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Canadian Presbyterian Magazine :

Epecially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—*Exodus xiv., 16.*

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Religious Intelligence.

AUSTRALIA.

VISIT OF THE REV. MR. HAMILTON TO AN ENCAMPMENT OF THE NATIVES.

Native Encampment.—I should have stated that when at Ballarat I visited an encampment of natives in the neighbourhood, and endeavoured to communicate some ideas on religious subjects, in as simple a form as possible. I could not be satisfied, however, that I was at all successful. Their knowledge of the English was by far too scanty to allow their receiving easily any religious impressions. After attempting to convey some simple ideas respecting God and the sending of his Son into the world, they pointed with the fingers to their ear, with the discouraging remark, "me stoopid" (stupid), intimating they did not understand. They seem not altogether without religious ideas of some kind. From their inability to express themselves freely in what is to them a foreign tongue, it is difficult to ascertain correctly the amount of their religious notions, and even then it is equally difficult to determine how far these may be original, and how far derived from intercourse with Christian settlers, who in some cases have taken pains to teach them the word of God. They have evidently an idea of a hereafter, and this seems to be general among them. They imagine, "when black man die, he go up to live with white man, and soon turn into white man and get plenty good." They have a heathenish dance which they call "corroborree," which is evidently associated with religious ideas. On the occasion of "corroborree," a great many assemble at the now moon, and with the help of a blazing fire, engage in a barbarous dance, using the most extravagant and fantastic gesticulations, while some of the women hum the notes of some rude music, and beat time with their hands. The scene is wild and dismal in the extreme; and, whether the idea is general I know not, but some of them imagine that their departed friends return and share in their sport.

The Australian natives have been an exceedingly neglected race. I do not mean that no efforts have been used for their conversion. Missionaries have laboured amongst them in all the colonies, but from all accounts with very little success. It is said that missionary labours are being bestowed upon the natives in South Australia, but with what success I am not able to say. At present there are no special missionary efforts being put forth in Victoria, that I am aware of, in behalf of the miserable natives. The Buntingdale missionary station has been broken up, and without having effected any substantial good amongst them. I believe it to be an ascertained fact that all the secular education which can be imparted, has no effect in thoroughly reclaiming them from savage life. I have not heard of a single instance of genuine conversion having been effected among them. Some of the older colonists from Sydney affirm that there have been very few, if any, real decided cases of a change of heart through the power of the Gospel. Is it not a matter of lamentation that a race of immortal beings like ourselves, lying prostrate in the ruins of the fall, and capable of elevation to the dignity of becoming the children of God, should have been brought into intimate connection for more than sixty years with professed British Christians, and yet that they should never have felt, to any extent worth mentioning, the influence of the regenerating, transforming, and ennobling principles of the

word of God? Instead of this, here they are as a race in all their savage manners and habits as we originally found them when we first landed on their shores. They still wander about in indolence and filthiness, with no other covering than the opprobrious skin or dirty blanket, excepting instances of European dress wholly or in part, which, while the manners are unchanged, only serve to caricature their persons. One has only to look to their features to be convinced that they are capable of rising in the scale of civilization, and of receiving the sanctifying influence of the Gospel equally with other savage tribes who now "know the joyful sound." To appearance, they are possessed naturally of much higher intellectual powers than the negro race. Characterized by similar dark complexion, but without the woolly hair, a thick lips, flat nose, and retiring forehead, many of them have as fine intellectual countenances as may be seen among Europeans, and with good reason might be supposed capable of rising, through proper training, to the highest intellectual eminence, and through the Gospel, to the condition and character of saints. Why is it that no section of the Christian church has ever caused its sympathies to flow forth on behalf of this degraded race, promoting to such decided and persevering missionary labours among them as those of the distinguished Moffat, of a Brainerd, or a Martin? Instead of this, they have been shot like wild dogs, hunted down to death as a nuisance, taught the art of self-destruction by means of intoxicating drinks, subjected to destructive maladies which were unknown till the white man came,—and wasted by a combination of fatal instrumentalities to so great an extent that they promise speedily to become extinct. We rob them, at least take from them, their rich agricultural lands, their unlimited pastures for flocks and herds, their splendid mineral treasures, and their boundless gold fields, and confer upon them in return a few buttons and blankets, with the speedy prospect of annihilation.—*Ms. Record.*

MADAGASCAR.

Bright and hopeful prospects are now opening anew for this island. The tidings are now confirmed of the death of the late prime minister, under whose baleful influence the reigning queen had been for so many years the persecutor unto death of many native converts, and would have exterminated, had a holy Providence permitted her, Christianity from the country. Her late husband, Radama, had, from the establishment of the mission in 1817, proved its active and faithful friend; but was spared to be its protector only eight years. Until 1835, the reigning queen, who succeeded to the government at his death, concealed or avowed her hostility to the religion of Jesus, as policy for the time recommended; but in March of that year the fatal edict was issued, by which the people were forbidden to profess Christianity, under pain of death, and the missionaries compelled soon after to leave the island. During the fifteen years of their residence, nearly 100 schools had been established, containing 4000 scholars; and more than 10,000 children in all had received in them the elements of useful instruction and religious truth. Elementary books were provided; and many of the principal scholars directed their attention to the English language, and became familiar with the English Scriptures. Two large congregations were formed at the capital; and nearly 200 persons were admitted to the church fellowship. Preaching stations were established in several towns and villages; and many week day services were held at the dwellings of the native Christians. Two printing presses were in constant operation; and, besides school-books, not fewer than 25,000 tracts were printed and put in circulation. A dictionary of the language also was prepared, and printed in two volumes. But, above all, the whole of the Scriptures had been translated, corrected, and printed, in the native language—a language first reduced to a written form by the missionaries. All this holy work was brought to a stand in 1835—the schools shut up—the congregations dispersed—religions ordinances, and even the possession of the Scriptures prohibited; and the missionaries compelled to quit the field of so much fruitful labor and sanguine hope. Then followed the fierce persecution, by which hundreds were degraded, hundreds reduced to slavery, and forty to fifty consigned to various cruel deaths. But during the reign of terror, the spread of the faith of Jesus, instead of being checked, increased; so that no less than 5000, and probably more, have studied the Scriptures, observed the Christian Sabbath; and in the mountains and caves of Madagascar, have

maintained together the ordinances of God. At length God heard the cry of these faithful witnesses, and the prayers of the churches of Christ on their behalf. The only child of this persecuting queen has, since the death of her instigator, had the government of the country committed to him, in himself a Christian, and has been the friend of the persecuted during all their trials. The only son of the late prime minister has succeeded to his father's office; and while the father was the bitterest foe of the Christians, the son is reported to have avowed himself the Christian's friend; and he secures the young prince admirably in all his plans of usefulness to his people and country. Even the queen seems to concur in all the wishes of her son; who may now be considered as being in fact king, though his mother still wears the crown. The prince is making every effort to renew the good understanding between our government and his own. He proposes opening the ports to the commerce of all nations; and is particularly anxious to have a treaty ratified with Britain which shall ensure the permanency of amicable relations between the two countries. Three messengers have been sent down to Tamatane, the seaport of the capital, with the power to negotiate with any agent sent by the British government. And as it is confidently expected that English missionaries will speedily have free access to the island, the London Missionary Society has commenced a special subscription for the purpose of re-occupying this field on a scale commensurate with its extent and importance. While it is truly a field white for the harvest, the bounds of it are wide; for the island has an extent somewhat greater than that of France, and is computed to have a population of from four to five millions; the greater part of which is under the sway or the influence of the Hovahu, over whom the youthful Ratokotond Radama now virtually reigns. An act is promulgated, permitting all the exiled native Christians to return to the island.—*U. P. Mag.*

The London Missionary Society will send out four missionaries, at the earliest day, to resume the labors which have now for seventeen years been interrupted. The native Christians who, in spite of all the efforts of their rulers to destroy them, have multiplied tenfold, are full of joy at their prospects. How wonderful it is, that it is the son of the persecuting Queen, as chief ruler, and the son of the late prime minister, the bitterest foe to Christianity, as occupying the same post that his father did, are now about to bid welcome again to the gospel. It is expected that may will be found among the native Christians, who, having been trained amidst fiery trials, will be able to become teachers to others. One of the expelled missionaries, Rev. David Giffith, is living, and is looked for with intense interest by the Malagassy Christians.

ASCENSION ISLAND.

The Island of Ascension, on which Messrs. Sturges and Gulick have commenced their labor, is about 500 miles north of the equator, near the centre of Micronesia, and, on this account, offering great advantages in reference to the extension of missionary effort to the numerous groups which lie around it. It is not far from 60 miles in circumference, is occupied by five distinct tribes, and has a population, probably, of about 6,000. In beauty of appearance, in fertility of soil and luxuriance of vegetation, it is not inferior to Strong's Island. The weather harbor, at the north-east, around which is the residence of the Matalanim tribe, is as completely land-locked as the lee harbor on Strong's Island, and the country around it even more picturesque. The shores of the whole distance from it to the lee harbor on the southern shore, in the Kittil tribe, a distance of twenty miles, are romantic; the valleys increasing in length and breath, the hills receding farther from the coast, and mangrove trees all the way invading the domain of the ocean. By far the greater number of vessels visit the lee harbor, not less than sixty having entered it since November, 1849. The three small tribes reside on the north and north-west shores.

The people are less Asiatic in appearance than those of Strong's Island, and are lighter in complexion; the chiefs, who are remarkably fine looking, especially the younger of them, being of a lighter hue than the rest. They are enterprising, and exhibit great mental bodily activity. They are shrewd in their bargains, possess a remarkable tact in disposing of what they have to sell, are sly and cunning in petty thefts, and have so far profited from their intercourse with the whites as to require something near its true value for what they let them have. It was in view of this last trait that some of the residents said, "Foreigners are obliged to work as hard here as elsewhere for a living." The superior independence which they are supposed to possess over the inhabitants of Strong's Island, is perhaps owing to their being under a less stringent rule; and if they are more sprightly, they must be less inquisitive and observing, and less apt to learn, as, notwithstanding their much greater intercourse with those speaking English, their ability to use this language is far less. The Matalanim tribe, who are represented as the most quarrelsome and restless, were also the most powerful till within two years, when the Kittil gained the advantage over them in a battle, in which many muskets and some pieces of cannon were employed. The other tribes are quite insignificant, have had less intercourse with ships, and are "comparatively wild." All the tribes have constant intercourse with each other; intermarriages take place to a considerable extent, and on festive occasions quite general invitations are extended to the chiefs. At the dedication of a new feast-house in the Kittil tribe, about the time the Caroline was there, chiefs from all the other tribes were invited, and 150 hogs

and about 40 dogs were killed to furnish the repast; ten hogs, besides, were sent to the king of each tribe. The customs and religion of all the tribes are the same, as also the language, with the exception of some slight brogue.

The King is officially supreme in each tribe; the Nanakin and Washi are also of high authority; in point of fact these last among the Matalanim were in some degree rivals of the king; and among the Kittils, the Nanakin, a young man of about twenty six years of age, has by his energy and talent secured nearly the whole control of state affairs. When the king, who is nearly helpless with palsy, shall pass away, he will be likely to succeed him, and his ambition is looking also to the sovereignty of the whole Island. He has a long, aquiline nose, a piercing eye, an elevated though narrow forehead, and in manners is polite and condescending. He speaks broken English, has great mental activity, and is sometimes charged by the other chiefs with being like a white man, to which class he is indeed very favorable. He has prohibited the common manufacture of cocoa-nut rum. His whole family are remarkably fine-looking and intelligent. The chiefs are numerous and of various grades. The relation of the people at large to their rulers may be judged of from the fact, that, except in the Kittil tribe, the chief under whose protection a foreigner is, expects at least half his earnings, and may take as much more as he pleases. In the Kittil tribe foreigners enjoy greater privileges; some of them have very good houses, (one is mentioned as having a broad floor), and are exhibiting a good degree of thrift. A species of caste seems to exist. They are very superstitious, but not idolaters in the proper sense of the word.

The authorities of the Kittis gave their full sanction to the missionaries remaining, and the Nanakin told them he would protect them within the limits of the tribe. The people also, both native and foreign, wished them to remain. The first Sabbath that they were there was one of perfect quiet. Mr. Clark preached to an audience of about twelve foreigners and one hundred natives, all of whom paid the profoundest attention, while in a "remarkably appropriate" manner he sketched the history of the Micronesian mission, and gave an account of the results of that to the Sandwich Islands. Says Mr. Sturges, writing on the anniversary of the American Board, which day the arrangements for the establishment of the mission were completed:—"God's name be praised! We pause to invoke a blessing. We trust a brighter day is dawning on this gem of the ocean, where every prospect pleases and only man is vile." How happy the thought that this day, so wonderful to us, is the day of the anniversary of the dear American Board. We greatly rejoice that we have entered our field of labor, and are now to commence our work."—*Jour. of Mis.*

OLD CALABAR.

The Rev. Hugh Goldie, who has gone to Creek Town in the absence of the Rev. Mr. Waddell, says on the 21st September 1852:—

Since coming up here things have been moving on in the usual way with us at this station. As this is the season of the year when the oil trade begins to get slack, several *ikps* have been celebrated one after another lately, which have occasionally thinned the attendance on school. The boys who have continued in attendance since I was here formerly, have, I find, made progress, and it would be well if we could devise any means of keeping the more promising of them in connection with the mission.

Preaching in the Native Language.—Since coming up I have not availed myself of the aid of king Eyo as interpreter, for however faithful an interpreter may be, yet in the transference of the truth through him to the audience, the spirit of the message always evaporates. This is sure to be the case, especially, where the interpreter does not himself feel the power of the truth, and is but partially acquainted with it. Another reason for dispensing with his aid, and perhaps a more weighty reason, was that what the king delivered was received more as the word of king Eyo than as the word of God. Of course in his knowledge and use of the Efik, king Eyo must have greatly the advantage; but this is, I think, outweighed by the disadvantages necessarily associated with the assistance which he has so long and so willingly rendered to us, an assistance which was indeed at the outset indisputable. One advantage of our present mode of conducting the meeting, which the king can well appreciate, is, that it is not so long as formerly it was.

The meeting in young Eyo's yard, and the afternoon service in the school-house, I conduct as usual; and the latter, by Mr. Thomson's assistance, is now partly in Efik for the benefit of the school children, who always form by far the greater part of our audience. Mr. Thomson likewise continues to go out to meet with the people of a small neighbouring village after the meeting in the king's yard, and Samuel Duncan had a small meeting in the end of the town next to the mission-house.

We are thus endeavouring in our feeble measure to scatter the Divine truth, praying and waiting for the descent of the Spirit from on high to make it spring forth. May the promise come speedily, may it come abundantly in showers of blessing, that this wilderness may be glad for the Gospel, and this desert rejoice and blossom like the rose.

Printing Operations.—Mr. Edgerly has finished printing the New Testament history, a copy of which I shall send you by first opportunity. He begins next with Mr. Anderson's epitome of English grammar, and after that I shall likely put into his hands the new edition of Scripture passages, as they are now out of print, on which will probably follow the Efik grammar. But with these and other works on hand, small

though they be, I do not know when he will be able to overtake them all, as it is only out of school that he can be in the printing-office, and has no one to assist him.—*Mis. Rec.*

THE JEWS.

ASSOCIATION FOR PROMOTING JEWISH SETTLEMENTS IN PALESTINE

Address to the Public (by the Jews.)

No country in the universe can prefer claims to the consideration of mankind equal to those of Palestine. It is a land alike revered by Jew and Gentile, its memory indissolubly associated with what is to them dearest and most sacred; at its name a holy thrill vibrates through the human heart; its very sound strikes a cord which sympathetically echoes through the inmost recesses of the soul.

But while Palestine has such high significance in the eyes of the Christian, with how much greater interest must it be regarded by the Jew! If the force of events have thrown him from that country, towards it he yet gravitates as to his natural centre. If torn from his native soil and planted elsewhere, towards it he yet inclines as to the sun which gives him radiance and vitality. Thrice every day he devoutly turns his face to the Holy Land, whilst offering up the most sacred of his prayers: and the service commemorating his deliverance from Egypt he concludes with the fervent wish, "the next celebration at Jerusalem." No wonder, therefore, that numbers of Jews cling with tenacity to a country the memory of which, from the cradle to the grave, is thoroughly interwoven with their holiest feelings and yearnings; that "taking pleasure in her stones, and favouring the dust thereof," they bid defiance to all kinds of misery, hardship, and degradation, and do not consider that price too high for the purchase of the consolation of drawing therein their last breath, if not privileged to inhale it in their first, and of yielding themselves up to the beloved ground, if this could not be given them.

But whilst, in his faithful attachment to holy reminiscences—whilst, in his unshakable faith in the promise of God, the Jew heroically resigns his native country, with its powerful associations, security, and comforts, and, perhaps, even affluence—is it fair that we, followers of the law, believers in the prophets, whose light, proceeding from Palestine, illuminated our darkness—is it fair that we should look on with indifference at the struggle of the Jews in Palestine for earning a scanty subsistence? that, at the utmost, we dole them out a miserable pittance, barely allowing them to linger on an existence useless to the rest of the world, and burdensome to themselves? True, there was a time when the intolerant policy of Turkey, joined to unwillingness on the part of the Jewish population to become instrumental in their own support, rendered any other assistance unavailable, save that in the shape of alms. But now, that more enlightened views have removed all legal obstacles to endeavours to self support on the part of the Jewish population—nay, when there is reason to believe that the Porte would lend its hearty co-operation to any scheme for that purpose; when that very population earnestly appeals to the world for the means of emancipating itself from the state of degradation entailed by pauperism, is it just that we should withhold from it a helping hand? Join, therefore, O brethren join the Association formed for the purpose of lending that helping hand to the Jews in Palestine.

To our brethren in faith we should say, Whatever your views, you cannot but respect the convictions of those who, anxious to fulfil the law of God in all its particulars, feel that this is practicable in this land only to which that law had a primary reference. We should further say, You have no hypothetical case before you, you have to deal with a stern reality. There is a Jewish population extant in Palestine, which for generations has been supported by European charity, and which still looks to the West for assistance. This support was, moreover, at all times considered as a pious and most meritorious work, habitually and cheerfully bestowed, to which they had almost acquired a right by prescription. Can you allow it to be said, that they who associate themselves with every philanthropic movement, who assist in relieving every species of misery, among whatever nation and in whatever clime, should be deaf to appeals in behalf of those nearest to them—should be insensible to the misery of their own flesh and blood?

To our Christian brethren we should say, Your ancestors, in ages of darkness, were instruments in the accomplishment of the denunciations of our prophets against us; be you, in these enlightened days, as zealous to obtain the blessings promised to the benefactors of Israel. Remember it was said, "I shall bless them that bless thee, and curse them that curse thee." Co-operate with us, assist us in ameliorating the state of our brethren in the Holy Land.

Palestine might be still, as of old, "a land flowing with milk and honey; a land of wheat and barley, and vines, and fig trees, and pomegranates; a land of oil, olive and honey." Nor is it less capable of producing silk, cotton, indigo, sugar, coffee, and tobacco. In short, all elements for prosperous agricultural settlements are extant. It is not less the cultivators that call for land, than the land for the cultivators. All that is necessary for the accomplishment of this object is capital and security of property. The former, Europe and America in the first instance can supply, the latter must be the result, at first, of protection, and ultimately of a judicious internal government.

The cities of Safed and Tiberias, harbouring a numerous Jewish population are situated in a district in every respect adapted to an agricultural settlement. It is therefore proposed—

First, To solicit from the Porte a grant of a portion of land, between these cities, now totally waste and useless, under conditions mutually advantageous to the government and the landholders.

Secondly, To allow the settlement its internal government. This is a condition which it is not expected would meet with any obstacle, since such is the actual policy of the Porte towards its Rajah subjects, whose respective nationality and internal institutions it acknowledges.

Thirdly, To take such measures in the infancy of the settlement as would secure the lives and properties of the settlers, the necessary scope for development, and eventual self-protection.

These objects the Association will endeavour to accomplish by some such measures as the following.—

Addresses to the Sultan for permission that Jews might occupy and cultivate, or otherwise turn to use, certain tracts of land; and for authority to form settlements, with privileges of internal government.

Addresses to the Queen and foreign governments for favourable interference with the Porte

Addresses to the Legislature with the same view.

Subscriptions for supplying Jews in Palestine with cattle, sheep, horses, agricultural implements, boats for the navigation of the lake of Tiberias, and nets for fishing, seeds, cuttings of useful trees and shrubs, and building materials.

Plans and means for improving the ports on the coast and the roads in the interior, so as to give commerce and trade opportunities for development and increase.

In order that such an Association should proceed with harmony, energy, effect, and prosperity, it would, of course, be most essential that its great objects should be worked out with honourable singleness of aim and effort on the part of all its members.—*London Jewish Chronicle.*

A remarkable change, it is said, is in progress among the Jews in almost every country. Rabbinism, which has enslaved the minds of that people for so many ages, is rapidly losing its influence. Multitudes are throwing aside the Mishna and the Talmud, and betaking themselves to the study of Moses and the Prophets. Among the Jews in London there is, at the present time, a great demand for copies of the Old Testament. The subject of their restoration to Palestine and the nature of the promises on which the expectation is founded, are extensively engaging their attention. In examining into these matters they have obtained considerable assistance from a continental Rabbi, who has lately arrived among them, and exhibited a manuscript in which he has endeavoured to prove from Scripture that the time has come when the Jews must set about making preparations for returning to the land of their fathers. The said manuscript has been printed in Hebrew and English, and a society has been formed to further the movement proposed by the learned Rabbi.

CONTINENTAL CHURCHES.

Grants to the Continental Churches, with extracts of Letters from the Rev. L. Durand, and Count de St. George.

The collections recommended by the Synod to be made for Missionary Churches on the Continent, have produced the sum of £900. The Committee on Foreign Missions, have thus allocated the money raised:— They have given £150 to the Belgian Missionary Church; £250 to the Evangelical Society of Geneva for the Saintonge Mission in Western France; and £500 to the Union of Evangelical Churches in France, whose interests the Rev. Frederick Monod so ably pleaded. We have not yet heard from Mr. Monod, but the grants have been most gratefully welcomed by our friends in Belgium and in Geneva. The Rev. Louis Durand, secretary of the Belgian Missionary Church, says, in acknowledging the receipt of the money, under date, 26th January,—“I may inform you that we had no funds on hand, and that we were asking ourselves how we would be able to meet the quarterly payments of our agents! When, therefore, the intelligence arrived, that your committee had voted us the sum of £150, our hearts were touched with gratitude to God, who has been mindful of us, and to you, who have not forgotten us.” And Count de St. George, the President of the Evangelical Society of Geneva, says, 26th January—and his letter is most interesting, as it shows that the Lord is pouring out his Spirit on the older Missionary Stations in France, and is thus giving his servants encouragement to persevere in the good work in which they are engaged:—“An absence of a few days in the Canton de Vaud, prevented my answering sooner your kind and most welcome letter of the 20th inst., which I found here on my return, together with the bill of exchange for £250, and the address by the board of missions; most gratefully have they all been received by me, and communicated to Messrs. W. Turretini and Prof. La Harpe (M. de Watteville is now at Bern), and I would not wait until our committee meets, to express our thankfulness for this very opportune and welcome aid; we were just about to send a written circular to some of the friends of our society, to make them acquainted with the present state of our funds. It will also be sent to you, my dear Sir, and it will serve to show our friends of the Synod of the United Presbyterian Church, that the assistance they have been so kind as to send, was very much wanted. Praise be the name of the Lord for his goodness un-wad! You know that the present time is one of peculiar difficulty for the work of evangelisation, in several parts of France, and that our friends of the Paris Society have had the sorrow of seeing 12 of their schools closed,

by order of the authorities. We have not yet suffered so much. One school in Dauphine alone has been closed, in our stations, and one place of meeting in the same village; a law-suit is about to be instituted for defending the cause of religious liberty; we are likely to lose it, but we must stand up for the rights of conscience; it is only by successive defeats the church can gain the victory. In the same parts of France, where those vexations takes place, we are encouraged, at the same time, by a remarkable revival among the Protestants; within the last ten years, I do not remember seeing so many conversions recorded in the reports of our evangelists. The sales of the Scriptures are also much more considerable than last year, and the Spirit of the Lord seems to breathe a breath of life over those countries of Eastern France, where our society has laboured since 1831. The Western Stations are of much more recent origin, and where so much less has been sown, we cannot yet expect so rich a harvest; yet there, also, we experience the goodness of the Lord, and the result of his blessing upon our work.—*U. P. Miss. Rec.*

BRITISH AND FOREIGN BIBLE SOCIETY.—This noble parent Society held its first jubilee, being the fiftieth anniversary of its foundation, on the 8th ult., in Exeter Hall. It was an occasion of great interest, and attracted great numbers, and distinguished members of the clergy and nobility occupied the platform and addressed the meeting. The speeches were of unusual excellence. The Earl of Shaftesbury, in his address stated "that from the first institution of the Society in March, 1801, which took place in a single room, where about three hundred persons were assembled, upwards of 8000 societies, including colonial, Irish, and foreign branches, had been established. The Scriptures had been translated into no less than 148 languages and dialects, of which 121 had prior to the establishment of the Society, never appeared in type. Upwards of 43,000,000 of these translated copies had been disseminated among, it was computed, not less than 600,000,000 of the human race. Of the languages into which these copies had been rendered, upwards of 25 had previously had no alphabet, and were merely an oral form. This Society was essentially a 'Free Trade Society,' a 'Peace Society,' and a Defence Society'—one, too, affording a 'cheap defence to nations.'"

FATHER GAVAZZI.

The Italian monk Gavazzi, who was so conspicuous as a friend of liberty in the late revolutions in Italy, has arrived in New York, and was publicly received at a large meeting held in the Broadway Tabernacle on the 23d ult. He is descended from an old and honoured family; and is a man of genius, and an orator. His liberal principles brought upon him displeasures and imprisonment from Pope Gregory XVI. He was again received into favour by Pope Pius IX. When the epoch of the late revolutions dawned, he was the first man to parade the streets of Rome, with the emblematic colour pinned to his breast, and he struggled, afterwards, nobly for the principles of freedom. When the French entered Rome, he was a proscribed man, and escaped, through the good offices of the American consul. The *Commercial Advertiser*, speaking of his personal appearance, says—He is tall, with strongly marked Italian features, and wears the habit of a monk. In his address, which is fully reported in the *Commercial*, we find a decided renunciation of Popery, but no distinct avowal of the principles of evangelical religion. As to his religious notions, we will let him speak for himself.

"To correct a mistake into which some have fallen, I beg to be called—not a converted priest, but a *seceder*-priest, because I am no Protestant. Now, in England, I did not lose the sympathy of the public because I did not call myself a Protestant; but in America, perhaps, more severe Protestants may say, 'We have no confidence in a man who will not avow himself as a Protestant.' I am no 'Protestant,' because I respect all Christian evangelical churches. If I say I am a Presbyterian, an Episcopalian may say, Why are you not an Episcopalian? If I be an Episcopalian, the Methodist may inquire why I do not belong to his persuasion; and so with other denominations. Therefore, I say I am no Protestant; I am a Christian. But it will be immediately said, that all infidels call themselves 'Christians.' Very well; but I am not only a Christian, but I am a Romish Catholic. Then, it is said, 'all Papists call themselves that.' Yes—rightly or wrongly?"

"In the Scriptures the devil calls himself the angel of light, though in truth what is he but the angel of darkness? We disclaim that the Romish is the Popish Catholicism; the Romish is the Catholic Church established by the Apostle Paul. The Romish Church is the most ancient Church in Europe. When Rome had no Popes or Popery, it had that Church, and to that Church I belong. I am proud to be an Italian; and, as an Italian, I disclaim all Protestant denominational appellations. I, as an Italian crusader, shall preach, and have preached, civil liberty in Italy; but as a preacher of civil liberty, I also shall preach religious liberty in my native land. In Germany, they are Lutherans, because they are Germans; in France, the Frenchmen are Huguenots, because they are Frenchmen; in America and England the people are Protestant, because England and America is Protestant; and in Italy we are Roman Catholics, because we are Italians.

"The Germans call themselves Lutherans by Luther; in France they are Calvinists by Calvin; you call yourselves Protestants by Cromwell and Knox, and we call ourselves Romish Catholics by Rome. But the time will come, when all peculiar denominational distinctions will disappear; believe me, the time will come when all mankind will call it-

self no more Lutheran, or Calvinists, or Protestant, but all Christian, and only Christian. The time will come when Christ will appear on earth once more, to establish his expected kingdom of universal justice; but in the meantime, I cannot accept for my Italy any Protestant denomination—I cannot accept for my native country a copy of the original which it possesses.

"But recollect I am no Popish Catholic of Gregory VIII, or Alexander VIII, or Gregory XVII, or Pio Nono school. I am a Romish Catholic. I have no doubt you will respect my opinion, and love of my poor native land."

And again:

"I am no Protestant, because my mission requires me to be independent. My mission is, to destroy Popery—to annihilate the Pope."

The object of Gavazzi's visit to this country, is to excite sympathy in behalf of liberty in Italy. How he expects it to be manifested, we have not learned. He is now delivering a course of lectures in Italian, in the Broadway Tabernacle. We observe, that some of our Popish contemporaries have already been abusing him, which is at least one thing in his favour.

RELIGION AMONG THE SLAVES OF THE UNITED STATES.

The strong religious tendencies of the coloured race in this country have often been noticed. This is, perhaps, even more striking in the slave than in the free States. The rationale of this interesting fact need not be attempted just now. My business, at present, is rather with incidents, than with philosophical principles. A larger proportion of coloured persons are professing Christians, and, as I believe, real Christians than among the whites, almost everywhere. Some of their churches in the South number communicants in thousands. Even when employed at their daily toils, they entertain themselves with sacred songs. In such occupations as require numbers of them to work together in the same room, their musical performances, with their rich voices, and the perfect harmony of the various parts, is seldom surpassed, if equalled by the best church-choirs among the whites. Secular tunes are rarely heard in these chorals. Religious topics are, to a very large extent, the themes of their conversations. During a long residence in one of the Southern cities, I was often struck with the interesting fact that on passing groups of three or four engaged in conversation in the streets, I would hear remarks on religious themes, and generally on individual Christian experience. I believe I should not exaggerate, were I to say that this was true of nine cases out of ten, where I could overhear them. Their language in describing their mental exercises, is highly metaphorical and figurative. Even some of the more intelligent attribute the suggestion of their own minds to voices speaking to them. When describing their release from a state of conviction for sin, they will say that they heard one saying to them, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The change from spiritual darkness to light, they speak of as a real light shining upon them. In proportion as they increase in education and intelligence, these notions and forms of expression, to a great extent, give way to the usual phraseology of well-informed Christians. Persons not familiar with their mental habits and peculiar spiritual characteristics, would probably set down much of the details of their religious experience as mere superstition and ignorant rhapsody; but further acquaintance would show them that these humble sons and daughters of toil were, but in somewhat strange and figurative dialect, speaking the true language of Zion.

From the particular characteristic just alluded to, the reader will not be surprised to learn that the book of Revelation is, with them, a favourite portion of the Scriptures. Its bold metaphors suit their passion for the wonderful, and its striking symbols coalesce with their own habits of representing the internal and spiritual by the outward and visible. They frequently talk of death, and of our Saviour, as coming on a horse. During my residence among them, I was, perhaps, more frequently consulted by them, as to the meaning of passages in the Apocalypse, than in any other part of the Bible; and, I confess, they asked many questions which were far beyond the range of my hermeneutics.

I will add to what I have said, as to the strong religious tendencies of the slaves, two or three anecdotes, illustrative of this feature of their characters. Whilst sojourning, at one time, for a season in the country, I was strolling through the woods on a Monday morning, not far from a road, which was not much travelled; my ear soon caught the sounds of a voice, apparently in prayer. As I listened, it drew nearer; and in a few moments, a coloured man, with a bundle over his shoulder, passed along, (without, however, seeing me,) pouring out a most fervent prayer, which I could now distinctly hear. He had been, according to the custom in the South, where men marry on different plantations from those to which they are themselves attached, to his wife's house, having gone on Saturday evening, and was now on his return home, and was improving his morning's travel, by turning it into a season of devotion.

On another occasion, I was compelled by the coldness of the night, whilst awaiting the arrival of a steamboat, to take refuge, for an hour or two, in a low tavern. The proprietor, probably as a measure of economy, had appointed a negro "bar-tender." The guests of the evening spent their time in card-playing, swearing, smoking, and drinking hot whiskey-punch—the latter being mixed by the negro at the bar. During the intervals between the punch making, I observed that he was quite absorbed with a book, which he had fixed against the wall on one of the shelves

beside the light, so that he could stand up and read. I had the curiosity to ascertain what so much interested him, and found, to my surprise and gratification, that the book over which he was poring, in this sink of wickedness, and which he was snatching scraps of time to read, was the New Testament!

Another and somewhat ludicrous incident, illustrative of the same characteristic, was narrated to me by a friend living in one of the tide-water counties of Virginia. On a bleak, barren hill-top, in rather a desolate looking neighbourhood, stood one of the old churches which had been built under the established religion in the colonial days of Virginia. The bricks had been brought from England, and the whole aspect of the building was much time-worn—especially, as until recently it had been but little used. In the aisles and without the walls slept the dust of some of the old cavalier early settlers of the colony. At one end of the building was a square tower, in the top of which was a good sized room and over which screamed an old rusty weather-cock, whenever the winds came howling round the old church. Altogether, it was rather a ghostly-looking place, and one which timid people might not wish to pass too near, after night-fall. Nevertheless, a minister who had come into the neighbourhood to reside, not finding a bed-room and study in the house where he boarded, some distance off, took up his abode in the room in the old church tower, and there lived for many months, if not years. One Saturday evening, when it was growing towards the noon of night, the silence of his solitary abode was disturbed by a footstep on the stairs below. The footfall was heavy and slow, and as the stairway was winding, some little time elapsed whilst the strange visitor was ascending. Accustomed as was this clerical brother to his odd residence, he had not been used to night visitors. Who could it be? Perhaps, for a moment, the good man's superstition may have got the better of him, and it may have crossed his mind that possibly when the door opened, one of the old cavaliers from beneath the tombstones below, would be his unwelcome and uninvited guest. There was a knock at the door. The minister called out "Come in," and in walked an aged colored man who, in passing along the neighbouring road, saw a light in the window of the minister's tower, and determined to come up and solace himself on his pilgrimage, by talking with the man of God about the concerns of his soul. A most agreeable surprise!—*Pres.*

COLOURED CHURCH MEMBERS.—The Methodist Church (South) reported, in 1849, as the whole of the coloured church members, 137,528; in 1847, the Baptists had 100,000, the Presbyterians have 7000, and the other denominations are supposed to have 15,000; making a total of 260,000, which we presume is now at least 300,000. Taking the adult slave population, it will be found that the report of the professors of religion is as great among them as the whites.

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

The Canadian Presbyterian Magazine.

TORONTO, APRIL, 1853.

The second article, on the policy of the Church in Canada receiving aid from the Church in Scotland, not forthcoming in time for this number.—The communication of an "Old Scotchman" we decline inserting. The columns of the Magazine will be open to controversial discussions on matters in or out of the Church, if the Magazine is the proper or best place for them, and if there is a need to enter on them or continue them; but until these conditions seem to be met, we shall exercise our own judgment, and refuse to accede even to the wish of respected friends.

The Members of Committee appointed to submit, at next Synod, a draft of Literary course for Students preparatory to entering the Theological Academy, are requested to meet in the U. P. Church, Toronto, on Tuesday, the 19th inst., at two o'clock, p. m. This notice to be considered official. JOHN JENNINGS, *Convener.*

The Sabbath School Juvenile Missionary Society, in connection with the United Presbyterian Church in Pakenham, held their first Missionary Meeting on the evening of Tuesday, the 22nd February, on which occasion they were kindly entertained with tea, &c., by one of the teachers. The contents of the Missionary Box, which amounted to £2-15s.—(being the gatherings of nearly nine months)—were appropriated as follows:—

To French Canadian Missionary Society.....	£1 0 0
Sufferers of Caffraria Mission.....	0 10 0
Jewish Mission in Palestine.....	0 15 0
Tract Society, for Tracts.....	0 10 0
	£2 15 0

Statistical Report of the Presbytery of Wellington, for the Year ending on the 31st December, 1852.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON											Total Income.		Congregational Debt.	Is Property Decided ?	No. of Churches.	Volumes in Libraries.	Attending Prayer Meetings	Number in Religions (Classes.)	Baptisms.	Members on the Roll.	Members Removed.	Members Added.	Average Attendance.	Stations within Bounds.		
	Church Property.	Theological Fund.	Synod and Presbytery Funds.	Synod's Missions.	General Missions.	Contributions to the Poor.	Incidental Expenses.	£ s. d.	£ s. d.																		
Erinmore.....	£ 8 10 3	£ 3 12 6	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	120	10	3	0	0	0	0	0	0	1	Yes.	1	400	55	120	15	3	3	200	1	
Guilph.....	£ 105 0 0	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	135	0	0	0	0	106	0	0	0	0	0	0	0	191	5	175	18	5	191	2	
Elora.....	£ 8 0 0	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	80	0	0	0	0	106	0	0	0	0	0	0	0	100	10	141	17	134	10	300	45
Essex.....	£ 12 5 0	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	105	0	0	0	0	106	0	0	0	0	0	0	0	150	1	59	4	2	150	2	
Brant.....	£ 8 5 0	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	12	15	7	0	0	106	0	0	0	0	0	0	0	60	2	23	3	2	60	2	
Lake Shore (Oton Sound).....	£ 1 5 0	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	8	5	0	0	0	106	0	0	0	0	0	0	0	90	0	60	4	1	90	1	
Sable River.....	£ 10 17 9	£ 2 5 0	£ 2 15 0	£ 8 6 5 1/2	£ 2 10 0	£ 3 4 9 1/4	10	17	9	0	0	106	0	0	0	0	0	0	0	50	2	35	5	15	50	2	

ROBERT TORRANCE, *Presbytery Clerk.*

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRIER, CALSONIA.

The Civil Establishment of the Church was never considered by Mr. Gillespie as a part of religion. Having been invested with the sacred office by an orthodox denomination that was free from the trammels of Secession, he felt, when declared to be no longer a minister of the Church of Scotland, to be more than ever a minister of the Church of Christ; and, therefore, with becoming dignity, he would not seem to dishonour his office by entering that pulpit and that place of worship, from which perverted ecclesiastical authority had excluded him. At first he occupied the Church-yard, at Carnock, where a numerous audience waited on his ministrations; for the tyrannical procedure of the Assembly was soon spread all over the neighbourhood, and brought crowds of sympathising worshippers to hear him. In a short time, it was found that some of his opponents objected to his preaching in the church-yard, and therefore he removed to another place, where he preached regularly, to a great multitude, during the summer and autumn of 1752.

Consequent to his deposition he attended the first meeting of the Dunfermline Presbytery. But he went only as a spectator, with a view to hear the papers in his own case, which were now to be read. When this was done, his name, as a matter of course, was taken from the roll of Presbytery. From the interest excited in this case, the Church of Dunfermline (the same which had been occupied formerly by the venerable Ralph Erskine) was densely crowded. The sympathies of the people were almost universally with Mr. Gillespie, which could not but be gratifying to him. He, however, felt deeply solemnized on this occasion; yet, under inward agitation, he was calmed and sustained, through grace, by the consciousness of rectitude. Secretly imploring forgiveness from God to his persecutors, he bore all in silence. To use the language of Scripture, it might be said of him, as of his Divine Master in His last sufferings,—“He was oppressed and he was afflicted, yet he opened not his mouth.” When, at length, he rose to retire, it is said, that Mr. Thomson, of Dunfermline, who was his keenest opponent, was heard calling out, in “heartless mockery” to the assembled crowd,—“Make way there for the man with the strait-laced conscience.”

Mr. Gillespie had many friends in the Church of Scotland, who were both anxious and active for his restoration. For his deposition was felt as a blow struck against the evangelical party at large, and it was impossible to say to what extraneous the Moderates, having so far triumphed, and being now so formidable in numbers and influence, might carry their arbitrary measures in corrupting and enslaving the Church. It was not for his sake alone, it was also for their own sakes, that the few faithful ministers remaining, now consulted and schemed about the reversal of the sentence against Mr. Gillespie. In this, however, Mr. Gillespie himself was entirely passive; and not only did he give no encouragement to the measures they contemplated, but he was, probably, ignorant of their nature, and of the determination to pursue them. Mr. Gillespie seems to have had no intention or wish to return to the Establishment, but simply a design to proceed in the diligent discharge of his ministerial duties, as the Lord might open the way. He seems neither to have cherished the idea of union with another body of Christians, nor to have formed the plan of being at the head of a new denomination. His early education, as well as the existence of the Secession, and other organizations, separate from the National Church, prevented him from being troubled with the notion of schism, which a generation before had operated too strongly in preventing many godly ministers from renouncing their connection with the Establishment, though, then, too, immersed in a flood of doctrinal corruptions.

It was not to be expected that Mr. Gillespie could continue, with safety to himself and his people, to minister from Sabbath to Sabbath in the open air. As, therefore, the winter approached, his friends and followers agreed to meet in a barn, which they fitted up with benches, in the town of Dunfermline, that public worship might be conducted there till a more commodious place could be provided. His session, with one

exception, and almost his whole congregation, continued to adhere to him, and many friends of religious liberty and ecclesiastical order, who were brought into closer contact with him by this arrangement, joined their ranks. Thus a large congregation was organized under his enlightened and faithful ministrations.

When the time of the Assembly's meeting, in 1753, drew near, those friends in the ministry who were solicitous for his restoration, were busy in exerting their influence to send as many as possible, of the evangelical party, to be members of the Supreme Court; and likewise to get up Overtures and Representations, from various Presbyteries, in reference to the late proceedings, with a view to induce the Assembly to reverse their decision about obliging ministers, under pain of the highest censures of the Church, to take part in Inductions, and Ordinations, where their consciences might be aggrieved, and also praying the Assembly to remove the censures already inflicted on Mr. Gillespie, and other members of the Dunfermline Presbytery.

But there were, at the same time, opposing Overtures, coming from the Moderate side, and it became more apparent that the Church of Scotland was still, as it had long been, “a house divided against itself.”

The friends of Mr. Gillespie injudiciously qualified their petition for his restoration, by making it depend on what they called “a proper application from himself;” as if he would think it a privilege to be restored to them, and not rather a relief to be free. They might have saved themselves the trouble of interfering in this manner, for such an application he had never intended, and could never be persuaded to make.— Besides, his restoration was not to be desired from any benefit which might arise to himself, or to the Establishment, were it brought about. In the opinion of those capable of exercising an unbiassed judgment, his separation, like that of his predecessors in the Secession, was calculated to do far more good to the National Church, and in general to religion, in the country and elsewhere, than if the sentence of deposition had been removed. God, in his wise and gracious providence, was bringing good out of evil—was creating new churches, entirely free from the fetters of the State, with a view to the ultimate and full liberation of the Christian church at large. Mr. Gillespie felt himself under no obligation to court the favour of the Establishment; they were rather under obligations to him; and in any measure for his restoration it became them to be the movers. The following is his own language on this particular:—

“The obedience and submission to which I stood bound, by my subscription, was, by the substance of the engagement, as well as the Divine authority, limited to be according to Scripture and the principles of the Church of Scotland. But by the mentioned sentence, absolute obedience to whatever the Assembly should appoint, right or wrong, (as they are acknowledged to be fallible) was imposed upon me under pain of censure, and a high censure was inflicted upon me, because I would not practise and come under the yoke of such illimitable, blind obedience.— Therefore, till submission and obedience were brought back to the former Scriptural and Protestant limitation and channel, I could not, with a safe conscience, do any, even the least and smallest thing, in the way of application to Assembly, for being re-admitted a member of the Church.”

When the Assembly met, in May, 1753, the popular party, it is said, had the ascendancy, so much so, that they carried the question of Moderator, and, in opposition to the keen efforts of the Moderates, got Mr. Alexander Webster, of Edinburgh, a friend of Mr. Gillespie's, advanced to the Chair. This was such a triumph that it seemed to secure a reversal of the decisions of the preceding Assembly in reference to the Dunfermline Presbytery, and to Mr. Gillespie.

But the Royal Commissioner, the Earl of Leven, with great tact and zeal, pointed out the course he considered to be the duty of the Assembly to follow, as a Church, established by law; and knowing the strength of his delegated royal authority, he boldly declared his sentiments, so as to startle many in the professed evangelical ranks, and to make them feel as if it would be something like rebellion to venture on an opposite course. The consequence was, that although the popular party were united about the Moderator, yet they had not courage to keep united when the case of Mr. Gillespie and the Dunfermline Presbytery was brought forward. The subject, however, was discussed. In regard to

Mr. Gillespie, it was contended by the Moderates, that an application must be made by himself, with an acknowledgment of his guilt in not obeying the Court. But that as he had continued to preach after his deposition—had got a place of worship erected for himself, and was dispensing sealing ordinances to persons not only in his own but in surrounding parishes, it was sufficiently apparent that he had no wish to be re-joined to the National Church.

"The popular party, on the other hand," says Dr. Struthers, "dwelt upon the unconstitutional nature of his sentence, the illegality of his trial, and the persecution he was suffering for the sake of conscience -- They insisted it was monstrous to require a man to confess his guilt, when he declared what he was doing was according to the word of God. They endeavoured to take off the edge of his rebellion in preaching, by pointing the attention of the Assembly to the nature of the sentence passed upon him, which, in some measure allowed it; for while the Assembly had deposed him in the name of the Lord Jesus, yet, in a subsequent clause, they deposed him merely from the exercise of the ministry 'in this Church,' by which was to be understood the Church of Scotland. His baptising of children from the parishes of other ministers, without certificates, they did not consider schismatical, but in strict accordance with the old and liberal constitution of the Church which allowed of such freedom of communion in sealing ordinances. They also urged that the reopening of Gillespie would prevent the growth of the Secession, and the rise of a new schism in the Church."

It was, at length, carried that it should be open to Mr. Gillespie to apply to the Assembly, when he pleased, for being restored to his office among them—an arrangement which was equivalent to shutting the door for ever, it being well known, as already hinted, that Mr. Gillespie would make no such application. The failure of this effort for his restoration seems to have had a disastrous influence on the popular party.—For having, after a year's agitation, mustered their strength so as to feel almost certain of victory, and having failed in their attempts, they were disconcerted, divided, and paralysed. No more did they combine for the liberties and purity of the Church. Henceforward, they submitted tamely to the tyrannical encroachments of the State, and quietly allowed the prevailing party to court and enjoy the royal favour, and to trample on the rights of the christian people. "Since that time," says Dr. Struthers, the "venerable and republican constitution of the Church of Scotland has been in ruins, and liberty has found a shelter and resting-place in what have been often sarcastically called the Conventicles of Dissenters."

After this, Mr. Gillespie fully organized his congregation, apart from the Church of Scotland, and on the 29th of July, 1753, he dispensed to them, for the first time in his new position, the ordinance of the Lord's Supper.

Although it does not seem that Mr. Gillespie had any fixed purpose in view, when separated from the Establishment, yet Providence destined him to be the founder of a new denomination. For, as his views of free communion led him to welcome all visible saints to the Lord's table, he felt that he could not join the Secession, or any dissenting body then existing in Scotland, as they were all, in a great measure, isolated either by their close terms of communion, or by their respective peculiar principles. At an early period he had retired from the Secession Theological Hall, under Mr. Wilson of Perth, dissatisfied, as Dr. Struthers informs us, with their "plan of principles;" and now that a rupture had but recently taken place in the Associate Synod, and that the two parties were still keenly contending with each other about a question which he would consider non-essential, it was not to be expected that he would have freedom to join either body. His views were more catholic, his principles more enlightened, than those which were generally entertained in Scotland at this period. He was unquestionably in advance of his day; and it must be acknowledged that he was more of what the United Presbyterian Church now is, than any other of their founders. It is not for us to detract from the wisdom and worth of the great fathers of the Secession, with whom we feel honoured by having close connection. But it must be confessed that, on some points, the Seceders of those days had a portion of the sectarian spirit, which fetters and perplexes the present Free Church; whilst Mr. Gillespie, on leaving the Establishment, left in it all its sectarianism. He had, indeed, in joining it taken none in with him, and he came out, as he had gone in, uncon-

taminated; and now that he and his people were apart from the National Church, and all other Churches, they presented a specimen, in a high degree, of evangelical consistency and purity—of much of what ought to constitute a christian church.

Happily, the Seceders, of both branches, gradually came up to this point; and we have been told that there are movements towards it by a goodly portion of the more enlightened of the Free Church brethren themselves, which makes us hope that they will, bye and bye, render themselves more worthy of the name they have rather prematurely assumed, and that, after all their unseemly and gratuitous slanders against us are exhausted and renounced, a day may come when they and we shall see eye to eye.

We are far from conceding that there is any truth in the calumny which, formerly, was common in some quarters,—That the late Secession Church had departed from the principles of their fathers. They had done no such thing. Their fathers set out on the principle of Knox and his co-adjutors, of being a progressively reforming Church. They never considered the Reformation complete, even in the Church of Scotland; and one great reason of their leaving that Church was, that they were not allowed to carry it on. They held, as we found before, enlightened sentiments on the entire freedom of the Church from all State interference or control; but from the prejudices of their education, their sentiments had not reached a full development. With Mr. Gillespie it was different. Educated, as he was, in England, under the most liberal evangelical tuition, on returning to his native land, being still a Presbyterian in sentiment, he both entered the National Church and came out of it, with the enlightened christian principles of an age which, in Scotland, was then unborn.

Mr. Gillespie's situation, as the founder of a new denomination, was peculiar. He stood entirely alone for six years, preaching the Gospel almost exclusively to his own congregation. He did not push himself into notice. But the situation in which he stood—which he supported with dignity—and in which, by a diligent and successful discharge of his ministerial duties, he gained more and more the respect and admiration of the public, did actually bring him into very general notice; and presented him as a living evidence of the corruption and tyranny of that Church, which could be so infatuated as to cast him out, and also a proof of the necessity of such separation from her pale in order to preserve a good conscience, and to discharge the ministerial functions with that liberty with which Christ makes his servants free. His situation was very different from that of the Four Brethren, with whom the Secession originated. They formed a phalanx of united strength at the very outset. They were men of the first order, and occupied prominent stations, and were sustained and encouraged by large congregations following them; and at once they constituted themselves into a Presbytery that they might preserve that ecclesiastical government which they believed to be scriptural. But Mr. Gillespie was solitary. He ministered in an obscure part of the country. His talents and acquisitions were respectable, but not of the highest order. Yet through grace he kept his ground and carried on his work in the name and strength of the Lord. And he patiently waited to see what steps were to be taken, or in what path he should proceed. He watched for the openings of Providence that he might follow them, and in the meantime he went forward doing his duty, and leaving all consequences to God. For a succession of years he did his own work alone, not only ministering to his flock from Sabbath to Sabbath, but dispensing the ordinance of the Supper at the usual periods, with all the supernumerary services which at that period were conjoined with it, and which custom made many to regard as essentially necessary. All this might certainly be considered a Herculean task.

In the dispensation of the Supper Mr. Gillespie did not debar, as was then common, those who were of other communions, but openly avowed the principle, which he regarded as scriptural, of holding christian fellowship with all who visibly held the Head, even Christ.

His anomalous position—his holy life—his public usefulness, and the liberal sentiments he professed, together with the unmerited treatment he had received, served to bring him into public notice. He was universally respected, and his new church was attended by a crowd of devout and intelligent worshippers. And says Dr. Struthers, "Serious persons flocked to his communion from Edinburgh, Glasgow, and vari-

our other quarters; and as it was according to his principles to give and receive testimonials of character for occasional fellowship from the Establishment and other Christian churches, his Sacraments were literally seasons of love among the genuine followers of Christ, though they differed from each other about lesser matters, of forms and church order—He took the whole service upon himself, which he did thirteen times in about five or six years, preaching every time no less than nine sermons, and exhorting seven or eight tables, besides a variety of private work—This is the more surprising, as he esteemed it criminal to serve the Lord with that which cost him nothing; and, therefore, even in this busy period, he continued, as formerly, fully and distinctly, to write all his sermons and exhortations at the tables."

In our next communication we shall see how Providence, at length, brought other ministers and congregations into similar circumstances with Mr. Gillette and his people, that they might strengthen each other's hands by co-operating in the work of the Lord.

To be continued.

ON THE EXTENSION OF THE UNITED PRESBYTERIAN CHURCH.

The United Presbyterian Church has her distinguishing principles as a section of the Church of Christ, and in relation to those religious sects, not of her own communion, but characterized as Presbyterian. She has her distinguishing peculiarity, and that is, the voluntary principle in religion. We willingly grant that other evangelical churches attach great importance to those points in which we differ from them, and it would say little for our piety, or consistency of character, were we to attach importance to the point or points in which we differ from other churches; and as the point in which we differ from all the other Presbyterian fraternity in this land, deeply affects, as we are fully persuaded, the public weal of the civil community, and the interests of religion in every country of the world, we ought, surely, if we are fired with any Christian zeal at all, to give every prudent publicity to our principles, and to extend our organization as a body throughout all the prominent places of the land in which we live.

We have, as a religious body, until lately, been very deficient in the number of the labourers required for pressing exigencies, apart from the public exhibition and enforcement of our principles, and we contend, and will ever hold, that the preaching of the doctrines of the cross to poor perishing sinners, is of infinitely more importance than the exhibition of our voluntarism, when we have neither the means nor the power of propagating both together; but now that we have labourers, able and efficient, to meet immediate demands in connection with our Church, it is certainly time for us to become aggressors on the common field of evangelical effort.

It is an every day occurrence for this evangelical Church and that one to attempt making inroads on the field of other evangelical Churches from which they differ, and just because they believe their principles to be more scriptural, and, therefore, more divine, than those of those churches which are already in possession of the field; and we blame them not—it is calculated to provoke a holy rivalry—but we do blame, and many with us do blame the United Presbyterian Church of Canada for not acting more on the aggressive system, and taking up position in all the cities, and towns, and villages in the country. We know that most United Presbyterian ministers are decidedly opposed to our taking position beside Presbyterian ministers of other bodies, who are already in possession of the city, town, or other field, and who are nothing more than barely supported, unless there is a special and urgent call of the people for the services of our Church. But if we are truly earnest in believing that the voluntary principle in religion is essential to the missionary operations of the Church of Christ—essential to the purity of the Church of Christ—and essential to the civil well-being of the citizens of every country—we do hold, that divine truth and patriotism imperatively demand of us the utmost energetic effort to propagate and extend our Church throughout the whole land; and that looking at the energy and zeal displayed by Methodists, Independents, and Free-churchmen in this matter, we ought to imitate them, and not to give way to a mawkish sentimentalism, or spurious liberality. We ought to be followers of them who are good, and, energetically, to do that which is good as a Church, as well as individuals.

These remarks have been suggested to our mind by the signs of the times—the state of many of our towns and villages—the parliamentary interference with the religious consciences of the citizens, and the outrageously, unscriptural, and politically unjust enactments, in regard to certain religious communities, which are constantly taking place, and by the increased and increasing number of preachers of our connection. We are fully persuaded, that the United Presbyterian Church is not yet doing her duty as she ought, in promoting the cause of civil and religious liberty in our adopted country—that she is not doing her duty to God, to herself, or to the country, so long as there are so many high places of the land unoccupied, especially when she has now, in some measure, the power of taking possession.

Our principles, in relation to civil government, are certainly the most popular of any section of the Presbyterian fraternity, and it is, at least, a well-known fact that, in the Free Church, three-fourths of the membership of that Church hold that the King and Head of the Church, who is also King of nations, never authorised any alliance between Church and State, and that he, by express law, has interdicted all civil councils, as such—all civil legislatures and parliaments, from assuming the ecclesiastical deaconship for supporting the ordinances of religion. It is well known that the Free Church, in her public capacity, notwithstanding the voluntarism of the great mass of her membership, and her present deacon's courts, holds, most firmly, as one of her grand peculiarities, that the civil legislature or parliament, of every country, is, under God, the true deacon's court. It does not affect the truth of this statement that the Free Church repudiates, in the meantime, being associated with Popish priests, Episcopal, Wesleyan, and Kirk of Scotland ministers in being supported, more or less, at the point of the sword, from the public funds of the country—they bide their time, as they expect the mass of the community to become, in the course of time, Free Churchmen, and a Presbyterian Parliament to be established, as at the second reformation in Scotland; and, consequently, it is now clear that there cannot be, and will not be, a union between the Free Church and the United Presbyterian Church. Are we not, then, as United Presbyterians, bound to use every legitimate measure for the extension of our Church.

Let us look for a moment at some of the prominent parts of the immense field yet unoccupied by our Church. There are Bytown, with a great many Presbyterians holding the voluntary principle, and Brockville, Perth, Belleville, Peterboro', and many other places, all splendid mission fields for a Presbyterian Church holding the voluntary principle. There is Cobourg, where there are also a great many Presbyterians strongly indoctrinated with voluntarism, and where, it seems strange, that Mr. Ormiston, who is ardent himself in defence of voluntarism, has not made an inroad. There is Kingston, where there are not a few who professedly hold our principles, and which would be an excellent position for our respected Professor. There is Galt, where the population is numerous and generally Presbyterian and thoroughly voluntary in principle—it is astonishing that the United Presbyterian Church has no position there. There is Fergus, a thriving town, with a numerous Presbyterian population in and around it, and more than the half of them voluntaries, and who are thus in a fine state for the United Presbyterians taking up a position—it is unaccountable that Mr. Duff is not provoked to take position in Fergus for the United Presbyterian Church, by the missionary zeal of his respected neighbour, the Rev. Mr. Smellie, who, in obedience to the call of Providence, has taken position for a Free Church in Elora.

Our ministers, in many places, have certainly need to be stirred up to their missionary duties. We are quite aware that there are excellent evangelical ministers of the Free Church or Kirk of Scotland, and in some cases of both, in all the places to which we have referred; but we ought certainly to be provoked to Church extension by the zeal and energy, especially of the Free Church, which is trying to make inroads on fields of which we had priority of occupation, such as in Paris, Elora, and probably in Brantford, before long, on Mr. Drummond's field. We cannot conceive that such aggressions by any evangelical body, will do any injury to the interests of truth and holiness. It may kindle up controversy on the great points of difference, and by that means the truth may be elicited, propagated, and more firmly established in the minds of religious men.

We, therefore, go for aggression; and we have written our remarks

for the purpose of calling the attention of our Church generally, and our ministers in particular, to the bounden duty of all connected with it, to use energetically every Scriptural instrumentality in propagating our principles throughout the length and breadth of the land, and thus leave the people without excuse in choosing between indifferentism and true principle.

VIATOR.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

PARENTAL DUTY.

Children come into the world entirely unprepared for the duties which they must, in after life, discharge, and their parents are responsible for their physical, intellectual, moral, and religious education. By a law of nature and Christianity, parents are bound to maintain their children. They are also bound to give them such a training in their youth as may prepare them for the duties of subsequent life. But we wish to direct the attention of the reader more particularly, at this time, to the moral and religious training which the children ought to receive at the hands of its parents.

The family constitution has been established by God; it is designed to raise up a holy seed to serve him, and he has specially prescribed the means which are requisite for the accomplishment of this end. And here, we may remark in passing, that the ethical precepts of the Scriptures are sufficiently minute without tedious particularity. There is ample room left in applying them to specific cases, for the highest exercise of that wisdom which is most profitable to direct, with which the most favoured may be endowed. Here are precepts to regulate the conduct in all the varied lawful relations of life, and to direct, in a wise course, under the most difficult and delicate circumstances. And in the sacred Scriptures, which are the lamp for our path, in every other relation, parents will find the direction which they need in theirs. Here they may learn the nature of that relation in which they stand to their children—the obligations which spring out of that relation—and the manner of discharging their duty, so as to secure the answer of a good conscience, and the approbation of a holy God. Referring parents, therefore, for information concerning their duties, to their instructions, we deem it sufficient, on this occasion, to say, that it is the duty of parents to train up their children in the way they should go—in the nurture and admonition of the Lord so—that when they come to the years of discretion and self-government they may not depart from it, but become a “goodly seed” to serve the Lord. The parent sustains to his family the three-fold relation of a king, a prophet, and a priest. He rules and governs them as a king, he imparts suitable instruction to them as a prophet, and as a priest he conducts family worship and leads their social devotions. Parents have an important work to perform, and a weighty responsibility rests upon them. Both worlds may be said to meet in the family society. Families are the appointed nurseries of both Church and State, and they are either blessings or curses to both. If this divinely established fountain of influence is pure, then may we expect its streams to be pure and purifying. If, instead of this, it be polluted, what can we expect but that it will convey pollution and death whithersoever it flows. The moral character of the man, and of course his eternal destiny will depend, in a great measure, upon his moral and religious training when a child. Let parents, then, consider how much good or evil they may be the instruments of doing in the world. Parents, you are called to serve the Lord in a great work—you are positively commanded to do this work. Your opportunities for doing it are many—your instructions, as to the manner in which you are to do it, are sufficiently minute—your time for doing it is short, and for the manner in which you do it, you are accountable to God. Let their consideration affect your hearts and awaken you to the diligent discharge of parental duty. Whatever your hands find to do, in this respect, do it with all diligence, for there is no work nor device in the grave.

Let us, then, ask parents a few plain questions. Is the eternal God of Jacob the refuge of you and your family? Is the God of Israel your defence? Have you the blessing of God on your wealth and property? Seeing that the authority which you possess, as the head and lord of your family, is delegated to you by the source of all authority, do you look to him for instruction, as to your duties, and the manner in which you

should discharge them? Is God your supreme authority, and do you at all times exercise your authority, under the impression, that to Him, as Judge of all, you must, one day, render an account of your stewardship? Having dedicated your children to God, in baptism, do you pray earnestly that the blessing of God may accompany that solemn ordinance? Do you teach your children their duties to God and to man, and seek to produce on their minds a conviction of their moral responsibility? Do you endeavor, day by day, to instil into their minds the principles and precepts, and motives of the word of God? Are you endeavoring, as far as possible, to eradicate the evil propensities of your children? When milder means do not answer the end, do you use the rod of correction, as appointed by God, for the good of children? In your whole conversation and deportment, do you set before them such an example as will tend to render your instruction, in the highest degree, available? And since in this, as in every other case, all our efforts will be fruitless without the blessing of God, is it all done in prayerful dependence on the divine blessing? Do you pray *with* your children, as well as *for* them? Have you an altar in your house? Is the voice of prayer and praise heard in your family evening and morning? Do you watch over their associates with unceasing care? Do you conduct yourself to all your children with the strictest justice and impartiality, sustaining as you do to all of them the same relation? If you can answer these questions in the affirmative, then you are a dutiful parent, and it is well with you. Youth is God's time for instruction, impression, conversion, and, in a wonderful manner, he blesses the efforts of parents and others to bring them up in the fear of the Lord. “Lo! children are an heritage of the Lord, and the fruit of the womb his reward. As arrows are in the hands of a mighty man, so are children of the youth. Happy is the man that hath his quiver full of them; they shall not be ashamed, but they shall speak with the enemies in the gate.”—Psalm cxxvii. 3-5. M. G.

MONSTERS.

Walker defines “*monster*” to be “something out of the common order of nature,” and hence, in learned parlance, we find a monster termed “*lusus naturee*.” We look at a cabbage in the garden—it has two or three unseemly bulbs breaking forth from the same stock—we call it a *lusus naturee*. If allowed to grow, it never reaches anything approximating to perfection—it is unseemly in its aspect—a cumberer of the ground—a dwarf at best—fit only to exhaust the soil—and it lives its day; and when it begins to wither, we rejoice that the cumberer of the ground is removed. It required as much of earth's precious nourishment to support the *monster*, and it required as much of the sunshine and of the rain and dew of heaven to refresh and revive it, as it would have required to refresh and sustain the healthy plant. Yet, while it lived, it was unseemly to look upon—a curse and an eye-sore to all who saw it—and it behaved to be plucked up and destroyed; or, if allowed to burden and curse the earth for a time, it was neither because of its beauty, nor yet because of its utility—it is a monster.

A horse is born with two heads—a calf with six legs—a goat with ten horns—it is a monster. We look at the creature with horror—it is unseemly—it is of no use—we wish to see it perish; it is only a burden to itself—an annoyance to its owners—and the monster is destroyed. By some freak of nature it has come into being, (we speak after the manner of men) and its very appearance causes us to shudder at the sight. We cannot look at it without feeling as though nature was outraged—and the animals of the same species would, if they could speak, lament over the unfortunate monster. Nay, more; we have read somewhere of birds instinctively gathering around the monster of their own species, and literally pecking it to death. We have also read of quadrupeds, whose instincts were so desperately offended by the *lusus naturee* of their own kind, as to muster and destroy them by force. It seems as though the very instinct of irrationality had prompted the animal to perceive that there was something wrong, and that the unfortunate monster was not designed for the ordinary purposes of the species.

A child is born with two heads, or four arms—you feel aggrieved. The unfortunate mother is humbled—laments—mourns—and prays to God to remove it from the family circle—it is a monster. The poor child has become the heir of more than it requires for the discharge of the duties incumbent on our race. The parent mourns for this,

and instead of praying that it may live, she resigns it into the hand of God who gave it, and would fondly pray him to take it away—just because it is a monster—an annoyance, and continual source of trouble and anxiety to those who gave it birth—a burden to itself—a burden to society—and as unseemly for the parent to look upon, as it is unpleasant for her to know that the monster is her own.

There are thus monsters in the vegetable kingdom, as well as in the irrational and rational kingdom—these *lusus naturae*, are encumbrances at best; they are only tolerated, and their existence is a source of anxiety and distress to all concerned.

But there are MONSTERS also in the MORAL WORLD—a kind of thing that we very often meet in the shape and form in which Milton describes them—“Gorgons and Hydras and Chimeras dire;” and pray, what are these, *lusus Christiani* in the Church? Are they not—if we may be allowed to adopt technical language—*bicardia*, or *multicardia*—*bilinque*, or *Polyglossae*?

There are monsters in the moral world, and, truly, monstrous are they indeed. They are *double-hearted*—that is, they have a heart for the world, and a heart for God; or, rather, they have a mixed heart. “A double-minded man” is a monster in the moral world—that is, he is just in the Church what a monster is in the irrational world—a source of annoyance, and vexation, and trouble to all who know him and are concerned with him—he does no good—but much harm; he is also “*unstable in all his ways*,” so saith James—he occupies the room of a single-minded man, and while filling his room, he is doing mischief—for he is either grumbling or growling in the Church, or he is back-biting and devouring if out of it—so that he may truly be compared to Pharaoh’s cattle, “always devouring, and always lean.” He never thrives in the Church—he never remains long enough in any Church to allow his soul to grow fat, for he is unstable in ALL his ways. His mind is double—he is, therefore, a monster—a dwarf—and he never reaches maturity—he never attains perfection, but is a source of perpetual trouble to the Church of Christ, and to every believer who knows him or has any intercourse with him.

There are, then, the *double-tongued* monsters—*bilingual bipeds*.—There is scarcely a “no” in all their vocabulary. If one man says “it rains,” their reply is—“yes;” another says “it’s fair”—“yes;” another, “it snows”—“yes;” another, “it is sunshine”—“yes.” This class of moral monsters pray and blaspheme alternately—quote scripture and obscene books in succession—bless and curse with the same breath.—Their tongues are at this moment dipped in honey, and the next in gall—to-day they flatter, to-morrow they back-bite you—at this moment kiss you, the next they betray you—to-day they cry hail him, to-morrow crucify him. “Out of the same mouth proceed blessing and cursing. My brethren, these things ought not so to be.” Such is a sample of moral monstrosity. We may likely resume the subject, and point out the evils of the *double-eye*, &c., as such cases are not found in the world only, but also often in the Church. Z.

IMPRECATORY PSALMS.

Commentators have been greatly perplexed with those Psalms in which David prays for curses on his enemies. This is evident from the numerous expositions that have been given of them, combined with the constant, ever-recurring feeling that the real difficulty has not been met. It has been contended, for instance, that the Imprecatory Psalms are not prayers but predictions, not the expression of a wish that vengeance may overtake the sinner, but a prophecy that it shall; and as if conscious that such an interpretation did not in many cases meet the difficulty, it has been further alluded, that if the Psalms in question are prayers, they belong to an inferior dispensation, under which the tolerant principles of the Gospel were not recognised and acted upon. But on investigation it will be found that such a broad distinction between the Old and New Testaments does not exist; that the essential principles of morality and religion are permanent and unchangeable; and that the present dispensation is the development as well as the fulfilling of the past. As an exemplification of this general principle, we find that the doctrine of divine retribution is the same through both dispensations, and that passages, exactly parallel with the imprecatory Psalms are found in the New Testament. Thus the Saviour pronounced the most fearful woes upon

Chorazin and Bethsaida, when it is manifest that our Lord is not merely uttering a prediction, but expressing a wish, that such calamities should come. Matt. xi. 20—21. Paul, moved by the Holy Spirit, under whose direction he wrote, prays that the most exemplary vengeance might descend on the head of one of his adversaries. “Alexander, the coppersmith, did me much evil; the Lord reward him according to his works;” that is, let him be signally punished. 2 Tim. iv. 14. And in the book of Revelation: “the souls of them that were slain for the word of God,” and from whose bosoms every revengeful feeling is necessarily excluded, cry out from under the altar, “How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?” Rev. vi. 10. These quotations show that the very same spirit as to retribution pervades both dispensations, and that consequently the principle on which we justify the inspired writers, in praying for vengeance on their enemies must be equally applicable to both the Old and New Testaments.

The Imprecatory Psalms must not be explained as if they sanctioned a spirit of revenge. Such a spirit is as completely opposed to the precepts and principles of the Old Testament, as it is to the New. “Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself. Thou shalt not hate thy brother in thy heart.” Leviticus xix. 17, 18. And so far was David from cherishing a spirit of revenge, that when the Lord twice put Saul into his power, he spared the life of his inveterate and malignant foe; and so tender was his conscience on this point, that scarcely had he, on one occasion, cut off Saul’s skirt, till his heart smote him: He even invokes the divine vengeance on his head, if he had at any time cherished a spirit of revenge. “If I have rendered evil to him that was at peace with me,” says he, “or spoiled him that without cause was mine enemy, let the enemy persecute my soul and take it, yea let him tread my life upon the earth, and lay mine honour in the dust.” The question then recurs, On what principle do we justify David in praying for vengeance, in almost every variety of form, to descend on the head of his enemies? He evidently does so—

1. Because he views his enemies as rebels against God; and every loyal subject must wish and pray that his sovereign should be victorious over his enemies. “Destroy, thou, them, O God; let them fall by their own counsels; cast them out in the multitude of their transgressions, for they have rebelled against thee.” The sentiment which the Psalmist teaches in this Psalm is, that the laws of God necessarily execute themselves, and that every sin uniformly inflicts its own punishment. Hence the wicked fall by their own counsels; they are cast out in the multitude of their transgressions, and consequently their destruction necessarily flows from their own sinful action. It is not, therefore, necessary that God should inflict on them any positive punishment in order to their destruction; he has only to leave them under the influence of their transgressions, and the tendency that sin has to perpetuate itself, and the work is done. Hence the wicked could only be happy woro God, by some special interposition, to cut the present connexion that subsists between sin and holiness, and work a continual miracle in favour of impiety and irreligion: and as such a mode of procedure would obliterate all the evidences of his moral government in this world, and give occasion to the injurious reflection that he is indifferent to the cause of truth and holiness, David prays that God would manifest his avenging justice. Those who are described in this Psalm are incurably wicked. “They have rebelled against thee.” They are regarded as the avowed enemies of Jehovah, and they have manifestly reached a point beyond which the mercy of God does not extend, and, therefore, David prays that God would justify his character as the righteous judge of all the earth, by making sin its own punishment. Those that persevere in their wickedness God must punish by leaving them under the influence of their transgressions, as well as by positive inflictions, and what God does and must do, that man not merely may, but must wish.

2. The punishment of the wicked is desirable when it involves the deliverance of the righteous. The Scripture speaks of the heathen either as benefactors of the Israelites, or as God’s instruments in punishing them for their iniquities. With respect to the former relation, God said to his people, “I will bless them that bless thee;” and in reference to the latter, Assyria is styled the rod of God’s anger. But when chastisement has

served the purpose for which it was intended, the rod is no longer necessary, and it is consequently removed. The only way, therefore, that could be devised for the deliverance of Israel was, by executing vengeance on their heathen oppressors, by breaking the rod of the oppressor, and hence David prays for the destruction, not of all the heathen nations, but only those who had risen up against Israel. "Pour out thy wrath," says he, "upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name. For they have devoured Jacob, and laid waste his dwelling place." Such was also the spirit in which our covenanting forefathers prayed for the conversion or the destruction of their enemies; not from the spirit of private revenge, which is equally condemned by both the Old and New Testaments; but because they wasted the Lord's heritage. The same principle is applicable to individuals as it is to nations and communities. It is fully recognised in the 109th Psalm. It was probably written when David fled from the inveterate malice of Saul, and in it he describes the desperate wickedness of his enemy, his intense hatred, and the cunning and deceitful course which he pursued to ensure his destruction. The Psalmist evidently regards himself as the representative of suffering innocence, as persecuted for righteousness' sake, and he views his enemy as the personification of wickedness. He, therefore, prays with intense earnestness that God, as an act of retributive justice, would execute his sovereign vengeance on his implacable enemy—that a curse may descend on himself and on his family, on his goods and honour. Now David does not view either himself or his enemy as individuals, but as the representatives of their respective classes; and he only prays for the destruction of the wicked as this is the way in which the righteous can be delivered. "The mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They compassed me about, also, with words of hatred, and fought against me without a cause."

3. David prayed for vengeance on his enemies because such a righteous retribution would serve as a check to wickedness, and an encouragement to holiness. The prosperity of the wicked and the adversity of the righteous has frequently been a stumbling-block to the pious in all ages. Jeremiah asks, "Wherefore doth the way of the wicked prosper;" and the Psalmist remembers that they are not humbled as other men. The wicked not only sometimes prosper in spite of their wickedness, but in consequence of it; and the righteous frequently suffer in consequence of their righteousness. We know, indeed, that it shall ultimately be well with the righteous and ill with the wicked; but in order to strengthen faith and to repress wickedness, we must see God vindicating the rectitude of his administration, even in this life. Those, therefore, who object to the sentiment contained in the 109th Psalm, "rob the suffering righteous of one of the chief fountains of consolation, and take away from wickedness the bit and the bridle."

Now, when David prays for vengeance on his enemies, he uniformly describes their desperate and incurable wickedness, and that it is necessary that God, for the vindication of his character, should weigh to them in equal scales, "indignation and wrath, tribulation and anguish." They are convinced of his personal innocence. His holiness feeds their malice, and his returning good for evil, love for hatred, only gives point and potency to their bitter mockings. Thus, in the 35th Psalm, his enemies are spoken of as mocking with the bitterness of implacable hatred, in order to procure for themselves the favour of a superior; and they consequently take this method in opposition to their convictions, of showing their devotion to their prince, and their hatred of his enemies. "With hypocritical mockers in feasts," or, according to the correct rendering, "The evil, who mock for cake, gnash against me with their teeth."—"The Psalmist," says Hengstenberg, "in order to bring out more pointedly the worthlessness of his enemies, describes them as persons who only aimed, through their bitter hostilities, to ingratiate themselves with a great personage, the centre of their whole opposition, in order to obtain from him the means of allaying their hunger, of prolonging their miserable existence. With such creatures David may have had enough to do in the time of the Sauline persecution." On this ground he founds his prayer for the destruction of his enemies as the only means of accomplishing his own deliverance. "Stir up thyself," says he, "and awake to my judgment." The righteousness of the Psalmist's cause, the

rectitude of the divine government, and the interests of truth and holiness, demanded that a palpable distinction should be made between the righteous and the wicked. It was in this spirit that the Covenanters prayed for vengeance on their enemies. Claverhouse and Dalziel hunted them like beasts of prey, shed their blood like water, inflicted upon them every species of torture which their brutal minds could devise; and so wide-spread and cruel was the slaughter, that 1686 was called "the killing year," as if murder had been its chief characteristic. They feared for the Church of God—they felt the bitterness of the storm that was directed against them—and persecuted on every side, they cried with intense earnestness, "Lord, how long wilt thou look on I—rescue my soul from their destructions."

4. The Psalmist perceived that it was just in God to punish the wicked. While he does not indulge in the spirit of revenge, he prays that God would recompense the wicked. The divine justice must render to every one according to his works—to the wicked tribulation, as well as to the righteous peace. Hence Paul reminds his converts, "It is a righteous thing with God to recompense tribulation to them that trouble you." The human mind, from a spirit of justice, naturally feels a satisfaction in seeing aggravated wickedness punished. When we read of thousands of Protestants being perfidiously slain in France, at the instigation of her king, and of his fiend-like mother; of 40,000 Protestants being slain in Ireland, in the reign of Charles I.; and of the persecutions to which the Scottish Presbyterians were subjected by men who have been correctly described as "fleshy devils," we are ready to say from the very heart, "Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of thy saints and prophets, and thou hast given them blood to drink, for they are worthy." When we contemplate desperate wickedness in connexion with suffering innocence, we acknowledge the appropriateness of the Imprecatory Psalms, and we feel, from the inmost depths of our moral consciousness, that God is righteous who taketh vengeance. The subject is well stated by Calvin, the prince of commentators.—"Now David," says he, "did not speak except by the impulse of the Spirit; these imprecations are to be considered as if they were spoken by the voice of God from heaven. Thus, on the one hand, in denouncing vengeance, he wounds and restrains all our wicked desires of injuring others, and on the other, moderates our grief by administering that consolation which will enable us to bear injuries. And because it is not yet given us to distinguish between the elect and the reprobate, let us learn to pray for all who trouble us, to wish salvation to the whole human race, anxious even for individuals. Meanwhile this need not hinder us, provided our minds are pure and calm, from freely appealing to the judgments of God; in order that all the desperate may be destroyed." II.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

TRANSLATION OF GALVIN'S COMMENTARY ON
I. PETER.

CHAPTER I.

1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience, and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

Peter an Apostle.—So far as this salutation has anything in common with those of Paul, it needs no new exposition. When Paul prays for grace and peace, the verb is understood, but Peter adds, though in the same sense, that it may be multiplied. For Paul desires for the faithful not merely the beginning of grace and peace, but also its enlargement until God perfects what He has begun in them.

To the Strangers.—Those who think that the Apostle thus metaphorically designates all the pious, because they are strangers in the world, and travelling to a heavenly country, are greatly mistaken; and their mistake is sufficiently refuted by the phrase, scattered throughout, which immediately follows. For to the Jews alone does the term strangers apply; not only because being scattered hither and thither, they lived in exile from their native country; but also because they had been driven from that land which God had promised them for an everlasting inheritance. All the faithful, indeed, he afterwards (chap. ii. 11) calls strangers, because they are pilgrims in the earth, but this is not the reason of the designation here. On the contrary, they are here styled strangers, because some were scattered into Pontus, some into Galatia, and some into Bithynia. Nor is it strange, that to the Jews especially he sends this epistle; for he knew, as Paul teaches in Gal. ii. 8, that he had been expressly appointed the apostle unto them. Under the provinces

mentioned, he includes the whole territory of Asia Minor, from Cappadocia to the Black Sea.

Elect.—It may be asked where he has found out this; for the election of God is secret, and is not known otherwise than by the special revelation of the Spirit. Besides, as every one is assured of his own election by the testimony of the Spirit, so has he nothing certain in reference to that of others.—I reply that a rigid inquiry is not to be made concerning the election of brethren, but an opinion is rather to be formed of it from their outward calling; so that those who have been admitted into the Church by faith are to be regarded as elect. For them God has separated from the rest of the world; and this separation is the sign of their election. Nor does this prevent the falling away of some, in whom there is nothing but hypocrisy; for it is a mark of charity, not of faith, when we esteem all as elect in whom is evident the sign of divine adoption. But that he seeks not their election from the hidden purpose of God, but infers it from its effects, is plain from the context; for a little after he bases it on *sanctification of the Spirit*. In so far, therefore, as they were wont to conduct themselves as if regenerated by the Spirit of God, he reckons them among the elect of God, for God sanctifies none except those whom he has first elected. Yet, at the same time, he reminds us whence flows election, by which we are set apart unto salvation, that we may not perish with the world, for he says, *according to foreknowledge*. This is the source and the primo cause why God, of himself, and before the world was created, knew those whom he would choose unto salvation. But it ought to be considerably observed of what kind this foreknowledge is. For the sophists, that they may darken the grace of God, pretend that the merits of every one are foreseen by God, and that thus the reprobate are distinguished from the elect, just as each one is worthy of this or that lot. But Scripture everywhere sets in opposition to our merits the purpose of God, as that on which our salvation rests. When Peter, therefore, calls us *elect according to the foreknowledge of God*, he declares that the fact of our election depends on no other thing; but that it should be sought for in God only, for He, of His own free will, was the primo cause of our being chosen. The foreknowledge of God, therefore, sets aside all regard to human merit. But we have treated this subject more at length in the first chapter of the Epistle to the Ephesians, and in other places. Yet, as he assigns to the free will and pleasure of God the first beginnings of our election, so again, he would have it known to us only by its effects. For there is nothing more dangerous and absurd, than passing over our calling to seek for our election in the secret foreknowledge of God; for this is a labyrinth too deep for us. But that Peter may meet successfully this difficulty he employs the best means. For, although he would have the first place assigned to the purpose of God, the origin of which is in himself, yet he afterwards points us to its effect, and from this declares and testifies our election. That effect is sanctification of the spirit, or effectual calling; and this takes place when faith, arising from the inward operation of the Spirit, accompanies the outward preaching of the Gospel.

Unto Obedience.—When to sanctification he joins these two—obedience and sprinkling of the blood of Christ—he seems to mean by obedience, newness of life; and by sprinkling of the blood of Christ, the pardon of sins. But if these are parts of sanctification, or the results of it, then the term *sanctification* is here taken in a different sense from that in which Paul frequently uses it, to wit, in a more general sense. God sanctifies us, therefore, in our effectual calling—a work which takes place in us when we are restored to the obedience of His righteousness; and, being sprinkled with the blood of Christ, are cleansed from our sins. Moreover, in the expression, *sprinkling of the blood of Christ*, there seems to be a tacit allusion to the ancient rite of sprinkling practised under the law. For as it would not then have been sufficient that the victim should be slain and the blood shed, unless the people had been sprinkled therewith; so now, it would profit us nothing that the blood of Christ has been shed, unless our consciences were cleansed with it.—The antithesis, therefore, stands thus,—as of old, under the law, the sprinkling of blood was performed by the hand of the priest, so now the Holy Ghost sprinkles our souls unto purification by the blood of Christ. Wherefore, the substance of the whole is, that our salvation flows from the free will and pleasure of God; but must, at the same time, be judged of by the trial of our faith in him, since he sanctifies us by his spirit finally, that these two are the results or ends of our effectual calling, to wit, that we are formed anew unto obedience to God, and that we are cleansed with the blood of Christ; and that both are the work of the Holy Spirit. From all which we infer, that neither is election to be separated from effectual calling, nor the righteousness of faith from newness of life.

J. St. C.

(To be continued.)

(Translated from the German for Canadian Presbyterian Magazine.)
KRUMMACHER'S PARABLES.

I. LAZARUS.

When the Lord called back his beloved friend, Lazarus, of Bethany, from the slumber of death to life, he was to a stander-by like one who had awakened from a morning dream. And he looked all around and gazed upon the grave clothes which had been loosed from him.

When they afterwards went into the house and were mutually glad, then Mary, smiling on her beloved brother, drew nigh and said: "Why

did thy eye so contemplatively rest on the grave clothes, before thou didst leave the glimmering rock—sepulchre—where thou hast slumbered? The glance of thine eye was peculiar and full of meaning."

Then answered Lazarus: "Mary, I was as one that dreamed; I knew not that my soul had returned into life, but I supposed that I had left the earth during the twinkling of an eye, and had soared upward to another world."

"But," said Mary, "the grave clothes and the napkin. . . How could this thy glance be so fixed on these?"

Lazarus answered: "They seemed to me the earthly vestments of my spirit, which, in the lively feeling of a new awakened life, I supposed that I had just abandoned."

"How," said Mary, "dost thou regard the awakening of the new life to be the same as thy dissolution by the hand of death?"

Then the youth smiled and said: "Thou sayest it! for are they not both one, Mary."

2 THE PILGRIM.

Show me the condition of man, my brother, upon earth! Thus spake Adonijah, who, removed in tender infancy from the earth, wandered in heavenly places under the training of his guardian angel.

The guardian angel smiled, and conducted the boy to an eminence. In the hollow lay a dark valley full of pit-falls and steep paths. "See," said he, "a picture of earth. Dost thou see the travellers?"

"What does this host wish?" enquired Adonijah. "They seem to travel with great earnestness."

"They all wish to reach *one goal*," answered the angel; "it darkly glimmers to them from afar in a contrary direction. Thus, they think that they will discover what they want; *rest of heart and satisfaction*. But the way is uneven and troublesome, and the right one is the most difficult and not easy to find."

"Love conquers every thing," says Adonijah. "It will even render the way easy to them, so that they cannot miss the goal."

"See!" said the angel, and Adonijah looked.

One of the travellers went aside into another path, and said, "to me this way seems the best!" Some few followed him. Then a host of the others fell at once upon these and reviled them with rage and bitterness.

"Why is this?" enquired Adonijah, full of astonishment.

The angel said, "on this account, because some have departed from the high road, and wish to travel in a peculiar way."

"Strange!" said the boy. "But they certainly all wish to reach *one goal*. And when these err, why do they not then excite more pity? And how shall they know before they have reached the goal, which is the right way?"

The angel answered. "Evidently the great multitude are on the wrong way, but pride and haughtiness associate themselves with untruth. Be silent, and look!"

Adonijah saw some lie down wearied in the way. "Oh," he said, "for one to come who may refresh them!" Some came laden with fruits and most precious substances. "O," cried the boy, "that is good! They will refresh and console the wearied; more gladly will both hereafter continue their journey."

Adonijah looked, full of expectation, but behold, they who bore the fruits went past and minded not the wearied. "How, is it possible?" cried the boy. "Are they not indeed brothers, and such hardness?"

"They are men!" answered the angel. "See!"

Adonijah looked. One of the pilgrims stumbled over a stone, because he had not walked circumspectly. He lay near a precipice. "O," cried the boy, "for one to come, who may reach to him his hand, and help him up." One came who laughed scornfully over the fallen. A second struck him with his foot, so that he came still nearer the abyss. A third mocking threw him into the abyss.

Adonijah shuddered and cried, "is this the earth?"

The angel opened his eyes, so that he saw some who had reached the height. They walked calmly and with a glance directed straight forward. The reflection of the goal, not far in the distance, already illuminated their countenances.

Adonijah saw it and embraced his heavenly conductor and said, "O, it is well for me, that I so soon finished my course."

Miscellaneous.

THE WHOLE CREATION GROANETH.

(ROMANS VIII. 8-22.)

I walked amid the forest where the autumn wind had past,
And blighted all its wealth of leaves which shivered in the blast;
And as I looked there came the thought of that Eternal Spring
Which will not have one faded hue to mar its hallowing!

I marked the beast of burden, yea the brute of ev'ry kind,
And man opprest it, though he boast a soul and lofty mind;
Yea! to my ears it seemed as if, from earth's life-teeming sod,
One loud and bitter cry of woe arose to nature's God.

I looked to man, and lo! his life was one continued chain
Of strife and sorrow, care and grief, and ah! how much of pain!
Exposed to troubles from without, a prey to foes within,
The cause and consequence behold in sin, accursed sin!

I watched the Christian and beheld, that though his serious eye
Was often kindled up to joy by sunbeams from on high,
Yet doubt would cloud his brightest hope, and his repentant moan
Was far the saddest tone that swelled Creation's choral groan.

But there were moments when his faith seemed merged in actual sight,
And he beheld that glorious time through dark Creation's night,
When this lost world will be again to perfect bliss restored,
And every creature hail with joy the presence of its Lord!

But oh! to him the sweetest thought was that his sin would be
No more a burden, and his soul from its defilements free;
That clouds of unbelief and doubts could never, never come,
To hide his Saviour, and obscure his title to his home.

Oh, happy hour, when all will be in strong alliance bound,
The mighty chain of Christian love about each spirit wound;
When renovated earth proclaims decay and death are o'er,
And praise is glad Creation's voice—her groan is heard no more!

E. S.

THE MORMONS AND THEIR MOVEMENTS.—The movements of the Mormons is one of the most extraordinary of the day. They continue to increase and multiply at an amazing rate, and their missionaries in all parts of the world are reaping a rich harvest. A few days since, no less than 330 new converts arrived at St. Louis, from England, while six more ships are on their way, having from 2500 to 3000 on board. It is thought that 10,000 in all will cross the Atlantic during the coming year. How are we to account for this strange infatuation?

A GREEN OLD AGE.—"Age," says Ossian, "is dark and unlovely." No:—not always. It might be so among "savage clans and roaming barbarians," before they had received "the elements of knowledge and the blessings of religion." But age, with us, is often a refreshing and beautiful sight. There are old men and old women that look as bright and brisk as their grandchildren! It is delightful to see a man who, having passed the previous stages of life with credit and honour, approaches the last, and goes through it with contentment and cheerfulness. Look at him. There's a good deal of many of his wonted attributes about him yet;—force in his intellect, freshness in his feelings, light in his eye, and vigour in his limb! He reviews the past without pain and without complaint. He is not querulous, selfish, misanthropic. He does not confound and frighten the young by constantly telling them of the howling wilderness into which they have been born, and of the wretched thing they will find life to be. He has not found it anything of the sort. The world has proved to him a very pleasant place, and life an interesting though eventful journey. Life did not turn out perhaps, just what he fancied and dreamt about as a boy, or even as a man; it became a rougher, but withal a better and nobler thing. He does not therefore attempt to touch too rudely the dreams of the young enthusiasts about him. He listens to them with interest and pleasure; sometimes with a significant but loving silence, sometimes answering and encouraging with genial sympathy. He does not destroy their hopes and anticipations, for while he feels that they will probably be fulfilled in a way somewhat different from what is projected, he feels, also, that they may be fulfilled, and that life may become to his successors what it has been to him. His hoary head is a crown of glory; his name fragrant as incense. The old man looks downward, and in gazing on his grandchildren seems to become the subject of a new affection. He does so—and it is his last. The heart has none other to pour forth—life nothing further to bestow. The man's course is "crowded" and consummated by this. Whether it is that he simply likes the idea of going down in his prosperity, and rejoices in the first proof of the advancing line; or whether it is the revival of his former feelings—the gushing again towards his new representative, but with additional elements, of the love that welled around the cradle of his son; whether it may be, certain it is, that there is this exultant sentiment, described by Solomon, in the breast of the old man as he looks on his children's children: "There's a fine fellow!—that's my son's boy!—and see here, this is my daughter's girl! Bless the dears! I am quite proud of them." I dare say you are, old friend—and every one that has a heart shares your delight. "One touch of nature makes the whole world kin." In palace or cottage, hull or hamlet, a green and hearty old age like this is beautiful to the eye, and all its affections, and even its fancies, venerable and sacred. It is no despicable world, young men, you may be sure; that can show us specimens of its productions like that. Life is made a tolerable good thing of, when it can be used, and spent, and "crowded," so.—*Rev. T. Binney.*

NOBLE BOY.—A boy was once tempted by some of his companions to pluck ripe cherries from a tree which his father had forbidden him to touch.

"You need not be afraid," said one of his companions, "for if your father should find out that you had them, he is so kind that he would not hurt you."

"That is the very reason," replied the boy, "why I should not touch them. It is true my father would not hurt me; yet my disobedience would hurt my father, and that would be worse than anything else."

A boy who grows up with such principles would be a man in the best sense of the word. It betrays a regard for rectitude that would render him trustworthy under every trial.

MONEY-LOVING PREACHERS.

So much disposed are men to charge ministers of the Gospel with loving money, that it is scarcely safe for one of them to accept a call from a church where his salary does not meet his expenses, to another with a higher salary, even if the field of usefulness is wider. Ministers themselves sometimes countenance this mean spirit. We have now before us a pamphlet published by a layman, the title of which is, "An Appeal to the Churches, or the Cause and Cure of Remissness in the Support of Pastors, by a hearer of the Word." The writer, a man of business, draws the following contrast between the ministry and other vocations in the matter of pecuniary support. He states that after careful investigation he has ascertained, that "in every calling in life, where men are industrious and frugal, he finds them ascending from a competency to wealth. One physician of his acquaintance was in the habit of booking from nine to twelve thousand dollars per annum! He has since died, leaving as family a large estate, accumulated in some twenty years! An enterprising young merchant, who is doing apparently not the largest business, realized from one winter's sales, the enormous sum of nine thousand dollars! The farming interest is in the same prosperous condition.

Now, look at the other side of the picture. He says, "In the writer's whole experience, he has never become acquainted with a minister of the Gospel who has made a fortune by preaching. Nor is this all, he recollects not one instance, in which the clerical profession has yielded what the men of the world would consider a competence. By a competence we mean a sum sufficient for the support of a family during the lifetime of its head, and which will also screen a widow and orphans from want after the husband and father has been removed. Every man may be said to be morally bound to accumulate this much for the wants of a family. Probably there is no cruelty greater than that which leaves a delicate female with some half-dozen children to buffet with the world without means. It is a sin almost unpardonable.

He adds, "In the building where the writer is penning these lines, there are now present three ministers of the Gospel who are pastors. One of them has a city charge, the other two labor in the country. Their aggregate salaries amount to but twenty-one hundred dollars, or seven hundred dollars a piece. Neither is this state of things better in other places, but rather worse. We venture to affirm, that if the entire salaries of all the pastors in our country were equally distributed, each man would not receive more than three hundred dollars."

And we may add to this testimony our own observation. Our acquaintance with ministers is extensive, and we know not one in city or country, whose salary would enable him, in an ordinary life, to make comfortable provision for old age, or for his wife and children in case of his death. Nor do we remember to have met with a solitary exception to this general statement. On the contrary, we know those who have labored hard for years in the ministry, and have supported their families, in considerable part by teaching or other labors.

Our author suggests a cure for this state of things; but there is no cure for it, so long as the love of money so greatly prevails in the churches and in the world.—*Presb. of the West.*

HELP YOUR MINISTER.

Help him by your prayers for him. He is a man, weak, erring, sinful, an unworthy vessel of the Gospel treasure, with all frailties of humanity, with all the infirmities of a mortal body, and a blinded mind, and a deceitful heart. Like any brother of your fallen race, he needs Christian intercession on his behalf, that he may be enlightened by the illumination of Divine Truth, sanctified by the grace of the Gospel, and strengthened by might in the inner man.

He has his trials as a private Christian, just as you have yours. He must groan with his body of death; he must encounter the ever-besetting sin of wordliness, he must struggle with the remaining evil passions of a corrupt nature. He must bide the buffets of the great adversary and all his dark servants, and fight all the battles of a Christian's conflict with his legion of foes. Steep and narrow for him as for you is the way that leads to holiness and God. Strong are earth's cords that hold him back from climbing as those that chain your mounting feet. Do you know what a Christian's trials are, of doubts, and fears, and contests, and betrayals, and griefs, and shames—then you know his, and must understand how much he needs your prayers, even as he pours forth his own for you.

But he has his own peculiar trials and perplexities as a minister of the Gospel, and these constitute a powerful appeal to you for your kindly intercession on his behalf. Many an anxious hour does he consume in selecting themes for your spiritual profit and edification. What message of Inspiration's many lessons, he asks, do the circumstances of my people next call for? What does this brother need, what that? What truth will be most timely for that straying member of the flock—what will summon the whole church most effectually to the help of the Lord? What argument shall be addressed to the impenitent? What treaty will win them by the Spirit's blessing? More time, labour, and anxiety are expended often upon this question than on the discussion of the theme when it is fixed upon.

But then again at other times, his theme being before him, he bends for many a weary hour over it without striking the vein of thought, he is persuaded it contains, till at last slowly the fire kindles, and the temperature rises to the heat of life.

And then again, when his pen is laid aside, and the last page is writ, comes another question that weighs like a mountain upon his heart. Will the Holy Ghost bless it, will it reach any breast, will it move any soul, or will it be chargeable with the deadly sin of having used a divine thought without blessing a hearer with it?

And apart from these anxieties, which vary somewhat with the mood of the mind, there is this continual and never-blighted burden—the care of souls. What will become of this people to whom I minister? Will they be saved? Will they go to Heaven? Will they sing and rejoice at the last? Will God give me those impenitent souls? Can I reach them with God's Truth and Spirit before death reaches them? Can I reach them while God sees there is hope for them? How long shall I wait sorrowfully for any souls to my inistry? Will God ever own me as His messenger of salvation to lost men?

There is not a poor soul in the midst of you or around you that more needs your prayers than your minister. In many of his labours the only way in which you can help him is to pray for him. You cannot help him directly in selecting his topics for the pulpit. You cannot stand by him in the hours of his laborious but unsuccessful thought, and tell him what to say and how to say it. You cannot ensure by guiding his pen, that the sermon shall be one the Spirit will own and bless—but even in these cares you can reach him with the arm and help of prayer. You can ask God to direct him in the choice of truth, to help him in its exhibition, to make it in manner and form what he will bless. You can ask God to sustain him in all his toil and solicitude, that he may roll the burden of souls for whom he watches upon the Saviour, and in all his way take hold of a hand Divine, a strength from above. The knowledge that such requests are ascending from him where his people bend in social and secret prayer, will of itself mightily stay his heart, and gird him with vigour. These requests will do more. They will call down unseen ministrations of grace to his heart, and, if you find him, as he comes before you, unusually earnest and fervent, you will but see, it may be, what your prayers have done for him.

You are to be your pastor's helpers by keeping yourselves in the path of duty. If much of his anxiety is to be anxiety for you because he sees you cold and lifeless in the service of Christ, acting anywhere inconsistently with your solemn vows, having a name to live only, while the pall of spiritual death is spread over you, then do your relations to him but multiply his burdens. If he must spend much of his time and strength in urging you to take up neglected duties, to pray more, to join your brethren more frequently around the throne of grace, then are your hindrances to his work, not helpers. He can do little with a slumbering church weighing him down.

Moreover, his own piety will be too likely to take its tone and hue from yours. If you sleep, he will sleep. If there is no response, or but a drowsy one, to truth which he utters, the utterance will become drowsy too,—such a sympathy is there between pastor and people in religious feeling. He may be faithful, I know, if you are unfaithful,—he ought to be,—he ought to keep far in advance, but will he be likely to?

So also your arousing fires his heart. When he sees you all wakeful and active, his eye will take a new earnestness, his heart beat quicker, his words be warmer. The sight of you will do him good, to talk with you will do him good, to hear of you will do him good. Being yourselves holy men, you will be his helpers indeed.

You are to be your pastor's helpers by seconding his measures to advance the kingdom of Christ in your community. If they are measures in which you can consistently join, if they are such as the Spirit has been wont to bless, if they have been again and again fruitful in conversion, if they give promise of spiritual good to every heart, they are to receive your concurrence and co-operation—not a listless concurrence, a tame and sluggish acquiescence, but a nervous, hearty, energetic approval working with them and through them, and by them, for the end aimed at. They who stand back at such times, who hang back, who must be dragged along, who openly condemn, or coolly criticise, or faintly countenance, are a grief to his heart, and grieve the Spirit too. Those, who would be helpers of such efforts to save souls, must be willing to give up time, to give up gain, to give up ease, if the circumstances require such sacrifice, for the sake of a fellow-sinner's good. To help your minister, then, you must be ready to advance the movements which he may see it wise and imperative to make to reach dying men, to show him that you are ready to keep at even pace with him,—to make him feel that he goes not forth alone,—to give success and certainty to each blow that is struck by striking all together.

You are to help your minister by distinct efforts of your own to lead the impenitent to Christ. Not only are you to pray earnestly for them, to hold them as a burden upon your heart in communion with God, to feel that you cannot be denied them, to follow with supplications every public address to them, saying fervently "Amen" to each appeal of a preached Gospel, but you are to go farther. You are to seek them out, to take hold of them, to converse with them, to deal faithfully with them, to be very kind, very urgent, very tender, and very persevering. If you find one of them serious, you are to follow him up, to give him no rest,—like a true and devoted servant of God,—to keep on his track night and day, to allow the world no opportunity to get new hold, the feelings no time to subside, the seriousness no space for dissipation, to work with the Spirit and the Truth to lead the soul into the kingdom.

In this way you can be, if you will, and if God bless you, most effectual helpers of his servant and yours, who stand before you as your religious teacher and guide. Now, not to go farther in specifying modes in which

you may co-operate with your pastor, and help on the cause of Christ, let me ask you, as if addressing you one by one, what you say so far? Will you take up, if you have not already done so, these simple means of serving God and advancing Christ's kingdom and glory?—*Christian Treasury*.

PASTORAL LABOR IN STATED PREACHING—There is a wide difference between a pastor and an evangelist. The latter visits a city for the first time, and preaches with frequency and power which excite amazement. The secular press heralds it as little short of miraculous; that a mortal should be able with no apparent exhaustion, day after day and night after night, to address changing crowds. The truth is, that such an one is leading a life of intellectual recreation. He repeats the same discourses over and over again in the course of his itinerancy, till they are as familiar to his memory and facile to his utterance as the letters of the alphabet, and he has grown expert in every expression, gesture and intonation. It was the testimony of David Garrick, that the sermons of Whitefield, as specimens of oratorical art, never reached their fullest power till the fiftieth repetition. What, for intellectual expenditure, is such a career compared with the life of a pastor preaching to the same congregation two or three times a week, month after month, year after year, with increasing interest, profit and power! The late Mr. Sergeant, of Philadelphia, after delighting an audience with a lecture on some moral topic, declared to a friend that, for the labour involved, he would prefer speaking at the bar six times in a week on cases made to his hand in the ordinary course of his profession, to preparing one popular lecture on any point on the philosophy of law once in a month. To the latter the weekly preparations of a minister are the most analogous, yet how few among the most intelligent pause to reflect what is implied in the intellectual labors of a pastor protracted through many years, in connexion with the same congregation, with continued freshness, novelty and delight.

"PILLARS" IN THE CHURCH.

We read in one of the epistles of Paul of certain disciples who "seemed to be pillars" in the church at Jerusalem. The figure is striking and suggestive. Pillars are used in ordinary edifices to support and adorn the building. They contribute to its strength and beauty. Such are "pillars" in the Church. Upon those worthy to be thus denominated the Church rests for support, and they constitute its conspicuous and attractive ornaments. Without these "pillars" our churches would fall into ruins, as we see many doing, from which they are withdrawn by some mysterious providence.

But who are the pillars in a church, and what is necessary to make them such? They are persons of sound and deep piety. Without this they cannot be pillars; they may "seem" to be so, but they are not indeed. No talents, no genius, no learning, no wealth, no family influence merely, can make one a "pillar" in the sanctuary. To be this there must be a genuine and ardent love to God and to souls. Those who aspire to this honour must be men and women of faith, and prayer, and zeal. They must be heavenly-minded, and prize Jerusalem above their chief joy, and resolve that they will not rest until "her righteousness go forth as brightness, and her salvation as a lamp that burneth." Lofly mental endowments, and learning, and wealth, and influence, are exceedingly desirable in church members, and, when sanctified by piety, they undoubtedly form a "pillar" in the sanctuary, upon which it is delightful to gaze. Nothing however, can compensate for the want of deep and fervent godliness.

"Pillars" in the Church are judicious and cautious persons. They are not given to crotchets; they are not extremists; they do not threaten to desert, if all things do not go according to their notions. There are very pious persons who still seem to be wrong-headed, and obstinate, and impracticable. Such cannot be considered "pillars" in the full sense of the word. If they give strength to the church, they cannot be said to add much beauty. A solid judgment, a large share of prudence, and a still larger measure of forbearance, are necessary to constitute one a pillar.

Those who deserve this epithet are present at all the meetings of the church. They do not attend the house of God on Sabbath morning simply, or morning and afternoon. They are found at the evening-meetings, the prayer-meetings, the business-meetings. If circumstances require they are in the Sabbath school, diligently employed there. We might specify many other characteristics, but we forbear.

It will be seen that the poor and humble in worldly circumstances may help, support, and adorn the sacred edifice, whose corner-stone is Christ. Many a church has been sustained by the faithful and active services of those despised by men of the world.

It is tolerably clear that those who "seem" to be "pillars" in the church should be such. Now, the office-bearers of a church are generally regarded as placed in this responsible relation. If the ministers, elders, and deacons of a church slip from their position, or fail and break, the edifice may not fall, but serious injury will accrue. Some who ought to be pillars in Zion, like the leaning tower of Pisa, are not quite perpendicular; and, were it not for certain unrecognised columns that bear up the superstructure, there would be a terrible crash.

All the members of a church ought to be pillars. It is a great honour—one to be sought and prized—to sustain that institution purchased by the blood of Christ. In point of fact, however, it is sadly apparent that the "pillars" in a church are apt to be few, and often to be more for show than support.—*Christian Treasury*.

A DUTY TO SING.

Not long since we worshipped in two congregations on the same Sabbath. In one nearly the whole congregation united in singing the psalms which were selected as appropriate to the sermon. The effect upon our feelings was almost electrical. We entered the pulpit feeling that to preach was a task which we were but little prepared to perform, and that it would be an up-hill business. By the time the second psalm had been completed, so exhilarating and elevating had been its effect upon us that that feeling had passed away, and preaching became a pleasure. The agreeable services of the morning led us to anticipate those of the evening with pleasure. We entered the house of God with a mind filled with the subject of discourse, and a secret longing to be permitted to impress our thoughts upon those who might assemble to hear. Psalms appropriate to the occasion were selected, the congregation was larger than the one of the morning, and every thing was calculated to inspire the spirit of preaching, but, when the singing commenced, it was confined to a few voices in a distant gallery. It may have been scientifically very correct, and calculated to tickle the well-trained ear, for aught we know, but to us it bore the semblance of a cold and heartless performance. We could see all over the congregation professed Christians, whom we knew, God had gifted with fine natural voices, sitting with their books open before them, their lips sealed, and they declining to take any part in the delightful service. The effect was chilling in the extreme. We dragged through the services, which were closed with a similar performance to those which preceded the sermon, and we retired to spend a restless night in thinking over the unsatisfactory scenes through which we had passed. It may be we are more the creature of feeling, and more susceptible of impressions from such sources than others, but we doubt that many of our ministerial brethren will very readily enter into our feelings, and understand what we have described. We have a profound admiration for the man who can preach a solemn and impressive discourse after the singing of two or three cold and heartless tunes, in which the mass of his hearers take no part. He must certainly possess in a high degree that which Cicero declared to be the secret of the true orator—"the power of self-excitement."

But what we intended when we started was essentially to suggest to those professed Christians, who sit with sealed lips when this part of Divine worship is performed, that it is a Christian duty to sing, and that they cannot neglect it without incurring guilt. It is not a thing that they can do by proxy, unless there is some physical impediment in the way of the discharge of the duty. They might as well think of hiring a set of men and women to do their praying for them as to hire them to do their singing. We enter not here into the question of the lawfulness or expediency of choirs or instrumental accompaniments. All admit, in theory at least, that the choir is merely to lead the congregation, and the instrument to be suitably an accompaniment of the voices of the people; but in practice, in too many instances, those congregations which have them, permit the choir to perform the whole service, and their voices accompany the instrument, whilst it is the main performance. Singing God's praises has been practised by his people in all ages. It was common both before the giving of the law and during the continuance of it under the Old Dispensation. It was practised by Christ and his Apostles, as we learn from the institution of the Sacred Supper, as recorded in Matt. xxvi. 30. The Apostle Paul enjoins it in his Epistle to the Colossians—"Let the word of Christ dwell in you richly, in all wisdom, teaching, and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts unto the Lord." Again, in his Epistle to the Ephesians, he urges them to "be filled with the Spirit, speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Again, he says to the Corinthians—"I will sing with the spirit and with the understanding also." This noble apostle would never have been satisfied to permit others to do his singing for him. It was too delightful a service, and exerted too refining and elevating an influence upon him, to permit that. He may have allowed them to lead but he would follow. One of the greatest of uninspired theologians, President Edwards, in his sermon on "Praise the chief employment of Heaven," concludes with the following pointed remarks:—"As it is the command of God that all should sing, so all should make a conscience of learning to sing, as it is a thing which cannot decently be performed without learning. Those, therefore, where there is no natural inability, who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending one of the ordinances of God's worship." If it be a sin, then, to learn to sing, how much greater a sin it is to refuse to do it, after we have been taught how it is to be done. It is a wilful neglect of one of the means of grace which God Himself has appointed for the sanctification of His people. Our churches have greatly neglected this means of grace, and ministers and elders are very guilty in this matter. Whole generations of the Church have grown up in many places without one single pound being expended, or one hour devoted to teaching them how to sing God's praises, whilst hundreds have been devoted to teaching them to sing the light, and often foolish songs of the parlour and the gay assembly. And it is no uncommon occurrence to see Christian ladies and gentlemen, whose voices can be heard thrilling over the notes of some comic song or sickening love ditty, for whole squares around the place of the gathering of a social party, sitting on the ensuing Sabbath as mute in the house of God as if He had given them no tongues to speak His praise. Whether they will have a heart to join in the new song of redeeming love, which is sung around the Throne in the Upper Sanctuary, we know not, but of one thing we are certain, if they do, they must

change greatly from their present tastes and inclinations.—*Christian Treasury.*

TATTLING.

If the peace of our church be preserved, the members must watch against and repress a Tattling disposition.

There are few circumstances which tend more to disturb the harmony and repose of our societies, than a proneness, in some of their members, to a gossiping, tattling disposition. There are persons so deeply infected with this Achanian passion to hear or tell some new thing, that their ears or lips are always open. With insatiable appetite they devour all the news they can by any means collect, and are never easy until it is disgorged again, to the insupportable annoyance and disgust of those around them. It is one of the mysteries of God's natural government, that such should gain a sort of adventitious consequence by the mischief they occasion, and be thus sheltered from scorn by being regarded with dread. The tattler is one of this description. I mean the individual who loves to talk of other men's matters—and especially of their faults, for it will be found, that by a singular perversity of disposition, those who love to talk about the circumstances of others, rarely ever select their excursions as a matter of discourse, but almost always fix upon their failings, and thus, to borrow a simile of Solomon's, they resemble the fly, which neglects the healthful part of the frame, to pitch and luxuriate on the sore.

In the case of tattling, there are generally three parties to blame. There is first the gossip, then the person who is weak enough to listen to, and report the tales, and lastly, the individual who is the subject of the report, who suffers his mind to be irritated, instead of going in the spirit of meekness, to require an explanation from the original reporter.

Now let it be a rule with every church member, to avoid speaking of the circumstances, and especially of the faults of others. Let this rule have the sanction of the laws of Heaven, and the immutability of the Medes and Persians. Let every individual resolve within himself thus: "I will be slow to speak of others. I will neither originate a report by saying what I think, nor help to circulate a report by repeating what I hear." This is a most wise regulation, which would at once preserve our own peace and the peace of society. We should beware of saying any thing, which by the perverted ingenuity of a slanderous disposition, may become the basis of a tale to the disadvantage of another. It is not enough, as I have hinted, that we do not originate a report; but we ought not to circulate it. When it reaches us, there it should stop, and go no farther. We should give it to prudence to be buried in silence. We must never appear pleased with the tales of goossips and newsmongers, much less with the scandals of the backbiter, our enemy is their reward. If there were no listeners, there would be no reporters. In company, let us always discourage and repress such conversation. Talkers know where to find a market for their stuff, and like ponchers and smugglers, who never carry their contraband articles to the house of an exciseman, they never offer their reports to an individual who, they know, would reprove them in the name of Jesus.

Let us avoid and discourage the hollow, deceitful practice of indulging a tattling disposition under the cover of lamenting over the faults of our brethren.

There are cases in which a modest disclosure of the failings of others is necessary. Such, for example, as when a church is likely to be deceived in the character of an individual, whom it is about to admit to communion. In such instances, the person who is aware of the imposition that is likely to be practiced, should go directly to the pastor and make him acquainted with the fact; instead of which, some persons whisper their suspicions to any and to many, except the pastor. It is perfectly lawful, to prevent any brother from being betrayed into a ruinous confidence in pecuniary matters, by informing him of the character of the individual by whom he is about to be deceived. Silence, in such cases, would be an obvious injury.

"Be slow to speak," then, is a maxim which every Christian should always keep before his eyes. Silent people can do no harm; busy talkers are always dangerous.—*Church Member's Guide, by J. A. James.*

PALM TREE.—A tree remarkable for loftiness, straightness, and productivity, and hence made an emblem in Scripture of uprightness, fruitfulness and victory. (See Psalm xcv. 12.) Its fruit is the date, very sweet and nourishing, and a large portion of the inhabitants of Egypt, Arabia, and Persia, subsist almost entirely upon it. Camels are fond of the stone. This fruit is of the size of an olive. Palm branches were signals of joy and triumph. The leaves are six or eight feet long, and proportionably broad when spread out, and are used to cover houses, and make couches, baskets, bags, fences, hats, etc. From the fibres of the branches are made thread, ropes, rigging, etc. Indeed, the natives (says Gibbon) celebrate, either in prose and verse, three hundred and sixty uses to which the trunk, branches, leaves, juice, and fruit are applied. The palm tree attains maturity in thirty years from planting seed, and continues in full strength for seventy or eighty years, bearing annually three or four hundred pounds of dates. and finally dies at two hundred years old. From its sap palm wine is made, called by the natives Araky. It is a beverage which easily intoxicates, and is thought by Bishop Louth to be the "strong drink" mentioned in Isaiah v. 11, and xxiv. 9. From the species of palm tree called Landon, growing wild in various parts of the East, the common sago is procured.—*London Jewish Chronicle.*

THE CHRISTIAN MINISTRY.

From the Ecclesiastical and Missionary Record

Not in Canada only, but generally throughout Christendom, the complaint is heard, that so few are offering themselves as candidates for the ministry. The diminution of students is one of the dark signs of our times. On this side of the Atlantic, we have not to deplore so much the actual falling off, as that the numbers bear so small a proportion to the progress of the population. In half a dozen of the American Theological Seminaries, the numbers were, in 1852, 267. In 1853, they were 259. At the German Universities, Halle for example, there has been a great decline.

These remarks are intended to apply to Protestant Churches exclusively. Popish priests are so superabundant that we wonder what they have to do, and how they are sustained.

Taking it for granted, that generally, in the evangelical churches, the candidates for the ministry are diminishing, let us endeavour to suggest a remedy.

We believe that the Church has not yet begun to do her duty, in looking out for suitable young men for the office of the ministry. The first aspirations to the sacred office have originated in the minds of many ministers at a very early age. In the family circle where "the minister" is spoken of with respect, and among the families who esteem him very highly for his work's sake, it would be surprising if well trained boys did not indicate a predilection for the office. But we know of nothing more likely to cause a generous youth to turn from it with aversion, than the very reprehensible—because sinful practice of dwelling upon the weaknesses and failings of ministers, and speaking of them disrespectfully. This evil practice—evil in any circumstance—becomes much more hurtful when indulged in before those whose youth and in-experiences prevent them from judging correctly for themselves. A pious gentleman, who has the superintendence of a Sabbath School, conversing on the office of the ministry, and the few candidates offering for it, said, that he intended to bring the matter prominently before his school, and to direct the attention of the young to the important subject. Much, we are persuaded, might be done in this way. It is wrong to suppose that the first thought of the ministry should always originate with the candidate. Perhaps they are the least qualified to judge in the matter.—The modest, humble, but gifted youth, seeks retirement, while the less qualified, but self-confident aspirant, rushes into the office. The intelligent Sabbath school teacher is more likely to form a correct estimate of a boy's gifts, than even his fond parent. But while we would by no means hold out inducements indiscriminately, we would direct the studies of the young far more generally to those subjects which are indispensable to the minister—in short, urge parents to give to their children a good Christian education. Up to the period when a young man enters the Divinity Hall, he has only been acquiring the knowledge necessary to his entering upon the secular professions.

In the domestic circle and the Sabbath school, potent influences may be brought to bear; but the Church generally, in her ministers, office-bearers, and members, should be earnest in seeking out suitable youths as candidates for the ministry. Let them search for the man, and the right sort of men. The quality is of more consequence than the number.—"Look out for the most pious, the most intelligent, and the most ardent of our young men—not forgetting, at the same time, to ascertain their physical qualifications of voice and energy. It is not studious youths only who will do for this work—mere book-worms, who will devour knowledge, and make no return; but such as will unite a thirst for knowledge, with an intense desire to employ every acquisition for saving souls. We must be inquisitive after such; and if they are youths in the more respectable classes of society—young men who have known something of good society, and have acquired the manners and habits of gentlemen, and have had something to do with business, and have acquired such a proper degree of self-confidence as shall give them weight and influence of character, all the better. Low men, with coarse, vulgar manners, may, by the power of great talents, rise above their origin, and be of great value, as diamonds uncut and unpolished, yet how much more would the value of these spiritual diamonds be increased by the lapidary's art."

There are, in most of our congregations, youths who would enter upon the proper studies for the ministry if they had the means, and there are others who, though possessed of gifts, feel themselves at a hopeless distance from it. Were the Church alive to her duty in this important department of her work, provision would be made in the one case, and encouragement and advice afforded in the other. Her missionary character is the life and glory of the Church. Perhaps one of the most effectual ways in which our Church could give an impulse to the missionary cause, would be by each congregation striving to bring forward, at least, one student. It is gratifying to know that the plan is being tried, and that we have students now in Knox's College who have been brought forward and encouraged, and are now assisted by the congregations to which they belonged.

While good men deplore the scarcity of spiritual labourers, it is the reproach of the Church that so many who have engaged in the service, have met with cold neglect. In the wealthy establishments, priests are pampered—in nondescript Churches it is quite different.

"The minister is generally found at the head of a family. He is not one of a brotherhood for whom nearly everything is provided. He stands comparatively alone. His responsibilities are personal. The provision he has to make relates not to himself merely, but to a wife,

a family, a household. Nor is there anything adventitious to his position to take away from the abjectness of poverty. His ecclesiastical system is not of a nature to impart any sort of dignity to such a condition.—He cannot appeal to his church as the adopted of thrones and princes as great in its historical associations, and as rich in its relations to authority, art, and splendour. Poverty in him is simply what it is everywhere else—or becomes only the more repulsive, as tending to secularize and vulgarize a sacred function. The sort of care and dependence which it generates seems to reduce the office he sustains to a level with the worldly and the common. In his case you do not see poverty elevated by religion, you rather see religion degraded by poverty."

"What the expenses of a family mean is no secret; and if the several items of necessary expenditure in the case of the large class of ministers adverted to were taken fairly into view, and contrasted with the means placed at their disposal, we suspect that many an inconsiderate religionist would be constrained to admit that, of all his arrears of debt, the debt due from him to his minister is the greatest. A few men of eminent ability, in large cities, may be without reasonable ground for complaint in this respect; but we are now speaking of the average of the class, and of those whose income lies even much below the average line, and of those we do not hesitate to speak as sufferers to an extent highly dishonourable—we will not say to the liberal feeling, but to the sense of honesty in many of our churches. It is in vain to say, the men themselves, in not a few instances, are of a humble grade as to origin and ability, and not entitled to high remuneration. We reply, that to proceed as you are now doing, is the surest possible course to perpetuate the supply of men of this grade, with few that rise above it. If you would possess something better, you must study better to deserve it."

"There is a class of men who, to cover their own selfishness, tell you, in a somewhat angry tone, that they do not want men who serve God for 'filthy lucre'—who become ministers for the sake of 'the loaves and fishes.' Truly we, none of us, want such men; but it is one thing to require that men should not bring a selfish and sordid temper to the ministry, and another to require that, for the honour of being allowed to do us service, they should be content to become martyrs to poverty all their days. Ability has its remarkable value, and if our young men of ability see that the walks of professional life or of an honest traffic hold out to them the promise of a valuable return, while the prospect before them as dissenting ministers is little else than a hard fight with necessity and dependence, it should not surprise us to see the world often turn the scale against the church—indeed, so often as to leave the church only a scanty supply of ability to choose from."

"The demand that the persons sustaining this office should be men of solid acquirement and mental power, has been rising every year, as a natural effect of progress in the general intelligence; but a readiness to couple this demand of higher ability with a provision to connect a more adequate remuneration with ministerial service, this has not followed in anything like the same proportion. What is the result? Precisely such as might be expected—the sons in our wealthy families rarely devote themselves to the duties of our ministry; and many beside, who might otherwise have been most efficient men in that office, have given themselves to the pursuits of science or of literature, to the professions, or to the enterprises of commercial life."

The foregoing extracts are from an article in the *British Quarterly Review*, on "The Christian Ministry—how to amend it." Having exceeded our limits, we take leave of this important subject for the present, with the following additional excerpt from the same source:—

"No ministry will be really effective, whatever may be 'its intelligence, which is not a ministry of a strong faith, true spirituality, and deep earnestness.' We confess, however, that we have been prompted, in great part, to the writing of this paper by a fear lest, while the responsibilities of the pulpit are discussed, that those of the pew should be forgotten; for assuredly, while an earnest ministry may conduce to an earnest church, it is only as we possess both that we shall possess an earnest and powerful Christianity. We wish the evil to be looked at in its whole compass, and that the appliances brought to it may be such as to embrace it in its whole extent and complexity."

Receipts for the Magazine.

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