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Canadian Presbyterian Magazine:

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISBARIA THAT THEY GO FORWARD."-Reedus xiv., 18.

Vos. I.—No. 3.]

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TORONTO, SEPTEMBER, 1851.

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Religious Intelligence.

EXTRACTS FROM "PRINCITON REPLEM OF THE PROCEEDINGS OF THE GENERAL ASSUMBLA, (OLD SCHOOL).

The General Assembly of the Predysterian Church in the Doited States, met at St. Louis, on Thorology, May Lith, and was opened with a sermon by the New A. W. Leband, D. D., Mederatter of the bay Artiscally. The Rev. E. Paltomphrey, D.D., of Louis He, Kennucky, was chosen Moderator, and the Rev. W. D. Howard, Circle. POREIGN MISSIONS

The order of the day was then taken up, viz: the Annual Report from the Board of Foreign Mussions; when Dr. Swaft, from the special Committee on this subject presented the following report, which was adopted, the Touteenth Annual Report. The Compilier to whom was referred the Touteenth Annual Report. of the Board of Foreign Missions, would recommend that this Report be approved, and in connection with this recommendation they would offer for the consideration of the Assembly, the following minute, vir:

1. Resolved, That this Assembly continues to regard with lively interest the foreign missionary work of our Church, and would acknowledge with devout genticade to God his continued favour to, and his blessing

upon it.

2. Resolved, That the early removal of valued labourers from important fields; the critical condition of the mission to Siam; the houted measure in which the effusions of the Holy Spirit appear to have been imparted to the members of most of the stations, and the want of a deep cordial interest in this cause, on the part of some members of the Church, arising from the want of faith in God's word, and love to Christ, and comparison for those who are sitting in darkness and in the region and shadow of death, in some cases for the want of information as to the nature, importance, and condition of the Poreign Missions of our Church, the Assembly feel to be recognized as reasons for humiliation and sorrow, of repentance and prayer for pardon, and endeavours after new fidelity. by all those who have been heretofore negligent of this cause and work

3. Resolved, That the Assembly can, notwithstanding these and other discouragements, view the work of spreading the everlasting gospel among unevangelized tribes and notions, as fraught with increased and substantial encouragement; the fields occupied by our Church, as those of great extent and promise; the varied and faithful labours of our missionaries as highly gratifying and auspicious in their character; and the inarea as ways, graying ann aspectous in the caracter, and the missionary education of the young—and they recognize, with special thuskarsiving reducation of the young—and they recognize, with special thuskarsiving to God, the hopful conversion of some who were totally Pagaragiving to God, the hopful conversion of some who were totally Pagaragiving to God, the presence and blessing of God in this important rest, as indicatons of the presence and blessing of God in this important department of our work.

4. Resolved, That the Assembly observe, with much satisfaction the steady increase of the pecuniary offerings which are made by the churches to this cause, the manifest energy of the officers and agents of the Board,

the wise and efficient supervision of the Executive Committee, and the growing interest of our body in this body caterprise, and they would take the poster occasion to call up all the friends of Chute among us, and all the Chuteles with a despect feeling of dependence, a warmer week, a stre ger faith and prayerfuiness, a more expanded liberality to go formand in the sacred work of exhagelizing the nations, and establishing the cause and kingdom of our Lord Jesus Chaist in every land.

Hon, Watter Louise, Secretary of the Board, made detailed and interesting statements explanatory of the condition of the various missions then success, and their wants. The Board have among the North American tean Indiane, 10 mmetere, 12 male and 23 female assistante, 498 pupile, tean matter, to montere, to an activate and assistance and to see the was 3 charelees with 80 communicants; in Africa, 2 missisters and 1 on the was 3 charelees, with 97 communicants, 2 candidates for the minerey, and 3 puntary schools with 103 pupils; in India, 26 ministers, 23 nature assistants, 22 schools—4, of them high schools—1 a Mission Coffece with , 150 students, 5 are boarding schools with 115 female populs, 3 only of the churches reported 127: communicants, and 4 printing presenthere are 11 minsters, 1 physician, 4 hoarding effolds with 123 pipels.— Saam is the only discontaging, Misson. The Board has 4 missionaries among the Jews, and there have been cheering cases of conversion.— 82050 have been appropriated for operations in Papal Europ

The recepts of the Board for the year have been \$110,000,-\$2400 over those of last year. The operations at the various missions develope many interesting facts. A native member of one of our own mission courches has nearly completed the translation of Hodge's Way of Life, courtees has nearly compared in the native converts have heretologe been compiled to make a profession of Christianny at the expense of all their earlily goods and will they are walked to gade the great their careful Christ. The fulle church at Jelouda has gone alread in this

respect of more than 150 of our churches at home. The entire valley of More than \$5000 have been contributed in aid of the Missions by Eurostore than \$3.00 have been contained in and on the discussion by Lind-penia, in Loid. West of the e Europeans are Egiscophians, but still hely-lend their aid breame they believe the work to be the Loid's. The Board has been advanting during the year, but was mere more in need of funds. Mr. Lowine narrated a number of facts of thirling laterest, and then the resolutions offered by the Committee were adopted:

BOARD OF MISSIONS.

We have leard from various sources, that the exposition made by the Rev. Dr. C. C. Jones, of the operations and plans of this Board, was one of the most impressive and instructive addresses of the kind ever delivered before the Assembly. For two hours he commanded the attention of the house, while he surveyed the whole field of our Domestic Missions, exhibring with singular clearness and effect: the peculiarities and mecesities of the several portions of our atomense country. The strongest imprescondifications of the Secretary for the important post which he has been

During the year the Board have employed 591; torstonaries; supplied 1.043 churches and missionary stations; 2.047 persons have been received on the profession of their faith; 1,631 have been received on certificate; there are 21334, communicants in connection with these mission-ary churches; 592 Sabbath Schools; 3,623 teachers; 22,470 Sabbath any churches 1.02 28003th Schools: 3.023 teachers; 22,470 Sabbath Schools cholars. As one hundred and seventy missionness did not report, this summing falls short, very considerably, of the actual reguls. The total recents of the year lawe been \$82,631.81; the expenditures, \$5.271.51. The lalance, \$3.374.33, has been absorbed by drafts already drawn. The amount received for Church Extension during the year has been \$6.492 [17—the whole of which has been expended in finishing thirty-rone churches. During the reven years of the expense of this scheme, 297 churches, making an average of 42 annually, have been aided to completion. The affairs of the Board are in a condition of rapidly increasing prosperity.

On motion, the Report of the Committee on the Board of Missions was

taken up, and the following resolutions were adopted:

1. Resolved, That the Report be adopted, and published under the direction of the Board.

2. Resolved, That in view of the vast field for Domestic Missions, now opened in our country, and exhibited in detail in the Report, that it be extressly recommended to all of the churches to make encreased efforts to enlarge their contributions to that Board; and that it be recommended to our pasters and stated supplies to bring the facts presented in the Report of the Recard fully before the people of their, charge, and, if possible, to introduce among them some systematic form of matering their contri-

bettom

3. Rendeed, That the direction of the Assembly in 1844 (Minuter pp.
274 and 375) be renewed; that a special collection be taken up in all the
churcher in aid of Church Estension, and that the Assembly repores in
the success which has thus far attended, this scheme, although the contributions have fallen far short of the importance and necessity of the scheme and out own obligations to enetain it.

4 Repleed. That the results of the domestic missionary work of the A prosector, and are resume on the controller missionary work of the General Assembly for the last twenty-one years, viz: the increase of our missionalities from 101 to 500; the increase of our funds from \$12,000 to \$79,000; the organization of 943 new charches; the erection of 1454 houses of worship; the addition of user 40,000 souls to the missionary churches, on profession of their faith; the constitution of a number of new Presbyteries and Synods, and a great enlargement of our territorial boundaries, and also the results of the past year, by the report, being most favourable—all farmen to the Assembly an occasion for profound gratitude to the third of missions, and of encouragement to us to proceed rigorously with the work.

5. Repoleed, That the Board of Missions be requested to keep in view the increasing number and religious wants of the German population in our country, and to do whatever may be practicable, to furnish them with

the ministry and means of grace.

6. Resolved, That the General Assembly reporces in the special interest which is manifested by so large a number of their Presbyteries in the work of Damestic Missions, and looks forward with an assured hope that this interest will become universal, and that it must result, under God, in incalculable blessings to our Church and country.

ROARD OF EDUCATION.

Dr. Van Rensselaer, Secretary of the Board, presented the Report. He stated that God had bieseed the Board of Education with the usual prosperity during the year. There was reason for encouragement. Forty-nine candidates had entered the ministry. The increase of candidates during the past year has been small, although the increase of population has been one million, and the increase of our church members ica thousers one million, and the increase of our church members ica thousers.

Our beloved youth shrink from the sacred office; some because of its featful greatness; some because of inducements of gain and worldly dis-The fact exists-we have not enough of workmen .tinctions, &cc. Fathers should be instructed that it is their duty to give up their sons to the Lord. Youth must be impressed with the claims God has upon them. Church members must be instructed in their duty to furnish the means, and ministers are called upon to press this subject upon all these, and to urge their immediate action.

The Board is convinced that it is the duty of the Church to train her youth for the work of the ministry. There is not a sufficient number of candidates. It is the duty of the Presbytery to search out plous youth, to

supervise and induct men into this office.

The Report was received and referred to a special committee on whose

report the following resolutions were adopted:

1. Resolved, That in the judgment of this Assembly, the wants of the Church, and the general improvement of the age, demand increasing attention to the qualifications of candidates for the ministry; and that with the view, partly of keeping more prominent the idea of the necessity of literary attainments in our candidates, and partly with the view of other advantages, the Board of Education are allowed to give their appropria-tions the title of scholarships; and the Presbyteries are enjoined to use their best endeavours to raise the standard of qualifications for the ministry

2. Resolved, That the practice of requiring a pledge from young men to enter the ministry, especially in the early stages of their preparatory studies, is not deemed conducive to the best interests, either of the candidates, or of the Church; and the Board of Education are hereby autho-

rised to modify their rules accordingly.

3. Resolved, That this Assembly prefer that young men within their bounds, who are looking forward to the work of the ministry, should be officially recognized as candidates under the care of Presbyteries, only when they are prepared to enter upon their theological studies, and until that time they be regarded simply as students on probation, under the general watch and patronage of the Presbytenes.

4. Resolved, That whilst home nurture is according to the word of God and the covenant of his grace, a sain reliance of the Church for the search in the Covernment of the graces, a same remove on the Church nor the substantion of her children, Froytienee, also, testifies to the importance of public education, on Christian principles, in schools, scadenine, and colleges, and particularly to the intinuate relation between Christian education and the power of the goopel as proclaimed 13: the assurance, and therefore the loom, the school and the Church, should all be inhued with the spirit of consecration to the Lord Jesus Christ.

the spirit of consecration to the Lord Jesus Christ.

5. Resologd, That this deneral Assembly, entertaining a lively interest in colleges in view of the past history of the Presbyterian Church, its present prosperity, and in future hopes, learn who great satisfaction, the general prospers attending the department of Christian education, and also the addition of Westminster College at Baffalo, to the last of those institutions; and it is recommended to our churches and member, it assain, as far as possible, in the endowment of our colleges, and to co-operate

with the Board of Education, in mutaining them during the interval for hick they may need aid.

6. Resolved, That this General Assembly has a deep sense of the importance of giving to its youth a Christian education in academies and colleges, on a more extensive scale than has been practised within our bounds, and that for the purpose of contributing to some catest in bringing forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorised to apply to this subject whatever funds may be specifically appropriated by the donors.

SOLED OF PUBLICATION.

The Rev. Dr. Leyburn presented the annual report of the Board of Publication, whose increasing popularity and usefulness is giving it a strong hold on the interests and affections of the Church. From nearly the entire Calvinstic family, and from this tamen of limeter, room many ine entire Calvinstic family, and from this tamen of almost every name, the publications have received the strongest approbation. The mechanical execution of the books and tracts has been greatly improved. The receipts for the support of colporage and gratutous distribution exceed by fifty for the support of colporage and gratuitous distribution execed by fifty per cent, those of fast year; the sales have increased in a lamost equal ratio. For the fiscal year ending April 1st, 1849, they were \$29,000; and the year just let year ending April 1st, 1850, they were \$49,000; and the year just closed, they have been \$90,000. Minicea new books and seventeen new tracts have been added to the catalogue. Total number of looks and tracts published dump the year 490,001. Total recepts for the year, \$90,787 (e.g. There have been granded to needly ministers, 1126 volumes, feeble charther 631 volumes; Sabbath Schools, 1201 volumes; houstals and other houses we transfer. hospitals, and other humane metitations, 171 volumes; literary and thenhospitals, and other humane membranons, as volumes; increasy are logical institutions, 243 volumes; ships-of-war and military stations, 223 volumes; individuals for granulous distribution, 717 volumes, in addition to 250,000 pages of tracts. Dorations have also been made through the Board of Foreign Missions, of books and traces to the amount \$500, and

Board of Foreign Missions, of books and trace to the amount \$500, and by colorators of \$.525 violences, and \$22,154 pages of tracts.

One, hundred and twenty-five colorators have been employed in twenty-four different States, the aggregate of whose labours are as follows:—Time spent, thirty years, four months and sixten days; families visited, \$50.991; cooversed or prayed with, \$2,2151; families tound destinate of the libble, \$1.993; Presbyterian families wished without the Confession of Faith, \$2,237; volumes and by colorators, \$58.492; volumes granted by colporteurs, \$58.492; volumes and \$1.00 volumes \$

The Sabbath School Visitor has had an almost unprecedented success, having secured 25,000 subscribers during the four months of its existence and averaging one hundred new subscribersa day. The Assembly passed rerelations strongly approving the operations of the Board, and commending is to the increased favour and liberality of the churches.

DISMISSION OF MEMBERS TO OTHER CHURCHES.

Dr. Leland, from the Committee on Bills and Overtures, reported upon Overture No. 10, from the Presbytery of Baltimore, and submitting the following question: "Shall incrubers of our churches, who may wish to join churches not in correspondence with the General Assembly, receive certificates in the same form as if they wished to join another church in our communion, or in correspondence with the Assembly; or has the church session done all that it ought to do, when in such cases the good and regular standing of the persons so applying is duly certified ?

On motion, the answer recommended by the Committee was faid on the table, and the following, after amendment, was adopted, viz: "This whole subject is one that ought to be left to the sound discretion of the various church sessions, according to the Constitution of the Presbyterian

The subject involved in this Overture is one of the greatest practical importance. There is nothing on which our ministers and members are more sensitive, than on the question of Christian communion. There is more ensured that on the question of Canadian Communion. There is no point on which the great body of them regard the teachings of the World God more explicit, and therefore as to no point are they more enacious of their Christian liberty. We may here remark, that it is a great infelicity that overtures on such subjects should be so numerous. It is a common infirmity with many men to wish their opinions turned into laws. They think certain things right and expedient, and instead of invs. Incy time certain timing right and experient, and instead of being content to act on their own judgment, and allow others to act on theirs, they desire their view of the matter to be made obligatory on all their brethren. One good brother, because he thinks the use of organs in churches unauthorised and injurious, becomes very desirous that their use should be absolutely prohibited by authority. Another thinks that a reg-ular dismission of a church member should be given only in certain cases, and he wishes his private judgment to be turned into a public law. In an extended Church like ours, there are few evils which ought to be more actually avoided, than excessive legislation. Leave as much liberty to all concerned as possible, if you wish to preserve peace or union.

As to this question of communion, it is well known that there are two

very different views arising out of different theories of the nature and design of the Church. The one view is that of the great body of the Christian world, and is the clear doctrine of our standards. It assumes that the terms of Christian communion are unalterably fixed in the Word of God, and can be neither increased nor diminished by any human authority. This is one great principle. Another is, that nothing can justly be required as a term of Christian communion, which Christ has not made necessary to admission to heaven. In other words, that we are bound to

receive and treat as Chitatian brethren all whom Chitat receives as disciples. We are not to make ourselves structur and holest than he. Our savidard, the closed by down the conformation of the the only expusionable of the conformation of the con

that any holy which we recognize as a Christian Church, we are bound to treat as such, in receiving werthy members from them, and in dismissing to them such as desire their fellowedip.

The other radically indirect view of Christian communion is that which is characteristic of our Scotch brethree, and respectify of the secretary produced to the control of them. They regard the Church is much as a witness for the truth, but the communion of asints." They consider themselves therefore, as joining in the communion of asints." They consider themselves therefore, as joining in the testimony of any Church with which they continue; and they require all who wish to commune with them to join in their penulist testimony whatever it may be. Of course they cannot consistently commune themselves nor allow their members to commune with any where than their own churches. Even some of the features of the Free Church of Scotland section, the first, in danger of falling into this false theory. They were in their read for cutting of all communion with the Established Church, lest, as they said, they should wither their testimony. Happily for them and the cause of Christians was a passing cloud. That Church has adhered to the scriptural docttine, which has ever been held seared by the great body of Protestants. Christian communios, I communios of near as Christians, not as Prebyterians, Methodists, or Djucopalisms. We recognize those with whom we consume, or to whom we dismiss our members, as Christians, and as authing more. We give no sanction to their peculiarities, whatever they may be. We have no often head the strongest feelings expressed by our pastors may be the stonger, that we are presseded that any attempt of the General Assembly to prevent their enjoying on this subject the liberty wherewith Christ hath made them free, would be Glowed by the most unhappy consequences. We rejoice, therefore, in the wise disposition of this matter recorded above.—Princetel Review.

Parssyrgalayisa.—The New School Presbyterian Church in the United States numbers 21 synois, 104 presbyteries, 1,459 ministers 140 licentates, 1,579 churches, and 149,160 communicants. The increase for the last year is reported at 9,502. The Old School Presbyterian Church, according to the last annual report, numbers 23 synoids, 134 presbyteries, 2,927 ministers, 2,655 churches, and 210,306 communicants. The number of additions, for the past year have been 18,744.

Intuttiv.—The Graman Population of this country is immense, and if the following views are correct, they present a most startling speciacle for the consideration of the pullanthropist and the Chilatian. Notifing threatens the fundamental principles of this country's liberty more than the preent political leaders of the German population, full of hatred to the reigition of Christ. They are not askamed of attacking and ridiciting the Bible openly in two hundred, or more, German newspapers all over the land.—They are busily engaged in creeting in swery large city, Infield societies. They are printing tracts and Sunday papers, in whick they ridicule the Bible as a book, void of common sense, and spread them with great real amongst the people in their places of amusement, and sometimes they even throw whole bundles inside the churches for religious people to read. They lately translated Tom Paine's works, and are selling them rapidly in almost every German book store. They make regular speeches in different parts of St. Louis, and other cities, against religion, every Sabbath, and sometime week-day evenings, which are crowded with hearers, in which they pour out invective against Sunday laws, temperatiden, and religion-enslaved country, as they call it. Their aim is to pressuade the people that he later, and too causily do the German enigrants believe that kind of doctries. They have come from a country, where they witness the greatest timeorality smong the clergy, they are therefore predisposed to believe their leaders here, and that so much the ears were when with whose names there, against his great battle witness the greatest they are the found, at the same time, the source time

clergy of the State Church on the side of the kings. Most of the preent political German leaders are larely from Germany—come of them
wite the men who, by that influence, heped to shake Larege to the
center, men of tylens and education—they know well that they never
eva gain points; influence, offices and honors here without they first
evolutionate the inverse of the Germans and create a powerful party of
dan own, with which they hope to total the basince of power between
the parties, by the times of the Germans, and tide into office. Here is
the seven of their real, for inflicting some has not life and power crowals
for a work take this. This German inflict! "topaguidy, which has the
branches in every city of this timen where extrains are, is the more
dang rose, when we consider the yeary in, case of 100,000 emigrants.
Com Germany, who are, or wim be, either is evered to tool, or to rank
w. hadding, for their nonmatricingon, with the majority of them bring
from Germany, win not rand the shock. It as soon as trye come been
most of them are pair, through different segments, under the inflience of
most of them are pair, through different segments, under the inflience
the laffitie secretices. The danger as a much greater when we think that
the laffitie secretices.

New Connection Meximonry — We term from the Hatchman that the New Connection Methods Church in Canada already purposes considerable strength. There are in the body: 32 chapeis, 12 chairs - buildings, 202 classes, 422 congregations, 40 circuit prachers, 24 local perachers, 403 in uniters, 320 on trais, 32 stability schools, 21.41 abshable chool remoters, and 20.6 subtain school reachers, 2.141 abshable period, 21.41 abshable period, 31.41 abshable period,

Mornovity is Great Britain.—The progress of this about and biaphemos imposture a surprising. We do not read a more humiliating chapter in the history of man, thin that which records the rise and progress of these insteads; "spic. The statistics of January last, which are said to be, however, greatly caragerated, showed there were altogether in the United Kingdom, 92 conference, 602 branches; 22 sevenites, 12 high priests, 1761 elders, 1700 priests, 12205 fearchers, 626 deacons, and 23,151 members, making a total of 30,747 saints. During the last four-ten years must than 50,000 have been baptized in England, of which acatly 16,000 had emigrated from her shores to Zoon, which is now locusted at 83th Lake, in the Unite territory, of which the great Mormou leader has been appointed Governor by the President of the United States.

ITALY.

Since the revolution, the Roman fauth, among a great part of the separation, especially in middle and northern listly, has been such a shaden, and the constraint of the separation of the separ

To corroborate what I have said about the decline of the Roman faith. I may subjoin the following statements:—I winceased the last Corpus Dei feast at Milan; and although prepared beforehand, that in comparison with former years there would be a very scanty precession, I was yet much surprised to see how very little interest the people were taking in it. In former times, all the authorities,—all that was rich and soble, and, a great many people, joised, the procession. The streets were througed with devote people, the houses were heang with gay-coloured tapestry, the windows cathibiting the fair ence, whose strength would not have been equal to the futigue of the procession, in an excessive hear, through a great part of the city. When the archbishop, with the "Fease-

tissimum" passed by, the people fell on their knees, to adore what they believed to be the "Corpus Det." Now, this year, the procession consisted but of the priests—a very great number they are, it is true—a few laity, deputed by some charitable corporations, the municipal body, and some high officers of the Government. Nobody else joined it. Even the number of spectators was comparatively small, remaining far behind what I had expected, and the greater part of them were country people,-those poor ignorants that never come into a school, in order that they may the more believe all that the priest tells them 1 did not see any one bending his knees before the Sanctissimum, except a company soldiers, who at the word of command fell on their knees and took off their hats, as they would have executed any other command. Among the people I saw even some that did not take off their hats, and nobody took the least notice of this, which would formerly have been considered a great crime.— Some Italian ladies, near whom I was standing, made some very irreverent jeatings about the archbishop and his gorgeous point. Now, I was truly astonished to see this indifference on the part of the people, about what is to be considered to be the highest feast of the Roman Church; and I dare say, a people that show so little respect for the holy things of their church, are preparing, if not to leave her, at least to reform her. However, I will not deny, that on many days I have seen the churches well thronged with people, especially from the country; they still believ ing that their presence at a religious ceremony must convey some benefit

A startling proof of this decline of the Roman faith in Piedmont, is related in a new-paper. It seems that there the people are far in advance of the heritating Government. I shall relate it in the words of the correspondent. "On the 9th of June, the cathedral of Novara was the scene of a great scandal; which, although its consequences were not so sad as those in the Santa Croce church at Florence, is not the less deplorable. On that day, several thousand children, with their parents and relations, were come to Novara, to be confirmed in the cathedral. In order to prevent confusion, the bi-hop had ordered the doors to be shut. After having confirmed a great number of children, Monsignore, being tired, wanted to repose a little. But on the instigation of their parents and relations, who wanted to go home, all the children rose, a great tumult broke out, and they attempted to retain the bishop in order that he should continue his functions. Monsignore refusing to do so, the children began fearfully to cry, the parents threw about the benches, and all kinds of church ornaments, and the tunuit did not cease till a troop of soldiers ap-peared, and the chief authors were taken prisoners." This is, indeed, as peared, and the chief authors were taken prisoners." This is, indeed, as the correspondent remarks, a very deplorable event. But whose is the fault! Is it not with those who, instead of imbaing the hearts with religious sent ments, by the preaching of the word of God, through the agency of the Holy Ghost, transformed the Christian religion into a mere out-ward compound of ceremonies. The correspondent goes on adding some reflections. He says, "that formerly the Italian character distinguished itself by a deep respect for religious and Divine service, and that their service was so very long and soleinn, and accompanied by Divine blessings, that the soler Protestant service could not please them." We will not dispute with him about this remark; there are many others, and Roman-ists too, that contradict him. We will only observe, that notwithstanding the sobriety and bareness of the Protestant service, Italy would also have become, at least partly, a Protestant country, had not the combined power of the popes and princes driven from the country the most noble and enlightened of its inhabitants, and incarcerated and slaughtered a great many of the Protestants, and by these acts of detestable violence filled the hearts of the people with lear and anxiety-" Now things seemed to be altered by the example of the ligher classes, although we will not believe that the baleful prophecy of P. Ventura, of a schism arising between the Italians and the head of their church, is about to be fulfilled.—And who, now-a-days, go to church? Women. Of men, but a scanty number, and among those few there are a great many who dare hiss at the priest, whenever he uses the pulpit for passionate political discursions. Formerly, any one who would have but thought of such a thing, would have trembled from head to foot. Who would have dared formerly to throw stones after the priest, to chase him to his lodgings, and to persecute him on the way with abusive words?" Such are the remarks and complaints of a true Romanist, and they seem to be important enough to be registered. The facts he alludes to are, indeed, very deplorable; but it is only the more needful that the Gospel be preached to this people, to keep it back from the brink of unbelief and atheism .- Eran. Chris.

RUSSIA.

URASES AFFECTING THE JEWS-RESULTS TO BE ANTICIPATED.

The Jews in the Russian empire have been, for some time past, thrown into consternation by a succession of ukases, which, as they can scarcely be expected to tempt their entrance into the Greek Church, must almost necessarily ensure their adoption of the sole remaining alternative, departure for ever from the Imperial territory. Many a rich rabbi has already contrived (despite all the dexterously interposed police hindrances) to convey himself and his treasures across the frontier, and thereby screened

himself from the impoverishing fine imposed on all those who permit their wives (in accordance with almost immemorial custom) to cut off their hair on the nuptial day. One would suppose the dissevering of the Jewish matrons' tresses must be a matter little affecting the welfare of Russia, or its empire! But the mandate is peremptory: the locks shall not be shorn! And as the Jewish matrons will not consent to retain a maidenly ornament, they must e'en prepare to quit the land of their birth, and seek refuge in countries (and, happily, they will be easily found) where a well filled purse makes amends for an empty as well as a bare pate!

The tabbis will speedily be followed by the rich corn merchants of

The tabbis will speedly be followed by the rich corn merchants of Israelitish descent; for the recent ukase, which prohibits their dealing in brandy, either "en gios or en detail," strikes at the root of their Ruesian prosperity. Lastly, the ukase which commands those parts of carcases which Jews cannot eat, to be buried, on the presumption that what is not fit for Jewish, must be unwholesome for Christian consumption, will occasion such an erroneous rise in the price of butcher's meat, in every Israelitish commune, as must necessitate emigration on a large scale.

The removal, en masse, of so much wealth and industry, will no doubt open the eyes of the Czar to the impolicy of these, in point of fact, persecuting edicts; but as, like all autocrats, Nicholas never suffers his law to be altered, it is to be feared some inextricable web of chicane and espionage will be resorted to, in order to retain the Jews in the empire, and thus secure a golden mine (more productive than that of Potosi, and much less expensive to work.) in the never ceasing fines to which these unjust and arbitrary enforcements must give daily occasion.

The effect of these multi-fied annoyances, which operate with almost equal force on the domestic, commercial, and religious relations of Jewish life, may perhaps confirm an opinion, very generally held on the Continent, respecting the return of the Israelitish nation to Palestine, viz, that it will take place most prominently from Russia. And alth ugh the preparation of "the way of the Kings of the East" has hitherto been conceived of, as implying a friendly aid, the result may be equally attained by a compulsory as by a voluntary emigration; and their restoration to Canaan may be as much facilitated by a forcible ejection from Russia, as their first entrance was by being "driven forth of Egypt;" nor are the personal and family hardships attending the latter likely to be much inferior to those which marked the former expulsion. It is, at all events, a new phase in the sufferings of this remarkable and long-tried race, and it may be that the God of Abraham, who is wonderful in counsel and mighty in working, hath designs of mercy in this darkly threatening cloud, which shall yet descend in blessings on the heads of the wanderers!

Eran. Chris.

SWEDEN.

ITS ECCLESIASTICAL AND RELIGIOUS CONDITION.

There is, perhaps, no other Protestant country in which the Established Church is so powerful as in Sweden. It is not simply connected with the S.ate, but forms an integral part of it, and exerts an influence in the general affairs of the kingdom, which is, perhaps, without parallel. The house of the bishops and clergy is one of the constituent parts of the Legislature, and possesses power similar to those of the other three houses of the nobles, burgesses and peasants. Is concurrence is necessary to the enactment or alteration of any law, ecclesiastical or civil. When a bishop is to be appointed, the clergy of the diocese elect three persons, from whom the king nominates one to the vacant see. And in appointments to most of the benefices and offices of the church, the clergy exercise a similar degree of power. The king has a negative voice on the resolutions of the dict, and the right to introduce measures for their consideration. For 250 years it has been the law of Sweden, that any Swedish subject who changed his creed, and left the Established Church, should be banished from the country. The sentences of the ecclesiastical courts are required to be executed by the civil authorities; and on the other hand, in many instances, the punishment of civil offences is carried into effect by the church.

When malefactors (for example) have been for a time imprisoned and kept on bread and water, and are not to be incarcerated for some years, as is the case for great offences, and when they have been flogged, the last punishment is called kyrkoplikt (church-penance,) and is inflicted in the following manner:—The malefactor is brought from prison to the church of the parish where the crime was committed; and then, at Divine service, on a Sunday appointed by the judge, he sits on an elevated stool in the middle aisle of the church, in sight of the whole congregation, all through the service, guarded by a soldier, who stands at his side all the time with a drawn sword, or some other such weapon. Sometimes it happens that several criminals are sitting thus at the same time, "I once saw (says our informant) eight at one time sitting in the dome church of Gottenburgh, with as many soldiers, with their hats on, and drawn swords, parading alongside of them." When the minister has finished the service, but before the people are dismissed, he walks up to the criminal, who now is by law considered penitent, and speaks to him to the following effect:—"Dost thou, N. N., acknowledge that thou hast sinned against God and grieved his church? Dost thou now sincerely repent and promise to forsake thy sins?" The criminal is compelled to answer, unlers it be "No;" else they are silent. This, however, does not stop the priest from pronouncing over him the absolution, which is done in the name of the Father, the Son, and the Holy Ghost.

[•] Where, on the anniversary of the battle of Curtatone, an affray arose between the people that would religiously commemorate the event, and the gradarmes, in consequence of which there were some slain and many wounded.

In ordinary cases, the delinquents are set at liberty as soon as this mock reception, for so we must call it, into the favour of the church has taken

So regarmedy does the law repress every thing like religious oberty, and so jesions as it if the slightest decision from the proceeded and established order of bings, that all religious insertings are streety brobsters even a clergyman is not ablowed to hold one out of the choich. It is time, the law is disobleted. Tolking opinion in Sacclein, as in come other consistince, not to say our own, is, in some cases, stronger than the law, and controls it. The Motavians have practing stations graited them by toyal mission, but we presonne they must make no converts. And the Baptis Mission, we believe, might have continued, the a colpution in other continuation continuation continuation of the continuati

Such a state of filings in a Princetant Lingdom happily stands in recursival with the centiments and temberics of the age, for assertiby, to thus does universal Christianity understand liberty and the rights of conscience. It is not, therefore, suprising that discention is already rife in the bosons of the National Cherch. In the neithern part of Sweden, a large body of pinus people, bearing the law, have separated themofress from the Bradshamati, and formed a Free Charch. They have chosen their own pasters from among themselves, but their church organization is beseed upon the Augchung confession, and they need the Duberan trusts. On these accounts it is not so easy to proceed to extremine agreement the fit, but they are harsseed with fines and other universalization, and dear an indeed and the superior of the principal popular invalid, rechapture from. Thus desiressed and injured, many of them have emigrated to America, and others are resolved to follow.

Three events are producing an impresion upon the minds of the more enlightened portion of the community, favorable to a relaxation of the not tolerance of the law. About this time last year a meeting was held in the worth of Sweden, consisting chiefly of eminent deergrinen, who discussed the quee on, when it was found that the mipporty advocased feeting.

gious freedem.

For some years part, doctrines have been maintained and seduciny propagated, by a portion of the clergy, analogous to those which are known among us as Puccyism or Tractarianism. The first inquoes in this direction was every by Scherten, who ded in 1826. He is said to have been a man of anotice manners and right torality; possessing great spartial gifts, both deficient in clear views of the fundamental doctrine of the first grace of God in Jesus Christ. Fearing lest people should imagine themselves converted too soon, he set about instituting first right results of integrees. The extilation of the Churchis-for the Church alone was the self-egolde of souls—followed as a matter of course; and a dogma so flattering to human pride rapidly found adherents, especially among the clergy. As is outail matchesses, many of Schartan's descriptional analysis of their timester, subversing totally the doctrines of grace, and funging in a platicistal Christianity. The partisans of there view oppose attunited Christian activities,—missionary societies are their special acression—they impose their precept as a law upon their followers, and style themselves, to the exclusion of all others, "Faithful stewards." Being, with their self-energy and the content of the content of the content of the content of the first proper as the members of the content of the calculous of all others, "Faithful stewards." Being, with these content of the content of the first proper and their followers, they have acquired great influence among the people, and air playing that moth us part which, if not counteracted, will prepare them for multiposed popers,

Amulst much, however, which is calculated to produce an unfavorable impression of the religious state of Sw-den, there are some excumstance to be noted of a more encouraging nature, and, we proceed with sincere pleasure to mention them. It is not to be questioned that there are many of the true people of God in her congregations; many, unknown to the world, who hear the real impress of his spintral kingdom. The ancient failth of their fathers is still dear to thousands, especially in the construction of the strength of the control was the many point of the strength of

The present Director of the Missionary Society at Lond, the vectable missionary Epilerde, has been a stinguished instrumen in the hand of God, in reviving spiritual religion among the people, and the soil taxours with a triby admirable neitivity in his Master's service. He publishes from monthly religious magazine, as missionary magazine, an educational magazine, about a centified "The Friend to the Bible." designed to excite an interest in the Word of God, and to explain difficult possegges and oriental names and customs, and "The Samatian." a home missionary journal. These journals, consisting each of a single sheet, and sold at a very moderate price, have a large circulation. He is also bringing out a Bible with short explanatory notes, four thousand copies of which were concrime since subscribed for. Besides these literary labors of Fellerdt, diffasing Christian knowledge, others may be mentioned. A missionary journal is published at Stockholm, which is much read; "The Messenger of Peace," also, and "The Pecitist" and one or two more, advocating the temperance cause, and all devoted to the furtherance of the Gogyt.

On the other hand, we do not know that there is any organ propagaing the infidel principles of the day. Christianity, theoreticelly at least, is too deeply rooted in the faith of the people for a journal of this kind to be well received. Some years ago, a bookseller procured a translation of Straum's anoctions work on the Life of Christ, to be made into Swedish. but he said only a few copies, and when a person, we believe of the name of Igneii, delivered fectures to open a way for the so-called "Fren is of loght," he scarcely found letter encouragement.

In concussion, a should need be memoral, this large congregation folties courses on Sandays, and a very considerable portion of them comminates at the lead of more. These may not be decise a product genone go time of leaf we more them as an identities granifying facily, and as allowing a marked contact with the megicent of the pathic wording of Gold and the registering wording of Designary, and the continental counting generally—Home, Chill.

CAFIRARIA.

It is such gover because that we assume that the Rev. Henry Region and Mrs. Remon, reached Legizard on suftry, on the 7th of July, or readers with have observed from the newspapers, that Mrs. Remonstrate to California the produced on exercisions in the company which he did not anticipate, and which, we know, he did not desire. We expect in fature numbers to it a date to a prefer our treaders, four detains with regard to the strange seemes through which he has had to pass. At present, we give an ondine only of his posturery.

an outline only of his journey.

Singular agene at lightmatown.—Mr. Benton was for five weeks reincrantly detained at Philipton in the Kat River settlement, shut in by the hostile movements that were going on all around him. Here, in com-Mesors. Thomson and Read, of the London Missionary Society, he del everything which as a man of peace and a minister of the gosper he could do to disentale both the Honentots and the Califes from prosecuting the war. promote to any and order, and to save the lives of winte men. one were the dangers that he braved to the featiess decharge of his duty. and great is the amount of good which he and the intermatics appear to have effected. At length, on the 4th of March, he accompanied the army of General Summer to Lovedair, where he was obuged to remain to the beginning of April. Finding a favourable opportunity, he left that place and reached Ginhamsiown on Saturday 5th April. Here he naturally considered that an ine-langers were at an end; when, to be extreme as-toroshment, he found himself unexpectedly involved in g cases peols than he had been in even when surrounded by the revel horder of Sandali. statements had, a seems, appeared in one of the Graham-town newspaberre, to the effect that the missionative at Chunic and Philipton, and especially Mr. Renton, as being a man of ability and popular address, had lomented among the name tribes the spirit of rebellion, and had shown themselves encourse to the colonists. These calumnies, of the existence of which, Mr. Renton was entirely ignorant, had inflyined the public mind, and the result was that as seen as it was known that he and Mrs. Renton had arrived in Grahamstown, a mob collected, attacked repeatediy the hotel in which they were, and behaved in the most outrageous and distracted manner. In a day or two after, this, a public meeting of the inhabitants took place, Mr. Ren'on leddly nitended it, and with maguist courage and resolution, confronted his accusers, expressed his surprice at the unnocked-tor scenes which had occurred, demanded the tharges which had exented the public feeting against him, and avowed his tradiness to give but explanations with regard to them. His diginfied and many bearing, his build and eloquent address, his able vindication of the aspersed missionaires, his clear statement of the self-denying principles which inflaence the intesionary, as the shepherd of a christian principes which inherence me interestancy, as me surpriera or a criminal took, in times of danger, and his stong arcetion of the necessity of inssense to the welfare of Cafferland, awed his opponents, and produced a favourable impression upon the audience. Parts of his address were even received with plaudas. Matters should have ended here, but the Chief movers in these discirculable proceedings, were of a different opinion.— A committee was formed, who drew up and presented to Mr. Renton, a long list of questions, embracing a vast variety of topics. Mr. Renton very properly refused to answer, declaring, "When what was given to the public and inflamed their minds, is given to me in the form it was given to them, I shall be ready on all tensonable questions respecting facts pertaining to it, to offer full explanation " Seeing that delay was only compromising his salety, and that it was not likely to be preductive of any good, he removed from Grahamstown, and left with a party there, -for a number of the inhabitants called on him and intimated their disapprobation of the preceedings,-the unenviable distinction of having insulted, mobbed, and put in recognity, the life of a minister of the gospel. who, as the accredited commissioner of a large and respectable church, had been sent to Caffrara to promote the interests of inastions, and the welfare of all canves in the colony.

"Port Elembeth.—Mr. Retion resched Port Elembeth about the 26th of Appl, and on the following Sabbath "conducted," says the Endern Prottine News, "the exempt, extracts for the Rev. Mr. Robbon, in Cinon Clapel, before a crowded and attentive audience, choosing the 2nd Palin a vice subject of discourse on the occasion, which the expounded with a force and fathfulness of illustration, which we consisted with the reportation for abolity which had gone before him." An attempt was made by a few boys, "the hirching," says the newspaper from which we have just quoted, "of one or more malignant persons behind the scene," to create a disturbance; but it was at once put down, and the peace and respectability of the town preserved.

Cordial reception at Cape Town.— We quitted," says Mr. Renton, "Port Elizabeth per steamer, on May 3, and found the celebrated Cape of Storms, which we rounded on the 7th, one of perfect tranquility, a

a presumer of the reception which awaited us from a numerous band ge moren and unknown, friends in the adjacent city, to some of whom we had introductione; but the greater part introduced themselves. Bere, hesides seligrous and benevolent men, were many who, from regard so the principles of public liberry, were ready to give me a public reception. But when this wish was made known to Mr. Kenton, be, for various reagrow meet the work was more anown to the fireness of the London objected to any public demonstration. The fitteness of the London Ministers Society, however, were analous to obtain from him an account of the accres which he had witnessed at the Kat Kiver settlement. count at the excret writes re use witnessen at us, can say a called by private nose of them missionary statutons. An extending party was called by private nosice, which, however, swelled out to four hundred persons, declading nomerous leading men and the reporters of the public press. Here Mr. Renton gave a narrative of the events which had taken place, refuting at the same time the charges which had been brought against the mission-acies and some of the Christian converts. The grateful thanks of the meeting were given to him for the statements which let had made. The Rev. Mr. Bett said—" With reference to our worthy friend, Mr. Renton, is in most remarkable that he should have been shut up to enter the Kat per settlement, and been compelled to remain there in that momentous do of its affairs. I think we should recognise it as a special providence that he should be able to help us, and to make such a statement as he has sensight. Without any connexton with the colony, or with our Secret, he came there comparatively a stranger, witnessed the whole affair, and now come forward in testify the truth concerning it. Let us, then, as an analitary missionary Society, life by our hearts and unite in thanking God let that gracious providence which houseful Mr. Renton here." The Anothern which Mr. Renton experienced in Cape Town was very great.

Thod," he pays, "much pleasant intercourse at Cape Town with Christian and ealightened men, spent three weeks in it and its leantifet men, spent three weeks in it and its leantifet men, peak, had such a shower of invitations that, as a gentleman remar ed, he was pure I could not overtake them in less than three mouths; and sensible of the loss I sustained in not being able to accept several of bem, left it on May 31st, to embark on the Horphorus, accompanied to the ship by a large company, whose extreme kindness, and in some cases confidence, Mrs. Renton and I feel must ever give them: a place (with othe, on cetimable, kind, and confidential, from whom we had previously parted) in our gratitude, exteem and affection.

Home Poyage and Arrival,-They left Cape Town lay on the 1st of the acrow ateamship the Bookerne, "We had," Mr. Renton June, in the serew steam-ship the Boophorus. "We lind," Mr. Renton mays, "as regards calm weather, &c., for the tropics, moderate temperature, the thermometer never exceeding 20 deg., and rarely 23, in the shade, a favourable passage, though retarded by the failure of the expected trade winds, and latterly by an easterly breeze for many days a head. On the 7th of July he states, "The announcement is made that land (near Plysmooth) is sight, I. z. m. Since you first spoke to me about going to Africa, until this day that I again behold in peace Britain's loved shores. I have sought to discover and to follow the leadings of providence, and A party rought to discover and to solow the reasong of provincier, and shey have been of distinct in relation to every step and circumstance of my travels, that as tra-pects outward disposal, guidance and protection, Mrs. Renton and I have experienced a full and literal verification of the promise. Behold I am with thee, and will keep thee in all places whether thou goest, and it alm with thee, and will keep thee in all places whether thou goest, and it alm with thee, gain into the land; and that divine providence was not the less conspicuous to us, that we were "led by a way

that we knew not, and in paths that we had not known.

The Missionaries.—The Rev. Robert Niven and Mrs. Niven, whose state of health requires a change of climate, were to leave Algon Bay for London, on the 27th of May. Mr. Niven is accompanied by Tigo Soga, and by another Calife youth called Seyola. The Rev. Mr. Cumming and his family were, by the last accounts still at Eldon, on Basians river. Notishi had opened a remot at Glenavon, under the care of Mr. and Mrs. Stretch. "I cannot," Mr Niven writes on 21th May, "say much as to the church members. Almost every one connected with Igonougha and Unlondale, are either at post in Catireland or in towns in the colony .--For some of the Chamie people I likewise got employment in the colony. The most of them are still at the station. They are not molested either by black or white, though secretly venturing forth, for fear of the latter, awing to the way in which some of the Chomie men were involved in the attack of the Caffies on the Fingoes at Blockdrift,"—Un. Presb. Miss. Record.

The Cape Town Mail of July 1, takes a gloomy view of the then exleting condition of affairs :-

"The accounts from the frontiers become at ex post more painful and disheartening. It is evident that the colonists there find themselves unable to make head against the increasing hordes of the enemy. The most active and resolute leaders are falling one after another. Field-Cornet Gray, in Lower Albany; Field-Cornet Bouwer, at the Kaga; Field-Cornet Albertse, of Albert District, have all been struck down within a month. We receive, week after week, lamentable news of the murder of travellers, the hurning of homesteads, the devastation of wide tracts of country, where the horizon is described as lighted up at night by the flames of deserted farm-houses. There is no wonder that, as our correspondent writes, a general gloom prevails at Graham's Town. The frontier colonists have certainly done almost all that has been done during the last six months, and that is not a little, for the defence of the colony. But there is no concert, no system-in a word, no government. Our enemies are united, and the colonists, the troops, the military officers, the enemies are unurd, and me colonisis, me troops, me military officers, the civil authorities, are working, if not absolutely against one another, at least without co-operation or sympathy. The levies are about to return to their homes. Sir Harry Smith, who lately announced the approach-

ing close of the war, has ordered a European force of 200 men to be eming close of the war, has watered a range an love of some few to be called the distance. Town for a term of six months. He under the present system there is no apparent reason why the war should not continue for six pears. Yes, with a colonial pathameat, uniting all classes. of the colonists in a phalans for the common defence, and with Sir Andrew Stocks retroit, as commandant-general of the colonial forces on the frontier, this wretched contest, which is wasting the best blood and deels wecks."

The same journal declares that the rebellion of the frontier Hottentots had assumed a new development during the past menth. The insured-tion had spread more widely, and the general name of the objects which the rehelahad in view was becoming letter known.

"A resiew of the occurrences of the past month presents few incidents of a cheering or entislactory character. In the latter part of May the of a energing of adulationy contactor. In the cauter part of only the measurable planel of Callice in the femilier destricts became more manner one and held than they had before above themselves at any time during the present war. It was generally reported that the Callice chiefs had given orders to their people to enter the colony, and sub-let in 1 by planeler during the winter, which had commenced with unusual secretity. ner using one water, which has been significant with many the freely duting the month, with disasticus consequence to the colonier, whose losers of property have been heavier than in any previous month of the water. Many valuable lifes have also been lest, there field contact and everal other respectable inhabitants having been killed in repelling the inroads of the plunderers."

OLD CALABAR.

MEDICITATIONS RETWEEN THE SLAVES IN THE PLANTATIONS, AND THE CHIEFS OF DURE TOWN.

The following details go to show that the suppression of the slave trade and the establishment of commerce, will, ere long, abollsh the internal slavery of Africa. It would seem that the slaves are becoming numerous at the plantations, which are at some distance from the towns, and that tuese are beginning to assert their right to be treated as men.

Mr. Goldie, says

The englated desiring to be free,-12th December, 1859,-"A dispute has aftern between the chiefs of Dake Town and some people in the plantations. The people belonged to the late Duke Ephraun; but knowing their strength they refused to remain slaves to any one. It appears that several of them were seized by the head men of Duke Town, for some reason or other; upon which the rest of them, by a covenant of blood, bound themselves to stand by each other, and in retaliation plun-dered a plantation belonging to King Archibong's mother. The men put in chains were released, and the plunder taken from the plantation restored, but, in order to a full settlement of the matter, the people demand that they be not troubled by any, as they are resolved to be treated as freemen, and that the Dake Town chiefs abandon the practice of killing for the dead. The former demand the chiefs have not power to refuse, and the inver is granted beforehand, the plantation people having been ignorant of the abolition of the custom; but, in order to the confirmation of this treaty, they require that the chiefs come out of the plantation and chop doctor, that is, go through the ceremony of taking a solemn eath.-This last demand the chiefs feel to be an eneroschment on their dignity. and are very unwilling to submit to it, Insis ing that the people of the endeavour to prevail on them to do so; with what success remains to be

Terms of peace-Wednesday 12th February-This morning Governor Becroft and Captain Strange, had a meeting with some of the plants. tion people, who have come into town in obedience to the Governor's summons, in presence of the chiefs. The men stated that the object they had in view in binding themselves together by a covenant of blood, was to preserve themselves from the oppression of the chiefs. If they committed crime, they relused not to die: but they refured to be destroyed by the chiefs at the pleasure of their masters. The Egbo law destroyed by the chiefs at the pleasure of their masters. The Igho law that was made awhile ago probabiling human startifiers, was mentioned to them. They said they had heard of it, but appeared to place little dependence on it; and we hear that one of their greinances is, that that law has been violated, and that, apart from this rite, in one or two cases lately, slaves have been causelessly destroyed. Indeed so long as the power of life and death remains in the hands of the masters, such cases will occur; and nothing he easier than for a master to evale the Eyebo law above referred to, by merely alleging that the slaves destroyed were guilty of cime, there being no cheek upon the supremey of his authority. Captain Strange threatened to take Archibong prisoner if any injury was done to British property or life; but as the principal men had not come in, tho conference was adjourned.

Saturday, 15th .-The leaders having now come in, the Consul had a long palayer with them this morning. They said they had come into the town armed because of the chiefs destroying slaves without cause; but their spokesman, on its being put to him, said that he had seen no in-stance of this. They bound the harders by chopping doctor, not to come armed into the town, nor to receive any more runaway slaves from the town, and to allow the execution of Egoo law. If they became aware of any breach of the law prohibiting human sacrifice, they were to inform the ship captains or the missionaries who would write to the Consul. Importance of this Measure. - That the plantation people have assert-

ed their independence is so far good, but they are themselves, many of them, a stenaire alaxe-holders, so that we cannot rejoice over the estabbehment of a free community. Still it is a step in advance, and it is with truly the chiefs attribute, these communions to the measures forced on them by the whites. Thus it is that the incasting taken by our govern-ment for the suppression of the slave-trade, are the first step towards the ment on the suppression at the state state, and the Google in those spots, few and fer lockween, where it has been introduced, by tebaking the histories by which the accurred system was upheld, has rendered it now much more deficult of maintenance. O may a specifical emancipation, as well as a termoral freedom, bless this westelful land. May the mighty Redcemer given " for a covenant of the people, for a light of the tientiles," come amongst us, "to open the blind eyes, to bring gut the pri-

The Rev. William Anderson gives, under date 20th February, the following account of these transactions '-

On Friday the 7th inst., another war steamer came un the elver hors ing an large Governor Bectoft of Fernando Po, now also her Consul for this part of the world. Several meetings were held at King Archibong's, at which were present the supercargors of the slope in the tiver, the Dake Town gratlemen, and representatives from the plantativer, the trace a lown grateflier, and representatives from the passage tions. Our presence not being specially required at the invertings, Mr. Goldie and I were not present at the settlement of the affair. An ar-rangement was come to last Saturday, when seven articles of agreement, or treaty, were signed by Buke Town gentlemen, and about twenty of the plantation representatives.

Article let provides. That the ancient lighe law of the country is to be respected and adhered to.

Art. 2d .- That no more bodies of armed men are to come into Duke

Act. 3 1 .- That no slave who has a maner alive shall chop blood with other slaves without his master's consent.

Art. 4th,-That should any slave belonging to any person in town run

away to the plantation, he is to be given up when demanded, Art. 5th .- That any combination among places for interfering with the correction of any domestic servant by his or her master, is to be consid-

Art, fith, ... That the law (made a year ago) for the abolition of human merifices, he confirmed, and that the said law is not to be interpreted so as to interfere with the criminal law of the country.

Art. 7th .- That should any article of the present treaty, or the law for abolishing human sarcifices, he intringed, the injured party is to apply for redress to her Majesty's consul through any British resident on the spe Each article might be made the subject of remark, but for this I have neither time nor inclination at present. It will be seen from the above

sketch of the agreement come to, that the plantation slaves are to be treated as men, not as chattele, not even as outlaws, but as men forming an important portion of the inhabitants of the country.—Un. Presh. Miss. Record.

MISSIONARY ENTERPRIZE AND THE WAR ESTIMATES.

The Herald of Peace gives a summation of the amount of money gaised during the last half century, by the following methations:--The raised during the last half century, by the following methations.—The Hitish and Foreign Bilds Society, the Society for the Propagation of the Gospel in Foreign Parts, the Landon Missionary Society, the Baptist Missionary Society, the Chuich Missionary Society, the Chuich Missionary Society, the Society for Promoting Christianity among the Lowe, the Home Missionary Society, the Colonal Missionary Society, the Irish Evangelical Society, the Moravian Missionary Society, the Irish Evangelical Society, the Moravian Missionary Society, the Irish Evangelical Society, the Moravian Missionary Society. London Missions. This is a noble array, embodying and representing the highest forms of Christian benevolence and activity, as existing in the nighter forms of Christian concretence and activity, as existing in evangelical communities in this country. The amount contributed by the spontaneous scal of British Christians, through these institutions, from 1800 to 1850, is fourteen millions and a half. (£14,500,180). On referring to Porter's Progress of the Nation, and other authorities, it is found that during the same period, that is the half century from 1800 to 1850, England has expended on war upwards of twelve hundred millions of pounds, (1,237,143,931,) that is in destroying, or in educating and training men to destroy by fire and sword, hie and property, and human soals. The estimates of the year for our military establishments amount to £15,555,171, that is to say, in this one year of 1851, for teaching men to "learn war," upwards of a million more than has been spent during the last half century, in distributing the book of God, and sending the Goopel to the heathen.

IRISH REGIUM DONUM PRESBYTERIANISM.

In a letter which appeared recently in the Landonderry Standard, and addressed "To the Ministers, Elders, and Members of the Irish General Assembly," a Presbyterian Layman asks, "What is the position of the Probyterian Church in this country!" and thus answern—" It is at once Presopterian Church in this country?" and thus answers—" It is at once omisons and perilous; spiritual religion is far from being flourishing; cames of genuine conversion to God are comparatively few; while a growing spirit of distrust in the wisdom and prudence of the directors of our mission achemos, and a perfect abhorvence of the spirit and temper that too often, alsa, diagrace the proceedings of our highest church courts, are folt by many of our best and most intelligent mem-

bere" In weaking of existing exits," Layman" mys-" Regarding the exile, the equation generally entertained is, that the recent proceedings in the General Assembly deserte a large share of blame, and have tended much to shake the confidence of our people in the wisdom tended fuser to state the communic of our people in our resource and porty of our charities leaders. Year after year we see our ministers, whose all should scienate and extern for their work's whe, when in 'Ascrolle,' forterting their Moster's cample and opinit, wranging and disputing with latter stafe of words, attacking and expoung rank other's favire and fadings, when rather the shield of busheshood should defend and protect, or the manife of charge series in defiliellines of should defend and protect, and the manife of charge series of cert. What have we get instead I A church count seddralg transformed into an area of state, confusion, and disouler. The members using the most unbindicely and unsertainty suggrage—buting the battered invectors—attributing the basest manyes, and manustray, the greatyr times. against each other-greenaly (though it may be unconstimula) wouldagainst carts other expressions; through it may be incommonly account to the house of his friends, and playing into the hands of the scuffers of religion and openies of the church. Heades, denotations from other chutches earry home with them the most unfacourable inpressions. A venerable minister in Semiand, speaking on this subject. some time ago, said, They do not act like a deliberate assembly ; they don't seem each other as brethten. For the most part, they even to be in wait for an opportunity to intertupl of contradict each other, and cannot wait patiently to know fully what are each other, views; there is altogether a wrong spirit at with among them." Want of confidence is caming ground in Scotland, as well as at home -Many persons, in both places, have withdrawn their contributions from such part of the Home Musion as is under the Assembly's control, and turned them into another channel. It is painful to state these things, but the truth must be known. It is a notificious feet, that some of the ministers of our church set at defiance the acts and authority of the Assembly, others wilfully and systematically erade them. One ease, I will not set in Assembly again till that law is repealed -Another says, I voted in the minority and cannot consistently obey these resolutions. That law was passed at the close of the Assembly, when a majority of the ministers had returned to their homes; it is the voice of a party, no: of a church, say eiters, and it ought to be resisted; while not a few, especially in reference to resolutions and appeals regarding missionary collections, more Gallio-like, ' care for none of these things, if we may judge from the number of non-giving uninfestionary congregations; is, for one reason of another, or for no reason whatever, the laws of the church remain a dead letter. Is this main of things to continue? Can it be any longer tolerated? When the laws of a state are set at defiance by the subsects, and it lacks either energy or power to enforce obedience, the last knell of its dissolution has been rung, and very month it will be numbered with things that have been. May the rulers of our church take warning, and by salutary and tunely refugnation, avert unproding danger"

This letter is followed up in the same periodical by a communication from "A Presbyterian Minister," headed "General Assembly Reform," corroborating the statements of "A Layman," and pointing out as the cause of such scenes of strife and confusion, the existing state of

parties in the Assembly,
"When ministers and elders of our church speak ou" thus," says the author of a letter to the Ministers and Elders on the Assembly met at Heifast, on 1st July, "I may well be silent, trusting that ere long their efforts, combined with those of kindred minds, may efforts. fect that reform, which, throughout, has been my main object. steet that resorm, which, throughout, has been my man object. The salvation of your church, demands such reform, and the state of the times imperatively calls for it. From the Roman Catholics we hear a murmur against the injustice of your church, in receiving their money. for the support of your ordinances; from the Lastern Reformed Presbytery a cry is heard against the iniquity of the system, and that cry is rejectated by the Associate Presbytery; and now these complaints from without have found an echo in the very heart of the state-paid Presbyterian Church—an echo which, though feeble as yet, may, at no distant day, swell into such a universal out-burst for liberty as shall free them from the dominion of earthly rulers, and restore them to their rightful King and Head.—Un. Presb. Mag.

ENGLISH REGIUM DONUM.

We have now, it is to be hoped, heard the last of the pality elec-mosynary pittance with which the discenting community of England were annually insulted under the name of " Regium Donum," On the were annually insulted under the name of "Regum Donum." On the vote for this grant being proposed in the usual form to the House of Commons (July 17), the Chancellor of the Eachequer said, that with regard to the first tiem in this vote, which was that for the Protesting dissenting ministers in England, such a feeling of opposition to its continuance had been exhibited by the dissenting body, that the present government, if in office, would not place it on the votes neat It was placed on the votes this year, because it was considered it would not be right to withdraw it without notice. The secrecy and want of public responsibility connected with the distribution of this grant, were reason enough for the public to demand that it should be abolished; but the dissenters had a special interest in desiring its abo-lition, as removing the reproach which its annual discussion in Parliament seemed to cast upon them, as if they were partakers with the state-church in the spoil matched from the community under the sanction of law .- Un. Prest. Mag.

very month, and have in request that all literary continhutions be forwarded ten days prestansla.

Che Canadian Presbyterian Magazine.

TORONTO. SEPTEMBER. 1851.

SOTICES

Tullonnespongents,-"Arunculus,"efcentsels nelcomes but ne do med like quatributions in the style of letters, and perhaps our friend may aut object to have the present e-mnunication correspond to the former. and he an article, or sketch. "Jephtha's" viens are very good, but we must decline inserting the article. As a Church, we are perfectly at one on the divine authority of the Sabbath, and its obligations a and thoroughly optholog too, as the Synod's momerial shows, and in every scatiment of which the Dissenticuts agreed ; the only difference being whether as a Church Court we might to petition l'arliament; and therefor my cannot allow discussion in our columns, on this only ct, to be ; servied beyond what appears in this number.

me Buchs received, but untices of them must be postponed.

We have only a few copies of the first number on hand, and as we wish all intending subscribers to begin with the first number-as far as can be supplied-early application on their part is necessary, to prevent disappointment. We are again obliged to renew the notice of last month. to these to whom we sent parcels of No. 1, that they will have the goodness, without delay, to return all the copies they are not likely to tranite.

PRESBYTERY OF DURHAM.

The Swand of the United Presbyterian Church, at the annual meeting at Hamilton, in June last, having adopted an overture from the Presbyvery of Terento, to constitute the eastern half of its members into a tepaente Prerbytery, "ordered, in terms of said overture, that the following milaisers, with their congregations, should be formed into a Presbytery, under the name and title of the Presbytery of Datham," viz.—Revole R. H. Thomton, Whitby; John Cassle, Port Hope; Geo ge Lawrence, Clarke; John Toding, Londy; William Orndston, Newton, and Alex. Kennedy, Dathington, with their respective cliefs. The first needing to be held at Newton, on Tursday, after the first Sabbath of July-Mr. enten to be moderator.

In accordance with the above appointment, the United Presbytery of Burham met at Newton, in the Township of Clarke, on the Sit of July, on which occasion there was a full attendance of members, and a considable number of persons belonging to the congregations in the vicinity, a evidently taking a lively interest in this token of prosperity, in regard to the cause of Christ in their midst. Amongst other onlookers, were all, or nearly all, the chlere constituting the session of Port Hope, (the oldest empregation in the Productry,) some of whom were pioneers of the Productrian Church in this part of Canada—its steady and devoted friends through many difficulties incident to a new country and mixed population; and we trust they may yet be long spared to continue their valuable aid, and to have their hearts gladdened by the increasing prosperity of Christ's dom la those localities, where they first " displayed their banner in

kingdom in those meaning in the name of the Lord." Mr. Thornton having taken the chair, as moderator, and referred to the Fynod's minute above alluded to, proceeded to constitute the inceting by prayer, after that appropriate and sweet song of Zion, the exx.i. Posim, had been sung. The moderator then observed, that time, and ther circumstances, would render it improper to follow the promptings of his own heart on that occasion, by addressing them at length, upon the new and interesting position in which, under Providence, they were now placed. Bill, he raid, he could not but advert in a few sentences to the ast progress of the Church in the district, embraced in the bounds of the Presbytery now formed, and to the continuing extension, rendering such ation expedient and necessary. Mr. Thornton remarked that it was with an common interest that he contemplated these circumstances at present, and especially that he could look around upon so many associates for the work of the Lord. It had just occurred to him, (and it was with deep constitute the measurement of the fact) that it was just circhten years that work, since he had cattered the missionary field in Canada, and, under the guidance of Him who "face the bounds of our habitation," first commoned in that vicinity to precal the google, and to seek out and gather tagether the followers of Christ, then "few and far between," attached to the doctrine, discipline and working of the Treelyterian Charth. Throughout the whole district now embeaced in their operations, the Township of with no common interest that he contemplated these circumstances at

All orders, payments, and communications to the Iditor, are requested. Hope alone, at that time, presented any thing like a congregation; and the eart (Post-poid) to the Rex. Journ January, Territor the source of the manufacture, the publish the Mercature on the 15th of exer, not world for any required for the manufacture. It was not, however, not world for any required for the manufacture of the manufacture ever, not open by any regular dispensation of molinances; the flock was southered, without a steplered, few in maniles, and feeble, like almost all in these times, in it gold to about to reproof the goods! And when he "heaked lack upon all the way by which God had led" the Church in "noticed toke upon an interway by when we may be a visited in a characteristic throad state, be find been possible, transided of the important question, "who hald despect the day of small though!" "Not by might or person, but by my spain, such the load of Hoste," For "the day of small things," had topidly passed away. When he replyed down, the object perthings" had repedly passed away. is statute of the came in those founds, and at fully righty unles distance turn has prayed felle welalager, and while " the dwellers in the woods" their has featist fell wonderful, and white "in the threatist in the wonder, which covering after at other, with a full attention, presented the germs of Songregations, and except desired, a stylely of the googs. Thus come even after course gains had been organized, and ishorted in succession had been west in key with bord of the suncyard," till at length a targe, and one of the most in portant and interesting districts in the country, had been suddaced in the repetations. Many of these congrega-tions were now large and floatishing, and thany communities places of wors ship had been exected. Annel such tempiose nees his feelings might be conreard, while called on to preside at this first meeting of the Datham Prosperty, examined of congregations of which, under God, he had, with one execution, he en the founder; and that certainly the brothen of the Producer, and the congregations under their extraight, were greatly bound to acknowledge " the good hand of God upon them"-" to thank lum and take courage

The medicating on a minusted that bushers would now be proceeded with, and suggested that the first step should be to choose one to all, for the eneming year, the place he occupied by appointment of Synod. The Rev. Mr. Cassie was then unanumously chosen as moderator, for the ensuing year, and took the countercomingly. Mr. Homeon was next elected imminipolar, as clerk of the Predictory. The bodiese taken up by the Presietery, a'though of e-miderable interest, it would not now be proper The Presigiory egreed to hold its meetings quarterly. to notice faither. 342 cm the Incolnys after the first Sabbaths of July, theider, January, and April, and during the current year, alternately at Newton and New-

May the highligh of the l'reshytery treeler an abundant supply of these Derrings of "peace and properly," insided by them in their spenic exercise of praise, May "the beauty of the Lord their God be up them."-Communicated.

PRESETTERY OF LONDON.

At a late meeting of the Preshytery of London, held in Ingersell, on axis and mixing or one errory error is common near in suggrant one the 20th August, various things, indicational the property of one Clurch, and the increasing popularity of our principles, we are informed, were frought, before that Court. Among them, we notice particularly, and with pleasure, the formation of a congregation in connection with the United Presents tion Church in Canada. This infant congrewith the United Prestyte task Church in Casada. This infant congre-gation is composed of twenty four trembers, and is countenanced and incontaged by a considerable number of highly respectable adherents. Its ment ers were formerly in connection with the Prealyterian Church of Canada. Under the nunpices of that Church they, with a considerable more, were formed into a a congregation, about the time of, er, at least, shortly after, the disruption in the Church of Scotlard. that period, up to the time of their application for admission buto the This hip of our Cherk, they seem, as a christian community to have capaged ittile rest. During the whole of that period they do not been to have had a regularly contained conduct at all. Editor, fielded, had been cheeted, but they could not be induced unseem to the mid-theper of the Confession of Edito, and of course, they were never redsheed. The fund mental evil which occasioned so much confusion, and which ultimately consulsed the Free congregation of Irgersoll, and compelled the mest plous and exemplary of its members to sever themselves from it, was the attempt to erect a thorough voluntary church, upon the very questionable and equivocal principles, which are held by the Presbyto-tian Church of Canada. Its members were abundantly active and seal-ous. Many of them were distinguished by their christian knowledge, and their high and exemplary deportment; still their minds could obtain no solid ground on which to rest, and their conselences to repose. They had been led to believe that on abandoning the Chu-le of Scotland they had abandonded ultegeiber Establishment principles. Sottue, in-deed, is this, that many formerly in connection with the United Seccusion joined them at once, and ecoperated with them most heartily in the exection of a church, and in the support of religious ordinances. Can you imagine, then, their amagement and morification, on a case occorring involving an action upon the constitution of their church, when they were given to understand that their principles must still be Estabtwoy were given to understand that their principles must still be Enth-lishment principles, and that their practice alone should be voluntary! The trath at once flashed upon their minds. They had been prievously mintaken or misele. No compromise of viewer-no mappring with, trath—no mental reservation could satisfy them. They at once dis-solved their e-musect on, with the Presbyterian Church of Canada, and sought it with a Church whose principles and practice are both alike voluntary. luntary.

The Rev.Mr.Murray was appointed to preside at the election of elders.
on the 13th inst., and the Presbytery is to meet at Ingersoil, on the 30th .
inst., at 11 A. M., to ordain them if they shall see some.—Com,

Original Articles.

THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

PARE II.

(Continued from last number, page 25)

The second part of the subject proposed for consideration is, the Inflatince of the Helicov Mind on modern times, and represally that which is exerted, and felt, at the present day.

The number of the Jewa cannot be correctly estimated, because it is impossible to take a universal census. The emperer Napoleon attempted by exercal means—by actual engogration, where he could not be numerical strength of the scattered tibes, and the returns gave about duce millions,—a number as large as at the Engythm Beating—but it is supposed, with very good reason, since perceculous against them have been less rigorous, and they have, at least, been allowed to here, that not they are very considerably increased.

Wonder and interest are excited by their present condition and importance, as much as by their past history. Never was the conrected a nation on chequered by prespectity and dispoter, by promine, and blessing, and punishment, as that of the Jews. From the period that the descendants of Israel experience. In Gothen the severities of another hing who knew not Joseph," to the last scene in their national existence, when the Romans took interaptivity those whom the sword had spared; dissending and leads within, wars, without, and contrities in foreign lands, are constantly recurring variations in their extenoidment annals. Never did the fearful sweep of war, with the besom of deatruction, produce such enlamity and donnal desolation as in fel them at their final overthrow, and national expelsion ; and yet, though "peeled and scattered to the four winds of heaven." like the leaves of the for at tumeltuously toosed, and driven by the gales of autumn, and " afted as by a sieve among all nations," "ta people and not a people;" a nation without a country; a race with a religion which they cling to with the ardour of a first love, and which is deprived of its temple, pricet, and ephod; -still they live; and unsacial with all but themselves, stern reparation from the rest of the world in habita and religion, they neverthelese, adapt themselves to those among whom they dwell, without the sacrifice of a single distinctive national principle, or the surrender of one jot of their patriotic faith; and still say, with every attribute of Hebrew pride, "we have Abraham to our father," and Moses as our lawgiver. Espatriated by divine judgments, they have become citizens of the world, and when tolerated, will settle and traffic anywhere, and yet everywhere they are exilen-exilen, even though living in Jerusalem, for they feel that now that city in not theirs. They may be persecuted, they may have to endure the spoiling of their goods, they may be banished by cruel edicts from countries where they had found a temmy place; nevertheless, one problem in their history secure solved. that they cannot be destroyed. Only in America, France, Holland, and Prussia, are they admitted to the full privileges of citizen-hip; but even in the countries where there civil rights are desired them, they prosper; and in defiance alike of a Benish statute, a Russian ukase, and a Turkish curse. Now, as when their fathers grouned under Egyptian task-masters, the more they are oppressed the more they multiply. The Egyptians, Assyrians, Chaldeans, Romans, Saracens, Torks, and Christians, have all attempted to destroy them, but in vain , and senal laws, and physical tortures, while they have proved the ferocity of hose who had recourse to such means, have failed to accomplish the intended extermination.

But why have the Jewa purvived? scattered, oppressed, persecuted as they have been? We can find an answer by tracing the cause to the care of that superess. Providence that has preserved them, as the notice three were preserved, and came unscathed from the formace mo which they were east by Nebochadorizar, as a sacrifice to his idol; or as Daniel came up unharmed from the lions' den; but, apart from the care, designs, and premises of God in their preservation, we can find a reason in the influence of their mind. Examine it; like the sun, now clear, then hidden by cloude which fercedy rage and dash across the sky, and then it is steady in its own high fermanners, and which the vapours of earth can only ob-

scure, metannihilate. In most of the great political movements, we find the Jensch mind at mek. If me take the authority of Educati, which is often sensit capations such here a Jens by Jensey, shought instantised, and go lock fifty years, and enach for Jensch greatness and power down to the dock, they years, and enach for Jensch greatness and power down to the dock they were the dockersor of important facts. After Napoleon future of the Jensen-wild had no because his capie eye penetrated most each and he fail had of our of our dock and energy, willout consideration of makes—remove of them, of noble powers, and heroic will and deals, one to the highest danne consuming off an extract.

Some An Interest Marchar of Prance, and Massens we because Mananalisand several others, who sed the armes, or assisted in directing the power of that mighty and ambitious man, were Jews. It was Mehiew trind, to a considerable extent, in generals, connection, editors at home, and decomposes, and accure, and once about stone water Napoleon's and lan brut, att I towering intellect, which made l'eance shake the world by her die of aims, and trimble at her derigns of conquests The same number goes on to assett, that witten this century, scarcely a kingdom in l'unge but has been more et less under the influence of some one of the Helice tace. As examples, a chief confidential connection of the autocrat of Russia, was a Lathuanian Jew ; a prime minister of Spain was a Jew of Arragon , and the conneces of Pinance of Process was a Jew ; and all had toen above the obstacles of tace to their high position, Three are only a few of the face he has given, illustrative of the energy, influence, and ambuses of his race, but apart from his authority, which is trustworthy in this matter, there is no lack of other evolence to prove the varied power and growing influence of this people. Wining from memorr, and without a recap book to refer to, we have not command of the many names and facts which we have observed in the course of reading. and consequently, secretion, based on consection of what we had need was true, must be taken instead of data; but if any one would processe the enquiry, and make the collection, and publish it, certain we are, that there would be no little assonishment at the positions which the Jews have reached, which they occupy now, and the influence by which the world, though unconscious of its extent, must, directly or indirectly, be serfinely affected;

In continental Europe, the Jews are to be found in almost every resalcourt. If we do not grea ly mistake, Metternich, the lair premier of Austria, was a Jew, though there was a degree of concealment east around his lineage; and though with a despotic character, he was a very Daniel in wisdom, and before whose subtle mind ambassulors have qualed; and foreign cabinets felt that he was their master in the science of diplomacy. In the kingdom of Wittemberg, the Calo family is the chief in political influence, and the head of it is prime minister, and thus Hebrew power is there not only considerable, but it ramifies through many national relations. In the Legislative Assembly of Jamaica there are (or were a year or two ago) no fewer than eight members of the Jewish race. And if we turn to Britain, we find in the House of Commons a converted Jew, and who can take the paths of allegiance, appremacy and adoptation "on the true faith of a Christian." We refer to Irletach, a man with great talent, great eloquence, and no small influence-a man who even now aims at: the cabinet, if not the premiership, and stranger things have happened before, than that we may see him, or even an unconverted Jew, in one of the chief scate in the council of an Empire on which the sun sever sets. The aristocracy of mind is getting above the aristocracy of rank, and the Hebrew arresteracy is undoubtedly in the ascendant; and a Jew may, ere. long, be the man whom our Queen " delighted to honor," and to but the official "golden chain around his neck," That, however, is a waking dream; the future will disclose what part Jewish influence is to have an. British councils. Sut-already the Imperial Parliament has had Jews knocking at the door, and, in no trembing tone, demanding adjuntance. During five era mosthere have been as many motions for the admirator of Baron Rothschild, elected member for the city of London, and as often has he been rejected; and last session, Mr. Salomons apprared as the representative of Greenwich, a large and influential constituency, and determined to test the question by money, energy and law. Hoth of these men are Jews, not only in race but in religion, and though law and ariencesticprivileges may be against them, and though the House of Londo may fume, and the bench of Bishops cry out that the Church is in danger, and the christianity of the country will be destroyed if men be admirted to

the honours and responsibilities of St. Stephene, who cannot swear" on the true faith of a Christian," yet a tardy justice will, certainly be conferred, and through these, the providers of citizenship will be granted to the many. The Hebrew until an Butsian has risen so strong that it cannot longer be resided; the sense of justice in the people too, has been aroused and declared, and the great metropolis has act its seal to the verdets for Jewish enfranchisement.

Again: Investigate into the greatness of their money power, and that is the power which is most actively and immediately powerful, and we find that they are the bankers of the world, and the very solvency of many countries depends on their nod. Jews love money, and no wonder, for it is their only protection, and for it they will bear all insult; but by it, while they make it at a hazard, they hold a dangrous control, and are not to be despised; for there is scarcely a country in Europe that could not he shaken, and its policy changed, perhaps its existence endangered, were they to combine to perplex or destroy. They hold the sinews of warand they may engage in, or refuse to give their assistance to, just or unjust national quarrels. We verily believe that a certain half-dozen of Jews could do more to maintain the peace of Europe by sitting behind their desks, and saying No! to bills of discount, and applications for loans, than the peace conventions at Paris and Frankfort, or great fortifications and standing armies on every shore, and war flerts on every sea. There are for instance, the Rothschilds, the Barings, who are Jews, assuming to be Englishmen, and Sir Moses Montefiore, with their various great banking establishments, and branches through Europe, and in Asia, and they sway sceptres more potent than monarchs hold; and it is only as they are actuated by high moral principle, and not by avarice or sinister political intentions, that they can make their immense resources blessings to the world.

If we come to the higher professions and enquire into the lineage of many celebrated in science and literature, we will find the Jews very prominent. As astronomers, the most renowned have been Jews; and among those of modern fame, there are the well-known names of the late illustrious Herschels; and Arago, the celebrated astronomer royal, in the reign of Louis Phillipe, and who, along with many others of his race, took a most active part in the last French Revolution : and from his influence and political knowledge, held a distinguished place in the first Cabinet of the Republic. Those German works which are now pouring in with such rapidity, both in the original and translations, are, with comparatively few exceptions, the productions of Jews. We have the works of Jahn, Hengstenberg, Tholack, Schleimneher, Krummacher, and a host of others, on antiquities, biblical criticism, didactic theology, and general, sacred literature; many of which, in their several departments, hold the first place in the estimation of divines; and in all these we see, in full dignity, the Hobrew mind, and must confess its influence; for there is not a well educated minister in Europe or America, who is not, to some extent, indebted to it. There are many brilliant names of those now living, or but lately dead. Gesenius, the greatest of liebraists, was a Jew by nation, and an infidelalike to Judaism and Christianity; Niebuhr; Neander, the German Gamaliel, and revered wherever he was known; and there are Dr. Capadose, Da Costa, the Bishop of Jerusalem, in connection with the Church of England, and upwards of fifty missionaries of that Church, men of learning and fame, and whose agencies are now successfully brought to bear for the spiritual emancipation of their race.

It is true there are also tares with the wheat. It is true that German neology, the offspring, to a great extent, of some Jewish minds, is also too rank; and even where there is supposed or assumed orhodoxy, the peculiar taint and tendency of German philosophising, beyond what reason can discover, or revelation has made, is perrepuble. The Hebrew, Spinoza, propounding his mythic infielity, is an example of the one class, and his cotemporary, another Hebrew, Moses Mendelssohn, in attempting to give the antidote—but with poison in it too—is an example of the other. It is true that there are many who either deny revelation, or obscure; it with their crude fancies, or falsify it by their wild imaginations; but still; there is the fact, that from Germany alone the influence of the Hebrew mind on the world is immense, and the professed Christian Jawe—and: those are all the more dangerous who are not evagalical! believers—are either few nor insignificant, and are: tither boldly main.

taining the faith of Christ, or are led away by a vain philosophy into their transcendentalisms which lead to the dark shores of a mysterious ecepticism. But our business just now, is neither to defend, the one class, nor assail the other, as we have simply to state what we believe to be ficts, and to show that for good or evil, and we believe for both, the Jewish, and particularly the German Jewish, mind, has a very powerful influence both on the secular and sacred literature of the age, and on the religious movements on the European continent.

That religious fervor almost approaching to a spiritual revolution, which six or seven years ago was exerted by the riliculous exhibition of the 'Holy Cont' at Treves, and which upheaved Germany, and scened at first to betoken a second reformation, was the work chiefly of Jews. Rougo and Czerski were Jews; but the former ran his short, impetuous-career into infidelity, and the latter; though making an approximation to evangelical truth, has not had the courage that the work demanded.—

As the last illustration, which we shall adduce of the influence of the Hebrew mind on the present times, we refer to the political movements, and have statements so authenticated, which warrant us in believing that this influence, though hidden to some extent, is yet of a most active nature. We have already referred to the money influence-for the Jews chiefly rule the exchange of Europe; but we mean here, the pure influence of mind. The diplomatic agents of Russia have in many instances been: Jews, and it is asserted, with every probability of truth, that they have schemed to embroil Turkey in a war, and not for the sake of war in itself, not with the real object of favoring Russian ambition-for what care they for Russia, having deep wrongs perpetrated by that despotism against them, to avenge-but with the deep design, that if Turkey should fall in the struggle, as there is no doubt it would, that then Palestine; would be again free, as the European powers would allow no one existing. power to possess it, and they would then be allowed to "gather the dispersed of Israel" to the covenanted land of their fathers.

Jews, when they engage in the political arena are bound very little by natriotism, as it regards the countries in which they reside, and this can readily. be conceived. They have only one great national and patriotic sentiment. and that is for Palestine. Though they are in all countries, they care little, comparatively, for them, and would hurry them, with all their institutions, into commotion and revolution to-morrow, if they had a sure hope of advancing lernel. Though scattered to every shore, they are still one great nation, and they have one ruling passion, one bond of union-Palestinethe repossession of Palestine-and every interest they make tributary to that. And how can it be otherwise? They have no fatherland but one -they have in no country institutions which they revere-they have only one Jerusalem, and one spot on which they would build a temple as of old; and therefore they are more ready to engage in any means which . may temporarily or ultimately advance them nearer to the goal of their hopes: and though the nations in which they are, may be tossed by the tempests of revolutionary fury, they may possibly gain somewhat, and their land may be delivered from a Moslem power, while, at any rate they are certain that they cannot be worse than they are. Such is believed to be a sentiment very common among them. By those who know them best, and who have every means for ascertaining facts, it is asserted that they were the prime movers of the last political convulsions on the continent of Europe; and by their very scattered position, and vet having one tie of brotherhood, and one purpose to execute, they could make common cause-they could plan and ripen their schemes, and "carry the fiery cross of political excitement to every nation's heart;" and in clubs which they aided to organize, and which were sometimes select, and sometimes more general; sometimes secret; and when the popular pulse was felt, and danger could be braved, they were public; and of these the Jews were the chief leaders and speakers; and thus they roused the popular mind, till it burst in wild fury, with the cry of liberty, against thrones and constitutions, and France and Germany trembled; and even Rome that lay in the lap of civil and ecclesiastical despotism was startled from its security, and through its seven hills felt the politica, earthquake, and the Vatican had its thunders hushed under the louder thunder of a nation's revolution.

At this very time the greater part of the newspaper press of continental Europe is under Jewish control, being sustained by Jewish money and conducted by Jewish mind; and the foreign correspondents, not only of the continental press, but, in not a lew cases, of the British press too, are men of the Hebrew race. And who does not know the power of the press, which is either as a lever, such as Archimedes would have chosen to heave the world up to freedom, or as a club, such as Hercules wielded, to dash its liberties and progress to the ground! and knowing this, and knowing the fact, that the Jews on the continent have a great control over it, is there not much to be hoped for, as well as much to be feared from such men, in the course they may take in the jealousies of nations, and in the guthering battles between freedom and deepotism, truth and error, the liberty and the bendage of man and of mind!

We have thus endeavored to show that the Lews have had a wonderfoll influence both or part and present times, and held most important political; intellectual, and religious positions; and that from the time Joseph was a prince, and virtual ruler of Egypt, and Daniel flourished in vice royalty on the banks of the Euphraica and the Ulai down to the present hour, the descendants of Abraham, collected or scattered, in freedom or in captivity, in Palestine or expatriated, have been no mean actors in national changes, and have been a great, powerful, peculiar, mysterious people.

ON THE OBSERVANCE OF THE SABBATH.

This is a subject of the utmost importance to the interests of religion, and the well-being of civil society; consequently, it is a businese vith which the Church has expecially to do, and which man, in every relation of life, should exemplify and further by all the legitimate means within his reach. In this, all the friends of evangelical doctrine and practical piety are of one mind.

Some of the dissentients, however, from the Synodical memoriale of the United Presbyterian Church in Causda, to the Government and Legislature of the country," on the Observance of the Sabbath," feel strongly tempted to review the review of our reasons of dissent, by "Beta," in the July number of the Magazine: but we are willing to forbear, rather than risk the probability of unpopularizing the Magazine in the beginning of its way, by fauning a controversy among ourselves so inauspiciously provoked.

But we may be permitted to state, that though our reasons of discent are marked only, 1, 2, in the minutes of Synod, yet they were, and still are, understood by us to involve and include: the following subdivisions:

1. Because civil government is the ordinance of God for the ontward good of civil society, and its organization is, in a free country, of the citizens. for their own use; we therefore hold that, as citizens in a free country, we have a right to memorialize and petition the government and legislature of our country, on any and everything which does or may affect our civil interests and religious libetty—to remonstrate against the enactment of any law, which would compet any citizen to violate. God's law, or even allow, him to do it—to demand the repeal of any law or laws which insteriere, in the least, with the discharge of those duties which any and every citizen owce to God; and as good a right to each the establishment, by national law, of the severath day, as a day of entire rest to every citizen from his ordinary employment, as we have to seek civil conscurents to regulate the time of labor during the six working days, which has been done in the cotton or other factories.

2. Because the Church is a spiritual society, whose statute book is the Bible, whose subjects, government, and discipline, are spiritual, and which is organised by her Divine Head, the Lord Jesus Christ, for spiritual purposes; we therefore hold, that for the Church in her sacred organization. whether a Congregation, a Session, a Presbytery, a Synod, or a General Assembly, to memorialize and petition the civil government and legislature of the country, in order to get a legal sanction to her doctrinal creed, whether it be the Sabbath of the Lord, or Baptism, or the Lord's Supper, or any other article in her Confession of Faith, or to get the observance of religious ordinances enforced by civil pains, is a practical recognition of the principle; that the Church and State have co-ordinate jurisdiction in spiritual matters, and that the State in its governmental and legislative capacity has to do with the religion and religious conscience of the citiseas, which is a principle that we, as a Church, repudiate as anti-scriptural, and of which we have no example under the Christian dispensation until "the mystery of iniquity began to be revealed."

3. Because the Church is not bounded by the limits of any particular nation or kingdom of the world, and her eldership, be they citizens of Britain, France, America, or any other country, have a right in the sacred courts to declare their sentiments and votes on the subjects or cases which come before the court for discussion and decision; we therefore hold, that for the Church, in her sacredly organized canacity, to memorialize and petition the Government and Legislature of the country, say, for example, to re-invest the Clergy Reserves, and abolish the Rectories, would give those elders, who were subjects of another country, in their ecclesiastical character, a very important right of citizenship in our country. or their vote would be held by the Government as vitiating the memorial and petition. Moreover, if the principle involved in this action be scriptural, it is certainly our duty, as a Church, to memorialize and petition the Government and Legislature of the United States to about slavery without delay; but if it were known that it was from British as well as American subjects, would it be received? We admit that, if the Church were incorporated by national law, it would be perfectly competent for her, as an exclusively national institution for religious purposes in the nation, to memorialize and petition the civil Government on any thing affecting her interests or that of the nation in general. But-and if the Church be a kingdom entirely independent of the kingdoms of the world, and is not under the surveillance or control of any civil Government, nor bounded territorially by the limits of any one country-it is plain to our mind, that there are things which the members and ministers of the Church may do as citizens, which they cannot legitimately do in their sacredly organized capacity, and that the duty of the Church in relation to civil government and actinge, is merely to proclaim what is right and denounce what is

4. Because the Sabbath is an institution of revealed religion, made for man, of which the "Son of Man" is Lord; we therefore hold, that the Sabbath, as a Divine institution, does not come under the jurisdiction of the civil government, either to regulate its observance or enforce its sanctification; that protection in the enjoyment of the Sabbath, as a day of rest from all secular employments, is a civil privilege, which we, as citizens, have a right to demand of the civil government, both for outselves and our fellow citisens, but to enforce its sanctification as the Lord's day by civil pains, is to bring it down to the position of a national institution, and by the fear of civil penalties to diminish our sense of the moral obligation to keep it holy to the Lord; that all to whom the word of God comes, are bound by the highest authority, to " Remember, the Sabbathday to keep it holy"-not to the civil government, but to the Lord; and that we are bound by the authority of God to command all our servants, in every department of the government and business of the country, aswell as those in our household, to give up working for us on the Lord's

Having thus exhibited, in an extended form, our reasons, and the grounds of our reasons of dissent from the Synod's action in memorializing and petitioning the civil government, we have no desire to proceeute the subject further at precent.

ONE OF THE DISSENTIRATS.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. PERRIER, CALEDONIA.

It has been suggested that I might give a sketch of the origin and early history of the United Presbyterian Church, and of the lives of a few of its distinguished fathers—and supposing probably that such information might be new and interesting, and in some measure profitable to many of the members and readers of the .magazine, in this country, after some perplexity about how or where to begin, I have resolved to make the attemnt.

It is perhaps necessity, in order to make this subject intelligible to those who are not familiar with Scottish coclesiastical history, to take a glance at the Reformation in Scottand, and the state of religion during a few generations succeeding. The elements of our character as a Church of

Christ, and of the high attainments we have reached, through the blessing of God, may be traced to the defects which accompanied, and the back-slidings which followed the reformation from Popery.

These were extraordinary and stirring times. John Knox, the celebrated Scottish Reformer, and his condutors, at the earlier period of public excitement, with great wied in, and we doubt not under the guidsace of the Spirit of God,, following no existing model, but looking directly into the Holy Scriptures, had organized the Church in Scotland according to the Presbyterian form, and the great mass of religious society in that country were attached to this model. Their efforts were blessed by God for vastly important purposes, and the happy results of their exertions are experienced at the present day. The reformation, it has been said prospered so long as the Church retained its independence; that whenever it permitted itself to be re-united to the State, by accepting of civil endowments, and thus reverted to the fundamental principle of Popery, its progress came to a stand. The Pope, indeed, was renounced, with all the gross errors of the system, and the purity of evangelical truth was exhibited; but the monarche of the Stewart family became virtually popes themselves, and arrogated the right of Supreme judgment in all coclesiastical as well as civil matters. The first reformation under Knox and his immediate followers, was steadily projecuted .-Much intrepidity was manifested in opposition to various efforts which were made to abridge or destroy the liberty, wherewith Christ had made them free. To the important objects in view, the bonds into which many of the reformers entered towards the commencement, and in the earlier progress of their great struggle, and the National Confession and Covenant, which afterwards was so generally sworn and subscribed, and, in seasons of peril, renewed, were eminently conducive. As they were assailed by those who were resolutely hostile, both to their civil and religious principles, the measure of uniting together for the support of the common cause, and of solemnly pledging themselves to God and to each other, to "stand fast, with one heart and with one mind," in maintaining and promoting it, was not less accordant with the law of nature and the dictates of wisdom, than adapted to their circumstances. It must excite regret, however, that though they nobly asserted the sole Ileadship of Christ over His Church, they placed so much dependence on the exertion of the civil powers for supporting their religious profession. Not satisfied with procuring the repeal of taws when established iniquity, and empowered the adherents of Romish superstition to persecute all who embraced Protestant principles; nor with obtaining security for the unmolested. profession and exercise of the reformed faith, worship, and discipline, they would permit no other faith to be professed, and would have that civil authority which formerly had exclusively enforced submission to Panal usurpation, to impose the new creed, and to punish as a crime the avowal of other religious principles, and the observance of other modes of worship. The trying circumstances in which they were placed, from the spirit and efforts of the enemies of their religion and liberties, may furnish an apology for them, but not a vindication of their measures; and the consequences were really injurious to the interests of true religion. Many, enecially among the higher orders, influenced by political considerations, assumed the profession of the reformed faith, though in fact hostile to it, and only waited for a fit opportunity, which in those unsettled times frequently occurred, to display that hostility." (Historical Testimony of the United Secession Church.)

In the early parts of the seventeenth century, James VI, and Charles I. employed their authority mainly by persisting in imposing ceremonies of religion on their subjects in Scotland, to which the more serious classes were conscientiously opposed. A hourgy was at length prepared, and attempts made to model the Church according to the Engeonal form .-But this excited the popular rage, and led on to scenes of strife and violence, which terminated in what was called the Second Reformation .-Such movements again suggested the necessity of vigorous combination among the friends of Christ, after the manner of their fathers, and led to the renewal of the National Covenant, in which Prelacy, as well as Poperv. was solemnly renounced, and in which the subscribers bound themselves to appose all religious innovations. Their boldness and zeal alarmed King Charles, who still endeavoured to continue the Episcopal forms under certain modifications. But nothing short of an entire abolition of Prelacy would satisfy the leaders of the Scottish Church. The famous General Assembly, of 1638, proceeded therefore to take steps for

this purpose, and although the Royal Commissioner dissolved the meeting in the King's name, yet the ministers and elders, with Christian light and zeal, regardless of civil authority when it invaded the prerogatives of Zion's King, continued to sit, in spiritual jurisdiction, till they had overturned the whole fabric of Church Government, which James and Charles had reared with so much policy and carnestness. It would have been wellthat these reformers had persisted in asserting and maintaining the independence of the Church, and both discharged their own ecclesiastical datics without permitting State interference, and refused to be superintended, watched, and controlled in future by any monarch or royal commissioner. But according to the foolish and sinful custom of the times, the acts of this assembly were sent to the king for ratification, who, believing, or perhaps only pretending to believe, the order of bishops in the Church to be of apostolic authority, and the Lipiscopal plan to be scriptural, refused his sanction to all that this assembly had done. The Presbyterions of Scotland, therefore, unwarrantably we would say, prepared to defend their Church Government by arms. The king, at the same time, levied an army to support his authority. But such was the distracted state of the nation, that he agreed to withdraw his troops, and to permit the Acts of Assembly to take effect. Still there was opposition to Christ's cause from the Popish and Preintic parties, and new excuses were found by the monarch and his counsellors to interfere with ecclesinatical matters .-Threatenings and hostilities, however, did not intimidate the zealous friends of the Presbyterian cause; and from this period, for several years. the prosperity of the Church was great. "The Lord gave testimony and witness to his own work by a remarkable down-pouring of Ilis Spirit from on high, on the indicatories, and assemblies of his people for worship. The word of the Lord was powerful and successful-the pleasure of the Lord did prosper through the land, and a seed was sown, which the fury and rage of twenty-eight years of hot persecution afterwards could not extirpate." (Gibb's Display.)

This was considered the Second Reformation, and certainly it was an era of great spiritual progress. It was during this season that the solemn league and covenant was constructed and subscribed, having in view a greater uniformity in religion throughout the three kingdoms. It was now also that the Westminster Asembly met, and compiled those invaluable standards of the Confession of Faith, and cartechisms larger and shorter, which, with few exceptions to their articles, have been recognised by Prebyterians of almost every name, from that period to this.

But, "in reviewing this period, it is necessary to distinguish, between the Reformation itself, and the means which were employed to promote and secure it. Of these many were dictated by sound widom, and admirably adapted to meet and subdue the opposition with which the Reformers had to contend. Yet we must lament that the spiritual concerns of the kingdom of our Lord Jesus Christ, were too much blended with the political transactions of this eventful period; and that our ancestors manifested too much of a spirit of dependence on the civil power, for its sanction of all their ecclesiastical measures for reformation, and of the whole of their religious profession; and, in so far as they employed civil force for imposing their religious system, excellent as it was, or subjected to civil penalties, for worshipping God according to their consciences, and whose principles or actions were not plainly injurious to the peace and order of civil society, we must disapprove of their conduct, as inconsistent with the spirit of Christ sainly."

The seeds of evangelical dectrine, through the blessing of God, were extensively sown in Scotland during the reign of Charles I., and the protectorate of Cromwell, so that when Charles II. was called to the throne, Presbyterians were numerous, and highly distinguished for piety and zeal. But the interference of the State, which had been too tamely submitted to, even by the goldly and conscientious, and the injurious tendency of which they did not fully perceive, was now, in the sovereign providence of God, to be permitted to occasion one of the most firsy trials to which any portion of the Redeemer's Church had ever been subjected, and the faith and patience of professors were now to be brought to the test. This ordeal was the persecution which raged from the Restoration in 1660, to the Revolution in 1660.

It is not necessary here to give a sketch of that dismal persecution—ao, great a stain on the Government of Great Britain, and so calamitous to the remnant of God's people, especially in Scotland. Suffice it to say

that soon after the accession of Charles II., Episcopacy was forced upon the people of Scotland, and all who resisted were treated as rebels. To intimidates the great mass of Presbyterians, and to suppress opposition, two distinguished individuals were accused-lalerly accused-yet tried, condemned, and executed,-the Marquis of Argyle, and the Rev. James Guthrie of Stirling,-singular men in their day, for might of character, talents, and pirty. These individuals were fixed on as being considered those who would occasion the most influential resistance to the measures contemplated by Government in the restoration of Preincy. In resolving to set up Emscopacy in Scotland, the meetings of Presbyteries were prohibited, bishops were appointed, acts of uniformity were passed, oaths were imposed, and all who made opposition to the tyranny. of Government, or who ventured to adhere to Presbytery, were exposed to the violence of persecution of every possible form. Nearly four hundred ministers were excluded from their charges for their non-conformity, and subjected to severe privations. "But they resolved to fulfil their mim-try, as they might have opportunity, to whatever sufferings their faithfulness to Christ and love to souls might) expose them. Their labours were eminently blessed for encouraging and establishing the faithful friends of the Reformed religion. But to attend their incetings (now stigmatized as conventicles) for the worship of the God of their fathers, was first prohibited under various civil pains, and afterwards declared to be treasonable; and these sanguinary laws were executed with a savage barbarity. Many were reduced to indigence by the most vexations prosecutions; some were driven into exile : others " were tortured, not accepting deliverance," and not a few perished on the scaffold, and in the high places of the field. Rarely indeed, if ever, had even the arbitrary and cruel intolerance of Popery exceeded the tyrannical and barbarous measures to which the Protestant Government of Britain resorted, during this period, to suppress the Presbrterian worship and order in Scotland,

"But the Lord had pity for his name's sake. He saw the affliction and heard the ery of his people, and came down to deliver them. By the memorable revolution he Broke in pieces the rod of the oppressor, and wrought a signal redemption for our Church and Nation." (Historical testimony of the United Secession Church)

In another communication we shall present the Revolution Church, and trace, from its character and actings, the seasonable and providential origin of the United Presbyterian Church.

Gleanings.

THE DREAM.

In a dream of the night I was wafted away, To the moor ands of mist, where the martyrs lay; There Cameron's sword and Bible are seen, Engraved on the stone, where the heather grows green. Twas a dream of the ages of darkness and blood, When the minister's home was the mountains and wood; When in Wellwood's dark moorlands the standard of Zion, All bloody and torn, 'mong the heather was lying: It was morning, and summer's bright sun from the east. Lay in lovely repose on the green mountain's breast; On Wardlaw and Cairntable the clear shining dew Glistened sheen mong the heathbells and mountain flowers blue: And far up in heaven, in the clear shining cloud, The song of the lark was melodious and loud : And in Glenmuir's dark solitude, lengthened and deen. Were the whistling of plovers and the bleating of slicep And Wellwood's sweet valley breathed nothing but gladness : The first meadow blooms hung in beauty and redness; Its daughters were happy to hail the returning, And drink the delights of bright July's green morning. But ah! there were hearts cherished far other feelings, Illunied by the light of prophetic revealings, Who drank nought from the scenery of beauty but sorrow, For they knew that their blood would bedew it to morrow. Twas the few faithful ones, who with Cameron were lying Concealed mong the mist, where the heath-fowl were crying, For the horsemen ot Earlshall around them were hovering, And their bridle-reins rung through the thin misty covering. Their faces were pale, and their swords were unsheathed. But the vengeance that darkened their brow was unbreathed; With eyes raised to Heaven, in meek resignation; They sung their last song to the God of salvation.

The hills with the deep mournful music were ringing : The corlew and plover in concert were singing ; But the melody died and derision and laughter, While the hosts of the ungodly rushed on to the slaughter. Though in mist, and in darkness, and fire they were shrouded, Yet the souls of the righteons were calm and unclouded; Their dark eyes shot lightning, as, proud and unbending, They stood like the tock which the lightning is tending. The muskets were flashing, the blue swords were gleaning. The helmets were cleft, and the red blood was streaming; The heavens were dark, and the thinders were tolling. While in Wellwood's dark moorlands the migmy were falling-When the righteous had fallen, and the combat was ended, A chartot of fire through the dark cloud descended, Its attendants were angels, and cherubs of whitenes And its burning wheels turned upon axles of brightness; A scraph unfolded the doors bright and sliming, All dazeling like gold of the seventh refining ; And the souls that came forth out of great tribulation, Have mounted the chanot and steeds of salvation, On the aich of the rambow the chariot is gliding, Through the paths of the thunder the horsemen are ridir g ; Glide swiftly, bright spirits, the prize is before ye, A crown never fading, a kingdom of glory. Histor.

THE CHRISTIAN'S DEATH.

It matters little at what hour o' the day. The righteous falls ascep; death cannot come. To him untimely who is fit to die; The less of this cold world the more of heaven;. The briefer life, the earlier immortality.

MILHAN.

DAHOMEY AND ITS CUSTOMS.

In the Record for April has, there is given an extract of a letter from John Becroft, E-q, staning that in May, 1850, he and Communder Forbes paids a via to the capital of Dahomey, and remained ret weeks in that Golgotha of Skulls; the object of their visit being to induce Gero, the King of the Dahomans, to sign a treaty for the suppression of the slave trade, which, unhapply, he refused to do. Mr. Forbes has lately published, in two volumes, a marative of this west, and of one, which in company with Mr. Damon, the late celebrated African traveller, he pidd in October, 1891. As slittle comparatively, has, up to this period, been known of Dahomey, and as the minute intrative, and the beautifully coloured plates of these painfolly interesting volumes, give a widd lide of the remarkable customs of this extraordinary people, and slew the fearfully deteriorating inducene, which the Sakes trade has upon the nations of Africa, our readers, we doubt not, will peruse with deep interest the following details;—

lowing actions;—
Dahomey, a military and slace-hunting nation.—Dahomey extends
from the banks of the Niger to those of the Volta, and from the coast to the Kong mountains; its scaport is Whydah. It is the principal support of the slave trade, north of the line; and could the king the persuaded to give up this infamous traffic, it would cease along nearly the whole give up this intamous trathe, it would cease along nearly the whole northern coast of Africa: The population of Dahomey does not exceed 200,000, of which not more than 30,000 are free. The regular army consists of 12,000, and of there, 500.) are amazona or women soldiers, trained to warlike exercises, fully armed, forming the main strength of the army, and out-rivalling in courage and in deeds of blood the male The whole population is at the disposal of the king, and is just in fact an armed association, whose sole object is to hunt for slaves, and whose time is occupied by warlike expeditions and francals. When the king goes to war, he levies about 24,000 soldiers, and about as many camp followers, and thus he moves on his devolating expeditions wh nearly a fourth part of his people. At certain of the annual customs, it is usual for the soldiers, both male and female, in their songs and addresses, to demand that some neighbouring town or nation be given up to them; when this demand has been made for three successive years, it is general ly granted, and the rain of that people becomes the object of the annual slave hunt. The soldiers have no regular pay. Their support is derived from presents which the king throws to them on one of the festival days, and from rewards for captives, and for heads taken in war. They have thus a pecuniary interest in these bloody expeditions. The months of August and September are occupied in serving out, ammunition, and in preparing for war. The king then "makes a custom to the memory of his father, which generally lasts a month." In November or December, the army, headed by the king, sets out upon the annual slave hunt. It the army, neared by the sing, seen out upon the annual same north; and annual marches stead "hilly and pound ones on the devoted city; and should the attack be successful, it massacres, ruitlessly the old and the weak; and carries off those only that are fit for the slave market. The whole district is reduced to desolation. The army returns home in barbarous triumph; and the other months of the year are spent in feasting; and in the celebration of the national customs. During these, the people are kept " in a fever of excitement, dancing, anging, haranguing and cutting off heads." The country, though fertile, is but thinly inhabited; industry and agriculture are not encouraged, as such pursuits would interfere with s'ave hunting; and all around them are ruin and devastation; the mad

traceion for war and blood absorbs every feeling, and this passion, fed by their national customs, makes them a band of brutal execu

Description of Aboney, the capital city.—Mr. Forbes, visited Aboney along with Mr. Dancan, in October 1849, and again along with Mr. Hecroft, in 1950, and remained there six weeks. Abomey contains about 30.000 inhabitante. "The city fe about eight miles in circumference, ourrounded by a ditch about five leet deep, filled with the prickly acacia, its rounded by a dach about her test deep, inted win the prickly accurs, its entered by six gates, which are enough clay walls crossing the road, with two apertures, one reserved for the king, the other a thoroughtare for his subjects. In each aperture are two human while; and on the inside a pile of skulls; human, and of all beasts of the sauts; and on me more a pile or sautis, mindin, and of all results of the field, wen to the elephanes. In the centre of the city are the palaces of Dange-lah-condeh and Agrim-gomeh, adjoining; on the north stands the original palace of Dahomey. All the houses are low and chatched, and one only in the palace of Dange-lah-condeh, and one in that of Cumasers. original palace of Dahomey. All the houses are low and thatched, and one in the palace of Dange-lahe-ordeh, and one in that of Gunassee, can boast of two stobres." The wall which surrounds the former of these palaces, was, 1725, surmounded by thousands of human skulls, the heads of captives taken; when Badaggy was subdued. The Rev. T. B. Freeman, of the Wesleyan Mission, at Cape Coast Castle, awt them when be visited Abomey in 1839. In the account of his first visit, Mr. Furbes, and the walls of the palace of Dange-lahe-ordeh are situationated, at a distance of twenty feet, with human skulls, many of which glassly ornaments time has decayed and the wind blown down. Happy omenitary are not replaced. But, in the account of his second-visit, retering to this wall of skulls, and to the hope expressed that the practice of exposing the human skull was to be discontinued, he says, "Such is by no means the case; in the centre of the spunce stands a small ortangular building, which was now adorned with 144 human skulls, lately cleaned and varnished, the heads of some of the victims of the dreadful trigody of Okeadon," a town destroyed in a siave hunt. Thus there are skulls on the palace wills, skulls-on the pavilions via the palace equares, and, in fact, skulls are the common and appropriate ornaments of this slave, hunture, people, whom the avaries of which the men, parace equates, and an inec, squits are the common and appropriate orna-ments of this slave, hunting people, whom the avance of white men, trading in blood, has degraded and demoralized.

The Ekbahtongekbeh or Dimlay of the King's Wealth.—This remark-

able exercisely a state of the king, took place on 30th May. There of the power and grandeur of the king, took place on 30th May. Three was much above and point; but the prevailing features of the scene were, as usual, ghastly and disguesting. "When we arrived in the public square," neay Mr. Forber, "at the foot of the ladder leading to the palaver-house, on each side were three human heads recently decapitated, the blood feature of the scene of by barbarous and disguring. On the top was the figure of a Daheman standard-hearer (or. half-heads, as they are called, having hall their heads showed, hearing a standard, having for a device, a shull in a call bash, standing on other three shulls. About the yard were many figure of all colours, neme hearing, as their devices, nene cutting off others heads. and others tying prisoners." All the royal, civil, and military classes of the kingdom were present in gay dresses. The king's wealth was carried to the market-place and back again on the heads of between rix and to the market-place and back again on the heads of between vir and seven thousand persons walking in procession. Every article-which the king poseeseed was osentatiously, deplayed, down even to those domestic utensits which civilated persons studiously conceal. "Mr. Forbes gives a catalogue of the articles shown. We select the following as illustrating the character of the people; —Four mea, each carrying on his head a man tied hand and foot, and lasked in a wooden canoe, intended for tomorrow's merifice; eight men carrying eight other victims in a similar manner; one man carrying an alligator, lashed in a basket for sacrifice one man carrying a cat for sacrifice; three men each carrying a human one mag carrying a cat for secrince; three means carrying a numan sawll; three men carrying the royal stool of state, ornamented with thuman skulls; twenty men carrying the royal drums, one ornamented with which tweaty human skulls; twelve men cirrying a huge tub, ornamented with carved men's heads; six men carrying, a drum, ornamented with twelve human skulls; twenty women carrying drums ornamented with twesty-four skulls; twelve women carrying drums ornamented with twelve skulls; twelve men carrying three large calabates full of the skulls of kings, &c. killed in war; six women carrying skulls in cala-bashes; forry amazona armed with muskets; guarding eight skulls-ornamented hauners; sixty amazons, banners, skulls &c., surrounding the the lady, holding the title of the royal mother; sixty amazons, banners, skulls, &ce., surrounding the royal grandmother; ten women carrying humas skull; five amazone earrying each a large kaie mounted on a humas skull; five amazone earrying each a large kaie mounted on a humas skull; five amazone earrying each a shield ornamented with a human skull. These things were mixed up in the procession ed with a human skull. These things were mixed up in the procession with cowrice, tables, juge, sticks, washing stands, and all sort of things. But the following specimen of royal personal female ornament is still more dreadful:—"One umbrells that shaded a noble princess was decorated with 148 jaw-bones; and many of these ladies, besides being attenated with 145 jaw-hones; and many of these lastes, brackes being attended by slaves carrying swords and shields bearing these ghastly ornaments, carried at their girdle-each a polished skull drinking cup; these latter groups did not leave the yard, but took up their position under trees, and in opera sayle sang and danced at times." The ceremonies of the day concluded with masket dances; sward dances, and various other corus of dancer, in which the king took a part, and was of course, greatly applicated. "Mr. Forber, who has a low idea of the king's wealth, says, -" There was much to district the white man in the number of human skulls and jaw hones displayed;" but he was particularly shocked with the sight of the "twelve human victims tied in small backets, dressed in clean white dressess, with a high red cap, carried on the heads of their

fellow men. Thesewere Attahpahme, a portion of a people lately subdued,
The Ekquenoonhtahmeh or Throning the Presents.—This is the The Ekquenocohtahmeh or Throwing the Presents—The is the great day in Dahomey. A large platform is erected in a public square, on which are piled cowries, cloth, large for run, and rolls of tobacco. The officers and soldiers are collected in front, and for hours a shower of these things is kept up, and all extamble for them. This is the only pay that they receive. It was an extraordinary scene. "The naked multi-tude emitted an effortion only to be compared to the fixth atmosphere of a slave-ship; and as the mass cuellated, there arose a vapour like the mination of a savamp, as they were perfectly hathed with perepiration. Beades throwing grifs to the soldiers, his magenty was all sinics and therabit on his department the ministers and a number of others, but to liberality in his donations to the ministers and a number of others; but to no one was any large sum given. The crowd can have no idea of the sum scrambled for; all they know is that a continuous shower is kept up for even hours, and they consider it must be numeroe. Even if a man gets none, he is content to know that he has been unfortunate; and should be proclaim his ill-luck, he would not be believed, each supposing The Human Sacrifices thrown to the Mob.—The last part of the cere-

monies of this day consisted in throwing the human victims to the soldiers. monres of this day consistent in throwing the human victims to the soldiers. Fourteen human beings were brought on the patitions carried, as before noticed, on inen's heads. "These sundy, men," says, Mr. Furbes, "met the gase of their persecutors with a finnmess perfectly association in a single sigh was breathed. In all my life I never saw such coolness so near death." Messrs, Forbes and Beerold, whose feelings were deeply excited, having succeeded in buying off three of the vicims for a hun-

near death." Mesers. Forbes and Becroit, whose-feelings were deepily exected, having succeeded in buying off three of the vic ms for a hundred dollars each, declined witnessing the hortid tragedy, that was follow. The high insisted on their rewing, the place of the sacrifice. They looked over the side, of the platform. "Imagedately under the royal stand, within the brake of aceals bushes, swood seven or eight lell ruffians, some armed with clubs, others with scimitars, grinning hortibly. As we approached, the mob yelled fearfully, and called upon the king to "leed them, they were hungry."

The English withdrew to their sea's, and as they did so, "a fearful yell rent the air. The victims were held high above the heads of their bearers, and the naked ruffians, thus acknowledged the muslicence of their prince. Silence again ruled, and the king made a speech, staing that of his prisoners he gase a portion to his soldlers, as his father and grandfather had done before. These were Atthingman, and the results of his colories, the foot of the basket placed on the parapet, when the king gave the upper part an impetus, and the victim fell at once into the pit beneals. A fall of upwards of twelve leet might have standard in the standard of the standard

This is the town to which there is a reference in the intelligence from Old Calabar, given in this number, and which Mr. Becroft says has at least 120,000 inhabitants, with three Christain churches. Tidings as reast 120,000 inhabitants, with three Christian churches. Tidings have lately reached this country, that in the beginning of March, Gezo atracked this town with a large army, and was repelled with severe loss. Twelve hundred a large army, severe loss. Twelve hundred, a large proportion of whom were amazons, were left dead before the walls, and the retreating army was pursued with great slaughter for many miles. It is to be hoped that this defeat will break the power of this slave-hunting hing, and put a

this defeat will break the power or this siave-maning any, and year atop to his exterminating progress.

We may in a future number refer more particularly to the religion of Dahomey; and in the meantime, we ask those who have perused these harrowing details, to observe what the slave-trade has made at people naturally gentle and inoffensive, and to consider the useful claims which such a nation has upon the church of Christ. It is the claims which such a nation has upon the church of Christ. It is the Gospel alone that can put an effectual end to those hortors, and that Gospel it is in the power of British churches to give to Africa. The English deputies ransomed three men from dealt—all thanks to them for doing so; and, oh, it, would be an enterpitze worthy of any church to extinguish for ever these scenes of blood, and to make the wretched inhabitants of Dahomey exchange the habits of slave-huaters, for the gentle, happy, and beneficent service of the Prince of Pesce, — Un. Presh. Miss. Record.

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

The morning of the fourth day of the present session of this body, met The morning of the fourth day of the present session of this body, met at Cieveland in August, was devoted to reports on the educational affairs of each state represented. We take the report of the Cieveland Herald: Dr. A. D. Lord, of Ohio, remainted that the educational history of the state may be said to commence with its settlement. A plan was taken for organizing a college as early as 16°2, and from that . time forward, colleges and academies had been chartered and organized from . time to

time, as the necessities of the country required.

The common school system commenced with the year 1845, but the

present system was formed in 1836, when the echool system was entirely. terised, and a state superintendent was appointed, whose term of office was three years. There are now from twenty to thirty colleges in operwas intre years. I are are now men seem to unity, one are arisin, many of which are respectably endowed and, provided with suitable buildings, and managed by able faculties. Within some two years part, nearly a million of dollars have been received no pledged for the endowment of colleges, more than; three fourths of; which have probably been subscribed in Ohio. Fifty or more academies, or reminaries are in active operation, and fifteen or twenty female seminaties.

The common schools have been regularly an I gra leally, improving since 138. Union schools are just coming into rogue, salaries of teachers rising and the cause of education is now moving on with an impetus

beretofore unknown. Mr. Potter said that the most important occurrence, educationally, in Rhode Island was the revisal of the school law. Each district has the power to vote a free sechool. In most parts of the state this plan is

Mr. Wharton, of Philadelphia, said that the most important improvement in the Philadelphia schools was that an evening school was taught in which the vagrant class that have no home, but spend their evenings in the street, are brought and educated. Another class that were pupils in this school were those who were, industrious and virtuous, who spent the day in carning a subsistence, while in the excling they came to get food for the mind. He thought such a system should be adopted in

Mr. Barnard, of Conn. said the colleges of Connecticut were never in a more prosperous condition than at present. The free school system was the same there as in Rhode Island. There was one normal school in the state, which was endowed by the inhabitants of the town of Britain with twenty thousand dollars, " Teachers, institutes" had been held in different

twenty thousand donars, "I cancers, institutes, nau occurrent in unceremparts of the eater, and more would be held this Fall.

Mr. Thayer, of Boston, said that in Boston there was a board of education, and it; had the Governor of the state at its head. There was a normal school in Boston, which was endowed with some eight thousand normal school in Boston, which was endowed with some eight thousand, dollars. In Boston, there was a city superintendent whose salary was \$2,500. He said there were about twenty grammar schools in the city; the salary of each of the teachers of three schools was \$2,400.

Mr. Mahew, of Michigan, said that the schools in that state were not free, but they soon would be, for in the new constitution it is provided that within five years free schools shall be established.

Mr. Bulkley, of Albany, said the convention were probably as well aware of the free school system of New York as himself. He said that aware to the same and the law at first was passed in an unlimited manner, that it was now modified, but the friends of education were making great efforts to have the law repassed. Teachers' institutes did not succeed well in that state. The reason of it was that educators did not enter into the cause with spirit enough . He thought institutes might be supported in New York as well as in Olio if the teachers would only wake up,

Mr. Read, of Indiana, said the state of education in his state was a arr. Acco, on Instant, and we sale of uccation in an state was a deplorable one. The Legislature had given to each county a right to vote for free schools; about three-fourths of the state had adopted the free school system. Teachers' institutes had been held in one or two counties, and more would be held in that state this Fall.

The Association have resolved to make Newark, N. J., their place of meeting on the second Tuesday of August, 1852. Bishop Portra was re-elected president of the Association, and Mr. Thanka, of Boston, was chosen chairman of the standing committee.

THE INDIANS OF THE SOUTH WEST.—A chapter of reminiscences published in the New Orleans Picayane, gives the following exected of the Indian tribes of that vicinity, at the time of the settlement of Louisi-

ann :Louisiana contained many Indian tribes. The first settlement of the
French was at Fort St. Louis, on the river Mobile. The original name
was Mouvill, and it was turned by the French into Mobile. North of this was the Tenens tribe.

The most eastern nation in Louisians, was the Alpachee, who inhab-ited near the mountains which took their name. To the north of the Alpaches were the Alebamus, and to the north of these were the Aheikas Alpaches were the Ascoamus, and to the moint of these and Conchas. To the east of the Abelians, and very near the Alpachian mountains, were the Cherokees. All of these tribes were united to proteet themselves from the Iroquois, or Five Nations of the north.

teet themselves from the Iroquois, or Five Nations of the north:
West from Mobile the first nation was the Pasca Ogoulas, which sigeignifies nation of bread. North of this nation was the Chalkas, or Plat
Heads, that had twenty thousand warriors. The Chickasaws, a very
warlike people, were distant from the Chalkas about one hundred and
eighty miles. Many of the other tribes spoke the Chickasaw, language.

Catha Bascan St. Jahn there was a small nation called Agrangement On the Bayou St. John, there was a small nation called Agueloupessus

On the Bayou St. John, iters was a small nation called Agueloupessas which signifies men who hear and see.

The first nation above 'New Orleans, on the river, was the Oumas, which signifies red nation. The Tensas were above Red River.

But, perhaps, the most remarkable of all these tribes, was the Natchez. They had temples in which the celestial fire was constantly kept. They worshipped a fire spirit, and retained something of the Mossic account of the river. This statement of the Mossic account of the creation of the race. This nation was very badly treated by the French. The first war with them was in 1723. An old warrior was shot by a soldier, under aggravating circumstances, and they took satisfaction. The war was over in a few days, and a treaty of peace was

made. In 1721; during the coldest winter known in the south, Gov. Bienville went up with a force and attacked without just cause and without notice

In December, 1729, the Natchez managed all the French in the neighbouthood of Fort Rosaire. The commandant had demanded of them to give up their lands and to abandon to the French their villages. They family seemed to submit, and begged time tal the fall, on payment of a tribute for the delay. In the meantime they entered into an extended plot with all the neighbouring tribes to rise and kill all the French on a given day. The day was to be designated by bondles of rods, from, which one was to be drawn every day by one of each title: A woman of the Natchez tabe discovered the plan, and drew rods from the bundle of the Natchez, and thus saved the lines of the French at

the other posts. The Great Sun and the Strong Serpent, with their warriors, accomplished fully their fatal work at Natchez, and the other tribes became much offended with them, for taking the start in violation of the compact between them. This led to the examination of the Natchez tube. In 1730 the West India Company gave up their possessions, ports, &c., to the King. Perier was continued by the King as Governor, with the rank of Lieuienant General. Chaptebriand's beautiful comance, "Atala," was suggested by these wars of the Natchez. In that story be retained the original name of the Mississippi, which was Meach! Chapt-pin-signified, literally, the Aucient Father, of Rivers. The French corrupted Meachl-Chapppi into the name it has ever since borne.

LAMARTINES OPINION OF NAPOLEON.

In Lamartine's new work on the Restoration he portrays the Emperor Napoleon, as, perhaps, never Frenchman before has depicted that extraordinary man, at one time so emphatically and literally the idel of the whole people of France :-

WHAT NAPOLEON DID FOR FRANCE AND FOR HIMSELF.-He left freedom chained, equality compromised by posthumous institutions, feudalism parodied, without power to exist, human conscience re-sold, philosophy prescribed, prejudice encouraged, the human mind diminished, instruction serious prejunce encourages the management and con-materialized and concentrated in the pure seconces alone, schools con-verted into barracks, literature degraded by censorship, or humbled by haseness, national representation perverted, election abolished, the arta enslaved, commerce destroyed, credit annihilated, navigation suppressed, international harred revived, the people oppressed, or enrolled in the army paying in blood or taxes the ambition of an unequalled soldier, but covering with the great name of France the contradictions of the age, the miseries and degradation of the country. This is the founder! This is the funder! This is the man!—a man instead of a revolution!—a man instead of an epoch! a man instead of a country !-- a man instead of a nation! Nothing after him --nothing around him, but his shadow, making sterile the nine teenth century, absorbed and concentrated in himself alone. Persona glory will be always spoken of as characterizing the age of Napoleon; giory will be atways spoken of as characterizing the age of Naporon; but it will never merit, the praise bestowed upon that of Augustus of Charlenagne, and of Louis the XIV. There is, no age—there is only a name—and this name signifies nothing to homenity but himself.

False in institutions, for he retrogrande—false in his policy, for he de-

based—false in his morals, for he corrupted—false in civilization, for he oppressed—false in diplomacy, for he isolated—he was only true in war; for he shed torrents of human blood. But what can we then allow him? His individual genius was great, but it was the genius of materialism.— His intelligence was vast and clear, but it was the intelligence of calcula-tion. He counted, he weighed, he measured; but he felt it not; he loved not; he sympathized with none; he was a statue rather than a man. Therein lay his inferiority to Alexander and to Carar; he resembled more the Hannibal of the Aristocracy. Few men have been thus moulded and moulded cold. All was solid, nothing muther forth, in that mind nothing was noved. His metallic nature was felt even in his style. He was, perhaps, the greatest writer of human events since Machiavelli, Much superior to Cress in the account of his campaigns, his style is not the written expression alone, it is the action. Every sentence in his and written expression stone, it is the action. Every reminee, in his pages is, so to speak, the counter-part and counter-impression of the fact. There is neither a letter, a sound, nor a colour, wasted between the fact and the word, and the word is himself. His phrases concise, but struck off with ornament, recall those times, when Bajazet and Charlemagne, not knowing how to write their names at the bottom of their im-perial acts, dipped their hands in link and blood, and applied them, with all their articulations impressed upon the parchment. It was not the sig-nature, it was the hand itself of the hero thus fixed eternally before the eyes: and such were the pages of his campaigns dictated by Napoleon-the very soul of movement, of action, and of combat.

the very soul of movement, of action, and of combat. This fame, which constitued his morality; his conscience, and his principle, he merited by his nature and his teleate, from war and from giory, and he has covered with it the name of France. France, obliged to accept the odism of his tyranny and his crimes, should also accept his giery, with a serious gratitude. She cannot separate her anne from his, without leading to the country of the control of the control of the country of t

his limbs and enervate his faculties. An early obesity overload d him with flesh. His checks, formerly streaked with muscles, and hollowed by the working of genus, were brorn, full, and over hinging his those of Otho in the Roman medias of the empire. An excess of tide imaging in the blood, gave a yealow meto the skim, which, at a distance, I ooked like a variash of price gold on his connectance. His lips stat preserved their Greenan outline, and steady grace, prissing ensity from a simile-to a memace. His sold bony thin formed an appropriate base for his features. His nose was but a line, thin and transparent. The priceness of his checks gave greater briliancy to the blue of his eyes. His look was searching, unsteady as wavering flame—an emblem of imponentiale. His forthead seemed to have widened, from the seammess of his thin black lair, which was failing from the moisture-of consinual thought. It might be said that his head, naturally small, had increased in size to give ample scope between his temples for the machinery and combinations of a mad every thought of which was an empire.

The map of the world seemed to have been encrusted on the orb of that reflective head. But it was beginning to yield, and he inchned it often on his breast, while crossing his arms like Frederick II.—an attitude and gesture which he appeared to affect. Unable any longer to seduce his courtiers and his soldiers by the charm of youth, it was evident he wished to fascinate them by the rough, pensive, and disdaudal character of himself—of his model in his latter days. He moulded himself as it were, into the statue of reflection before his troops, who give him the mekname of Father Thoughtful. He assumed the price of destiny—Something rough, rade, and savage in his movements, revealed his southern and insular origin. The man of the Mediterranean broke out constantly through the Frenchman. His nature, too great and too powerful for the part he had to play, overflowed on all occasions. He bore-no resemblance to any of the men around him. Superior and altogether different, he was an off-pring of the son, of the sea, and of the battle-field—out of his element, even in his own empire. Such was at this period, the profile, the bust, and the external physiognomy of Napoleon.

IMPROPER SPEECHES AMONG CHILDREN.

The proper culture of children looks to the e'evation of their intelligence and moral character, and, sub-idiary to this, a good conscience, high self respect, and an example worthy of inneation, are impliances not to be overlooked. If once the moral sense of a child becomes corrupted, or his feelings of self-respect destroyed, their is no protection against at least secret indulgence in crime, which like the pent up fires, may at last break forth in the most destructive conflagration ; and if he sees not a proper example of purity, versiony, and veneration for the Supreme God, in his natural guide, it can hardly be imagined that he will respect these virtues in himself. To say nothing of that constitutional feature in youthful minds, to imitate the words and acts of those around him, especially of pairints, nothing sooner produces an insensibility to right and wrong, than a use of indeheate and impure speech in their presence, as nothing sooner discourages every attempt in them to do right, than ill-natured and opproprious censures, characterizing them as mean, vulgar, fool, liars, villains, and the like. If they are clearly and manifestly guilty of such improprieties, some such modes of punishment as shall prevent a repetition of the deed in future should be immediately adopted; if they are not, it is decidedly unjust and wrong to charge it upon them. It should be sedulously remembered, that words are both suggestive and modifying; that crimes never before conceived are often suggested by a word; and that the mind moulded and fashioned by ideas received, easily adopts any course to which its ideas looks. This is especially true, where, by a false representation of character, every motive is taken away to do right. A child represented generally bad and wicked, or charged with specific crimes, as prevariation, profamily, cruelly, revelling, etc., early comes to feel that he has nothing to gain or lose by his conduct in such cases; that if he refrains from such acts, he is none the better; or if he does them he is none the worse; and with little hesitancy, therefore, surren lers himself to any impulse that may prompt his future conduct. These are facts in the philosophy of mind, and they forcibly illustrate the strictness which should be observed in promising, threatening, censuring, judging or condemning the acts of children.

THE BEST BOOK.

The Book, we thus are justified in proclaiming to be superior to all other books that have been, or are, or shall ever be, on earth. And this, not that it forestalls coming books, or includes all their essential trath within it; nor that, in polish, art, or instant effect, it can be exalted above the written master-pieces of human genius;—what comparison in girth and greatness, between the cabinet and the oak; but it is this, that the Bible, while hearing on its summit the hues of a higher heaven, over-topping with ease all human structures and aspirations—in earth, but not of it—communicating with the omniscience, and recording the acts of the omnipotence of God—is at the same time the Bible for the poor and lowly, the crutch of the aged, the pillow of the widow, the eye of the blind, the boy's own book, the solace of the sick, the light of the dying, the grand hope of simple, sincere and sorrowing spirits;—it is this

which at once proclaims its unearthly origin, and so clasps it to the great common heart of humanity, that the extinction of the sun were not more mourned than the extinction of the Bible, or than even its receding from its present pride of place. For, while other books are planets shining with reflected radiance, this book, like the sun, shines with ancrent and unborrowed ray. Other books have, to their loftiest altitudes, sprung from earth: this book looks down from heaven high. Other books appeal to the understanding or fancy, this book to the conscience and faith Other books seek our attention, this book demands it-it speaks with authority and not as the Scribes. Other books guide gracefully along the earth, or onwards to the mountains of the ideal; this, and this alone, conducts up the awful abyss which leads to heaven .-Other books, after shining their fittle season, may perish in flames fiercer than those which destroyed the Alexandrian Library; this must, in essence, remain, pure as gold, but unconsumable as aspestos, in the general configration. Other books may be forgotten in a universe where suns go down and disappear, like bubbles in the stream; the memory of this book shall shine as the brightness of that eternal firmsment, and as those higher stars, which are for ever and ever .- Bards of the libble.

AN EXAMPLE FROM THE HEATHENS .- There was once a little negro boy in one of the West India islands, who went to hear the Missionaries preach, and was in consequence converted to Christ. He was a fine little fellow-of only ten years of age, and missed no service to which he possibly could get. His master was a most cruei and negodiv man, and when he heard of the fit-le negro going so often to church, he determined to preve it him, and threa ened him, that if he went, he should be severely whipped. The poor boy thought much about the matter, and after many prayers to God to direct him right, thought he must obey God rather than man, and went again. His master found him out, and at once ordered him to receive five-and-twenty tashes. The little lad bore it most meekly, though it took-the skin from off his back, and covered him with blood; "And now," said the master in derision, "what-can Jesus Christ do for you?" "He makes the to bear patiently," replied the lad. "Give to for you? "He makes me to bear patiently," replied the lad. "Give him five and-twenty more," said the tyrant, and then again demanded, "What can Jesus do for you now?" "He helps me to look forward to heaves," said the hop, "Give him five-acd-twenty more," was again the order. It was do e. The poor boy sunk to the ground when it was over, in-pai dol ago by; "And what," asked again the master, "can Jesus Christ do for you now?" The boy raised himself to unswer, and exhausted as the ways how for the learness that the latest the same than the same to the same than the same to the same than the same to the same than the same th ted as he was, he faritly, but sweetly said: "He makes me to pray for you, my massa," and instantly expired.

May you, dear reader, learn from this beautiful little incident these three things;

1. To fear God rather than man.

2. To count it highest honour to suffer for his sake; and

3. To pray for your perseculers, even with your latest breath.

In all this you would follow the example of the lattle negro, but what is better, you would follow the example of Chirst

THE GODLY IN ETERNITY.-So much as moments are exceeded-by etermty, and the sighing of a man by the joys of an angel, and a salutary frown by the light of God's countenance, a few frowns by the infinite and eternal hallelujah, so much are the sorrows of the godly to be undervalued in respect of what is deposited for them in the treasures of eternity. Their sorrow scan die; but so cannot their joys. And if the blessed martyrs and confessors were asked concerning their past suffering and present rest, and the joys of their certain expectation, you would hear them glory in nothing but in the mercies of God, and in the cross of the Lord Jesus. Every cham is a ray of light, and every prison is a palace, and every loss is the purchase of a kingdom, and every affront in the cause of God is an eternal honour, and every day of sorrow-is a thousand years of comfort, multiplied with a never-ceasing enumeration-days without night, joys without sorrow, sanctity without sin, charity without stain, possession without fear, society without envying, communication of joys without lessening; and they shall dwell in a blessed country, where an enemy never entered, and whence a friend never went away.-Jeremy Taylor.

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47, Yonge-street, 24th July, 1851.

PRINTED BY JAS. CLELAND, AT No. 62 Yonge Street, directly offestive Stencer's Foundry, Toronto.