, he seemed to be an extremist in low Calvinism; but his brethren, who knew his views better, considered him truly Morisonian, and cut him off from their communion. His course since has proved that they were not mistaken, for immediately on being exiled he hoisted Morisonian signals, without disguise, and has ever since been in close alliance with the Morisonian party in Scotland.

The object of his periodical is declared to be "the exhibition of the gospel in its fullness, fitness, and freedom to all;" and he imagines that a discovery is made, and that other Churches, the Presbyterian in particular, do not in these three points exhibit it as well as he—though most certainly they do not in the same way. The frontispiece of the paper is a woodcut of a pair of gaudily-sized scales, and in one of these is a pile of volumes and rolls of systems of divinity, and creeds, and confessions, and articles, and councils, and Fathers, and Calvinism, and every other ism—except Morisonianism—all outweighed by a Bible that is in the other scale. He is fond of this frontispiece, and abstractly it is good enough, but it is not *the* Bible, but the Bible as he interprets it that makes all that are in the other scale to top up. His object is therefore to pass a censure on creeds and confessions, on all that is taught contrary to his Bible; for he professes to have no creed, except the Bible, and the Bible as he believes and expounds it—and his belief of its teachings he does not call a creed or confession—oh, no—it is only the Bible. This, by the way, is a sheer absurdity, for there are a thousand opinions about what is the real sense of scriptures, and each opinion is the creed or belief of the man who holds or propounds it; and to say the Bible is his creed, is meaningless, for still we have to ask, is he Papist or Protestant, Calvinist or Arminian, Swedenborgian or Spiritual Rapist, Unitarian or Morisonian. It has an appearance of reverence, but in reality allows a latitude, the only boundary of which, is absolute Deism.

But let us come to the objectionable subject he has introduced. He imagines he has made a grand discovery, and that, through our Professor of Divinity, our Church is becoming like-minded with himself, and is to give him a helping hand in holding up his "Scales," *alias* his creed, in the face of the Canadian world. No doubt, he introduces it to serve a purpose, which, if not to damage our Church, must be intended, at any rate, to help his own. The following is the Editorial preface and quotation:—

**DUE RESPECT FOR THE BIBLE.**—We were very forcibly reminded of the appropriateness of the emblem at the head of our magazine when recently reading the Professor's address at the opening of the Divinity Hall of the United Presbyterian Church, Canada. It is quite evident that in this large and influential Body there is less undue respect and reverence paid to creeds and councils, and confessions, than there was twenty-five or even ten years ago. The following is the concluding part of the Professor's address at the opening of the Hall, and beautifully illustrates the remark which we have just made:—

"Let us divest ourselves of every prejudice and prepossession, and enter on all our enquiries with an honest, earnest eagerness, to know the truth. Nor let us forget Archbishop Whately's important distinction between wishing to be on the side of Scripture, and wishing to have Scripture on our side—two things widely different, but often we suspect, mistaken the one for the other. Besides cherishing supreme reverence for Scripture as the word of God, let us habitually entertain the fullest conviction of its completeness and all-sufficiency when rightly understood, under the enlightening influence of the spirit of God, to teach us all and everything in Theology which it concerns us to know; certainly, all that we are at liberty to introduce into the public teaching of the church. As Ministers of the Gospel, we shall know enough if we know the contents of the Scriptures, fairly interpreted in its plain and natural sense. Let us ever therefore regard it as our business to search the Scriptures, and to bring everything to them as the test and criterion. Let us not be spoiled—robbed of sound divinity by philosophy and vain deceit. Let not the decrees of Popes, nor of Councils, the writings of the Fathers, the opinions of Martyrs and Reformers, the deeds of Synods and Assemblies, Confessions nor Catechisms, nor systems of Divinity, have the slightest effect in warping or biasing us in our enquiries what is the import of Scripture. However useful subordinate standards are, in their own place, and for their own legitimate purposes, let us never forget that Scripture is the supreme standard, by which all subordinate standards are to be freely judged, and by which they must stand or fall. On this head we shall only add, let us under a deep sense of our own weakness, blindness, and perverseness, cherish habitually a spirit of humble fervent prayer. With earnest supplications for the enlightening influences of the Holy Spirit of God, let us begin, prosecute and terminate all our enquiries into Divine truth. If any man lack wisdom let him ask of God

who giveth to all men liberally and upbraideth not, and it will be given him. If the parents who are evil know how to give good gifts unto their children, how much more shall our heavenly father give the Holy Spirit to them that ask him. In fact a pious, devout, prayerful spirit will itself, as a kind of holy instinct, in many cases serve as an admirable test of truth. One thoroughly imbued with such a spirit can often detect a fallacy or solve a difficulty, to use the felicitous expression of an eminent living author, 'by the immediate syllogism of the heart to which there is no reply.'

On the above, we only deem it necessary to offer a few short remarks, by way of explanation, and admission to the Editor not to tie us to the wheel of his gospel chariot without our consent.

First, as to the Editor's own, he has no right, from the statement of any one individual, belonging to this, or any other church, to say that the church holds any given sentiment in the absence of authoritative evidence. Next, it is not "quite evident" from the professor's statement, that the U. P. Church has less undue respect and reverence for creeds and confessions, than it had twenty-five or even ten years ago. We are not aware that it ever had *undue* respect for them, but it placed them, and kept them where they ought to be placed, as the Church's exposition of the sense in which it understood the word of God. It never set them above the Bible, or in place of it, but only as an expressed definition of Bible teaching to form a bond or platform of Presbyterian Christian Fraternity: and borrowing the Confession of Faith and Catechisms to convey the sense in which it understood the Holy Scriptures, it, as a church, has the highest respect for them. Again, the Church has not changed one whit in lessened respect and regard for the subordinate standards, but rather, there is proof to the contrary, in the fact, that at the late Union, all the subordinate standards of the United Secession were maintained, and the Relief Church, which formerly only held the Confession of Faith, agreed to take also the Shorter and Larger Catechisms. By that act, that branch of the now United Church, did, in fact, *enlarge* its creed or confession. There may be some ministers who desire to have the subordinate standards condensed, but there is not a soul-hearted United Presbyterian who wishes to erase a single doctrine, or cease to respect most highly what are now believed to be in harmony with the teaching of the Spirit of God.

We say, then, to the Editor of the *Canada Evangelist*, we pray thee have us excused from joining in holding up the "scalos" for the object you have in view; and also from in any way throwing the shield of our "large and influential body" over the Evangelical Union in Canada.

In regard to the quotation which, it is said, "beautifully illustrates" his remark, we choose not to argue, for the Professor can explain for himself, if he thinks it necessary to take from the *Evangelist* his countenance to the statement. But for the Church, as a whole, we may safely say, that it neither desires nor deserves to have such a compliment from the organ of Canadian Morisonianism:—

"Quidquid id est, timos Danaos et dona ferentes."

## Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

### UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The principal cause of Secession, as we found in narrating its origin, was the prevalence of erroneous Doctrine in the Established Church.—Ministers were allowed to teach Arminian, Arian, and Socinian errors, and, in short, to make whatever deviations they pleased from those excellent standards to which they had professed and promised to adhere, whilst no censure was inflicted, and in most cases no process whatever instituted against them. The Church of Scotland before the Secession arose was almost overwhelmed by such erroneous sentiments; and but a few ministers, in different parts of the country, seemed to retain their integrity, and to preach the gospel in its scriptural relations and purity. The most of this faithful remnant joined the Secession, and of course in the meantime the Establishment was left worse than it had been, and evangelical truth was maintained chiefly by those who had come out from her communion. It could not be expected that all at once the errors which had overgrown the land would be effectually checked. It was a

great matter that the Secession Churches were maintaining, by their free and independent organization, the truth as in Jesus, and holding up the scriptural standards as rallying points to those who were desirous to be found faithful. Two objects, chiefly, might be supposed to be contemplated in providence by the Secession Churches. The first, was to exhibit the patterns of scriptural churches to the country in opposition to the corrupt national establishment; and this object was at once secured by the testimony for truth which both branches of the Secession maintained. The second object was to act as a corrective to the Establishment. But this could only be effected by degrees; and it was long before the tendency to this effect was sensibly felt. For even up to the closing period of last century the Established Church seemed to be almost, if not altogether, as much vitiated and degraded as ever. This last object was at length to be remarkably brought about; but the time was not yet come for its visible and successful operation.

At the close of our last communication we adverted to the errors of Dr. McGill of Ayr, who, in 1786, had published a book entitled—"A Practical Essay on the Death of Jesus Christ," in which he taught, in a manner the most offensive and glaring, a variety of sentiments not only inconsistent with the Confession of Faith, but contrary to the Word of God. Among other errors he taught that Christ, though invested with an extraordinary office, and endowed with extraordinary powers, was not God equal to the Father; that he did not die as the substitute of sinners; that his priesthood and sacrifice were merely figurative; that men obtain pardon on sincere repentance, and are accepted on sincere obedience. At the same time this minister was loud in his praises of human merit, and inculcated the Popish doctrine of *imputation*, declaring that sinful men have often received very valuable benefits, which they had no title to on their own account, not only through the instrumentality, but on account of the virtue of others. He also represented the Holy Ghost as the power of God, but not as a Divine person.

Thus the divinity and atonement of Christ, and the work of the Spirit of grace in the salvation of sinners, were all set aside, and thus "another gospel, which is not another" was taught.

The Courts of the Church of Scotland, to which he belonged, did not take up this matter with firmness, nor terminate it as they ought; and it says little for the orthodoxy of the ministers of the Establishment at this period, and for their zeal for divine truth, that this guilty individual was not immediately prosecuted, and subjected to such censure as he deserved. They did nothing in the matter till, in consequence of their leniency, Dr. McGill himself was so bold as to make a new attack which was directed against Creeds and Confessions. He did this in an appendix to a sermon preached in commemoration of the Revolution, of which this year was the centenary. Here he treated with contempt all his opponents, vilified the Seceders, and declaimed against the bondage of not being permitted to give his own heretical interpretation of the language of scripture unfettered by human creeds. "There was a period of the Christian Church," he said, "when they were thought worthy of censure, who would not consent to wholesome words, even the words of the Lord Jesus Christ. But now we are liable to very severe censure, if we do not set aside these wholesome divine words and substitute in their room the commandments of men; yea, submit to the dictates of every reverend upstart creed-maker, who has presumption not only to impose on us his own sense of the scripture, and of the Confession of Faith, but to set up their unscriptural phrases as the objects of our reverence and worship. The greatest author, it is humbly conceived, may, without impiety, and without giving just ground of offence to any christian, deride the vain and impotent attempts of human wisdom, or rather of human ignorance and pride, to express the articles of our faith in fitter words than the Holy Spirit has done."

The whole of this matter ended with an unsatisfactory apology by Dr. McGill, and without any censure being inflicted on him. But the religious part of the community were by no means satisfied with the results of this process; and the Secession Churches in particular bore their testimony with fidelity and boldness against the errors which had been published, and against the Courts of the Establishment by which they had been so superficially and unsatisfactorily adjusted.

In the Warning against Socinianism, already referred to, which was published on this occasion by the Associate Synod, the leading articles of the erroneous system of doctrine contained in the Practical Essay of



Dr. McOW, are reviewed, and their opposition to divine truth, as well as their dangerous tendency, is pointed out. This warning was widely circulated, and there is reason to believe had a salutary effect in establishing the faith of many in the grand peculiarities of the doctrines of grace.

Whilst the Associate Synod sat in September, 1788, they received a communication from some members of the Reformed Presbytery, expressing their desire to hold conference with any deputation which might be appointed with a view to ascertain whether they might be able to unite in church-fellowship. Accordingly the Synod nominated ten of their members as a committee to converse with the brethren of the Reformed Presbytery. But the result was unsatisfactory, as it was found that such differences of opinion existed between the two denominations that they "could not walk together in Church-fellowship to the edification and comfort of one another." It was agreed that a declaration should be made to this effect by the Synod to the brethren of the Reformed Presbytery.

About this time several measures of improvement in the constitution and operations of the Church, came under discussion. But no measure more extensively useful was proposed and adopted than the institution of a fund for assisting weak congregations, for the support of aged and infirm ministers, for defraying the expenses connected with the Theological Seminary, and for other pious and charitable purposes. This fund was supported by annual collections from congregations, and voluntary contributions from individual members of the church. It was placed under the management of a Committee of an equal number of Ministers and Elders, equally appointed by the Synod. This fund became the means of extensive good to many congregations struggling with difficulties, and especially to viz: a few aged servants of Christ, who through infirmity were not able to prosecute their labours in public, and whose congregations were not able to raise as much as was necessary for the support of two ministers. By this means these worthy ministers were enabled to spend the evening of their days in comparative comfort.

It was found necessary about this time, as the congregations of the church had greatly multiplied to form three new Presbyteries. These were, the Presbytery of Perth, constituted for the first time, by order of the Synod, on the 4th of September, 1788, Mr. John Frazer of Auchtermuchty being Moderator; the Presbytery of Stirling and Falkirk, constituted by Mr. John Bellfrago, of Falkirk, on the 16th of May, 1793; and the Presbytery of Kilmarnock, constituted by Mr. John Maie of Tarbolton, on the 2nd of September, 1793.

It was about this time likewise, that two brethren, Messrs. Tolter and Clark, who had been labouring in Pennsylvania, in connection with this Synod, effected a union with several ministers, in that state, on the Anti-burgher side, and with some connected with the Reformed Presbytery, and formed a Synod, which was declared to be independent of any of the ecclesiastical judicatories of Scotland, and which assumed the name of the Associate Reformed Synod of North America. This Synod was first constituted on the 30th October, 1782. They adopted as the basis of their union the Westminster Confession of Faith, and the Larger and Shorter Catechisms; excluding, however, from this profession such parts of the confession as describe the powers of civil government in relation to religion. These they reserved "for candid discussion on some future occasion, as God should be pleased to direct." In the article of their union, relating to the National Covenants, they give no opinion about the duty of covenanting, or about the "binding nature" of the covenants on posterity: but they agree to declare their "heartly approbation of the earnest contending for the truth, and magnanimous sufferings in its defence, by which their pious ancestors were enabled to distinguish themselves in the last two centuries;" and they assure each other "that they have an affectionate remembrance of the National Covenants of Scotland, England, and Ireland, as well intended engagements to support civil and religious liberty." One of their articles of union had for its object the restoration of the doctrine of free communion, "which," say they, "some of our denomination, through inattention, have long opposed." On this subject they expressed themselves in the following language:—The United Presbyteries acknowledge it to be their duty to treat pious people of other denominations with great attention and tenderness. They are willing, as God offereth opportunity, to extend communion to all, who in every place call upon the name of the Lord Jesus. (Confes-

ion Chap. xvi. Sec. 9.) But an occasional communion, in a peculiarly divided state of the Church, may produce great disorders, if it is not conducted with much wisdom and moderation, they esteem themselves and the people under their inspection inviolably bound, in all ordinary cases, to submit in every restriction of their liberty, which general edification renders necessary."

Of this union, although their own brethren in it were the majority, the General Associate Synod of Scotland disapproved, so far at least as afterwards to send their missionaries to strengthen the hands of two brethren who had stood out against it, and with whom alone they continued their correspondence, and this was done till that became, as it now is, a considerable body of Christians in the United States. But the Associate Synod seem to have given this United Church their sanction, and to have regarded them as a sister Church. It is perhaps to be regretted that in its formation there was not more deliberation, and more friendly consultation with the different churches at home which they represented; for this might have led to some general approbation of the step taken; might have helped to heal divisions even in Scotland; and at any rate might have satisfied all parties concerned, that in a foreign land, and in circumstances where the grounds of difference had no practical bearing, it was expedient that those guilty ministers, all holding the great doctrine of grace, and differing only in a few circumstantial matters, should waive their minor differences, and co-operate for the grand end of securing strength and efficiency, by uniting together in one Christian church, for the glory of Christ, and the everlasting interests of the souls of men. To us in this generation, who have risen above some of those prejudices by which many of our fathers were influenced, there seems to have been an expediency in this union, without any thing like compromise of principle; and we cordially concur in the following sentiments of the respected historian of the Reformed Church of Scotland:—

"The rule which this Synod adopted for regulating the admission into this society of persons connected with other Presbyterian denominations, displayed an excellent spirit, and ought to regulate the conduct of all religious denominations in receiving into their communion persons who apply to them from other societies. As the Associate Reformed Synod was avowedly established on the general principles of the Presbyterian system, as detached from the local peculiarities by which the most considerable parties of Presbyterians had been hitherto distinguished, so they agreed to reject all such applications for admission to communion to the Synod, that may at any time be made by persons belonging to other denominations of Presbyterians, as evidently risen from caprice, personal prejudice, or any other schismatical principles. And the only admissible application shall be such as, upon deliberate examination, shall be found to arise from conviction of duty, and to discover meekness towards the party whose communion is relinquished; or such as are made by considerable bodies of people, who are not only destitute of a fixed gospel ministry, but cannot be reasonably provided for by the denominations of Presbyterians to which they belong."

The Associate Synod in Scotland received a communication from this American Synod some time after its formation, expressing the continued regard of these transatlantic brethren for the covenantal reformation of Britain and Ireland, and particularly of Scotland, and requesting Preachers to be sent to aid them in the great work of proclaiming the gospel of Christ. To this communication a friendly answer was returned, in which the Associate Synod expressed their happiness in hearing that their brethren in America adhered to the same principles with themselves, and wishing them all success in the work of the Lord. At this period they could not send them any supply of ministers. But they did this on future occasions; and these churches recognising each other as sister churches, agreed to maintain regular correspondence by better, and when found practicable, by deputations to each others Courts.

During these proceedings the mission to Nova Scotia was not forgotten. After an interruption of correspondence with their brethren there, it was renewed, and steps taken to strengthen their hands by sending out a supply of ministers. In several attempts they were unsuccessful; but in 1794 two or three preachers were sent out to that country.

Whilst the Associate Synod thus laboured for the spiritual interests of foreign lands, they manifested a liberal spirit in approving of friendly co-operation with other denominations at home for the spread of the gospel in the dark places of the earth. About this time the London Mis-

Money Society had been formed; and the Synod cordially supported an overture which was introduced to recommend that Society to their notice. "In this overture it was proposed that the friends should appoint a Committee to correspond with the Society in London, securing them of the Synod's hearty approbation of their design, and wishing them all success in the accomplishment of it; and though they could not as a body promise them any pecuniary aid, saying they were in a quietist society, and were engaged in other missions; yet, they did not doubt but that many individuals among them would cheerfully contribute their mite." The Committee appointed to correspond with the London Society, on this occasion, consisted of Messrs. James Hall, James Poddie, John Dick, and Thomas Atkinson." But into details respecting this and other movements it would be unwise for us to enter.

In concluding the present communication, however, it may be proper to state, that we are about to proceed to the history of an era in this Church which must be considered most important and memorable, as the period when that controversy about the power of the civil magistrate in matters of religion, which although settled long before in theory, was still not settled practically, was introduced into the Synod, and brought to a conclusion satisfactory so far as to lay a broader foundation for future steps of scriptural progress. But we do not enter on this subject at present.

(To be continued.)

#### THE LIFE OF THE REV. THOMAS BOSTON, AUTHOR OF THE "FOUR-FOLD STATE."

Perhaps no species of composition is more interesting than the biography of those great and good men, who have contended earnestly for the faith once delivered to the Saints. Not by the term biography, we are not simply to understand a narrative of their external life; of their mental endowments and capacities, of their friends and relations, and of the political and ecclesiastical events which harassed and perplexed them. We are chiefly anxious to ascertain how they felt in the common affairs of life; what was their prevailing habit or bent of mind, and how they lived and acted in reference to eternity. The indiscriminate praise of friends, no less than the malignant censure of enemies, has frequently deprived us of this satisfaction; by preventing us from ascertaining the motives with which they were actuated, and the various holy influences under which they lived and died. Happily, however, those sources of error do not exist with regard to the subject of this memoir: for he has left behind him a very circumstantial autobiography, dedicated to the four children that survived him, John, Jane, Alison and Thomas. In the dedication, which was written within two years of his death, he warns his children of the trials which he saw coming on the Church; he is deeply solicitous about their spiritual and eternal welfare, and very touchingly alludes to his wife, who had been eight years confined to her bed, as a daughter of Abraham. But perhaps nothing within the whole compass of literature, is more deeply affecting than the close of the dedication, where, with eternity full in his view, and longing for his heavenly rest, he thus concludes his address to his children, in his own simple, artless style:—"The Lord bless each one of you, and save you, cause his gracious face to shine on you, and give you peace; so as you may have a comfortable meeting in the other world. Parowell." From this admirable narrative we shall exclusively derive our materials.

Thomas Boston was the youngest of the seven children of John Boston and Alison Trotter, and was born at Dunse, Derwickshire, on the 17th of March, 1676. His father being a non-conformist, and imprisoned in Dunse for his religious opinions, his youngest son, when quite a child, lay with him some time in prison, for the purpose of keeping him company. About the time of his father's liberation from prison, an incident occurred, which made a deep impression on his susceptible mind. When his mother paid to Alexander Martin, sheriff deputy, the sum of £50, Scots, or £9 10s. sterling, as the fine of her imprisoned husband, she desired some abatement. But he, in the true spirit of the persecutor, broke in pieces, with a pint stoup, part of a tobacco pipe which was lying on the table—"hidding the devil neat him as small as that pipe, if there should be ought abated of the sum." Boston makes the following reflection on the spirit which such a transaction manifested:—"May all my offspring be saved from ever embarking with that party, of whom I

any from the heart. O, my soul, come not thou into their secret, mine honour, or be thou thou wiled with them."

The mother of this martyr went early to school, and, in spite of his natural timidity, by the time he was seven years of age, made such surprising proficiency in learning, that he could read the Bible. He frequently read with his school-mistress in the winter evenings, when the rest of the children were absent; and his own sometimes read the Bible in his bed. He, however, acknowledges that his reading the Bible was merely to become acquainted with the Scripture-histories; and that, though regularly attending the Episcopal Church, he was ignorant of the way of salvation, and unconcerned about his soul. In fact, so little spiritual good was expected from the English Curates, that it was commonly said, "Whenever one turns serious about his soul's state and care, he leaves them." But about the close of the year 1687, King James gave the non-conformist liberty of conscience, that he might smooth the way for the formal introduction of Popery; and though the motives were easily seen, yet it afforded a short breathing time to God's persecuted people. During this period, Boston, then in his twelfth year, accompanied his father to hear Mr. Henry Perkins—father of Ebenezer and Ralph Perkins, the founders of the United Secession—where he was brought to a due sense of his lost and ruined state by nature. And though he was of a harden disposition, and had been preserved from many of those vices incident to youth, he yet felt the stings of conviction, and that he could not obtain the victory in his own strength. He was remarkably distinguished for tenderness of conscience, even from a child; and his entire career was strongly marked by the buffetings of Satan, and the malice of wicked men, till he laid down his aching head on the breast of his living Redeemer.

Boston attended the grammar school of Dunse, between four and five years, after which, various unsuccessful efforts were made to obtain for him a university education. But at last his father, wearied with depending on the vain promises of others, determined, about the close of 1691, to send him to Edinburgh College on his own resources, where he studied three successive winters. Being in rather straitened circumstances, he was very economical in his habits. His entire expenditure, during the three winters he attended college, only amounted to £128 15s. 6d., Scots, or £6 8s. 6d., sterling. But, perhaps this extreme frugality greatly aggravated the fainting fit to which he was liable through life, and thus scattered the seeds of disease in a very feasible connection.

Having completed his college course, Boston entered the Divinity Hall in the beginning of 1693, when he acquitted himself to the satisfaction of the Professors. As he had received a library of £20 Scots, in the gift of the Presbytery of Dunse and Chirnside, his worldly circumstances were comparatively easy. But being encouraged to expect a school at Pomport, Dumfriesshire, an expectation which afterwards proved fallacious, he imprudently gave up his library, in consequence of which he met with various discouragements. After many trials, he became tutor to Alexander Fletcher, of Aberlady, a boy about nine years of age, of an amiable disposition, at the salary of 100 merks, or £8 6s. 8d. sterling a year. There he felt himself very uncomfortable. His piety, irreproachable life, and fearlessness in rebuking sin, exposed him to the hatred of the servants; and even the lady of the house did not relish his religion. These, and other considerations, induced him to leave the family, as soon as his engagement terminated. And though he had only attended one full session at the Divinity Hall, yet, at the advice of his friends, in consideration of the necessity of the times, he was licensed to preach the gospel by the Presbytery of Dunse, on the 15th of June, 1697, in the 21st year of his age. He continued a probationer two years and three months, during which he preached with great acceptance within the bounds of several Presbyteries. Many attributed their conversion to his ministry. But, during the incumbency of the curates, in the time of Prelacy, religion gradually declined; and after the Revolution-settlement, many who had been brought up under their teaching, could not endure sound doctrine. The consequence was, that Boston, was as heartily hated by the worldly, as he was respected and loved by the pious part of the community. The word of God always proves a discernor of the thoughts and intents of the heart; and hence if it fails to convince and convert, it must excite the latent enmity of the human heart. Thus, when preaching at Clackmannan, on one occasion—

he mentions that "some were sore vexed, and one in a rage went out of church." And so convinced was Boston that it is the sole prerogative of God, to open up fields of usefulness to his ministers, that he never could be prevailed on to do anything which could possibly be construed into seeking a call for himself. But after many disappointments, he was ordained in 1699 over the small parish of Simprin, in the neighbourhood of Danse, with the entire concurrence of both patron and people; where, for eight years, he made full proof of his ministry, and showed that he was a workman that needed not to be ashamed.

The parish of Simprin was very small, being chiefly confined to one village. But Boston—studied as carefully, and visited from house to house with as much fidelity, as if he had committed to him the spiritual oversight of thousands. He catechised the parish once a year; frequently visited the sick; held a prayer-meeting once a week, either in his own house or in the church, and in summer, preached twice every Sabbath. At communion seasons, many from the neighbouring parishes went to hear him, and to participate in the ordinance. At the communion celebrated, just before his translation to Etterick, his own parishioners bore a very small proportion to the strangers. Such unwearied labours awoke the hostility of many of the neighbouring clergy, and as is usually the case with little minds, and always with unsanctified hearts, they endeavoured to depreciate the excellence they could not imitate. But in spite of the malice of men, he was highly honored by his Divine Master. He preached, at the commencement of his ministry, those discourses which afterwards form the substance of the Fourfold State; a book which is read wherever the English language is spoken. He imitated the example of our blessed Lord and his apostles, who preached repentance before they exhibited the gospel—who announced the nature and extent of the disease, before they pointed to the only efficacious remedy—and thus shut men up, as close prisoners, to the righteousness which is of God by faith.

About a year after his ordination, Boston was married to Catharine Brown, a pious lady to whom he had been engaged, when a preacher. And here he showed how truly he did everything in the fear of the Lord. He made the subject a matter of secret prayer before making proposals to the lady; and a little before his marriage, we find the following entries in his journal, April 23rd, 1700. "This day I set myself to spend some time in seeking light from the Lord in that point (his marriage).—I prayed twice, but was in no good case, and so could not fall on what I aimed at. I tried it again, and after a while, I got my feet fastened; the Spirit did blow on me, and the matter was laid out before the Lord: and my conscience told me that I did sincerely desire God's determination in the case; which desire I saw as the sun at noon." June 28th, 1700. "I spent some time this day in prayer, with respect to my marriage mainly; was solidly affected with it, and helped to believe; and have hitherto felt my spirit bettered thereby, keeping somewhat more closely with God than before." Immediately after his marriage, he retired to his chamber, and poured out his heart before God. A union so sanctified by prayer, could scarcely fail to be a happy one; and hence Boston wrote the following character of his wife, not in a feverish dream of youthful excitement, but thirty years after his marriage. "Thus was I," says he, "by all wise providence yoked with my wife, with whom I have now (1730), by the mercy of God, lived thirty years complete; a woman of great worth, whom I therefore passionately loved and inwardly honored; a stately, beautiful, and comely personage, truly pious and fearing the Lord; of an evenly temper, patient in our common tribulations, and under her personal distresses; a woman of bright natural parts, an uncommon stock of prudence; of a quick and lively apprehension in things she applied herself to; great presence of mind in surprising incidents; sagacious and acute in discerning the qualities of persons, and, therefore, not easily imposed upon; modest and grave in her deportment, but naturally cheerful; wise and affable in conversation, having a good faculty at speaking, and expressing herself with assurance; endowed with a singular dexterity in dictating of letters; being a pattern of frugality, and wise management of household affairs, therefore entirely committed to her; well fitted for, and careful of the virtuous education of her children; remarkably useful to the country side, both in the Merse and in the Forest, through her skill in physic and surgery, which, in many instances, a peculiar blessing appeared to be com-

manded upon from heaven; and, finally, a crown to me in my public station and appearances."

After his marriage, few exciting incidents appeared in Boston's life, during the time he remained in Simprin. In March, 1702, he was a member of the first General Assembly, held in the reign of Queen Anne. The Earl of Seafield was the Lord High Commissioner, and Mr. George Meldrum was chosen Moderator, as the man who would be most acceptable to him. Queen Anne, on several occasions, showed an ardent desire to introduce popery into the kingdom, and constitute it the established religion. With this design, it was determined to reduce the power of the Church Courts, and to prevent them from passing any act inimical to popery. When, therefore, a motion was made, asserting the intrinsic power of the Church, it was set aside on the plea, that it was of no use to claim a power which they already possessed, and which was not called in question. No doubt, some high-toned churchman would urge, that to make such a declaration of the Church's independence as that proposed, would be "an unnecessary and ultraneous vaunting of high Christian principle," and to please a party, the resolution was dropped. But no concession short of absolute submission could satisfy the commissioner. Some days afterwards, an overture was presented for preventing Protestants marrying with Papists, and as soon as a motion was made for its recomittal, the Commissioner rose and, in the Queen's name, dissolved the Assembly. This extraordinary step took the Assembly by surprise; the Moderator left the chair, and even the votes of the dissentients could not be marked. "This was one of the heaviest days," says Boston, "that ever I saw, beholding a vain man trampling on the privileges of Christ's house, and others crouching under the burden."

In 1704, an incident occurred which excited a remarkable influence on Boston's future life. While visiting in Simprin, he saw two little books above the window head, the one, "The Marrow of Modern Divinity," the other, "Christ's Blood Flowing Freely to Sinners." He purchased the Marrow, carefully read it, and preached the doctrines which it contained. It struck at the very foundation of that low Arminianism and Pelagianism which was preached in the Church of Scotland, and at a subsequent period, originated the United Secession. A curious compound of faith and works, of law and gospel, was then preached. The sentiment which was continually in the mouths of theologians of this school, was: Do what you can for your own salvation, and Christ will do the rest; just as if God would ever put man on a way of saving himself, and thus pour dishonor on Christ's finished work. In fact, salvation from its commencement to its close, must be wholly of grace. In the elegant language of Harvey, "It is not like a fringe of gold bordering the garment; not like an embroidery of gold decorating the robe; but like the mercy-seat of the ancient tabernacle, which was gold—pure gold—all gold throughout." In opposition to this doctrine, it was maintained that some qualification, on the sinner's part, is necessary in order to his coming to Christ. Sometimes it was maintained in the gross form, that certain works were necessary; and, at other times, repentance and faith were changed into works, and thus, under the guise of evangelical sentiment, doctrines were publicly taught, which Paul would have designated "another gospel." The chief propositions contained in the Marrow, and for which Boston afterwards contended in the General Assembly, are added to his autobiography, and are as follows:

1. "It is the duty of all that hear the gospel, upon the revelation of Christ therein, without looking for any previous qualification in themselves, instantly to believe in him for salvation, both from sin and wrath, that only by so doing, will persons be enabled in a gospel manner to forsake sin—that it is inconsistent with the method of gospel grace, and absolutely impossible for a man to forsake his sins, in a way of gospel repentance, (which kind of forsaking only can please God,) till the Spirit determine him to come to Christ as a Prince and Saviour, exalted to give repentance and remission of sins.

2. "That though there is no universal atonement, yet in the word there is a warrant given to offer Christ to all mankind, whether elect or reprobate, and a warrant to all freely to receive him, however great sinners they are, or have been.

3. "That in justifying faith, there is a real persuasion in the heart of the sinner, that Christ is his, and that he shall have life and salvation by him, and that whatever Christ did for the redemption of mankind, he

did it for him in particular; which persuasion is founded (not upon the uptaking of one's real regeneration, as the reflex assurance is, but) upon the promise of Christ in the gospel, made to sinners of Adam's family as such; and so there is resting upon him alone, for the whole of salvation.

4. "That the gospel strictly taken, is only a declaration and promise, containing glad tidings of a Saviour, and all grace, mercy and salvation in him to sinners—that all precepts, particularly those enjoining faith and repentance, belong to the law—that as believers, holiness has no casual influence upon his everlasting happiness, as a federal and conditional means thereof; but the perfect righteousness of Christ as a surety, is the believer's plea, both with respect to law and justice, and that whether as to the purchase, or actual obtaining the possession of everlasting happiness.

5. "That believers being heirs of heaven, though they ought to be powerfully minded to obedience to the law and rule, by a view of the excellency of their inheritance of God in Christ, by their having the begun possession of this inheritance, and by the sure hope of the perfect possession thereof, being secured by free grace, through the blood of Christ; yet they ought not to be influenced to obedience, by hopes of obtaining the possession of that inheritance, by any good works done by, them; and that though believers are to entertain a holy dread of the majesty of God, and his power to cast into hell, and of the awfulness of his threatenings and judgments against sin and sinners, and to consider from these the due desert of their sins; and though they ought to be influenced by the feeling or fear of afflictions in this life, temporal and spiritual, considered as the discipline of the covenant, sent by a kind Father on a kind design, to the study of habitual improvement of the blood and spirit of Christ, for the mortifying of remaining corruption and exercising gospel holiness; yet they ought not to be excited to obedience by any fear, that God shall for their sins cast them into hell; but ought always to believe their full security against falling into the pit, in order to influence them to a more cheerful obedience.

6. "That believers are, through Christ, altogether delivered from the law as a covenant of works; the asserting of which, doth no way infer their being loosed from the law as a rule of life; and that though all unbelievers are under the law as a covenant of works, yet it doth not follow that they are obliged to seek justification by their own righteousness; nay, all of them are obliged to seek justification by the blood of Christ alone, without the works of the law.

7. "That there is a wide difference between the law as a rule of life and as a covenant of works—that believers are not under the law as a covenant of works, but are under it, as it is the law of Christ, or a rule in the hand of a Mediator; that, therefore, a believer cannot sin against the law as a covenant of works, but only against it as a rule of life—that God cannot see sin in a believer, as committed against the law as a covenant, but only as committed against the law as a rule of life; that, therefore, God can have no vindictive or legal anger at them for their sins, but only a fatherly anger and displeasure; that, therefore, believers ought not to mourn over, or confess their iniquities, in a legal manner, viewing them as committed by persons under the covenant of works; but ought to confess and mourn over them, as sins done against a reconciled father, and breaches of the law as a rule of life.

8. "That the grace of the gospel is so far from loosing men from the obligation of the law as a rule of life, that it superadds more weighty and powerful incitements to obedience, than anything which the law itself can afford."

(To be continued.)

## Miscellaneous.

### LIFE OF BUNYAN.

BY THE REV. DR. JAMES HAMILTON.

After the pleasant sketches of pens so graceful as Southey's and Montgomery's; after the elaborate biography of Mr. Philip, whose researches have left few desiderata for any subsequent devotee; indeed, after Bunyan's own graphic and characteristic narrative, the task on which we are now entering is one which, as we could have courted it the less, so we feel that we have peculiar facilities for performing it. Our main object is to give a simple and coherent account of a most unusual man—and then we should like to turn to some instructive purpose the peculiarities of his singular history, and no less singular works.

John Bunyan was born at Elstow, near Bedford, in 1628. His father was a brazer or tinker, and brought up his son as a craftsman of like occupation. There is no evidence for the gipsy origin of the house of Bunyan; and though extremely poor, John's father gave his son such an education as poor men could then obtain for their children. He was sent to school and taught to read and write.

There has been some needless controversy regarding Bunyan's early days. Some have too readily taken for granted that he was in all respects a reprobate; and others—the chief of whom is Dr. Southey—have laboured to shew that there was little in the lad which any would censure, save the righteous over-much. The truth is, that considering his rank of life, his conduct was not flagitious; for he never was a drunkard, a libertine, or a lover of sanguinary sports; and the profanity and sabbath-breaking and heart-athemism which afterwards preyed on his awakened conscience, are unhappily too frequent to make their perpetrator conspicuous. The thing which gave Bunyan any notoriety in the days of his ungodliness, and which made him afterwards appear to himself such a monster of iniquity, was the energy which he put into all his doings. He had a zeal for idle play, and an enthusiasm in mischief, which were the perverse manifestations of a forceful character, and which may have well entitled him to Southey's epithet—"a blackguard." The reader need not go far to see young Bunyan. Perhaps there is near your dwelling an Elstow—a quiet hamlet of some fifty houses sprinkled about in the picturesque confusion, and with the easy amplitude of space, which gives an old English village its look of leisure and longevity. And it is now verging to the close of the summer's day. The daws are taking short excursions from the steeple, and tamer fowls have gone home from the darkening and dewy green. But old Bunyan's donkey is still browsing there, and yonder is old Bunyan's self—the brawny trampier dispreed on the settle, retailing to the more clownish residents tap-room wit and roadside news. However, it is young Bunyan you wish to see. Yonder he is, the noisiest of the party, playing pitch-and-toss—that one with the shaggy eyebrows, whose entire soul is ascending in the twirling penny—grim enough to be the blacksmith's apprentice, but his singed garments hanging round him with a lank and idle freedom which scorns indentures; his energetic movements and authoritative vociferations at once bespeaking the ragamuffin ringleader. The penny has come down with the wrong side uppermost, and the loud execration at once bewrays young Badman. You have only to remember that it is Sabbath evening, and you witness a scene enacted on Elstow green two hundred years ago.

The strong depraving element in Bunyan's character was ungodliness. He walked according to the course of this world, fulfilling the desires of the flesh and of the mind; and conscious of his own rebellion, he said unto God, "Depart from me, for I desire not the knowledge of thy ways." The only restraining influence of which he then felt the power, was terror. His days were often gloomy through forebodings of the wrath to come; and his nights were scared with visions, which the bolsterous diversions and adventurer of his walking-day could not always dispel. He would dream that the last day had come, and that the quaking earth was opening its mouth to let him down to hell; or he would find himself in the grasp of his fiends, who were dragging him powerless away. And musing over these terrors of the night, yet feeling that he could not abandon his sins, in his despair of heaven his anxious fancy would suggest to him all sorts of strange desires. He would wish that there had been no hell at all; or that, if he must needs go thither, he might be a devil, "supposing they were only tormentors, and I would rather be a tormentor than tormented myself."

These were the fears of his childhood. As he grew older, he grew harder. He experienced some remarkable providences, but they neither startled nor melted him. He once fell into the sea, and another time into Bedford river, and either time had a narrow escape from drowning. One day in the field with a companion, an adder glided across their path. Bunyan's ready switch stunned it in a moment; but with characteristic daring, he forced open the creature's mouth, and plucked out the sting—a foolhardiness which, as he himself observes, might, but for God's mercy, have brought him to his end. In the civil war he was "drawn" as a soldier to go to the siege of Leicester; but when ready to set out, a comrade sought leave to take his place. Bunyan consented. His companion went to Leicester, and, standing sentry, was shot through the head and died. Those interpositions made no impression on him at the time.

He married very early: "And my mercy was to light upon a wife, whose father was counted godly. This woman and I, thought we came together as poor as poor might be—not so much household stuff as a dish or spoon betwixt us, yet this she had for her portion, 'The Plain Man's Pathway to Heaven,' and 'The Practice of Piety,' which her father had left her when he died. In these two books I would sometimes read with her; wherein I also found some thing that were somewhat pleasing to me. She would be often telling of me what a godly man her father was, and what a strict and holy life he lived in his days, both in word and deeds. Wherefore these books, with the relation, though they did not reach my heart to awaken it about my soul and sinful state, yet they did beget within me some desires to reform my vicious life, and fall in very eagerly with the religion of the times—to wit, to go to church twice a-day, and that, too, with the foremost; and there should very devoutly both say and sing as others did, yet retaining my wicked life. But, withal, I was overrun with the spirit of superstition, that I adored, and that with great devotion, even all things—the high-place, priest, clerk, vestment, service, and what else belonging to the Church; counting all things holy that were therein contained, and especially the priest and clerk, most happy,

and, without doubt greatly blessed, because they were the servants, as I then thought, of God, and were principal in the temple to do his work therein."

So strong was this superstitious feeling—one shared by the ignorant peasantry in many portions of England, even at the present day—that "had he but seen a priest, though never so sordid and debauched in his life, his spirit would fall under him; and he could have lain down at their feet and been trampled upon by them—their name, their garb, and work, did so intoxicate and bewitch him." It little matters what form superstition takes—image-worship, priest-worship, or temple-worship; nothing is transforming except Christ in the heart, a Saviour realized, accepted, and enthroned. Whilst adoring the altar, and worshipping the surplice, and defying the individual who wore it, Bunyan continued to curse and blaspheme, and spend his Sabbaths in the same riots as before.

One day, however, he heard a sermon on the sin of Sabbath-breaking. It fell heavy on his conscience; for it seemed all intended for him. It haunted him through the day, and when he went to his usual diversion in the afternoon, its cadence was still knelling in his troubled ear. He was busy at a game called "Cat," and had already struck the ball one blow, and was about to deal another, when "a voice darted from heaven into his soul, 'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?' His arm was arrested, and looking up to heaven, it seemed as if the Lord Jesus was looking down upon him in remonstrance and severe displeasure; and at the same instant, the conviction flashed across him, that he had sinned so long that repentance was now too late. "My state is surely miserable—miserable if I leave my sins, and but miserable if I follow them. I can but be damned; and if I must be so, I had as good be damned for many sins as few." In the desperation of his awful conclusion he resumed the game; and so persuaded was he that heaven was forever forfeited, that for some time after he made it his deliberate policy to enjoy the pleasures of sin rapidly and intensely as possible.

To understand the foregoing incident, and some which may follow, the reader must remember that Bunyan was made up of vivid fancy and vehement emotion. He seldom believed; he always felt and saw. And he could do nothing by halves. He threw a whole heart into his love and his hatred; and when he rejoiced or trembled, the entire man and every movement was converted into ecstasy or horror. Many have experienced the dim counterpart of such processions as we are now describing; but will scarcely recognise their own equivalent history in the bright realizations and agonizing vicissitudes of a mind so fervent and ideal.

For a month or more he went on in his resolute sining, only grudging that he could not get such scope as the madness of despair solicited, when one day standing at a neighbour's window, cursing and swearing, and "playing the madman, after his wonted manner," the woman of the house protested that he made her tremble, and that truly he was the ungodliest fellow for swearing that she ever heard in all her life, and quite enough to ruin the youth of the whole town. The woman was herself a notoriously worthless character; and so severe a reproof, from so strange a quarter, had a singular effect on Bunyan's mind. He was in a moment silenced. He blushed before the God of heaven; and as he there stood with a hanging head, he wished with all his heart that he were a little child again, that his father might teach him to speak without profanity; for he thought it so inordinate now, that reformation was out of question. Nevertheless, so it was, from that instant onward he was cured of his wicked habit, and people wondered at the change.

"Quickly after this I fell into company with one poor man that made profession of religion; who, as I then thought, did talk pleasantly of the Scriptures and of the matter of religion. Wherefore, falling into some love and liking of what he said, I betook me to my Bible, and began to take great pleasure in reading, but with the historical part thereof; for as for Paul's Epistles and such like Scriptures, I could not away with them, being as yet ignorant of the corruption of my nature, or of the want and worth of Jesus Christ to save me. Wherefore I fell into some outward reformation, both in my words and life, and did set the commandments before me for my way to heaven; which commandments I also did strive to keep, and, as I thought, did keep them pretty well sometimes, and then I should have comfort; yet now and then should break one, and so afflict my conscience; but then I should repent, and was sorry for it, and promise God to do better next time, and there got help again; for then I thought I pleased God as well as any man in England. Thus I continued about a year; all which time our neighbours did take me to be a very godly man, a new and religious man, and did marvel much to see such great and famous alteration in my life and manners; and indeed so it was, though I knew not Christ, nor grace, nor faith, nor hope; for, as I have well since seen, had I then died, my state had been most fearful. But, I say, my neighbours were amazed at this my great conversion, from prodigious profaneness to something like a moral life; and so well they might; for this my conversion was as great as for Tom of Bedlam to become a sober man. Now, therefore, they began to speak well of me, both before my face and behind my back. Now I was, as they said, become godly; now I was become a right honest man. But oh! when I understood these were their words and opinions of me, it pleased me mighty well. For though, as yet, I was nothing but a poor painted hypocrite, yet I loved to be talked of as one that was truly good. . . . And thus continued for about twelvemonth or more."

Though not acting from enlightened motives, Bunyan was now under the guidance of new influences. For just as the Spirit of God puts forth a restraining influence on many during the days of their carnality, which

makes the change of their conversion less conspicuous than if they had been lifted from the depths of a flagitious reprobacy; he long subjects to a preparatory process, during which some of the old and most offensive things of their ungodliness pass away; and when the revolution, effected by the entrance of the evangelical motive, at last takes place, it is rather to personal consciousness than to outward observation that the change is perceptible. The real and final transformation is rather within the man than upon him. So was it with John Bunyan. One by one he abandoned his besetting sins, and made many concessions to conscience, while as yet he had not yielded his heart to the Saviour. It was slowly and regretfully, however, that he severed the "right hand." One of his principal amusements was one which he could not comfortably continue. It was bell-ringing; by which he probably means the merry peals with which they used to desecrate their Sabbath evenings. It was only by degrees that he was able to abandon this favourite diversion. "What if one of the bells should fall?" To provide against this contingency, he took his stand under a beam fastened across the tower. "But what if the falling bell should rebound from one of the side walls, and hit me after all!" This thought sent him down stairs, and made him take his station, rope in hand, at the steeple door. "But what if the steeple itself should come down?" This thought banished him altogether, and he bade adieu to bell-ringing. And by a similar series of concessions, eventually, but with longer delay, he gave up another practice, for which his conscience checked him—dancing. All these improvements in his conduct were a source of much complacency to himself, though all this he wanted the soul-emancipating and sin-subduing knowledge of Jesus Christ. The Son had not made him free.

There is such a thing as cant. It is possible for flippant pretenders to acquire a peculiar phraseology, and use it with a painful dexterity; and it is also possible for genuine Christians to subside into a state of mind so listless or secular, that their talk on religious topics will have the imbecile and heartless sound of the tinkling cymbal. But as there is an experimental religion, so is it possible for those who have felt religion in its vitality to exchange their thoughts regarding it, and to relate what it—or rather, God in it—has done for them. There are few things which indicate a healthier state of personal piety than such a frank and full-hearted Christian intercourse. It was a specimen of such communings which impressed on the mind of Bunyan the need of something beyond an outside reformation. He had gone to Bedford in prosecution of his calling, when, passing along the street, he noticed a few poor women sitting in a door-way, and talking together. He drew near to listen to their discourse. It surprised him; for though he had by this time become a great talker on sacred subjects, their themes were far beyond his reach. God's work in their souls, the views they had obtained of their natural misery and of God's love in Christ Jesus, what words and promises had particularly refreshed them and strengthened them against the temptation of Satan; it was of matters so personal and vital that they spake to one another. "And methought they spake as if you had made them speak; they spake with such pleasantness of Scripture language, and with such appearance of grace in all they said, that they were to me as if they had found a new world—as if they were people that dwelt alone, and were not to be reckoned among their neighbours."

The conversion of these people made a deep impression on Bunyan's mind. He saw that there was something in real religion into which he had not yet penetrated. He sought the society of these humble instructors, and learned from them much that he had not known before. He began to read the Bible with avidity; and that portion which had formerly been most distasteful, the Epistles of Paul, now became the subject of his special study. A sect of Antinomians, now boasted that they could do whatsoever they pleased without sinning, now fell in his way. Professors of religion were rapidly embracing their opinions, and there was something in their wild fervour and apparent raptures, prepossessing to the ardent mind of Bunyan. He read their books, and pondered their principles; but prefaced his examination with the simple prayer,—"O Lord, I am a fool, and not able to know the truth from error. Lord, leave me not to my own blindness. If this doctrine be of God, let me not despise it; if it be of the devil, let me not embrace it. Lord, in this matter I lay my soul only at thy foot; let me not be deceived, I humbly beseech thee." His prayer was heard, and he was saved from this snare of the devil.

The object to which the eye of an inquiring sinner should be turned, is Christ—the finished work and the sufficient Saviour. But, in point of fact, the chief stress of the more evangelical instruction has usually been laid on Faith—on that act of the mind which unites the soul to the Saviour, and makes salvation personal; and it is only by studying faith that many have come at last to an indirect and circuitous acquaintance with Christ. By some such misdirection Bunyan was misled. In quest of faith he went a long and joyless journey, and was wearied with the greatness of his way. It was secretly urged upon his mind, that if he had faith he would be able to work miracles; and passages of Scriptures were borne in upon his mind, which bespoke the omnipotence of faith. One day, on the road from Elstow to Bedford, it was suggested to his mind to try some miracle, and that miracle should be, "to say to the puddles which were in the horse-pads, 'Be dry,' and to the dry places, 'Be you puddles.'" However, before doing this, he thought he should go over the hedge and pray for faith, and then come and speak the word. "But what if, after you have prayed and tried to do it, nothing happens?" The dread of this alternative made him postpone the anxious experiment, and left him still in doubt.

Then he had a sort of waking vision, suggested by what he had seen in his pious friends at Bedford. "I saw as if they were on the sunny side of some high mountain; there refreshing themselves with the pleasant beams of the sun, while I was shivering and shivering in the cold, afflicted with frost, snow, and dark clouds. Methought also, betwixt me and them, I saw a wall that did compass about this mountain; now through this wall my soul did greatly desire to pass, concluding that if I could, I would even go in the very midst of them, and there also comfort myself with the heat of their sun. About this wall I thought myself to go again and again, still praying as I went, to see if I could find some gap or passage to enter therein. But none could I find for some time. At the last I saw, as it were, a narrow gap, like a little doorway in the wall, through which I attempted to pass. Now, the passage being very strait and narrow, I made many offers to get in, but all in vain, even until I was wellnigh quite bent out, by striving to get in. At last, with great striving, methought I at first did get in my head, and after that, by a sideling striving, my shoulders and my whole body. Then I was exceedingly glad; went and sat down in the midst of them, and was so comforted with the light and heat of their sun. Now, this mountain and wall were thus made out to me: The mountain signified the church of the living God; the sun that shone thereon, the comfortable shining of his merciful face on them that were therein: the wall, I thought, was the world, that did make separation between the Christians and the world; and the gap which was in the wall, I thought was Jesus Christ, who is the way to God the Father. But forasmuch as the passage was wonderful narrow, even so narrow that I could not, but with great difficulty, enter in thereat, it shewed me that none could enter into life but those that were in the downright earnest, and unless they left that wicked world behind them; for here was only room for body and soul, but not for body and soul and sin." The dream did him good, for, though it brought him no absolute assurance, it inspirited his efforts after it.

There is scarcely a fear which can assail an inquiring spirit which did not at the same stage of his progress arrest the mind of Bunyan. At one time he was afflicted by an erroneous view of the doctrine of election. Looking at them from the outer and under side, those purposes of everlasting love which secure their safety who have already got within the precincts of salvation, appeared bristling and forbidding—a trowning *cherneau de frise*, rather than a fence of prosecution and preservation. And when somewhat relieved from this perplexity, he fell into another. He feared that the day of grace was gone; and so impressed on his mind was this mournful conviction, that he could do little else than upbraid his own infaturation for allowing the one propitious season to pass for ever away. But the words, "Compel them to come in, that my house may be filled;" and those others, "And yet there is room," brought him relief. Then, again, he saw that the call of Christ was needful to make a man a disciple; and he feared that he should never get that call. "But oh! how I now loved those words that spake of a Christian's calling! as when the Lord said to me, Follow me; and to another, Come after me: and oh! thought I, that he would say so to me too: how gladly would I run after him! How lovely now was every one in my eyes, that I thought to be converted, whether man or woman! They shone, they walked like a people that carried the broad seal of heaven upon them. Oh! I saw the lot was fallen to them in pleasant places, and they had a goodly heritage. But that which made me sick, was that of Christ,—'He went up into a mountain, and called to him whom he would, and they came unto him.' This Scripture made me faint and fear, yet it kindled fire in my soul. That which made me fear was this: lest Christ should have no liking to me, for he called to him whom he would. But oh! the glory that I saw in that condition did still so engage my heart, that I could seldom read of any that Christ did call but I presently wished, 'Would I had been in their clothes! would I had been borne Peter! would I had been borne John! or, would I had been by, and heard him when he called them, how would I have cried, O Lord, call me also. But oh! I feared he would not call me.'"

(To be continued.)

#### A VISION.—"BEAR YE ONE ANOTHER'S BURDENS."

Once upon a time, methought I set out upon a long journey, and the place through which I travelled appeared to be a dark valley, which was called the Valley of Tears. It had obtained this name, not only on account of the many sorrowful adventures which poor passengers commonly meet with in their journey through it; but also because most of these travellers entered into it weeping and crying, and left it in very great pain and anguish. This vast valley was full of people, of all ages, colors, sizes, and descriptions. But whether white or black, or tawny, all were travelling the same road; or, rather, they were taking different little paths, which led to the same common end.

Now, it was remarkable that, notwithstanding the different complexions, ages, and tempers, of this variety of people, yet all resembled each other in this one respect, that each had a burden on his back which he was destined to carry, through the toil and heat of the day, until he should arrive, by a longer or shorter course, at his journey's end. These burdens would in general have made the journey quite intolerable, had not the lord of the valley, out of his great compassion for the poor pilgrims, provided, among other things, the following means for their relief:—

In the full view, over the entrance of the valley, there was written, in letters of gold, the following words:—"Bear ye one another's burdens."

Now I saw, in my vision, that many travellers hurried on without stopping to read this inscription; and others, though they once read it, yet paid little or no attention to it. A third sort thought it very good advice for other people, but very seldom applied it to themselves. They only desired to avoid themselves of the assistance, which, by this injunction, others were bound to offer them, but seldom considered that the obligation was mutual, and that reciprocal wants, and reciprocal services, formed the binding cord in the bond of charity. In short, I saw that too many of these people were of opinion that they had burdens enough of their own, and there was therefore no occasion to take upon them those of others: so each tried to make his own load as light, and his own journey as pleasant as he could, without ever casting a thought on a poor over-loaded neighbor. Here, however, I have to make a rather singular remark, by which I shall plainly show the folly of these selfish people. It was so ordered and contrived by the lord of the valley, that if any one stretched out his hand to help his neighbor's burden, in fact he never failed to find that he at that moment also lightened his own. Besides, the benefit of helping each other was as mutual as the obligation. If a man helped his neighbor, it commonly happened that some other neighbor came by-and-by, and helped him in his turn; for there was no such a thing as what was called independence in the whole valley. Not one of all these travellers, however stout and strong, could move on comfortably without assistance; for so the lord of the valley whose laws were all of them kind and good, had expressly ordained.

*The Widow.*—A sorrowful widow, oppressed with the burden of grief for the loss of an affectionate husband, moved heavily on; and would have been bowed down by her heavy load, had not the surviving children with great alacrity, stepped forward and supported her. Their kindness, after a while, so much lightened the load, which threatened at first to be intolerable, that she even went on her way with cheerfulness; and more than repaid their help, by applying the strength she derived from it to their future assistance.

*The Husband.*—I next saw a poor old man, tottering under a burden so heavy, that I expected him every moment to sink under it. I peeped into his pack, and saw it was made up of many sad articles. There was poverty, oppression, debt, and (what made by far the heaviest part) ungrateful children. I was wondering how it was he got on even so well as he did, till I spied his wife a kind meek Christian woman, who was doing her utmost to assist him. She quietly got behind, gently laid her shoulder to the burden, and carried a much larger portion of it than appeared to me when I was at a distance. It was not the smallest part of the benefit, she was anxious to conceal it. She had not only sustained by her strength, but cheered him by her counsels. She told him that "through much tribulation we must enter into rest;" that "he who overcometh shall inherit all things." In short, she supported his fainting spirit so that he was able to "run with patience the race which was set before him."

*The Kind Neighbor.*—An infirm, blind woman, was creeping forward with a very heavy burden, in which were packed sickness and want, with numberless other of those raw materials out of which human misery is worked up. She was so weak that she could not have gone on at all, had it not been for the kind assistance of another woman, almost as poor as herself, who, though she had no light burden of her own, cheerfully lent a helping hand to a fellow-traveller, who was still more heavily laden. This friend had little or nothing to give; but the very voice of kindness is soothing to the weary. And I remarked in many other cases, that it was not so much the degree afforded, as the manner of helping, that lightened the burdens. Some had a course, rough, clumsy way of assisting a neighbour, which though in fact it might be of real use, yet seemed, by galling the traveler, to add to the load it was intended to lighten; while I observed in others that so cheap a kindness as a mild word, or even an affectionate look, made a poor burdened wretch move on cheerily. The bare feeling that some human being cared for him, seemed to lighten the load. But to return to this kind neighbour. She had a little old book in her hand, the covers of which were worn out by much use. When she saw the blind woman ready to faint, she would read her a few words out of this book, such as the following: "Blessed are the poor in spirit, for theirs is the kingdom of heaven." "Blessed are they that mourn for they shall be comforted." "I will never leave thee, nor forsake thee." "For our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory." These quickened the pace, and sustained the afflictions of this woman more effectually than if she had gold and silver bestowed on her.

*The Clergyman.*—A pious minister, sinking under the weight of a distressed parish, whose worldly wants he was totally unable to bear, was suddenly relieved by a charitable widow, who came up, and took all the sick and hungry on her shoulders, as her part of the load. The burden of the parish, thus divided, became tolerable. The minister being no longer bowed down by the temporal distress of his people, applied himself to his part of the weight; and it was pleasant to see how these two persons, neither of them very strong, or rich, or healthy, by thus kindly uniting together were enabled to bear the weight of a whole parish, though singly either of them must have sunk under the attempt. And I remember one great grief I felt during my journey was, that I did not see more of this union and concurring kindness, more acting in concert, by which all the burdens might have been so easily divided. It troubled me to observe that, of all the laws of the valley, there was not one more frequently broken than the law of kindness.

## LENT UNTO CHRIST.

"Quick, quick!" we find Mrs. Graham of New York, exclaiming, on a sudden accession of fortune, "let me appropriate the tenth before my heart grows hard." The principle on which this eminent Christian acted was that of Abraham and Jacob, of the Jewish economy, and of many great names in the Christian Church. There are some difficulties connected with its universal adoption as the rule of Christian liberality. There is neither precept nor example for it in the New Testament. The apostles never claimed a tenth; the primitive Christians never gave it. Those Scriptures that profess to treat on the subject overlook it. A rule of a far different kind is expressly laid down. Nor can we see how such a rule, however applicable to family properties like those of the Jews, which could not be alienated or augmented, can suit a community of Christians, whose fortunes range from the opulence of a Solomon to the penury of a Lazarus. The tenth of one man's income might be a robbery of his dependants, while, in another case, it would be but a grain from a harvest-field of gold, which could not possibly abridge a comfort or abate a luxury.

Liberality is erected by the Gospel into a grace of the Spirit, and it is therefore perilous to prescribe rules for its free exercise. We would as soon sit down to tell a man how much he might trust, or love, or hope, or bear, or rejoice, as how much he might give. In all these cases the Scriptural rule is the same—not to the tenth, or even the half, but to the whole of his ability. And albeit, liberality, like the lost Pleiad, has almost disappeared from that bright constellation of graces which has beamed since the morning of Christianity in the horizon of the Church—it is yet heaven-born and heaven-nourished; nor does any grace of them all more beautify and adorn the soul. It consists in giving for the Lord and to the Lord; but its parent is love, that grace in which all others are enwrapped, and which (1 Cor. xiii.) becomes by turns gentleness, courtesy, modesty, humility, lenity, simplicity, verity, fortitude, faith, confidence, patience, and perseverance. Love the greatest thing God can give to us, and the greatest thing we can give to God, prompts to the consecration of ourselves and our property in proportion as it expatiates on the Divine excellency; and as it passes from sense to spirit, from thanking to adoring, it becomes the image of Heaven—beatitude in the bud, the very infancy of glory.

Liberality, resembling fire in its busy communicative activity, never rests. Its work is to diminish misfortune and promote human happiness. It is the eye of the believer, like a sense of mercy, enkindling into pity at the sight of poverty, wretchedness, and ignorance—a pity which impels him to feed the hungry or redeem the captive. It is the Christian pouring out his hoarded gain in the charities of religion, for colleges, churches, and schools. It is the redeemed man, with his eye on the better and enduring substance, giving his goods for the sustentation of the Gospel, that the perishing poor may have it preached to them, and that the Lord may get himself glory by their conversion. It is the heir of God reckoning the rule of his liberality by the lofty prospects of glory that are before him, by the wrath of God, and the bliss of heaven. It is the pious merchant giving much money to the cause of his Saviour, and, like Petit, the friend of Bilney, sweetly saying the while, "Lent unto Christ."

Up to the commencement of the present century, the grace of liberality was little known in the Church of Christ. With the corruption of Christianity, in early times, it waned and set in darkness. Money was used by churchmen for far other purposes than the salvation of souls. Agelnoth, Archbishop of Canterbury, when at Rome in the beginning of the eleventh century, purchased from the Pope an arm of St. Augustine for 6000 lbs. weight of silver, and 60 lbs. weight of gold. Money flowed into the treasury of the Church of the middle ages, but it was to satisfy the rapacious cupidity of the priests, to sustain their licentious pleasures, or to purchase exemption from the penances and fasts which they imposed on the ignorant multitude. Even the Reformation, for centuries did not succeed in restoring liberality to its rightful place among the graces. It was reserved for the wave of religious revival which broke on the United Kingdom in the early part of this century, and which bore on its bosom the Bible and Christian missions to the Heathen and the Jew, to nourish it into life and eminence. Every year is adding to its brightness and power. On every part of the church it is beginning to rain its Hermon dew. We accept it as a sign of awakening life—an omen of the world's coming spring-time. It will soon be felt by the Church, that the brightest blaze of intelligence is of incalculably less value than the smallest spark of holy love.

The records of Christianity present no case of liberality equal to that of the Macedonian believers, mentioned by Paul in the eighth and ninth chapters of the second epistle to the Corinthians. They were very poor, yet they gave liberally—"their deep poverty abounded to the riches of their liberality." They gave to the full extent of their ability, yea, "and beyond their power." They gave willingly, "being willing of themselves," not grudgingly or of necessity; and unlike the Christians of our day, who need all the appliances of eloquence, and urgency, and personal application, they prayed the apostle "with much entreaty that he would receive the gift." And whence this wonderful consecration of property, so worthy of all imitation by our Presbyterian Churches? It was owing to "the grace of God bestowed on them." They first gave themselves to the Lord. Oh! it is this that melts the heart and opens the hand, that makes selfish sinners give themselves to Jesus, and that transforms the love of gain into the love of giving.

Would you know the Divine rule of liberality? It is, "upon the first

day of the week, let every one of you lay by him in store, as God hath prospered him." On the day on which the Saviour rose, and the Church was founded and the spirit was first poured out, "every one of you" who believes in Jesus, and has been bought with His blood, is commanded to lay by you in store contributions for the Lord—to give in proportion to the Divine goodness to you, as the Lord hath prospered you. This, and this only, is the great law of Christian liberality, binding on every child of God, which never can be repealed, which is applicable to every country and to every disciple through all time, which will yet collect and consecrate the resources of the world into the treasury of the Lord, and which, by reclaiming humanity from covetousness, shall compel men to cease from "doing sacrifice to his net and burning incense to its drag." It is not a fixed tribute, but a free gift, which the Lord demands of us—a gift prompted by a love and impelled by a gratitude which expands and is enabled just as we are able to feel and appreciate the blood of Jesus, and the worth of the soul, and the joy of the saved, and the misery of the damned, and the free love of God. When God says, "labour not to be rich," "the love of money is the root of all evil," and calls riches "the Mammon of unrighteousness." He indicates one of the most frightful perils impending over the moral world. And just as the grace of love delivers us from the enmity of the heart, the grace of liberality delivers us from trusting in uncertain riches. We have heard men praying for love, but we have never heard any man pray for the grace of liberality. They want deliverance from the world, but they do not want that grace by which alone that deliverance can be effected. They wish to eat the fruit without ever having planted the tree on which it is to grow.

The grace of liberality is as much a matter of individual obligation as the faith that nourishes it, or the love that is its root or marrow. Money is a trust, a talent, a loan. The real owner is God. Our right is but the right of stewardship. And, therefore, for its own sake, the grace in question should be cultivated. Its hallowing influence will be felt in joy of heart, in elevation and purity of aim, in deeper insight into the mind of Christ, and in a juster estimate of the kingdom and glory of Immanuel. On the external aspects of the Church of Christ, its bearing would be immediate and great. It would afford abundant supply for all Church purpose at home, for all mission works abroad. The parting of the widow and the estate of Barnabas, the ointment of Mary and the half of the goods of Zaccheus, who was very rich, the penny of the poor and the tenth of the rich, all uniting in the treasury of the Lord, would enable the Church to meet the wants of the age, and would furnish such evidence of earnestness and self-denial as would command the confidence of even worldly men.

Do not say, we are poor, and have no money to give. Yes, you are poor and destitute, but it is of love, of faith, of spiritual life. "Ab, massa!" we would say to you, as a slave once said to a minister, "never mind being poor, so long as you have got such a rich Father." It is certain that the beneficent Christian is like the spring, which instead of failing through being drawn from, sends forth its waters with yet greater force—a spring which winter's frost cannot freeze, which summer's sun cannot dry up. He who taught the sublime maxim, "it is more blessed to give than to receive," is Himself the most illustrious example of it. The grace of liberality shone in Him with a sun-like brightness, which shall be the model to the most exalted creatures of everlasting greatness and glory; and to the humble imitation of which we should lend our best powers, that we may be formed on Him who went about doing good. To cultivate this grace is to sow what will in due time ripen up into treasure in heaven, as making friends of the Mammon of unrighteousness, as offering the sacrifice of a sweet smell, and as the practice of those six charities which our Lord declares to be the test by which every man will be tried at the great day of assize. The property of the liberal Christian is like the oil of the woman of Sidon, which, as long as she poured into empty vessels, never ceased running—like the widow's barrel of meal, which wasted not as long as she fed the prophet. We admire the saying of Chrysostom—"to know the art of alms is greater than to be crowned with the diadem of kings; and yet to convert one soul is greater than to pour ten thousand talents into the baskets of the poor."

## JOHN KNOX.

Of all great men in history there is not one whose character is more simple and intelligible than that of John Knox. A plain but massive understanding, a courage which nothing could shake, a warm, honest heart, and an intense hatred and scorn of sin; these are the qualities which appear in him; these, and only these. There may have been others, but the occasion did not require them, they were not called into play. The evil which was to be overcome had no strong intellectual defences; it was a tyrannical falsehood, upheld by force; and force of character rather than breadth or subtlety of thought, was needed to cope with it.

He was born at Haddington, in the year 1505. His family, though not noble, were solid, substantial landowners, who for several generations, had held estates in Renfrewshire, perhaps under the Earls of Bothwell, whose banner they followed in the field. Their history, like that of other families of the time, is obscure and not important; and of the father of John, nothing is known, except that he fought under the predecessor of the famous Lord Bothwell, probably of Flodden, and other of those confused battles, which answered one high purpose in hardening and steeling the Scotch character, but in all other senses were useless indeed. But it is only by accident that we know as much as this; and even the first eight and thirty years of the life of his son, which he spent as a quiet,

peaceable private person, we are left to gather up what stray hints the after recollections of his friends could supply, and which, indeed, amount to almost nothing. We find that he was at school at Haddington: that he afterwards went to the University of Glasgow, where, being a boy of weak constitution, and probably his own wishes inclining in the same direction, it was determined to bring him up to be a priest. He distinguished himself in the ordinary way; becoming, among other things, an accomplished logic lecturer; and, at the right age, like most of the other Reformers, he was duly ordained. But what further befel him in this capacity is altogether unknown, and his inward history must be conjectured from what he was when at last he was called out into the world. He must have spent many years in study; for, besides his remarkable knowledge of the Bible, he knew Greek, Latin, and French well; we find in his writings a very sufficient acquaintance with history, Pagan and Christian; he had read Aristotle and Plato, as well as many of the Fathers; in fact, whatever knowledge was to be obtained out of books, concerning men and human things, he had not failed to gather together. But his chief knowledge, and that which made him what he was, was the knowledge, not of books, but of the world in which he lived, but of the condition of which must have gradually unfolded itself to him as he grew to manhood.

But this (the news of the Bartholomew massacre) was the last blow to him. "He was weary of the world, as the world was weary of him." There was nothing now for him to do; and the world at its heat, even without massacres of St. Bartholomew, is not so sweet a place, that men like to linger in it longer than necessary. A few days before he died, feeling what was coming, in a quiet, simple way, he set his house in order and made his low preparations. We find him paying his servants wages, telling them these were the last which they would ever receive from him, and so giving them each twenty shillings over. Two friends came in to dine with him, not knowing of his illness, and "for their cause he came to the table, and caused pierce an hogged of wine which was in the cellar, and willed them send for the same as long as it lasted, for that he would not tarry till it was drunken."

As the news got abroad, the world, in the world's way, came crowding with their anxieties and enquiries. Among the rest came the Earl of Morton, then just declared regent; and from his bed the old man spoke words to him, which years after, on the scaffold, Lord Morton remembered with bitter tears. One by one they came and went. As the last went out, he turned to Campbell of Braid, who would not leave him—"I'll see," he said, "bide me gods night, but when will we do it? I have been greatly behaudin and indebted to you, whilk I can never be able to recompense you. But I commit you to One who is able to do it, that is the eternal God."

The curtain is drawing down; it is time that we drop it altogether. He had taken leave of the world, and only a few dear ones of his own family now remained with him for a last sacred parting on the shore of the great ocean of eternity. The evening before he died he was asked how he felt. He said he had been sorely tempted by Satan, "and when he saw he could not prevail, he tempted me to have trusted in myself, or to have boasted of myself; but I repulsed him with this sentence—*Quid habes quod non accipias?*"—(what hast thou that thou hast not received.) It was the stroke of his "long struggle," the one business of life for him and all of us—the struggle with self. The language may have withered into formal theology, but the truth is green forever.

On Monday the twenty-fourth of November, he got up in the morning and partially dressed himself, but, feeling weak, he lay down again. They asked him if he was in pain. "It is a painful pain," he answered, "but such a one as, I trust, shall put an end to the battle."

His wife sat by him with the Bible open on her knees. He desired her to read the fifteenth of the first Corinthians. He thought he was dying as she finished it. "Is not that a beautiful chapter?" he said; and then added, "Now, for the last time, I commend my spirit, soul, and body, into thy hands, O Lord." But the crisis passed off for the moment. Towards evening he lay still for several hours, and at ten o'clock "they went to their ordinary prayer, which was the longer, because they thought he was sleeping." When it was over, the physician asked him if he heard anything. "Ay," he said, "I wad to God that ye and all men heard as I have heard, and I praise to God for that heavenly sound."

"Suddenly thereafter he gave a long sigh and sob, and cried out, 'Now it is come!' Then Richard Bannatyne, sitting down before him, said, 'Now, sir, the time that ye have long called for, to wit, an end of your battle, is come; and seeing all natural power now fails, remember the comfortable promises which oft-time ye have shown to us of our Saviour Christ; and that we may understand and know that ye hear us, make us some sign,' and so he lifted up his hand; and incontinent thereafter, rendered up the spirit, and slepitt away without any pain."

In such sacred stillness, the strong spirit, which had so long battled with the storm, passed away to God. What had he been to those who were gathered about his death-bed, they did not require to be taught by losing him. What had he been to his country, "Albeit," in his own words, "that unthankful age would not know," the after ages have experienced, if they have not confessed. His work is not to be measured by the surface changes of ecclesiastical establishments, or the substitution for the idolatry of the mass of a more subtle idolatry of formulæ. Religion with him was a thing not of forms and words, but obedience and righteous life; and his one prayer was, that God would grant to him and all mankind "the whole and perfect hatred of sin." His

power was rather over the innermost heart of his country, and we should look for the traces of it among the keystones of our own national greatness. Little as Elizabeth knew it, that one man was among the pillars on which her throne was held standing in the hour of its danger, when the tempest of rebellion and invasion which had gathered over her, passed away without breaking. We complain of the hard destructiveness of these old reformers, and contrast complacently our modern "progressive improvement" with their intolerant iconoclasm, and we are like the agriculturists of a long settled country, who should feed their vanity by measuring the crops which they can raise, against those raised by their ancestors, forgetting that it was these last who rooted the forests off the ground, and laid the soil open to the seed.

The real work of the world is done by men of the Knox and Cromwell stamp. It is they who, when the old forms are worn away and will serve no longer, fuse again the rusted metal of humanity, and mould it afresh; and, by and by, when they are passed away, and the metal is now cold, and can be approached without danger to limb or skin, appear the enlightened liberals with file and sand-paper, and scour off the outer roughness of the casting, and say—See what a beautiful statue we have made! Such a thing it was when we found it, and now its surface is like a mirror—he can see our faces in every part of it. But it is time to have done. We had intended to have had said something of Knox's writings, but for the present our limits are run out.

We will leave him now with the brief epitaph which Morton spoke as he stood beside his grave: "There lies one who never feared the face of mortal man."—*Extract from Westminster Review.*

**THE LITERARY CHARACTERISTICS OF PAUL AND JOHN.**—Scripture was written at sundry times, and in divers manners; by men of different ages, and of various minds; yet, amid their characteristic diversities, agreeing under the guidance of the Holy Spirit, in one full and harmonious result. As one star differeth from another in glory, so among these lights of the world, a few take the first place. Moses, David, and Isaiah, impress the deepest stamp, amongst those who are cast into the mould of the Old Testament; and the writings of Paul and John are most conspicuous and characteristic in the New. Paul excels in the energy of the intellect; John in the calm intensity of love. In Paul we see two styles;—a style rivaling the classic models of antiquity, when in a formal speech he addresses a Grecian, and above all an Athenian audience. Another style when, "a Hebrew of the Hebrews," he pierces into the depths of the ancient Scriptures, piles arguments upon arguments, and springs from conclusion to conclusion. The narrative of St. John, on ordinary topics, is clear, simple, and pellucid, like the purest and gentlest river; and when he ascends to heights, at the very highest elevation which the understanding of man can reach his style still preserves its usual calmness; the stream is increased to a depth that can scarcely be fathomed, but the surface still preserves its smoothness, and is waveless, like the sea of glass before the throne of God. The mind of Paul is rapid as the lightning, and yet strikes, with its zig-zag impetuosity, every projecting point that approaches its path, and still, undelayed by these deflections, attains instantaneously the goal. The mind of John is like the diffused light of the noon-day, and cloudless heaven, uniting ineffable splendour, with the deepest repose.—*Douglas' Structure of Prophecy.*

**TEMPERANCE.**—There is no better or more forcible description of intemperance, than that given by St. Augustine, who calls it, "A distemper of the head; a subversion of the senses; a tempest in the tongue; a storm in the body; a shipwreck of virtue; a loss of time; a wilful madness; a pleasant devil; a sugared poison; a sweet sin; which he that has it, has not himself; and he that commits it, doth not only commit sin, but he himself is altogether sin."

"Intemperance has been aptly called," saith Flavel, "the devil's bridle, by which he turneth sinners which way he pleases; he that is overcome by it can overcome no other sin."

Among the heathen he was counted the best man who spent more oil in the lamp than wine in the bottle.

Terullian says of the Primitive Christians: "They sat not down before they prayed; they eat no more than might suffice their hunger; they drank no more than was sufficient for temperate men; they did so eat and drink, as those that remembered that they must pray afterwards."

**HUMAN LIFE.**—It seems to be sometimes supposed that life emerges from the earth, and that in infancy and old age we touch the ground, while the arch of our humanity rises highest in our manhood. I think on the contrary, that life resembles a reversed rainbow, beginning and ending in heaven, and most immersed in earthly interests and concerns, when it appears to be at its zenith. The child is an angel let loose upon the earth and the old man is an angel putting on his wings for flight to a better world.

Would you touch a nettle without being stung by it? take hold of it stoutly. Do the same to other annoyances, and hardly will any thing annoy you.

Great affection to any creature, but perhaps for so much the greater affliction, when it is either removed from, or imbittered to us.

We often needlessly perplex ourselves with imaginary troubles.

We fancy things worse than they are, and then afflict ourselves more than we need.



## ST. PATRICK, THE PATRON OF THE IRISH.

On the beautiful banks of the Clyde, not far from Glasgow, in the Christian village of Bonavern, near Kilpatrick, a little boy of tender heart and lively temper passed the earlier days of his life. He was born about the year 372, of a British family, and was named Luccat. His pious parents tried to instil into his heart the doctrines of Christianity, and he was the child of many prayers; but Luccat was not mindful of them. He was fond of pleasure, and delighted to be the leader of his youthful companions. In the midst of his frivolities, he committed a most serious crime.

Some few years later, his parents having quitted Scotland and settled in Armorice, (Brittany,) a terrible calamity befel them. One day as Luccat was playing near the seashore with two of his sisters, some Irish pirates commanded by O'Neal carried them all three off to their boats, and sold them in Ireland to the petty chieftain of some pagan clan. Luccat was sent into the fields to feed swine. It was while alone in these solitary pastures, without priest and without temple, that the young slave called to mind the divine lessons which his pious mother had so often read to him. The fault which he had committed pressed heavily night and day upon his soul; he groaned in heart, and wept. He turned repenting towards that meek Saviour of whom his mother had so often spoken; he fell on his knees in that heathen land, and thought he felt the arms of a father uplifting the prodigal son. Luccat, it may be hoped, was then born from on high. The gospel was written with the finger of God on the tablets of his heart. "In that strange land," said he, "the Lord regarded my low estate, called my sins to mind, had pity on my youth and ignorance, and comforted me as a father comforts his children."

Such words from the lips of a swine-herd in the green pastures of Ireland, show us that the early Christianity of his celebrated island was that living Christianity whose substance is the grace of Jesus Christ, and whose power is the grace of the Holy Ghost. "The love of God increased more an more in me," he said, "with faith and fear of his name. I loved to pray. The Spirit moved on my heart so that sometimes I poured forth as many as a hundred prayers a day: And even during the night, in the forests and on the mountains where I kept my flock, the rain the snow and frost, and my suffering, excited me to seek more and more after God."

After a while Luccat was realised and returned to his home and family; and thankful as he was to behold those whom he now loved more tenderly than ever, yet there came to him a still small voice from Ireland. It was his duty to carry the gospel to those Irish pagans among whom he had found Jesus Christ. His parents and his friends endeavoured in vain to detain him; the same ardent desire pursued him in his dreams. During the silent watches of the night he fancied he heard voices calling to him from the dark forests of Erin: "Come, holy child, and walk once more among us." He awoke in tears, his heart filled with the keenest emotion. He tore himself from the arms of his parents, and rushed forth—not as heretofore with his play-fellows, when he would climb the summit of some lofty hill—but with a heart full of charity in Christ. He departed: "It was not done of my own strength," said he; "It was God who vercame all."

Luccat, afterwards known as St. Patrick, and to which name, as to that of St. Peter and other servants of God, many superstitious have been attached, returned to Ireland, in the spirit and power of his heavenly Master. Ever active and prompt, he collected the pagan tribes in the fields by beat of drum, and then told them in their own tongue the story of the Son of God. Ever long his simple recitals exercised a divine power over their rude hearts, and many souls were converted, not by external sacraments or by the worship of images, but by the preaching of the word of God. In after-years, Rome established the dominion of the priest, and salvation by forms independently of the dispositions of the heart; but the time will no doubt come, when Ireland will again feel the power of the Holy Ghost, which has once converted it by the simple gospel preaching of a pious Scotchman.—*D'Aubigne's History.*

**A NOBLE BOY.**—A minister of the gospel in one of the western states had an interesting little son, on whose mind he was daily trying to make impressions that would form his life according to the Bible. He taught his little boy to avoid sin, and to keep out of the way of sinners. He carefully guarded him against the popular and fashionable vices of the day.—Nor did he tire in his work. He knew it was by little and little that he was to make lasting and indelible impressions upon the mind of his son. A short time since, this father left his son with a friend, to spend a few weeks. The gentleman with whom he was left was pleased with his charge, and did all he could to render the little fellow happy and contented. One day he carried him to a neighboring village to see a circus, without telling the child where he was going. The unsuspecting boy went cheerfully along, and was very happy, and much pleased with his ride. The gentleman took him into the inclosure under the canopy, and getting a convenient seat, placed the child by his side. The little fellow looked around upon the crowd of spectators, and gazed upon the immense canvas umbrella spread above him; and then turning to the gentleman, he inquired, "What is this?" "Where am I?" The gentleman replied, "This is a circus." "A circus?" said the little boy; "then I must go out, for father says a circus is a bad place." "Wait," said the gentleman, "and you will soon see some fine horses and fine-dressed gentlemen and ladies, and you will be delighted with them." "No, no," said the child, "I cannot stay; I must go out, and go away from here; for father says, a circus is a bad place, and not fit for little boys." The

gentleman tried in vain to satisfy the boy's conscience; but nothing would do, and he was compelled to take him out and carry him home.

"This was a noble boy. The little fellow did exactly right. He determined to obey his father. 'Children, obey your parents in the Lord;—for this is right.'—*Am. Messenger.*

**TRAVEL IN THE SANDWICH ISLANDS.**—It is now quite apparent that a filibustering effort is making upon the Sandwich Islands. Unprincipled Americans and other free men, believing that the fruit is ripening and must soon fall into some body's hands, are endeavouring to shake the tree, and gather the spoils into their own laps. The chief obstacle to their designs lies in the fact that the intelligent American missionaries, who have raised the islands from barbarism to their present state of Christian civilization, are the counselors of the king; and so long as they continue to be so, the king will refuse to yield his dominions to these invaders. Hence they have resorted to every means in their power to prejudice the missionaries in the name of the king, and in public estimation. Letters are published in the most respectable secular papers in this country, traducing the missionaries, which have evidently emanated from the filibusters and their sympathizers. We have received Honolulu papers, discussing at large the whole subject, and completely vindicating Dr. Judd and his associates from any undue interference with the public interests, and showing that their only real offence has been that they stood between the greedy invaders and their prey.

Since the foregoing was written we have seen it stated, that Dr. Judd had been removed from his post as one of the King's ministers, and that M. E. H. Allen, late United States Consul, has been appointed in his place. We know nothing of the latter gentleman, but, from the full statements of Dr. Judd's case in our Honolulu papers, we have no doubt of the correctness of the views expressed.

It is, also, reported that some steps have been taken towards the annexation of the island of the United States; that the French and British Consuls had protested to the King against such an act, and the American Commissioners had replied in a firm but dignified manner.—"The missionaries, as is well known, are not opposed to annexation in a regular, proper way, if it should be deemed desirable by the parties who have the right to judge in the case."

**THE SECTIONS OF JUDAISM.**—In great Britain, as elsewhere, the Jewish people constitute two distinct communities—those of the Spanish and Portuguese under the general name of 'Sephardim'; and those of the German and Polish under the name 'Ashkenazim.' The 'Sephardim' hold that they are the descendants of the tribe of Judah—the aristocracy of the nation. They look back with delight upon their ancestors—the illustrious Jews of Spain and Portugal; and from our acquaintance with a goodly number of their families, we believe them to inherit, to a very great degree, the noble qualities attributed to their fathers. This community is not numerous, nor does it increase much, owing, perhaps, to its too great exclusiveness. There are but few families out of London; and in the metropolis they have but one synagogue, which is situated in Bevis Marks. The 'Ashkenazim,' on the other hand, are more numerous and enterprising. They are not so confined to London as the 'Sephardim'; but scatter throughout the country. Wherever the traffic opens a door for gain, there the 'Ashkenazim' never hesitates to settle. All the Jews who travel the country with wares are also of this community.—The 'Sephardim' and the 'Ashkenazim' rarely amalgamate; but now, of late, there is a greater intercourse between them. A goodly number of marriages have taken place; their mutual sympathy is on the increase; and we have no doubt that this conferring will prove beneficial to both communities.

## RELIGIOUS PUBLICATIONS.

THE Subscribers keep constantly on hand an assortment of RELIGIOUS PUBLICATIONS, including approved Standard Works, and such NEW BOOKS as issue from time to time from the press. Among those lately received, are the following:

- Consolation, by Dr. James Alexander, price 10s.
- Outlines of Moral Science, by Dr. Arch. Alexander, 3s. 9d.
- The Bible in the Counting-House, by Dr. Boardman, 5s.
- The Bible in the Family, by Dr. Boardman, 3s. 9d.
- The Race for Riches, by the Rev. W. Arnot, 3s. 11d.
- Discourses preached on Various Occasions, by the Rev. Robert McGill, of Montreal, 3s. 9d.
- A Stranger Here, by the Rev. H. Bonar, 3s. 9d.
- The Young Woman's Friend, by Rev. J. A. James, 4s. 4½d.
- D'Aubigne's History of the Reformation, vol. 5, cloth back, 2s. 6d., full cloth, 3s. 1½d., do. fine paper, 3s. 9d.
- The United Presbyterian Hymn Book, different sizes and bindings.

—ALSO—

## BOOKS FOR SUNDAY SCHOOL, OR CONGREGATIONAL LIBRARIES,

- Including the following Publications of the American Tract Society:
  - The Religious, or Pastor's Library, 24 vols., 50s.
  - The Evangelical Family Library, 15 vols., 27s. 6d.
  - The Youth's Library, 70 vols., 50s.
  - The Child's Paper—ten copies monthly for a year, 5s.; fifty do. 22s. 6d.; one hundred do., 40s.

Toronto, Aug. 1853.

ANDREW H. ARMOUR & Co.